

WEARING MASKS

An investigation of generational differences
between Zulu adolescents and their parents in the
Durban region from the adolescents' perspective

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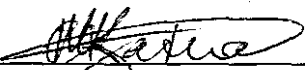
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With the signature below I, Khulekani Clifton Mbatha, hereby declare that the work that I present in this thesis is based on my own research, and that I have not submitted this thesis to any other institution of higher education to obtain an academic qualification.



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ABSTRACT

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In this study I investigated generational differences between urban Zulu adolescents in the Durban region and their parents or guardians in order to determine whether there is, as it was popularly known in the nineteen seventies, a generation gap between children and their parents.

My research entailed a literature survey phase in which I analysed academic literature relating to the socialization of adolescents, the socio-political climate in which present-day Zulu parents grew up under the now gone Apartheid system and the socio-economic climate in which the present generation or urban Zulu adolescents have grown up since the introduction of the new democratic dispensation in South Africa in 1994. The stark socio-political difference in landscapes in which parents and their children have grown up leads one to hypothesise that there would

a generation gap between present-day urban Zulu adolescents and their parents. The empirical part of my research tests the validity of the before-mentioned generation gap hypothesis. I however prefer to think of serious generational differences as children WEARING MASKS in the presence of their parents. Instances where children and parents do not discuss specific topics could be seen as both parties wearing masks. Instances where they strongly disagree or agree to respectfully disagree, while signifying generational differences could not be seen as wearing masks.

The major findings of my research is that there are clear indications of generational differences between my respondents and their parents with regard to matters like the interpretation of 1. current affairs and 2. political matters,

but not with regard to 1. music taste, 2. adolescent friendships, 3. perceptions about the HIV/AIDS pandemic or 4. religious beliefs. My conclusion therefore is that while generational differences do exist, Zulu adolescents and their parents in the Durban region in fact are not wearing masks when interacting with one another.

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Chapter 1

ORIENTATION OF THE STUDY

INTRODUCTION

In this study I will in the course of six chapters be focusing on generational differences in lifestyle preferences, ideological orientation, religious beliefs and forms of behaviour between urban Zulu adolescents in the Durban Region and their parents. I am analysing the problem from the adolescents' perspective. In the nineteen seventies the metaphor "the generation gap" became popular when referring to generational differences in post World War II Western societies. I however prefer to use the metaphor "wearing masks" when referring to generational differences so severe, or topics so sensitive, that they are not at all discussed by parents and their adolescent children.

I do not see instances where children and parents openly and honestly disagree about issues as wearing masks. My metaphor refers to extreme cases of non-communication where parents and children prefer to wear masks rather than to have the other party know their true feelings about a particular issue.

Finally, I will draw on the conceptual power of both metaphors in this study. I will use the term "the generation gap" as a general cover term for generational differences between adolescent chil-

dren and their parents, and the term "wearing masks" to refer to instances of non-communication between adolescent children and their parents about extremely sensitive issues.

In this dissertation I will report the results of an attitude survey conducted among the Zulu adolescents in the Durban region regarding whether a generation gap exists between themselves and their parents.

While a generation gap between the youth and adults is commonplace and "normal" in modern industrial societies this phenomenon has not yet been given serious academic consideration in post-apartheid South Africa.

The intention with my research is to establish whether a generation gap exists because of miscommunication between adolescents and their parents, due to differences in lifestyles, values, beliefs and self-identity. It will also determine that if a generation gap does exist, it proves so severe in some instances that it could be characterised as children and parents wearing masks when they are supposed to be communicating about specific issues.

Finally, his dissertation forms one of a research couplet, looking at the nature of a possible generation gap between Zulu adolescents and their parents. Hopefully the two interrelated projects could form the beginning of similar research about generational

differences in other African communities of post-apartheid South Africa. As previously stated, my research looks at the problem from the adolescents' perspective. The other research project in the couplet, entitled *The sounds of silence: an investigation of generational differences between Zulu adolescents and their parents in the Durban region from the parents' perspective* will look at the phenomenon from the other side.

OVERVIEW OF THESIS

In Chapter 2 of this study the statement of problems will be analysed.

Chapter 3 deals with the key concepts pertaining the emerging generation gap from the adolescent's perspective.

Chapter 4 deals with the Literature Survey used for the fulfilment of this dissertation.

Chapter 5 discusses the relationships between the adolescents and their parents by using the analysis of responses through tables and graphs.

Chapter 6 confirms a short summary of the dissertation and a number of recommendations.

CONCLUSION

In this chapter I broadly introduced the theme of my research and previewed the chapters that will be encountered in my thesis.

In the next chapter I will identify five significant problems regarding generational differences between adolescents and their parents that could be empirically analysed. Thereafter I identify the two specific problems that will form the focus of my research and indicate what research procedure I will follow and briefly state the envisaged value of my research.

Chapter 2

STATEMENT OF PROBLEM AND RESEARCH PROCEDURE

PROBLEMS TO BE ANALYSED

Due to the rapid changes in South Africa the relationship between adolescent children and parents has been seriously affected. I will report the results of an attitude survey conducted among African adolescents in the Durban South region regarding a generation gap that is emerging between themselves and their parents. The survey will establish whether the generation gap is because of miscommunication between parents and their adolescents.

While a generation gap between adults and the adolescents is commonplace and “normal” in modern industrial societies there are indications that the emerging generation gap between African parents and their adolescents in post-apartheid South Africa is of an extreme nature.

This dissertation forms one of a couplet, looking at the nature of the emerging generation gap between African parents and their adolescents. While it looks at the problem from the adolescent’s perspective, the other dissertation – *The sounds of silence: The emerging communication gap between African parents and their adolescents from the parents’ perspective* – will look at the phenomenon from the parents’ perspective.

The following five research problems can be identified:

1. Generational differences in modern industrial societies;
2. Generational differences in present-day urban Zulu communities;
3. The role of rapid positive cultural and social change in miscommunication between African parents and their adolescents;
4. The role of pathological social factors such as migrant labour, unemployment and the present health pandemic in miscommunication between African South African parents and their adolescents; and
5. Common ground between parents and adolescents that can be used to overcome the generation gap.

I plan to deal with the first two problems in this dissertation and hope to deal with the rest of them subsequently.

AIMS

Because I am limiting the focus of my research to problems 1 and 2, I have set the following congruent aims for my research:

- To outline the process of socialisation of adolescents as background to the empirical phase of my study.
- To provide a socio-historical context for the generational differences that may exist between urban Zulu adolescents and their parents.

- To determine by means of an empirical survey to what extent there is common ground between Zulu adolescents in the Durban region and their parents, and to what extent there are significant differences, particularly differences of such a serious nature that they could be characterised as instance of wearing masks.

OUTLINE OF RESEARCH METHODOLOGY

My research will be conducted in two phases: Firstly, I will conduct a literature survey of existing studies on the nature of generational differences between parents and their adolescent children. Secondly, I will conduct an attitude survey among a representative sample of Zulu high school learners to determine whether, from their perspective, there are significant differences between them and their parents regarding lifestyle preferences, political matters and values and beliefs.

The second part of my study will therefore be of a quantitative analytic nature, entailing a research methodology based on sampling techniques and fieldwork during which I will personally supervise the completion of questionnaires by the respondents on their school premises. These responses will be analysed by means of the statistical program SPSS 11.

VALUE OF RESEARCH

The value of the research will lie in it documenting the adolescent's perspectives about the before-mentioned differences be-

tween themselves and their parents. By comparing the results of my research and those of the mirror image survey that I have referred to, it should become possible to formulate strategies for overcoming the negative effects of the generation gap that forms the subject of the proposed study.

CONCLUSION

In this chapter, I outlined the problem to be investigated, highlighted the purpose of study and outlined the research methodology that I will employ for conducting research. In the next chapter I review the key concepts that inform my study.

Chapter 3

KEY CONCEPTS

INTRODUCTION

In this chapter I will define the key concepts relating to my research regarding the nature of communication between African adolescents and parents in the Durban region. The purpose of this chapter is to introduce the main concepts that I will be working with, and which I will analyse in greater details in subsequent chapters.

ADOLESCENCE

According to Fenwick and Smith (1994:15) adolescence spans the years between puberty, when the secondary sexual characteristics start to appear, and 18, the age of legal adulthood. The "term" adolescence is not one of pinpoint accuracy – it can refer to someone as young as 10 years or as old as 18 years. Perhaps the most obvious sign that a child has become an adolescent is that he or she suddenly shoots up in height. Adolescence is a developmental stage between childhood and adulthood and it generally refers to a period ranging from childhood to adulthood, which tends to be a rapid period of growth. Adolescence can lead to a variety of problems, which can lead to adolescents forming their own subcultures.

Adolescent culture identification

Media give many adolescents a sense of being connected to a larger peer network and by the kinds of values and interests conveyed through adolescent-oriented media.

Most peer interaction occurs outside the home and occurs more often in private than public places and occurs more between adolescents of the same sex than of the opposite sex, because siblings are usually older or younger.

"The Cosby shows in America" is an excellent example of how television can present or influence positive models for ethnic minority adolescents and younger children.

Adolescent life world

According to Vorey (1990:186) cited by Phewa "life-world is the gestalt of the individual person's meaningful relationships. One's life-world includes all the people, objects, ideas, systems, forces, attitudes, self and everything to which one has attributed meaning and which one understands. It is possible for the adolescent's life-world to expand because of the wideness of his/her interests and his/her acquaintance with ideas.

Adolescent subculture

By definition subculture refers to a fairly cohesive cultural system within the larger system of the total culture. The adolescent sub-

culture is, therefore, as a system created over a period of time, by adolescents themselves.

The need for the creation of this subculture is borne out of the fact that the adolescent is neither a child nor an adult and in addition, has not clearly defined roles available to them by the overall culture (Parsotham, 1992:95).

Emerging sexuality among adolescents

According to Fenwick and Smith (1994:119) for adolescents, the emerging sexuality can be overwhelmingly dominating their minds and "taking" over their bodies. However, any adult who thinks back to his/her own adolescence must remember how much time was spent in sexual thoughts, fantasies, plans and experiments. Hormonal changes during the time of adolescence have a profound effect on adolescent physically, socially and emotionally.

Emotional ups and downs of adolescents

Generation gap develops autonomy in a family; this autonomy creates a shift in the family relations. Although there is overwhelming experience close to their family members sharing similar values, attitudes, goals and beliefs. Today there are so many different ways youth and adults view the same situation, for example conflict about clothing, music and leisure time. Parents are believed to view things in terms of wrong or right based on

their cultural values; adolescents usually perceive things in terms of their personal choice.

Emotional disorders in adolescence

According to Herbert (1987:57) emotional disorders refer collectively to a large and mixed bag of disorders ranging from depression, anxiety, inhibition and shyness to non-compliance, destructiveness, stealing and aggression. In essence, these problems represent exaggerations, attitudes, enabling combination of feelings and behaviours common, at one time or the other, to most adolescents. Adolescents and parents need communication that will assure them that they are loved, needed, appreciated or admired. Emotional needs may also include feelings of patriotism, loyalty, guilt, joy, hate and contempt. Adolescents always have a desire to express these feelings in daily lives.

CULTURE

According to Haralambos (1985:3) culture defines accepted ways of behaving for members of a particular society. It provides a perspective filter that influences the way people interpret even the simplest events. The same principle causes people from different cultures to interpret the same event in different ways. Even beliefs about the very value of talk differ from one culture to another.

However culture is constantly changing with changes that take place in society, which results in conflict between the so-called

old (parents) generation and the new (adolescents) generation. One may form the following example: adolescent interracial relationships were taboo during the apartheid era. Today adolescents are engaging in interracial relationships, which have caused a lot of unease for parents of families that abide by cultural traditions. This, in some instances, creates a lot of tension between the adolescents and their parents.

African culture

Müller and Ritz-Müller (2000:80) provides a comprehensive analysis of traditional African cultural practices, including the social organisation of clans, ritual practices, values and beliefs.

According to Müller and Ritz-Müller (2000:15) sons have to learn the knowledge and wisdom from their grandparents, fathers, and mother and other older relatives. In urban areas this is now not always the case, since the houses are too small to accommodate all the family members, thus the young adolescents decide to live on their own in the squatter houses. My research indicates that although people now live in urban areas, they still have a strong sense of contact with their relatives in rural areas.

One ought to congratulate this relationship, which is 78% (468 of 600) of respondents who regularly visit their relatives in rural areas. Among African communities communication goes a long way where within a family elders bear immediate responsibility to communicate with the ancestors on behalf of the family.

COMMUNICATION

According to Samovar and Porter (2000:28) communication is a complex and very difficult concept to define, but most people come to an agreement that the verb "communicate": means to make common, to make known, to exchange thoughts, feelings and information to present something that somebody else understands. Communication is also based on communication needs i.e. information needs, emotional needs, entertainment needs, motivational needs, aesthetic needs and ideological needs.

Adolescents are usually curious about a list of things that take place around them, especially sexual matters. In the wake of this need parents are often not at liberty to share this information with their adolescents because they find the topic to be taboo or deem it uncultured to talk to their adolescents about sex, because they were brought up in that manner.

This form of behaviour has shown that it widens the communication gap between the parent and the adolescent. As a result many of the adolescents are informed by myths or uninformed sources that exist in our society, which is why the government has come up with a programme like love life to try and breach the communication gap between the parents and the adolescents and also to encourage the parents to communicate with adolescents.

Interpersonal communication

All forms of communication that involve more than one participant are instances of interpersonal communication. This includes direct small group communication, public communication, intercultural communication, organisational communication, mass print media communication, mass electronic media communication, crisis communication and digital electronic Internet communication.

According to Mersham and Skinner (1999:90) interpersonal communications entails the following: verbal and nonverbal codes are used, feedback and exchange are immediate communication flows from the observation of more than one person. The communication behaviour will be interdependent. There must be two or more people in physical proximity who are aware of one another's presence.

The prefix "inter" in "interpersonal" means "between". Interpersonal communication often occurs between two people in a face-to-face situation, usually in an informal setting. A characteristic of interpersonal communication is that the participants continually provide feedback or response to each other's messages.

In the rest of this section I will focus on those forms of interpersonal communication that are employed between adolescents, their superiors and their peers; the forms of communication that

when misapplied, would form part of the communication breakdown between adolescents and their parents, popularly known as the generation gap.

Good relationships between adolescents and their parents, and among peers, are essential for success. They can contribute not only to mutual satisfaction or rewards but also for identifying needs, for example social needs, safety needs, emotional needs and ideological needs. Communication is the foundation for all our interpersonal relationships. It is where we establish, develop and maintain relationships. Our modern society has become more technological and impersonal so people tend to place a greater value than ever on meaningful relationships in their lives.

Many traditional African values of communication are connected by the underlying philosophical principles of humanism (*ubuntu*) and communication (*ubunye, ubudlelwane*). Commonly the reciprocity and mutuality of human relations are emphasised (*Izandla sigezesinye*) as well as the belief that respect should always be reciprocated (*kuhlonishwana kabili*). Becoming a person through one's relation with others (*ukulingisa endaweni ubuhlobo babantu*) also form part of the ancient African philosophies that relate to communication.

Communication is the foundation and the basis for all our interpersonal relationships. Buber (1964:1970) as cited by Mersham

and Skinner (1999:91) says that the basis of human existence is that people are communicating beings. Buber describes two types of interpersonal relationships: the I-you relationships and the I-it relationships, in which each communicates his/her authentic feelings, thoughts and beliefs.

Intrapersonal communication

According to Mersham and Skinner (1999:89) "Intra" means "within" or "inside". Intrapersonal communication occurs when an individual sends and receives messages internally: in other words, a person communicates with himself or herself. Intrapersonal communication is an inner reasoning to resolve inner conflicts, to envisage alternative possibilities and to plan for everyday programs and contingencies. Intrapersonal communications contrasts with interpersonal communication, which I will describe in a separate section. This is essentially the way that each of us communicates internally, i.e. the way we mentally process information influences our interaction with others. Intrapersonal communication takes place subconsciously while people are engaged in all other forms of communication.

Direct small group communication

According to Mersham and Skinner (1999:114) small-group communication usually refers to communication within a group of three of twenty people. In small-group communication there is a sense of belonging, members occupy certain roles in relation to one another, members cooperate to achieve a certain goal or ob-

jective and interact verbally and non-verbally. We all belong to a number of groups, family, school groups, work groups, social clubs, church groups and study groups. The prototypical form of communication is direct small-group communication, during which at least two, but no more than twenty people take turns to contribute information for the consideration of fellow communicators.

Mass communication

According to Frost, Vos and Dreyer (1993:89) mass media communication refers to newspaper, radio and television and often includes the news agencies, which serve these media. The mass media enables relatively small groups of people to communicate with very large audiences, or masses. Mass communication is a process whereby professional communicators use technological devices to share messages over some distance to influence large audiences. In America mass communication is used for business and their purpose is to make a profit, but in South Africa mass communication is used for many objectives.

In mass communication trained professionals use the mass media (the print media, radio and television) to communicate to large audiences over large distances, covering vast areas without the benefit of instant communication feedback. In mass communication the source usually is a professional communicator who shapes the message to be shared. Mass communication affects how adolescents and a parent live. The role of newspapers keeps changing with time and its audience also changes every now and

again. People in one part of the world can witness an event as it is taking place in another, so people all over the world are now sharing one another's sorrows. Indeed the distance between people and the space between countries no longer seem as a great barrier to communication.

We are all new in the history of media society. No day goes by without feelings affected by the effects of mass communication. Even though not having been close to these programs, the environment forces an adolescent or a parent to change. No matter how long these changes take place, people are forced and bound to change. The lifestyles at homes have changed drastically as compared to lives before.

