

**THE RELEVANCE OF *NYAMBEDZANO* AS AN EFFECTIVE PROCESS FOR
PROMOTING MORALITY AMONG THE YOUTH**

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Abstract

Literature and media reports constantly show increased incidences of ill-discipline and lawlessness amongst the youth. These misdemeanours adversely affect communities and the behaviour of the youth as active, responsible and proactive members of the society and community members. Unfortunately, there are insufficient conversations about morality across social strata. The elders often seem disenfranchised by the popularity of the rights-based approach and modernity. In addition, communities are not proactive in coming up with initiatives that encourage on-going *nyambedzano* between the elders and the youth on issues around morals and discipline. *Nyambedzano* is a Venda concept that does not seem to have the exact English translation, so in this study I will use the concepts communication, conversation and dialogue interchangeably. Furthermore, there is a continuous blame game in the community about who should lead effective conversations that should buttress the development of responsible youth citizens.

The purpose of this study was to explore the relevance of *nyambedzano* between the youth and elders about African morality among the youth. The study also aimed to investigate factors that were hindering *nyambedzano* to take place. I conducted qualitative appreciative focus group discussions with the elders and youth (who were in and out of school) that were purposively selected. Data was analysed thematically in relation to the stages of an Appreciative Inquiry approach. Findings revealed that *nyambedzano* between the elders and the youth about youth morality is relevant; however, its application is complicated by several factors which include the changing family structure, the changing parenting age, media and technology influences, a rights-based approach to child rearing, and the denigration of cultural values at home, school and in the community. These findings were synthesised to develop a facilitative *nyambedzano* programme. Contrary to Vhavenda cultural practices, *nyambedzano* would have to be a two-way communication process between the elders and the youth. It would take place at different contexts, the home being the starting point. There would have to

be some compromise between the rights- based contemporary approaches and traditional cultural ways of dealing with morality.

This study makes methodological, empirical and theoretical contributions. An Appreciative Inquiry approach was applied to the Vhavenda ethnic group to explore the possibility of *Nyambedzano* between the youth and elders. The empirical contribution is that this study is the first to address *nyambedzano* as a process for promoting morality among the youth, within the context of the Tshivenda culture. The theoretical contribution of this study lies in the development of the facilitative *nyambedzano* programme that describes how *nyambedzano* between the elders and the youth should take place, taking into consideration the cultural values of the Vhavenda people. The recommendations are based on the creation of supportive parents, families, teachers, schools, churches, community members and policy makers.

Keywords: *Nyambedzano* (conversation), morality (*mikhwa*), responsible citizens, African morality, ill-discipline, youth, “*vhakegulu na vhakalaha*”(community elders), society.

Declaration

I, **Mavhungu Diana Ramusetheli**, hereby declare that this research proposal for the PhD at the University of Venda hereby submitted by me, has not been submitted previously for a degree at this or any other University and that it is my own work in design and execution, and that all referenced material contained therein has been duly acknowledged.

Signed (Student):

Date:

Dedication

I dedicate this work to my late father, Tshamano Wilson Mmbodi, my mother Kutama Mmbodi, my husband Bernard, and my children, Mufhatutshedzwa, Murendeni, Mufunwa and Vhulenda. They have been so supportive during my years of studies.

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List of Abbreviations

AI:	Appreciative Inquiry
CMC:	Computer-Mediated Communication
DEPMT:	District Employment Performance Management Team
DoE:	Department of Higher Education
DoHW:	Department of Health and Welfare
GCIS:	Government Communication and Information Services
HSRC:	Human Sciences Research Council
IK:	Indigenous knowledge
IKS:	Indigenous Knowledge Systems
KH:	Participants
LO:	Life Orientation
TV:	Television
MRM:	Moral Regeneration Movement
NEPA:	National Education Policy Act
PAR:	Participative Action Research
SABC:	South African Broadcasting Corporation
SANCO:	South African National Civic Organization
SANYCO:	South Africa's National Youth Commission Act
SAPS:	South African Police Services
SAS:	Safety and Security and of the Dept. of Health and Welfare
SGBs:	School Governing Bodies
SASA:	South African Schools Act
STDs:	Sexual Transmitted Diseases
UNODC:	United Nations Office on Drugs and Crime
QLTCC:	Quality Learning and Teaching Campaign Committee

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CHAPTER 1

STUDY OVERVIEW

1.1 Background of the Study

This study sought to explore the relevance of *nyambedzano* as an effective strategy for promoting dialogue about morality among the youth. In this chapter, the concept “*nyambedzano*’ is explained and contextualised. *Nyambedzano* is a Venda concept that does not seem to have the exact English translation. A preliminary exploration of the concept with the Venda elders and linguists was done by myself. The description of the concept was captured through a quotation from one of the elders as follows:

“Nyambedzano ndi ndila ya vhudavhidzani vhukati ha vhathu vhavhili kana tshigwada. Muhumbulo muhulwane wau fara nyambedzano hu vha hu u toda u dzudzanya kana u tandulula thaidzo kana fhungo line la vha li hone kana lo bvelela. I itiwa nga vhathu vhahulwane nga tshavho sa mutani vhukati muthu wa munna na minwe mirado ya muta), vhukati ha mirado ya zwitshavha na vhukati ha mahosi kana vhavhusi. Musi vhathu vha kha nyambedzano hu a vha na u fhambana ha mihumbulo huhulu, lune muthu anga humbula uri kani hu do fhedza ho vha na nndwa, tshihulwane hu vha hu u toda u swikela thandululo ya fhungo. Hone-ha magumoni vhathu vhothe vha fhedza vho vhuya kha muhumbulo muthihi, vha tendelana.”

The English translation of the quotation is:

In Tshivenda, nyambedzano is a form of communication, conversation, dialogue which involves two or more people or parties. Those people or parties might be fighting, arguing or differing in thoughts. Nyambedzano is conducted by elderly people who are highly recognized by the community because of their position and their contribution to the community and are highly respected for their influence in the community. The main reason for conducting nyambedzano is to reach consensus and influence the other person or group to move to the accepted idea or stance. During the process of

nyambedzano, people who are involved in nyambedzano show willingness of listening to each other, respect and acknowledge each other's' views. Besides that, they agree to have a flow of information."

Nyambedzano is a conversation or communication between two individuals or between groups of people. The main purpose of conducting *nyambedzano* is to resolve an issue or solve a problem which has arisen. It is conducted between family members by elders themselves (such as between the husband and other family members), between the community members and the traditional leaders or kings. During the process, participants have strong arguments in such a way that one may think that they may fight. However, at the end both parties come to the same stance and reach agreement.

Therefore, *nyambedzano* as a Venda concept combines dialogue, communication, negotiation, mediation and conversation. As such, I will use all these concepts interchangeably with *nyambedzano* throughout this study. Based on this study, *nyambedzano* is focused on the relevance of dialogue, communication, as well as conversation as a process for promoting morality among the youth. Isaacs (1999:9) indicates that dialogue is a living experience of inquiry within and between people, with the aim to achieve deeper levels of understanding between those who are participating. Through dialogue, there is an exchange of ideas, mutual influence and mutual enrichment that take place in the relationship between human beings and their world. Dialogical interaction needs people to be more aware of their routine thought patterns (Ballantyne, 2004:114). Otherwise people would not end up coming to their desired outcomes. The importance of conducting dialogue is that it helps to strengthen personal relationships and to solve problems (Yankelovich, 1999: 87). Webster (1961:76) states that the purpose of dialogue is to seek mutual understanding and harmony. Through dialogue, peace is promoted. Anderson, Baxter & Cissna (2004:11) add that dialogue is a particular process and quality of communication in which the participants meet and allow themselves to change and be changed.

According to Velentzas & Broni (2014:118), communication is any act by which one person gives to or receives from another person information about that any information in connection with the person's needs, desires, perceptions, knowledge, or affective states. It simply means the process of transmitting information and common understanding from one person to another. I have indicated that I will also use the concept of negotiation in this study, because it is a process by which people settle their differences and reach the agreement without arguments and disputes. So, through negotiation, the elders and the youth will be able to reach consensus as they talk about how youth morality could be promoted.

In a traditional Vhavenda culture, “*Nyambedzano*” was conducted when there were burning issues that needed to be addressed between the family members, community members and between the royal families. Besides that, it was not conducted by everybody. It was conducted by people who were regarded as elders within the family and the community context. For example, when there were issues such as conflicts and misunderstandings between the husband and the wife and the parents and the youth. The family members, such as *makhadzi* (a sister to the father in the family) and *vhokhotsimunene* (the father's younger brother in the family or uncle) were summoned to address the issues through *nyambedzano*. *Makhadzi* and *vhokhotsimunene* were the pillars of resolving conflicts through *nyambedzano* in the social and traditional contexts (Rambau, 1999:78). In the social context, it was used when, for example, community members accused each other of witchcraft or other social burning issues. In other instances, royal people used to fight over land issues, boundaries and *vhuhosi* (chieftainship). In all these contexts, *nyambedzano* would be the ideal platform to address the factors behind and to resolve such issues.

Currently, there is growing concern of youth ill-discipline and the ineffective parenting in most communities. The concerns are exacerbated by the unprecedented number of teenage pregnancies, theft, inappropriate sexual contact, physical assault and threats, verbal harassment, excessive substance abuse, bullying and carrying of dangerous

weapons (Badenhorst, 1997:242; Santrock, 2005:187; Mariaye 2006:281). Louw (2011:208) states that youth are becoming increasingly more uncontrollable, violent, unstable, lawless and undisciplined. Msila (2007:156) argues that because of the introduction of an individualistic Eurocentric value system, in some African countries, school-going youth have been isolated from their local communities. Currently there are some people who, because they are educated, no longer consider their traditional and cultural backgrounds. Besides that, they have detached themselves from their society and they have changed their self-identity.

Yankelovich (1999:101) states that these days, individuals and groups divide themselves into separate subcultures, like many isolated silos on a field. Besides that, he indicates that people also develop their own special values and beliefs, vocabularies, frameworks, and make communication between these subdivisions silos difficult. When people in the community develop their own values and beliefs, it affects their moral behaviour. That is why we hear of the general decline of moral values amongst the youth around the world (Louw, 2011:208).

Elders used to pass their oral traditions using verbal statements in the African context. The messages were oral statements spoken, sung or called out on musical instruments (Vansina, 1985:98). Vansina adds that traditional societies used communication to receive or give information to the family members, neighbours, friends and other community members. African communities used to pass discipline and morals to the children through storytelling, proverbs, recitations, poetry, riddles and dance. Folktales (*ngano*) were also used to teach children to have good morals. Ladzani (2014:3) relates that previously, traditional institutions played the important role of instilling good morals among the youth. Because of such traditional institutions, teenage pregnancies, casual sex and degrading language were disregarded, as it is the norm of today.

Yankelovich (1999:89) indicates that when dialogue is done well, the results can be astonishing in the following way: mistrust can be overcome, mutual understanding is achieved, long-standing stereotypes are dissolved, visions are shaped and grounded in shared purpose, people previously at odds with one another aligned on objectives and strategies, new common grounds are discovered, new perspectives and insights are gained, new levels of creativity are stimulated and bonds of community are strengthened. As such, it is important that different people conduct dialogues and conversations as community members in order to resolve differences that arise amongst them.

Checking on what is happening; most parents and teachers talk to their children by giving orders when they correct them (Lebese, 2014:2). This approach makes children learn to give orders and criticize and not to spend time in non-threatening conversation that helps people to understand one another (Wulf, 2004:2). Wulf (2004:2) reports that many children do not remember conversations with parents that were non-threatening, where their parents were not telling them what to do or what they did wrong. Parents do not ask children their opinion (Wulf, 2004:2). Wulf (2004) believes that there is a need for parents to engage their children in dialogue, where both parties contribute equally to the conversation, since dialogue is valuable in helping family members understand and appreciate one another.

Based on other studies indicating that youth are committing moral-ills such as an unprecedented number of teenage pregnancies, excessive drinking, criminal offenses, being rude, continuously using abusive words, showing a lack of respect to elders and caring less about their behaviour and appearance, I wanted to explore if there is relevance of *nyambedzano* between the elders and the youth, as well as the influences hindering the relevance of *nyambedzano* as a process for promoting morality among the youth. Moreover, I want to propose a facilitative *nyambedzano* programme that will assist to bring back the African morality of the youth.

1.2 Problem Statement

The country's elders have seemingly stopped communicating with its youth. As a school teacher for more than 20 years, I observed that there is an apparent lack of *nyambedzano* between the elders and the youth about morality. Literature on parenting, discipline and morality repeatedly highlights the growing lack of effective communication between parents and elders with the children and the youth (Straughan, 1988:174; Rens, 2005:193). The Vhavenda worldview encouraged *nyambedzano* to focus on raising the youth with good morals, including showing respect for elderly people. Elderly people are often regarded as the 'nation's god', and are also referred to as the ones who brought humanity to the world (Khorommbi, 1996:34). As such, youth have to listen to them when they offer guidance. However, these days, there is often a violent, reactive or passive interplay, finger pointing and blame game between the elders and the youth around the issues of ill-discipline in the society. The study sought to explore the significance of *nyambedzano* as an effective communication strategy for promoting morality among the youth. Furthermore, I wish to propose a facilitative *nyambedzano* programme that will help to bring about *nyambedzano* between the elders and the youth.

1.3 Significance of the Study

While the relevance of dialogue in mitigating ill-discipline and morality issues has been widely researched in other fields such as Communication and Sociology, a focus in Indigenous Knowledge Systems (IKS) and an African Studies field is lacking (Khupe, 2014:62). Much research has been conducted on youth moral decadence, but there is no known study that has been conducted on *nyambedzano* as a process for promoting morality among the youth. Therefore, this study will contribute to Indigenous Knowledge Systems (IKS), African Studies and other related fields. The study will contribute to the body of knowledge in the sense that the results will provide valuable insights into the status of *nyambedzano* on youth morality in the Vhavenda society.

Moreover, it is hoped that the proposed *nyambedzano* programme would assist and encourage knowledge exchange and listening to each other between the elders (which includes the parents, teachers, civic structures, government officials, local municipalities, *vhakegulu na vhakalaha* (community elders), *vhamusanda* (community leaders), pastors, etc.) and the youth, without undermining each other. Such knowledge exchange and sharing was not an easily acceptable practice according to the Vhavenda culture. This might be because the elders are used to be heard by the youth and do not expect the youth to say back to the elders.

However, to mitigate some of the disciplinary issues amongst children, the government has introduced intervention programmes such as visible policing and raids in schools and communities by safety and security people such as the South African Police Services (SAPS). These raids seem to be adversarial rather than encouraging co-responsibilities between the parents, schools and the elders. The facilitative *nyambedzano* programme will provide an alternative to policy makers to provide policy guidelines that will encourage *nyambedzano* between elders and youth on youth morality.

1.4 Purpose of the Study

The purpose of this research was to explore the significance of *nyambedzano* between the elders and the youth on youth morality, by collaborating with the elders and the youth. In addition, I wanted to develop a facilitative *nyambedzano* programme that can be used to promote intergenerational conversations about youth morality.

1.5 Objectives of the Study

The objectives of the study were to:

- 1.5.1 Explore and describe the historical, traditional, cultural application of *nyambedzano* between the elderly and the youth.

- 1.5.2 Explore the state of *nyambedzano* between the elders and the youth as a process for promoting morality among the youth.
- 1.5.3 Identify factors that are influencing the state of *nyambedzano* between the elders and the youth in contemporary time.
- 1.5.4 Propose a facilitative *nyambedzano* programme that will help to promote *nyambedzano* about youth morality between the elders and the youth.

1.6 Research Questions

The central question that guided the research project was:

Is *nyambedzano* relevant in the process of promoting morality among the youth within the Vhavenda culture?

Against this background I was guided by the following questions:

- 1.6.1 What is the state of *nyambedzano* between the elders and the youth about youth morals?
- 1.6.2 How was the historical, traditional, cultural application of *nyambedzano* between the elderly and the youth?
- 1.6.3 Which factors are currently influencing the state of *nyambedzano* between community elders and the youth?
- 1.6.4 How could the facilitative *nyambedzano* programme be, to promote the relevance of *nyambedzano* between the elders and the youth for promoting morality among the youth?

1.7 Paradigmatic Perspective

“A need to open up new moral and cognitive spaces in which constructive dialogue between people and between indigenous knowledge systems (IKS) can occur”
(Visvanathan, cited in Odora-Hoppers 2002:37).

I concur with Visvanathan (cited in Odora-Hoppers, 2002) that new dialogic spaces for moral debates between the elders and the community ought to be created. I hoped that through this study, I will create and be able to point to spaces for *nyambedzano* between elders and the youth. In the process, I have departed from the Indigenous Knowledge System paradigm because I believe in the ideas, beliefs and behaviours of the Indigenous Knowledge people. The Indigenous knowledge systems (IKS), is an integrated pattern of human knowledge, beliefs, and behaviour (Chilisa, in Atteh, 1992:98). Chilisa (2012:48) attests that the components of IKS are ideas, beliefs, language, customs, taboos, rituals, ceremonies, folk stories, artefacts and techniques. As such, IKS is a combination of knowledge systems that include social, technology, economic and educational learning, legal and governance systems (Odora Hoppers, 2002a:10). Ogunniyi (2011: 65) defines IKS as “a collection, a redemptive, holistic, and transcendental view of human experience with the cosmos...”

Furthermore, Nel (2005:7) describes Indigenous Knowledge Systems as a systematic reference to the knowledge and practices of indigenous communities that is related to their meaning and belief systems, as well as the element of their practices and customs. As IKS has a spiritual dimension, it has to be understood as an inclusive way of life, and a way for people to understand themselves (Keane, 2011:122; Mbiti, 1969:96). To illustrate this point, I quote the Inter-Commission Task Force on Indigenous Peoples’ definition of IKS:

“Indigenous Knowledge Systems are local, community-based systems of knowledge which are unique to a given culture or society and have developed as the culture has evolved over many generations of inhabiting a particular ecosystem. IKS is a general term which refers broadly to the collective knowledge of an Indigenous People about relationships between people, habitat and nature”.

Khupe (2014:48), lists the characteristics of Indigenous knowledge as: personal, oral, experiential, holistic, and conveyed in narrative or metaphorical language. Ogunniyi & Ogawa (2008:104) identified three characteristics of Indigenous knowledge, namely, local, holistic, and oral. Indigenous Knowledge Systems encompass knowledge that is commonly known within a community or a people as well as knowledge which may be known only to a healer, tribal elders, a lineage group, or a gender group (Onwu & Mosimege, 2004:2). To give an example, between the Vhavenda communities, saying “Nndaa” or “Aa” as a way of greeting the elders when passing them is taken as a way of showing respect. As such, I define indigenous knowledge as constituting factual knowledge and practical knowledge (including value systems) that a community continually constructs from their interactions within given natural and socio-cultural environments.

Onwu and Mosimege (2004:2) further explain that IKS includes technologies and practices that were used in different environments in the past and present time by indigenous peoples for their survival. These descriptions suggest that Indigenous Knowledge Systems (IKS) represent the sum total of a community’s knowledge, practices, and belief systems. An Indigenous Knowledge System (IKS) is the entirety of knowledge that a community holds.

1.8 Theoretical Framework

The conceptualization of this study was based on argumentative theory and Afrocentricity.

1.8.1 Argumentative Theory or Argumentation

The researcher used the Argumentation theory in the study. This theory was developed by scientists such as Perelman, Grootendorst & Snoeck during 1960-1970, as techniques that people use to get support from others for their views and opinions. Argumentation is a verbal and social reason activity which aims at increasing or decreasing the acceptability of a controversial standpoint for the listener or reader, by gathering

suggestions that are intended to validate or refute the standpoint before a rational judge (Van Eemeren, et al., 1996:17). In argumentation, people use words and sentences to state, to argue or to deny, and non-verbal communication is enhanced with verbal communication. Furthermore, it is an activity of reason. However, Hitchcock (2002:288) indicates that people express their opinion about some issue and support it by reasons in letters to newspaper editors, radio phone-in shows, Internet discussion groups, panel discussions on television shows, and so on; they interpret others' arguments, criticize them, and modify their own arguments in the light of criticism.

Argumentation theory stresses the issues of how conclusions can be reached through logical reasoning based on principles (Van Eemeren; Grootendorst & Snoeck, 2004:78). It embraces the arts and sciences of conversation, civil debates, dialogue and persuasion. Logical thinking cannot be reached unless people make vigorous debates and dialogues. According to Johnson (2000:102), argumentation includes deliberations and negotiations which are focused on collaborative decision making procedures. He further explains it as the sociocultural activity where people construct, present, interpret, criticize, and revise arguments. As such, the elders and the youth need to put their ideas before each other, interpret and revise their views together. From their deliberations and arguments, both parties will then be able to make collaborative decision-making on how and what can be done to make *nyambedzano* effective in order to promote youth morality. This discourages the other party to be authoritative, autocratic and commanding because decisions will be taken by all parties.

1.8.2 Afrocentricity

Afrocentricity is a theory of social change which resists the problem of African people's unconscious adoption of the Western worldview and perspective, as well as their conceptual frameworks (Mazama, 2001:387). It encourages Africans to have a changed mind-set by accepting themselves as Africans and not be westernized as most are. Asante (2003:21) indicates that for the past five hundred years Africans have been stripped off their cultural, economic, religious, political, and social positions by European

or Western people. The theory expresses the intense need for African people to be re-located socially, historically, economically, politically and philosophically. Mkabela (2005:179) concurs and motivates African people to take back their social, intellectual, economic, linguistic and cultural values to reconstruct a body of knowledge from their storehouse of indigenous knowledge. This can be practised if all Africans can work collaboratively and always talk with the youth about their African values and also practise them.

According to Jackson (1995:115), Afrocentricity is against all that takes European things as worthy and disregards African ways of doing things. Hamlet (1998:98) argues that other traditions should not be utilized to overpower cultural and intellectual legacies. According to Mkabela (2005:179), there is a need to re-discover, redefine and reclaim an African identity as Blackness and Afrikan-ness have been degraded and made worthless. This was done by colonization which caused many undesirable effects, such as devaluation of traditional culture, economic inequality, social stratification, cultural and intellectual enslavement. Many youths do not know about their African identity and are not proud of it. There is a great need that people with African Indigenous knowledge should be open to discuss with other Africans about uplifting their traditional culture and raising their economy. Moreover, from an early age, youth should be talked to and taught about their cultural and moral values. This includes knowledge, beliefs, morals and other capabilities which are learned, shared by members of the society, and transmitted from one generation to another. At present, many youths are more inclined to the Eurocentric moral values and undermine their own African moral values and traditions, because they do not attach value to it. Most African youth are unable to use their own language properly without inserting foreign words, because they do not value their own African language.

In addition, Mazrui (1978:16) explains that Western education in African conditions was the process of psychological de-ruralisation. This denotes that African people's minds were changed and westernized in the way that they thought everything that is good comes

from the West. According to Ladzani (2014:105), the colonizers forced Africans to accept everything about Western culture through apartheid and colonization.

Although the Europeans or Western people found the Indigenous Knowledge Systems in place, they stripped them of their values and replaced them with their Information Systems. Msila (2007:156) states the following:

“Colonial education, which replaced traditional education tended to be more individualistic and hardly enhanced the communalism inherent in African culture.”

In addition, Jackson (2000:102) confirms that Africans have held up the margins of the European’s world and misconceptions that they are working in their own best interest not knowing that they have become the main apologists for Europe. The way that most youth behave, exposes that they are practicing the European moral behaviour but not being aware of the fact. They think they are doing the right things when undermining their own African ways of doing things. This is because most African people’s minds are imprisoned by the Western culture. To add to this, Asante (2003:30) shows that the Africans’ minds are colonized, that is why they fail to contribute something based on the knowledge that they have and know little of their own heritage. No wonder the youth have lost African morals and do not listen to the elders. That is why most of them practice Western behaviours, such as speaking with the elders while standing. Youth should be taught to be proud of who they are as Africans and not to be proud of Western culture as they are today. Societies have an obligation to change the mind-set of the youth so that they consider and respect their African moral behaviour rather than be embedded in western morality.

Presently, most Africans seem to have lost their own cultural footing and seem to have moved from their cultural and political origins (Nwosu, 2001:96). The Afrocentric theory displays a sense of interconnectedness, harmony, time, place and perspective (Nwosu, 2001:96). Turner (1991: 42) concurs that Africans should have interconnectedness of all

things, collective identity, oneness of mind, body and spirit, consequential morality and spirituality. As such, if the elders and the youth could communicate and listen to each other, take African moral values seriously and know their self-identity, the youth moral-ills can change.

1.9 Definitions of terms

The following concepts will be central to this study and are defined as follows:

Nyambedzano

“Nyambedzano ndi vhudavhidzani vhukati ha vhathu vhavhili kana tshigwada. Muhumbulo muhulwane wau fara nyambedzano hu vha hu u toda u dzudzanya kana u tandulula thaidzo kana fhungo line la vha li hone kana lo bvelela. I itiwa nga vhathu vhahulwane nga tshavho sa mutani vhukati muthu wa munna na minwe mirado ya muta), vhukati ha mirado ya zwitshavha na vhukati ha mahosi kana vhavhusi. Musi vhathu vha kha nyambedzano hu a vha na u fhambana ha mihumbulo huhulu, lune muthu anga humbula uri kani hu do fhedza ho vha na nndwa, tshihulwane hu vha hu u toda u swikela thandululo ya fhungo. Hone-ha magumoni vhathu vhothe vha fhedza vho vhuya kha muhumbulo muthihi, vha tendelana”

Translated to English, this means:

In Tshivenda, *nyambedzano* is a form of communication, conversation, dialogue which involves two or more people or parties. Those people or parties might be fighting, arguing or differing in thoughts. *Nyambedzano* is conducted by elderly people who are highly recognized by the community because of their position and their contribution to the community and are highly respected for their influence in the community. The main reason for conducting *nyambedzano* is to reach consensus and influence the other person or group to move to the accepted idea or stance. During the process of *nyambedzano*, people who are involved in *nyambedzano* show willingness of listening to each other, respect and acknowledge each other's' views. Besides that, they agree to have a flow of information.

Morality

The term morality is subject to different interpretations and contestations. It refers to the principle of right or wrong behavior. The Québec Education Program (QEP), 26 March, 2012, Rhode (2004) and Van der Bank (2000) define morality as a set of norms, prohibitions, obligations, rights, laws, values, principles, customs and ideals that make a distinction between good and evil. The word *moral* comes from a Latin word (*mores*), which means manners or morals. This concurs with Ezekwu (2008:16) and Aminigo & Nwaokugha (2006:17) who described morality as a generally accepted code of conduct in a society or within a subgroup of society that comes to be regarded as essential to its survival and welfare. Morality entails “having laws that regulate dealings of men who can choose to abide by these laws because they know it is good sense to do so” (Uyanga and Amingo, 2010:98).

Based on the above statements, morality is the code or customs of people, the social glue that defines how individuals should live together. As such, to be moral is to be committed to right action, which also includes compliance with the law and generally accepted principles. It is the distinction between good or bad, right and wrong, or good and evil in human actions. Aiken (2004:v) defines morality as an evaluation of what is good and what is bad in absolute terms.

Morals

The word *moral* comes from a Latin root (*mos, mores*) and means the code or customs of a people. Dombeck & Wells-Moran (2006:93) define morals as what the society around those people want for them. To be moral is to be committed to right action, which also includes compliance with the law and generally accepted principles (Rhode, 2006:89).

In this study, the term “moral” is defined and used to refer to a set of rules and regulations that elderly Vhavenda people expect the youth to live by. They are principles, norms and values put forward by the Vhavenda society and accepted as a guide to behaviour by the

members of that society. In any society there are rules and regulations that elderly people expect the youth to live by. Some of the common morals, expected from the Vhavenda youth, for instance, include respect or sacredness of human life, respect for elders and avoidance of premarital sex.

African morality

African morality cannot be conceived outside of the community. Wiredu (1998:305) is of the opinion that African traditional morality is “quintessentially social”. A communalistic ethics or morality does not only imply that all human behaviour should be to the benefit of society. Society itself is also the norm for moral behaviour. According to Mojola (1988:31) the fundamental criterion of morality is the community.

Community

Prinsloo and Du Plessis (2006:38) define community as a group of people who live within specific geographical boundaries at a certain point in time and who share certain interests, cultural commonalities and collective activities. They further expound it as a group who share common traits, a sense of belonging and maintaining social ties and interactions which shape into a distinctive social entity, such as ethnic, religious, academic or professional community (Joshua 2012:271). For this study, community would mean a group of people living within specific boundaries who also share some common cultural characters.

Elders

Roebuck (1979:132) defines elders as traditionally those who hold essential wisdom and knowledge for the group and sustain it by the respect and trust they gain and practical value of their experience. They also offer essential experience. He further explains that elders have experienced enough of the stages of life that they can look back and reflect on them, and this cannot happen before the age of 50 and maybe not before 60. In this study, I use the term “elders” to refer to elderly members of the community and members

of the traditional leadership. These include “*vhakegulu na vhakalaha*” (community elders) of above 60 years, who have experience and knowledge of cultural and historical background, who are respected by the community, and have active contributions to the community because of the positive contributions they make to the community and the advice that they give.

Youth

This is an expression that people use to define boys and girls who are between their teens to thirty-five years of age. In terms of the South Africa’s National Youth Commission Act (SANYCO) (No. 19 of 1996), a youth is defined as an individual aged between 14 and 35. This broad definition of youth closely follows the one that was specified by the African Youth Charter (African Union, 2006).

Scharmman (1965:25) defines youth as a separate phase of life in which the individual finds his individuality and his identity. In this phase, the adult personality is recreated, and it is the starting point of adult life which is not in the family life. Mabogunje and Obasanjo (in Oyebamiji, 2008) indicate that youth are characterized by having strong desires of moving up, have a tendency to be idealistic, are very energetic, have excessive ambitions and a desire to change things or situations overnight.

In addition, Mitterauer (1992:18) argues that it is the step of moving from an under-age, dependent child to the mature, becoming the responsible person and adjusting to reality. Others define youth as the part of life that succeeds childhood; the period of existence preceding maturity or age; the whole early part of life, from childhood, or, sometimes, from infancy, to manhood (Webster, 1961:76). According to Wikipedia, youth is the period between childhood and adulthood, and the period of physical and psychological development from the onset of puberty to maturity and early adulthood. In Tshivenda, youth was defined by attending different indigenous school structures, such as *musevhetho* (first initiation school attended by small girls of between 6 to 12 years);

vhusha (second initiation school attended by girls of between 13 to 18 years); *tshikanda na ludodo*; *na* (girls initiation school attended by matured girls of over 18 years; *mula* (boys initiation school) *na domba* (snake dance).

1.10 Arrangement of Chapters

The rest of the thesis comprises of the following chapters:

Chapter 2: Literature Review

This entails a discussion of the literature reviewed from different researchers on the relevant topics.

Chapter 3: Research Methodology

Chapter 3 outlines the research design and the research methodology. The research site, population, data collection and data analysis, ethical measures and measures to ensure trustworthiness are also highlighted.

Chapter 4: Findings

The chapter entails presentation of the results, the analysis and the discussion.

Chapter 5: Conclusions and Recommendations

The chapter presents an evaluation and justification of the study process, and concludes the discussion and makes recommendations based on the findings.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

The previous chapter introduced the scope of the research. In that chapter, the background information of the research, the research questions, the problem statement, the significance of the study, the purpose of the study, the research gap, objectives, and research questions were highlighted. It also introduced research aspects such as the research methodology and design. Elements of the research design such as the population, sampling techniques, data collection methods, data analyses procedures and the definitions of terms were placed in the foreground as instruments that will be crucial for the whole research.

