



The Effect of the Disappearance of Kgoro Cultural Practice on Traditional Values in the Modern Era

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The formalisation of education within a modernised context has led to the belief that morality and adulthood can be acquired through the reading of appropriate literature and institutionalised educational interventions. Modern society has different perceptions and beliefs regarding whether the lessons learned from the community have space in the lives of young boys, especially in the modern society. In African culture, identity and pride in the lives of young boys is important since they anchor the boys to their roots. This article aims to highlight the impact of the absence of traditional values and morality due to the disappearance of the kgoro meetings in the South African communities. In addition, it will highlight how the community contributes to the growth and development of boys and the preservation of culture. This is a qualitative study whereby community leaders, elderly men, and young men were interviewed to share their knowledge and experiences of the kgoro. The interpretivist approach was employed to explain and interpret concepts related to the kgoro meetings. The study used Indigenous African Systems in Education as a framework. It was found that the kgoro teaches boys traditional values and it is also a lifelong learning through orality.

Key words: *traditional values, traditions and practices as they existed, traditions as they now exist, identity, culture*

INTRODUCTION AND BACKGROUND

Africa has many indigenous ethnic groups and languages, each with its own unique characteristics. African cultures are a product of diverse populations that inhabit the continent. Culture is what marks the Bapedi people as distinct from other human societies in the family of humanity. It entails a totality of traits and characters that are peculiar to a people to the extent that it marks them as different from other peoples or societies. These traits include the people's language, dress, music, work, art, religion, dancing, and so on (Idang



2015). Cultural diversity can be found not only across different countries and regions but also within a single country. South Africa is not different from Africa regarding the rich diversity of cultures. The latter sometimes displays similarities such as strong moral values, respect for elderly people, respect for their kings and chiefs, strong religious beliefs, and a strong emphasis on human relationships (Vumisa 2012, 44).

African culture is rich, well reflected on, and expressed in the people's oral communication (languages), songs, rituals, art, symbols, fashion, cuisine, ceremonies, morality, and ethics. According to Vumisa, an in-depth study of indigenous African cultures revealed that the wealth of African values and morality is based on a deep devotion to their community knowledge, understanding, and faith (Vumisa 2012, 51).

Africa has also been influenced by other cultures from outside the continent (Amadiume 2015). It has shown a willingness to adapt to the ever-changing modern world though some of these changes have had negative effects on its cultural values. Even though globalisation has come with a significant number of positive attributes for the benefit of Africa, it also negatively affects the strong traditional beliefs and cultural practices of its peoples (Ehala 2009, 1). In general, this includes, among others, beliefs and cultural values which are held by members of society from ancient times and passed on from generation to generation. Some of these values and practices include initiation ceremonies and other cultural activities.

Colonialism is one of the things that forced Africans to abandon some of their customs and beliefs because they were deemed to be heathen, barbaric, and uncivilised (Twala 2007, 28). The result of those changes was the loss of rich cultural practices, including various traditions (Magubane and Mountain 1998, 8). Boateng (2012, 55) agrees with Twala and Magubane and Mountain by saying that there is an increase in the decline of intergenerational communication among Africans. The systems of education that were introduced by Western colonial powers are disconnecting African individuals from their traditions. This study focused on the Bapedi culture, using native speakers of the Sepedi language as participants. The Bapedi people, with a population of about five million people, are found mainly in the northern part of South Africa in Limpopo province (Statistics South Africa 2011). However, Mpumalanga and Gauteng provinces also have some Bapedi people living there. The language spoken is Sepedi and one of the main traditional practices of the Bapedi people is the kgoro, which has always been considered by Africans to be the main place where community issues are dealt with.

Mojela (2007, 132) defines the kgoro as *lapa le tee le legolo, leo le agilego felo go tee*. This means that it is a big family clan that stays together or around each other. In this case, an elderly man will be the leader of the kgoro. All issues related to the clan are directed to him and he facilitates meetings with the other men. Among others, decisions regarding the wellbeing of the clan are finalised at such meetings. Mojela (2007, 132) goes on to say that

kgoro ke lefelo la mošate leo go lona go rerwago melato. This definition expands the one above by referring to the kgoro as the place at the chief's kraal where men gather to discuss, solve problems, and make decisions on issues regarding the running of the community. The two definitions above explain the kgoro as a communal place where men from a clan or community meet to discuss matters and make appropriate decisions that benefit everyone. It is a place where matters relating to the benefit of the community and culture are discussed. This means that the kgoro is a place at the chief's residence that is used as a court to solve problems. Besides the decisions that are made, traditional values are taught to boys as they grow in order to become responsible and well-rounded men.