According to Mersham and Skinner (1999:166) mass communication can be defined as a process of delivering information, ideas and attitudes to a sizeable and diversified audience through a medium. The mass media may be defined as the technologies and social (such as newspapers, radio and television) that is involved in the production and distribution of messages to large audiences. Mass communication can be defined as the spreading of a message to an extended, mixed audience, using rapid means of reproduction and distribution. The scope of mass communication is enormous, overcoming the barriers of the time and space. Mass communication media have and will continue to influence on their audiences. Parents are now in the middle of the problem

where they have to change now or to lose their adolescents because of mass communication.

People in one part of the world are able to share one another's joys and sorrows because of mass media through the use of television, satellites, computers, radios, newspapers, etc. I will determine to what extent Zulu adolescents are subject to influence via the mass communication media.

The adolescents to an extent that the adolescents adopt it enjoy most of what is contained by mass communication. Parents often disapprove of what is contained in the mass media citing it contributes to moral degeneration. This is where the adolescents and the parents differ and communication gap incurs, where the parents try to reinstate their principles with the adolescents disregarding these principles and adopting those projected by the mass media. For example some African parents regard back chatting as disrespectful whereas the adolescents see it as the way of expressing their feelings as it is normally shown on television where adolescents back chat their parents' scolding.

My research will determine to what extent Zulu adolescents are subject to influences via mass communication. Community radio for instance, plays an important role and it is usually fairly easy to find a radio station in order to listen to a favourite radio program. With the deejay format stations began to design programs

for specific audiences, i.e. adolescents and parents today have everything from all music to all talk radio. Radio is also one of the most reliable forms of communication because it can use batteries instead of electricity, especially in rural areas where there is no electricity. Community media in general was seen as a potential voice for the people, for the stations were designed to encourage communication at grassroots levels.

Community radio

South Africa is concerned with networking and support for community radios. Community media emerged as the voice of the oppressed and played a significant role in informing parents about their adolescents. Adolescents watch television almost every day or listen to the radio when they come back from school as a means of communication and entertainment, for example Radio Khwezi, Durban Youth Radio, Radio Phoenix, etc. Many parents are not aware of these programs.

The history of community radio in South Africa originated in the grassroots politics and cultural struggle of the 1980s. Community media in general was seen as a potential for the voice of the oppressed and used to play a significant role in informing and mobilising communities against apartheid (National Radio Forum (NCRF):1999).

Television

Television is the most powerful and influential mass medium. The communication process is made up of various elements: sender-receivers, messages, channels, noise and feedback. People get involved in communication by the sender-receiver process, because they have information, ideas and feelings that they want to share. This process is a one-way process whereby one only sends and the other receives, although both people are also sender-receiver at the same time. It is argued that television trains individuals to become passive learners. Rarely, if ever, does television require active responses from the observer. Heavy television use may produce not only a passive learner but also a passive lifestyle. The nuclear African family lacks the atmosphere in which traditional values are reflected and reinforced culturally, it caused an estrangement to some other families.

Communication is any process in which people or animals share information, ideas and feelings. By people I mean human beings and by animals I mean any living thing other than a human being that can feel and move, for example a bird, snake, or fish. The only difference is that man is unique among animals for having developed the power of speech. Communication not only involves the spoken and written words but also body language, personal mannerisms and style.

Men, women and adolescents find it easy to identify with television personalities. During the 1930s and 1940s, radio was the television of today with situation comedies, musicals, political addresses and game shows (Barker & Gaunt, 1996:346). The ordinary people become a part of the news team and the gathering of news; for instance, by using their home video cameras. Television has become the most popular form of entertainment.

Most parents are working so families are affected by this situation. Adolescents are not supervised when watching television, and for that reason adolescents tend to think that they can do without the supervision of a parent, guardian or sibling. This has an important influence on their behaviour, which keeps on changing because of the mass media effects of television.

GENERATION GAP

The term "generation gap" is a metaphor that was popular in the nineteen sixties and seventies of the 20th century. It was used to describe generational differences regarding lifestyle preferences, entertainment preferences, ideological orientation, and above all values and beliefs of adolescents and their parents in post World War II Western societies. The question arises whether the social dynamics of post-apartheid South Africa could have led to an emerging generation gap between parents, whose life views, values and beliefs were forged in the furnaces of apartheid South Africa, while their children's life views, values and beliefs are being formed in the more benign atmosphere of democratic South Africa.

In any household it is normal for family members of different ages to have different levels of understanding of particular issues. Moreover, in Western societies where individualism is promoted and where freedom of expression is guaranteed there are many different ways in which adolescents and adults view the same situation, e.g. preferences in clothing, leisure time, music and politics, where you find that adults have their own type of music and have their own political views. If such differences were severe, one would have an instance of a generation gap between parents and their children.

INFORMAL SETTLEMENTS/ SQUATTER CAMPS

According to Smith (1992:119) by the concept of an "interface settlement" we refer to the informal settlement as locating the encounter between different lifestyles as well as political systems. The informal settlements continue to grow rapidly and continue to be the most common means of poor people acquiring shelter. Such settlements are found in Reservoir Hills, Clare Estate, Mayville and Clermont in the Durban region.

According to Le Roux (1993:92) as cited by Sosibo states that some of the adolescents are environmentally deprived and are characterised by the display of poor self-concept. This is often exacerbated by failure, limited motivation, perceptual deficiencies, poor creativity, language deficiencies, confusion about moral

and cultural norms, rejection of authority establishment and alienation from parents. The adolescents' needs for communication remain unfulfilled; the adolescent therefore experiences stress, frustration, fear, confusion, loneliness and insecurity.

MIGRANT LABOURERS

Migrant labourers are subject to social strains resulting from the fact that they live far from their families; many work in the mines only because jobs are scarce back home. Others come to the mines to earn enough money to buy cattle for bride price, to build a home, buy livestock, or educate their adolescents. His earnings usually have to support several people and households – his own, and that of his parents and possibly an unmarried sister and an unemployed brother and their adolescents. This is a way of returning favours to members of the extended family who help their wives in the fields all year. Migrant labourers say that their extended families will suffer if the miner's nuclear family relocates permanently to the city. Migrant labourers also refer to people who do not live with their families because they work far from their families for example, the father works at Ulundi but lives at Empangeni. Among African members of the society there are instances where one or both parents work and live in other centres than those where their adolescents are living for that reason most of the parents have more than one resident.

According to Stichter (1985:12) the term migrant labourers encompasses a range of patterns of participation in labour force, but at the same time specifically excludes several other types of migration.

Migrant workers work far from their homes, mostly on mines. They often travel long distances to work and stay there for the whole year. These people return home once a year. Men living in the migrant labour hostels in cities and towns where they work often establish their "home boy" groups, which are small sub-communities of men from a common home territory or geographical area.

In most families parents, both male and female, are working far from their home or where their children live. Consequently they too little contact with their children who are normally cared for by grandparents or nannies.

As a result of migrant work many parents are not full-time parties to the development of their adolescents' needs, which are normally communicated from the adolescents to the parents. As a result one would find that the adolescents are more at ease in communicating with the grandparents than with their parents. This widens the communication gap between the parents and the adolescent because the parents do not have knowledge of day-to-day events that take place or happen in their adolescents' lives.

NEEDS

Entertainment needs

Like all fellow humans adolescents have specific material, spiritual and psychological needs that can only be met in interaction with other humans. According to Fenwick and Smith (1994:97) throughout adolescence, adolescents become less "family-centred" and more "friends-centred". As the adolescent gets more involved with their friends, it is easy to sense that your own influence as parent is being eroded. The adolescent will certainly not want advice about what to wear or how to spend their free time.

In most cases during the adolescent stage most adolescents draw entertainment from alcohol, drugs, smoking, partying and socialising, re-watching movies, having partners, going to city entertainment centres. Parents may however, draw entertainment from relaxing at home de-stressing and having friends for a chat, drinks, soft music and a braai (barbecue).

As a result most adolescents do not like to spend most of their time at home or with parents, but rather with friends where they can have fun. Now parents are bothered by this behaviour in a sense that they confront their adolescents in an attempt to find out why their adolescents do not want to stay home. Other parents even go to the extent of accompanying their adolescents to movies and nightclubs in a quest to gain an understanding of their adolescents' needs.

Ideological needs

This shows that adolescents hold certain beliefs, and have definite opinions, attitudes and convictions. Adolescents often buy newspapers or listen to radio programmes that support their ideologies or political views. Since adolescents are not aware that they will one day behave like their parents. Most adolescents believe that mass communication is the key to political victory. Television can aid to a political campaign.

Sex stereotyping – mass media reflect society's attitudes towards sex roles as something good without giving any proper guidelines.

NETWORKS THAT FACILITATE HUMAN INTERACTIONS

Communication networks

According to Mersham and Skinner (1999:151) communication network takes place through vertical and lateral communication channels. Establishing who communicates with whom and who the central and peripheral figures are in the communication process can identify a network. Networks are the communication structures created to send and receive messages between team members. In simple terms, a network may be as basic as who talks to whom in a group. People are connected to various forms of communication networks such as peer networks, local network, church networks, school networks and professional network.

Parents always complain that the adolescents are spending too much time watching television and not enough time doing their homework. Adolescents are changing every day with what they admire on television, which affects the value and belief systems.

Entertainment networks

Researchers have discovered that media present models of female and male gender roles; these media images of females and males can influence adolescents, gender attitudes and behaviour.

Adolescents use media to obtain information, especially about topics that their parents may have been reluctant to discuss in the home, such as sexuality. Adolescents use media to relieve anxiety and unhappiness.

Extended family networks

According to Merham and Skinner (1999:76) extended family networks kinship ties between African people, broader than those experienced in the white community, may result in numerous request for time off to attend funerals, weddings and other functions. For example, the brother of the person's father will be considered to have equal status as "father" to the person concerned. In most of Africa families are based upon descent groups known

as clans and lineages, the latter being segments of the former. The cult of the ancestors can be regarded as the basis of African religiousness.

Africans are known to have a strong sense with the utmost consideration of tact to each other. In most families today siblings or grandparents carry a greater responsibility for their younger brothers and sisters, especially this time where many people are dying of HIV/AIDS. It was not only the duty of parents to look after their adolescent children, but the whole family was responsible to give guidance.

Peer networks

According to Oxford Advanced Learner's Dictionary (1998:855) a peer network is a group of people of approximately the same age or status. The members of the network normally come from different family with different backgrounds.

School networks

By extending the principles found in Mersham and Skinner (1999:151) a school can be defined as all the persons in the school environment that adolescents communicate with. This could include educators, fellow learners in class and other learners in the same sport fields, or any other learner in the school.

While peer networks link adolescents of equal status, a school network will link an adolescent with the persons, some of which have higher status, equal status, or lower status (poor performers). The status in class among the learners and among the educators is based on adolescents' performance.

A school network is where all types of adolescents are found and they bring along their cultures from their homes. The environment and community of the school have a direct influence on the types of school networks. For example if the school is situated in the community where there is a usage of illegal drugs, the adolescents attending school can also be exposed to the use of illegal drugs.

Religious networks

Achieved from a religious background a Christian family often behaves in an acceptable way to his/her members of the church. Parents also preach the same gospel to their families said by the priest in the church. The church can also be very influential to the family and to the school where your adolescent is. A certain culture develops out of this relationship. Church network relate to parents, professionals, nurses, teachers and adolescents communication, and they become friends such a friendship will link on a peer network. They are all interrelated to one another. People may be indirectly linked on such a network. A friend of yours

may know your relatives and pass on the information; he/she is indirectly linked to you via a colleague. They are all interlinked.

Professional networks

A parent within a certain profession discusses and gets advice from his/her professional friends. Most of all what a parent does is in line with his/her profession. In a family set up an adolescent may decide not to be educated and to do his/her own things in a very unprofessional way. There is a network of equals where for example, grown-ups talk to grownups, but for the purpose of my dissertation I will only focus on adolescent network.

SOCIAL CHANGE

According to Parsons as cited in Haralambos (1985:529), viewed social change as a process of "social evolution" from simple to more complex forms of society. He regards changes in adaptation as a major driving force of social evolution. The great social needs concern the need to feel accepted and loved by other people. People are tremendously social beings and they experience social changes.

Changes in our society often change the manner in which people behave towards one another. The same thing happens between adolescents and their parents. Social challenges and influences

that are facing adolescents today are completely different from what was in the olden days.

Today the adolescents are faced with issues of teenage pregnancy, mass media, peer pressure and unemployment, HIV and AIDS, alcohol, drugs and partying. It is during the adolescent stage that many adolescents engage in some of these activities that their parents are indifferent to, that communication breakdown transpires.

VALUES AND BELIEFS AND WEARING MASKS

According to Samovar and Porter (2001:55) "beliefs serve as the storage system for the content of our past experiences, including thoughts, memories, and interpretations of events. Beliefs are shaped by the individual's culture". According to *Encyclopaedia Americana* (volume 1 page 265) it is manifestly impossible to label any system of values as typical for the purpose of the continent as heterogeneous Africa. Each society has its basic value, and in many ways they are as tribally distinctive as in the languages, the styles in politics, and the other features of the cultures. Most African societies are patrilineal; a person belongs to a kin group composed of all those people descended from a common male ancestor through males only.

According to Samovar and Porter (2001:57) "values are shared ideas about what is true, right, and beautiful that underlie cultural patterns and guides society in response to the physical and social environment". Each person in a family society maintains a set of values, moral or ethical judgement of things we consider important. Values can be a source of conflict within an individual as well as a barrier between people who have different standards. Not all our beliefs and opinions are well founded. Sometimes they are based on preconceived ideas and not on our own actual experiences.

Sometimes an individual will voice one set of values and be guided by another. This, of course, is the essence of mask wearing behaviour. Adolescents often wear masks when interacting with adults – all kinds of authority figures including their parents – because they have a different set of values from their parents and the other adults. Beliefs are based on personal subjective feelings that something is real and true, and on trust and confidence. Whether one reveals one's true feelings to others – whether you take off the mask of personal privacy – depends on whether you consider such revelations to be to your advantage or not. Also adolescents only take off the masks when interacting with others if they consider such honesty to be to their advantage, or that it will not be somehow be to their detriment.

UNEMPLOYMENT

Because of the high rate of unemployment in South Africa many adolescents are forced to leave their parents and look for work in Indian areas. Due to lack of adequate funds for adolescents to commute to and from their place of employment they build informal settlements around Indian areas. Eventually adolescents develop their own lifestyle without any supervision of their parents, which creates the communication gap. Some of the adolescents residing in informal settlements have lost communication with their parents.

CONCLUSION

In this chapter I defined the key concepts relating to my research regarding in subsequent chapters, I will discuss how particular concepts relate to my research. In the chapter that follows I will focus on South Africa's African culture as background to my analysis of the emerging generation gap between Zulu adolescents and their parents.

Chapter 4

PRESENT-DAY ZULU CULTURE IN SOCIO-HISTORICAL CONTEXT

INTRODUCTION

In the previous chapter I defined the key concepts of my study. In this chapter I focus on particular aspects of society that are important in my study. I will in particular look at:

- Traditional Zulu culture.
- The generation gap in Western societies.
- Changes in post-colonial African culture, and social change in traditional African South African culture.

TRADITIONAL ZULU CULTURE

According to Müller and Ritz-Müller (2000:80) African culture provides a comprehensive analysis of traditional African cultural practices, including the social organisation of clans, ritual practices, values and beliefs. In such traditional patrilineal African societies boys learn crucial aspects of their culture from their fathers and older male relatives so that they can form the stable basis for the prosperity of the clan in the subsequent generation. After having been instructed by the older females of the clan, girls, by contrast, leave their home village and move in with their husband's family. It is important to understand that according to

traditional African belief the ancestors form part of the extended family and the clan. In order for one to be connected to the ancestors, one has to be connected to the clan. Therefore, Africans living in urban communities are also heavily connected to their extended families where they believe their cultural and ancestral religious roots are.

A young wife in particular must observe a number of rules regarding her family in-laws. This is a way of preventing conflict in a space where many live closely together. In Zulu families, especially in rural areas, the hut is divided into two halves - that is the man's half, with the woman and the adolescents sharing the other half of the hut.

Ancestral beliefs (the *Amadlozi*)

In most traditional cultures people believe that the ancestors form an invisible part of the extended family. For this reason belief in ancestors can be regarded as the basis African religiousness. According to Müller and Ritz-Müller (2001:122) all African peoples have a vital interest in living harmoniously with their powerful, though departed relatives. The ancestors are asked for help in emergencies. The ancestors are regularly offered sacrificial food and drink, and people share meals with them just as if they were alive. As they are the nearest to them, it is the elders who bear the immediate responsibility for the ancestors. The ancestors also communicate through visions and dreams, while

through signs and through possession they mediate between mortals and gods, and take care of the well being of their charges, for which they in turn receive adoration and sacrifices. If anyone neglects this, the spirits promptly punish the errant individual with sickness, bad luck, bad harvest, and other misfortune.

African people in urban areas are still part of the extended families, which are mostly in rural areas and there is still contact with these families. Adolescents and parents often visit these families. Although my respondents come from the Durban Metropolitan area there is a general perception that most Zulus living in urban areas still maintain strong links with their rural relatives, and that they therefore still form part of their extended families. One of the questions that I will help resolve in my study is to what extent Zulu adolescents still form part of their extended family networks, since beliefs and the way of living are integrated into a whole.

The Reed Ceremony among the Zulus

This is not a question of not being civilized. Many rituals have been preserved over a number of years and actually instil a sense of pride, knowledge, belonging and identity among adolescents, even today. This is an annual event held in September and is officially opened by the king as part of the tradition. Only virgins are allowed to take part in this ritual, for young maidens have to learn how to behave in front of the people and the king, or the

members of the society. These girls only wear traditional garments, the (*izigege*) (short traditional garments that show the girl's bottom, with a frontal covering formed of an oblong patch of beadwork). Their attire includes beadwork to symbolise African beauty at its best. At this stage the maidens are taught by senior females how to behave themselves and be proud of their virginity and naked bodies.

Girls do not ask any questions but are told to listen carefully when senior females teach them how to behave themselves and be proud of their virginity. Young maidens are also urged not to argue or respond immediately whilst being proposed to by suitors.