This chapter deals with a review of literature by looking at literature relating to *nyambedzano* (dialogue) as a process for promoting morality among the youth. The study will give the background information about the global state of youth morality and how dialogues were conducted and the intentions or purposes of conducting those *nyambedzano* (dialogues). Additionally, this study discusses the transmitters of *nyambedzano* (dialogue) which promote and hinder *nyambedzano* (dialogue) between the elders and the youth, specifically on the Vhavenda people around the Vhembe District. As indicated, this chapter mainly reviews existing literature on dialogue about youth morality. It builds on previously studied works, though it does so from a slightly different perspective because this one focuses on the contemporary society.

2.2 The global state of youth morality

When talking of youth morality, it is about the appropriateness of goodness of what a person does, thinks or feels (Bhakta 2017:123). Similarly, Aiken, (2004) defines morality, as an evaluation of what is good and what is bad and the praising of what is good and condemning of what is bad. Mariaye (2006:132) concurs that the concept can be used

descriptively to refer to a code of conduct put forward by a society or an individual. Both researchers state that morality helps one to make right moral judgments and thus present morally acceptable behaviour. In each and every society, there are moral principles of conduct which are to be followed by members of that society. The same applies to the youth; they are expected to conform to the rules and regulations established by the community (Mojola, 1988:31). This is not a new issue because it is indicated that in the traditional African culture, a shared morality was the cement of society (Van der Walt, 2003:51). The youth were expected to show charity, honesty, hospitality, generosity, loyalty, truthfulness, solidarity and respect for nature, elders and God (Kinoti, 1992:84; Gyekye, 1998:324). Based on that, the communities and individuals had personal and social values which helped individuals and the communities to be integrated people, like peace, harmony, respect for authority, respect for and fear of supernatural realities, friendliness and decency.

Similarly, certain traditional African moral ideals or virtues were expected from the youth, such as kindness, compassion and concern for others. In other words, any behaviour or action that was encouraging the promotion of the welfare of others. Youth were also expected to promote unselfishness and the willingness to share whatever one has, no matter how little it might be (Gelfand, 1987:65). However, this is no longer happening in the present generation. According to Everatt (2001:191), this is because youth are now a so-called “lost generation” as young people in the new South Africa are involved in crimes, abuse alcohol, and are materialistic and apathetic over societal issues.

Researchers indicate that the issue of a youth moral crisis is a world-wide phenomenon and concern, which is affecting many countries (Louw, 1999:76; Mokgalabone, 1999:117). In addition, Masath (2013:101) indicates that the moral deterioration of youth is reported in different societies and cultures; from the industrialized world to the non-industrial world. Shutte (2001:1) also argues about a moral vacuum, while Kinoti, (1992:75, 86) indicates that the contemporary African society is lamenting because youth morality has fallen apart. On the other hand, Ladzani (2014:5) talks of youth moral

degeneration as a serious problem particularly among the African Vhavenda youth and the world at large. I agree with Ladzani's statement because youth morality is always the talk-of-the-day all over. At homes, schools, in the communities, at churches and wherever, people are complaining that they are witnessing shocking behaviours from the youth. As youth morality is also publicised through the media such as the radio, television and other social media, it strengthens the issue that youth morality is not affecting only one country but the world at large. Even the elders are groaning about it.

In addition, the issue of school violence and killings have been common among youth, adults and children all over the world (Masath, 2013:101). Such concerns are also overheard and reported on a daily basis in the media and from the voices of the people. Statistics released by the United Nations Office on Drugs and Crime (UNODC) shows that the average percentage of rape and crime is high. They gave examples that France is ranked first in the world, having 10,277 rape and crime cases in 2009. In the United States of America, nearly one in five women surveyed had been raped or had experienced an attempted rape by youth. In Africa, Lesotho leads with a total of 1, 878 cases in 2009, followed by Sudan with 1,183 and Morocco with 1,130. In East Africa, Uganda leads with a total of 1,536 rape cases followed by Kenya with a total number of 735 rape cases (Rabin, 2011:97). Studies show that in South Africa, there is a high rate of people experiencing physical and sexual violence and it reflected the following: [aOR 1.53 (1.10, 2.04)] (Bhana, 2012:355). To add on that, interviews that were conducted with the some township girls in South Africa, show that some girls were enduring experiences of physical and sexual violence in and out of school. The most important manifestations of falling youth moral standards were identified to be on sexual immorality (80.4%), profane, abusive language (58.4%) and disrespect for authority (47.9%). Based on the literature, it can be clearly observed that youth morality has declined and nearly every society has an outcry that the youth have lost their morals. Furthermore; there is turmoil that youth no longer listen to their elders in many communities.

2.3 Background overview of how other people conducted dialogue and their intentions

A dialogue is not a new thing; it has been conducted by different people at different occasions and for different reasons or intentions. Over time, dialogue has been conducted by religious people, legal people in various communities. Swamy (2012:207) indicates that between 1962 and 1965, interreligious dialogue was conducted in India by the Roman Catholic Church. The main intention was to create better relationships between the Roman Catholic Christians and other non-Christian religions.

He further states that through their dialogue and collaboration; participants acknowledge, preserve and promote the spiritual and moral goods found among the men, as well as the values of their society and culture. In addition, during the process of that dialogue, the Christians recognized and respected the morals and spiritual values of the various non-Christian religions. This is also supported by Klostermaier (1969:172), who further showed that they also desired to join with them in promoting and defending common ideas of religious liberty, human brotherhood, good culture, social welfare and civil order. Although dialogue makes people understand each other better, it is not easy that Christians and non-Christians could easily agree to accept the moral values of each other. This is because of their different beliefs. However, it is also possible for the Christians to respect the non-Christians' spiritual value with the aim of slowly attracting them to Christianity.

Kozlovie (2001:6) also states that dialogue helps global peace and ethics. I support that because such types of dialogues are worthwhile because they promote friendship, cultural values as they help different parties to share and respect each other's ideas. It is agreeable that peace is attained when people exchange thoughts because others' important views would then be heard and taken. The same applies to this situation, it would have been bad if Christians would have been talking about their Christian culture only, and not listening to the non-Christians. But as both parties shared ideas and opinions, it made every party feel important and valued. Although there could have been

differences between them, they end up settling their differences. As such, those types of dialogues are also helpful, and would contribute greatly if they are done also including the youth, for they could learn something out of the exchanges.

In the African communities, *nyambedzano* occurred regularly and was based on culture. It occurred at different settings, starting from the family context and expanding to the community context. Bujo (2003:105) and Ngara (2007:98) indicate that the African community used to pass morals to the children through storytelling, proverbs, recitations, poetry, riddles and dance. They further indicate that African stories and folktales were also used to teach children to have good morals as those stories and folklores were transferred to real life situations. These were conducted by different people, especially the old women and men, teachers at schools and the parents.

Furthermore, Ladzani (2014:3) states that previously, traditional institutions also played an important role in instilling good morals among the youth. She asserts that such schools helped to prepare young girls and boys to be responsible future men and women. It is true that, because of such traditional institutions, teenage pregnancies, casual sex and degrading language were unheard of.

2.4 Transmitters of dialogue on youth morality

There are various agents that were observed to be useful in helping to promote dialogue on youth morality. Among them there are formal and non-formal agents or institutions. Bhakta (2017:128) states that these include parenting in the family, the school, traditional institutions, the church, the society, and others as they play a vital role of inculcating morals among the youth.

The family is composed of parents, aunts, uncles and cousins. Bhakta (2017:128) further states that the family members help to teach the growing children morals, which are the principles that guide and make people to be who they are. For the youth to acquire those

morals, it needs the involvement of several family members and other stakeholders. Ladzani (2014: 5) indicates that previously, raising the child was a communal issue. That is agreeable because in TshiVenda they also say, “*Munwe muthihi a u tusi mathuthu*” (one finger cannot take out mealies), meaning that one person cannot make it alone, in order to achieve something, people should work collectively and collaboratively. Based on the African ways of doing things, parenting was also perceived as teamwork which leads the child to be a responsible adult.

2.4.1 The parents

The parents play an important role in the moral development of the young child. The parents are the most influential agents in the transfer of morals. Their attitudes and behavioral responses to right and wrong, good and bad, set the tone and direction of the foundation phase learners' moral development. When we talk of parents, we mean people who are responsible for the process of raising and educating a child from or before birth until adulthood (Henderson & Mapp, 2002:12). One can be a parent both to biological or non-biological children. As such, the way that parents communicate with their children when rearing them plays a significant role in the moral development of those youth. Research indicates that when parents encourage acceptable moral values of their children, such youth develop healthy and positive attitudes about themselves (Angera, Brookins-Fisher, & Inungu, 2008:169). Parents also carry out the responsibilities of raising and relating to children in such a way that the child is well prepared to realize his or her full potential as a human being (De Lange, 1994:55). This implies that parents take care or support a child from birth to adulthood, which involve the physical, emotional, social and intellectual capabilities.

It is well documented that the family plays an important role in the development of the children's morals (Bainham, et al., 1999:103). Parents are the most influential agents in the child's learning of morals. Bainham, et al., (1999:103) maintain that the family initiates the child into the details of his society in order to ensure that the cultural values and norms are instilled from an early age. This is achieved through communicating. Communication

within the family is extremely important because it enables members to express their needs, wants, and concerns to each other (Epstein Bishop, Ryan, Miller, & Keitner, 1993: 196). As such, it is through communication that the parents can express their views on how the morals of the youth could be and resolve the unavoidable problems that arise within the families.

Baer (1999:34) states that parental attitudes and behavioural responses to right and wrong, good and evil, acceptable and unacceptable, set the tone and direction of the child's moral development. As such, it is important that children should be introduced to the right behaviour from their earliest years. In the traditional African society, parents had a high level of awareness about their educational responsibilities to shape the morals of their children from early years (Rwantabagu, 2010:347). Such was also applicable to the Africans, with no exception of the Vhavenda society. In this respect, they followed the idiom that says "*Muri u khotlolwa u tshe munu*" which means that you can give shape to a tree when it is still young, also meaning that the person can be shaped when he or she is still young. This could be achieved only through endeavouring communication with the youth. Farrant (1991:16) added that endeavoring to practice effective parenting helps to influence children in a positive way and continue when the parents are not present.

In addition, studies indicate that in each and every family they set guidelines, principles, rules and norms with regard to that which is considered right and wrong, proper and improper (Ben-Yehuda and Goode, 2012:74). Some of these moral norms are set within a cultural context by customs and traditions. Parents can achieve this by teaching their children the importance of local cultural knowings such as indigenous proverbs, folktales and songs in informing moral education. These help the youth to develop a sense of connectedness and responsibility to their communities. According to Luster and Okagaki, (2006:79), the child has to learn such norms with the help of the parents who are the primary educators of the child. This can only be achieved by always communicating with the child on how he or she should behave.

Parental attitudes and behavioural responses to right and wrong set the tone and the direction of the child's moral development. As morality is basically learned it is obvious that the family is a central area to the learning of moral codes. Parenting requires interpersonal skills and makes emotional demands (Santrock, 2006:98). According to Santrock, in most cases, most parents learn the parenting practices from their parents. Similarly, DuToit and Kruger (1994:129) support the views that the most successful way of normative instruction is when the parent leads by example. In addition, Farrant (1991:16) states that parents should endeavour to be good examples to their children and exercise specific influences on their children so that they continue to do good even during their absence. He explains that the parents should play their significant role of raising their children in an effective way in order to develop the moral values of the child. This involves being aware and always talking of the youth's companions, whereabouts, and accountability of the child to the parents and the amount of time spent with the parents.

I agree with this because parents should live by and demonstrate what they expect their children to be so that the children should grow displaying what they learned or copied from their parents. For example, parents who use bad language cannot be amazed when their youth do the same to other community members. In Tshivenda there is a saying: "*Nwana wa mbevha ha hangwi mukwita*" meaning children do not forget their parents living ways. Many youth want to model the behaviour of their parents. Grunwald & McAbee (2013:192) also argue that parents should do what they expect their youth to do. This is because the youth do not like to be instructed to do something that is different from their parents. As such, parents have to inculcate virtues such as honesty, dependability, conscientiousness, courtesy and friendliness in the youth.

Moral development cannot be a stand-alone topic; it goes hand-in-hand with how the youth have been raised. Reports from other studies indicate that parents who show warmth and care to their youth minimize the use of drugs and emotional distress (Karofsky, Zeng & Kosorok, 2001:43). Those parents display it through their communication by showing proper firmness. On that note, such youth are reported to

have less depression and anxiety, and show more self-reliance and self-esteem (Karofsky, et al. 2001:43; Steinberg 2001:13). The way we see the youth showing his or her morality is a reflection of how that youth has been brought up by his or her parents or guardians during his or her early years (Bhakta 2017:128).

Studies indicate that in the African cultural system, parents used various methods when raising and guiding the youth towards becoming responsible adults (Miller, Lambert & Speirs Neumeister, 2012:345). According to these authors, there are different types of parenting styles and methods that parents use when they raise their children and these parenting styles contribute towards the moral development of the youth.

2.4.1.1 Parenting

Parenting is defined as the supportive construct to children, which includes “demonstrating affection, nurturance, compassion, and a positive evaluation towards one’s children” (Barber, et al., in Le, et al., 2008). Smetana (1995:299) has a similar connotation that parenting is the process of raising and educating a child from birth until adulthood. Lee, et al., (2008) add that this is evaluated through different behaviours such as providing attention and care, spending and enjoying time together, expressing developmentally appropriate physical and emotional displays and giving emotional support and responsiveness and helping one’s children feel better when they are scared. Parenting should be conducted by both the mother and the father. However, it is well documented that in most societies, including Japan, mothers are the ones who spend more time with the children than their fathers (Ang, 2006:503; McKinney & Renk, 2008a:807; Phares, et al., 2009:2). As such, when the youth commit moral-ills, they are mostly blamed by the fathers because it is believed that they are the ones who should communicate with the youth about how they should behave. Besides that, they are expected to nurture, show affection and care, while fathers are expected to provide and discipline children (McKinney & Renk 2008a:807). Interestingly, in contrast, research shows that recently, fathers are becoming equal partners during the weekends, although mothers continue to be the primary care givers during the week. (Yeung, Sandberg,

Davies-Kean & Hofferth, 2001:137). That is agreeable, because communication with the youth about morality should be a collaborative work. The children should grow knowing that both their parents talk with them about their morals and what their parents expects from them.

2.4.1.1.1 Parenting styles

Baumrind (in Zervides & Knowles, 2007:65) is the first person who operationalized parenting styles and strategies into two main dimensions. The first one is demandingness which relates to the amount of control that the parent exerts to their children's activities and behaviour. The second one is responsiveness which is characterized by a high amount of warmth and nurturing behavior that the parents express to their children and the youth. It is from these two dimensions that the four parenting styles are derived and it is well documented that parents usually use one of those four major parenting styles. These parenting styles are authoritarian, authoritative, permissive and uninvolved parenting (Smetana & Baumrind in Zervides & Knowles, 2007:65; Phares, Fields, Kamboukos, 2009:2). So, these parenting styles contribute to the development of youth morality, based on how the parents discuss moral issues with the youth.

- **Authoritarian Parenting Style**

Authoritarian parents try to shape, control, and evaluate the behaviour and attitudes of the child according to the conducts and rules that they have set. They think that children should take whatever what the high authority dictates. They value obedience as a virtue and like to punish, they use forceful measures when the child's shows conflicting actions and beliefs with what they belief and think is right conduct (Baumrind 1996:406). This type of parenting is characterized by parents who are demanding. According to Baumrind (1991:56-57; 1996:406), authoritarian parents allow for little open dialogue between parent and child and expect their children to follow strict set of rules and expectations that they have set for them. On the other hand, they are not responsive. They usually rely on punishing their children to demand obedience or to teach a lesson. Authoritarian parents

exercise firm control over their children's behaviour. They also expect the children to be obedient and to conform to their strict rules and guidelines that they expect the child to obey (Miller, Lambert & Speirs-Neumeister, 2012:345). Smetana (1995:299) adds that those parents use behavioral control which involves communication and enforcement of rules, regulations and restrictions as a way of managing their children's behavior.

When the child fails to adhere to the set rules, he or she ends up being punished. Such parents urge the child to behave correctly and decently and reprimand him when he has acted wrongly and improperly. Children who are being raised in this type of families are usually not given the chance of questioning or given the explanation but have to do as instructed. It is acceptable that parents are the ones who should set the rules at home but they should be flexible, in such a way that when the children did not follow the rule, they should be allowed to explain themselves. Sometimes parents may find that they have punished the youth unnecessarily.

- **Authoritative Parenting Style**

Authoritative parents set rules, clear boundaries and guidelines for their youth that they expect them to follow (Baumrind 1996:406). The parents are more demanding and approachable (Lamborn, Mounts, Steinberg & Dornbush, 1991:117). They encompass firm control over their youth. However, these parents are democratic, respond and are ready to listen to their children. This parenting style is characterized by parental love. Such parents are consistent to their words (Grunwald & McAbee, 2013:144).

Moreover, they are co-operative and responsive to their children. Baumrind (1996:406) argues that these parents are assertive but not intrusive. They punish their children or even discipline them when they commit unacceptable behaviours. In contrast, other researchers argue that this type of parenting is low in nurturance and communication styles (Miller, Lambert & Speirs, 2012:345). Youth who come from such families like negotiating and are free to express their opinions. Although such youth are allowed to participate in decision making there should be restrictions because such youth may

interfere in the elders' meetings when their contributions are not required. Based on the Constitutional rights, I agree that parents should listen to their children's needs but when it comes to morals, they have to set rules that their children have to adhere to.

According to Amos (2013:67), this parenting style produces youth who show obedience, discipline and are well-mannered. However, they lack happiness, do not compete socially with others and have low self-esteem (Baumind, 1991:71). While it is true that most youth from authoritative families follow their parents' rules and have morals, my argument is that some become rebellious. On the other hand, it is true that parents should sometimes be strict and harsh because if parents become loose, the youth may end up engaging in immoral behaviours to their parents and the community at large.

- **Permissive parents**

Permissive parenting style gives a lot of freedom to their children (Miller, Lambert & Speirs, 2012:345). It is high in warmth and nurturance but low in terms of disciplinary strategies, communication styles, and expectations of control and maturity. They make few demands for household responsibility and orderly behavior. In addition, they allow the child to regulate his own activities as much as possible, avoid the exercise of control, and do not encourage him to obey externally defined standards (Baumrind 1996:407).

When it comes to discussions on youth morality, such parents give their children a lot of freedom in such a way that when they commit moral-ills such as talk or reply back to the elder in a bad way, no disciplinary measures take place. That contradicts with the African ways of raising children, because youth who commit moral-ill behaviour needs to be reprimanded. Grunwald & McAbee (2013:144) claim that parents who are permissive, breed youth who lack limits. Santrock (2006: 76) further indicates that such parents do not create the opportunity of giving guidance or direct their children on how they should behave. I agree that we are living in the democratic era where everyone has the right to express what the person has, but youth should be given limitations on their moral

behavior. (Baumrind, 1991:94) states that children raised by permissive parents are more disposed to show the following:

- They lack insecurity from the lack of set boundaries;
- They display poor social skills such as sharing, because there was no discipline shown to them when they grew up;
- They are self-centered and are not concerned about others' welfare;
- They have poorer academic competence and achievement, and
- They show delinquent behaviour

On that note, I argue that parents should not use this type of parenting alone, but better support it with the other parenting styles. That could help to develop youth who would grow up knowing and being aware that there are sometimes restrictions in life.

- **Uninvolved or neglecting parents**

Uninvolved or neglective parents make few demands to their children. Although the parents fulfil the needs of the child, they rarely get attached to the child (Miller, Lambert, & Speirs, 2012:345). They are completely neglectful in such a way that they do not even speak with their children about their expectations from their children. Above all, they are rarely attached to their children and do not talk with their children (Elkchirid, 2016:31). As such, the children do as they like. Such parents are ignorant of their youth's moral development and behavior. As such, those parents also have difficulties in setting limits and guidance for the youth. Therefore, the children from those parenting style are problematic to the community.

However, research indicates that both the authoritative and the authoritarian type of parenting characterise the top-down style, where the instructions comes from the top (Elkchirid, 2016:31). Although both authoritative and authoritarian parenting involves firm control in their communication, restrictiveness is practised by authoritarian parents. This is not surprising because Elkchirid (2016:27) indicates that traditionally, communication

was a one-directional action from the parents towards the children. In my opinion, this is not sufficient because communication should be a two-way process where parents should allow the youth to come up with their views.

Besides the parenting styles that contribute in the communicating of moral development of the youth, family structures also play an important role in the communication of moral development of the youth.

2.4.1.1.2 Family structures

Research indicates that there are different types of the family structures (Degbey, 2012:147). Children are born and raised to become responsible youth and adults from different family structures. Amongst them there is the extended family and the nuclear family (Degbey, 2012:147). The two family structures are the cornerstone of which every youth develop his or her morals from.

- **The extended family**

Based on the literature, the extended family is described as a unit that is composed of different members, such as parents, grandparents, aunts, uncles, cousins and also children, living in the same households (Haviland; Prins & McBride, 2013:185; Baer, 1999:56). Gyekye (2012:119) states that in the African context, when we talk of a family, we are referring to the extended family. So in the African tradition, the extended family members lived close to each other (Degby 2012:85). This concurs with Adinlofu (2009:69) who adds that the extended family provides emotional, economic, social and psychological support to all the members. He states that the extended family provides care and training to the children. Besides that, Degbey (2012:86) emphasizes that when the elders dominate in the family, there is a high degree of social control on the youth morality.

It should be noted that in the African tradition, every adult person in the community was regarded as a parent, who could reprimand and talk with the youth if that youth was committing moral-ills. This was also practiced among the Vhavenda people. Usually, the Vhavenda people used the saying “*Nwana wa munwe ndi nwana wau*” meaning that somebody’s child is yours. It was like that because raising a child was a community issue as the child belonged to the whole community. Adinlofu, (2009:48) adds that the extended family cushioned the child in such a way that even if the parents of the child were dead, it was not recognizable; because every elder acted as parents to those youth.

Amos (2013:72) claims that the responsibility of raising the child does not belong to the biological parents only, but is shared by all in the extended family. Furthermore, this is supported by the African proverb which says “a single hand cannot raise the child”. Among the extended family members were the grandparents, who taught young girls and boys about good manners, language usage, folktales, riddles and proverbs. Kenner Jessel, Arju, Gregory & Ruby (2007:233), indicate that during those activities, grandparents and the children treated each other as equal partners in learning. I agree because the grandparents would also speak and act like the young ones. The grandparents’ support made the youth to fulfill the task that was expected in an excellent way, for example, a young girl would make all efforts to remain a virgin until she got married. The researchers further contend that they also did interplaying by communicating using gestures and touching, like when they retell a story.

So, such a Vhavenda family structure was good because in those family settings, youth got the opportunity of being talked to as communication was taking place on a daily basis. Previously, the oral tradition was the main method of passing on beliefs from generation to generation by word of mouth (Essop, 2017:5). Ladzani (2014: 6) states that youth were guided through oral communication such as singing and dancing, towards the right direction and they became responsible adults. In such families, the grandparents and other family members get the opportunity to talk and teach the youth cultural moral values of their community. They are taught how to show respect to the elders, such as greeting

the elders accordingly; like “*u losha*” (putting hands together), kneeling down when talking with the elders, not to reply back to the elders and receiving things from the elders with two hands.

However, Poipoi, Agak & Kabuka (2011:98) argue that people no longer follow the African collective solidarity principle because the basic role of the extended family in African society is no longer practiced. Previously when a child acted immorally the uncle or aunt was called to come and rebuke the child and the child would apologize. Poipoi, Agak & Kabuka (2011:99) indicate that recently people are more influenced by the Euro-Western culture in a way that they ignore their own Indigenous Knowledge Systems, the values and the practices of African culture. The ignorance of indigenous knowledge, values and norms and adoption of Euro-Western culture contributes to the development of youth unaccepted moral behaviour in the community. This causes contradictions between Western and African morality.

- **The nuclear family**

The nuclear family is the traditional type of family structure. It is also called the elementary family. In sociology and anthropology, in the nuclear family, the family is composed of people who are joined by bonds of partnership and pa. This family also has their socially recognized children. In most cases, though rarely, the adults in a nuclear family are married parents. This is also supported by Haviland (2013:116) and Amos (2013:72) who indicate that parents in a nuclear family are a pair of adults and both parents live with their children only. This system is different from an extended family system, in which the household may include non-immediate family members, such as grandparents, aunts and uncles.

Haviland (2013:117) states that children in the nuclear families receive strength and stability from the two-parent structure and generally have more opportunities due to the financial ease of the two adults. Amos (2013:72) agrees in that through their agreement,

parents can be role model to their children, be able to talk with their children more easily and be able to discipline their youth more easily. Kids are more intimate to the parents and can frankly discuss their problems. My argument is that in today's world it is not that easy for the two to make it alone when it comes to teaching youth morality. I say this because in most cases, both parents are always busy. It will end up being a one-man's duty and obviously, it is the mothers who will play multiple-roles. They also need other family members' moral support. Although the two parents can make their own rules, living in a nuclear family means having no access to prized advice.

According to <https://www.worldblaze>, one of the disadvantages is that the children may lead an undisciplined life and develop all sorts of bad qualities like lying and stealing. On their way of life, they lose their heritage and morals, as they do not the opportunity of mixing with their extended family members. Moreover, because of modernization, it is obvious that they lose their customs and tradition and get confused because they took other people's cultures. Dowling (1999:83) indicates that when it comes to the difficult matter of handling moral problems faced by youth, many of them are the results of being raised in the nuclear families and its upbringing.

Based on the above families, Glasser (1990:97) indicates that children should grow with parents who show love, fun, freedom and survival. Children who are reared in the absence of this and are exposed to stressors different from these basic needs will fail to develop a strong sense of trust, self-worth, and belonging. Furthermore, Golden, Samuels & Southall, (2003:132) add that if these basic needs are not met, then as children grow, they develop a "flat effect" where they no longer respond. Golden et al. (2003:132) explain that parents should avoid prolonged withholding basic needs such as food and love, to avoid children from developing feelings of confusion, havoc and distress. So, some of the moral behaviours that the youth commit are the results of how such youth has been raised or reared and also the parenting style that the parents has applied. As such, White & Matawie (2004:127) expresses the view that supportive parent-child relationship may

promote a positive orientation toward acceptance of parental sources of moral authority. These can be promoted through moral dialogues.

2.4.2 The school

After the age of five to six, children go to school where they spend most of their time with the teachers. The teachers are the secondary educators. Schalekamp (2001:2) and Olivier & Bloem (2004:177) indicate that teachers, as secondary educators, are not only subject specialists, but also transmitters of moral values, in and outside the school. This means that that teachers have a dual task, that of transferring subject knowledge, and of being the transmitters of moral values. In the *Acta Criminologica*, Van Jaarsveld (2008:175) states that the school has a role of educating moral values as stipulated in the Constitution of the Republic of South Africa of 1996.

This concurs with Himmanshoo (2015:33) who states that the teacher guides humanity and carries morality and character to generations. My argument is that the teacher may direct and guide the youth at school but it will not bear fruit if parents do not enforce good morals on their children. However, Epstein (2009:29) encourages the school and the parents to encourage cooperative communication between parents and the teachers in connection with the youth morals. The main focus being on respect for adults and communicating skills. Van Jaarsveld (2008:175) argues that there is a conflict between what the school and the parents impart. This is in line with other researchers who indicate that some parents neglect their responsibilities of fostering children to teachers (Ime, George & Unwanaobong, 2014:120). The parents have an obligation to make sure that they communicate with their children about the youth's morals and not shift their responsibilities to the school. So, the school should join hands with the parents in order to develop the youth holistically; that is, morally and educationally (Rwantabagu, 1995:9). The Moral Regeneration Movement (MRM) also disapproved the neglect of family responsibilities (Swartz, 2006:556). When parents neglect to take their responsibilities, youth end up committing moral-ills and fall into the trap of committing anti-social moral behaviour even though teachers do teach morals at school.

2.4.3 The church

The church also has a pivotal role that it plays in imparting the morals of the youth. The Bible says “Train up a child in the way he should go, and when he is old, he shall not depart from it” (Proverbs, 22:6). This is an important saying for the child, as well as the youth. As such, pastors as leaders of the church also have the responsibility of communicating with the youth about their morals. They start talking with the children from Sunday school stage and continue at youth stage until they reach adulthood. Pastors at the church guide the youth by using the verses from the Bible such as those that stress that the laws of God should be enforced to the children so that they grow with good morals.

2.4.4 The community

In traditional African society, there was a backing of imparting morality to the youth by the society. The community stressed the spirit of *Vhuthu, Botho*. The community compels people to have compassion, kindness, hospitality, respect, concern for others, conformity and friendliness to each other (Teffo 1998:4; Mokgoro 2011:367). Even the youth were taught to have that spirit of caring for and loving each other.

According to African culture, the youth did not belong to their biological parents only, but to the whole community. The old African proverb sums it up very well when it says: ‘It takes a village to raise a child’. The proverb means that it was not the responsibility of one person to raise the child, but the responsibility of the whole community to teach the youth how he or she should live according to the expected ways of life. This is also substantiated by Ahmad, Silong & Abbasiyannejad (2015:16) who encourage ongoing support for youth by the community.

In Burundi, they have their popular saying: ‘*Umwana si uwumwe*’ meaning that ‘a child does not belong to one person’ but to the community (Masaka & Chemburu, 2011:137).

That is why the community members felt that it was their responsibility to talk with any youth in the community concerning his or her morals.

In the Vhavenda communities, children were taken care of by an extended family who was not necessarily the biological parents. They did that because as Africans, they have the spirit of Ubuntu, which originally means ‘I am what I am because of who we all are’ (Epstein, 2001:135). When people embrace their relations through that spirit, they treated each other as their own in everything. The same applies when raising the youth. African people believed that a person cannot exist as a human being in isolation, so everyone was interconnected with one another. That is why it was easy for the elders to rebuke any child who was found engaged in unaccepted behaviour. *Nyambedzano* on youth morality should be a collective issue and a societal issue, as the ex-President, Jacob Zuma on the 23 of May indicated that learning is a societal issue. Dialogues on youth morality should be a societal responsibility.

Both Bujo (2003:105) and Ngara (2007:98) indicate that the African community used to pass discipline and morals to the children through their African ways. This was done by old grandparents who serve as parents and they did this in the evening with neighboring youths. They would be seated around the big fire with the boys and girls separately. Folktales were also used to teach children to have good morals.

2.4.5 Traditional or Indigenous institutions

Woolman (2001:47) states that traditional or indigenous education is the education that was imparted to African children by Africans. He further adds that this type of education was very practical and relevant to the needs of the society. In addition, Ladzani (2014:4) indicates that before the advent of the church and formal Western-type of schooling among the Vhavenda, traditional institutions played an important role in instilling good morals among the youth. Inman, Howard, Beaumont & Walker, (2007:93) are in accord that there is a need to hold on to traditional and social upbringing. This concurs with Stayt

(1931:112), van Warmelo (1960:103), Busia (1964:67), Mungazi (1996:10) and Sifuna (1992:56) who specify that in traditional schools, moral values in these schools were instilled to children by the whole community.

Scholars such as Stayt (1931:112), van Warmelo (1960:103), Busia (1964:67), Mathivha (1985:45) Mafenya (2002:76) and Mandende (2009:49) indicate that the relevance of the curriculum in indigenous schools has to go hand in hand with the practise. All of them agree that amongst the Vhavenda, everything that they did, all was valuable to building the youth so that they become responsible adults. Girls and boys were expected to attend different types of schools amongst the Vhavenda community. This is affirmed by Masoga, (in Fayon, 2009: 105) who states that traditional ways of teaching the children is important to prepare confident and responsible African adults. That was because they believed in the Venda saying which states “*Tsiwana i laiwa ndilani*”, meaning that an orphan is nurtured along the way, which according to this study means the child accepts any guidance he or she gets from whoever it comes across. However, Matemba (2010: 331) argues that such institutions did not help the youth to have good morals; it is only that as youth interacted with the parents, relatives and other adults, they gained knowledge and became knowledgeable about the expected personal and social moral values of the community.