The aim of this paper is threefold. First, to provide more insight and understanding into what the traditional values and culture in the South African context are about, with the focus on the Sepedi culture. Second, to highlight the experiences of modern-day youth, looking at the traditions as they exist now. Third, to provide a comparative analysis of the above objectives, taking into consideration the challenges and successes with respect to restoration of the traditional values by the society. In doing so, the paper will start by outlining what traditional values are before going deeper into the study. This study then looks at the impact of the loss of cultural customs, beliefs, and traditional values due to the disappearance of the kgoro.

LITERATURE REVIEW

In Sepedi culture, men usually gather at the kgoro in the evenings as a means of a communal sharing of ideas, jointly supporting each other socially, as well as for the preservation of culture in various ways. The kgoro is a central area around a cattle kraal which serves as a meeting-place, usually for men. It is a semi-circular residential cluster of dwellings sheltering an extended family that is established around a group of related males. The chief (kgoši) or paramount leader is the head of the group. According to Mojela (2007, 132), *kgoši ke motho yo go ya ka matswalo a swanetšego go eta setšhaba pele.* This means that the chief is someone who is born to lead the community. Therefore, at the kgoro, meals are shared while at the same time young boys are taught the traditional values that will assist them to grow into responsible husbands, fathers, and leaders of the community.

The concept and meaning of traditional values

According to Blake (1993, 3–4), traditional African values refers to a composite set of principles embedded in African societies that expand knowledge and beliefs. They are held in such high esteem that they are deemed worthy of being regarded as the guidelines for human behaviour in interpersonal, group and intergroup communications and relationships. Those traditional values are guided by rules which are supposed to be followed by all members of the community or a particular cultural group. The rules are grounded and supported by the principles which are regarded as the knowledge anchor of a particular



cultural community. That knowledge guides individuals to know when and how to speak to different people and how to recognise and know at what place and at what level of involvement that person should participate.

Idang (2007, 4) goes further, saying that the value of a thing, be it an object or a belief, is normally defined according to its worth. Just as an object that is treasured is seen to be of a high value, our beliefs about what is right or wrong are equally worth being treasured. A value can be seen as some point of view or conviction which we can live with, live by, and even die for. Each person has some sense of values and there is no society without some value system.

Each culture has a set of values that defines it, governs the way of life of the people, and guides them in making certain decisions. Those traditional values form part of the culture and are passed on from generation to generation. Therefore, the cultural or traditional values are acquired through community engagement and socialising with each other. In explaining how culture is passed on as a generational heritage, Fafunwa (1974, 48) claims that 'the child just grows into and within the cultural heritage of his people'. He absorbs the values and culture since it is a way of life of a people. Culture in traditional society is not taught; it is grasped. The child observes, absorbs, and imitates the actions of his elders and siblings as he grows. Therefore, people who grow up and are brought up within a particular society, in turn become infused with the values and culture of that society, whether consciously or sub-consciously, during the process of social interaction.

Traditional African values have provided education that was not only there to be acquired, but was there to be lived. That way, it has been preserved by being passed from one generation to the next. Children acquire these values by virtue of being part of the community through participation in the day-to-day activities, by observation, and through oral transmission. Through oral literature, African traditional values are learned by the young boys from their interaction with adults. This study will focus on the interaction that usually takes place in the villages at a gathering called the kgoro, through communication, storytelling, proverbs, and relevant advice when it is deemed necessary.

Values that are taught

The traditional values that are taught to Bapedi boys at the kgoro are those that lean on morality. Idang (2015, 104) has declared that traditional African culture strongly believes in morality. Although African cultures differ, each has a set of various beliefs and customs, which every individual ought to keep in order to live long and avoid bringing curses on themselves and others. Sepedi culture strives to have a society with good morals and respect. Boys are taught from a young age to respect and honour their elders, respect each other, and respect other people's property. Also, boys are taught about leadership and hierarchy, which

are highly valued and recognised by the African society (Akama 2012, 91). According to Bapedi culture, leadership starts in the family, where the father is the head, then it goes to the head of the clan, the head of the village or community, and finally to the paramount head or chief.