In the case of a suitor becoming interested in a girl, it is the duty of the mother to inform the father about their daughter's new lover, after she has been told by the older sisters. By sisters I mean those older girls who look after the young girls, and who need not be a real sister. If the father accepts the suitor, the two families show respect to one another and the girl then takes up the next step, of being an *iqhikiza* (a fully grown girl involved in a love relationship and in charge of the young maidens) and which means that she is ready for married life.

Each maiden has to carry a long reed from the river and present it to the king in a spectacular procession. This ritual usually

takes place at Enyokeni palace at Nongoma in Northern Zululand, and is a festival where a king chooses his youngest wife. This ritual promotes purity among the virgin girls and respect for the young women.

People from different African religions who have become emerged in western cultures may criticise this ritual, because they do not want it known by other members of their churches that they have attended the festival.

When the hundreds of girls assemble at the king's palace, singing and each one carrying her reed, the king delivers a speech to motivate them about how to behave, especially at this point in time where people are dying of HIV/AIDS. The group of girls is then given a name by the king to distinguish themselves from the other women. The important thing about the reed ceremony is that it is an educational experience and cultural opportunity.

Every culture contains a large number of guidelines that direct conduct. In particular situations, these guidelines are known as norms; a way in which culture defines accepted ways of behaving for the members of a particular society. To a large degree culture determines how members of a society think, and how it should direct feelings, thinking and action, which define their outlook on life. Norms provide specific directives for conduct and values

provide more general guidelines. A value is a belief that something is good and desirable.

Some sociologists maintain that shared norms and values are essential for the operation of human society, starting from family life up to society in general. According to Parsons, cited by Haralambos (1987:372), the woman's role in the family is characterised as "expressive", which means she provides warmth, security and emotional support. This is essential for effective personal development of the adolescents. Parsons also argues that for the family to operate efficiently as a social system there must be a clear-cut sexual division of labour. This is vital for effective communication between the adolescents and their parents. Males, for instance, were hunters and responsible for protection in the family.

LATE 19TH CENTURY AND EARLY 20TH CENTURY AND THE ESTABLISHMENT OF AFRICAN TOWNSHIPS

Traditional Zulu communities live a pastoral existence that revolves around individual lives forming part of communal societies who exist by virtue of animal husbandry and planting and harvesting. Sunrise, midday and sunset regulate the beginning and pace of daily activities; seasons determine the types of duties in and around the home and in the fields and pastures. In the middle of the 19th century Zulus however began to adapt to urban living and to the frenetic pace that regulates urban life.

Urbanization

According to *Drum Magazine* (30 January 2003:30:84) urbanisation refers to the tendency of people from rural areas to migrate to cities, resulting in a growth of urban areas. Urbanisation began centuries ago in developed countries and is now more vigorous in developing countries of the third world. In South Africa most urbanisation has taken place since the fifties. Initially mainly whites moved to the cities from rural areas because apartheid laws made it difficult for other races to move to industrialised areas, but since their repeal many more Africans have streamed into the cities. About 60% of South Africa's population now lives in the cities and by 2010 the figure will have risen to 70%.

Most people who move to cities do so because they see a better life in the cities. Rural areas do not have the job opportunities offered by factories and other industries in the cities. Life in the rural areas can be less convenient, rural people often live far from schools, hospitals and shops. Fewer rural people than city dwellers can read and write or have telephones, and many lack easy access to doctors. Many things that are taken for granted in cities are difficult to obtain in rural areas, such as clean running water and electricity.

Adolescents gravitate to cities from rural areas for boarding schools, universities and technikons. When adolescents have

completed their studies many find work in the cities and reside in the cities instead of rural areas. Many adolescents also find city life convenient and exciting when compared to rural life.

Township development

Houses in the townships became overcrowded as a result of this migration to urban areas. Very few families in township homes had electricity and running water, and this shaped the lives of the township residents. The pass laws were still in operation. People were often arrested for not having a passbook. The mining industry changed the traditional life of African families in South Africa. The Industrial revolution also played a major role in changing the lifestyle of many families. The devastating effects of this era are irreversible in the history of African people.

Where the extended family is still in existence, other members of the family cared for the adolescents because the family unit was very important. Parents travelled (and still do) long distances between their homes and their places of employment, and this meant leaving home very early and returning late. Under these circumstances parents hardly ever saw their adolescents (Le Roux, 1994:180).

These practices are continuing, and life in the township has come to mean that African adolescents must strive to learn and survive on their own. Directly or indirectly apartheid has shaped the up-

bringing of most African adolescents. It is important to note that family is very important to the African community despite the effects of discriminatory laws and systems such as the migrant labour system that undermined the family and often destroyed it. In the African families of today grandparents play an important role in the socialization of adolescents, either as substitutes for absent parents, by complementing the role of parents or, in a small but growing number of cases, by serving as the parents of children who had lost both parents due to the HIV/AIDS pandemic that is presently ravaging South Africa.

The extended family is a net wide enough to gather the adolescents who fall from the feeble control of neglectful parents. The extended family has a role to play in building up the adolescent's identity so as to enable the adolescents to identify themselves with their extended families. It is important for the family to inculcate in the mind of its members a sense of pride in its origin, language, culture and identity.

The passbook system

According to Horrel (1960:3), in terms of the Natives Act No. 67 of 1952, a system of reference books was introduced in February 1958 and the old pass laws no longer applied to holders of these books. The passbook was not carried by all races, but only by people of a particular race, and restricted the freedom of movement of the person concerned. It had to be carried at all times by the person concerned, in order to produce it on demand to the

police or other officials. The mere failure to produce it was by itself a punishable offence.

In spite of the passbook system, African people still moved to urban areas from rural areas. The first move to urbanisation was not obvious because people used the homes of their relatives in urban areas. In the second phase the homes became too small and backyard shacks were built to accommodate the rural area relatives. The effort to control the influx of people to urban areas collapsed in the 1980s when people built houses on open land.

Job reservation

During the apartheid era many whites were being upgraded into technical or supervisory jobs. There were courses available for artisans and apprentices or operators, in order to learn certain skills. Many Africans therefore had poor education and schooling, or no schooling at all. Job reservation has led to a shortage of skilled workers, especially African workers, with not enough skilled white workers to meet the needs of the economy.

Apartheid education

According to Marcum (1982:120) the interpretation of "equal quality in education" in terms of opportunities means that everybody, regardless of race, colour, language, socio-economic status, faith, or sex is given the same opportunities to obtain a fair share

in the benefits that education offers. During this era, however, equal education did not imply identical education for everybody.

Education forms part of social relations. After urbanisation schools were overcrowded and had no facilities like those of whites. Moderators argue that schools were part of the unequal society. Schools themselves perpetuated race differences as schools were divided according to race. Africans were not permitted to do science subjects, for instance. People learned about their history and past values and beliefs through songs they sang, poems they recited and stories that were orally passed on from generation to generation. In fact education was taking place, although it was not formal education, but family oriented and providing a basic knowledge about life.

All education systems are shaped by certain worldviews, values and beliefs. White education was specifically aimed at building up a sense of nationalism, while schooling for Africans, as an important part of the processes of social development; were severely compromised.

The 1976 Soweto civil unrest

Civil unrest relates to the citizens of a country being in conflict with the civil authorities, for example fighting between different political or religious groups within a country.

The Soweto civil unrest resulted in huge changes, which influenced the values and beliefs of especially the youth, which ended in the youth living in separation from their parents and guardians or siblings, and opting to live in informal settlements. Due to the unrest, the majority of the youth who were active in the revolutionary struggle against the Bantu education system were arrested.

Adolescents had to leave their homes to avoid being arrested and find their own places of living, which was used as a hideout from the cops, and which eventually became a new style of living. This style of living widened the communication gap between the parents and the adolescents. Since there was no regular communication between the two parties, life skills were not shared or transmitted from the parents to the adolescents.

The adolescents were unfortunately forced to be independent prematurely and make their own decisions on challenges that confronted them on a daily basis. This also contributed immensely to the widening of the communication gap between parents and their adolescent children and this got passed on to the next generation with the inherent possibility of continuing if not resolved.

The majority of the respondents in this study come from families were severely affected by this horrific event. Most parents lost

their traditional values and beliefs and for that reason we can say that these adolescents cannot cope with everyday challenges coming from especially the mass media, which has a great impact on their lives.

Soweto schools since 1976

The aim of the 1976 civil unrest was to demand improvement of quality and morale in Soweto schools. It was a plea for a change for in the Bantu educational system. At the end of 1976 classes were empty and buildings were destroyed. Educators had lost confidence and adolescents were hurt, bewildered and filled with mistrust. The terrible consequences of the unrest called for drastic action. The immediate need was for sympathy, understanding and the courage, which make a fundamental change.

One of the first outcries was to be under the direct control of the new department of education and training. Adolescents were without goals and no systems were in place to provide opportunities to formulate goals. Very often a survival culture has its origins in protest.

The Mass Democratic Movement

The term "mass" can be used negatively to describe a mob of unruly and ignorant people. In South Africa there was a time when this term had a bad connotation. Strikes received a lot of public-

ity with stories and photographs appearing in the local press. Students and workers who demanded increases in wages/salaries, eventually received increases, although not as much as they demanded. Teargas was often used to break up meetings and police often appeared in large numbers to intimidate strikers. The limited strike funds meant that strikers could not survive long without pay and had to return to work.

Youth and student organizations in struggle politics

Many organisations were formed by school students in the early 1970s and continued to grow in membership. In 1973 delegates from the youth from the Transvaal, Natal and Western Cape youth organisations and the Border Youth Union met and formed the National Youth Organisation. The South African Students' Movement grew rapidly from 1973 onwards. In 1976 it had branches in many townships and also in some rural areas of the Transvaal and Eastern Cape, the Orange Free State and Natal. As they became more politicised, many young activists began to see more clearly the need to overthrow the entire political regime. Arrests resulted from organisations participating in political meetings, writing struggle poetry and articles critical of the high authorities. They began to realise that only in this way could the situation of Africans be improved and their inferior education be eliminated.

The Legacy of Bantu Education

This system of education was introduced in the 1950s. The initial aim was to educate African adolescents only up to the level necessary to serve the needs of the white employers for unskilled labour. The curriculum reflected the racist approach since little attention was given to scientific technical subjects/learning areas. Dissatisfaction among learners, educators and parents ran high. A mandate was issued to all schools stating that general science and all practical subjects, needlework, woodwork, art etc. should be taught in English while mathematics, social science, history and geography should be taught in Afrikaans, Religions Instruction, music and physical education were to be conducted in a vernacular language. White adolescents were not required to learn any African languages.

In 1976 students in some Soweto schools refused to attend school and be taught in Afrikaans, and protested against the use of Afrikaans. The students called for a complete boycott of the June examination and made plans for mass demonstration against the use of Afrikaans. They carried placards bearing phrases such as "down with Afrikaans and Bantu education to hell with it". The police killed one of the learners, Hector Peterson, that was a 13-year-old boy.

This was the beginning of a general uprising, which was to continue through to the end of 1977 and lead to a loss of respect in

the relationships within a family structure. Students were detained and tortured in prison and dozens were banned. In 1977 hundreds of African educators resigned in solidarity with the learners. Members of the students in different schools regularly consulted the ANC and some were ANC members. Most workers clearly supported the demands of the students and were prepared to make considerable sacrifices to show their solidarity. The Soweto uprising also struck a blow at the South African government's hopes of ending its international isolation. There was then a rise of Black Consciousness led by Steve Biko who was an activist of the Black Consciousness Movement.

In summary, the fires in which the world views of present-day African parents were forged

Some of the changes in African South African communities pre-date the momentous changeover from the apartheid era to the post-apartheid democratic dispensation. Institutionalised apartheid under National Party rule should be seen as a temporary interruption in steady processes of social change that have their roots in the colonial era.

In South Africa the colonial era formally came to end in 1961 when the country became an independent republic after having been part of the British colonial empire. Real independence however had to wait for the democratic takeover and the introduction

of the universal franchise in 1994 and the promulgation of the new South African constitution in 1996. However, it should be noted that many of the stifling apartheid practices legislated under National Party rule in the second half of the 20th century, had their roots in British colonial rule. The National Party overtly legislated many discriminatory policies that the British colonial powers covertly practiced.

The first phase of National Party rule after they came to power in 1948 was an attempt to prevent the urbanization of Africans by its separate development policy that used the despised pass book system to try and keep disenfranchised Africans out of urban areas, trapped in so called independent homelands. Along with the passbook system, job reservation, Bantu Education and a policy of encouraging white immigration from European countries were unsuccessfully used as instruments to try and keep Africans pinned down in their rural homelands.

The persistent resistance against the National Party's homelands policy, Bantu Education and the pass book system eventually erupted into the now well-know Soweto riots of 1976. The failure of the National Party's homelands policy in the latter part of the nineteen seventies and the early part of the nineteen eighties, the slowing down of white immigration to South Africa due to the world-wide publicity of the Soweto riots, and the collapse of job reservation, all led to the steady building up of political pressures

in urban African townships country-wide, which erupted in large-scale riots and the rise of the Mass Democratic Movement in the nineteen eighties. In conclusion, the worldviews of the present generation of African parents were forged in the fires that stoked resistance against apartheid in African townships all over the country. Those of their children are developing in a far more benign social climate. These differences could be cause of a generation gap between parents and children. The purpose of my study is to determine whether or not it does exist.

POSSIBLE CAUSES OF A GENERATION GAP IN URBAN ZULU COMMUNITIES

Peer Networks in Present-Day African Communities as Possible Cause

Media gives many adolescents a sense of being connected to a larger peer network and culture, which is united by the kinds of values and interests conveyed through adolescent-oriented media. All societies belong to a variety of networks. One of these is the interpersonal peer network of adolescent acquaintances and friends, used by young people to communicate with one another.

The members of the peer network normally come from different families with different backgrounds. The group members bring their beliefs and values to the group that influences the behaviour of the adolescent. When an adolescent's values and beliefs are influenced by those of her/ his peers with whom s/he shares

the same communication network the process is known as "peer pressure."

Recreational preferences of the groups also have an influence on day to day experiences of the adolescent, for example if the peers like to drink alcohol during their spare time the adolescent might also be an alcohol drinker. Peer network helps adolescents learn to deal with people on an equal basis. Developing this ability is an important part of becoming an adult.

However, adolescents tend to measure social development chiefly in terms of their personal popularity. Adolescents thus become absorbed in matters they think affect their popularity, such as their style of dress, leadership ability and success with the opposite sex. Parents may be annoyed by the amount of time and energy an adolescent devotes to such concerns. But these concerns are part of growing up and adolescents need freedom to pursue them. Adolescents who have a strong need for peer network approval may feel forced to adopt all of the group's values. Problems arise if these values conflict with the ones taught by parents.

Parents should try to remember that the choice is not always easy for an adolescent to make. Girls tend to have more difficulty resolving these conflicts than do boys, probably because girls are expected to be better behaved and, in some societies, remain

more closely under parental supervision. All adolescents have problems from time to time.

The Adolescent Needs for Self-Identity and Self-Reliance as Cause

It is natural for each new generation to want to establish a unique identity, apart from that of their parents. They often do this by dressing in ways that emphasize the differences between youth and adults, by listening to music, and attending social functions that set them apart from adults. While they on the one hand try and establish a separate identity from their parent's generation, they on the other hand have a deep seated drive to belong to a social network that is shared with socially acceptable ("cool") peers, and to gain the approval of those peers. The need for distance in the family and the need to belong and gain approval on a peer network could be a significant cause for a generation gap between adolescent children and their parents.

Miscommunication as Possible Cause

I would firstly like to briefly discuss the forms communication that humans employ, since the whole dissertation investigates to what extent there is breakdown in communication between urban Zulu adolescents and their parents.

Communication is defined in many ways, but mainly implies the process by which individuals share information, ideas and attitudes. It also encompasses various components that interact with one another, causing specific consequences. There are specific levels of communication, namely intrapersonal communication, interpersonal communication, public communications, mass communication, small group communication and organisational communication. I will deal specifically with interpersonal communication and mass communication, which has contributed tremendously to bridging the generation gap between adolescents and their parents today.

By selecting a different mix of forms of communication than their parents – by reading different types of magazines and fiction, by listening to different music programmes over the radio, by watching different TV programmes, by preferring different types of film, live shows, by presenting a different body image – adolescents could systematically emphasize the differences between them and their parents and the similarities between them and their peers. The particular forms of communication and self expression that adolescents engage in could also contribute to the generation gap.

Authoritarian Parenting as Possible Cause

According to Mersham and Skinner (1999:7) communication cannot take place unless all three of the following elements are present i.e. communicators (medium message) recipient. Com-

munication is a purposeful process, where the message is sent with conscious intent. The community is the source of the message, but can also be the sender of the message. The message occupies the central position in the communication process. The recipient is the receiver and an active participant in an act of communicating the message and only when the message has been received can communication be regarded as have taken place. The receiver must then interpret the message.

Most parents, guardians and siblings need to learn some concrete skills, such as communication, conflict resolution and cooperative problem solving and be able to share the attempt with their adolescents, by applying these specific skills. In a democratic family the adolescent is allowed or permitted a fair degree of autonomy. This type of family experience tends to produce self-reliant adolescents who describe themselves as having warm relationships with their parents although feeling free to disagree with them. In an authoritarian family the adolescents are not part and parcel of the decision-making and parents are dominating whatever decisions are taken.

The authoritarian parenting style has a high level of demandingness but a low level of responsiveness, and is generally associated with poorer developmental outcomes for the adolescent. The authoritarian parent values tradition and order, thus viewing obedience and conformity as virtues. These parents set "too many ar-

bitrary" limits and demand that the adolescents unquestioningly accept their decisions. As verbal give and take is discouraged, the adolescent's opinion is not considered. The responsiveness is low, as the approach is parent-centred with the needs of the parent, and not the adolescent, being foremost. This can be seen in the problem-solving process whereby authoritarian parents fulfil their needs by responding to the adolescent's actions and statements with orders, admonitions, and/or criticism.