Among the Vhavenda people, youth were verbally taught morals through games like *mahundwane*; home chores; *tshifasi* (where boys and girls play, sing and dance together); songs that they sang when they were playing and dancing *malende* dance during happy moments, initiation schools that they attended. *Malende* songs are very educative and informative. In contrast, Stayt (1931) and Blacking (1967) believe that such traditional songs are beer songs, however, I disagree with them because these are mis-informed views. The Vhavenda people, in their traditional schools, involved proverbs, cultural stories, indigenous story telling and folk tales to communicate with the youth about how the youth should behave (Ladzani, 2014:4). Such activities educate young people to

appreciate themselves and to encourage social responsibility, ethics, and community belonging.

Above all, in the African culture, different communities also used taboos as a way of instilling morals to the youth. Africans used taboos to prevent the violation of moral code and to instill admirable moral behavior in the society (Rwantabagu, 2010:348; Masaka & Chemburu, 2011:138). One typical example of such taboos is: “*vhathu vhahulwane wa vha vhonele vha tshi khou tamba, u do bviwa nga tshigalanganda*” which is also applicable in Shona; they say “*Ukadongorera munhu achigeza, unoita showera*” (If you peep on a person who is bathing, you will develop pimples on your eyelids (Masaka & Chemburu, 2011:138). It was a way of talking to the youth so that they should develop good behaviour and respect to the elders. Similarly, Gelfand (1979: 87) contend that the main aim of these taboos was to instill a sense of discipline into the children and fear, from doing immoral doings. This is also applicable to other African communities such as the Shona. African taboos are fear- inducing that promote good behaviour. At present the youth no longer fear taboos because they are too inquisitive.

2.5 Factors influencing the current state of youth morality on the youth

Studies indicate that there are several factors which are influencing the youth to have moral-ills in their communities. These include economic, social and technological factors. However, all these factors are mainly influenced by the issue of globalization.

2.5.1 Globalization

Bam & Dyer (2004:98) explain globalization as the connection and networking of nations and the interconnectedness that slowly turns the world into a global village. Mudau and Ncube (2018:159) further define it as a system which destroys the cultural and traditional sentiments of the communities. This implies that everything that is occurring around the world is being shared and applied by everyone, but slowly undermining their own traditions. So, I will discuss economic, social and technological factors in the next section.

2.5.1.1 Economic factors

This has to do mainly with poverty and family background.

2.5.1.1.1 Poverty and family background

Poverty is generally divided into two types: situational and generational poverty. Carter & Barrett (2006) explain situational poverty as a sudden decline in resources, which may occur because of divorce, job loss or death of a family member. Generational poverty is when a family's socio-economic status has remained at or below the poverty line for more than three generations.

Poverty causes its victims to lack economic resources (De Wet, 2007:173). As a result, the victims lead lives in which they cannot fully participate in different activities, such as expressing themselves as human beings. Moreover, they are even unable to maintain their physical health (Halleröd, 2000:167). De Wet (2007:173) indicates that poverty is a condition that causes its victims to live in ways in which they cannot fully participate in the range of activities of their nature as human beings due to a lack of economic resources. This implies that a person does not have adequate economic capacities to provide food, clothing, shelter, security, and medical care to maintain their physical health.

According to Wadsworth (2008:97) and Majee, et al., (2017:9), the stress of low socio-economic status can lead youth to psychological problems, which include anxiety, depression, and behavioral issues. In addition, youth who are coping with poverty face deep humiliation and embarrassment when their appearance, clothing, and personal hygiene, are not the same as their peers (Beegle, 2003:103). They often feel shame and humiliation for being raised in poverty. Such youth develops extreme low self-esteem and self-efficacy, which lead them to frustration, anxiety and insecurity. Thus, the youth who grow in the family where there is no food obviously differ with the one who grow in the family where money is not a problem (Atere & Olagbemi, 1998:97). Moreover, they often demonstrate lower or lagging in academic performance and are regarded as lazy. This makes teachers to usually give up on these youth as they show unwillingness to learn.

Research shows that education is the only successful resolution to break the cycle of poverty (Beegle, 2003:103).

Mandela (1994:23) states that poverty has the potential to aggravate moral decline among the youth, such as drug and alcohol abuse. As such, it affects the present and future behaviour of an individual youth. Youth from poor family background also have high levels of stress, bitterness and anger. These negative feelings can lead to violence and physical abuse. It is reported that children raised in these circumstances are at extraordinarily high risk for mistreatments such as physical, sexual, and emotional abuse (Levine, 2009:112). Besides that, youth from poor families are vulnerable to violence and many anti-social behaviour tendencies, such as stealing, involvement in early sexual activities which is practiced by teenagers to get money for food and clothes. Narayan, et al., (2000:239) elucidate that the moral challenge of poverty affects individual youth. This concurs with Ladzani (2014:260) who contends that poverty can lead youth to get involved into illegal activities, such as drug mules. The main reason being to get cash to alleviate poverty. Some of the girl-youth end up getting into the riskiest forms of employment, such as prostitution.

In his speech at his trial in 1964, Nelson Mandela indicated that there is a relationship between poverty and morality. He further indicated that poverty and the breakdown of family life have secondary effects on the child's morals. Rogers (2002:10) indicates that lack of proper care for the children at home can cause children to misbehave. This leads to the breakdown in moral standards, to an alarming rise in illegitimacy, and to growing violence that erupts everywhere (Mandela, 1994:23). Moreover, there are also high levels of crime that can be attributed to poverty.

Poor people lose some of the few material assets they have and so are further disempowered from engaging in entrepreneurial activities aimed at improving their lives (May, 1998a:256; May, 1998b:18). Their quality of life can be reduced by high levels of

fear and distrust, which also erodes social cohesion and co-operation (May, 1998a:257). As a result of illegal activities, Narayan et al. (2000a:60) state that “the household and often the wider community must face the fear and anxiety that these means of coping bring in their wake”. Criminal behaviour and lack of resources create insecurity among poor people. When these feelings of insecurity combine with the frustrations poor people experience in their desperate circumstances, this often leads to various forms of abuse and violent crimes. It is significant to note that poor communities suffer more from interpersonal crimes, like assault, rape, and child abuse than from property crimes (May, 1998a:257). A consequence of a high crime rate is that investors, able to create employment opportunities or improve facilities and services, avoid those areas. Chances of reducing poverty are thus driven away.

Poverty continues unchanged to levels that have caused concern and reached uncontrollable proportions in most communities (Lombard & Grosser, 2008:1232). Due to the unemployment in the communities, it often happens that both parents leave their children in family homes in the rural areas in order to seek jobs (Le Roux, 1993:158). The resultant absence of one or both parents from home due to work absorption causes shifts in the environment in which children grow and this consequently spawns many other social problems. This hinders parents to play their integral part of transferring the norms and values and educating their youth (Schiller & Bryant, 1998:7). McLoyd (1990:72) also mentions that poverty causes parents to be more irritable and these also affect the parents ‘way of communication with their youth.

Another thorny issue is the increasing numbers of working women who, because of poverty, return to the job market when their children are still very young. This makes it hard to nurture their children in a proper and responsible way. This also makes it difficult for the mothers to have enough time for nurturing their children, including spending time in teaching them acceptable manners. Lötter (2007:271) argues that poor women are forced to seek unpaid work like household maintenance, which leave them being exhausted and not able to take proper care of their children (May,1998b:80). Notably, the

mother plays an important role in maintaining morality to the youth at home (Van Heerden (2000:32). I support this because in most cases it is the mother who spends most of her time with the children while the father is far, working. Though the mother can try to raise the children with good morals, on the way those children may get out of the way and lose morals.

2.5.1.2 Social factors

Social factors are factors that encourage more time of youth to be alone and hinders some engagement between the parents, community members and the youth (Majee, 2017:8). Such factors include the home where the youth experience lack of parental care and communication, peer group pressure, drug and alcohol abuse, colonialism and apartheid, the post-democratic era and the export of western moral values.

2.5.1.2.1 The home

According to Prinsloo & Du Plessis (2006:125), the home is the first and best place where morality can be taught. It has been indicated that the family is the primary and most influential source where the youth learn how to socialize, how to give, how to love, how to respect and so on.

2.5.1.2.2 Lack of Parental Care and Communication

Good family relations are built on strong communication (White & Matawie, 2004:225). Stewart (2002b:7) indicates that whether communication can be written or spoken; verbal or nonverbal; face-to-face or digital, its process involves people who makes collective meaning. However, face-to-face interactions allow people to communicate verbally and nonverbally, using spoken and unspoken and body language. Communication creates and keeps strong family ties as family members talk with each other. The role of both mother and father plays a very significant role in the moral development of the children. From early childhood, parental involvement plays a significant role. The child becomes more independent and acquires good manners during the foundation phase years.

Hornby & Lafaele (2011:42) point out that during moral development, discipline and meaningful communication play an important role. Ngcobo (1986:24) states that if parents do not show healthy involvement with the child, any programme related to behavioral change will be ineffective. Both Straughan (1988:174) and Rens (2005:193) point out that parents often neglect their important task of taking their responsibility, including talking with their children about their behavior.

Studies indicates that maternal employment affects communication on child behaviour indirectly (Lemmer & Van Wyk, 2007:238). Some are forced to do so because they work and are unable to keep a close eye on their children's behaviour. That is because of certain factors, such as lack of supervision; loss of direct control and weakening of close relationships (White & Matawie, 2004:225). These lead to children being neglected, as such they end up doing as they like. Moreover, such youth lack interest of being engaged in the community activities (Curtis, 2017:8). Another issue is that families today are always busy. School, children's activities, and parents' work schedules make it hard to find time to spend together. Some working mothers are forced to return to work too soon after giving birth of their children. As such, they do not get enough spending time with their children and talking from early stages. According to White & Matawie (2004:225) families today spend less time eating meals together. As such, they have fewer family talks with the youth.

It is arguable that responsible parents maintain good communication standards and positive communication with the youth. Such parents would contribute to the youth acquisition of pro-social values (Schiller & Bryant, 1998:76). White & Matawie (2004:225) also state that parent-child relationship should be supportive to promote a positive orientation towards accepting moral authority.

In his message of support for Moral Regeneration, the then Deputy President Jacob Zuma in 2000, indicated that the voice of parents in what kind of education their children should

or should not receive is non-existent. He emphasized that some parents have turned down their responsibility of nurturing their children and left this task to the teachers as though education does not begin at home. This is supported by Prinsloo & Du Plessis (2006:180) who state that families are increasingly failing to realize their educational responsibility and duty; ending up placing a huge burden on teachers.

It is a pity that most comprehensive parental involvement models are occasional, because parents do not talk with their children and their involvement (Lemmer & Van Wyk, 2007:238). This is evident when parents do not involve themselves even when called during parents' meetings about their youth educational matters and moral issues, wherein they will have inputs of building their children's morals. Other researchers have indicated that some parents neglect their responsibilities by fostering children to teachers (Ime, George & Unwanaobong 2014:98). Prinsloo & Du Plessis (2006:125) argue that families are increasingly failing to realize their educational responsibility and duty; ending up placing a huge burden on teachers. They also fail to invest enough time for guiding their youth in their early years by communicating with them (Majee, et al., 2017:2). Other researchers indicate that in most cases, youth report that when parents communicate with the youth concerning the youth morality, they are harsh, ambiguous and use threatening words (Blake et al., 2001:122; Seif & Kohi, 2014:132; Soon et al., 2013:45). As such, the communication with the youth in most cases ends up being commanding rather than dialogue. However, parents should work collaboratively with other community members when it has to do with conducting dialogues with the youth about youth morality.

2.5.1.2.3 Peer group pressure

Peer group pressure plays a vital role in developing the youth' concept of morality. In Britain, peer influences were found to be risk factors for youth moral behaviours (Ingham & Stone 2002:191). There is a saying that says youth morals are more affected by the individuals or groups with whom they are connected or interact (Bastien, et al., 2011). Ezekiel (2003:2) states that when the youth find themselves in a large group, their natural inclination is to follow and behave in a way in which they might not behave in when they

were on their own. The same applies to the way they communicate; they copy the language that they use when they are with their peers and use it elsewhere. The assertion was supported by Possi (1996:101) who indicates that as youth spend more time together, they discuss certain issues freely and seek advice from each other and they end up taking their peers' views and their lifestyle. To add on that, the issue of sexuality is something that cannot be talked of by parents and other elders and in public, but they feel free to discuss it with their peers (Maluleke 2007:9).

De Villiers & Van der Bank (2000:91) indicate that a child's association with deviant peers increases the likelihood of engaging in anti-social behaviour. This implies that when the youth spend more time being committed to drugs and alcohol, they do likewise; although their parents and other community members can talk with them to abstain from such behaviours. They fear that if they do not follow their peers, they may be rejected by the peer group (Brown, 2004:369). There is a great pressure on young people to follow their friends and to win their approval. The challenge is that bad company corrupts good manners, as the Bible indicates that in the book of 1 Corinthians 15:13. Brown (2004:369) indicates that attitudes towards the use of drugs and the presence of role models and reinforces unacceptable behaviour, particularly peers and friends have much influence on the youth. Honestly, this is what is happening to all youth, they listen more to their peers and do what their peers do than what their parents say.

2.5.1.2.4 Drug and alcohol abuse

Drug and alcohol abuse is a serious problem to the youth nowadays and is a source of ill-discipline. Ezekiel (2003:120) indicates that some youth are committed to drugs because they do not feel worthwhile or accepted either by friends or families. So they use drugs as a means of coping with rejection and low self-concept.

Ben-Yehuda & Goode (2012:75) indicate that alcohol and substance abuse may contribute to negative moral behaviours like violence, verbal abuse, vandalism,

depression and intellectual functioning. However, when youth are communicated with about such behaviours, they may do it with conscience. Moreover, these youth need to be talked to and showed that when they are more committed to these drug and alcohol abuse, they have physical impact, which includes lung cancer, heart attack, stroke and asthma. Because of the youth commitment to substance abuse; which causes them not to listen to adults, some even come to an extent of killing their parents. This was published by Musetha in the *Limpopo Mirror*, on the 15th of April 2015:12, who indicated that the youth killed his father because he demanded money from him. In a Kenyan Newspaper, Mwitwa, 2 September 2012, also wrote that teachers are worried about the youth who are becoming uncontrollable at school because of using drugs at school.

Furthermore, Capazorio (2006:1) claims that the direct results of alcohol are poor academic performance, high rates of absenteeism and high rates of drop-outs. These also lead to more immoral behaviours as the drop-outs end up committing crimes in the communities and around the areas. Moreover, such youth become aggressive, violent and disruptive because they realize that they no longer have future (Pannozzo, 2005:33). This occurs at school, home and even around the communities. Youth at that stage cannot be talked to, either by parents at home, by teachers at school and even by community members.

2.5.1.2.5 Colonialism and apartheid

Colonialism and apartheid in South Africa marginalized African indigenous knowledge systems including the participants and practitioners. Their knowledge was considered primitive and not scientific hence were not part of the current formal educational system. Phillips (2009:1) contends that people always complain about moral standards in every society and saw the past as a very glorious moment. The dominant system of knowledge at pedagogy level has been Western. Moreover, such kind of knowledge has failed to bring sustainable development in local communities. Besides that, prior to colonization, Indigenous African people used their unique ways for promoting peace and serenity and

especially in solving disputes peacefully (Bukari, 2013:90). However, colonialism did not promote that, instead, those ways were undermined.

Masoga & Smith (2012:131) explain that it did not build up on the people's cultural values and languages. They argue that any development strategy which ignores the cultural experiences of the target communities which is stored in traditional customs, folk stories, folk songs, folk dramas, legends, proverbs, myths, etc., cannot be sustainable (Masoga & Smith, 2012:131). It is stored in various forms which include traditional customs. They further substantiate that colonial education caused Africans to lose their self-respect and local language. That is true because African people have even forgotten their own African languages, to such an extent that most of the youth prefer to use Western languages even when they communicate with their elders. Moreover, youth are even unable to use and understand proverbs and folktales. However, elders in the communities should stand and teach the young generation local languages before the elders die.

2.5.1.2.6 The post-democratic era

Since the introduction of the democratic government in 1994, the South African youths' behaviour has changed drastically and has noticeably deteriorated. Youth no longer respect their parents, teachers, community leaders, community elders, other community members as well as themselves. Based on other research, youth of the pre-democratic dispensation listened to their parents and community leaders without questioning, because of the respect they had to elders and nature (Kinoti, 1992:84). They also took African values as important; in the sense that whenever they were told that it is unethical to do this they would do likewise.

Shutte (2001:1) states that this is an indication that there is a moral vacuum, something has gone out of the youth and nothing has replaced it. Van der Walt (2003:52) supports the argument of a moral vacuum in South Africa, indicating that it has led the government to hold moral summits (October 1998 and April 2002) to address the moral decay and

establish a Moral Regeneration Movement (MRM). It was during that time that the following statement was uttered:

“The government was seen to be the overarching custodian of the nation’s morality through the Constitution, legislation and policies...” (RSA, GIS 2000).

2.5.1.2.7 The export of western moral values

Many people around the world regard Western values as more important and undermine their own moral values. Nkeshimana (2007:139) argues that the process of Westernization has gradually eroded the binding power of traditional value systems and the social institutions. Both De Boeck & Honwana (2005:172), and Nsamenang (2002:185) support this statement when they indicate that the export of Western cultural models of adolescence, have left young people in Africa frequently cast in the shadow of Western images. This is evident among the young Vhavenda speaking people, they no longer consider and promote their own moral culture. Instead, they promote Western morals and values. Among the *Vhavenda* speaking people, morals and values were taught through games like *mahundwane*, chores that children do at home, *tshifasi* where boys and girls play, sing, and dance together and also attended initiation schools (Nemudzivhadi, 1998:140; Nemapate, 2009:156).

It is apparent that most youth are inclined to Euro-Western culture and this causes the destruction of the indigenous knowledge systems. Euro-Western culture encourages people to have that spirit of “Ä man eats alone” and contradicts the African humanism culture which says *Muthu ndi muthu nga vhanwe vhathu* (I am because we are). Because African people undermine their own cultural values and norms and uplifted the Euro-Western culture, the indigenous practices were considered as heathen. Africans consequently ignored their culture. Such rapidly flow to generations and to the youth. Ladzani (2014:178) argues that the youth of today disregard that is deemed to be tradition and consider what is westernized because they see it as less advanced. Today’s youth do not to know and even attempt to listen to the elders when they talk of their cultural the

values, norms and customs that they have to follow, African societies have to stand and communicate with youth about morality. They should be aware and know where they come from. Mudau (2018:160) indicates that youth nowadays are raised under the influence of modern life, such as being raised by a single mother who is under stressful conditions of life. The young child would grow under such background being adversely affected, whereas the child was supposed to be getting some moral support from the grandparents or other extended family members.

2.5.1.3 Technological Factors

2.5.1.3.1 Technological innovations and Mass Media

Technology can be used as a double-edged sword because it has both negative and positive impacts (Umeogu & Ojaikor, 2014:451). These researchers state that the positive impact is that it has made education very easy and more accessible. However, it is the same technology that has caused the decline of communication on youth morality when they spend more time on mass media. Mass media are the vehicles or channels which transfer information, entertainment, news, education, or promotional messages are disseminated (Hakim, Akhtar, Bhat & Mehraj, 2014:61). As such, media includes every broadcasting and narrowcasting medium which is the main means of mass communication, such as radio, newspapers, computers, billboards, mails, telephone, fax, internet, Texting, Facebook, YouTube, etc. which are the main means of mass communication (Hakim, Akhtar, Bhat & Mehraj, 2014:61).

Bonachristus & Ifeoma (2014:451) denote that people communicate worldwide and interact with each other through technology. However, it has its pros and cons. This is in line with Tondi (2018:99), who indicates that technology has direct and indirect influence and impact to the people's thoughts and actions. Some of the cons are that some of the youth copy some of the behaviours from the media and no longer take some moral values from their society. There is also the impact that movie violence has on the youth.

Globalization has made the emergence of a global mass culture to be driven by huge advertising and technological advances in mass communication. The world of social media is indeed a fascinating one especially to the youths. Tondi (2018:99) indicates that mass media is one of the factors which is contributing to the moral decay of the youth in the society. The World Bank and African Development Bank report that more than 650 million use mobiles in Africa and most of the users are the youth. According to the United Nation Children's Fund (UNICEF), 72% of the youth between 15 and 24 have cell phones (Bonachristus & Ifeoma, 2014:451). This is not surprising as it is generally acknowledged that youths, by their nature are more disposed to social communication technologies.

Research indicates that in Ghana the three most important causes were identified as pornography (75.4%), drugs and alcohol (66.2%) and television. In Ghana, Lenhart, et al., (2010:198) have observed that two-thirds (63%) of all adolescents use the internet to go online at least once a day. For those youth who go online, social media use is high, approximately 73% use social networking; where they share content online such as photos, videos or art work; and blogs. In addition, three-quarters (75%) of all teens have a cell phone, with 88% using them to text message, 64% to exchange pictures, and 23% to access social networking sites. Nche (2012:19) has observed that youth use social media for spreading information regarding whatever happens around them. Moreover, issues such as drugs, sex, crime and others which do not promote good morals to the young are seen globally through technology.

In the same vein, Umekachikelu (2013:97) asserts that in Nigeria, many Nigerian youths including the rich and poor, educated and illiterate, Muslims and Christians now enjoy the services of the social media. Bonachristus and Ifeoma (2014:451) state that there is prevalent fear that through the use of modern technology and mass communication, some cultures risk losing their identity and become submerged by the cultures belonging to those who control modern technology and communication software. In addition, Okunna (1999:143) states that youth mass media audiences consume large quantities of foreign media culture. The researcher agrees with that because many people no longer live and

act according to their culture but they do things differently. It is feared that this massive exposure to foreign culture could change and displace inherent cultures in developing countries. Furthermore, she accuses the media by stating that because mass communication is such a powerful vehicle for the dissemination of culture, there has always been a fear that massive flow of foreign mass media. Media should play both an educational role and moral development and not be guided by business interests at the expense of the society. In his speech in 2000 the then South African President, Jacob Zuma encouraged the media to promote good morality among the citizens.

2.5.1.3.2 Television

Codrington (2000:32-35) indicates that some of the anti-social behaviours of youth are learned through television. This concurs with Van der Walt (2003:62) and Tondi, (2018:99) who argue that another strong influence of the present youth morality is the mass media, especially television and videos. They indicate that most of the programmes are imported from the West, especially the United States. It was also indicated that young people are becoming the die-hard worshippers of Western ideals because they are considered to be “modern”. It is obvious that youth encounter the examples of ill-disciplined people whom they perceive as role models from the television. On the other hand, Yell & Rozalski (2008:74), argue that the indecency and violence on television, coupled with the pornography, vulgarity, and violence in movies, has a staggering effect on the moral state of our society. Brenfenbrenner (1991:82) also concurs as he states that the primary danger that the television produces is the moral behaviour among the youth. I support De Witt & Booysen (1995:93) who express that passive television viewing prevents the conversation (talks), games, family meals and arguments through which most of the child's learning takes place and through which character is formed.

Mayson (2000:2) argues that In South Africa, stories of anti-social behaviour, the breakdown of morals, dishonesty and crime are dominant. He further indicates that there is continuous portrayal of dirty tricks, crime, irresponsible sex and violence that is shown

to children all day long in TV programmes. Such programmes are a major factor in developing immoral unethical attitudes and practices among the youth.

When the youth stay on watching such violence on television, it triggers increased aggressiveness in them (Bezuidenhout & Joubert, 2003:144). Gray (1999:29) adds that when young children view violence or mean behaviour on television, they lose some opportunity to develop a healthy sense of innocence, serenity and sensitivity. Ladzani (2014: 3) added that newspapers, magazines, television and so many more are some of the things seen to be influencing bad behavioral patterns like sexual scenes, criminal scenes, unacceptable dress code and such (Ladzani 2014:3). Tondi (2018:99) argues that such is observable in some popular SABC drama series around many South African communities.

As researchers indicates above, many youth spend a lot of their time watching the South African Broadcasting Corporation (SABC) which airs shows debatable moral connotations. These shows are being watched by many youth and rapidly shaping the youth's morals to such an extent that the youth take it as accepted and copy that. They then take it as a lifestyle and ignore whatever their parents, teachers and the community members communicate with them. Such is also happening as it is observable in most communities.

2.6 Chapter Summary

I first indicated that in the study, I was going to use concepts such as dialogue, conversation and communication interchangeably throughout the research. The chapter highlighted the discussions of the global state of youth morality, background information of how other people conducted dialogue and the intentions, transmitters or agents of *nyambedzano* (dialogue) on youth morality, factors influencing the current state of youth morality on the youth, including the economic, social and technological factors.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter provides a description of how the research was conducted. The chapter comprises of the research design and methodology, research site, population, sampling and sampling procedure, recruitment, pilot study, data collection method, recordings of data, data analysis, ethical measures and measures to ensure trustworthiness.

3.2 Research Design and Methods

A qualitative design and Appreciative Inquiry (AI) approach to research was adopted. Cresswell (2014:14) and Babbie (2013:90) explain that the qualitative approach is mostly conducted in a natural setting, and it describes the human behaviour, beliefs, actions, thoughts and perceptions as they are experienced or occur. This type of design was used because I wanted to understand the research problem from the populations' viewpoint. Moreover, I wanted to get in-depth information from the elders and the youth about *nyambedzano* on youth morality as they experienced it. I felt comfortable in using this design as it allowed me to explore and understand the way in which people, specifically the elders and the youth, view the relevance of *nyambedzano* as a process for promoting morality among the youth.

On the other hand, the Appreciative Inquiry approach (AI) is an approach which is collaborative and fully participative which mainly focuses on encouraging the participants to come up with the best opinions and ideas of how the best could be done in the communities (Cooperrider, Whitney & Stavros, 2008:27). In this regard, principles of Participative Action Research Approach (PAR) were also employed. PAR attempts to generate knowledge about social relations and social change more democratically by fostering dialogue and equality between the researchers and research. What distinguishes PAR from other research paradigms are: (i) democratic participation of the people being studied in the research process; (ii) inclusion of popular knowledge and

personal experience of the community under study; (iii) a focus on empowerment, power relations, consciousness raising and education of participants; and (iv) a political action and enhancement of the problem-solving capabilities of the community under study (Brydon-Miller; Maguire &, McIntyre (2004:179).

Applying Appreciative Inquiry was the best way of encouraging the elders and the youth to fully participate and come up with the best views of what best could the elders and the youth imagine be done to promote morality amongst the youth through *nyambedzano*. The researcher used this approach because it creates an opportunity for everyone to express their organizational vision and be heard (Cooperrider, Whitney & Stavros, 2008:27). Based on this study, it creates an opportunity for the elders and the youth to express their views on how *nyambedzano* could be as a process for promoting morality among the youth. Furthermore, it builds relationships between participants (Whitney and Trosten-Bloom, 2003:93). So as the research topic is focused on exploring the relevance of *nyambedzano* on youth morality, it was considered suitable because at the end, both the elders and the youth brought out their views in the development of the facilitative *nyambedzano* programme.

3.3 Research Site

The research was conducted in the rural cultural community villages within the Vhembe District. The Vhembe District is one of the five districts of the Limpopo Province in the Republic of South Africa. The district is located in the most rural Northern part of the Limpopo Province. It shares borders with three countries, Botswana, Zimbabwe and Mozambique. The research was conducted at Mamvuka, Makhado (Louis Trichardt), Makhado (Biaba Higher Grace) and Ha-Kutama Tshikwarani. Both villages fall within the Makhado Municipality. These areas were chosen on the basis that they seem to have high prevalence reports of moral-ills among the youth. These are manifested by a high rate of criminal offences, use of vulgar words by youth to elders, theft, violence, rape, a high rate of drug and alcohol abuse, vandalism, a high rate of teenage pregnancies, and killings among the youths. The areas are comprised of multi-cultural and multi-racial

groups which include amongst others the Vhavenda, Shangaans, Bapedi, Indians, Zimbabweans, and Ethiopians. This context inevitably come with the influence of multiculturalism and modernisation, be it good or bad. Some of the youth in these sites even call themselves “Westerns” because they display so-called Western ways of living in their daily lives, such as using Tsotsi-Taal when talking with elders.

3.4 Population

My target populations were the Vhavenda-speaking elders and the youth around the Vhembe District in the Limpopo Province in South Africa. Babbie (2008:121) states that population refers to a large general group of people of which the researcher wants to determine some characteristics. Elders who were recognized and respected because of their contribution to the community were targeted for this study. The youth were also included, as they were the people who are blamed for their (im)morality.

3.5 Sample and Sampling Procedure

A non-probability sampling method was used, which is also known as deliberate, judgmental or purposive sampling method (Kothari, 2004:59). This method allows the researcher to use her own discretion to find the participants. As such, I deliberately selected the participants using my discretion. Babbie (2004:225) and Strydom (2005:202) affirm that a sample is based on the judgment of the researcher, and indicate that the sample is composed of elements that contain characteristics representative of the universe of concern. Strydom (2005:194) concurs by stating that it is a decision about which people, settings, events, behaviours and or social processes are observed.

In this study, a snowball sampling was used, which is also known as chain referral sampling. This method was used to get referrals to other participants who could have the potential to participate. Firstly, some elders who meet the criteria were identified, thereafter the elders were asked to provide the names of other elders whom the who the could also provide needed information.

The sample comprised of 14 participants, which included seven elders and seven youth who participated in 3 AI group discussion sessions. Elders who were of 60 years and above were chosen, assuming that they would have valuable experiences of African Indigenous practices associated with *nyambedzano* and the role it could play in the conversations about youth morality.

In the traditional Venda culture, elders are recognized for their contribution to nurturing, guiding and supervising the youth on youth morality. Another reason for taking them was that they were the ones who were insisting on the values of youth morality.

In addition, the choice of elders was influenced by prior interaction in similar settings. I had listened to and observed conversations between elders at the University of Venda, Community Engagement unit and during the Quality Learning and Teaching Campaign (QLTC) as well as the District Employment Performance Management (DEPM) meetings. I had also participated in the Arts and Culture activities at school and in my village, so I had the opportunity of meeting different elders from different areas. This enabled me to make an informed choice of who should participate in the conversations in the study.

The choice of youth was influenced by the following inclusion criteria: they were the ones who the elders were complaining about, stressing that the youth were not listening to them when they speak with them. In addition, the elders were complaining about the youths' moral behaviours. I included youth from the age of 17 years up to 34; those who were still at school and the ones who were out of school.

Brink (2000:141) states that sampling size is determined by the saturation of data. As such, I went back and forth to the participants until data got saturated and no new information was coming up. This was done during the appreciative focus group discussions.

Table 3.1: Sampling criteria

AI SAMPLE	SAMPLE	SAMPLE SIZE	CRITERIA
PARTICIPANTS	Elders	7 in each Appreciative focus group discussions	People from the age of 60 years and above. These include old men and women; who were highly recognized and respected by their community members. Some also conducts some sessions of talking with the girl-youth and guides them about how they should behave. They also have African Indigenous knowledge and also stayed around the selected areas.
	Youth	7 in each Appreciative focus group.	Those who were from 17 to 34 years; still at school and out of school. This included both girls and boys.