In addition to the values above, Bapedi boys are taught the social values which assist them to be unique and have a sense of belonging to their community or society. According to Idang (2015, 103), social values are those beliefs and practices that are practised by any society. Those practices can be routinely performed whenever the occasion demands. Some of those social values are only seasonal and can only be practiced during the relevant season. Furthermore, the Bapedi boys are taught the responsibilities of becoming the providers of their families when they grow up. As head of the family, they should take care of their wives and children through guidance, healthy decision-making, and providing food for them. Idang (2015, 105) states that these values are mainly demonstrated by men through farming and hunting to provide for their families. Since the Sepedi culture encourages communal responsibility, they are therefore encouraged to also take care of their extended families, if there is such a need.

Traditional and cultural values of modern-day youth

The youth today are brought up in differing environments. This section will look at the upbringing of boys in both traditional and modern environments. The traditional environment refers to the village settings where the lifestyle depends on traditional and cultural values. Those traditional and cultural values are highlighted below.

The young boys who are brought up in the traditional setting grow up with the values embedded in them as part of their upbringing. The responsibility lies with the parents and family members to ensure that the boys are brought up embracing the values and customs that are meant to shape them into adults. This is in line with what Mkhize (2006) attests to when he says that raising children is a collective responsibility, especially of the extended family in which children often rely on neighbours or grandparents for support, advice, and even for food. This, according to Bohman et al., (2007) is customary for Black people, as they recognise the existence of their aunts, uncles, and cousins as members of their extended families, as well as the role that they play in their lives. The extended family members have a responsibility to raise children in the absence of their parents.

A relationship such as this possesses a wealth of resilience-promoting resources whereby families and neighbours band together to share what they have and form networks of mutual support (Roos and Temane 2007). Therefore, it is in accordance with the Bapedi people's customs to recognise their extended relatives such as aunts, uncles, and cousins as intimates (Mkhize 2006; Mokwena 2007). The upbringing of children not only depends on the close



family members – neighbours and community members have a responsibility towards the wellbeing of all the children in the village. According to Nyaumwe and Mkabela (2007), in a traditional environment, passers-by would take responsibility for children and youth playing in the streets, including remonstrating with them (if need be) and reporting bad behaviour to caregivers and parents.

In modern times, problems start when some families migrate to the cities to look for jobs due to economic pressures. As a result, they move away from the support of their close and grounded family members. Although the city lifestyle is beneficial to the families by providing jobs and better opportunities, it comes with some challenges such as the disruption of family bonds that distance people from their villages. Westernisation also contributes to derailing people from their culture. Among other things, some family members lose contact completely with their relatives as well as their traditional values due to the busy lifestyle in the cities. Furthermore, most family bonds are disrupted by parental loss due to illnesses such as HIV/AIDS. Some of those children who lose their parents due to illness are likely to become homeless and destitute while others might end up in orphanages. On one hand, those boys whose families have migrated to the cities are brought up in families where parents are working and there is little supervision (Mkhize 2006; Mokwena 2007).

Even though people still honour their culture, the decline in cohesiveness remains a challenge (Bohman et al. 2007). This could also be the result of multicultural communities in the cities. People in the cities tend to embrace egocentric or competitive values, which results in individualist cultures that abandon traditional values. The result is the adoption (or development) of unacceptable values such as stealing, murdering, and raping fellow human beings, particularly with the growing realities of poverty. (Nyaumwe and Mkabela, 2007).

According to Samper (2002, 2), young people experience uncertainty, vagueness, and contradictions regarding the cultural values that they can ascribe to as a result of the converging cultures in the cities. The youth who find themselves destitute of traditional values, then resort to modernising them to bridge the gap. This could also be the result of lack of the collective responsibility of being raised as a community (Samper 2002). The demanding and busy city life could be contributing to the decline in people's knowledge and practice of their culture.

FRAMEWORK

The framework used was indigenous African systems in education, which is a form of learning in traditional African societies by means of oral instruction and practical activities. This framework is expressed as the local knowledge which is the wealth of a specific society and culture because it focuses on local knowledge and practices. According to Nsamenang and Tchombé (2012), this theory places a sacred value on, among other things, childbearing,



childrearing and the position of the marital couple, a mature man and woman, in extended family networks, as the foundation to offer childcare and education. For the purpose of this paper, this theory focuses on the significance of the kgoro to the culture and traditional values, which ties in with the framework's childrearing by the family networks as a foundation for childcare and education. In so doing, the focus is on the role that the kgoro plays and its influence on young boys as they grow and develop to become adult men.