However, the adolescent problem remains unsolved (Gonzalez-Mena, 1993:159). This creates a 'win-lose' situation, where the parent always wins, as the focus is on maintaining parental power (Gonzalez-Mena, 1993:157). While the balance of power rests with the parent, the adolescent is placed in a passive role (Garbarino & Abramowitz, 1992), and "authoritarian parents assign the adolescent the same responsibilities as adults" (Scarr *et al.*, & Levine, 1986:306). This form of rigid, one-sided control hinders the development of the adolescent's full potential, affecting the adolescent's ability to make his or her own decisions (Barakat & Clark, 1999; Birch, 1999). The authoritarian parent fails to meet the adolescent's psychological needs; thus posing developmental risk to the adolescent due to a socially impoverished parent-adolescent micro system that lacks reciprocity (Garbarino & Abramowitz, 1992). Autonomy is not encouraged and individual development is unsupported (Daniel *et al.*, 1999). As a consequence, the adolescent may feel frustrated, resentful and angry,

and become discouraged, dependent and less self-assured. Ultimately, this negative emotional climate can adversely affect the adolescent's self-esteem and developing self-concept (Barakat & Clark, 1999; Marion, 1995).

By contrast, the authoritative parenting style is associated with a high level of both demandingness and responsiveness, and is viewed as providing the optimal emotional climate for the adolescent's growth and development (Daniel *et al.*, 1999). Authoritative parents set limits and standards for behaviour that is developmentally appropriate. Expectations for desired behaviour are clearly communicated, and whilst the authoritative parent is warm and nurturing, they are also firm, consistent and fair (Barakat & Clark, 1999). They use power to achieve the control seen as necessary in guiding and monitoring the adolescent's activities and behaviour (Marion, 1999). However, the control of the adolescent is maintained with rational, issue-oriented strategies as the aim of the authoritative parent is to promote the adolescent's autonomy whilst also ensuring conformity to group standards (Marion, 1995). As part of their communicative strategies, parents use reasoning, negotiation and suggestions that rely on persuasion, and not force, to gain an adolescent's cooperation (Marion, 1999). The adolescent is given choices and encouraged to make decisions and taught responsibility by having to accept the natural and logical consequences of their choices/decisions

thus empowering the adolescent (Barakat & Clark, 1999; Porter, 1997; Balson, 1994; Miller, 1990).

As verbal give and take is accepted and the adolescent's opinion is respected and valued, it enables a 'win-win' situation in the parent-adolescent problem-solving process (Marion, 1999; Gonzalez-Mena, 1993; Gordon, 1970). Overall, the parent-adolescent relationship is mutually accommodating and based on reciprocity. This healthy parent-adolescent micro system produces a positive emotional climate as the quality of interactions and nurturance is high and expectations realistic, creating developmental opportunity for the adolescent (Garbarino & Abramowitz, 1992). As this style of parenting provides a balance between control and independence it is likely to produce an adolescent who is competent, socially responsible, self-assured, and independent (Gonzalez-Mena, 1993). It is in this positive emotional climate that the adolescent can develop high self-esteem and a positive self-concept.

The parent can be socially and emotionally removed from the adolescent, often ignoring the adolescent. As the adolescent's opinion is not sought, and verbal give and take is not encouraged, this leads to "shutting off the developmentally enhancing process of negotiation" (Garbarino & Abramowitz, 1992:31). This parent avoids outright physical control leaving the adolescent to regulate his or her own activities and behaviour. The adolescent is not

pushed to obey any guidelines or standards and even when limits are established, these are not enforced (Barakat & Clark, 1999).

Unlike the authoritarian parent, the permissive parent is passive and grants all power to the adolescent, so in a 'win-lose' situation the adolescent wins (Gonzalez-Mena, 1993; Garbarino & Abramowitz, 1992). However, the adolescent remains dissatisfied as it is "uncomfortable to be out of control", so the adolescent places "a lot of energy into controlling their parent and trying to get their parent to control them" (Gonzalez-Mena, 1993:157). This parent-adolescent micro system fails the adolescent due to lack of nurturance and reciprocity, as the indifferent parent "starves the adolescent of emotional sustenance" (Garbarino & Abramowitz, 1992:43). Like the authoritarian parenting style, this permissive style creates a negative emotional climate where the adolescent's psychological needs are not met, making the adolescent "vulnerable to being easily discouraged by everyday problems and turns the adolescent away from full and satisfying participation in the world" (Garbarino & Abramowitz, 1992:42). This poses a developmental risk to the adolescent by hindering the development of social competence, high self-esteem and a positive self-concept. The possible outcomes for the adolescent are inability to handle frustration, difficulty in accepting responsibility, social/emotional immaturity, dependency, and lack of self-control and self-reliance (Barakat & Clark, 1999; Gonzalez-Mena, 1993).

Thus, according to Smith (1998:1), effective parenting, no matter what parenting style is adopted, "must be the first priority; effective parenting is built on communication, and planned, ongoing communication is the crucial missing link in many families". Furthermore, it was concluded that, "negative parenting, that is constant negative and restrict verbalisations, was shown to have a negative impact on social development and competence". The concern for everyone is what happens to an adolescent who has a less than optimum early adolescence (Mustard & McCain, 1999:55). As parents are the major influence in the adolescent's life, optimum development in early adolescence is largely dependent on the parent's knowledge of how the adolescent thinks and learns. Following an ecological approach this level of knowledge can be influenced by the information parents receive from a varying array of societal and family inputs.

However, effective communication is a two-way social interaction so it is not just important to understand the impact of parents' understanding of adolescent development but also the mechanisms the adolescent uses in understanding what the parent is communicating to them.

Parenthood myth states, "As a parent, I have the power to make my children do whatever I want (and the responsibility to make them do what's right)" (Montgomery & Morris, 1992:36). The re-

relationship between a parent and an adolescent starts to go wrong when the adolescent has learnt some unacceptable behaviour or self-defeating behaviour. This becomes sad and probably distressing for both parties. Although parents tend to be unprotective, adolescents should learn from the consequences of their behaviour, even when those consequences may be unpleasant, as the parent will be helping them to be able to deal with the world realistically. For parents it is therefore important to be available as a source of support, advice and assistance.

The language and the mindset of adolescents are dominated by what they see, hear and feel in the everyday environment. They can become naughty, or manipulative, so that they can be allowed to do what they like in their leisure time very often through the mass media.

In communities we strongly believe that other people, events or situations influence feelings. The emerging generation gap seems to be a major crisis in present day due to parents deserting their adolescents, dying of AIDS, not wanting to look after adolescents, having many love affairs, are unemployed or want their adolescents to be brought up and fed by their grandparents. Grandparents love grandchildren and cannot stand having their grandchildren suffering from starvation, while parents know that their parents (grandparents) will use their pension funds or grants to provide for the adolescents. Eventually these adolescents do not

have love for their parents because they (adolescents) do not trust their parents.

As a result, these parents, when they get older, will not be able to live with their adolescents or families, but will rather have to stay in old age homes, since they initially deserted their adolescents or families when they were still young and working. For this reason the gap will never be breached because these adolescents might follow this example and also do the same when they finish schooling, or when they start to work.

The use of illegal drugs by adolescents also brings about a gap between adolescents and their parents. Drugs are a substance that stimulates the nervous system, especially one that is addictive, for example alcohol, cocaine, heroin, dagga, mandrax and glue. In our communities we experience a lot of drug related crimes.

Values and beliefs can also contribute a lot to this research. Adolescents have their own way of looking at things while parents perceive things in their own standardised way.

Adolescents benefit from guidance that is based on an understanding of what they have already reached and they are capable of doing. But even if parents do not provide this very effectively, community and society makes up for them because it is used to

endorse the acquisition of normal societal skills for what is regarded as ordinary adolescence.

The more time spent observing and engaging with adolescents, the more we recognise patterns in adolescent behaviour and the more clues are accumulated for mapping their journeys in life. Through continuity on the side of a parent adolescents are given more opportunity to learn to understand and adapt to the new challenges. It is through continuity that the adolescent builds up trust. A way of communication can be well developed because it guides and builds a way of communication with the adolescent that inspires confidence and trust.

Unless one hears what the other person really says, rather than what one expects him/her to say, it is not possible to understand him/her. Most adolescents may influence their parents' feelings, including their anger, because of the way they (adolescents) behave, talk and feel about their parents.

Good communication and shared problem solving will help to revive good feelings for adolescents and for parents as well. The adolescent stage affects the relationship and communication process of adolescents because they (adolescents) tend to be naughty and fussy as they approach this stage, and sometimes it is here, as a parent, that control over the adolescent fails.

There is an infamous generation gap, the social and emotional distance separating adults from their adolescents, which has always existed to some degree. It is natural for each new generation to want to establish a unique identity apart from their parents, since some massive societal changes occur within a short period of time – the generation gap widens. For parents the world has changed rapidly in their short lifetimes and today adolescents reflect those changes and parents not easily cope with their adolescents.

Forced Self-Reliance as possible Cause

In urban African communities of South Africa the social and emotional distance separating adults and their adolescent children has increased over the past years due to work pressure and a variety of other commitments that the parents have to engage in for the sake of economic survival. In traditional Zulu culture adolescents used to be guided in the process of socialization – in finding their relative place in the social hierarchy of their local community in order to contribute knowledge, skills and labour to their community and in order to gain material, psychological and spiritual benefits from their association with other members of their community.

Today adolescents, who are entering the difficult stage of puberty, on top of that are increasingly responsible for their own socialization in communities that on the one hand are straining under the

pressures of modernization, and on the other hand are decimated by the HIV/AIDS pandemic. Such forced self-reliance is bound to enhance the gap between children and parents.

Misinterpreting Adolescents' Intentions as Possible Cause

How can adolescents gain competence in sense making if they feel or are subordinated? The activity of misunderstanding appears universally. Language plays an important part in socialisation. Cultural skills and knowledge are transmitted symbolically in part through the meaning – content of verbalised messages, for example say “good morning” or “sawubona”. According to Coupland, Giles and Wiemann (1991:48) adolescents involved in recognised misunderstandings have a number of alternative strategies available to them at all times. Adolescents in American middle-class society are treated as persons who have a right to be heard, even when their speech is unclear.

Culture in African communities covers the various forces that contribute to the behaviour of communities and societies. These contributions usually come from the formal institutions such as churches, media and the state. Culture actually covers all that occurs in a society. All the customs, values and beliefs practices are handed down from generation to generation. Through history every society has had its own popular culture.

Intercultural communication is where families share distinct sets of norms, values and symbols, which have been affected by mass media. Those adolescents who are part of a smaller group, i.e. family, are also a part of a larger group with its own culture that has different values, beliefs, attitudes and norms. Although families throughout the world have many characteristics in common they also have many differences. Each family has its own dominating values and adolescents may have their own subcultures in it, for example discipline, honesty, hard work, cleanliness, good manners and respect. The abuse of alcohol by parents, both males and females in a family structure, have also contributed to adolescents not respecting their parents, because they are not giving any morals to them but instead they are always drunk and often use unacceptable language. Eventually those adolescents develop hatred and psychological problems because of their parents. If parents are alcoholics then adolescents tend to develop a negative attitude against their parents and sometimes even against themselves. At school these adolescents do not have enough money for their education while at home there is not enough food or no food at all, or they may not even have proper shelter for themselves. Eventually some prefer to stay/live without the supervision of their parents and family members. It is also true that some young people decide to live with these drinking problems because of various reasons, but this does not contribute to a solution towards bridging the generation gap in our society today.

Adolescents will tend to behave in odd or unfamiliar ways without talking to their parents, if their parents are fully involved with their drinking problems. Adolescents always expect their parents to be good role models. If their parents are not playing their roles effectively, the adolescent's whole life is affected. In our societies adolescent children perceive their parents as people who are stereotypes. Stereotyping can be dangerous, incorrect, and out-of-date, as a result of the generation gap. Adolescents seem not to be able to rely on or to cope with their parents. Culture consists of aspects that include values, attitudes, beliefs and self-concept. Some African South Africans have lost touch with their African roots, as they become more westernised, with all their beautiful values, culture and beliefs fading out because of social and cultural changes.

Discouragement of Eye Contact in African communities as Possible Cause

In the Zulu culture avoidance of eye contact is seen as a sign of respect. Eye contact between juniors and seniors should therefore be limited. However, today eye avoidance by adolescents can symbolise dissatisfaction, unhappiness or anger. Preventing a fellow communicator from decoding one's facial expression is an institutionalised means of enforcing the wearing of masks during direct interpersonal communication. The extent to which it is still practiced in Zulu households will determine to what extent chil-

dren are trained from birth to wear masks when communicating with their parents, other adults, and specifically other authority figures.

THE DISAPPEARING GENERATION GAP: PARENTS AND CHILDREN AS FRIENDS

In some cases one finds that parents and adolescents dress alike, listen to the same music, and enjoy the same sport and are friends. In townships adolescents sometimes turn to drink alcohol and smoke cigarettes, dagga with their parents. In South Africa this does not result in a rewarding closeness among family members, and family experts caution that the new equality can also have its downside by diminishing respect for parents. On the other hand, we do have those strict parents because of their previous experiences. It is also true to say that most parents today are more youthful in appearance and attitude, and their clothing is more casual.

Psychologists encourage adolescents to describe their feelings about various situations. A popular movement with roots in the 1970s, and parent effectiveness training have helped to reshape generational roles, so that "Parents and adolescents began talking to each other in ways they had never before". Many parents started making decisions based on what their adolescents wanted. The power shifted to adolescents, whose parents said "I have to focus on making my child happy".

Communication with adolescents should encourage independence, making them more responsible for themselves. Most parents today are worried that if they tell their adolescents no or impose limited, they will hurt the adolescent's self-esteem. Yet on the other hand parents who do not set rules become so powerless in their homes that they feel out of control and sometimes afraid. Adolescents must be viewed as very loved and valued family members where parents are not afraid to be parents, and if parents and adolescents put the family as their first priority then they will be in great shape.

I believe that parents should not miss the opportunity to teach their adolescents how to resolve conflict rather than avoiding them, since they can then easily blame their parents for not playing their role properly. Among the young generation young parents allow even their adolescents to call parents by their first names rather than "mom" and "dad". Even in schools, especially in senior secondary schools, learners who call teachers by their names are those who do not respect themselves or who want to pretend they are friends with the teachers. Good respect at home could carry weight in relationships with the teachers, other people, superiors and others in positions of authority.

THE GENERATION GAP IN PRESENT-DAY SOUTH AFRICAN URBAN COMMUNITIES

According to McDowell (2000:7) adults have always complained about their adolescents, especially when adolescents reach puberty, in that "Many of today's youth don't seem to know right from wrong". When adolescents do not have a personal value system that distinguishes between right and wrong, there is also nothing to prevent them from venting their anger and frustration through violence and cold disregard for human life.

Restoring morale to the fabric of our families and society is the key to curbing the destruction trends among adolescents (McDowell, 2000:7). Communication is vital to curb that deep crying need among adolescents that must be addressed to restore morale and stands against unacceptable behaviour. Many adolescents from good religious families feel disconnected and alienated from their parents, from adults in general and from society as a whole. Teaching adolescents right from wrong is vital to the solution, but is not the ultimate solution. The relational disconnection that adolescents feel today is both frightening and emotionally painful to adolescents and to parents. For example, in Umqhele High School in Clermont, which is one of the schools where I conducted my survey, two grade ten learners committed suicide because of this disconnectedness and loneliness within themselves and lack of communication with their parents. What these adolescents experienced in their everyday lives was un-

known to their parents, or sometimes even to their reliable good friends, so they ended up by resorting to committing suicide.

Adolescents are growing up in a prosperous society with unprecedented career opportunities and access to virtually limitless amounts of information, whilst on the other hand faced with life's difficulties. Since their parents are similarly occupied with their careers, social activities and other commitments they are equally at risk of disconnecting from their adolescents.

CONCLUSION

In this foregoing discussion, I provided background information about the desperate and turbulent socio-economic conditions in which present-day African parents were socialized. Their adolescent children, in comparison, are being socialized in an era of relative peace and prosperity. In the chapter that follows, we shall proceed to consider the method used to collect and analyse data using tables, and graphs.

*Chapter 5***THE PERSPECTIVES OF AFRICAN ADOLESCENTS IN THE DURBAN REGION ON
THE RELATIONSHIP BETWEEN THEMSELVES AND THEIR PARENTS****INTRODUCTION**

In the previous chapter I characterised potential differences between Zulu adolescents children and their parents that could collectively contribute to an emerging generation gap between the two generations. In this chapter I present the results of an actual survey on the matter conducted among 600 grade 10 Zulu adolescents in the Durban region. Grade 10 learners from three different high schools in Clermont participated in a voluntary, anonymous survey.

FIELDWORK**Participating Schools**

This survey was conducted by means of a structured questionnaire at three high schools in Pinetown District in the Durban South Region of KwaZulu-Natal. I was granted permission in these three schools to administer the questionnaire to Grade 10 learners when they had finished their exams, since they were in the process of writing their half-yearly examinations.

In order to facilitate the administering of the questionnaires to respondents, I contacted the school principals at the schools concerned to request their permission to conduct the survey.

I informed the principals that I had already been granted permission by the Department of Education and Culture to conduct this survey at the local schools. Once principals had consented to my survey being conducted at their schools, I requested the assistance of their educators with the administering of questionnaires.

Further, I suggested that the questionnaire was to be in English as a second language as well as in IsiZulu. This was done in an effort to reduce "No responses", simply because a respondent may not have understood the meaning of certain statements.

The respondents were required in both languages to place a tick or a cross, using a pen, in the appropriate block in each question.

The respondents had also been told that where necessary, they should write down information that was being asked of them, e.g. Question 1, "I am in grade ____". "I am ____ year old". I have ____ sisters and ____ brother/s". I informed the respondents not to alter their responses in any way, as this would invalidate the response as a "spoilt response". I then captured the responses into the SPSS 9.0 computer data analysis programme.