3.6 Recruitment

The recruitment process was made easier because of my social standing. As a teacher, I had attended several Circuit and District workshops where they talked of learners' performance and the role of class discipline. Besides being a teacher, I am a member of the Quality Learning and Teaching Campaign Committee (QLTCC) at Nzhelele West Circuit. This committee is composed of different people, such as Departmental representatives, teachers' unions, pastors' forum, traditional leaders, traditional healers

and parents' representatives. These people sit on a quarterly basis to discuss the learners' performance and behaviour.

I am also a member of the Vhembe District Employment Performance Management Team (DEPMT), which meets on a quarterly basis to analyze the District schools' performance. In between all those meetings, the stakeholders always talked about youth moral-ills as one of the factors contributing to the low performance rate. Besides that, I have been involved in the school and community cultural activities. Moreover, I belong to the African Studies and I was an IKS scholar. As such, I attended several community engagement workshops and other activities at the University of Venda, and that gave me the opportunity of meeting with different participants from different villages. I recruited the elders during such meetings and indicated to them that I was conducting research on the topic "The relevance of *nyambedzano* as a process for promoting morality among the youth". The elders and the participants agreed that they would assist me to get other participants, which I contacted using a snowball technique. The snowball technique is a technique that is used to get referrals of other participants who have the knowledge that the researcher requires. This method allows the researcher to first identify the participants who meet the criteria and, after finishing with them, asks for recommendations of others whom they know who could assist with such information.

3.7 Pilot Study

Before conducting focus group discussions, a pilot study was conducted with 10 participants. Amongst them were people who had African Indigenous knowledge. By Indigenous Knowledge, I mean people who have specific forms of knowledge that is local and specific to a place. These included elders and even youth who met the criteria of the main study. I conducted this pilot study with my supervisor and the other 4 peer researchers, who were Avhurengwi, Ndidzulafhi, Thivhavhudzi and Azwinndini.

De Vos (2001:178) describes the pilot study as a preliminary or ‘trial run’ investigation using similar questions and similar subjects as in the final survey. The interview questions were piloted with 10 members in the focus group, 5 elders and 5 youth that I found from my church, Makhado Higher Grace Church. The participants were from different local villages. This was conducted in the presence of my supervisor, who provided some valuable feedback and guidance.

The findings from the pilot study indicated that there was still a lack of understanding of the applicability of the concept *nyambedzano* in some of the questions. In essence, some of the interview questions were not clearly formulated; as such they were not clearly understood. With the guidance of the supervisor; I therefore revised the questions accordingly. Subsequently, I decided that during the focus group discussions, I will first have to engage the participants in concept clarification. Furthermore, I rephrased the problematic questions to embrace the attributes associated with the interpretation of *nyambedzano*.

3.8 Data Collection Methods

Data was collected using various methods. A qualitative appreciative enquiry methodology through semi-structured interviews was employed. An appreciative Inquiry (AI) is a qualitative methodology that involves asking questions that strengthen capacity through heightened attention to positive input and shared experience. The method articulates a questioning strategy that focuses on five stages; those of defining, discovery, dream, design, and destiny. As a holistic framework, its primary focus is the identification of potential by the affected group. Appreciative Inquiry questioning is a culturally relevant contextualized approach and can be developed in collaboration with stakeholders. It assists groups to move together toward positive change. It is informed by image theory in which the vision of the future influences action; social constructionism in which human communication is the central process through which we create and transform reality; and by grounded research methodology in which there is an openness to understand a culture

through the eyes of its inhabitants (Whitney & Trosten-Bloom, 2003). Field notes were taken throughout the group sessions.

It was important for me to use AI with qualitative methods such as focus group discussions in order to create a collective view between the elders and the youth (Shuayb, 2014:301). I held three AI focus group discussion sessions using Appreciative Inquiry (AI) stages to collect data.

The appreciative Inquiry method is a fully participative approach which essentially focuses on how the best practice could be developed and maintained. According to Bushe, (1995:2), AI is a method that changes the social system by generating a collective image of a new and better future, by exploring the best of what is. Therefore, the basic process of AI begins with a grounded observation of the “best of what is”, then encourages participants to see their organization as a community that can envision and create a positive future (of “what might be”). Then ensures the consent of those in the system to “what should be” and experimenting collectively with “what can be”. It is also meant to co-construct and embed a desired reality which is built on the participants’ experiences and aspirations.

3.8.1 Appreciative Focus Group Discussion

In line with the Appreciative inquiry principles, three sessions of Appreciative focus group discussions were conducted with 14 participants, 7 elders and 7 youth. These sessions were conducted in three focus group discussions using the same participants. In AI, all members interact with each other, share their stories and visions and then plan together. It encourages equal number of participants so that both will bring out what they know about the issue at hand.

3.8.1.1 Preparation

Preparations for the sessions entailed recruitment and explanation to each potential participant regarding AI and the purpose of the study. In addition, I invited youth and elders to participate in the study and explained that the reason for recruiting them is that they would model *nyambedzano* whilst at the same time learning and contributing to how best can it be applied in the contemporary society. Participants were informed that they were under no obligation to participate in this study, but if they do so, they have the right to withdraw at any stage of the study. They were informed that they will be required to have at least three focus group discussion sessions in order to make a valuable contribution as a team. Mutual trust was ensured to gain cooperation of the interviewee, and also improve the quality of collected data. I responded in a manner that showed that the interviewees are worthy of their disclosure and did not condemn or oppose the interviewees. A pleasant interpersonal relationship was maintained throughout the discussions of the study.

Furthermore, I explained that an audio tape was to be used, as well as to how to operate it, so that participants could stop it for some reason at any stage.

Before each discussion commenced, myself and the research assistants followed the African Vhavenda ways of greeting, where we first kneel down and did *u losha* (putting our hands together). We did this as a way of showing respect, especially to the elders. Then the participants were asked how they were spending their day and also engaged in simple talk about the weather. This type of discussion was used because it encouraged the participants to feel free to disclose whatever they wished.

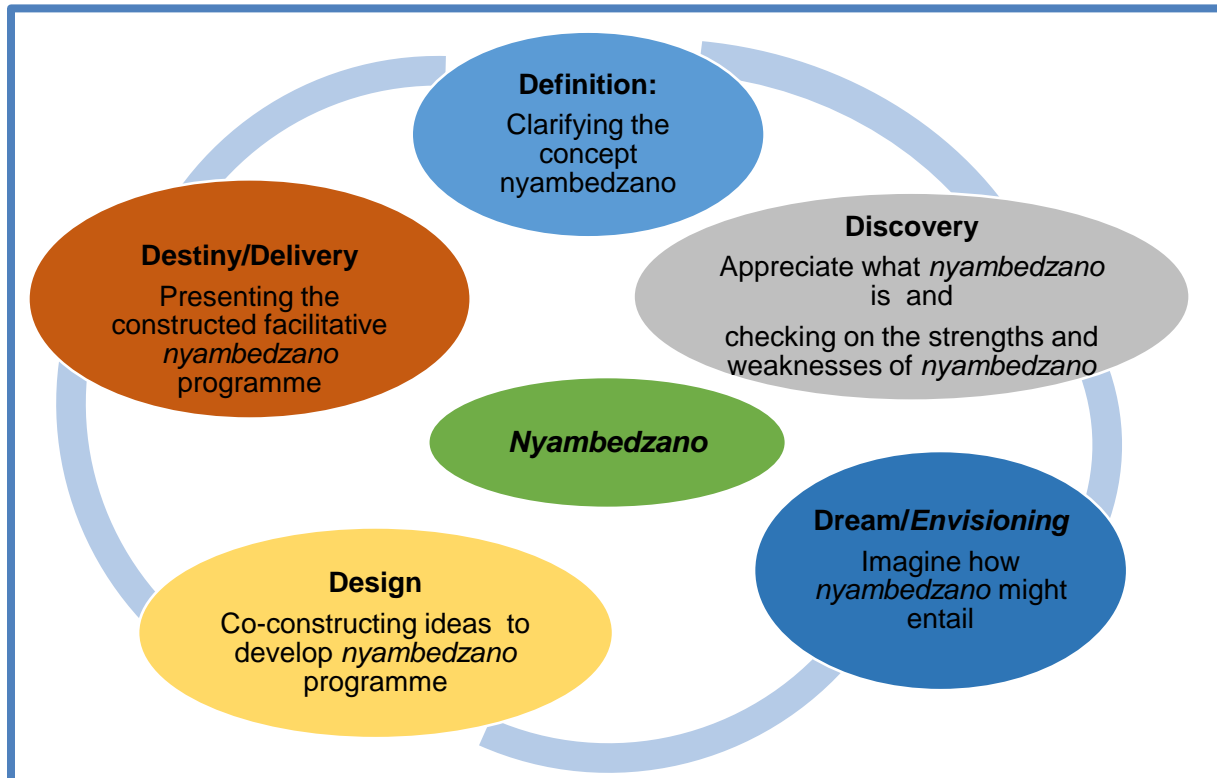
The AI focus group discussions involves the 5-D cycle that consists of five components, namely:

- 1) **Definition of the affirmative topic:** This entailed clarifying the concept *nyambedzano*, its attributes and application in the traditional Venda culture

- 2) **Discovery:** Appreciating what *nyambedzano* is in the traditional Venda culture and checking on the strengths and challenges of applicability in contemporary life.
- 3) **Dream:** Imagining what *nyambedzano* between the elders and youth might entail.
- 4) **Design:** Co-constructing ideas on how *nyambedzano* between the participants and the youth should be. It is the stage where I constructed ideas to design a *nyambedzano* programme, and
- 5) **Destiny:** Presenting and constructing the facilitated *nyambedzano* programme.

Figure 3.1 illustrates this cycle.

Figure 3.1: The 5D Cycle of Appreciative Inquiry approach



Appreciative Inquiry is by its nature very participatory. During the focus group discussions, every member of the group (elders and the youth) was given equal opportunity to participate in the discussions.

I was also motivated to use the appreciative focus group discussion because it encourages the elders and the youth to create a collective vision among themselves by sharing information and learning from each other. This helped to build relationships between the elders and the youth to express their visions. Appreciative Inquiry encourages the elders to work collaboratively with the youth, as appreciation has to do with recognition, valuing and appreciating one another.

As indicated, the data collection processes were conducted as follows:

3.8.1.1 Definition and Discovery

The Appreciative Inquiry stages 1 (Define) and 2 (Discovery) were combined as the first focus group discussion session. This followed a recruitment and introductory session that I had to do before the formal first session. At this session, I introduced myself and the two research assistants. I indicated that I appreciated the participants for honoring the invitation of coming to participate. The AI process was explained to the group. The aims and objectives of the study were also presented. Formal consents were made. The first question was: "How would you describe and contextualize the current state of *nyambedzano* between the youth and the elders?" In this regard I facilitated the discussion about *nyambedzano*, and its attributes and application in the traditional Venda culture as an African morality.

According to Cooperrider, Whitney & Stavros (2008:27), the discovery phase is a diligent and extensive search to understand the "best of what is" and "what has been." I encouraged the elders who participated in the Appreciative focus group discussion to reflect back on how they had conducted *nyambedzano* traditionally and historically and to explain this to the youth in a conversational manner. Furthermore, the current status of *nyambedzano* between the elders and the youth was explored including the discussion about the strengths and weaknesses of *nyambedzano* and its applicability in the contemporary times. This stage allowed us to identify and explore the knowledge holder's strengths and the weaknesses in as far as the relevance of *nyambedzano* on youth

morality was concerned. This stage allowed the participants to express what they see as valuable during their historical, traditional and cultural times.

3.8.1.2 Dream and Design

During this focus group discussion session, I encouraged the participants to imagine what a great *nyambedzano* between the elders and youth might entail. Elders and the youth were motivated and allowed to envision what they would like to see in the future concerning *nyambedzano* as a process that promotes youth morality. I asked the participants to imagine a scenario where *nyambedzano* between the elders and the youth would be relevant, and to discuss how that might look.

According to Whitney & Trosten-Bloom (2010:102) design involves sorting, sifting and serious choices about what could be. This stage further encouraged participants to build relationships. An opportunity was created for participants to express their vision for future *nyambedzano*. The discussions during these sessions focused on the desires and aspirations of the elders and the youth as to what they want to see in the future regarding *nyambedzano* as a process for promoting youth morality. It focused on co-constructing ideas on how the ideal *nyambedzano* between the elders and the youth should be in a contemporary society.

The design phase brought about the discussions that emanated from the discovery with the imagination and creativity from the dream. The initial stage of this session was characterised by presentations of arguments by the elders and the youth, on how *nyambedzano* could be so that it could cater for both the youth and the elders. This was because the elders were complaining that the youth do not listen and show respect to them when they talk with them; while the youth, too were complaining that the elders just command and instruct them to do what they want. Then, I asked the participants to collectively come up with ideas of what they think can be, that can make *nyambedzano*

to be relevant as a process for promoting morality among the youth. The participants and I agreed on how they wanted the *nyambedzano* programme to be.

3.8.1.3 Destiny

This was the final stage, which is also called the delivery stage. Destiny is a series of inspired actions that support on-going learning and innovation, empowerment or what will be (Whitney & Trosten-Bloom, 2010:107). This stage took place on the last day. During the final focus group discussions, participants presented the proposed model to facilitate *nyambedzano* programme.

3.8.1.4. The role of the researcher

I was the main research instrument for data collection and observed, recorded, analyzed, and interpreted as faithfully as possible what participants said and did as I interacted with them during data collection. I started by establishing rapport and trust where an attitude of unconditional acceptance, respect, empathy, honesty, openness and modesty was displayed.

Furthermore, I explained that they must feel free to express themselves and that there is no right or wrong answer but differing points of view. I used effective communication skills to facilitate the interview as described by Babbie (2002); De Vos, (2004); and Brink (2012). This includes:

- Listening attentively throughout the interview process and study,
- Probing whenever it is necessary, emanating from the participants answers, to allow participants to give more clarity,
- Minimal verbal responding by nodding the head, saying “mm”, “Yes”, “continue” to allow free flow of information and to encourage participants to talk. This made participants to feel more relaxed and more willing to express themselves and talk about their experiences when necessary,

- Seeking clarification on statements that the researcher did not understand in order to avoid assumptions,
- Reflecting by repeating the statement as mentioned by the participant in a question form in order for the participant to expand more on the specified points,
- Focusing: Now and then I reminded the group the purpose of the study that the discussions are on an equal basis, no right or wrong input,
- Paraphrasing the participant's words in another form but with the same meaning to encourage the participant to give more information,
- Validating: I observed the participants and interpreted their non-verbal communication such as vocalization, facial expression and body gestures and transcribes them for analysis. In this study, all non-verbal communication collected during interviews as field notes was transcribed and analyzed to give collected data more meaning,
- Using Silence: On occasions, silence was used by keeping quiet and observed all the deliberations to allow the participant to think and continue to talk at own pace without interference,
- The focus group discussions were conducted in a church building which was accessible to all the participants, and
- I was respectful towards the participants; all these kept participants focused to the interview.

3.9 Recordings of the Data

I recorded all Appreciative Focus Group discussions (AFGD) that were conducted. Kraines (2006:90) indicates that there are various advantages of recording interviews. Field notes and voice recordings were also used.

Firstly, before conducting the discussions and interviews, I sought permission from the participants to make use of the voice recorder because they had the rights of not being recorded. However, all the participants voluntarily agreed to be recorded. I did this because voice recordings are often perceived as intrusive, and some people feel uncomfortable when their opinions are recorded. I also requested permission to take notes of the participants' discussions in the field notebook; and consent for this was duly granted.

I had two research assistants who helped me during the data collection period. As I was busy facilitating the Appreciative focus groups, one research assistant was recording the discussion using the voice recorder to record the proceedings of the focus group discussions. This was done to capture all the accounts of the participants' responses verbatim, thereby ensuring accuracy, better storage, interpretation and analysis of the data. By making use of a voice recorder it was possible to carefully listen to and concentrate on the interviews even on a later stage, rather than depending on the field notes only.

Another research assistant was taking field notes, so that I could concentrate with the participants on focusing to get as much detail as possible. This was done because I would not be able to write down everything that transpired while on the other hand, I was busy observing and listening to the participants as participants were actively participating. I requested the research assistant to be disciplined when taking notes. Kvale (1996:38) emphasizes the point that the information needs to be documented as well. In addition to that, Kumar (2011:199) supports by stating that the researchers' records are the basis of analysis for findings and conclusions.

The focus group data was transcribed verbatim.

3.10 Data Analysis

According to De Vos (2005:333), analysis of data involves reducing the volume of raw information, identifying significant patterns and constructing a framework for communicating what the data has revealed. Data analysis followed a qualitative open coding method (Creswell, et al., 2007; Brink, et al., 2012).

I used the descriptive analysis technique by Tech's open coding (in Creswell, 2009:155-156). Tech's eight steps were followed:

Step one: I, together with the assistant researcher, read through the transcriptions one by one carefully, writing notes in the margins to obtain a general sense of the transcriptions.

Step two: We made a list of all topics from the data and clustered similar topics together and organized them into columns that were arranged as themes and sub-themes (Tufford & Newman, 2012:93).

Step three: We abbreviated the topics as codes and the codes were written next to the appropriate segments of the text.

Step four: Then we tried to get the most descriptive wording for the topics and turn them into categories. We attempted to reduce the total list of categories by grouping related topics together. Lines were drawn between the categories to show the interrelationships.

Step five: Information from each category were drawn into themes which were used in this study to create headings which displayed multiple perspectives from participants. This step entailed how the themes were represented in the narrative; it involved the detailed discussion of several themes, complete with subthemes, multiple perspectives

from individuals and quotations. In this study I conveyed the descriptive information about each participant with interconnection of themes.

Step six: Data material belonging to each category was assembled in one place and a preliminary analysis was performed which involved making an interpretation of the data. The meaning from the collected data was interpreted by providing a detailed description of the themes and compared it with the findings.

Step seven: Some of the existing data was recorded to show the relationship among categories of information.

I thus conducted coding in 3 stages. Firstly, it was done through individual coding followed by collaborative coding with my peer researcher, Murovhi Avhurengwi and lastly, with my supervisor. I first identified the themes individually. Themes are described as “umbrella” constructs which are usually identified by the researcher before, during and after the data collection (Ryan & Barnard, 2011:132). This was done by reviewing the original field notes. Secondly, I asked my peer researcher to co-code with me and discussed the emerging themes. After we did collaborative data analysis, I went to my supervisor, and coded again. I found that there were recurring ideas or topics which were detected in the interview transcripts which they were analyzing, which usually came up on more than one occasion in a set of data. We got this by grouping words, phrases or events that appear to be the similar into the same category from the field notes.

On completion of data analysis, I had a consensus discussion meeting with my supervisor/s about the key findings. I also used audit trails, as a way of indicating what the elders and the youth cited or voiced.

3.11 Ethical Measures

Cohen; Manion & Morrison (2001:122) confirm that there are three main ethical areas that must be considered when conducting research and I considered them. Such were the informed consent, confidentiality and the consequences of the interview. Chilisa (2012:116) calls them ethical standards.

Chapman (1993:93) argues that ethics are concerned not only with distinguishing right from wrong and good from bad, but also with the commitment to do what is right and acceptable.

In this regard, I obtained ethical clearance certificate from the Ethics Committee of the University of Venda for ethical clearance. First, I presented the proposed research study before the Department of African studies and secondly at the School of Human and Social Science's Higher Degree's Committee. Thereafter, approval was sought at the University Higher Degrees committee. Ethical approval was obtained from the Ethics Committee of the University of Venda. This is provided in Appendix A. I followed these steps to ensure that the research was conducted with care and sensitivity. Thereafter, arrangements with the elders were made from potential participants. Ethical issues were discussed during planning meetings and distributed letters informing and requesting their permission to participate in the research (McMillan & Schumacher 2001:198). I also made several phone calls to the participants as a reminder for their anticipated participation. I then followed the following ethical measures: informed consent; voluntary participation; anonymity and confidentiality.

3.11.1 Informed consent

Informed consent is a statement (usually written) that explains aspects of a study to participants and for voluntary agreement to participate before the study begins (Lawrence & Neuman: 2014:151). As such, I was open and honest with participants, by informing them about the purpose of the research in advance and what she expected from them. The researcher did this so that they would be able to decide whether they accept or refuse to be interviewed. Everything was explained in Tshivenda so that everyone could

understand better as it was their home language. The participants who were interested in participating in the research were given a consent form to sign, which the majority of participants chose not to sign (Appendix B). I also made the participants aware of the impact of the research, how it was going to contribute to the body of knowledge (Bless, Higson-Smith & Sithole 2014:30). In addition, participants were specifically asked for permission to use the voice recorder.

3.11.2 Voluntary participation

Voluntary participation is an ethical principle that people should never participate and research unless they explicitly and freely agree to participate (Lawrence & Neuman, 2014:151). I informed the participants that their participation was voluntary, and assured them that no payment would be done. I also reminded them that they may withdraw from the process of interview at any time they may feel like. I did not force or put any participant under pressure to participate in the study.

3.11.3 Anonymity

Anonymity is the ethical protection that participants remain nameless and their identities are protected from disclosure and remain unknown (Lawrence & Neuman, 2014:154). I explained the concept of anonymity and its background, checked with participants if they would like their identities to be concealed. In line with IKS paradigm, I wanted to establish their preferences since I knew I had an option to acknowledge the contribution of participants. As such, during data analysis, no name of the elders would appear in the research.

3.11.4 Confidentiality

After I explained the objectives of the study to the participants, I assured them of confidentiality. It was indicated that all the information that they will share will be kept confidential and within the framework of shared confidentiality amongst participants in the case of focus group discussion (Polit & Beck, 2010:153). I also indicated to the

participants that the information they gave was only for study purposes and not to be shared anywhere else. Moreover, it was explained to them that the information would be kept locked and destroyed after five years.

3.12 Measures to ensure trustworthiness

Trustworthiness of a research study is important to evaluate its value (Lincon & Guba, 1995:216). Polit & Beck (2010:153) indicate that the trustworthiness of a qualitative researcher refers to the degree of confidence in the data assessed. Trustworthiness entails measures that should be taken to make sure that the research findings are worth paying attention to and taken into consideration as described by Lincoln and Guba (in Ulin, et al., 2005:172). I applied the following 4 criteria as indicated by Guba and Lincon to ensure trustworthiness: Credibility, Confirmability, Transferability and Dependability.

3.12.1 Credibility

Credibility is defined as truth-value and confidence that the researcher had in the truth of data and the interpretations. It involves implementing the study in order to enrich the believability of the findings. This is obtained from the experiences of the participants who lived and perceived it (Lincoln & Guba, 1995:253). It seeks to find out if the findings are true or not. Credibility depends less on sample size than on the richness of the information gathered and on the analytical abilities of the researcher (Patton, 1990:123). Polit & Beck (2010:153) indicate that credibility is a criterion for evaluating the data quality of qualitative data, referring to confidence in the truth of data. In this study credibility was ensured through prolonged engagement, triangulation and member checking.

3.12.1.1 Prolonged engagement

Prolonged engagement refers to the investment of sufficient time during data collection in order to have an in-depth understanding of the phenomenon under study (Polit & Beck, 2010:542). Data was gathered from the elders and the youth who were interviewed until there was data saturation. Firstly, I conducted preliminary discussions with the

participants to discuss about our meetings. Because Appreciative focus group discussions were used, she had to follow those 5 steps. The Appreciative Inquiry discussions were conducted in 3 stages but in 3 sessions. I had to go for session 1 (Defining and Discovery stage); session 2 (Discovery and Design stage) and session 3 (Destiny) with the participants so that they conducted all the sessions on different days. Each session took about 2 hours. To mimic the ideals of *nyambedzano*, elders and youth were encouraged to stay in one focus group because the researcher wanted them to complete the circle of Appreciative Inquiry (AI). As such, we spent more time together with the elders and the youth.

3.12.1.2 Triangulation

To triangulate, I used the Appreciative focus group discussions as data collection tools to get different opinions from the elders and the youth; at different sessions and different days. Furthermore, a literature study was also used to support data. I did coding with my supervisor where we had consensus discussions about the findings.

3.12.1.3 Member checking

Member checking was done by going back to the elders and the youth and provided feedback to them and obtained if what they still confirm what they said (Polit & Beck, 2010:545). I did that since the AI process was participatory. During the last sessions, participants presented what they regarded as reflective of their contribution to the study in a form of a proposed programme.

3.12.2 Confirmability

Confirmability refers to establishing that data and interpretation of the findings are not fabrications of the researcher's imagination (Polit & Beck, 2010:155). To be neutral, I tried to be non-judgmental by bringing the degree of findings which represent the true reflection of what the elders and the youth expressed during data gathering and not own biases.

So, the findings in this study were derived from the elders and the youth based on the focus group discussions that were conducted. To ensure conformability in the study, it was enhanced through the employment of audit trails, triangulation and reflexivity.

- **Audit trails**

For audit trails, I kept the following documents: voice recordings of the appreciative focus group discussions, raw data of the transcribed interviews and personal notes.

- **Triangulation**

To triangulate, the special method of AI focus group discussions was used.

- **Reflexivity**

Field notes were used for reflexivity. Moreover, I continuously encouraged participants to reflect on their perceptions about the relevance of *nyambedzano* as a process for promoting morality among the youth.

3.12.3 Transferability

According to Creswell (2009:193), transferability refers to the extent to which the findings can be applied or transferred to other settings or groups and has meanings to others in similar situations.

Lincon & Guba (1995:215) indicate that transferability densely describes the background information of the participants, the research context and setting so as to allow readers to assess how transferable the findings will be. To achieve this, I gave a comprehensive description of the demographic information of the participants, the research site and setting to allow the readers assess how transferable the findings will be. Moreover, purposive sampling method was used because it allows the researcher to use her own discretion to find the participants as well as snowball sampling. Besides that, the researcher also provided supporting quotations from the participants and in-depth description of the results. .

3.12.4 Dependability

Dependability is a way of showing that the findings are consistent and could be repeated in other contexts. This was achieved by doing triangulation; independent coding and peer examination; persistent observation and member checking.

Triangulation

I gave a dense description of the research method, as a way of building a stepwise replication technique into the study. The qualitative research method with Appreciative focus group discussions were employed.

Peer examination

I presented the research findings to the peers for peer examination. In addition, I also used collaborative coding with my peer-researcher. I also held consensus discussions with my supervisor after I had done the data analysis. Another expert assisted with independent coding.

Persistent observation

This refers to the researcher's focus on the relevance of the situation to the phenomenon that is being studied (Polit & Beck, 2010:542). As such, I observed the elders and the youth as they were being interviewed, probed for clarity where some explanations were not clear and focused on elements that were most relevant to the problem of relevance of *nyambedzano* as a process for promoting morality among the youth.

Member checking

I did this by going back to the elders and the youth and confirm about their dreams of how they wanted the *nyambedzano* programme to be like.

3.13 Chapter Summary

The chapter highlighted the processes and procedures followed by the researcher to collect data from study participants. Significantly, it explained the research design,

research site, population, sampling and sampling procedure, data collection methods, ethical measures and measures to ensure trustworthiness.

CHAPTER 4

PRESENTATION AND ANALYSIS OF THE FINDINGS

4.1 Introduction

The previous chapter discussed the methodology that was used in the study. This chapter describes and analyses the research findings. As I indicated in the previous chapter, data were collected from the 14 participants, 7 elders and 7 youth. The AI discussions were conducted in 3 stages but in three sessions according to the AI stages. Defining and Discovery stage constituted session 1. The 2nd session covers stages 3 and 4 (Dream and Design). The 3rd and final session, is stage 5 which is Destiny. To retain the voices of participants as much as possible, all direct quotations are first stated in Tshivenda, followed by an English translation. Each session ends with a discussion, analysis and interpretation of the key contributions of participants.

4.2 Presentation and analysis of findings according to the ai stages

4.2.1 SESSION 1: DEFINITION (STAGE 1) AND DISCOVERY (STAGE 2)

The first two AI focus group discussions focused on stage 1 and 2, which entailed the following key discussion points:

- 1) Definition of the affirmative topic: This entailed clarifying the concept *nyambedzano*, its attributes and application in traditional Venda culture.
- 2) Discovery: Appreciating what *nyambedzano* contributed in the traditional Venda culture and checking on the strengths and challenges of applicability in contemporary life.

4.2.1.1 Defining and affirming the topic

The introductory part of this session focused on encouraging participants to affirm the topic, so they were asked to discuss whether in their view, *nyambedzano* is an important

topic to discuss within the context of morality amongst the youth. In this regard, there was a strong affirmation from all participants. Participants' direct remarks are as follows:

Nyambedzano ndi ndila ya vhudavhidzani ine i itiwa nga vhathu vha vhavhili kana tshigwada tsha vhathu.

Nyambedzano dzi itiwa nga murahu ha musu ho sumbedziwa uri huna thaidzo ine ya khou fanela u tandululwa.

Nyambedzano is a way of communication which is conducted by two or a group of people.

Nyambedzano is conducted after there is a concern that there is a problem which needs to be resolved.

One participant narrated it as follows:

Nga thaho, nyambedzano ndi vhudavhidzani vhu no itwa nga vhathu kana tshigwada tsha vhathu vhane vha vha vha na thaidzo ine ya khou toda u u tandululwa. Zwenezwi hu tshi khou ambiwa, hu vha na u thetshesesiwa ha mihumbulo ya vhanwe, ha ita nau hanedzaniwa, lune zwa vhangana nau fhambana na dzi tsemano. Vhathu vhothe vho dzulelaho nyambedzano vhada na mihumbulo ya uri thaidzo i nga tandululiwa hani. Nga murahu, vhathu vho dzulaho vha dzhia mihumbulo yavhudi khau tandulula heila thaidzo.

By nature, *nyambedzano* is a way of communication which is conducted by two or a group of people who have a problem that they need to resolve. As they are busy communicating, they listen to each other's views, and argue, in such a way that people differ and may insult each other. All the people who have gathered for the dialogue come up with their views and opinions on how the issue can be resolved. After that, people select the best ideas that are most suitable to resolve the problem.

Furthermore, participants were asked to discuss their appreciation of what *nyambedzano* is in the traditional Venda culture, its attributes and to clarify its strengths and weaknesses or challenges for applicability in today's lifestyle. Youth members of the group were

encouraged to ask as many questions as possible to the elders in the group. In turn, the elders were also asked to explain the historical, traditional and cultural interpretation of *nyambedzano* on youth morality. Responses of participants varied as follows:

One participant said:

Rine mvelele yashu a i zwi tendi na luthihi uri muswa a ambe musi vhathu vhahulwane vha tshi khou amba. Muswa ha tendelwi u dzhenelela musi vhathu vhahulwane vha khou amba kana u dzhia tsheo, tshawe ndi u tanganedza tsheo inwe na inwe yo dzhiwaho nga vhahulwane. Nahone kale, ni muswa no vha ni tshi tou vhudzwa uri ni ita hezwi, na ita hu si na u gungula. Ni muswa ni nga amba mini na vhahulwane?

Our culture does not allow at all the youth to talk while the elders are busy speaking. The youth is not allowed to interfere when the elders are speaking or to take resolutions, his or hers is to accept any resolution that has been taken by the adults. In fact, by that time as a youth you were just told that you have to do this, and you did without complaining. What is it that you can you tell the adults as a youth?

Another participant stated:

Ndo vha ndi tshi dzulela u vha na nyambedzano na vhananga nga ha mikhwa yavhudi. Vho vha vha tshi ya na kerekeni zwa itisa uri ndi vhe na fulufhelo lauri vha khou thetshesela maipfi ashu na pfunzo dza vhafunzi.

I always had conversations with my children about good morals. They even went to church and I trusted that they were listening to our words and the pastor's teachings.