METHODOLOGY

This study followed a qualitative approach which, according to Maree, 'relies on linguistic rather than numerical data and it employs meaning based rather than statistical forms of data analysis' (Maree 2016, 53). This means that qualitative research is realistic, and it is conducted in natural settings where interaction occurs. In other words, it views social life in terms of processes that occur rather than in static terms. In this regard, Berg (2007) says that qualitative research seeks answers to questions by examining various social settings and the individuals who inhabit these settings. In this study, the knowledge and experiences of the participants were described and interpreted to arrive at the findings. Experiences can be expressed in the form of lived and told stories (Clandinin and Connelly 2000).

Interpretivism was adopted in this study because it is concerned with understanding and interpreting the meaning and intentions that triggers everyday human action (Chowdhury 2014). Also, interpretivism emphasises the meaningful nature of people's character and participation in both social and cultural life (Chowdhury 2014, 433). This research paradigm seeks to build an understanding by depth (Male 2016: 1). This implies that interpretivism seeks the meanings and motives behind people's actions, such as behaviour and interactions with others in the society and culture. This is attested to by Thanh and Thanh (2015, 24) who say that the interpretivist paradigm lets researchers see the world through the perceptions and experiences of the participants in the research study and 'explor[e] their world by interpreting the understanding of individuals'. Therefore, the interpretivist paradigm was preferred in this study because its aim was to investigate and interpret the effect of the disappearance of the kgoro cultural practice on traditional values in the modern era. Thanh and Thanh (2015, 25) have stated that the interpretivist paradigm and qualitative research methods are interrelated because researchers interpret the experiences of the participants through interviews which is the data collection method of qualitative research.

This qualitative study involved the conducting of in-depth interviews with two community leaders, two chiefs, four elderly men, and four young men from GaSekhukhune and GaMasemola, eastern villages in Limpopo province. An interview, according to Menter and others, is a conversation between the researcher and the participants to elicit answers on a certain topic or issue (Menter et al. 2011) During the interviews, the participants were requested to share their experiences regarding what the kgoro is, the role that it plays, and



its significance to the community. The choice of participants was influenced by their rich Sepedi cultural background where the chief and community still attach much value to the cultural practices, the kgoro being one of them. The approach employed was interpretivism whereby the concepts related to the kgoro, as explained above, were explained and interpreted in accordance with their relevance to the morality and values in the Bapedi culture as depicted through the kgoro processes.

Research sites

The research for this study was conducted at GaSekhukhune and GaMasemola, villages which are in the eastern part of Polokwane, Limpopo province, South Africa. Being rural and led by community leaders who are kgoši, both of the villages embrace Bapedi culture and the traditional values that are at the centre of their daily development. GaSekhukhune is an area that has a population of approximately 1 076 840 and the languages spoken are Sepedi (82,2 per cent), Southern Ndebele (4,4 per cent), isiZulu (3,3 per cent) and Xitsonga (2 per cent). On the other hand, at GaMasemola, with a population of 115 457 the following languages are spoken: Sepedi (93,8 per cent), isiSwati (1,5 per cent) and isiZulu (1,4 per cent). Both communities have Sepedi as the language that is spoken by the majority (Statistics South Africa 2011). Both these research sites show that the Bapedi people are dominant, which indicates that their culture is practiced over the cultures of the minority.

Sampling

Purposive sampling, which is defined as non-probability sampling that carefully chooses participants based on the characteristics of a population and objective of the study (Crossman 2017, 1), was used. It can also be described as the process of choosing a few participants who can influence the researcher's understanding of certain phenomena (Phahlamohlaka 2017, 22). Purposive sampling allows the researcher to choose people who are knowledgeable about the phenomenon of interest (MacMillan and Schumacher 1997). Two chiefs, two elders in two different communities, and two young men from Sekhukhune and GaMasemola areas were sampled as the participants for this study because of the knowledge and experience they had regarding the Bapedi kgoro.