CHARACTERIZATION OF THE RESPONDENTS

Academic Year Level of Respondents

I am in grade:	10	599
	Spoilt response	1

Figure 1: Table showing the grade level of the respondents

Figure 1 indicates that all 600 of the respondents were in grade 10 and that there was one spoilt response in this regard.

Ages of Respondents

I am --- years old	14 - 15	138
	16 - 17	269
	18 - 19	155
	20+	29
	No response	9

Figure 2: Table showing the age distribution of the respondents

Figure 2 indicates the age group of the respondents who participated in the survey. The majority of them (269) were in the age group 16 - 17, followed respondents in age group 18 - 19 (155), and age group 14 - 15 (138). The majority of them can therefore be characterised as a stable core of respondents that are in the middle of adolescence, followed by a smaller group planning for, and trying to secure a place in adult life, and a third group of young respondents who no doubt are trying to cope with the hormonal, emotional and self-image problems that complicate early adolescence.

Gender of Respondents

I am a (gender)	Female	301
	Male	272
	Spoilt response	8
	No response	19

Figure 3: Table showing the gender distribution of the respondents

Figure 3 shows that female (301) and male (272) respondents were relatively equally represented in my sample. Nineteen respondents did not state their gender, and eight of them spoilt their responses. With such an equal distribution, and such a low level of non-responses, gender can be used as a differentiation factor in assessing the attitudes reported in this survey.

Family Relationships

Caretaking Parent

Who I live with	Both parents	199
	One parent	210
	One parent + step-parent	50
	Grandparent(s)	35
	Guardian(s)	38
	Brothers and sisters (no parents)	25
	Other young people (no parents)	4
	Spoilt response	31
	No response	8

Figure 4: Table showing the residential parents of the respondents

Figure 4 indicates shows that the largest group among the respondents lived in single parent households (210), closely followed by the group who lived with both parents (199), and several

smaller groups, ranging between 30 and 50 who lived in the care of other adults. This means that only about a third of the respondents lived in the prototypical family structure where a mother as well as a father cares for their children. Such a-typical household could create an environment conducive to a generation gap between children and parents.

Knowledge of Father's Identity

Do I know the identity of my biological father?	Yes	469
	No	77
	Spoilt response	6
	No response	48

Figure 5: Table showing how many respondents knew the personal identity of their fathers

Figure 5 shows that the vast majority (469) of the respondents reported knowing the identity of their biological fathers.

Number of Siblings in Household

I have ----- sister(s) and ----- brothers	Only child	21
	Female siblings only	51
	Male siblings only	60
	Equal number of female and male siblings	106
	Predominantly female siblings	168
	Predominantly male siblings	159
	Spoilt response	30
	No response	7

Figure 6: Number of siblings of respondents

Figure 6 indicates that only 21 of the 600 respondents reported being only children, an important fact relating to the socialization of the respondents because it shows that the overwhelming majority of the adolescents lived under the same roof with siblings.

Sibling interactions play a vital role in the socialization of adolescents, particularly with regard to the communication skills that they master in the home. A typical example is when female adolescents reach menstruation or puberty stage and inform their sisters, before it reaches their mothers' attention. Likewise, in the case of boys, older brothers are the first ones to identify signs of drug use by the boy and they inform the parents. Good relations also seem to exist between the siblings, which is characterised by factors such as sharing clothes, informing each other about their love relationships and covering for each other where the need arises.

It is unfortunate that not all parents are trusted by their adolescents about their entire social life, which could be attributed to the negative responses or disapproval the adolescents expect when they share details of their social life with their parents.

Ethnic Identity of Respondents

I am ----- (ethnic group)	Ndebele	5
	Shangaan	6
	Sotho	21
	Swazi	9
	Xhosa	48
	Zulu	490
	Another group	9
	Spoilt response	2
	No response	10

Figure 7: Table showing distribution of ethnic groups of respondents

Figure 7 indicates that the vast majority of my respondents (490 out of 600) were Zulus. For all intents and purposes the results

reported here could be construed as being representative of urban Zulu adolescents rather than of urban African adolescents in general.

Religious Affiliations of Respondents

Figure 8 below indicates the religious beliefs of the respondents. It shows that the largest number of respondents (208) believe in principles that syncretize the Amadlozi belief in ancestors and Christianity.

I believe in the principles of:	Amadlozi	139
	Christianity	180
	Hinduism	3
	Islam	4
	Judaism	4
	Amadlozi and Christianity	208
	Another religion	14
	All of these religions - all religions have part of truth	5
	None of these - I'm a non-believer	10
	Spoilt response	26
	No response	7

Figure 8: distribution of religious affiliations of respondents

The second largest group (180) believe in the principles of Christianity only, followed by a slightly smaller third group (139) who believe in the principles of the Amadlozi only. When one tallies up the first and third groups it is clear that the majority of the respondents in one way or another believe that their ancestors exist in a spiritual dimension after death, and that they can positively or negatively affect the living. Differences between parents and

children in religious beliefs could be a reason for a generation gap between them.

How Long Respondents Have Lived in Durban

For how long adolescents have staid in Durban could also be an indication of possible differences between them and their parents. In the case of recent arrivals children would tend be more dependent on and therefore subservient to their parents than in families that have lived in Durban for some time, so that the children would know their way about, and would have had enough time to establish an independent network of adolescent friends.

How long I have lived in Durban	All my life	317
	For most of my life	98
	For the past 3 or 4 years	69
	For the past year or two	38
	I have just moved to Durban	60
	Spoilt response	14
	No response	4

Figure 9: Frequency distribution of respondents living in Durban

Figure 9 shows that slightly more than half of the respondents (317 of 600) indicated that they had lived in Durban all of their lives, with a further 98 indicating that they had doe so for most of their lives. With 415 respondents reporting long residence in Durban and only 60 reporting just having moved to Durban, it is clear that the vast majority of the respondents would have had ample time to establish long-term associations outside of their homes, a situation that could play a definite roll an a possible generation gap between parents and adolescent children.

Degree of contact between respondents and their rural relatives

How often I visit my relatives in rural areas	Never	114
	Once a year	183
	2 or 3 times a year	195
	Once a month	56
	Once a week	34
	Spoilt response	8
	No response	10

Figure 10: Table showing contact between respondents and their rural relatives

Figure 10 shows the frequency of visits that the respondents make to their relatives (extended family) in the rural areas, which serve as the roots or origins of the family. It is interesting to see that contacts are still maintained but this should not be viewed as a communication transaction but rather as a mere visit, which normally lasts for a short period of time, as respondents normally rush to return to the township knowing that they are missing other everyday developments in the townships. This cannot be said for the rest of the respondents, as there are many who still cherish the thrill of being in the rural areas, away from the rush of the urban area.

Self-image of respondents

Figure 11 indicates self-image questions that are aimed at trying to understand the kind of image the respondents have about themselves as well as their consciousness of themselves. The table shows that respondents generally have a positive self-image,

that they are certain that they know who they are without being given a description that attempts to define their image.

I like who I am	Always	458
	Sometimes	56
	Never	30
	Spoilt response	13
	No response	43
Others like me	Always	225
	Sometimes	260
	Never	33
	Spoilt response	24
	No response	58
I get along with others easily	Always	201
	Sometimes	265
	Never	51
	Spoilt response	17
	No response	66
I can walk away from trouble	Always	138
	Sometimes	285
	Never	91
	Spoilt response	15
	No response	71
I can stand my ground	Always	190
	Sometimes	251
	Never	72
	Spoilt response	18
	No response	69

Figure 11: Table showing the reported self image of respondents

There is a good balance of responses with regard to the understanding the adolescents have about the perception of other people about them. It is good to see that there are respondents who feel that they easily interact with other people. Likewise it is appreciative to see that there are respondents who accept the fact that there are possibilities of sometimes not being appreciated, which could be regarded as a common phenomenon in society.

When it comes to dealing with problematic areas it is pleasing to see that the majority of respondents have the capability to avoid trouble. With the amount of pressure that the adolescents face from their peers it is good to see that the majority of the respondents are brave enough to stand their ground irrespective of their friends' approval.

Relationship between family members in Durban Zulu households

Figure 12 below shows to what extent urban Zulu adolescents are involved in doing chores at home before and after school.

I help with duties at home	Always	22
	Sometimes	85
	Never	151
	Spoilt response	24
	No response	318

Figure 12: Table showing to what extent urban Zulu adolescents around Durban report performing home duties

With only 22 of 600 respondents indicating that they always do chores, 85 reporting that they sometimes do so, 151 indicating that they never do so, and a surprising 318 preferring to don masks by not responding to the question, it is clear that urban Zulu adolescents are not engaging in home duties – that home duties do not form part of their socialization regimen contrary to the case general image that pertains for their rural relatives. This non-involvement of urban Zulu adolescents in home duties is graphically portrayed in Figure 13 below:

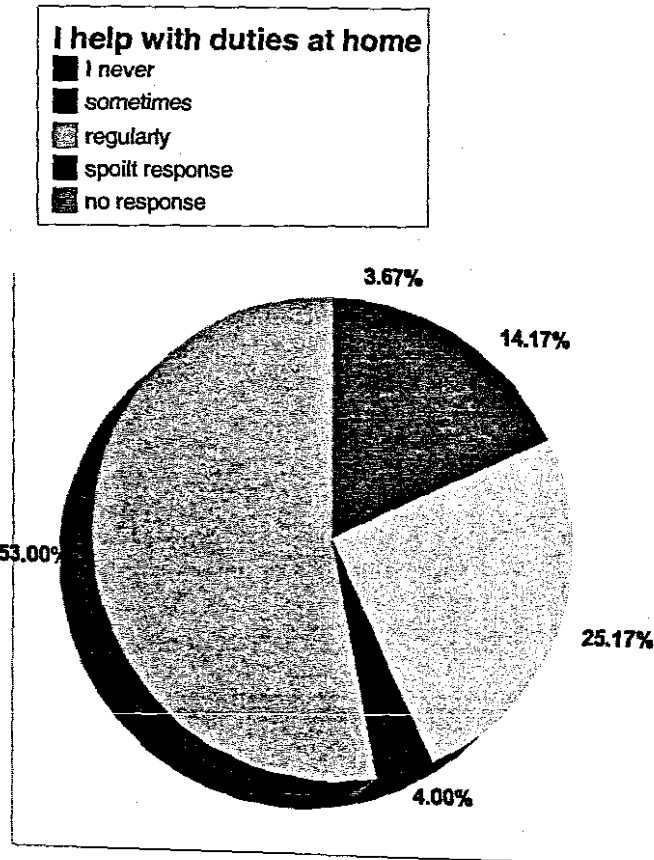


Figure 13: Graph showing to what extent urban Zulu adolescents around Durban report performing home duties

The non-participation of adolescent children could be an indication of strained relations between themselves and their parents. The question arises how they rate the relationship with their parents/ guardians?

Relationship between Zulu adolescents in Durban and their parents / guardians

How I get along with my parents/ guardians	Badly	27
	Acceptably	58
	Well	158
	Very well	318
	Spoilt response	9
	No response	30

Figure 14: Table showing the relationship between respondents and their parents/guardians

According to the respondents their non-involvement in home duties did not negatively impact on their relationship with their parents. More than half of them (318 of 600) reported that they get on very well with their parents, with a further 158 reporting that they got on well. This means that by far the majority of them (476 of 600) reported having good personal relations with their parents, probably an indication that there isn't a generation gap between them.

How much time my parents/guardians spend with me

How much time my parents/ guardians spend with me	Too much	84
	Enough	362
	Too little	100
	Spoilt response	7
	No response	47

Figure 15: Table showing how much time parents/guardians spend with respondents

Figure 15 indicates that according to the majority of the respondents (362 out of 600) they and their parents/guardians spend

enough together. On the negative side 84 respondents indicated that they spent too much time with their parents and 100 reported spending too little time with their parents. The fact that the respondents were basically satisfied with the access that they got to their parents could be an indication that there is not a gap of expectations between the two generations.

Doing things of which parents/guardians disapprove

How often I do things of which my parent(s) or guardian(s) disapprove	Never	164
	Sometimes	362
	Often	42
	Spoilt response	6
	No response	29

Figure 16: Table showing how often urban Zulu adolescent respondents in Durban report doing things of which parents/ guardians disapprove

Table 16 indicates that the majority of the respondents (404 of 600) concede that they sometimes (362) or often (42) engage in activities of which their parents disapprove, with fewer than a third of them (164 of 600) reporting that they never do anything of which their parents disapprove. While these statistics indicate a generational difference in values and beliefs they however also imply that the parents are actually aware of the things that their children are doing, that despite the differences of opinion the children are not wearing masks about such matters in the presence of their parents.

This conclusion is conformed by the fact that very few of respondents reported that they get along badly with their parents as seen in figure 17 below:

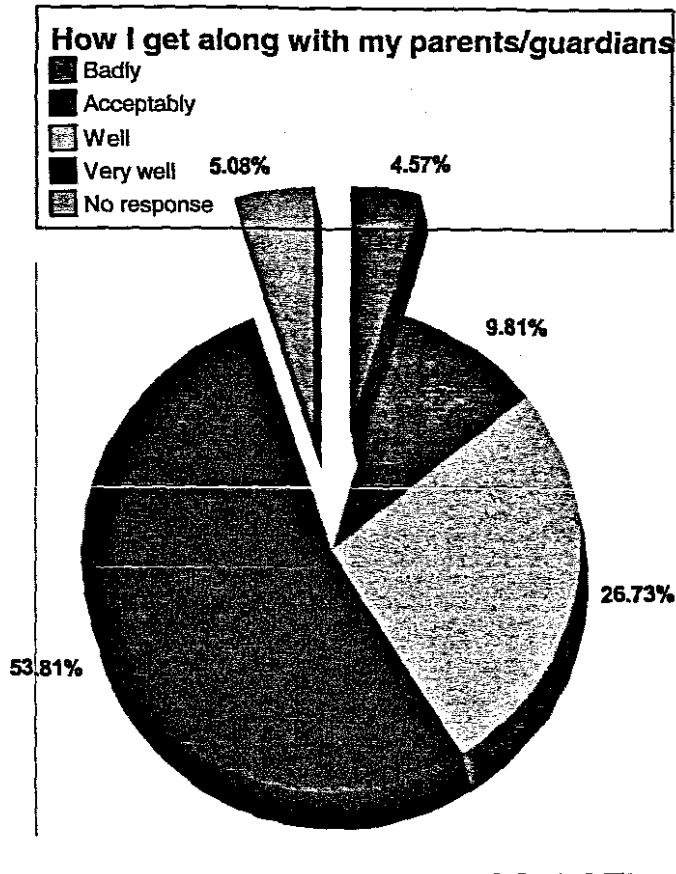


Figure 17: Graph showing how urban Zulu adolescent respondents in Durban report getting along with their parents/ guardians

The above graph shows that the relationship between urban Zulu adolescents and their parents in Durban can be characterized as being sound, with below 5% of the respondents stating outright that the relationship is bad, and only about another 5% of them not responding to the question. Overall 80.54% of them report getting along with their parents very well or well. The graph shows that about 90% of the respondents reported good relations

with their parents or guardians, namely those that reported getting on with their parents/guardians acceptably (almost 10%), well (almost 27%) or very well (almost 54%). This means that whatever generational differences there may exist with regard to the children's lack of involvement in home duties (Figure 13), and personal values (Figure 16), cannot be characterised as causing bad relations and communication breakdown between the adolescents and their parents.

Talking to parents/guardians about music

How my parents/guardians and I talk about music	We never talk about it	100
	We argue about it	53
	We respectfully disagree	69
	We mostly agree	175
	We always agree	167
	Spoilt response	11
	No response	25

Figure 18: Table showing extent of shared music interests between Zulu adolescent children and their parents/guardians

Figure 18 above indicates that the respondents largely reported that there is agreement between them and their parents with regard to music interests. This is an interesting result given that adolescents usually enjoy loud frenetic music, which according to stereotypical portrayals of the generation gap is a major cause of to discord between parents and children.

Talking to parents/guardians about sport

How my parents/guardians and I talk about sports	We never talk about it	86
	We argue about it	65
	We respectfully disagree	100
	We mostly agree	141
	We always agree	167
	Spoilt response	14
	No response	27

Figure 19: Table showing shared sports interests between parents/guardians and children

Figure 19 indicates that the children feel they and their parents are on the same wavelength with regard to sport matters. This is an important finding because sport personalities like soccer players often serve as role models for adolescents.

Talking to parents/guardians about family matters

How my parents/guardians and I talk about family matters	We never talk about it	86
	We argue about it	65
	We respectfully disagree	100
	We mostly agree	141
	We always agree	167
	Spoilt response	14
	No response	27

Figure 20: Table showing shared interest in family matters between parents/guardians and children

Figure 20 indicates that about half of the respondents (308 of 600) feel that there is agreement between them and their parents on family matters. Family relationships determine the physical and psychological relations between family members. Agreement

between these parties may suggest that needs communicated by the adolescents to their parents are effectively met by the parents.

Talking to parents/guardians about the news

How my parents/guardians and I talk about the news	We never talk about it	174
	We argue about it	53
	We respectfully disagree	82
	We mostly agree	125
	We always agree	118
	Spoilt response	9
	No response	39

Figure 21: Table showing shared interests regarding current events between parents/guardians and children

The table in Figure 21 above and the graph in Figure 22 below indicate that few of the respondents and their parents are on the same wavelength when it comes to current news events. This means that most urban Zulu parents and children feel differently about what is happening in the country and in the world at large.

The above graph in figure 22 below clearly shows that there is a gap in understanding between present-day Zulu urban adolescents and their parents when it comes to news matters, with only about 22% of the adolescents indicating that they and their parents mostly agree or always agree about the news.