The participants further explained how *nyambedzano* was conducted as they related that there were procedures that were followed when it was conducted. The process is led by

leaders of the community such as traditional chiefs, kings, priests, elders and other tribal leaders.

This was indicated by one of the participants:

Naho nyambedzano i tshi itiwa nga tshigwada kana vhathu, nga Tshivenda a i sokou itiwa nga nnyi na nnyi, i itiwa nga vhathu vha re na vhubiwa mutani sa vho makhadzi na vho khotsimunene. Arali zwi tshi kwama tshitshavha, hu tou vha na vhathu vho nangiwaho musanda kana kusini vha no shuma u dzudzanya nau sengisa milandu yo iteaho. Nahone, nyambedzano i vha na vhudavhidzani ha ngeno na ngei musu i tshi kwama vhathu vhahulwane fhedzi, arali hu musu hu khou tea u ambiwa na muswa, mvelele yashu a i tendi hezwo. Arali hu na mafhungo ano tea u dzudzanyiwa a tshi kwama muswa o ita zwo bvaho nda ha tshanda, ha tendelwi u fhindula kana u tou vhuya a amba.

Although *nyambedzano* is conducted by a group of people and by people, in Tshivenda it is not conducted by everyone; it was conducted by people who have delegated authority in the family, such as *vhomakhadzi* and *vhokhotsimunene*. If it is in the community or village, there were delegated people who were responsible to deal with such cases and attend legal issues. *Nyambedzano* allows flow of communication when it dealt with adults only, but when if it is about talking with the youth, our culture does not agree with that. If there is an issue which has to do with the youth who has committed something out of hand, he or she is not allowed to answer or even to utter a word.

Based on the participants' views, they described *nyambedzano* as a two-way process which involved two or a group of people. They also explained that it was conducted when the elders observed that there was a problem that needed to be resolved and there were delegated people from the family members and the community to conduct the process. It was further stressed that during the process of *nyambedzano*, youth were talked to, guided and instructed by the elders to do as the elders required. Moreover, they were not

allowed to respond or talk back during the conversation. Although culturally the youth were not allowed to have dialogue with the elders, currently, youth are allowed to talk with the elders freely and ask whatever they want to know without limitations. This is in line with the South African Bill of Rights, which is within the South African Constitution. It states that everyone has the freedom of expression, which includes freedom to receive and impart information or ideas. This encourages the youth to get into dialogues with the elders. That is why at present, the youth are allowed to even get into the Parliament and listen when people talk and debate.

Attributes of *nyambedzano* and applicability in the traditional Venda culture

The following is the breakdown of what *nyambedzano* culturally entailed:

- It is a form of communication,
- It usually involves two or more parties at the opposing ends'
- There is usually a form of conflict or tension,
- Respected members of the community were usually the ones deemed appropriate to facilitate *nyambedzano*,
- The intention was often to reach some form of consensus,
- There was always respect for authority and rules of engagement,
- There was collaboration,
- There was readiness to change,
- It strengthens personal relationships and solves problems, and
- It seeks mutual understanding and agreement.

It is a form of communication

Nyambedzano takes place as a way of communication, this occurs where two or more people are opposing each other. That is why it is called a two-way communication process. However, culturally based on how it was conducted by the elders to the youth, it was a one-way process because only one party dominated the other, the elders instructed the youth to do what the elders wanted the youth to do.

✚ It usually involves two or more parties at the opposing ends

Nyambedzano was not done by one person only, but usually involved two or more people who are at the opposing end. People conducted *nyambedzano* where the two people disagreed on certain issues.

✚ There was usually a form of conflict or tension

Nyambedzano was not just done for the sake of doing it. It was conducted when there was conflict or tension, so in our case it was held when the elders identified that the youth had engaged in behaviours which were in conflict with the Vhavenda tradition, or when they saw that the youth were behaving in an unacceptable manner. So they summoned the youth to a meeting and talked with him or her.

✚ Respected members of the community were usually the ones deemed appropriate to facilitate *nyambedzano*

Nyambedzano was not conducted by everybody in the family and in the community, there were respected delegated people in the family context and delegated community members who were considered appropriate to facilitate the process of *nyambedzano*. This included people such as *vhomakhadzi* and *vhokhotsimunene* in the family context, as well as other delegated appropriate members in the Vhavenda royal communities. Usually the delegated people at the royal house were people who were wise, who could talk, give advice and who could pass judgement on the issues concerned.

✚ It was conducted with the intention to reach consensus

Another attribute of conducting *nyambedzano* is that it is conducted with the intention to reach consensus, although in our case consensus favoured one side, that of the elders.

There was respect for authority and listening to each other

During the process of *nyambedzano*, there was a sign of respect for authority and rules of engagement. That is why the youth respected the rules that their parents gave, the rules that they were told at the traditional schools as well as those that were made by other community members. The youth in that context never complained or showed disrespect to those who had authority, such as *vhomakhadzi* and *vhokhotsimunene* and to the royal members. To reach consensus, there was always punishment or a fine to the youth found guilty, either he would be beaten or fined. When the youth was fined (by being requested to present a goat or a cow), the parents never refused to pay that fine; as a way of showing respect for authority. Even the youth themselves, after being given judgement they would kneel down and ask for forgiveness as a way of acknowledging their wrongdoing.

There was collaboration

Another attribute of *nyambedzano* is collaboration. Although *nyambedzano* was conducted by the elders only without involving the youth to participate, there was collaboration between the youth and the elders. As such, other stake holders should also work hand in hand to promote *nyambedzano* on youth morality. That is why previously, every community member took it as his or her responsibility of reprimanding any youth who was found showing moral-ills. Because the community members cooperated with each other, they abided by the African saying which states that a child belongs to the whole community. That is why there was this saying: It took the whole village to raise one child. This happened because there was collaboration among the community members.

There was readiness to change

The youth whom *nyambedzano* were conducted with, were not resistant to the elders. To show that they accepted the elders's views, they changed their behaviour, without checking whether it was said by blood parents or community members.

✚ **It strengthens personal relationships and solves problems**

As *nyambedzano* was conducted by every community member, it strengthens personal relationship. There was no hatred between the elders and the youth who were reprimanded. Instead, problems which were there were solved using *nyambedzano*.

✚ **It seeks mutual understanding and agreement**

Another attribute of *nyambedzano* was to seek mutual understanding and agreement between the elders and the youth. We see this when the youth has noticed that they did something in a wrong way, they would immediately rush to the neighbour and ask her or him to go and ask for forgiveness. They did that because they wanted to promote mutual understanding and agreement.

4.2.1.2 Discovery: Appreciating what *nyambedzano* contributed in the traditional Venda culture and checking on the strengths and challenges of applicability in contemporary life.

Elders who participated in the focus group discussions believed that there were successful conversations which took place at initiation schools. They acknowledged that the African youth used to get their moral education through attending initiation schools where they were taught what is acceptable or not acceptable to the community. In addition, participants indicated that although *nyambedzano* as a two-way process did not quite happen, a form of conversation took place that ensured that discussions about morality formed the fabric of traditional Venda communities. This largely took place during initiation schools such as *mirundu* (male initiation schools), *misevhetho*, *vhusha* and *domba* (snake dance) as female initiation schools. There were specifically appointed village elderly women and men who would be with young girls and boys.

Communication during initiation schools was conducted on set times and institutional arrangements as stated by Matemba (2010:24). In addition, they said that communication was conducted through arranged instructions in a formal setting under the tutelage of

experienced, specifically appointed village instructors. Participants further stated that the elderly women would be with girls and elderly men and matured boys would be with younger boys. Studies indicate that the focus of the communication at traditional was largely about societal norms, sex education and traditional taboos (Matemba 2010:330; Amos, 2013; Mafenya 2002:125). There the youth were taught to respect their elders and all community members. Similarly, Ladzani (2014:3) states that before the advent of the church and formal Western-type of schooling among the Vhavenda, there were traditional institutions that played an important role in instilling good morals among the youth. Participants captured it in this way:

Maduvhani a kale, ro vha ri na zwikolo zwa sialala sa vhusha, madomba, tshitambo, mila na zwinwe sa fhethu he vhahulwane vha vha vha tshi nea ngudo dza u laya vhasidzana na vhatukana. Ro vha ri tshi fhedza dzivhege na miwedzi ino swika ya rathi na vhaswa vha tshi khou laiwa. Muhumbulo muhulwane ho vha hu u khwathela nau ndondomedza mikhwa, u vha nea milayo nau vha lugisela uri vha fhedze vho vha vhanna na vhafumakadzi vha re na vhudifhinduleli.

In the past, we had traditional schools such as vhusha, madomba, mila and others as places where as elders had sessions for guiding the boys and girls. We spent weeks and up to six months with those youth, communicating with them. The main aim was to guide them, instilling morals, giving them laws and preparing them to have good morals so that they end up being responsible men and women.

Another participant expressed it in the following way:

Zwikolo zwa sialala zwovha zwi tshi ita mushumo muhulu nga maanda khau amba nau tutuwedza mikhwa kha vhaswa. Zwo dovha zwa thusa u funza uri vha tea uvha na vhudifhinduleli mitani, sa u bika, u ka madi nau thogomela mirado ya muta kha vhasidzana. Vhatukana vho sumbedzwa nau ambiwa navho uri vha tea u thogomela hani mita yavho musi vha tshi mala ende zwo vha shumela. Vhaswa vho vha vha tshi vhudzwa uri vha kondelele, ngazwo vhaswa vha namusi vha sa

koni u kondelela na mbinganoni dzavho. Tshinwe hafhu ndi zwauri zwo vha zwi tshi tutuwedza nau shuma, hu si u bvafha.

Research indicates that initiation schools played a major role in promoting good morals among the youth (Van Warmelo, 1932). Focus on those institutions also helped to teach the youth about family responsibilities such as cooking, fetching water and taking care of family members to girls. Boys were guided and talked to on how to be responsible men in their families when they get married and it helped.

Another participant said:

Nga hetshila tshifhinga, ro vha ri tshi ri nga madekwana vhakegulu na vhakalaha vho vha vha tshi dzula na vhasidzana na vhathannga. Vhakalaha vho vha vha tshi dzula na vhathannga fhethu ho vuleaho sa khoroni u mona na lidido lihulu ngeno vhakegulu vho dzula na vhasidzana mutani. Vho vha vha tshi vha vha khou vhudzwa na u gudiswa uri vha tea u difara hani nga ndila yo tanganedzeaho, sa u sa didzhenisa kha zwa vhudzekani u tshe mutuku. Vho vha vha tshi gudiswa kuambeke kwo teaho, u shumisa maambeke, mirero, thai na ngano hu u itela uri vha kone u shumisa luambo nga ndila yo teaho. Hu si hezwi zwine muswa u sokou fhindula nga ndila ine a funa. Tshinwe tshifhinga vhathannga vho vha vha tshi tuwiwa navho tshitamboni vha laiwa zwa tshinnani hone.

During those times, in the evenings elderly men and women sat with boys and girls. Elderly men sat with boys khoroni (in the open space) around the big fire and *vhakegulu* sat with girls. They would sit separately. They were being told, taught and also learned how they should behave in acceptable ways, for instance, abstaining from early sexual involvement. They also learned the good ways of using language, using idioms, proverbs, riddles and folklores so that they could use the language well. Not the way that youth just answers the way they like. Sometimes the boys were taken to a special place by the river where they were taught about men's issues.

Amos (2013:71) also substantiates the view that through traditional schools, youth learned about their tribal rules and obedience as well as sex education. This is in line with Matemba (2010:25), and Ime, Uyanga & Aminigo (2014:64), who talk of the importance of the traditional modes of transmitting morals such as male and female initiation ceremonies. Matemba (2010:25) adds that such schools imparted aspects of all life like survival skills, values, marriage, parenting, and respect for others. Mathivha (1985: 23), and Mafenya (2002: 53), support the views expressed by Stayt (1938:126), who pointed out that the African child was taught in totality to be a respectable and well-mannered adult at the end of attending these schools. Mafenya (2002:69) indicates that the main aim of traditional schools was to teach the girls the tribal rules of etiquette and obedience to prepare them for later womanhood and manhood.

Participants believed that the youth who attended traditional institutions were separable from those who did not attend. They stated that their behaviours were different. This was indicated by one participant:

Vhaswa vho laiwaho ngomani vho vha vho fhambanesa na vha songo yaho. Vho yaho vho vha vho bvuda, nahone vha si nga si fhire muthu muhulwane vha songo lumelisa sa zwine vha zwino vha balelwa nau tou u u lumelisa musi wo swika mudini. Tshinwe hafhu vhaswa vho yaho zwikoloni hezwila, vho vha vha tshi nanga maipfi a u fhindula vhathu vhahulwane, vho vha vha sa shumisi maipfi a songo teaho musi vha tshi fhindula vhathu vhahulwane sa vhabebi vhavho. Vho vha vha sa sokou fhufha-fhufha kana u thanyela thungo.

Those who attended initiation schools were well behaved, and could not pass the elderly person without greeting, like these present youth who are unable to even greet you when you have arrived at their homes. Moreover, those youth who attended such schools were able to choose words that were suitable to reply the elders, such as their parents. Besides that, their behaviour was not out of hand.

To add on that, the researcher agreed with the statement because, there were communal mechanisms to join hands in conducting dialogues with the youth. Every community

member was free to reprimand the youth who committed moral-ills. Participants indicated that they just told the youth to do what was expected of them without begging them and they obeyed without grumbling. Every elder played the parental role. The concept of biological parents did not apply in as far as guiding the youth was concerned. It was the responsibility of all the community members to talk to, guide and raise the youth with good morals. They stated that it started at home where the parents stayed with the extended family members such as grandparents, cousins and aunts. Those family members contributed in the process of talking with the youth about morality, by reprimanding the youth whenever he or she made mistakes. One participant stated:

Rine ri tshi aluwa, muswa o vha a tshi laiwa na kaidziwa nga muthu munwe na munwe muhulwane wa henefho kusini nahone a vha pfa, a sa gunguli.

When we grew up, the youth was summoned and rebuked by every elder in the village and listened to them, without grumbling.

Another participant stated:

Hayani-vho, vho vha vha tshi dzula na mirado minzhi ya muta, ine yo vha i tshi thusana khau amba nau kaidza muswa musu a tshi khakha.

At home also, they stayed with the extended family members, who helped each other by talking to and rebuking the youth when they did something wrong.

The other participant expounded:

Wo vha u tshiri u wana muswa a khou ita zwo bvaho, wa mu kaidza nga mulomo waita nau mu rwa u sina nyofho dzauri vhabebi vhawe vha do ri mini, mara zwa zwino? Zwa zwino wa kaidza muswa nga u tou amba, u a tou u u vhudza uri vhone zwi vha dina ngani? A thi nwana wavho.

When you found the youth doing something unacceptable, you would rebuke him or her verbally and even apply corporal punishment without fear of what the

parents would say, but this time? At the moment if you reprimand the youth verbally, he or she would tell you straight that it does not affect you. I am not your child.

Another participant added:

Kale muthu munwe na munwe o vha a tshi sokou pfa uri nwana wa munwe ndi nwana wau. Ngazwo ro vha ri tshi kaidziwa ra pfa, ngauri wo vha u tshi dzhia uri munwe na munwe are muhulwane ndi mubebi wau. Vha tshi ri u kaidza uri hezwi a zwi itiwu, wa pfa wa ita.

Previously everyone felt that somebody's child is yours. That is why we listened when we were reprimanded, because we take it that every elderly person is your parent. When they said this must not be done, we listened and obeyed.

Bukari (2013:89) emphasises that issues were resolved collectively than as individualistic tendencies. Furthermore, the community members was mostly regarded more important than personal gain. Wreh-Wilson (2012:99) explains that Africans tend to emphasise the importance of the community because of the nurturing role it plays in the life of the individual. That is why, traditionally, when youth received guidance and sometimes admonishments from different community elders, they accepted it without grumbling or complaining. They did not answer back to the elders. This is contrary to today's youth who answer back to their parents or any elder and contest the elders' authority. They do not show respect or even take the words of elderly community members.

Participants further indicated that *nyambedzano* was conducted at different settings and for various reasons. Such scenarios included places like at the traditional schools; in the family as a family problem solving solution (through family members such as *vhomakhadzi* (aunts) and *vhokhotsimunene* (uncles). These included when the youth had committed serious misconduct and during the *lobola* negotiations. Lastly, the participants narrated that *nyambedzano* was used to resolve youth problems within the community, using Indigenous conflict resolution mechanisms. Such methods involved negotiations,

mediations and reconciliation (Bukari, 2013:89). This confirms the assertion of Masinde, Adan & Pkalya's (2004:99), that the process was led by leaders of the community which include traditional social entities such as chiefs, community elders, extended family members, priests, healers and other tribal leaders. The whole community were also involved in those dialogues.

- ***Nyambedzano* was applied as a family problem-solving solution**

It was also indicated that *nyambedzano* was used in the family by parents when they took decisions. Participants further indicated that *nyambedzano* was conducted in the family context, when there were issues or problems that needed to be resolved. This is when the youth had committed serious misconduct at home, like stealing or using aggressive language to the parents, grandparents and other community members. Participants gave an example of when the youth would have left the herd of livestock unattended and those livestock did serious damage to the other community members' fields. According to the participants, such a youth would be summoned to a gathering with the delegated members and the accusers. They would then have serious talks with that youth. Other participants narrated as following:

Kale na nga mvelele yashu, muswa ovha a sa semi vhabebi sa zwino, a sokou litshiwa.

Previously and traditionally, youth did not use discourteous words to their parents as the youth of today are doing and left unattended.

Nahone o vha a tshi vhidzelwa makhadzi na khotsimunene, vha da vha tou mu dzulela dzulo. Vha do amba nae vha tshi khou mu sumbedza uri vhabebi ndi vha ndeme hani, vha si sie na tshithihi. Vha kaidza muswa onoyo, vha mu sumbedza uri zwo raloho zwi songo tsha itea zwau sema vhabebi ngauri mubebi ndi mudzimu wau.

In fact, they would summon the aunts and uncles to gather for that youth. They would talk with him or her and show how important parents are and leave no stone unturned. They would reprimand the youth, indicate that parents such should never experience scolding by a child since they are his or her god.

Zwo vha zwi sa fheleli u ambani fhedzi, o vha a tshi fhedza nga u newa tsole sa ndila yau sumbedza uri zwo iledziwa, nahone zwi songo dovhiwa. Arali muswa o tswa, o vha a tshi tou vhudzwa uri a dzulela u tswa vha do mu tatshilela ngauri zwo vha zwi tshi itiwa nga Vhavenda hezwo. Minwe yo vha i tshi rwiwa i ndila yau sumbedza uri a zwi itiwi, nahone a songo tsha dovha.

It did not end at speaking alone, the youth would be given a lash to show that such behaviour is forbidden, and it must not be repeated. If the youth had stolen, he or she was told that people would bewitch him or her in such a way that stealing will never stop as it was practiced among the Vhavenda people. The fingers would even be beaten. The one who scolded the elders, the mouth would be “totiwa” and end up by apologizing, kneeling down and putting hands together. That was as a way of showing that the youth had understood the value of respect.

Based on the findings from the participants’ explanation it is clear that *nyambedzano* played an important role. Through it, family stability was promoted; youth were called to order and new families were built. It brought mutual understanding between the youth and the elders. In addition, the youth were obedient to the elders and their parents’ directives.

The above statements were from the participants who explained that they conducted *nyambedzano* as a family problem solving mechanism. They elucidated that it was conducted when the youth had committed serious misconduct at home, like stealing or using aggressive language to the old family members such as parents, grandparents and other community members. During their discussions, they explained that they involved some extended family members.

In recent times, it is becoming rare for people to call *makhadzi* and give her the platform of addressing family issues. People no longer involve other family members when they have family problems, such as *makhadzi*, who was previously highly recognized, respected and included in every problem situation within the family set-up. The community elders such as *vhakegulu na vhakalaha* excluded themselves to avoid being scolded by the youth. During a talk show on SABC Phalaphala FM, on the 27 May 2018, Doctor Nmutandani highlighted that nowadays people undermine *vhomakhadzi* when they resolve their verbal issues. He indicated that this was because people believe that everybody cares for himself, which he said, was totally wrong.

- ***Nyambedzano* was used for solving youth problems within the community**

Participants explained that *nyambedzano* was conducted to solve some problems that the youth had committed against community members. Such is supported by Masinde, Adan & Pkalya (2004:99) who indicate that dialogues were used by Africans to solve community issues. Participants gave examples such as when the youth had insulted the elders within the community; when a boy impregnated a girl and when the youth left the livestock unattended.

The following were the reflections from the participants:

Musi munwe wa vhaswa o sema mualuwa kusini, wo vha u mulandu wa muta. Muthu o semiwaho o vha a tshi ruma muthu mutani wa muswa o semanaho u vha divhadza nga zwiito zwa nwana wavho. Vha muta vha do mbo di ri nga u tavhanya vha dzudzanya vhathu uri vha ye hangei mutani wa o semiwaho u itela uri vha fare nyambedzano dzau dzudzanya thaidzo heyo.

When one of the youth insulted one of the elders in the village, it was a family offence. The insulted person would send the delegate to the youth's family and alert the family about their youth's behaviour. The parents of that youth would immediately organize heralds to go to that family so that they could conduct dialogues in order to resolve the issue.

Zwo ralo, vhabebi vha muswa o semaho mualuwa vho vha vha tshi vhudzisa muswa onoyo. Musi o no tenda vhahulwane vha do ambedana nga mafhungo ayo vha a ladza. Musi vhurumiwa ho no tuwa, vhabebi vha vha vha tshi sala vha dzula, vha amba na u kaidza muswa nga ha mikhwa yawe. Muswa uyo o vha a tshi rwiwa nau totiwa mulomo. Muswa uyo u do vhudzwa uri a humbele pfarelo, a gwadama fhasi a loshe sa ndila yau sumbedza thonifho.

As such, the parents of the youth would call the youth who insulted the elder and ask if the youth knew the matter. After agreeing, the elders would discuss the issue and resolve the matter. When the delegation has gone, the parents sat down, discussed and reprimanded the youth about his or her morals. That youth would be beaten and his or her mouth would be “totiwa”. The youth would be told to apologize, kneel down and put hands together as a way of showing respect.

It was also reflected that during those times, there was peace in the villages. Participants, especially the elders complained that currently no elder can complain and make such *nyambedzano* with the parent and the youth. Participants showed concern when he said:

Rine ri tolou senwa nga vhaswa hafha dzindilani, u do zwi vhudza nnyi, ngauri naho wa vhidza vhabebi vha vhenevho vhaswa uri vha de ri ambe a vha di. Munwe mufumakadzi o vhuya a semiwa nga muswa hu tshi khou kiwa madi hafho. (Vha khou sumba bommbini ire tshitiratani). Vha pota mulandu. Ri tshi vhidza mubebi uri a de na muswa ri ambe nau kaidza muswa ro tangana, mubebi a hana u da na nwana wawe.

We are always insulted by the youth on the way, who we can tell, because even when we call the parents of those youth, they do not come. One woman was insulted by the youth when they were fetching water, there... (Pointing to the tap on the street). She reported the case. When we called the parent to come with the

youth so that we could talk and reprimand the youth together, the parent refused to come.

Another participant said:

Zwo vha zwo dala nga maanda u wana uri musi vhaswa vha khou tamba, munwe a mbo di rwa mmbwa kana mbudzi ya muhura lune isi tsha kona u tshimbila kana ya fa. Mita yeneyo mivhili yo vha i tshi dzula ya ambedzana nga zwo iteaho. Vho vha vha tshi tenda uri nwana u a khakha, fhedzi vha tendelana uri munwe muta u a tea u kaidza nwana sa musi vha tshi kaidza wavho. Ndi ngazwo u kaidza nwana zwo vha zwo dala kha vhadzulapo. Naho muswa ovha a tshi nga ita mulandu muhulu uno fana na u vhulaha tshifuwo tsha muhura, vhabebi na tshitshavha vho vha vho tendelana u amba na vhaswa. Nga nda ha izwo, vhothe vho vha vha tshi kaidza muswa hoyo nahone zwa thusa. Onoyo o khakhelwaho ovha a tshi kaidza muswa hoyo nga mulomo na nga u tou mu shumisela thamu. Hezwi zwo vha zwi tshi tutuwedza uri vhaswa vha ofhe nau sa ita zwiito zwo bvaho.

It was very common that you find that when the youth were playing, one may hit a dog or goat of the neighbour to such an extent that it could not walk or died. The two families had to sit down and have discussions about the matter. They believed in accepting that youth do make mistakes, but agreed that the other family should reprimand the youth as if it was their own child. That is why reprimanding someone's child was community-based. Although youth could make a big mistake such as killing the neighbour's animal, the parents and the community members agreed on talking with the youth. The accuser reprimanded that youth by word of mouth and using the stick. Moreover, both reprimanded that youth and it helped the youth to change his behaviour.

Some participants indicated that *nyambedzano* were also held when the youth left the livestock unattended and they caused damage to other community members' mealie-fields. They showed that although the damage might be severe, as people conducted *nyambedzano*, they talked and agreed that the youth should be reprimanded. When the

youth were talked to by their parents, they did not show stubbornness; in fact they changed their behaviours.

One of the participants explained it as follows:

Vhunzhi ha vhathu kale vho vha vho ditika nga vhufuwi na vhulimi uri vha kone u tshila. Vhaswa vho vha vhe vhone vha no thogomela zwifuwo. Musi vhe henengei nnda, vho vha vha tshi hangwa vha futelela khau bambela kana u tamba lune vha hangwa u sedzana na zwifuwo. Nga hetsho tshifhinga zwifuwo zwi do vha zwo dzhena tsimuni ya munwe muthu, zwi tshi khou la mavhele ane mune wao o sedza uri muta wawe u do tshila ngao. Mune wa mavhele o vha atshi mbo di ruma vhathu ha vhane vha zwifuwo u vhiga zwo iteaho. Mune wa zwifuwo o vha a tshi mbo di ruma vhadinda ha vhane vha mavhele na tshipfumelo, u yo fara nyambedzano nga tshinyalelo nau wana ndila yau ri fhungo vha nga li tandulula hani. Vhabebi vho sala vho vha vha tshi amba nau kaidza vhaswa vhavho nahone na vhaswa vha hone vho vha vha sa iti swili, nga u dovha vha ita vhukhaki honoho.

Many people previously relied on livestock and farming for a living. So the youth were the ones who were responsible for looking after that livestock. So, when they were out there, they concentrated on swimming or playing some games to such an extent that they forgot to check the livestock. By then that livestock could be in somebody's mealie field, eating the mealies that someone has targeted for the family's survival. The owner of the mealies would send the delegates to the livestock owner and report the problem. Delegates from the owner of the livestock would immediately be sent with the *tshipfumelo* (money to pay for the damage done and have discussions about the damage and the manner in which the problem could be resolved. Parents would then talk and reprimand their youth and the youth were not stubborn, so they would not repeat the same mistakes.

Based on the previous statements from the elders, it was clear that previously, people used *nyambedzano* to reconcile over problems that emanated between the community members and from their youth. Youth did commit moral-ills such as beating their

neighbour's domestic animals, insulting the elders and stealing, but parents did not leave the matter unattended. They did their job of communicating and guiding their youth on how they should do things in a proper and acceptable way, using their traditional ways (Masoga, 2009:39). They even rebuked them. The youth also changed their behaviours when communicated with. In some areas, *nyambedzano* is still used by the community as a community-problem solution even these days. When problems arise between the youth and the community members and they reach deadlocks, they go to their *vhakoma* and *vhamusanda* (community leaders) and report the case. There the community leaders would conduct *khoro-tshitumbe* (private meeting at the royal kraal) where the community elders conduct *nyambedzano* with the youth to resolve the problem.

As I compared the previous situation with the present one, there is an immense difference. At the moment, most people no longer believe in resolving problems by communicating, as such there are many instances where people have to pay for the damage caused by their youth because of their bad moral behaviour.

To show that *nyambedzano* still plays an important role, in some instances when people report their issues at legal institutions; such as police stations, they refer them back to their communities to resolve their issues through dialogues. However, some of the cases are no longer applicable and do not need the elderly people to use *nyambedzano*. For instance, when the youth has seriously injured another through beating or stabbing, the community leaders refer the case to legal institutions such as the police stations.

The participants also indicated that as community members, they used *nyambedzano* to solve some problems that the youth were encountering, such as poverty as a community problem. They said that they conducted *nyambedzano* with the youth because they felt that those youth were also their children, as their culture promotes that.

That was attested to by the participant who said:

Ndi na tshenzhemo ya u tangana na vhaswa vhe vha vha vha tshi tswa nau setsha bege dza vhadededzi vha vhafumakadzi. Musi ndi tshi todulusa, nda wana uri

havho vhaswa vha bva mitani yo shayaho nga maanda, lwe vha vha vha khou balelwa vha u vha rengela. Ra dzula navho fhasi ndi na minwe mirado ya kereke, ra amba navho uri kha vha litshe zwa u tswa ngauri a zwi nga vha nei vhumatshelo havhudi. Ngau dzulela amba navho zwo thusa ngauri havho vhaswa vho fhedza vho shanduka vha si tsha tswa.

I had experiences of meeting youth who stole other people's belongings and also stole from ladies' handbags. As I enquired, I discovered that the youth were coming from very poor families, where the parents could not afford to buy basic necessities for them. We sat down with some church members and talked with them to get these youth to refrain from stealing, as they would not have a good future. Keeping on communicating with them helps those youth to change because they ended up changing their behaviour.

Based on the participants' views, it was clear that previously, all the stakeholders worked collaboratively to promote *nyambedzano* and it encouraged good morality among the youth morality. It started at home where parents guided and reprimanded the youth when they committed moral-ills, flows to the neighbours and community members. Neighbours took care and reprimanded their neighbour's children when their parents were not there. There was nowhere where the youth could run to when he or she had committed moral-ills. This showed that all the community members worked co-operatively to create dialogues for the moral development climate (Oladipo, 2009:114).

At the moment, things have changed, youth no longer listen to their community members and also the community members are no longer committed to caring about the youth's morals. There is a challenge that when an elder reprimands someone's child, that child or the parent reacts in a hostile way. Moreover, they even end up taking the elder to the court of law. Previously, people relied on the knowledge that was embedded in their culture and that was unique to their society (Agarwal, Echambadi, Franco & Sarkar, 2004:507). This was strengthened when the youth showed respect to the elders because they knew that they do not belong to their biological parents only. They understood that

they belonged to the whole community and listened to every advice that came from the community members.

- **Strengths and challenges of *nyambedzano* on youth morality in contemporary time**

In line with contemporary lifestyle, the participants outlined *nyambedzano*' strengths and weaknesses as follows:

***Nyambedzano*'s strengths**

- An enabling environment,
- Involvement of different stakeholders to support *nyambedzano* on youth morality, and
- Appropriate use of media and technology.

***Nyambedzano*'s challenges**

- Lack of communication skills between the elders and the youth,
- Ignorance of cultural values by the youth,
- Lack of mutual respect by the youth to the elders, and
- Misuse of media and technology.

✚ The strength of *nyambedzano* in the contemporary society

An Enabling environment

Based on what had transpired from the participants, it is evident that there are enabling environments of conducting *nyambedzano* in contemporary lifestyle. These include the home, misanda and school environment, the use of modern technology, involvement of different stakeholders to support *nyambedzano* on youth morality and the involvement of spiritual leaders in the *nyambedzano* process.

- **The home, misanda and school environment**

Participants indicated that the home and the school are very enabling environments. This is in line with Majee et al. (2017:6) who state that communities should be involved to share and to address community issues. Participants indicated that at schools, different stakeholders come and conduct *nyambedzano* on youth moral behaviour. Furthermore, participants mentioned that representatives from the Department of Health usually visit schools and talk about health-related issues to both girls and boys. A number of reflections related to this follow:

Zwa zwino vhabebi vha khou lingedza u di nea tshikhala tsha u amba na vhaswa vhavho nga ha mikhwa, naho vhanwe vha sa tou vha na tshifhinga tshilapfu.