Data collection process and analysis

The data were collected through interviews and questionnaires. The chiefs and elderly men preferred to be interviewed and no questionnaires were used for them. For the two young men, both interviews and questionnaires were used as data collection tools to ensure the trustworthiness of the findings. The other reason was to reduce the bias and limitations that might result from using a single method of data collection. During the data collection process, the participants could respond and answer in Sepedi to allow them to express

themselves without worrying about sentence construction in another language. The interviews were recorded using an audio recorder application on a recording device and their responses were later transcribed. Those recordings that were in Sepedi were translated into English. The interpretation of the data was presented in the form of narratives. Inductive thematic analysis was used because it was appropriate for developing codes and themes.

Ethical considerations

According to Cohen et al. (2007, 76), ethical clearance or considerations are ‘principles that guide the researchers’ actions in the field as well as protecting the rights of participants in research’. This guideline protects the participants and ensures that their lives are not put in danger nor their work (careers) in jeopardy. Written permission was obtained from the Faculty of Education at the University of Pretoria. Also, written permission from the community leaders, chiefs, the elders, and young men, together with an informed consent, was obtained for the researcher to conduct this study. There was no coercion used on the participants to be involved in the study. Issues of confidentiality and privacy were explained to the participants, only pseudonyms were used, and their participation was voluntary.

RESULTS

The results are discussed according to the themes that emerged from the data that were collected through the interviews. The following themes emerged: the role played by the kgoro; some bad omens that are learned; concern that the Bapedi culture is open to cultural domination by the Western culture; the Bapedi culture is looked down on; and the impact of technology on the family interaction. These findings are explained in the paragraphs that follow.

The role played by the kgoro

The majority of participants considered the kgoro to be a vehicle that guided and facilitated the teaching of culture through orality. Young boys learnt the importance of respecting one another and, more especially, respect for women and girls. They learnt through observation of their elders about, amongst others, the importance of looking after their families and community, about valuable trees – those that should be preserved for medicinal purposes – and about animals as the people’s wealth. When the boys returned from initiation schools (komeng), they assumed the status of men. Initiation school (koma) is a cultural school that young males and females attend to be taught the values, principles, hardships, respect, and accountability within their cultural tradition (Rathebe 2018). This happens over a specific, defined period for Bapedi culture and it takes place in winter, although the duration differs from one community to another.



When the boys returned from initiation school, they assumed the status of men by getting further guidance through their interaction with the elderly men at the kgoro on issues related to manhood, solving conflicts, and other problems related to leadership in the family, such as being a responsible man or father. Also, the kgoro provided them with knowledge and skills on issues that were related to looking after the family, both immediate family and extended members, as well as the community as a whole. Furthermore, they were equipped with the skills to resolve conflicts among the family members and the community. The kgoro's main goal is to strive for reconciliation between the two members who are in conflict, either in families or in the community.

Some bad omens are learned

According to the participants, it is through the teachings and observations that boys learnt about the things that they were not supposed to do. For example, men were not supposed to bury their parents-in-law because that would bring them bad luck. Also, they were taught about the importance of looking after certain animals and trees, which are considered to be significant and to be able to preserve them. Mooka is an example of a tree that is known to grow where there is a lot of water. Therefore, people should not build houses where it grows because the house foundation is not likely to be strong. Also, they were taught about indigenous plants which are used to cure some illnesses. Furthermore, the boys were warned against dishonesty, taking the law into their hands, stealing, raping, and infidelity. Should they disobey any or all of these issues, their ancestors would be upset, and they would have bad luck in their lives.

Bapedi culture is more open to cultural domination by Western culture

The elderly participants in this study raised the concern that the Bapedi boys had embraced Western and other cultures to the extent that they allowed them to erode Bapedi culture, which is being battered and eroded by Western culture. They were alarmed by some of the young men who turned to and embraced other people's cultures and forgot about their own. They believed that these young men were not keen on accepting their culture; they felt ashamed and embarrassed that they might be looked down on if they were seen to be practising it. Some of the boys and young men considered it to be old-fashioned to be hanging on to their tradition and even aligning themselves with it. Both the boys and young men had turned away from their culture and the kgoro has lost its meaning and value to them. Furthermore, the kgoro had been devalued in other communities to such an extent that some of the Bapedi women in other areas put gender equality before their culture. Those women attended the kgoro meetings and engaged in conversations which were traditionally meant to be for men only.