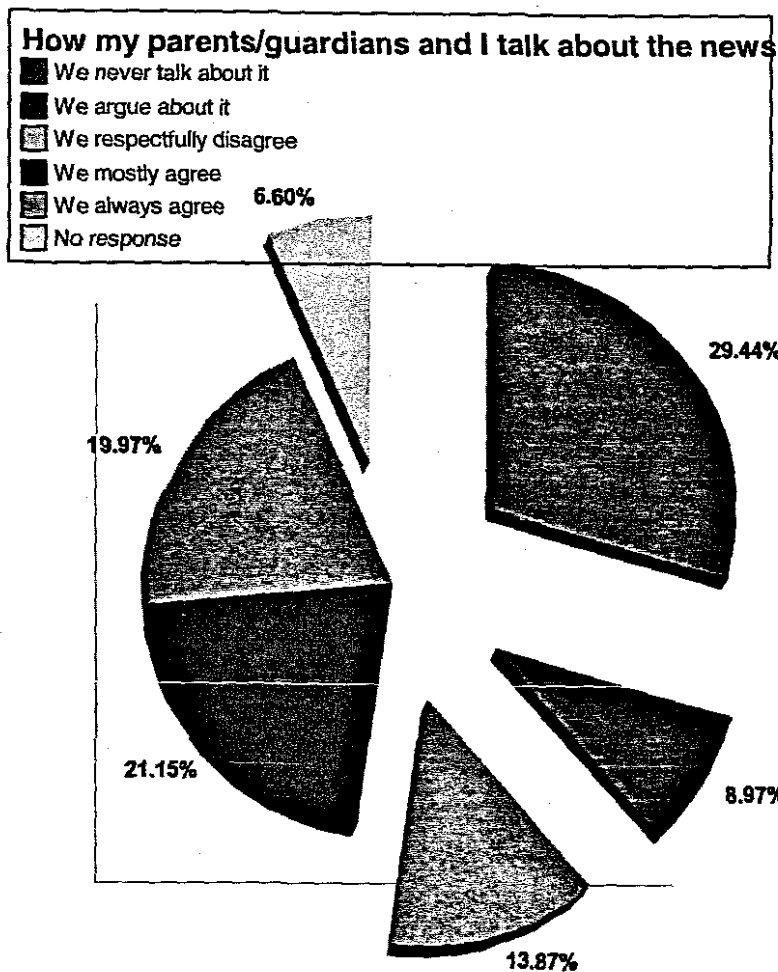


Figure 22: Graph showing shared interests regarding current events between parents/guardians and children

Talking to parents/guardians about politics

How my parents/guardians and I talk about politics	We never talk about it	265
	We argue about it	61
	We respectfully disagree	63
	We mostly agree	94
	We always agree	79
	Spoilt response	11
	No response	37

Figure 23: Table showing shared political interests between parents/guardians and children

Figure 23 indicates that the majority of respondents are not in agreement with their parents about politics. This can be attributed to the fact that the majority of the adolescents are not interested in politics, despite numerous calls made by politicians for the adolescents to take an active role in politics.

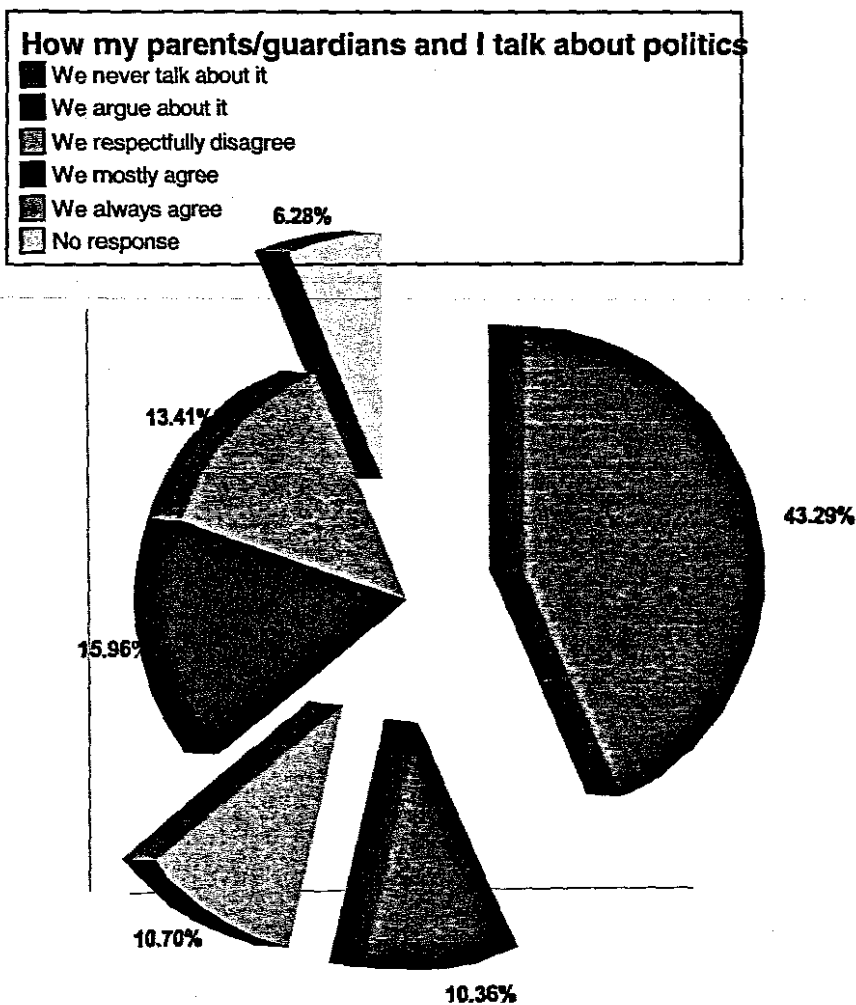


Figure 24: Table showing shared political interests between parents/guardians and children

Talking to parents/guardians about my future

How my parents/guardians and I talk about my future	We never talk about it	54
	We argue about it	28
	We respectfully disagree	40
	We mostly agree	134
	We always agree	295
	Spoilt response	22
	No response	27

Figure 25: Table showing the extent of shared political interests between parents/guardians and children

Figure 25 above indicates that most adolescent children report that they and their parents have consensus about the children's future. Such mutual agreement between the parents and the adolescents about the children's future could be a strong indicator that there is not a generation gap between them and their parents.

Talking to parents/guardians about my problems

How my parents/guardians and I talk about my problems	We never talk about it	154
	We argue about it	43
	We respectfully disagree	62
	We mostly agree	149
	We always agree	146
	Spoilt response	5
	No response	41

Table 26: Table showing to what extent parents/guardians talk to their adolescent children about the children's problems

Figure 26 above indicates that parents and adolescents do talk about the problems that the adolescents encounter in their lives on a daily basis.

Talking to parents/guardians about their problems

How my parents/guardians and I talk about their problems	We never talk about it	230
	We argue about it	43
	We respectfully disagree	59
	We mostly agree	123
	We always agree	94
	Spoilt response	15
	No response	36

Table 27: Table showing to what extent parents/guardians talk to their adolescent children about the parents' problems

Figure 27 indicates that Zulu parents and their adolescent children in Durban are still uncomfortable about discussing the problems they encounter in their lives at work, socially and with their husbands. This is a worrying factor, because parents expect their adolescents to confide in them when they face problems whereas parents do not divulge their problems to their adolescents. Different conclusions can be drawn from this behaviour, in that the parents are protecting the adolescents from their own problems, they deem the adolescents as being unfit to face adult problems or parents do not trust their adolescents.

Talking to parents/guardians about my friends

How my parents/guardians and I talk about my friends	We never talk about it	76
	We argue about it	80
	We respectfully disagree	98
	We mostly agree	146
	We always agree	155
	Spoilt response	8
	No response	37

Figure 28: Table showing the extent to which parents and adolescent children agree about the children's choice of friends

Figure 28 shows that about half of the respondents (301 out of 600) report that they and their parents mostly agree (146) or always agree (155) about the children's choice of friends. These statistics however also imply that in about half of the cases there are some levels of disagreement between parents and children about this matter – that in almost half the cases (254 out of 600) there is a generation gap between them regarding the children's choice of friends, and that in a minority of cases (76 out of 600) both parties are wearing masks about this issue by never talking about it.

Talking to parents/guardians about religion

How my parents/guardians and I talk about religion	We never talk about it	44
	We argue about it	50
	We respectfully disagree	69
	We mostly agree	169
	We always agree	222
	Spoilt response	10
	No response	36

Table 29: Table showing the degree of agreement about religion between parents/guardians and children

According to Figure 29 the almost two thirds of respondents (391 of 600) reported that they and their parents were in agreement about matters of religion. This means that there is no generation gap or wearing of masks regarding religious beliefs - only 44 of 600 respondents reported that they and their parents never spoke about religion.

Talking to parents/guardians about HIV/AIDS

AIDS is the leading cause of death in South Africa, claiming the lives of many adolescents. It is therefore important for the parents to communicate with the adolescents about the dangers of HIV/AIDS and how to handle situations when they come into contact with a person who is HIV-positive. One very important point that should be emphasised by the parents is that people who are HIV-positive should not be abused and discriminated against as often happens in different communities.

How my parents/guardians and I talk about HIV/AIDS	We never talk about it	118
	We argue about it	52
	We respectfully disagree	75
	We mostly agree	131
	We always agree	195
	Spoilt response	8
	No response	21

Table 30: Table showing the extent to which parents/guardians and children talk about HIV/AIDS

Figure 30 shows that in a minority of cases (118 of 600) parents and children are wearing masks about the HIV/AIDS pandemic, that just about half the cases (245 of 600) there is disagreement –

a generation gap – about this issue, and that in just over half the cases (326 of 600) there is agreement about it.

Talking to parents/guardians about sexual matters

Adolescence is the time when sexuality emerges and individual sexual identities are established. Figure 31 below shows to what extent sexual matters are discussed by the respondents and their parents.

How my parents/guardians and I talk about sexual matters	We never talk about it	211
	We argue about it	58
	We respectfully disagree	59
	We mostly agree	126
	We always agree	115
	Spoilt response	9
	No response	22

Figure 31: Table showing the extent to which parents and children discuss sexual matters

Figure 31 shows that in a third of the cases (211 of 600) parents and children are wearing masks about sexual matters, that more than half the cases (328 of 600) there is disagreement about it and that only in a minority of cases (241 of 600) there is agreement about this issue. Taken together these statistics reveal that there is a generation gap between more than two thirds of the respondents and their parents regarding sexual matters. This is visually represented by means of a pie chart in Figure 32 below:

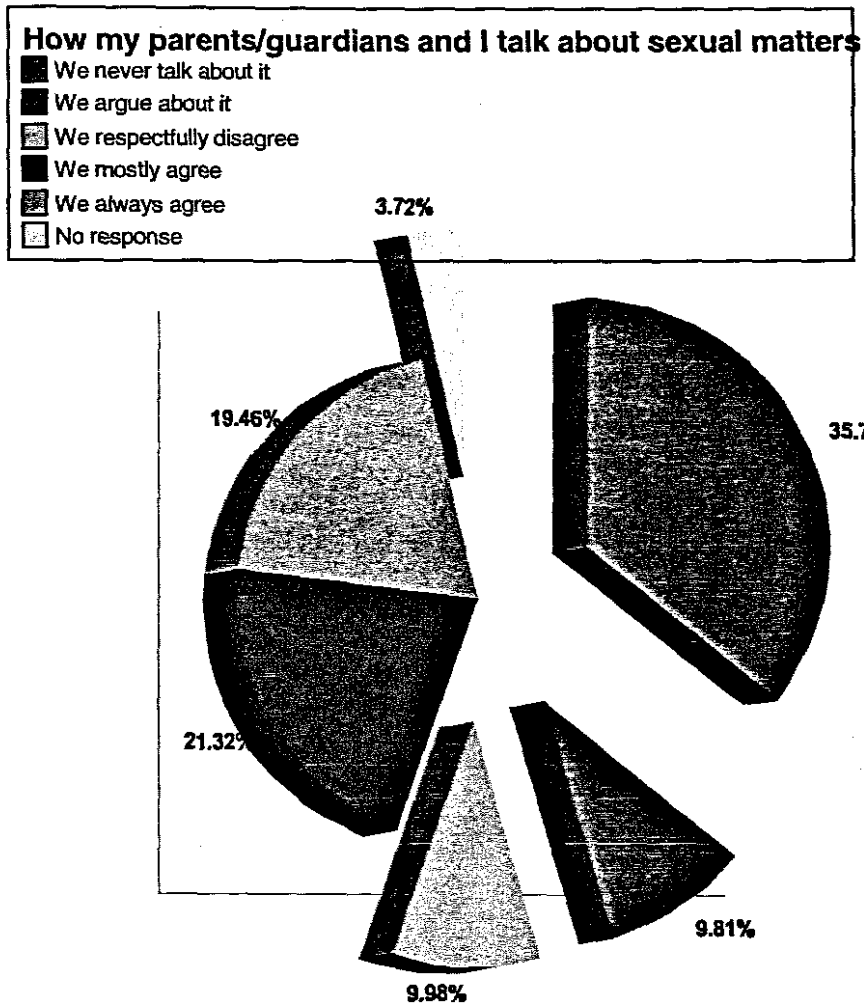


Figure 32: Table showing the extent to which parents and children discuss sexual matters

CONCLUSION

In this chapter, data which was obtained from 600 grade 10 Zulu learners from schools in the Durban region of KwaZulu-Natal, was presented. The data was presented in the form of tables and graphs and analyzed. In Chapter six the study will be summarized, findings will be recorded and certain recommendations made, based on the findings.

Chapter 6

SUMMARY AND RECOMMENDATIONS

THE PROBLEM THAT WAS RESEARCHED

In essence, this study investigated the generational differences between Zulu Grade 10 learners and their parents.

CHAPTER-BY-CHAPTER SUMMARY

A preview of what the reader would encounter was given in Chapter 1.

In Chapter 2, I identified the problems, set the aims for resolving the problems and presented the research methodology that I intended to employ for this purpose.

In Chapter 3, I outlined the key concepts that have informed the study.

In Chapter 4, I presented the results of my literature study, based on the key concepts in Chapter 3.

In Chapter 5, I dealt with the research design which was used in the empirical survey. A structured questionnaire was used as the research instrument, and the data collected from the questionnaires completed by 600 grade 10 Zulu learners was presented in

the form of graphs and tables. The data was analyzed, discussed and comments were offered.

FINDINGS

The responses to the structured questionnaire were studied during the empirical investigation. The data that was collected from the responses were interpreted by means of descriptive statistics.

Generational differences between Zulu adolescents and their parents

The survey produced results that have two dimensions with regard to the degree of communication areas and communication gap areas between the adolescents and their parents.

These are areas where parents and their adolescents communicate on matters such as music, sport, family and choice of friends as well as the future of the adolescents. According to the responses provided a large number of respondents said that they agree with their parents on these issues.

The communication gap areas include fundamental issues such as household chores, news, politics, HIV/AIDS and sexual matters. The topic in both areas of communication are important in that of the adolescent.

It was found that the majority of respondents find it easier to discuss sexual matters with their friends rather than their parents. Even though according to the responses the parents and adoles-

cents spend enough time together, it seems that the parties do not communicate effectively with one another, which creates or widens the communication gap.

With regard to the problem of trust, it was found that most adolescents prefer to trust their mothers when there is a problem, rather than their fathers. While only 53 of 600 (almost 9%) trust their fathers. However, 92 of 600 (just over 15%) indicated that they trust themselves during difficult times at school. By far the majority of the adolescents indicated that they spend their time with their parents.

The pressure of urbanisation and industrialisation, with the accompanying need for employment, African families were forced to break away from their extended family systems and move towards a nuclear family unit. Unlike before, where all members of extended family assumed responsibility for the upbringing of the children, this is now the sole responsibility of the parents themselves. The lack of proper parental supervision and control in both rural and urban areas causes the adolescent to become easily influenced by factors within the environment, which result in a wide range of behavioural difficulties. This affects the relationship between the parent and the child, and has a bearing on his lifestyle. Adolescents do not have the skills and training to cope well with the present situation (Parsotham, 1992:95).

The study has found that due to changing socio-economic circumstances and a breakdown in cultural skills and transmission of knowledge, generational differences between urban Zulu adolescents and their parents are emerging. In certain circumstances this leads to the wearing of masks during interpersonal communication, which tends to create or widen the generational gap between parents and their children.

RECOMMENDATIONS

1. The emerging generation gap between African adolescent children and their parents needs to be bridged.
2. Communication science should be an integral part of a language empowerment beginning from primary schools to senior secondary schools. In this component different languages can be taught in a school.
3. Communication must be seen from the language component in educators' training or in workshops and seminars.
4. Policy makers in the Department of Education should create an intercultural communication science to satisfy the needs and interests of the adolescents in society.
5. Consultative procedures will be necessary and should be formalised between feeder and recipient schools concerning the communication science issue.

6. It should also be seen as a bridge of understanding between people at all different beliefs and values of life, e.g. workplace.
7. Confidence should be emphasised and established in the communities through any cultural patterns so that adolescent children can re-establish their national identity.
8. According to Van der Walt and Kilfoil (1993:1-3) researchers believe that it is easier for learners to learn languages within a specific language group. Communication remains the most crucial factors in the language learning process. The learner still needs the language for communication but many may not be as interested in the social component.
9. Learning a language as means of communication is generally accepted to be one of the most natural processes on earth and it is self-evident that human life would not be the same without language communication. The language of a specific group of people is one of the strongest manifestations of their culture.