At the moment, parents are trying their best to give themselves the opportunity of communicating with their children about youth morality, even though some do not have enough time.

A huna mubebi asa funi nwana wawe a tshi vhaliwa mbaloni ya vhane vha khou ita zwivhuya. Ndi ngazwo vhunzhi ha vhabebi vhashu vha tshi lingedza uri kaidza na u amba na rine sa vhaswa nga ha mikhwa yashu. Rine hunwe ri tou omisa dzithoho naho vhabebi vha khou di- amba na rine.

There is no parent who does not want his child to be counted among those who are behaving well. That is why most of our parents try to reprimand and talk with us about our morals. Sometimes, we are the ones who are reluctant although our parents speak with us.

Zwikoloni hu da vhueni vhunzhi vhu no bva kha mihasho yo fhambanaho sa vhatshipholisani na vha mutakalo. Vhothe havha vhaeni vha vha vha khou amba na u laya vhaswa nga ha mikhwa yavhudi na i si yavhudi na masia ndaitwa a hone, sa u vha na thumbu u tshe mutuku kha vhasidzana nahone vhunzhi ha vhatukana vha fhedza vho vho no fariwa zwine zwi tshinadza vhumatshelo havho.

At schools, visitors from different departments come, such as from the security and health. All these visitors come to talk and guide the youth about the how the youth should behave. They also indicate good and bad morals and the consequences thereafter, such as the impact of getting involved into early sexual activities and being involved into criminal activities. They showed them that girls end up falling into teenage pregnancy and many boys end up being arrested which destroys their future.

It was also noted that at their villages, community members do conduct *nyambedzano* on youth morality. They indicated that they do that at their traditional gatherings with the youth.

Nga murahu ha musu ro fhedza u amba mafhungo a mivhundu yashu, ri humbela vhaswa uri vha sale. Ri vha na u haseledza lwa awara nthihi, ri tshi khou amba na u laya vhaswa vhashu uri vha tea u difara hani nau di bvisa kha zwikambi na zwidzidzivhadzi.

After discussing our village issues, we request the youth to stay behind. We then have and have a 1-hour session, having conversations and guiding the youth on how they should behave and get out of drugs and alcohol.

The youth also blamed themselves that they were the ones who were not conforming well to the elders when they spoke with them.

Zwinwe zwi khou itiswa nga rine-vho uri nyambedzano i sivhe hone zwa zwino. Ngani? Ngauri naho vhathu vhahulwane vha tshi lingedza u todou amba na rine nga mikhwa yashu, rine ri mbo di zwi dzhia unga ngauri ndi vha kale ahuna zwine vha nga ri vhudza.

Sometimes we are the main causes who are preventing *nyambedzano* from being conducted. Why? Because although the elderly people try to speak with us about our youth morality, we are the ones who take it that they are of old age and there is nothing that they can tell us.

As narrated by the participants, there is an enabling environment of *nyambedzano*. The parents are doing their job even though it is not all of them. Different stake holders are also doing their part to promote youth morality.

- **Appropriate use of media and technology**

Participants indicated that media and technology play a significant role in dialogues, especially among the youth. They explained that currently, youth are more attached to the media and technology and it makes it easier for them to communicate. It was also indicated that the youth are more inclined to modern technology such as cell phones. Through such use of media and technology they communicate with their peers, family members and other community members. Although it has its negative implications, participants dwell much on its positive side. However, it was again indicated that as they communicate through technology, it makes life easier for the youth regarding their studies and life in general. Youth also communicate with their classmates and learn with their colleagues about some youth moral issues. There are good lessons that some youth learn from various forms of technology although there are some which are exploitive.

The following are the narrations made by the participants:

Hu na zwithu zwinzhi nga maanda zwine tekhinoloji ya ri thusa ngazwo. Ri guda nau kopa kutshilele na maambe kha midia na thekhnoloji. Hunwe ri guda na vhutshilo na zwa pfunzo. Hu tou vha uri rine vhaswa-vho ri fhedza ri tshi vho kopa mikhuvha mivhi khayoy.

There are so many things that technology helps us with. We learn and copy life and education issues from the media and technology. It is only that we as the youth end up copying bad behaviours from them.

Zwa zwino vhanwe naho hu si rothe, ri khou shumisa thekinolodzhi u davhidzana nau ita nyambedzano na vhabebi vhashu na vhanwe vhathu. Ri shumisa dziimeili, watsi apu, feisibuku na zwinwe vho u davhidzana, ngauri ano maduvha u wana mubebi na nwana vha kule na kule. U tou fana na musu ri zwikoloni kule, vhabebi vhashu vha ambedzana na rine nga vhudifari na mikhwa yashu nga honovhu vhudavhidzani. Vha tou pfa uri zwa tshikolo kana hu na zwinwe-vho zwi si khou tshimbilaho zwavhudi zwi tshi elana na mikhwa vha mbo di ri founela kana vha amba na rine nga inwe ndila ya tekinolodzhi.

At present, some though not all of us, are using technology to communicate and to conduct dialogues with our parents and other people. We use emails; What Sapp; Face books and other communication media to communicate, because these days you find that parents are far from their youth. Just like when we are far because of school, our parents communicate with us about our morals through those technologies. When they hear that things are not going well concerning our morals, they call us or use one of the communication media.

My concern is that media such as television and radio scarcely display dialogues of good morals. They usually display soapies and stories with bad language and the youth are copying that. However, sometimes they provide good lessons. As such, they should not expose youth to stuff such as sexual activities and abusive conversations to the society. The impact that it has on the society is very tremendous because media is watched by many viewers. Mudau & Ncube (2018:158) assert that with the advent of media and technology, people interconnect and communicate easily and faster globally. This also includes the youth.

Participants expressed that parents, teachers and other relevant people can create opportunities of communicating with the youth by using modern technologies. These include cell phones, emails, Face books, What Sapp and others. The elders and the youth can use such modern technologies to communicate and discuss youth morality. These

could be used even when the youth might be far from each other. However, these needs both of them to be disciplined enough so that they may not use it in an undesirable way.

- **The involvement of spiritual leaders in the *nyambedzano* process.**

It was explained that these days there are so many spiritual institutions around the villages, where youth are talked to and guided about their morality. Most of these spiritual institutions, such as the churches hold youth seminars, youth services and conferences, where boys and girls attend different services and discuss specific issues, which amongst others, focus and address youth morality.

Ano maduvha zwi tou nga a hu tsha tou vha na muvhundu une wa wana u si na fhethu ha u rerela. Zwezwo zwi itisa uri vhaswa vha diwane vha kha fhethu havhudi hune vha kona u di wana vha khou dzhenelela kha nyambedzano dzi no yelana na mikhwa yavho naho vha si khou tou zwi funa. Vha a ambiwa navho nau sumbedziwa uri vha tea u tshila hani nga ndila yo tangedzeaho. Vha newa na zwifhinga zwa u tou haseledza nga ha matshilele one.

These days, it seems as if there is no village that does not have a place for spiritual gathering. Such causes the youth to find themselves in a conducive environment where they get involved into unintentional dialogues concerning their morality. They are being talked to and guided on how they should behave in an acceptable way. They are also granted the opportunities of discussing the correct way of living.

Most youth who are attached to spiritual gatherings get the chance of getting involved into dialogues with their leaders. So it is advisable that youth should have a spiritual place where they belong, so that they get the opportunity to be guided and talked to about their morals.

🚩 Challenges of *nyambedzano* in the Contemporary Society

Participants reported that there are challenges regarding *nyambedzano* in contemporary times. Amongst them they pointed out lack of proper communication skills between the youth and the elders, inappropriate use of media and technology, work labour issue, and ignorance of own traditional, historical and cultural values.

- **Lack of proper communication skills between the elders and the youth**

During the discussions the elders were worried that although there is relevance of *nyambedzano* in contemporary society, and have problems that the youth do not choose proper words when they speak with them. To add on that, they stated that the youth use vulgar words without considering that they are speaking with elderly people. On the other hand, the youth also complained that the elders do not speak with them as people who have dignity. They are usually commanding and authoritarian in a way that they do not even consider their views as important. As such, there is lack of proper communication skills between the elders and the youth. Such actions prevent meaningful dialogue between youth and elders (Orgo, 2015:8). Participants expressed the following:

Nyambedzano a i khou tou vha hone sa kale, ngauri vhaswa vha zwino a vha tsha kaidziwa sa vha kale, he wa vha u tshi ri u vhona nwana a khou ita zwo khakheaho wa mu kaidza. Vha zwino wa tou mu kaidza, a vha fhindula vha a tou shona, kana a vha dzhiela vhukando ha mulayo.

Nyambedzano is not so effective like in the past, because the youth these days are no longer reprimanded like the youth of the past, where you find the youth engaging in unaccepted practices and no one rebukes him or her. Today's youth if reprimanded, he or she could answer you in such a way that you would get astonished, or may take legal steps against you.

One of the youth expressed the following statement:

Nyambedzano i hone fhedzi a i tou vha hone ngauralo, ngauri havha vhabebi vhashu na vhanwe vhathu vhahulwane a vha dzhieli nthu zwine ra amba. Vha

*dzhia uri ri vhaswa a ri na zwavhudi zwine ra vha nazwo mihumbuloni yashu.
Mathina kha vha ri pfe vho.*

Nyambedzano is there but is not that much, because our parents and other elderly people do not consider what we as youth say. They take us as people who do not have good things in our minds. However, they should also listen to us.

So, based on the participants' views, both the elders and the youth should develop good communication skills. They should listen to each other and consider each other's views, so that *nyambedzano* should flow well.

- **Inappropriate use of media and technology**

The participants articulated that some of the anti-social behaviours of youth are learned through the media, especially television. They also asserted that it is through the media that the youth encounter the examples of ill-disciplined people whom they perceive as role models (Codrington, 2000:35). The indecency and violence on television, coupled with the pornography, vulgarity, and violence in movies, has a staggering effect on the moral state of our society (Yell & Rozalski, 2008:74). That is why in his speech in 2000 the then President Zuma encouraged the media to promote good morality.

Moreover, participants indicated that youth were currently more devoted to mass media and technology like television and social networks. It was expressed that they concentrate more on WhatsApp and Facebook in such a way that they ignore what teachers, parents and the grannies communicate with them. Instead of taking what elders communicate with them, they adopt what they see on social networks. The participants revealed that youth copy some unaccepted morals from stories and soapies that they watch although they were told that such morals were forbidden according to their culture.

These were narrated as follows by the elders:

Vhaswa vhashu vho di badekanyesa na thelevisheni na dzinwe ndila dza vhudavhidzani, nga ndila ine vha fhedza vha si tsha pfa kana u ita zwine ra vha ri khou davhidzana navho zwone. Zwi no vhavhesa ndi musi vhanwe vhaswa vha tshi kopa zwiito zwi si zwavhudi, zwi ngaho zwau shumisa zwithu zwa khombo sa phanga na zwigidi. Vha toda u edzisa zwine vha vhone kha thelevisheni, dzifilimu na matambwa. Vha fhedza vha tshi vho kopa na u tshila ngazwo vha litsha zwine vha sumbedziwa nga vhabebi na vhanwe vhathu vhahulwane. Vha engedza nga u kopa na kuambeke kwa hone.

Our youth are more addicted to television and other social networks, in such a way that they do not listen to or respond to what we communicate with them. What is more painful is when some even copy some moral-ills, such as using dangerous weapons like knives and guns. They want to imitate what they see on television, films and movies. They end up copying and living that way and ignore what the parents and other elders say. They further copy the bad language from the media.

U tou sumbedza uri vhaswa vha khou kopa zwithu zwi si zwavhudi kha midia, hu tshi lwiwa vhaswa vha vho shumisa resling na zwiwali sa dziphanga, zwigidi na zwiwali zwa khombo. U sumbedza uri vha vha vho di badekanyesa khazwo, vha sumbedza u vha na zwikili zwa kushumisele kwa hone.

To show that the youth are copying something from the media, when they get into fight, they use wrestling and dangerous weapons like knives and other dangerous objects. To show that they are more committed to media and technology, they also display skills of using them.

The youth also gave their views:

Rine vhaswa midia ri khou I shumisa nga ndila yo bvaho. Ngauri musi ri na thaidzo kana zwithu zwi no tea u tandululwa nau kovhekaniwa na vhabebi kana mirado ya muta, ri mbo di kovhekana na vhathu vha nnda vhane a vha divhi nauri vhuvha ha

mvelele yashu i hani. Ri nambatedza thaidzo dzashu kha dzinethiweke dza vhudavhidzani sa Feisi bugu. Ri toda ngeletshedzo kha vhathu vhane nau vha divha ari vha divhi ro sedzela fhasi vhabebi vhashu na mashaka; hunwe vha tou zwi wana henefho kha dzifeisibuku.

We youth are misusing media. Because when we have personal problems or issues that are supposed to be shared and talked with parents or family members, we share with outsiders who do not even know our cultural background. We paste our problems in the social networks such as Facebook and communicate with friends and unknown people. We seek advices from unknown people and undermine our parents and relatives; sometimes they end up getting it from such Face books.

Heyi thekhnoloji i khou tshinya nga maanda matshilo a vhanwe vhaswa, ngauri i tshinya mikhwa yashu yavhudi. U tou fana na ndila ine wa wana ri tshi zwi sumbedza phanda ha vhathu vhahulwane, sa zwa lufuno. A ri tsha vhuya ra thonifha vhathu vhahulwane. U wana mutukana na musidzana vha tshi tou khisana phanda havho, ngeno mvelele yashu i sa tendelani nazwo. Vha amba, a ri vha pfi ngauri ri pfa uri ri khou ita zwa tshimodeni.

This technology is spoiling some of the youth's life tremendously, because it spoils our good morals. Just like the way we demonstrate before the elderly people, like love issues. We no longer respect ole people. You find a boy and a girl kissing each other in front of the elders, although our culture does not accept that. When they talk, we do not listen to them because we feel that we are doing modern things.

When the youth spend most of their time on social media such as television and cell phones, instead of taking what parents, teachers, community elders and community leaders say, they copy unaccepted behaviour from the media. This was also alliterated by Bam and Dyer (2004:100) who state that the rise of information and technology have

affected the traditional and primitive values of the African societies. Mudau (2018:153) says that youth copy what they call “modern styles” from the media and technology and shun the core values that the communities recognized. Youth portrayed them as old fashion. Some soapies, like Muvhango of SABC 2 displayed certain episodes that are not to be watched by youth like the one played on the 22 April 2016, where *vhamusanda* was chasing after his wife for sex. Some youth copy such behaviours. As such, parents have to strengthen their responsibility of guiding their youth on what their youth watch and also talk with them about the consequences of some behaviour.

- **Work labour issue**

Participants explained that these days most parents are working, specifically the mothers. These is supported by Giddens (2009:127) when he maintains that globalisation has changed the life style of caring mothers, they spent most of their time at work. Participants indicated that mothers play an important role in the moral development of the child, as such, because of work labour issues, they no longer get enough time of conducting *nyambedzano* with their children. It was further expressed that parents and youth’s early departure from home and late arrival makes it impossible for both to conduct *nyambedzano* because children would be busy with their schoolwork, while parents would be busy with the home chores or other tasks at home.

James (1983:58) indicates that the extended absence of a working mother from her child during the early critical stages of the child’s emotional development increases the risk of delinquency.

Participants also indicated that many parents work far from their homes where they spent weeks, months or even a year, without having personal contact with their children. They further indicated that such youth are left with their grandparents or elder siblings who were unable to give proper and relevant guidance to those youth. As such they did as they like. Mthethwa (2009:8) indicate that the resultant absence of one or both parents from home due to work absorption causes shifts in the environment in which children grow and this consequently broods many other social problems which include youth moral behaviours.

It was further stated that parental monitoring of children's behaviour and strong parent-child relationships are positively correlated with good morals.

The following are the participants' reflections:

Mishumo i a tutuwedzesa uri hu si vhe na nyambedzano zwavhudi vhukati ha vhabebi na vhana. Ndi shuma Germiston, ndi vhuya nga murahu ha minwedzi yo vhalaho. Vhana vha vha vho sala na makhulu wavho vhane vho vha vha tshi lingedza u vha kaidza, fhedzi vha sa vha thetshesesi. Ndo vha ndi tshi lingedza u founa nda vha laya nau vha kaidza nga founu kha uri vha songo di dzhenisa kha mikhwa i si yavhudi. Vhothe vha daha mbanzhe vha a nwa. Hoyu mutuku vho mu pandela tshikoloni nga u lova, a kha mahalwa na zwa vhasidzana. Ndi sokou vhona unga arali ndo vha ndi tsini, khamusi zwo vha zwi tshi do vha khwine ... (o tungufhala).

The work-labour issue encourages insufficient *nyambedzano* to take place between the parents and the youth. I work in Germiston, and come home after some months. I left my 2 children with their grandmother who tried to reprimand them, but they did not listen to her. I tried to call, reprimanding and guiding them that they should avoid getting into bad morals. It did not bear fruits. All of them smoke dagga and drink alcohol seriously. This young one has been dismissed from school because of absenteeism, drinking and being busy with girls. I just imagine that if I had been around, it would have been better.... (Looking sad).

Hezwi vhabebi vha tshi shuma kule, zwi itisa uri vha vhuye hayani vho neta. Nga nthani ha zwezwo, vha kundelwa u vha na tshifhinga tshavhudi tsha u davhidzana na vhaswa vhavho. Vhothe vha swika hayani u lenga nahone vha tea u ita ndugiselo dza li tevhelaho. Mafheloni a vhege vha tea u dzhenela dzimbulungo, mma vha tea u ita minwe mishumo ya hayani nahone tshinwe tshifhinga vha vha dzhenela mitangano yavho ya kilaba dza vhafumakadzi. Rine ri tou vha na mashudu a uri ri a ya kerekeni hune ri a ita ri tshi wana pfunzo dza vhaswa, zwa di tou vha vho mashudu- mavhi kha avho vhaswa vhane a vha yi kerekeni.

When the parents work far, they come back home being tired. As such, they had no time of communicating with their youth. My mother works at Musina while my dad works at Polokwane. They both arrive at home late and have to prepare for the next day. During weekends, they attend funerals and my mother has to do some home duties and sometimes attend women's clubs. We are just fortunate because we go to church where we sometimes get some youth lessons and it is unfortunate to those youth who do not go to church.

As the elders and the youth explained, it was clear that the work labour issue was hampering the application of *nyambedzano* between the elders and the youth. This was specifically a problem between the parents and their youth as some parents and the youth raised it. This seems to be a continuous process because the number of working parents is increasing and will be a routine. People have to come up with strategies that will assist to ensure that effective communication is happening between the working parents and their children.

- **Ignorance of own traditional, historical and cultural values**

The participants stated that youth no longer consider their own traditional, historical and cultural values because they are more westernized, because they think they know better. Participants further indicated that the youth think that their culture is barbaric. This concurs with other scholars who indicate that youth morals are more influenced by foreign norms and values (Eitel, 1986:2). It was further indicated that the youth ignore whatever elders say because they think the Western norms and values are the best. Mudau (2018:178) supports that when she states that young people did disheartening activities that are merciless and astonishing. Participants reflected:

Vhaswa u tshi tou amba navho uri zwine vha khou ita zwo khakhea sa u mamana na mutukana kana musidzana khagala phanda ha vhathu, muswa u tou u vhudza uri hezwo ndi zwa kale, rine ri kha zwa zwino. Habe vhaswa vha zwino a vha shavhi na u tou ita zwa vhudzekani vha tshi khou vhoniwa, ngauri thiri vha dzhia

uri vha khou tshila Tshikhuwa. Arali vhaswa vhashu vho vha vha khou dzhiela mvelele yavho ntha, vho vha vha sa nga zwi iti ngauri vho vha vha tshi do tenda musi vhahulwane vha tshi ri hezwi zwi a ila.

When we talk with the youth that what they are doing is wrong such as kissing a boyfriend or a girlfriend in public. The youth would tell you straight that you know historical things, we are of modern age. In fact, the youth of the current time do not regret even to practise sexual behaviour in front of other people, because they think they are living the Western life. If our youth were taking their tradition seriously, they would avoid that because they would accept when the elders say this is forbidden.

Zwikeloni, hu na zwiwo zwinzhi zwi no ripotiwa hune ra wana vhatukana na vhasidzana vha kha zwa vhudzekani mabungani. Mvelele yashu a i tendi nahone ri tshi amba navho nau vha kaidza avha zwi shoneli. U tou zwi vhona zwifhatuwoni zwavho uri a vha shoneli zwiito zwavho nau pfa vho khakha. U dadzisa kha hezwo, vhaswa a vha na ndavha uri vha amba mini phanda hashu ngauri vha amba matamba ane wa pfa na ndevhe dzi tshi tou dzinga. Na rine sa vhadededzi ri a senwa. Maitete a mvelele yashu ha tendi, muswa ha tendelwi u bvisa maipfi asi a vhudi phanda ha vhathu vhahulwane, ngauri vhari a tshi sema muswa ngae phanda ha muthu muhulwane u vha a khou sema onoyo muthu muhulwane nga ndila yo dzumbamaho.

At schools, we had many instances which are reported where we find boys and girls in the toilets practicing sexual activities, which is against our culture. When we talk and rebuke them, they do not feel ashamed or guilty of their actions. Furthermore, the youth don't mind what they say in front of us. They utter vulgar words that we feel are not good to be said by children in front of their educators. They insult each other. Even we as teachers are insulted. Our cultural values do not accept that; youth are not expected to utter unaccepted words in front of the elders.

It was also added in the following way:

Ri tshi eletshedza musidzana uri a songo twesa na vhathu vha tshinnani ngauri vha do fhedza vha khou mu ambisa, a vho do di wana o no vha khakhathini ya u dzhena kha zwa vhudzekani. U tou u sea ngauri vha humbula uri zwine rine sa vhaaluwa ra khou vha vhudza ndi zwithu zwo no fhelelwaho nga tshifhinga, naho vha tshi fhedza vho vha na dzithumbu dzi songo lavhelelwaho. Hone ra tou kaidza zwa u tshimbila vhusiku, a vha u thetshelisi mara vha fhedza vha khou tshipiwa maswiswini eneo.

When we advise the girl to refrain from staying with the male people because they will end up proposing her and she will get into the trouble by being forced to get into sexual activities, she simply laughs at us. In general, the youth laugh at you because they think that what we as elders tell them is out-dated, though they end up getting unexpected pregnancies. If we talk of walking out late, you would not be listened to, and yet they get raped in the darkness.

The participants further indicated that the intrusion of foreign norms and values play a significant role in hindering effective *nyambedzano* to take place between the youth and the elders. De Boeck & Honwana (2005:172), and Nsamenang (2002:185), argue that the export of Western cultural models of adolescence, had left young people frequently cast in the shadow of Western images. Davhula (2016:12) states that today's youth undermine the value of their culture and have lost most of their tradition day by day. Some even feel ashamed to admit to the fact that they fall under a certain cultural group when they are among their other cultural peers:

Havha vhaswa vhashu avha di-hudzi nga mvelele ya havho ya u vha Vhavenda, nga maanda musi vhe vhukati ha dzinwe dzitshaka. Hezwi ri zwi vhona musi vho vha zwikoloni ho tanganelanaho kana vha tshi vho shuma. U tou thoma kha luambo lwavho lwa tshiVenda, vha lu dzhiela nga maanda fhasi, ngeno vha tshi khou takulela nyambo dza dzinwe dzitshakha nthu. Musi vhe vhukati ha vhathu

vha dzinwe dzitshakha, vha a tou nga a vha divhi vhathu vha havho, vha tshi mu lumelisa nga tshiVenda u a vha fhindula nga luambo lwa lunwe lushaka. Zwi tshi ya phanda hu a vho shumisiwa na luambo lwa Tshitsotsi.

Our youth are not proud of their Vhavenda culture, especially when they are among the other tribes. We can see this when they are at multi-racial institutions such as schools or are at work. Starting with their own Tshivenda language, they undermine it very much, while they promote other tribes' languages. When they are among other tribes, they change and act as if they do not know their own people, when greeted in Tshivenda they reply in other tribe's languages. Furthermore, they use Tsotsi-language.

It was also indicated that ignorance of cultural values makes the youth loose compassion and not practise the spirit of *Vhuthu/Ubuntu*. The elders were worried that all cultures encourage people to promote the spirit of *Vhuthu/Ubuntu*. Because of *Vhuthu/Ubuntu* people show compassion, love, oneness and togetherness.

Vhaswa vha zwino ngauri a vha dzhieli nthu zwine vhaaluwa vha amba navho zwone, zwi itisa uri vhasi zwi dzhieles nthu na musu vha tshi vhudzwa uri vha tea uvha na muya wa Vhuthu. Wonoyo muya u itisa uri vha vhe nau pfela vhutungu munwe muthu. Ndi ngazwo ri sa mangali musu muswa a tshi tou di-dzulela kha tshidulo basini musu makhulu muhulu-hulu o tou ima nga milenzhe, vha tshi mu humbela u dzula ari na nne ndo badela. Tshinwe hafhu, vhaswa vha zwino a vha rumiwi, vha mu humbela uri a vha itela tshithu, uri vha do mpha vhugai. Rine ro aluwa ri tshi divha uri nwana u shumela muthu munwe na munwe.

Today's youth because they do not consider what the elders communicate with them, it makes them not to consider when they are told to have the spirit of *Vhuthu*. That spirit makes them to have compassion towards other people. That is why it is not surprising when a youth just sit down on the seat in the bus while an old grandfather is on his feet, when asked for a seat, he replied that I have also paid.

Another issue is that today's youth cannot be sent, if you ask the youth to do something, they ask for payment in return. We grew up knowing that as a child we worked for every community member.

Tondi (2018:98) also argues that Africans have lost their African ideal of communalism of Ubuntu social ethic which encourages *botho*, love and considering others. Es"kia Mphahlele (2004:287) states that African humanism takes cares to others. However, as compared to what the participants narrated, it is clear that the youth were ignorant of their cultural moral values although the elders tried to speak with them. In Tshivenda, youth grew accepting that saying which says, "Mapfura a nwana ndi u rumiwa, meaning that children should consider it worthwhile when they are being sent by elders. As such it is important that people should find other ways of instilling their African cultural values to the youth. They should not give up. At the moment, there are many artists among the Vhavenda speaking people who are trying to communicate with the youth about their morality through songs and Music. Artists such as Nematoka sings the well-known song "*Vhaswa thetshesani ni tshi laiwa*" meaning that youth should listen to the elders when they advise them. Such communications should be an on-going process so that African traditional and cultural values should be installed to the youth.

- **The disempowerment of traditional leaders**

Another challenge which was raised by the participants was that most of the *mahosi* (traditional leaders) were disempowered by the introduction of the South African National Civic Organization (SANCO). It was indicated that previously *mahosi* (traditional leaders) had powers of speaking with the youth and they were listened to (Bukari, 2013:90). The participants indicated that some civic members felt that they had more powers than their traditional leaders and started to undermine and disrespect their traditional leaders. Such behaviour also spread to the youth because some of the youth were members of the civic structures. As such, some youth took it for granted that the traditional leaders are not to be highly considered.

Mathomoni a u vha hone ha dimokirasi ho disa tshanduko khulu vhukati ha mahosi, magota na vhalanda. Habe mahosi a vho ngo tsha dovha vha dzhielwa nthu na u pfiwa mivhunduni ya havho. Zwi vho tou nga demokirasi yo tou nga yo disa u bvulwa maanda ha mahosi na magota nga vhalanda vhavho, hu tshi katelwa na vhaswa.

The introduction of democracy has brought great changes between the chiefs, the headmen and their subordinates. Thus the chiefs were no longer highly considered and heard in their respective villages. It is like democracy has brought denigration of powers to the chiefs, and their headmen by the subordinates, including the youth.

Based on the participants' discussions, it is clear that they were worried and complaining about the disempowerment of traditional leaders. They indicated that before 1994 (the introduction of democracy in South Africa), traditional leaders were respected by their youth and the community members. This is in line with other researchers who argue that essentially and culturally, the traditional leaders in Africa were respected for many reasons (Heng & Yazdanifard, 2013; Majee, et al., 2018; Zeldin, Christens & Powers, 2013). Among them, they were believed to be the teachers and directors of the young ones. In my view community leaders should be given high priority, respected and be honored because of their positions. In the Bible, in the book of Ephesians: 6:5; it is written that people should respect their governors because they were placed by God. However, it seemed as if the present generation had forgotten about that because the community, with the inclusion of youth no longer give the traditional leaders the respect they deserve.

Towards the end of the session, participants were again briefed about what the focus of the next session will be and were encouraged to start dreaming and designing the future *nyambedzano* that they want so that they will share with the rest of the group when they meet again.

4.2.2 SESSION 2: DREAM (AI STAGE 3) AND DESIGN (STAGE 4)

The second session, which took place a week later focused on dreaming and designing the future *nyambedzano*. It is the stage when the participants dream about the future that they want, and then they come up with ideas about what they want. This stage explains what *nyambedzano* between the elders and the youth should entail. The elders and the youth envision what they would like to see in the future concerning *nyambedzano* on youth morality. Participants were encouraged to converse about the future they wanted regarding good morals of youth and the contribution that *nyambedzano* could play.

This entailed co-constructing ideas on the ideal facilitative *nyambedzano* programme. The following captures their dreams and designs: Participants started by explaining the nature and state of *nyambedzano* in contemporary society, came up with the views and experiences of how *nyambedzano* is taking place between the elders and the youth in contemporary time, the applicability of *nyambedzano* in contemporary time, factors influencing the state of *nyambedzano* in contemporary time, strengths and challenges of *nyambedzano* in contemporary society, suggestive possibilities to bring in contemporary, the historical and cultural relevance of *nyambedzano* about issues of morality between the elders and the youth. They were encouraged to express their experiences of how *nyambedzano* was taking place.

The following are the themes and sub-themes of the Dream and Design sessions.

THEME	SUBTHEME
<i>Nyambedzano</i> in contemporary time	<ol style="list-style-type: none"> 1. The nature and state of <i>nyambedzano</i> in contemporary time. 2. Views and experiences of how <i>nyambedzano</i> is taking place between the elders and the youth in contemporary time 3. Factors influencing the state of <i>nyambedzano</i> in contemporary time 4. Applicability of <i>nyambedzano</i> in contemporary time 5. Suggestive possibilities to bring to the contemporary society, historical and cultural relevance of <i>nyambedzano</i>

Theme: *Nyambedzano* in contemporary time

Sub-themes:

- The nature and state of *nyambedzano* in contemporary time.
- Views and experiences of how *nyambedzano* is taking place between the elders and the youth in contemporary time.
- Factors influencing the state of *nyambedzano* in contemporary time.
- Applicability of *nyambedzano* in contemporary time.
- Suggestive possibilities to bring to the contemporary society, historical and cultural relevance of *nyambedzano*.
- Uplifting the spirit of Ubuntu.

- Collaboration and mutual understanding between the elders and the youth.
- Bringing back traditional activities.

4.2.2.1 *Nyambedzano* in contemporary time

Participants indicated that there is relevance of *nyambedzano* in the current society. Youth indicated that contemporarily, parents should listen to the youth when they speak because things and times have changed. Furthermore, they indicated that it is no longer that time that the elders used to instruct and command the youth to do as they say. Elders also strengthened by stating that contemporary youth are more advanced and inquisitive.