Bapedi culture is looked down on

Culture is not static; it is dynamic. However, that does not mean it should be abandoned by its people. The community leaders expressed concern that there was a general tendency to abandon or neglect the Bapedi culture by the youth. Some of the Bapedi cultural practices, such as going to initiation schools, were looked down on by both the parents and the boys. The annual rituals where families would travel to the villages for cultural practices has disappeared. This brought a gap in which the young boys were missing out on valuable cultural practices. Not only has the culture been affected but the Sepedi language has been affected too. Some families preferred to speak to their children in English and not in Sepedi. This has resulted in boys who were unable to express themselves in their mother tongue. Such individuals were usually alienated or made to feel out of place when they visited the villages. The reason could also be that they had been detached from the culture for a while as a result of parents moving to the cities to look for jobs and taking a long time to return to the villages. Some boys were raised by their single mothers and the absence of a father figure as a role model to them as they grew up deprived them of the opportunity to learn and get the appropriate guidance to shape their personalities. The mothers strived to provide for them by working long hours meaning that they hardly ever found time to spend with their sons and teach them values. Also, those mothers could not teach their sons how to become men, husbands, and fathers. There is, therefore, a likelihood of a gap in male pedagogical practices which are supposed to be administered by men to boys.

The impact of technology on the family interaction

Technology has made communication easy and accessible. In the study, people were regularly in contact with each other through the easy and accessible telephone calls, text messages, and video calls. This means that it could be a long time before they were able to go and visit their families in the villages. The long intervals that the boys had from the cities before visiting the family members in the villages impacted on their interaction which led to the young men missing out on the traditional and cultural values. Some children did not know their families since they had never talked to nor visited each other. Those boys were usually brought up under the circumstances where discipline was lacking from their parents, and they eventually made their own decisions. Furthermore, a variety of media publications, such as TV programmes, showed that when there was abuse, neglect, conflict, violence substance abuse, poor relationships, and disconnectedness in families, there might be disastrous consequences for society, and specifically for boys (Jackson et al. 2018).

DISCUSSION

From the findings above, Westernisation and globalisation seems to be impacting on Bapedi culture. While the people embrace Westernisation and globalisation because the two come



with civilisation, there are other aspects of the two that turn out to be unacceptable, especially those that put traditional values at risk. One of the negative impacts of globalisation on the growth and development of Bapedi culture is in the practices that deny people opportunities to learn and participate in their cultural activities. The absence of cultural education for the Bapedi boys is likely to lead to having young men who lack appropriate communication among family members to express their emotions, and who lack respect for their fellow human beings and the environment. Also, the Bapedi boys are likely to be unable to put the value of women and children in the family first, to prevent all forms of violence.

Knowing one's culture leads to knowing and acknowledging one's identity. The absence of identity and cultural values in young Bapedi boys will lead to a lost society whereby the boys will not fit into either their own or Western culture. Those boys who grow up without knowledge of their cultural values and the nurturing by their families and community members are likely to adopt immoral attributes that do not align with their cultural practices, such as criminal activities. If Bapedi cultural values are not developed and maintained by both boys and young men, the ubuntu will be lost and hence there can be an escalating rate of gender-based violence and gender issues against women in South Africa.

CONCLUSION

Based on the findings above, the kgoro seems to be preferred because through the education and observations, the boys extend the knowledge they received from komeng. The kgoro therefore offers an opportunity of lifelong learning for the boys. Due to its communal nature, the kgoro offers boys a platform to learn and express their experiences and later that is what is often mirrored in the society. Boys tend to develop an identity and a sense of belonging since the learned cultural and traditional values will be rooted in them as part of the community. The elderly members of the community guide the boys by equipping them with the knowledge and pedagogical practices through orality since these have not been written down. Therefore, boys who are guided through the acceptable Bapedi cultural and traditional values, contribute positively to the society by reducing acts of delinquency such as crime, gender-based violence, drug abuse, murder, fraud, and many other acts of dishonesty. The presence of the kgoro in the lives of the Bapedi boys is likely to mould them as they grow and help them develop into responsible men.

ACKNOWLEDGEMENT

I would like to thank the University of Pretoria, Research Development Fund (RDP), for funding this project.



DECLARATION

I, Dr M. C. Makgabo, declare that this research project is my own original work and it has not been formerly published in any other peer-reviewed journal. This article is also not under consideration by any other journal and does not infringe any existing copyright or any other third-party rights.

Where other people's work has been used (either from a printed source, the internet, or any other source), this has been properly acknowledged and referenced in accordance with the journal guidelines. I have not used work previously produced by another author or any other person to hand in as my own work.

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