ADDENDA

ADDENDUM A: Letters of permission to conduct research in schools
ADDENDUM B: Questionnaire in English and isiZulu

ADDENDUM A: Letters of permission to conduct research in schools

ADDENDUM B: Questionnaire in English and isiZulu

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May 9, 2002

The Director (Support Services: North Durban)
KwaZulu-Natal Department of Education
Private Bag X54330
DURBAN 4000

Dear Mr. Moodley

PERMISSION SOUGHT TO CONDUCT A SURVEY AMONG SECONDARY SCHOOL LEARNERS IN THE DURBAN SOUTH REGION AND TO CONTACT THEIR PARENTS / GUARDIANS VIA THE SCHOOLS TO ARRANGE FOR PERSONAL INTERVIEWS WITH THEM

Two of my Masters students, Mrs. R S N Ngubane and Mr. K C Mbatha, are doing inter-related empirical research to determine to what extent a generation gap is emerging between Black learners and their parents, among others due to the rapid social change that South African society is undergoing at present. Such a breakdown in mutual understanding and communication would have a severely detrimental impact on the learning process.

The survey would render the most insightful results if Mrs. Ngubane interviewed a number of the parents or guardians of the learners that Mr. Mbatha will be interviewing.

The survey will be conducted with about 500 learners from various schools during single class periods, and with about 100 parents /guardians after hours on an individual basis because it is anticipated that some adults may not possess the degree of literacy to complete the questionnaire unassisted.

Mrs. Ngubane is pursuing the research from the parents' perspective and Mr. Mbatha is doing the same from the learners' perspective.

Both Mrs. Ngubane and Mr. Mbatha are educators. Their research forms part of a more comprehensive programme that focuses on people's values and beliefs, how they spend their leisure time, etc.

I am hereby applying for permission in principle for the above-mentioned research to be done in the region under your jurisdiction.

- Participation will be on a voluntary and anonymous basis.
- The survey will be of a constructive nature.
- The permission of the Regional Chief Director, Durban South is also being sought.
- After obtaining permission in principle from you, the permission of the principals of about four or five schools will be sought, emphasizing the anonymous and voluntary nature of participation.
- The questionnaires will be disseminated and retrieved by the researchers.
- The KZN Department of Education will be acknowledged in the theses, of which copies will be provided upon completion.

Copies of Mrs. Ngubane and Mr. Mbatha's questionnaires are included with this letter.

Kind regards

Prof. R M Klopper
HOD: Communication Science (Durban)



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May 9, 2002

The Director (Support Services: Durban South)
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DURBAN 4000

Dear Mr. Aboobaker

PERMISSION SOUGHT TO CONDUCT A SURVEY AMONG SECONDARY SCHOOL LEARNERS IN THE DURBAN SOUTH REGION AND TO CONTACT THEIR PARENTS / GUARDIANS VIA THE SCHOOLS TO ARRANGE FOR PERSONAL INTERVIEWS WITH THEM

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The survey would render the most insightful results if Mrs. Ngubane interviewed a number of the parents or guardians of the learners that Mr. Mbatha will be interviewing.

The survey will be conducted with about 500 learners from various schools during single class periods, and with about 100 parents /guardians after hours on an individual basis because it is anticipated that some adults may not possess the degree of literacy to complete the questionnaire unassisted.

Mrs. Ngubane is pursuing the research from the parents' perspective and Mr. Mbatha is doing the same from the learners' perspective.

Both Mrs. Ngubane and Mr. Mbatha are educators. Their research from part of a more comprehensive programme that focuses on people's values and beliefs, how they spend their leisure time, etc.

I am hereby applying for permission in principle for the above-mentioned research to be done in the region under your jurisdiction.

- Participation will be on a voluntary and anonymous basis.
- The survey will be of a constructive nature.
- The permission of the Regional Chief Director, North Durban is also being sought.
- After obtaining permission in principle from you, the permission of the principals of about four or five schools will be sought, *emphasizing the anonymous and voluntary nature of participation*.
- The questionnaires will be disseminated and retrieved by the researchers.
- The KZN Department of Education will be acknowledged in the theses, of which copies will be provided upon completion.

Copies of Mrs. Ngubane and Mr. Mbatha's questionnaires are included with this letter.

Kind regards

Prof. R M Klopper
HOD: Communication Science (Durban)



University Of Zululand

Department Of Communication Science (Durban Campus)
Unit For Postgraduate Studies in Cognition, Language Learning & Communication

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Private Bag X10
ISIPINGO
4110

May 9, 2002

Letter to principals: North Durban & Durban South Districts
KwaZulu-Natal Department of Education
Private Bag X54330
DURBAN 4000

Dear Madam/ Sir

PERMISSION SOUGHT TO CONDUCT A SURVEY AMONG GRADE 10 SECONDARY SCHOOL LEARNERS AT YOUR SCHOOL.

Two of my Masters students, Mrs. R S N Ngubane and Mr. K C Mbatha, are doing inter-related empirical research to determine to what extent a generation gap is emerging between Black learners and their parents, among others due to the rapid social change that South African society is undergoing at present. Such a breakdown in mutual understanding and communication would have a severely detrimental impact on the learning process.

The Director for Support Services in your district has already given permission in principle for the research to be conducted. We would now like to get your permission for the research to be done at your school.

The survey will be conducted with about 100 learners at your school during a single class period, and with about 50 parents /guardians at your school after hours on an individual basis because it is anticipated that some adults may not possess the degree of literacy to complete the questionnaire unassisted.

Mrs. Ngubane is pursuing the research from the parents' perspective and Mr. Mbatha is doing the same from the learners' perspective.

Both Mrs. Ngubane and Mr. Mbatha are educators. Their research forms part of a more comprehensive programme that focuses on people's values and beliefs, how they spend their leisure time, etc.

I am hereby applying for permission in principle for the above-mentioned research to be done in the region under your jurisdiction.

- Participation will be on a voluntary and anonymous basis.
- The survey will be of a constructive nature.
- The permission of the Regional Chief Director, North Durban is also being sought.
- After obtaining permission in principle from you, the permission of the principals of about four or five schools will be sought, emphasizing the anonymous and voluntary nature of participation.
- The questionnaires will be disseminated and retrieved by the researchers.
- The KZN Department of Education will be acknowledged in the theses, of which copies will be provided upon completion.

Your cooperation is greatly appreciated.

Kind regards

Prof. R M Klopper
HOD: Communication Science (Durban)



University Of Zululand

Department Of Communication Science (Durban Campus)
Unit For Postgraduate Studies in Cognition, Language Learning & Communication

May 9, 2002

SPECIAL NOTICE TO PARENTS OF GRADE 10 LEARNERS

Two of my master's students, Mrs. Regina Ngubane and Mr. Khulekani Mbatha, are doing research on the communication problems that parents and children experience. The Department of Education has given permission for the research to be conducted. We need your help to get the parents' views on this important matter. Please come to the school hall of _____ Secondary School on _____ between _____ and _____.

We greatly appreciate your willingness to assist us with this research.

Sincerely,

A handwritten signature in black ink, appearing to read 'R M Klopper', written over a horizontal line.

Prof. R M Klopper

HOD: Communication Science (Durban)

One Hundred Questions for Grade 10 Learners

Young people's views about the relationship between children and parents

- (i) We need your help to find out how parents and children feel about one another.
- (ii) This is a voluntary, anonymous and confidential survey. You do not have to take part, and if you do, your name will not be linked to your responses.
- (iii) You can answer the questions in IsiZulu or English.
- (iv) Tell us how you feel about things. Your views are important to us, not those of your teachers, your parents, or even your friends.
- (v) Read each question carefully and take a moment to think about each answer. Please use a pen to mark your answers by placing an **X** or a **tick (✓)** in the appropriate spaces, or by writing down the appropriate information, where required.
- (vi) Please do not change any of your answers.

Please tell us about yourself

1. I am in grade

Please mark only ONE option per line below.

How do you feel about yourself?

2. I like who I am	Always	Sometimes	Never
3. Others like me	Always	Sometimes	Never
4. I get along with others easily	Always	Sometimes	Never
5. I can walk away from trouble	Always	Sometimes	Never
6. I am able to stand my ground	Always	Sometimes	Never

My Personal Details

7. I am years old.
8. I am a

Female	Male
--------	------
9. I am

Ndebele	Shangaan	Sotho	Swazi	Venda	Xhosa	Zulu	Other
---------	----------	-------	-------	-------	-------	------	-------

My religion

10. I believe in the principles of

The Amadlozi	Christianity	Hinduism	Islam
Judaism	The Amadlozi as well as Christianity		Another religion
All of these – all religions have part of the truth			None of these – I am a non-believer

Information about my immediate family

Brothers and sisters

Please fill in the appropriate number, from 0 upwards.

11. I have sister/s and brother/s.

My parents / guardians

12. Which of your parents are still alive

Please mark only ONE of the following options with a cross or a tick

a. Both my parents are alive	
b. Only my mother is still alive	
c. Only my father is still alive	
d. Both my parents are dead	

13. Who do you live with

Please mark only ONE of the following options with a cross or a tick

a. I live with both my parents	
b. I live with only one of my parents	
c. I live with one of my parents and a step-parent	
d. I live with one or both of my grand parents	
e. I live with a guardian / guardians	
f. I live without the supervision of parents with brothers and sisters	
g. I live without the supervision of parents with other young people	

14. How long have you lived in Durban

Please mark only ONE of the following options with a cross or a tick

a. All my life	
b. For most of my life	
c. For the past three or four years	
d. For the past year or two	
e. I have just moved to Durban	

15. If you have moved to Durban within the past three or four years, from where did you move?

Please mark only ONE of the following options with a cross or a tick

a. I have lived in Durban for all / most of my life	
b. From another city	
c. From a town	
d. From a village / a semi-rural area	
e. From a rural area	
f. From a traditional tribal area	

16. How often do you visit your relatives in rural areas?

Please mark only ONE of the following options with a cross or a tick

a. Never	
b. Once a year	
c. Two or three times a year	
d. Once a month	
e. Once a week	

Do you help around the home without payment?

Please mark only ONE option per line below.

17. I help with duties at home	Never	Sometimes	Regularly
--------------------------------	-------	-----------	-----------

How well do you get along with your parents/ guardians?
Please mark only ONE option per line below.

How well do you and your parent/s or guardian/s get along with one another?

18. We get along	badly	acceptably	well	very well
------------------	-------	------------	------	-----------

Do you feel that your parent/s or guardian/s spend enough time with you?

19. My parent/s guardian/s spend	too much	enough	too little	time with me
----------------------------------	----------	--------	------------	--------------

How often do you do things that your parent/s or guardian/s disapprove of?

20. I

never	Sometimes	often
-------	-----------	-------

 do things that my parent/s guardian/s disapprove of

21. If you are living with only your mother/ your grandparents / adopted parents/ guardians, do you know the identity of your biological father?

Yes	No
-----	----

How do you and your parents /guardians talk about the following matters?

Please mark only ONE block on every line.

Topic	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
22. Music	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
23. Sports	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
24. Family matters	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
25. The news	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
26. Politics	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
27. Your future	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
28. Your problems	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
29. Their problems	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
30. Your friends	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
31. Religion	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
32. HIV/AIDS	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
33. Sexual matters	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree

34. If you have sisters or brothers, do you feel that your parent/s or guardian/s are stricter on you than on them?

a. I have no brothers or sisters	My parent/s guardian/s treat me	b. more strictly	c. the same	d. more leniently
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35. Do you feel your mother/ female guardian loves you more than your father / male guardian loves you?

I feel	my mother / female guardian loves me more than my father / male guardian does	both of them love me equally	my father / male guardian loves me more than my mother / female guardian does
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Information about my friends

Good Friends

36. I am good friends with:

No one	Girls and boys	Only girls	Only boys
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37. My good friends are:

My classmates	Other children in my school	Children in my neighbourhood	Children from other schools & neighbourhoods
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How do you and your friends talk about the following matters?

Please mark only ONE block on every line.

Topic	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
38. Music	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
39. Sports	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
40. Family matters	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
41. The news	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
42. Politics	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
43. Your future	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
44. Your problems	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
45. Their problems	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
46. Your friends	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
47. Religion	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
48. HIV/AIDS	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree
49. Sexual matters	We never talk about it	We argue	We respectfully disagree	We mostly agree	We always agree

Whom do you trust in times of crisis?

50. Who do you trust most to help you if you experience a very serious problem at school?

Please mark only ONE option below.

My mother/ female guardian	My father / male guardian	My older brother / sister	My friends	My teacher	Grandparents	A religious leader	Only myself
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51. Who do you trust most to help you if you experience a very serious problem with your health?
Please mark only ONE option below.

My mother/ female guardian	My father / male guardian	My older brother / sister	My best friend	My friends	My teacher	My ancestors	A religious leader	Only myself
----------------------------------	---------------------------------	---------------------------------	----------------------	---------------	---------------	-----------------	--------------------------	----------------

52. Who do you trust to help you if you experience a very serious problem with one of your parents?
Please mark only ONE option below.

One of my parents / my guardian	Other family members	My older brother / sister	My best friend	My friends	My teacher	My ancestors	A religious leader	Only myself
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What do you believe?

Please mark only ONE option per question below.

Beliefs	Yes	No	I don't know
53. Do you believe there is life after one dies?	Yes	No	I don't know
54. Do you believe there is a supreme God that controls all?	Yes	No	I don't know
55. Do you believe that there is a supernatural evil being that opposes good behaviour and tempts you into bad behaviour?	Yes	No	I don't know
56. Do you believe in ghosts (the wandering souls of dead people)?	Yes	No	I don't know
57. Do you believe that there are evil forces in nature that have power over humans at specific spots like a tree, a stream, cave, or a mountain?	Yes	No	I don't know
58. Do you believe that there are also other gods besides God?	Yes	No	I don't know
59. Do you believe that there are female Goddesses?	Yes	No	I don't know
60. Do you believe that there are good house spirits that will protect you against evil spirits, as long as you behave properly?	Yes	No	I don't know
61. Do you believe that God talks to us through dreams?	Yes	No	I don't know
62. Do you believe that God talks to us through people with special spiritual gifts?	Yes	No	I don't know
63. Do you believe that your ancestors can protect you from harm or punish you if you do wrong?	Yes	No	I don't know
64. Do you believe that the spirits of your ancestors are present during important events in your life?	Yes	No	I don't know
65. Do you believe that the dead can communicate with the living?	Yes	No	I don't know
66. Do you believe that the living can communicate with the dead?	Yes	No	I don't know
67. Do you believe other people can put a curse on you?	Yes	No	I don't know
68. Do you believe that some people with special spiritual gifts can see what will happen to you in the future?	Yes	No	I don't know
69. Do you believe that some people with special spiritual gifts can see what you did in the past?	Yes	No	I don't know
70. Do you believe that some people with special spiritual gifts can communicate with animals in ways that ordinary people cannot?	Yes	No	I don't know
71. Do you believe that some people with special spiritual gifts can perform miracles like curing deadly diseases?	Yes	No	I don't know
72. Do you believe that some people with special spiritual gifts can perform miracles like bringing the dead back to life?	Yes	No	I don't know
73. Do you believe that major events in your life, like becoming an adult, or getting married, are like your old-self dying, and your new self being born?	Yes	No	I don't know
74. Do you believe that there are certain events in your life that make you impure, and that you can cleanse yourself from, by sacrifices, confession or prayer?	Yes	No	I don't know
75. Do you believe there are wrongdoings that are so bad that one cannot get forgiveness for them?	Yes	No	I don't know

For office use only: Respondent number: _____

Beliefs			
76. Do you believe that it is wrong for a person to commit suicide?	Yes	No	I don't know
77. Do you believe that it is wrong for a person to help another person to commit suicide?	Yes	No	I don't know
78. Do you believe that God is punishing a person that is seriously ill because the person has done something wrong?	Yes	No	I don't know
79. Do you believe that the ancestors are punishing a person that is seriously ill because the person has done something wrong?	Yes	No	I don't know
80. Do you believe serious epidemics – like AIDS - that cause many deaths is a punishment from God because of bad behaviour?	Yes	No	I don't know
81. Do you believe serious epidemics that cause many deaths are a punishment from the ancestors because of bad behaviour?	Yes	No	I don't know

Knowing about AIDS?

Please mark only ONE option per statement below.

Where I get information about AIDS?

Information Source		
82. My parents /guardians	Yes	No
83. My brothers / sisters	Yes	No
84. My friends	Yes	No
85. My teachers or Aids volunteers during assembly at school	Yes	No
86. Doctor or Primary health care workers	Yes	No
87. Religious leaders in your community	Yes	No
88. Newspapers / magazines	Yes	No
89. Radio programmes	Yes	No
90. TV programmes	Yes	No
91. Library books	Yes	No
92. Another source (Please write it) _____	Yes	No

What do you know about AIDS?

Statement			
93. HIV is a virus that causes AIDS	Yes	No	I don't know
94. One can get AIDS by having sex with a person that has the disease	Yes	No	I don't know
95. One can get AIDS through a blood transfusion	Yes	No	I don't know
96. One can get AIDS if a person with the disease sneezes on you	Yes	No	I don't know
97. One can get AIDS if you have a cut that gets infected with the blood of someone with AIDS	Yes	No	I don't know
98. One can get AIDS if a mosquito or a flea that has bitten an AIDS sufferer, bites you afterwards	Yes	No	I don't know
99. One can get AIDS if you eat fruit that has been contaminated with the disease.	Yes	No	I don't know
100. A man can be cured of AIDS if he sleeps with a virgin or with an old woman	Yes	No	I don't know

Thank you for your valuable time and your honest opinions.

Imibuzo Eyikhulu Eqondiswe Kubafundi Bebanga Le-10

Imibono yentsha ngobudlelwane phakathi kwezingane nabazali

- (i) Sidinga usizo lwakho mayelana nokuthola ukuthi abazali nezingane bazibona bexhumene kangakanani.
- (ii) Lucwaningo lolu olungaphocelelwe, olungenakudalulwa futhi oluyimfihlo. Ungangazibandakanyi uma ufisa, kanti uma ufisa ukuphendula igama lakho aluzukuhlanganiswa nezimpendulo zakho.
- (iii) Ungayiphendula imibuzo ngesiZulu noma ngesiNgisi.
- (iv) Ake usitshale ukuthi wena ubona kanjani ngokwenzeka kwezinto. yimibono yakho esemqoka kithina, hhayi eyabanye abantu.
- (v) Funda umbuzo ngamunye ngokucophelela okukhulu bese uthatha imizuzwana usacabanga ngempendulo yombuzo ngamunye. Sicela usebenzise ipeni uphendule ngokushaya uphawu u- X noma uqhwishe kanje ✓ ngalo esikhaleni esifanele, noma ubhale ulwazi olufanele lapho kudingeka khona ungaxikizi.
- (vi) Sicela ungaguquli nayinye yezimpendulo zakho.