The nature and state of *nyambedzano* in contemporary society

By the nature of *nyambedzano* in the contemporary society, I mean how *nyambedzano* is taking place in the current, modern or present time. When discussing the state of *nyambedzano* in the current time, the participants indicated that there is relevance of *nyambedzano*, although it was taking place in a different way. On the other hand, some elders indicated that they were weary of speaking with the youth because youth seemed to undermine them and do not show them respect.

The following are the reflections by the participants:

U tou amba ngoho, rine sa vhaaluwa ri khou neta ngauri havha vhaswa naho ri tshi khou lingedza u amba navho, a vha di dini ngau ri nea ndevhe sa vhaaluwa na vhathu vha re na tshenzhemo ya vhutshilo. Musi ri tshi amba navho uri vha songo di-dzhenisa kha zwidzidzivhadzi, zwikambi na vhudzekani vha tshe vhatuku, vha ri rine ri vha kale vhone vha kha tshizwino-zwino. Vha fhedza nga uri rine ro tshila kale nahone a ri divhi tshithu.

To be honest, we as elders are getting exhausted because when we try to conduct *nyambedzano* with the youth, youth do not bother to lend us their ears as elders and people who have life experience. Moreover, when we talk with them, telling them that they should not be involved in drugs, alcohol and sexual activities, they

say we are of olden days and it is modernization now. Additionally, they say we have lived some years ago and we know nothing.

Nyambedzano a i khou tou vha hone sa kale, ngauri vhaswa vha zwino a vha tsha ambea navho sa vha kale, he wa vha u tshi tou vhudza muswa uri itani hetshi a ita. Vha zwino wa ri hezwi a zwi itiwu, uri ngauri mini? Zwi tshi khou itiswa ngauri vhaswa vha vho divha u fhira na rine.

Nyambedzano is no longer conducted like in the olden days, because the present youth can no longer be spoken to like those of the olden days, where you said do this and they did. These ones if you say don't do this; they ask you why? It is because they know more than us.

Majee, Jooste, Aziato & Anakwe (2017: 6) indicate that elderly people do not consider the youth's views. This was also attested in the study. While the elders were insisting that youth were not listening to them like those of the previous time, the youth were worried that the elders were not considering that time has changed.

Vhathu vhahulwane vha a amba na rine ndi zwone, mara vha amba na rine nga ndila yeneila yavho ya tshikale. A vha sedzi uri zwifhinga zwo shanduka na rine vho ri a tea u amba.

The elders do communicate with us using their old-fashioned way. They do not consider that time has changed, we also have to speak.

They also added that as elders they communicate with the youth that they should not do things in another way; but the youth go and do it in order to find what will happen. This concurs with Mudau (2018:162) when she indicates that Western life had impacted the tradition and cultural ethics of the society. That is why the youth do things that were forbidden.

Ri a amba navho havha vhaswa uri vha songo ita zwikene, vhone vha tou ya vha zwi ita uri vha vhone uri hu do itea mini. Nne mudini wanga ndo vha ndi tshi dzulela u amba na vhananga nga zwiito zwavhudi na zwi si zwavhudi. Nda vha na fhulufhelo lauri vhananga vha khou tshila vha na mikhwa yavhudi. Ndo toda u noka musi ndi tshi wana lutingo lu bvaho mapholisani lwa uri muthannga wanga u vhukati ha vhaswa vho fariwaho vha tshi khou nwa halwa nau daha mbanzhe khagala. Ndo pfa o ntsitsa nga maanda tshirunzi.

We talk with the youth that they must not practise forbidden things, instead the youth go and practise that to see what will happen. In my home I always talk with my children about good and bad behaviours. I had confidence that my children were practising good behaviour. I nearly fainted when I received a call from the police station saying my son was among the youth who were caught drinking alcohol and smoking dagga in public. I felt so belittled.

Nyambedzano i khou itea ngauri na zwikoloni, vhaswa vha khou ambiwa navho nga maanda nga ha zwiito zwavho, hu tshi khou tevhelwa na dzipholisi.

Nyambedzano is relevant because even at schools, youth are being talked to about good and bad youth morality, following the policies.

It is agreeable that *nyambedzano* is not happening the way the elders expected it in their traditional way. The elders indicated that the youth used disrespectful words when talking with them. This was also supported by Grunwald and McAbee (2014:168) who indicated that many parents complain about their children who use disrespectful and sarcastic words. However, it is relevant because the current youth are allowed to have a say based on the Constitution of South Africa, in Chapter 2 of the Bill of Rights. There are also other policy frameworks which allow them to add their voices into any discussions, such as the National Education Policy.

4.2.2.2 Views and experiences of how *nyambedzano* is taking place between the elders and the youth in contemporary society

Participants were asked to share their views and experiences of how *nyambedzano* is taking place in the contemporary society. They that it was happening at different settings.

The participants indicated that *nyambedzano* is taking place in the current state because there are so many stakeholders that are talking with the youth. Narrations from the participants indicate that *nyambedzano* is conducted in the media such as radios, televisions, cell phones and others. They also indicated that there are so many churches in the villages where if youth are willing to go, they can be involved in *nyambedzano* on youth morality. They asserted that based on their experiences; the state of *nyambedzano* between the parents, teachers, *vhakegulu* na *vhakalaha*, other community members and the youth is good. However, they also expressed that the youth were the ones who were not following what the elders are encouraging them to do.

This was substantiated by the following statements from the participants:

Vhanwe vhathu vha khou ambedzana na vhaswa vhavho mahayani avho, hune u wana sa vhabebi, ri khou di nea tshifhinga tsha u amba na vhana vhashu nga ha uri vha tea u di fara hani.

Some people are communicating with their youth, where we as parents, are giving ourselves time to talk with our youth about how they should behave.

U tou amba ngoho, nyambedzano i khou itea kha tshifhinga tsha zwino. Hothe, wa vulela radio u nga si kundwe u pfa hu tshi khou itwa nyambedzano dzi elanaho na mikhwa ya vhaswa, wa vula thelevisheni, u tshi vula founu, u di wana hu na nyambedzano dzi khou itiwaho zwi tshi elana na mikhwa ya vhaswa.

To be honest, *nyambedzano* is taking place at the moment. Everywhere, if you switch on the radio you cannot miss the issue of dialogue focused on youth

morality; in the television, when you switch on cell phones, you find people doing dialogues which focus on youth morality.

Kha radio yashu ya Phalaphala hu tou vha na mbekanya mushumo nga Migivhela, hune ha vha hu khou itwa nyambedzano nga muhashi na zwigwada zwa vhaswa. Tshihulwane hu vha hu khou ambeswa nga zwi yelanaho na mikhwa ya vhaswa.

In our local radio Phaphala FM, there is a programme on Saturdays, where the programme director conducts dialogues with the youth. The main focus is on youth morality.

Zwikeloni vhadededzi vha khou lingedza, dzikerekeni ri di vha ri khou amba na misanda hu na zwivhidzo. Musi ro no fhedza mafhungo, vhaswa ri a humbeliwa u sala. Ra sala na vhathu vhahulwane ri khou amba nga zwino yelana na mikhwa vhaswa.

At schools, teachers are trying to talk with the youth, at churches we do and at our chief's kraals when there are gatherings. After discussions, we as youth are requested to remain behind. We stay behind with the elders, talking about issues which are related to youth morality.

From the reflections of the participants, it is clear that *nyambedzano* was taking place at different settings. Elders indicated that it was taking place at their homes, schools, churches, and also in the media. Such is a sign that there is relevance of *nyambedzano* on youth moral issues, hence it needs to be strengthened.

4.2.2.3 Factors influencing the state of *nyambedzano* on youth morality in contemporary time

I asked the participants to explain the factors influencing the state of *nyambedzano* on youth morality, in contemporary time. They indicated that the main factor was era. By era I mean time. They basically indicated that change of time affects everything and changes

everything. They further indicated that as time changes, it affects some changes which are factors that influence *nyambedzano* on youth morality. These include the South African Constitutional Rights, levels of education, involvement of youth in the family and community issues and the knowledge to use technology.

Changes of time

The participants expressed that changes of time affects many things, including dialogue between the elders and the youth on youth morality. They explained that it is the time that determines what needs to be done and how things are to be done. The following are their reflections:

U shanduka ha zwifhinga zwo shandukisa zwithu zwinzhi. Zwa zwino a zwi tsha tenda uri ri di wane ri kha di kombetshedza vhaswa u ya zwikoloni zwa sialala uri vha ambiwa navho nga ha uri vha tea u di fara hani. Hetshila tshifhinga tsho fhela. Zwa zwino vha a ambea navho hunwe na hunwe.

Changes of time had caused many changes. Presently it is not acceptable to find ourselves forcing our youth to go to traditional schools to be talked to about how they should behave. That time had elapsed. Currently they can be talked to anywhere.

Kale vhathu vho vha vha tshi pfesesa nau kombetshedzea u amba vho sedzana; zwithu zwo shanduka lwe vha vho shumisa dzithingo na u tou nwalelana marifhi. Zwa zwino, vha khou ambedzana vha tshi khou shumisa dzinwe ndila dza tshizwino-zwino.

Previously people understood and were forced to communicate face-to-face; things have changed in a way that they used telephones and writing letters. At the moment, they communicate using other modern ways.

The study revealed that things change with time and people should understand that and make necessary adjustments to move with time. The elders had to accept those changes though it may seem difficult.

South African Constitutional Rights

Participants expressed that previously youth were living with their community members, doing whatever the elders said they must do. However, as time changes, the people of South Africa got freedom, which liberated them to such an extent that they even amended some changes in the South African Constitution.

Participants expressed the following opinions:

U vha hone ha tshanduko dza zwa dimokirasi ho thusesa nga maanda. Ndi khou ambiswa ngauri murahu hangei rine vhaswa ro vha ri sa tendelwi u amba fhethu. Mara Ndayotewa yo mbo di dzhenisa na mulayotibe wa pfanelo dza vhathu. Wonoyo wo thusa uri na rine vhaswa ri vhofhololwe-vho, ri vho vha vho na vhudiambeli nau pfiwa musu ri tshi amba. Zwa zwino ri a kona u dzheniswa-vho na kha nyambedzano Phalamendeni, hune ri tshi tshi amba mihumbulo yashu ya dzhiwa-vho.

The introduction of changes through democracy has helped a lot. I am saying that because previously we youth were not allowed to speak at any place. But the Constitution has included the Bill of Rights that helps to provide freedom for us the youth, so that we have our voices heard when we speak. At the moment we are also involved in the Parliamentary dialogues, where when we talk, our views are also considered.

Ndayotewa ya Afurika Tshipembe yo thusesa kha vhanzhi, nga maanda ri tshi katela na rine vhaswa. Khavhe isi yone rine ro vha ri tshi tshi do vha ri kha di tou vhudzwa upfi itani hezwi, ri sa tendelwi u pfiwa-vho.

The Constitution of South Africa has been helpful to many, especially including us the youth. If it was not that we would still be told what to do, and not heard.

As indicated, the Constitutional Rights have brought important changes in the lives of people. It helped the youth in granting them the freedom of speech as they were not previously allowed to voice out their views in the presence of the elders. They were now allowed to express their opinions anywhere. Even though it is like that, it is still tough to the elders to accept that youth should be involved in certain matters.

Levels of Education

Participants contended that the level of education also influences the state of *nyambedzano* on youth morality. They indicated that as people are more educated, they see and do things in a different way compared to what transpired before. They further elaborated that people who are not that much educated still hold on to their traditional ways of doing things. This was elaborated by participants:

U funzea ndi zwithu zwavhudi nga maanda. Fhethu ho dalesaho vhathu vho funzeaho na nyambedzano ya hone na vhaswa vhavho i di fhambana na ya hune vhathu vha hone a vhongo tou funzea. Hune vhathu vha hone vho funzea, vha shumisa na ndila dzo fhambanaho u davhidzana na vhaswa vhavho. Ndi ngazwo hunwe fhethu u tshi wana vhurangaphanda vhu tshi tendela vhaswa u tshimbizwa minwe mishumo. I vha i ndila ya u sumbedza uri vha khou vha dzhiela nthu. I dovha ya vha ndila ya u vha lugisela uri vha aluwe vha na vhudifhinduleli na maitete one.

To be educated is a good thing. In places where there are more educated people, their ways of conducting dialogues with the youth is different from where people are not that much educated. That is why in some areas the leadership allows the youth to be lead some programmes. It is a way of acknowledging that they consider value their inputs. It is also a way of preparing the youth to grow with responsibilities and good manners.

Na kuambele kwa vhathu vho funzeaho kwo fhambanesa na kwa vha songo funzeaho. Vho funzeaho vha a dinea tshifhinga tshau pfa nau divha uri hunwe zwithu zwi khou itiswa hani. Vha dovha vha vha na zwikili zwavhudi zwa u amba na u thetshesela. Ngazwo nyambedzano zwa zwino yo fhambana na kuitele kwa yo itwaho nga vha ya 50 yo fhelaho. A thiri na pfunzo ya tshetshila tshifhinga- vho yo vha i nga ndila yayo.

Also the way the people who are educated communicate is very different from the ones who are not educated. The educated ones give themselves time to listen and know what is happening in other areas. They also have good communication and listening skills. That is why contemporary dialogue is different and its manner differs to that which was done 50 years ago. Even the education of that time was of its own kind.

The minds of people who read and explore are different from those who do not study. People who are educated bring changes and bright future to their families and the communities.

Involvement of youth in the family and community issues

It was elucidated that *nyambedzano* is now taking place and flowing because family members are involving the youth in their family issues. Even the communities involve the youth in the formation of their structures. Participants agreed that such actions have an impact on dialogues and the positive development of youth morality. Participants attested it as follows:

Ano maduvha vhunzhi ha vhabebi vha ri vha tshi khou toda u ita tshithu, vha vhidza na vhaswa vhavho vha vha vhudza uri vho humbula u ita zwigede. Vhaswa vha tendelwa u da na mihumbulo yavho yauri zwi nga itiswa hani nahone kanzhi u wana mihumbulo ya vhaswa i yone i no da na zwavhudisa.

These days most of the parents when they want to do things, they call their youth and speak with them about the projects they want to do. The youth are allowed to come with ideas of how it could be done, and in most cases they come with vibrant ideas.

Na misanda zwivhidzoni, vhaswa a vha tsha siwa nnda. Musi hu tshi itiwa zwiimiswa zwo fhambanaho, u wana na vhaswa vha tshi dzhenisiwa. Ngaualo zwi tutuwedza vhaswa uri na vhone vha bvise-vho mihumbulo yavho vha na mafulufulu.

Even at the chiefs' gatherings, youth are no longer left out. When there are formations of different structures, you find that the youth being inserted. As such it encourages the youth to express their views with more confidence.

Youth should be engaged in family decision making processes because such helps to improve social moral behaviour and a sense of responsibility (Majee, et.al. 2017:2). Therefore, it is advisable that when parents are encountering projects or experience problems with regard to these projects, they involve youth in the planning because the youth will help them with different opinions. So it is good to conduct dialogues with them because they have great ideas that can be helpful to the families and the communities.

Knowledge to use modern media and technology

Participants indicated another factor that is influencing *nyambedzano* is the knowledge to use media and technology. These include the telephonic communication, where it is easier to speak with as many people as possible. They also mentioned social networking. It was explained that computer-mediated communication (CMC) changed the way people communicated even more, through the inception of the internet. The following is the reflections from the participants:

Tshinwe tsha zwituwedzi zwa uri nyambedzano i vhe hone kha hetshino tshifhinga ndi u kona u shumisa vhudavhidzani hovhu ha zwino. Habe ndi a kona

u ita nyambedzano na vhananga vhararu vha fhethu ho fhambanaho nga khathihi nga u tou amba, watsi apu kana imeili.

One of the influences of relevance of *nyambedzano* in the contemporary time is the access to use modern media and technology. It is possible to have dialogue with my three children who are at different places using conference call; WhatsApp or email.

Na rine sa vhaswa ria kona u ita nyambedzano na vharathu vhashu na dzikhaladzi dzashu, munwe a Cape Town kana e hunwe na hunwe hu re kule. Hu di nga arali munwe a tshi khou ita zwo khakheaho zwa divhea a henengei kule-kule, hu shumiswa yone thekhnoloji u mu kaidza nga ndila yo leluwaho ya vhudavhidzani ho fhambanaho.

Even we as youth, we can communicate with our brothers and sisters when one is at Cape Town or anywhere far. Even if one is committing something wrong and it becomes known while that far, we use different technological ways to reprimand that person.

As such, modern technology makes people to be in constant contact with others in a quick and easy way. Parents are able to have conversations with their youth who are far and different people are able to have dialogues using modern technology. Parents are able to reprimand and conduct dialogues with the youth who are far.

4.2.2.4 Applicability of *nyambedzano* in the contemporary society, about issues of morality between the elders and the youth

During the design stage, it was tough for all the participants to come to an agreement to accept the youth to have a say during their seating. However, the participants agreed that *nyambedzano* should be applicable in contemporary society, given its historical and cultural relevance about issues of morality.

To make *nyambedzano* applicable in contemporary society, especially given the historical and cultural relevance of *nyambedzano* about issues of morality between the elders and the youth, the participants highlighted these key issues:

- *Nyambedzano* should engage the elders such as the parents, teachers, *vhakegulu na vhakalaha*, *vhamusanda*, religious leaders, different stakeholders, other community members and the youth. All these groups should be involved in the dialogue process.
- *Nyambedzano* should not be one-sided, but should involve the elders and the youth.
- During the process, the elders and the youth should not undermine each other, there should be mutual understanding between the elders and the youth. This means that the youth should not look at their parents and *vhakegulu na vhakalaha* as people who know nothing because of their age and experiences and see themselves as people who know-it-all. Similarly, the elders should not look down upon the youth as people who know nothing because of their age. The youth should listen when their parents, teachers and other community members talk and reprimand them; where possible both groups should clarify where there is a need for explanation.
- There should be collaboration between the people who are conducting *nyambedzano*. As such, the elders and the youth should share their opinions and both should be ready to learn from each other as learning is a life-long process.
- During the process of *nyambedzano*, the participants should consider the Constitutional rights of each other, like the youth's. It should be noted that the youth have the freedom of speech, so they should be allowed to voice out their views and the elders' views too, should not be ignored because of their age. Both the elders and the youth should consider the Bill of Rights, Chapter 2 Section 10:6, which stress respect for human dignity. This is also in line with the National Education Policy Act (NEPA) (1996) which is drawn from the Constitution and other international conventions and approved by Parliament. The

National Education Policy Act (NEPA) stresses the advancement and protection of fundamental rights of every person's thoughts, opinions, expressions and others.

- During the process, both the elders and the youth should develop the spirit of learning from each other. The elders have to accept that there are some things that they can learn from the youth and be willing to learn from them. The same applies to the youth, they, too, should also be willing to learn some of the Vhavenda traditional moral values like u losha; while the parents would learn something from the youth. Orgo (2015:18) supports this view by stating that youth should know that the elders had long experience of life although the youth were born in an era of modern technology. The youth can get a wealth of knowledge from the elders. They should also acknowledge that the experience and wisdom which comes with age has a very vital role to play, as such, youth should never undermine the elders' importance. I agree with that because the elders' experience is obviously more important than the youth's knowledge. As such, it was also discussed that it will be vital if the youth and the elders can complement experiences and wisdom, so that better results can be attained. So, if new knowledge from the youth compliments the experience and wisdom from the elders, then, better results can be produced.

This was followed by the discussions about what in the findings is suggestive of possibilities to bring to the contemporary, the historical and cultural relevance of *nyambedzano* about issues of morality between the elders and youth.

4.2.2.5 Suggestive possibilities to bring to contemporary society, the historical and cultural relevance of *nyambedzano* about issues of morality between the elders and youth

It was not an easy task for the elders to come up with how and what can presently be done to promote *nyambedzano*. We spent a lot of time going back and forth on this stage because the elders were still sticking to their Vhavenda traditional beliefs that the youth were not allowed to have a say. They believe that elders were the ones who should direct *nyambedzano*. They came up with positive stories to create a description of their

extraordinary traditional communities' history potential. These included mentioning how traditional schools moulded the youth to have positive morals. However, to achieve this, the researcher stimulated the elders and the youth to come up with their dreams of how they want *nyambedzano* to be, so that it could help to promote youth morality.

During this stage, both the elders and the youth came up with other possibilities of how *nyambedzano* in the contemporary society could be and what can be done to make *nyambedzano* relevant as a process for promoting morality among the youth.

The elders and the youth indicated that they envision and dream to have an environment where the youth uplift the spirit of Ubuntu/ Vhuthu; showing respect and listening to each other and bringing back some traditional activities. *Nyambedzano* has to take place in a way that the youth might listen to the elders and not undermine them. Furthermore, they stated that the youth should also show respect to the elders when they communicate with them, allow the elders to give some guidance on how they should behave and accept the guidance provided by the elders.

Uplifting the spirit of Ubuntu, Vhuthu

It was indicated that previously, communities lived by and taught their youth to have the spirit of Ubuntu, Vhuthu. That was because people were following the African ideal of communalism, as expressed through the Ubuntu social ethic. It encourages both: love, truth and consideration of others in all circumstances. Es"kia Mphahlele (2004:287) argues that "African humanism encourages *vhuthu* to be first. This spirit makes people to have compassion on one another, to have feelings and empathy on other people around them. It was indicated that people no longer consider that because people are choosing to be guided by the culture of Western individualism. The African ideal of communalism expresses that *muthu ndi muthu nga vhanwe vhathu* (I am because we are).

Showing respect to and listening to each other

Participants indicated that for *nyambedzano* to be effective and address youth morality in a relevant way, both the elders and the youth should listen to the views of each other and avoid undermining each other. They also indicated that elders should understand that the

youth are living in a modern world where things are changing on a daily basis and learn to live with modern, changed behaviour. To the youth, it was indicated that besides the changes of time, they have to show respect and listen to the elders when they talk with them. Grunwald & McAbee (2013:144) argue that children should not be allowed to disrespect the elders. Participants explained that the issue of respect should be stressed from an early age and youth should not be allowed to do and say as they want. When they talk with the elders they should show respect.

Bringing back some traditional activities

The participants indicated that they wanted to see some of the traditional activities revived and being practised by the youth. This includes activities such as ndode; traditional dances; muravharavha; mufuvha and others. They stressed that this will keep the youth out of the streets, teach them about their cultural values and how to use their language properly. This could be done in a competitive way so that every youth can involve himself or herself. When they will be there playing, then dialogues on youth morality will be conducted. Youth were also expected to take their cultural values seriously and to be proud of their cultural values even when they are among other cultures.

I asked the participants to come up with the ideas on how *nyambedzano* on youth morality should be applicable in the contemporary society, comparing it with the given historical and cultural application of it. They stated how it should be applied.

After the participants came up with their different views on how they wanted *nyambedzano* on youth morality to be, the researcher went and constructed those views. I then, took those views and together with the participants developed the facilitative *nyambedzano* programme. The designed facilitative *nyambedzano* programme followed the elements adapted from Dickoff, James & Wiedenbach (1968:423): Context; Agents, Recipients; Dynamics, Process and Outcome.

4.2.3 SESSION 3: DESTINY (AI STAGE 5)

4.2.3.1 Presentation of the developed *nyambedzano* programme

The development of a *nyambedzano* programme was done during the third appreciative focus group session of AI. The main intention of developing *nyambedzano* programme is to promote effective *nyambedzano* between the elders and the youth. Participants were guided through the conversation about how a *nyambedzano* programme between the elders and the youth should look like. To guide the discussion about the anticipated programme, the researcher introduced an adapted layout proposed by Dickoff, et al., (1968) as discussed in chapter 3. The elements of a functional programme according to Dickoff are used in this section to describe the proposed programme. These are Context; Agents, Recipients; Dynamics, Process and Outcome. I used those elements because they have been used and tested by other researchers.

Context

The context is the area or environment in which *nyambedzano* about youth morality will take place. The context of the proposed programme for effective *nyambedzano* includes first and foremost, the family and the community structures (the school, the church and other stake holders' premises in which the youth live around).

➤ **The family**

The home is the first place that the youth are attached to, and it is at home where family members co-exist with different set of roles and responsibilities. In the family, there are parents and other family members such as grandparents, aunts, cousins and uncles and others. These family members should help to guide the youth on how to behave in an acceptable manner (Henderson & Mapp, 2002:102; Jeynes, 2011:9; Sheley, 2011:203). Communication amongst family members is important. Youth should know through communication, what is expected of them in the family. Traditionally, the father would sit a child of age down and re-iterate family rules. Similarly, the role of grandparents were reiterated in the conversation. Such would include recourse in case where the youth

misbehave. So it was not a surprise that elders in the family also played mediatory roles between children and their parents particularly between the father and son. This meant that even as the child would realise he or she is in trouble, he or she would ask the grandmother to ask for pardon on his or her behalf. Participants indicated that it is possible therefore for the family set up to inculcate the tradition where conversations between grandparents and youth should be a norm. Grandparents should talk about some traditional ways of behaving while the youth also bring in their views. If parents and other family members do not take their responsibility of talking with the youth about morality, the youth will not listen when other people outside of the family talk with them.

➤ **Community structures**

There are many definitions of a community. Nkoana & Dichaba (2016 181) categorise the definitions into four broad categories namely: descriptive communities, territorial communities, communities of interest or identity communities, normative communities, and active communities.

During the discussion, focus was on normative communities or community as values, which refers to the universal values that are associated with communities. These universal values may include, but are not limited to, affection, friendliness, care, dignity, respect, love and so forth. In scientific literature. Butcher, et al., (1993) identify three 'community values' as: solidarity, participation, and coherence. Lately, an additional African value of Ubuntu is often added (Green & Mercer 2001:1927).

The researcher also referred to an active community in this section to mean the type of community that encompasses the descriptive, territorial, identity, and value (normative community) meanings identified above but adds to the collective action by members that embraces one or more of the communitarian (Perkowitz & Etzioni, 1995:933) values of coherence, participation, solidarity (Green & Mercer, 2001:1927) and Ubuntu (Nkoana & Dichaba 2016:215). Such communities make use of community structures such as schools, churches, rural households, etc., to promote community values. The roles of these structures in effective *nyambedzano* were articulated as follows:

➤ **The school**

In the proposed programme, the values of schools will have to be synergistic with those of families and communities. For example, there would have to be *nyambedzano* sessions organised by the schools where youth and elders are encouraged to have conversations about morality, what is accepted by that community and what is not. Teachers are regarded as the corner stone of any good schools (Epstein, 2011a:75; Epstein, 2011b:102; Lemmer, 2013:98). This means that a certain level of moral compass would have to come from the teachers themselves. If teachers themselves do not have morally accepted behaviour of that community, it will be difficult for them to promote *nyambedzano* on the subject. However an active community through structures such as SGBs and chieftainships can enforce such *nyambedzano* culture. In this regard, participants were also concerned that the roles of SGBs would also have to be revised. Sometimes, some SGB members are also found to be entangled in morally unacceptable behaviour, which therefore warrant that the Department of Education may have to also look at the existing policies and require revision and re-enforcement. Sometimes the elders are marginalised such that most SGBs are constituted by younger adults. The policy review could insist on the inclusion of elders such as retired teachers in good standing in the society and others who have knowledge and capacity about such issues.

➤ **The church**

Contemporarily, youth also spend some of the times at church with the elders. So, elders at church should be good role models so that when they could be able to talk with the youth about how they should behave. At the moment, there are elders at church who commit unacceptable morals with the youth. As such, elders at church should strive to conduct themselves in an acceptable manner so that when they conduct *nyambedzano* with the youth they could be heard and followed. This can be done during their interactions when they have youth services, seminars and conferences.

➤ **Rural households**

Youth spend some of their time with other rural community members. The programme encourages community members to work interactively with the youth, most importantly

by communicating with the youth about accepted community values. This includes places such as *khroni musanda* (chiefs' kraal gatherings), civic structures, imbizos, rallies and other recreational areas. During the attendance of meetings in those areas, there should be *nyambedzano* that encourage the youth to have good morals and they should be engaged in the community activities (Levinson, 2007:9). Such engagement could encourage self-empowerment to the youth as they have the desire for social change (Lakin & Mahoney, 2006:219).

Agents

According to Tema, Poggenpoel & Myburgh (2018:3), and Nkuna (2017:125), agents are people who perform or facilitate an activity. In this study the agents will be the elders and the youth; including other influencers such as the teachers, church leaders, traditional leaders and government officials. Those people are the ones who can conduct *nyambedzano* in their respective places with the youth, as well as during their visits where youth will be encouraged to promote youth morality. The youth and the elders will be together discussing how the youth morality should be, exchanging their opinions. The teachers can also do that at school level with the youth; church leaders also can do it at church with the youth as well as the traditional leaders, who can do it at *misanda* (chief's kraal) during their gatherings. The government officials can conduct *nyambedzano* during their visits where they will be meeting with the youth and have conversations with the youth.

Recipients

Recipients here are the elders and the youth. They are recipients because they are the person or persons who benefit from *nyambedzano* process. They are also the beneficiaries of the programme in a way that as they will be sharing their views during their conducting of *nyambedzano*, both of them will be gaining knowledge and experiences. Both the elders and the youth through this programme will listen to each other without undermining each other. The elders will know and understand that the youth have Constitutional Rights; while on the other hand, the youth will understand that rights go with responsibilities. With that in mind, the youth will change their behaviour and not

misuse their rights. The youth are also recipients in the sense that they will know more about their Vhavenda cultural values and this will uplift them.

Dynamics

Dynamics are the energy sources. Based on the findings from this study, the energy sources of this proposed programme are respect; listening to each other and acknowledgement of wisdom from the elders and the youth.

➤ **Respect**

Respect is an acknowledgement of the inherent worth and innate rights of the individual and collectivity (Isichei & Bolaji; 2010:28). As such, the implementation of this programme will help to encourage the youth to show respect to the elders. The value of respect for elders was cherished in the past, because it was assumed that elders were more knowledgeable and wiser than the young ones (Ime & Unwanaobong, 2014:41). They will no longer abandon their traditional knowledge (Makoni & Higgs 2016:192)

The youth will show respect to the opinions of the elders by avoiding unaccepted moral behaviours in front of the elders and using proper words when communicating with the elders. As such, the youth would refrain from practising public sexual behaviours, going to school drunk, carrying dangerous weapons and abusing drugs and alcohol and other moral-ills. On the other hand, the elders will respect the youth's views as a way of respecting them and their Constitutional rights. They will not ignore their views and contributions because they will be coming from the youth who, previously according to our traditional beliefs were taken as people who have nothing to share.

➤ **Listening to each other**

This programme will promote the elders and the youth to listen to each other. The youth will take the advice and guidance from the elders who have life experiences and will not regard the elders as the people who are out-dated and have out-dated views. Rather, they will have to listen and take what they deem important from each other. On the other

hand, the elders will also have to listen to the youth when they speak and not take them as people who know nothing because of their age.

➤ **Acknowledgement of wisdom from the elders and the youth**

During the *nyambedzano* process, the elders will share some of their Vhavenda traditional morals with the youth. Together they will choose that which is applicable to the contemporary situation. The youth, too, will share with the elders their modern ways of doing *nyambedzano*. Thereafter, the elders and the youth would acknowledge the wisdom that they got from each other. Orgo (2015:18) states that the youth can get a wealth of knowledge from the elders. Such sharing of experiences will stimulate collective enquiry (Linds, et al., 2010:119). The youth should also acknowledge that the experience and wisdom which comes with age has a very vital role to play. As such, youth would never undermine the elders' importance.

✚ **Process**

Process is procedure. The process of the programme that will be followed will be through communication and dialogue.

➤ **Communication**

Communication is a two-way process. During the process, there is a sender who speaks or sends a message, and a receiver who listens or receives the message. . It is an act of giving, receiving or exchanging information, ideas and opinions so that the message is completely understood by both parties (Anderson, Baxter & Cissna, 2003:8). As such, through communication, there will be flow of information, ideas and opinions from both the elders and the youth about youth morality. This will start from home where parents will have to communicate with their youth on the issues of youth morality. Furthermore; the parents will have to request assistance from the elders and other family members so that they can assist them with their views on how they can raise the youth with good morals. Then it has to flow to the other community structures such as the school, the church and other community members such as *vhamusanda* (traditional leaders). When

communicating, there should be mutual understanding between the elders and the youth, so that the information should flow well between the elders and the youth.

➤ **Dialogue**

Dialogue is a process that involves peoples from different walks of life in a community gathered together to foster understanding and share information on issues of importance to them. The purpose of dialogue is to motivate people or community members to work towards a common vision, mutual understanding, or solution to a specific issue of concern and mutual acknowledgement (Anderson, Baxter & Cissna, 2003:8). Therefore, the programme would encourage the elders and the youth to conduct dialogue as a two-way communication. As such, they will listen to each other's and understand each other's' perspectives, needs, expectations, or solutions; of each other. Both parties will be engaged and air their views.

During the process of dialogue, the elders would not be instructive as they used to be, but would allow the youth to talk. Moreover, both the elders and the youth would have to listen to each other. There would be mutual respect between the elders and the youth so that dialogue should flow well to promote good relationship. Through dialogue, the youth would not undermine the elders' views and take them as old because old information from the elders could help to build up the youth's morals and bring back African values. Both would display open-minded attitudes and be willing to accept change. Elders would understand that youth have rights like freedom of speech.

So, as the process of dialogue will be taking place effectively, elders such as parents will be listened to; teachers at school and other community members will no longer have problems of being insulted. Around the villages, communities will no longer have youth who abuse drug and alcohol, sexual offenses, unprecedented numbers of teenage pregnancies, criminal offenses, killings and other immoral behaviours being committed by the youth. Police will encounter low youth crime rate.

Outcome/ Terminus

Nkuna (2017:136) indicates that outcome refers to the results of the process of the programme. The outcome of this programme is to promote *nyambedzano* between the elders and the youth on youth morality. The main intention of proposing *nyambedzano* programme is to promote collaboration between the elders and the youth and mutual listening and mutual respect between the elders and the youth.

➤ Collaboration between the elders and the youth

There will be collaboration between the elders (parents, teachers, *vhakegulu na vhakalaha*, community members and other stakeholders) and the youth. The different influencers will be able to share their views and visions together with the youth.

➤ Mutual listening and respect

As the youth and the elders collaborate, mutual listening and respect between the elders and the youth will be promoted. The elders will have to take the views of the youth, taking into consideration that the youth have their rights; and should not be instructed as it was. The youth, too, will be listening and showing respect to the elders' views and not undermine the elders' traditional views, because those views will be useful and helpful to them. Listening to and respecting each other will help to build something strong that will strengthen youth morality.

4.3 Chapter Summary

This chapter provided the presentation and discussion of findings. The AI discussions were conducted in 5 stages but in 3 sessions. This chapter therefore consists of 3 sessions. The first session covers the presentation and analysis of findings according to the AI stages, that is stages 1 and 2 (session 1) of the Defining and Discovery stage. The second session covers stages 3 and 4 (session 2), Dream and Design. The last session, is stage 5, Destiny (session 3), which also embraces objective 3, which is the development of *nyambedzano* programme. The programme entailed the context (the home, the school, and the community structures), agents and recipients (who are elders and the youth), dynamics (which embrace respect, listening to each other and

acknowledgement of wisdom from the elders and the youth), process (communication and dialogue) and lastly, outcome. The programme will be helpful to parents, community structures which includes teachers, pastors and other community members. It will also be a guideline to policy makers.

When effective *nyambedzano* will be taking place at different contexts, then youth will grow with well-accepted morals and become responsible community members. As such, crime rate will lower, unprecedented number of teenage pregnancies will no longer happen, peace will be promoted in the villages and there will be mutual trust and respect between the elders and the youth.

CHAPTER 5

DISCUSSIONS OF FINDINGS, SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The purpose of this chapter is to find out whether the research objectives of the study have been achieved. It provides the conclusions and recommendations, justifications of the study, evaluation and limitations of the study. It has to link back clearly and explicitly to the research problem.

The purpose of this study was to explore if there was relevance of *nyambedzano* as a process for promoting morality among the youth. Another main purpose was to develop a facilitative *nyambedzano* programme that could be used to promote intergenerational conversation about youth morality between the elders and the youth. Based on the literature review, no research of the existing body was found on *nyambedzano* as a process for promoting morality among the youth. However, there are limited studies which were conducted on moral degeneration (Louw, 1999:12), child and youth misbehaviour (Bezuidenhout & Joubert 2003:195) and youth morality, to mention a few. Most of them focused on youth moral decadence. As such, the study was conducted with the purpose of filling the literature gap.

To achieve this purpose, findings were based on the Appreciative Inquiry focus group discussions. Findings provided answers to the following research objectives:

- 1) To explore the state of *nyambedzano* between the elders and the youth as a process for promoting morality among the youth.
- 2) To explore and describe the historical, traditional, cultural application of *nyambedzano* between the elders and the youth.
- 3) To identify the factors influencing the state of *nyambedzano* between the elders and the youth.
- 4) To propose a facilitative *nyambedzano* programme that will help to promote *nyambedzano* about youth morality between the elders and the youth.

5.2 Objective 1: The state of *nyambedzano* between the elders and the youth

This objective was met because the findings were based on *nyambedzano* in retrospect where the participants first discuss their appreciation of what *nyambedzano* is in the traditional Venda culture. The participants indicated that *nyambedzano* is a way of communication which involves two or group of people. Based on their narrations, it was asserted that at the moment, *nyambedzano* was taking place though it was not so fruitful. They further indicated that the state of *nyambedzano* was not so fruitful because the youth at the moment are different from the youth of the previous time. Moreover, the participants indicated that the youth of today are very inquisitive and vocal and this caused *nyambedzano* between the elders and the youth not to flow easily. Elders are not used to the inquisitive nature of the youth. As a result, they struggle with accepting that there can be two way communications about morality issues.

According to the African culture to say something straight to the elders' face was regarded as disrespectful (Van der Walt, 2003:59). They indicated that the youth of the previous time took whatever the parents and other community members say without complaining, which is different from the youth of today. The participants indicated that there is relevance of *nyambedzano* in the contemporary society. It was indicated that youth of the contemporary time are vocal even to their elders, which according to the elders of the Vhavenda culture is unacceptable. Some elders even indicated that there was nothing they could say, that was because they were not used to it.

Although the participants indicated that state of *nyambedzano* is not so effective because the youth are inquisitive, it is arguable. The state of *nyambedzano* is where it is because youth want it to be a two way process. Based on the findings, it was not happening as a two-way process. It was one sided because it was the elders who were doing it to the youth. As such, the elders cannot expect the present youth to be the same as those of the previous time, who were mere listeners and took whatever the elders told them to do.

Today's youth have knowledge and know their democratic rights, which allow them to express their opinions.

5.3 Objective 2: The historical, traditional and cultural interpretation of *nyambedzano*

This objective was also met because it was indicated that historically, traditionally and culturally, *nyambedzano* was applied at different areas, such as the traditional schools; was applied at homes as a family problem solving mechanism and also was applied as a community problem solving mechanism. They also expressed how *nyambedzano* on youth morality was applied in those areas. Based on the findings, it was conducted when the elders observed that there was a problem that needs to be resolved; moreover, it was not conducted by everyone, but by delegated respected people from the family members and the community members.

From the findings, it was shown that in the family, *nyambedzano* was not specifically conducted by the biological parents only. It was the responsibility of all the family and community members to talk to, guide and raise the youth with good morals. It was indicated that *nyambedzano* started at home when the youth committed some moral-ills, then parents summoned other family members to intervene, such as *makhadzi* and *khotsimunene* to come and talk with the youth.

It is agreeable that relatives like *makhadzi* and *khotsimunene* should be involved when there are problems within the family context as Matshidze (2013:43) states. There are things that they get from those elders and change their behaviour. The researcher supports this because sometimes the parents' dialogues with their youth could not be fruitful, especially with young parents who are getting children when they are still young. They should be invited to intervene when we conduct the dialogues with the youth which involve youth morality because in tshiVenda there is a saying that goes, "*Munwe muthihi a u tusi mathuthu*", and meaning that people cannot attain much without the assistance of other people. As such, some youth problems need collaborative dialogues, where

people might find that the youth do not take what their parents are saying but could take somebody's words and change their morals (McLaughlin, 2000:89).

However, it is also arguable that when involving them, the *makhadzi* and *vhokhotsimunene* who were involved when there were problems concerning the youth never negotiated with the youth when there were problems that needs their attention to be resolved. They were instructive and their words were final. However, though the youth were faced with such situations, they were obedient to those instructions and commands.

The findings are consistent with other studies which indicate that people no longer follow the African collective solidarity principle because the basic role of the extended family members in African society is no longer practiced (Poipoi, Agak & Kabuka, 2011:98). This is true because these days people prefer to solve their own problems because of several reasons like work labour issues and urbanization. At the moment, when families are faced with youth problems, they prefer to sit with their youth and discuss the issues without involving the extended family members. Sometimes they are even allowed to give the resolutions of the matter.

It was indicated that *nyambedzano* took place at the initiation schools. There the youth were taught to have self-respect and to respect other people (Van Warmelo, 1932:103). Although there might be some lessons that they learned there, youth were being abused. There was some sort of abuse because the *vhadabe* (senior initiates) would instruct the initiates to do what they want. Even the elders there were abusing the youth because they instructed and commanded them to do as they want, like taking their food. Youth were not allowed to say a word about that and when the older person spoke. However, through those *nyambedzano*, the youth were trained to be responsible fathers and mothers who could fend for their families. Moreover, they learned societal norms and traditional taboos.

Findings also indicated that people used *nyambedzano* to reconcile the problems that emanated from their youth within the community members. Youth did commit moral-ills such as stealing or using aggressive language to the elders. Families came to the solution

through dialogues. There were challenges which were mentioned to be disturbing *nyambedzano* to take place effectively, which participants highlighted. Such included work labour issue, which was seen as a very critical issue because it causes families to be disengaged in the family life (Majee, et al., 2018:8). Such also lead to erosion of family values because effective communication between the parents and the youth fail to exist (Zeldin, Christens & Powers, 2013:390; Christens & Peterson, 2012:629).

The participants came up with the views and experiences of how *nyambedzano* was taking place between the elders and the youth in contemporary society, how it was applied in the contemporary society and the factors which were influencing the state of *nyambedzano* in contemporary society. It was discussed as follows:

- **The nature and state of *nyambedzano* in contemporary society**

Findings show that at the moment, there is relevance of *nyambedzano* that was taking place on youth morality. It was indicated that youth of the contemporary time are vocal even to their elders, which according to the elders of the Vhavenda as Africans culture is unacceptable.

Moreover, it was also indicated that *nyambedzano* on youth morality was occasionally happening at different areas, such as the homes, at churches, at schools and even on the media such as the local radio stations. Although it might be taking place, not all youth are involved in those *nyambedzano*. The youth in contemporary time are different from those of the previous era because these present ones are given the freedom of speech by the Constitution of South Africa and other policy frameworks. These allow their voices to be heard in whatever they want to voice out without any condemnation.

The youth in contemporary time are different from those of the previous era because these present ones are given the freedom of speech by the Constitution of South Africa and other policy frameworks. These allow their voices to be heard in whatever they want to voice out without any condemnation.

5.4 Objective 3: Factors influencing the state of *nyambedzano*

These findings are based on session 2 of the dream and design phase which indicate factors such as the S.A Constitutional Rights, levels of education, involvement of youth in family and community issues and the knowledge to use of technology.

As it was indicated in the previous chapter, the S.A Constitution had granted the youth freedom of expression, which allows them to express their views. As such, they are free to express their views concerning their morality at home, at school and wherever. However, findings show that some youth are heard misusing those rights. At schools educators no longer reprimand the youth because of those rights, such is also happening at homes and around the communities. Youth challenges the elders, including their parents and teachers because of those rights and they have also lost respect to the elders (Maphosa & Shumba, 2010:386).

Moreover, findings indicated that another factor which was contributing was the people's level of education. It was shown that as people are becoming more educated, they understand that youth should not be instructed and commanded. They do not see it as a problem to involve the youth in the dialogues process, including involving the youth in family and community issues. As such, when parents and community elders had issues that affect the youth's behaviour, they call them and involve them to find the solution. Such communication encourages good relationships (Mabunda & Madiba, 2017:168).

As findings indicated, it was mentioned that people's level of education also contribute to increase the level of *nyambedzano*. It was indicated that in the communities where people are educated, they do not see it as a problem to involve youth in family and community matters. That is true because such people know that the youth would come up with constructive ideas that will help the family and the community members.

5.4.1 Suggestive possibilities to bring to contemporary, the historical and cultural relevance of *nyambedzano* about issues of morality between the elders and youth

Findings show the following to be done: Uplifting the spirit of Ubuntu/Vhuthu; issue of respecting and listening to each other should be applied and talking about bringing back some traditional activities. Talking about bringing back some traditional activities would help the youth to have the knowledge of those traditional activities.

✚ Uplifting the spirit of Ubuntu/Vhuthu

Findings indicated that communities should teach the youth to have the spirit Ubuntu, Vhuthu. Some of the moral-ills made by the youth might have been caused by lack of knowledge of the spirit of *Vhuthu* because the youth have not been talked to. I agree that if the spirit of *Vhuthu* will be uplifted, it will encourage the youth to love other people, to have compassion on one another, to share whatever they have, to have feelings and empathy on other people around them (Gyekye, 2004:16; Gaie, 2007:33). They will also withdraw from harming and killing other people.

✚ Listening to each other

Findings indicate how *nyambedzano* should be applied and I concur their views that it should engage both the elders and the youth; each group respecting each other without condemning one another. I support this because the participants indicated that the youth were undermining the elders as if the elders had nothing that they know. The elders and the youth should challenge to bring their own experiences and perspectives together. By so doing, they can promote community change by encouraging critical dialogue, collective action and participatory inquiry (Linds, et al., 2010:118). Each party should acknowledge each other and believe that each can learn from one another. My argument is that youth should be ready to tap some of the traditional things from the elders while the elders should ask some of the new things from the youth, such as communicating with the youth using modern technology and other things that will help promote *nyambedzano* on youth morality.

Nyambedzano should not be a one-way process, where the elders instruct and command the youth to do as they want. However, participants indicated that for *nyambedzano* to be effective and address youth morality in a relevant way, the elders and the youth should listen to the views of each other without condemnation. They should sit together, identify youth moral problems, share ideas together and solve the youth moral problems together.

Bringing back some traditional activities

Based on the findings, it was indicated that some of the traditional activities being revived and be practised by the youth, as they will keep them out of the streets, teach them about their cultural values and how to use their language properly.

- **Applicability of *nyambedzano* in contemporary society, historical and cultural relevance to the youth**

This took place during the design stage. In co-constructing ideas on how *nyambedzano* between the elders and the youth should be made applicable, findings indicate that the elders should share ideas with the youth and exchange their ideas together. *Nyambedzano* should not be one-sided, as it was done previously where it was conducted by the elders only. There should be mutual understanding between the elders and the youth. *Nyambedzano* should not be directive, oppressive and commanding. Youth should feel free to ask some questions from the youth (Adeyemi & Adeyinka, 2003:437). Both the elders and the youth should feel free to talk about issues of youth morality. During the process, both the elders and the youth should develop the spirit of learning from each other. Both should abide and consider the Constitutional rights. Each party should acknowledge each other and believe that each can learn from one another. My argument is that youth should be ready to tap some of the traditional things from the elders while the elders should ask some of the new things from the youth, such as communicating with the youth using modern technology and other things that will help promote *nyambedzano* on youth morality.

- **The strengths of *nyambedzano* in contemporary society**

Based on what had transpired from the findings, there is enabling environment of conducting *nyambedzano* in contemporary lifestyle. This includes the home and school environment; the use of modern technology, involvement of different stakeholders to support *nyambedzano* on youth morality and the involvement of spiritual leaders in the *nyambedzano* process.

It was indicated that some parents are doing it with their youth although others are ignorant, pushing their responsibilities to others such as teachers and pastors. Findings also indicate that contemporary, most people are communicating with their youth using modern technology such as cellphones, emails and others. Such technologies help friends, relatives and community members to talk easily, although they may be far apart. This is not guaranteed that youth may refrain from their moral-ills as people will be far from each other. It can bear fruit to few youth who are faithful to themselves and have self-respect.

In the case of involvement of different stakeholders, it includes *misanda*. Findings revealed that only a few are committed to conduct those *nyambedzano* with the youth on youth morality. My argument is that in most cases, many traditional leaders are the ones who give permission to the erection of bottle stores in their villages. To add on that, those traditional leaders cannot stand in their villages and reprimand the youth when they commit some abusive behaviour to other community members. Why? Because they were the ones who brought such westernized development to their societies, thinking that they were modernizing their societies (Kaya & Seleti, in Masoga, 2012:150). Such traditional leaders think it is the parents' responsibility to talk with the youth about youth morality. They forget that when the youth are not talked to by the whole community, those youth will grow with bad moral behaviours and the whole community will be affected and it will be a community problem.

- **Challenges of *nyambedzano* in contemporary society**

As indicated in the findings, there were some challenges that both the elders and the youth were faced with for effective *nyambedzano* to take place. It was stated that there was lack of proper communication skills between the elders and the youth; inappropriate use of media and technology; work labour issue; ignorance of own traditional and cultural values and the disempowerment of traditional leaders. It is arguable that youth and the elders lack proper communication skills because some scholars also indicate that youth no longer show respect when the elders communicate with them or when they communicate with the elders (Heng & Yazdanifard, 2013:837). They do not consider that elderly people need to be shown respect when they speak with them and the youth respond in an unmannerly way. They also use vulgar words in front of the elders, which is unacceptable to the Vhavenda elders. However, parents should set good examples to their youth by showing respect to other people so that the youth, too can learn to show respect to other people (Damon, 1990:103).

On the other hand, the youth also complained about the elders' hard tone when they discuss issues of morality with them (Soon et al., 2013:165). This is because the elders are still having that belief that youth have nothing to say. Besides that, there is an indication that the elders' communication with the youth took the form of lecturing instead of dialogue. Baumrind (1996:406) indicates that elders are demanding, controlling and force youth to do things in the way they want. Moreover, the youth were not given the opportunity of engaging in the conversation.

The other challenge was that the elders complained about the youth spending a lot of their time using media and technology, to such an extent that even when the elders talk with them they ignore what they say. This concur with Glass (2007:99), who states that the generation which was born post 1980 is called "digital natives" because they spend a lot of time communicating using social media tools, mobile phones, Skype and instant messages. That is exactly what is happening to the youth

of the present moment, many are so addicted to social networks in such a way that though the elders speak with them, they ignore them. Even their behaviours are changed by what they copy from those media. As such, it causes misunderstandings between the elders and the youth because the elders see what they communicate with the youth as useless. However, the researcher is of the opinion that the youth and the elders should understand each other and the youth to show respect to the elders when they talk with them. Moreover, both of them should be open-minded so that they have meaningful dialogues where they can motivate each other and bring out the best in their dialogues.

Another challenge that the participants mentioned was the work labour issue: This is a serious challenge that the elders and the youth are faced with, because it is unavoidable. It is observable that many youth are left alone heading the families or with their grannies while the parents are at work. As such, they are left without someone to guide and talk with them about youth morality. Those who stay with the grannies, most of them ignore when the grannies have conversations with them about youth morality. However, only few take what their grannies say.

Findings show that there was ignorance of own traditional and cultural values as a challenge. As the participants expounded, the researcher agree that youth ignore their own cultural values because they are more westernized. They even ignore the words from the elders, forgetting that the elders have life experiences and have more knowledge that can help them to grow with good morals. According to me, youth should be proud of their own cultural values and acknowledge when the elders guide them about cultural values. This is arguable because the participants indicated that the youth were undermining the elders as if the elders had nothing that they know. Each party should acknowledge each other and believe that each can learn from one another. My argument is that youth should be ready to tap some of the traditional things from the elders while the elders should ask some of the new things from the youth, such as communicating with the youth using modern technology and other things that will help promote *nyambedzano* on youth morality.

The last challenge that the participants expressed was the disempowerment of the traditional leaders. It is observable that recently the traditional leaders do not have such powers as in the previous time. As community members no longer show respect to the community leaders, it flows down to the youth. Such contribute even to *nyambedzano* with the youth on youth morality because whenever the traditional leaders may try to talk with them, there is no word that the youth take.

5.5 Objective 4: Developing the facilitative *nyambedzano* programme

This objective was achieved because together with the views of the participants, I structured the facilitative *nyambedzano* programme. It was structured using the following elements:

1. The context - the family, the school, the church and other community structures in which the youth live around.
2. Agents - the elders and the youth.
3. Recipients - the elders and the youth.
4. Dynamics – respect, listening to each other and acknowledgement of wisdom from the elders and the youth.
5. Process - through communication and dialogue.

The outcome is to promote *nyambedzano* between the elders and the youth on youth morality.

5.6 Implications of the research

The proposed programme could be used by all Vhavenda people and other people to assist them to conduct their dialogues on youth morality. Further more, the programme would also help to bring ways to inculcate mutual respect and mutual understanding between the elders and the youth. This programme encourages on-going communication/conversation/dialogue.

The data collection was conversational about morality following the AI stages. More specifically, the thesis outline how data collection processes can, in themselves, be meaningful to and beneficial for participants. In short, the study actively engaged Vhavenda young people in doing research while learning about the moral expectations in their community. It also provided elders with opportunities to hear from the young people about their experience of morality.

5.7 Implications for future Research in similar fields

This study raises a methodological challenge to IKS researchers to look at ways to conduct similar study using overlapping and considerable goals of addressing community issues, building local research capacity, and moving findings into a practical realm so that communities may benefit from the knowledge produced. Through the AI process, the youth who were listening were invited to consider their own lives and to apply the implicit and explicit lessons in an intuitive way to their own lives. This kind of making personal sense through listening and paying attention to individual motivations and priorities can be likened to more traditional forms of education. The process of asking Elders and adults to share their stories for the benefit of youth listeners offers a clear opportunity to impart cultural lessons that are embedded in both the story format and content. This exchange is important in itself, aside from the data it generates. By asking Elders and adults to converse with the youth, they highlighted the cultural ways of behaving to the youth who were listening.

5.8 Contribution to the body of knowledge

This study makes methodological and theoretical contributions. This study differs with other studies in the sense that it used an Appreciative focus group discussion to mimic conversations between Vhavenda youth and elders regarding the role of *nyambedzano* in restoring youth moral conversations. In this regard, the process was participatory and

empowering to participants. During data collection, participants learnt about AI processes and how it can be applied to facilitate positive change.

The theoretical contribution of this study lies in the development of the facilitative *nyambedzano* programme, describing how *nyambedzano* between the elders and the youth should take place, taking into consideration the cultural values, rights and religious convictions of the Vhavenda people.

5.9 Limitations of the study

Only four areas were selected to be involved, as such, the findings cannot be generalized to the whole Vhavenda group. Hancock (1998:3) and McMillan & Schumacher (2001:24) acknowledge that one common criticism of qualitative research is that the findings may not be generalizable to a larger population because the sample groups are usually small. Another limitation is that the implementation and the evaluation of the programme have not yet been done.

5.10 Recommendations

The following recommendations are made to support the programme of *nyambedzano* on youth morality:

Families

Families should go back to their traditional ways of raising children. Youth should be taught what is expected of them from early stages (Bebeau, Rest & Narvaez, 1999:22). Parents should involve other family members such as the grandparents, uncles and *vhomakhadzi* when they encounter problems with their youth. This would help the family members to support each other, because participants indicated that it was more common that some youth were getting children during their teenage stages. As such, those young parents were being undermined by their youth-children because of their physical

appearance. When the family members would collectively discuss issues of morality with the youth, it would easily have impact.

Grandparents should be involved in teaching the youth some cultural, traditional Vhavenda morals, like *u losha* (putting hands together) and not to pass the elders without greeting on the way. Family members should teach the youth to show respect to the elders and talk with the youth about what their culture consider to be morally accepted.

Schools

The school is part of the wider community in bringing up children with good morality. As such, anything that is taught at school in relation to morals must be reinforced by parents and other family members. Schools, through the School Governing Bodies (SGBs), should make policies that encourage *nyambedzano* to take place.

Teachers should be given the authority by the parents to reprimand the youth at school, as they are now disempowered. The government should also make policies that emphasize moral dialogues between the teachers and the youth. As things stand, teachers are at risk because of reprimanding the youth; some are injured by the youth and even killed because they reprimand them at school. Teachers would create extra opportunities to conduct *nyambedzano* with the youth.

Community members

The researcher recommends that the Vhavenda community people should go back to their traditional practises of raising children, where children were talked to by every community member. Community members should agree that raising a youth is a community issue as there is a saying in Tshivenda that says, “*Munwe muthihi a u tusi mathuthu nahone nwana wa munwe ndi nwana wau*”, meaning that one man cannot make it but needs collective approach to make it; and somebody’s child is yours. The same applies to *nyambedzano*, it should be collaborative. Community members include all elders within the community. Such people should plan together and indicate when they are going to have their meetings with the youth to talk about youth morality. Sometimes

they could invite other people from outside and experts to come and address issues with the youth on youth morality. Sometimes *vhakegulu na vhakalaha* should be involved by giving them a slot during the youth's social gatherings so that they get the opportunity of discussing with the youth the Vhavenda traditional cultural values. *Vhakegulu na vhakalaha* should be given the opportunity of talking with the youth at their respective traditional places during the traditional gatherings to talk with the youth and have dialogues about good morals to the youth. Traditional leaders also, should create more opportunities of making dialogues with the youth about youth morality.

Moreover, the researcher recommends that *nyambedzano* should be applicable between the elders and the youth in a two-way form, and no party should be dominant over the other as it was applied traditionally and culturally.

During the process of *nyambedzano*, both the elders and the youth must show mutual respect and mutual understanding towards each other without being influenced by the status of each other.

Nyambedzano should be applicable based on the Constitutional Rights, such as the Bill of Rights, Chapter 2, Section 16. This means that both the youth and the elders should respect each other's' rights, and people should strictly adhere to that. .

The researcher also recommends that during the *nyambedzano* process, the elders should teach the youth to use some of the Vhavenda riddles, folktales and proverbs. This would help the youth to effectively use their language in a proper way rather than using foreign languages when they talk with the elders.

Policies

Policy makers should revise their policies with regard to youth morality, especially those of the Department of Education and other law enforcement. Such include "the Bill of Right, Section 16, which express that children have the rights to express their views and be heard. However, other researchers argue that this core right is not absolute, and not better understood and implemented by youth (Vollenhoven, 2015:2299). Those policies should encourage on-going *nyambedzano* to take place at different levels, starting from the crèche.

Further study

I recommend that other researchers could take a deeper look and investigate further on the implementation and evaluation of the programme.

5.11 Conclusion

The purpose of the study was to explore if there is relevance of *nyambedzano* between the elders and the youth on youth morality. The findings show that *nyambedzano* between the elders and the youth is relevant. The elders and the youth are now communicating using media and modern technology (Mudau & Dingiswayo, 2018:158). However its application would be complicated by the changing family structure where there is less involvement of elderly wisdom; the changing parenting age which is dominated by younger and somewhat irresponsible parents; media and technology influence and rights based approach which largely denigrate cultural norms and values of child-rearing.

The proposed *nyambedzano* programme should be implemented at different contexts. Parents are ones who should lay the foundation. I say this because it is indicated in the literature that parents are the primary teachers of the children. They should guide and communicate with their children about morality from childhood and continuously talk about it. For *nyambedzano* to take place effectively amongst the Vhavenda community, it should also include the extended family members, such as *vhomakhulu* (grandparents). They have more knowledge and experience of teaching the youth about youth morality. They can talk and communicate well with the youth. My argument is that if the youth are not taught good morals from the home by their parents, no one will be able to change the youth's behaviour. In Tshivenda there is a saying that says, "*Muri u khotlolwa u tshe mutuku*", meaning that a tree is well shaped while it is still young. Moreover, parents should also be role models to the youth. In the communities, it can take place at different contexts, such as *misanda* and in the sports fields. Youth should be called in the traditional leaders' places for meetings to talk about youth morality.

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**APPENDICES
APPENDIX A**

Ethical Clearance Letter from Research Ethics Committee

RESEARCH AND INNOVATION
OFFICE OF THE DIRECTOR

NAME OF RESEARCHER/INVESTIGATOR:
Mrs MD Ramusetheli

Student No:
11595462

PROJECT TITLE: The relevance of nyambedzano
as an effective process for promoting
morality among youth.

PROJECT NO: SHSS/17/AS/06/1303

SUPERVISORS/ CO-RESEARCHERS/ CO-INVESTIGATORS

NAME	INSTITUTION & DEPARTMENT	ROLE
Prof VO Nelshandama	University of Venda	Supervisor
Prof EK Klu	University of Venda	Co-Supervisor
Mrs MD Ramusetheli	University of Venda	Investigator – Student

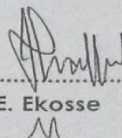
ISSUED BY:
UNIVERSITY OF VENDA, RESEARCH ETHICS COMMITTEE

Date Considered: March 2017

Decision by Ethical Clearance Committee Granted

Signature of Chairperson of the Committee:

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



University of Venda
PRIVATE BAG X5050, TSHOHAYANDOU, 09501, LIMPOPO PROVINCE, SOUTH AFRICA
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APPENDIX B

UNIVEN INFORMED CONSENT FORM

Title of the Research Study: The Relevance of “*Nyambedzano*” as a Process for Promoting Morality among the Youth.

Principal Investigator/s/ researcher : Ramusetheli Mavhungu Diana

Co-Investigator/s/supervisor/s : Netshandama V.O

Brief Introduction and Purpose of the Study:

Persons to Contact in the Event of Any Problems or Queries: (Supervisor and details). Please contact the researcher (Tel no.), my supervisor (Tel no.) or the University Research Ethics Committee Secretariat on 015 962 9058. Complaints can be reported to the Director: Research and Innovation, Prof GE Ekosse on 015 962 8313 or Georges Ivo.Ekosse@univen.ac.za

CONSENT

Statement of Agreement to Participate in the Research Study:

- I hereby confirm that I have been informed by the researcher, (*name of researcher*), about the nature, conduct, benefits and risks of this study - Research Ethics Clearance Number: SHSS/17/AS/06/1303.
- I have also received, read and understood the above written information (*Participant Letter of Information*) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerized system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.

- I understand that significant new findings developed during the course of this research which may relate to my participation will be made available to me.

Full Name of Participant	Date	Time	Signature
I,

(*Name of researcher*) herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

Full Name of Researcher..... Signature.....

Date.....

Full Name of Witness (If applicable)..... Signature.....

Date

Full Name of Legal Guardian (If applicable) Signature.....

Date.....

APPENDIX C

INTERVIEW GUIDE

QUESTIONS PER SESSIONS

Session 1: Definition and Discovery Stages

How was the historical, traditional and cultural application of *nyambedzano* between the elders and the youth about youth morality?

Session 2: Dream and Design Stages

- How would you describe and contextualize the nature and state of *nyambedzano* between the elders and the youth about youth morality?
- How is *nyambedzano* on youth morality taking place between the elders and the youth in the contemporary time?
- Which factors are influencing the state of *nyambedzano* between the elders and the youth about youth morality in the contemporary time?
- How can we bring to the contemporary society, the historical and cultural relevance of *nyambedzano* between the elders and the youth about youth morality.