Ake usitshale nje ngawe

1. Ngenza ibanga

Sicela ushaye uphawu kokukodwa vo kulokho okuqokile emqgeni ngamunye kulena elandelayo:

Uzizwa unjani nje ngobuwena?

2. Ngizithanda njengoba ngiyimi	njalo	kwesinye isikhathi	akwenzeki
3. Abanye bayangithanda	njalo	kwesinye isikhathi	akwenzeki
4. Ngixhumana kalula nabanye	njalo	kwesinye isikhathi	akwenzeki
5. Ngiyakwazi ukuphuma kalula engxakini	njalo	kwesinye isikhathi	akwenzeki
6. Ngiyakwazi ukuzimela	njalo	kwesinye isikhathi	akwenzeki

Imininingwane Ngami

7. Ngine iminyaka e-	<input style="width: 100%; height: 20px;" type="text"/>							
8. Ngingo	Wesifazane	Wesilisa						
9. Ngingu	mNdebele	mShagane	mSuthu	mSwati	mVenda	mXhosa	mZulu	Olunye uhlanga

Inkolo yami

Sicela ushaye uphawu kokukodwa vo kulokho okuqokile kokulandelayo

10. Ngikholelwa kwinkambiso:

Yamadlozi	YobuKhristu	YamaHindu	YamaSulumane
YamaJuda	Yamadlozi kanye neyobuKhristu		Kolunye uhlobo lwenkolo
Yakho konke lokhu - zonke izinhlobo zenkolo zinayo ingxenye yobuqiniso			Yalutho - angisilona ikholwa

Ukwazisa ngomndeni

Abafofowethu nodadewethu

Siza ufake inombolo efanele kusuka ku 0 kuya phezulu

11. Nginodadewethu kanye nomfowethu / nabafowethu

Abazali bami / Abagcini bami

12 Yimuphi kubazali bakho osaphila na?

Sicela ushaye uphawu u- X noma ✓ uqhwise kokukodwa vo kulokho okuqokile kulokhu okulandelayo

a. Bobabili abazali bami bayaphila	
b. Umama wami kuphela osaphila	
c. Ubaba wami kuphela osaphila	
d. Bobabili abazali bami sebashona	

13. Uhlala Nobani?

Sicela ushaye uphawu u- X noma ✓ uqhwise kokukodwa vo kulokho okuqokile kulokhu okulandelayo

a. Ngihlala nabo bobabili abazali bami	
b. Ngihlala nomunye wabazali bami	
c. Ngihlala nomunye wabazali bami kanye nomzali wami omusha (step-parent)	
d. Ngihlala nokhulukhulwane noma noyedwa wabo	
e. Ngihlala nomgcini wami nabagcini bami	
f. Ngizihlalela ngaphandle kokuqashelwa ngabazali, ngizihlalela nabafowethu kanye nodadewethu	
g. Ngizihlalela ngaphandle kokuqashelwa ngabazali, ngizihlalela nezinye izingane.	

14. Unesikhathi esingakanani uhlala eThekwini

Sicela ushaye uphawu u- X noma ✓ uqhwise kokukodwa vo kulokho okuqokile kulokhu okulandelayo

a. Selokhu ngazalwa	
b. Isikhathi esiningi empilweni yami	
c. Kusukela eminyakeni emithathu noma emine eyedlule	
d. Kusengunyaka nje noma iminyaka emibili	
e. Ngisanda kuqala nje ukuhlala eThekwini	

15. Uma usanda kuqala nje ukuhlala eThekwini kusukela phakathi kweminyaka emithathu noma emine eyedlule, bewukade uhlala kuphi?

Sicela ushaye uphawu u- X noma ✓ uqhwise kokukodwa vo kulokho okuqokile kulokhu okulandelayo :

a. Ngihlale eThekwini selokhu ngazalwa / isikhathi esiningi empilweni yami	
b. Bengisuka kwelinye idolobhakazi	
c. Bengisuka edolobheni	
d. Bengisuka kwidolobhanyana / endaweni exube impilo yobudolobha neyasemakhaya	
e. Ngiqhamuka emakhaya	
f. Ngiqhamuka endaweni ephethwe inkosi	

16. Ujwayele kangakanani ukuvakashela izihlobo zakho ezisemakhaya?

Sicela ushaye uphawu u- X noma ✓ uqhwise kokukodwa vo kulokho okuqokile kulokhu okulandelayo

a. Angiyi nje nhlobo	
b. Kanye ngonyaka	
c. Kabili noma kathathu ngonyaka	
d. Kanye ngenyanga	
e. Kanye ngeviki	

Uyakwazi yini ukusiza ekhaya ngaphandle kokuthola inkokhelo?*Sicela ushaye uphawu kokukodwa vo kulokho okuqokile emgqeni ngamunye kulena elandelayo:*

17. Ngiyasiza emsebenzini yekhaya	Angisizi nhlobo	Kwesinye isikhathi ngiyasiza	Ngivamisile ukusiza
-----------------------------------	-----------------	------------------------------	---------------------

Uhlalisene kanjani nabazali bakho noma abagcini bakho?

Sicela ushaye uphawu kokukodwa vo kulokho okuqokile emgqeni ngamunye kulena elandelayo:

Wena nabazali bakho noma nabagcini bakho ngabe nihlalisene kanjani?

18. Sihlalisene: kabi ngokugculisayo kahle kahle kakhulu

Uyagculiseka ukuthi unesikhathi esanele nabazali noma nabagcini bakho?

19. Abazali bami / abagcini bami bachitha isikhathi: eseqile esanele esincane kakhulu nami

Kuvamise kangakanani ukuthi weqe umuyalo wabazali bakho / wabagcini bakho?

20. Angiweqi nhlobo ngesinye isikhathi ngiyaweqa ngivamisile ukuweqa

21. Uma ngabe uhlala nomama wakho kuphela / nokhulukhulwane kuphela / nabagcini bakho kuphela, ngabe uyamazi yini ubaba wakho wenyama na?

Yebo Cha

Ngabe wena nabazali bakho / nabagcini bakho nike nixoxe yini ngalezi zihloko ezilandelayo?

Sicela ushaye uphawu kokukodwa vo emgqeni ngamunye:

Isihloko					
22. Umculo	Asikhulumi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
23. Ezemidlalo	Asikhulumi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
24. Izindaba zomndeni	Asikhulumi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
25. Izindaba	Asikhulumi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
26. Ezombusazwe	Asikhulumi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
27. Ikusasa lakho	Asikhulumi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
28. Izinkinga zakho	Asikhulumi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
29. Izinkinga zabo	Asikhulumi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
30. Abangani bakho	Asikhulumi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
31. Ezenkolo	Asikhulumi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
32. Isandulelangculazi / ingculazi (HIV/AIDS)	Asikhulumi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
33. Ezocansi	Asikhulumi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana

34. Uma ngabe unabo odadewenu, noma abafowenu uke uzwe sengathi abazali noma abagcini bakho babanesandla esiqinile kuwena kunakubo?

a. Anginabo abafowethu / noma odadewethu Abazali / abagcini bami b. banesandla esiqinile kimi c. esifanayo kithina d. esithambile kimi

35. Ngabe ubona sengathi umama / umgcini wakho wesifazane ukuthanda kakhulu ukudlula ubaba wakho / umgcini wakho wesilisa?

Ngibona
sengathi:

Umama wami / umgcini wami wesifazane ungithanda kakhulu ukudlula ubaba / umgcini wami wesilisa	Bangithanda ngokufana	Ubaba wami / umgcini wami wesilisa ungithanda kakhulu ukudlula umama / umgcini wami wesifazane
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Ukwazisa ngabangane
Abangani abahle

36. Anginamngani	Nginabangani bamantombazane nabafana	Nginabangani bamantombazane kuphela	Nginabangani babafana kuphela
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37. Abangani bami abahle:	Bafunda nami ibanga elilodwa	Abantwana abanye abase sikoleni esisodwa nami	Izingane zakomakhelwane	Izingane ezivela kwezinye izikole nezakomakhelwane
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Ingabe uvamile yini ukuthi wena nabangani bakho nixoxe ngalezi zihloko ezilandelayo?

Sicela ushaye uphawu kokukodwa vo emgqeni ngamunye

Isihloko					
38. Umculo	Asixoxi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
39. Ezemidlalo	Asixoxi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
40. Izindaba zomndeni	Asixoxi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
41. Izindaba	Asixoxi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
42. Ezombusazwe	Asixoxi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
43. Ikusasa lakho	Asixoxi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
44. Izinkinga zakho	Asixoxi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
45. Izinkinga zabo	Asixoxi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
46. Abangani bakho	Asixoxi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
47. Ezenkolo	Asixoxi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
48. Isandulelangculazi / ingculazi (HIV/AIDS)	Asixoxi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana
49. Ezocansi	Asixoxi ngakho	Siyaphikisana	Siphikisana kahle	Sivamise ukuvumelana	Sihlale sivumelana

Wethemba bani ngezikhathi zobunzima?

50. Wethemba bani kakhulu ukuba akusize uma uhlangabezana nengqinamba esikoleni?

Sicela ushaye uphawu kokukodwa vo kulokho okuqokile kulokhu okulandelayo:

Umama/ umgcini wami wesifazane	Ubaba/ umgcini wami wesilisa	Umnwethu/ udadewethu omdala	Abangani bami	Uthisha	Okhulukhulwane	Umholi kwezenkolo	Ngizethemba mina luqobo kuphela
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51. Wethemba bani kakhulu ukuba akusize uma uhlangabezana nengqinamba ngempilo yakho?

Sicela ushaye uphawu kokukodwa vo kulokho okuqokile kulokhu okulandelayo:

Umama/ umgcini wami wesifazane	Ubaba/ umgcini wami wesilisa	Umnnewethu/ udadewethu omdala	Isingane	Abangani bami	Uthisha	Amadlozi ami	Umhoji kwezenkolo	Ngizethemba mina luqobo kuphela
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52. Wethemba bani kakhulu ukuthi akusize uma uhlangabezana nengqinamba okungeyomunye wabazali bakho?

Sicela ushaye uphawu kokukodwa vo kulokho okuqokile kulokhu okulandelayo:

Omunye wabazali / umgcini wami	Amanye amalungu omndeni	Umnnewethu/ udadewethu omdala	Isingane	Abangani bami	Uthisha	Amadlozi ami	Umhoji kwezenkolo	Ngizethemba mina luqobo kuphela
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Ukholelwa kukuphi kwalokhu?

Sicela ushaye uphawu kokukodwa vo kulokho okuqokile embuzweni ngamunye kulena elandelayo:

Inkolelo			
53. Uyakholwa ukuthi ikhona impilo emva kokufa?	Yebo	Cha	Angazi
54. Uyakholwa ukuthi kukhona uNkulunkulu ophethe konke?	Yebo	Cha	Angazi
55. Uyakholwa ukuthi kukhona amandla omoya omubi ophikisana nokuziphatha kahle futhi okuyiwona okuholela ebubini?	Yebo	Cha	Angazi
56. Uyakholwa ukuthi zikhona izipoki? (Umoya odwanguzayo wabangasekho)	Yebo	Cha	Angazi
57. Uyakholwa ukuthi omoya ababi bakhona ngokwemvelo abacindezela uluntu ezindaweni ezithile njengasezihlahleni, emifuleni, emigedeni noma ezintabeni?	Yebo	Cha	Angazi
58. Uyakholwa ukuthi kukhona abanye onkulunkulu ngaphandle kukaNkulunkulu?	Yebo	Cha	Angazi
59. Uyakholwa ukuthi kukhona oNkulunkulu besifazane?	Yebo	Cha	Angazi
60. Uyakholwa ukuthi kukhona omoya abahle bekhaya abakuvikela komoya ababi kodwa uma nje uziphethe kahle?	Yebo	Cha	Angazi
61. Uyakholwa ukuthi uNkulunkulu ukhuluma nathi ngamaphupho?	Yebo	Cha	Angazi
62. Uyakholwa ukuthi uNkulunkulu ukhuluma nathi ngabantu abanemimoya?	Yebo	Cha	Angazi
63. Uyakholwa ukuthi idolzi lakho lingakuvikela ebubini noma likujezise nxa wona?	Yebo	Cha	Angazi
64. Uyakholwa ukuthi umoya wedlozi lakho ubanawe ngezikhathi ezisemqoka empilweni yakho?	Yebo	Cha	Angazi
65. Uyakholwa ukuthi abangasekho bangaxhumana nabantu abasaphila?	Yebo	Cha	Angazi
66. Uyakholwa ukuthi abantu abasaphila bangaxhumana nabangasekho?	Yebo	Cha	Angazi
67. Uyakholwa ukuthi abanye abantu bangakuqalekisa?	Yebo	Cha	Angazi
68. Uyakholwa ukuthi abanye abantu abanemimoya bangaboniswa ngekusasa lakho?	Yebo	Cha	Angazi
69. Uyakholwa ukuthi abanye abantu abanemimoya bangaboniswa ngokwenzeka kuwe kudala?	Yebo	Cha	Angazi
70. Uyakholwa ukuthi abanye abantu abanemimoya bayakwazi ukuxhumana nezilwane ngendlela yabo omunye umuntu angeke akwazi ngayo?	Yebo	Cha	Angazi
71. Uyakholwa ukuthi abanye abantu abanemimoya bayakwazi ukwenza imigilingwane njengokwelapha izifo ezibulalayo?	Yebo	Cha	Angazi
72. Uyakholwa ukuthi abanye abantu abanemimoya bayakwazi ukwenza imigilingwane njengokuvusa abafuleyo?	Yebo	Cha	Angazi
73. Uyakholwa ukuthi izigaba ezisemqoka zempilo yakho njengokukhula ube mdala, noma ukushada, kunjengokuthi uma usumdala uzofa ubuye uzalwe kabusha?	Yebo	Cha	Angazi
74. Uyakholwa ukuthi kunezenzeko ezithile ezingangcolisa ubuwena, futhi ungakwazi ukuzihlambulula kuzo ngokwenza umhlathshelo, wenze imvumo noma wenze umkhuleko othile?	Yebo	Cha	Angazi
75. Uyakholwa ukuthi kukhona ububi obungcole ngendlela yokuthi umuntu akana-kuthethelelwa ngabo?	Yebo	Cha	Angazi

Inkolelo			
76. Uyakholwa ukuthi kungcolile ukuthi umuntu azibulale?	Yebo	Cha	Angazi
77. Uyakholwa ukuthi kungcolile ukusiza umuntu ukuthi azibulale?	Yebo	Cha	Angazi
78. Uyakholwa ukuthi uNkulunkulu usuke emjezisa umuntu ogula kakhulu ngoba ethi wonile?	Yebo	Cha	Angazi
79. Uyakholwa ukuthi umuntu ogula kakhulu amadlozi asuke emjezisa ngoba ethi wonile?	Yebo	Cha	Angazi
80. Uyakholwa ukuthi umqedazwe - njengengculazi (AIDS) - ebulala abantu abaningi uyisijeziso sika-Nkulunkulu ngenxa yokuziphatha kabi kwabantu?	Yebo	Cha	Angazi
81. Uyakholwa yini ukuthi umqedazwe obulala abantu abaningi uyisijeziso samadlozi ngenxa yokuziphatha kabi kwabantu?	Yebo	Cha	Angazi

Ukwazi ngengculazi (AIDS)

Sicela ushaye uphawu kokukodwa vo kulokho okuqokile ezwini ngalinye kulawa alandelayo:

Ukutholaphi ukwazi ngengculazi (AIDS)?

Umthombo wolwazi		
82. Kubazali bami / kubagcini bami	Yebo	Cha
83. Kubafowethu / kodadewethu	Yebo	Cha
84. Kubangane bami	Yebo	Cha
85. Kothisha bami noma kwabeluleka ngengculazi	Yebo	Cha
86. Kudokotela noma kosompilo besizinda sempilo sosizo lokuqala	Yebo	Cha
87. Kubaholi bakwezenkolo emphakathini wangakini	Yebo	Cha
88. Kumaphephandaba / kumaphephabhuku (magazine/s)	Yebo	Cha
89. Ezinhlelweni zomsakazo	Yebo	Cha
90. Ezinhlelweni zikamabonwakude	Yebo	Cha
91. Ezincwadini zasematshweni wezincwadi	Yebo	Cha
92. Kweminye imithombo yolwazi (ibalule) _____	Yebo	Cha

Wazini ngengculazi (AIDS)?

Incazelo			
93. Isandulela-ngculazi (HIV) siyigciwane(virus)elibanga ingculazi (AIDS)	Yebo	Cha	Angazi
94. Umuntu angayithola ingculazi (AIDS) ngokuya ocansini nomuntu osenesifo sayo?	Yebo	Cha	Angazi
95. Umuntu angayithola ingculazi(AIDS) ngokuthekelisana ngegazi. (blood transfusion)	Yebo	Cha	Angazi
96. Umuntu angayithola ingculazi (AIDS) uma umuntu osenaso isifo sayo ethimulele kuwe	Yebo	Cha	Angazi
97. Umuntu angayithola ingculazi uma enokusikeka esikhunjani okungachaphazeleka kukho igazi lomuntu osenengculazi(AIDS)	Yebo	Cha	Angazi
98. Umuntu angayithola ingculazi (AIDS) uma elunywa umiyane noma izenze obese kuke kwaluma umuntu onayo	Yebo	Cha	Angazi
99. Umuntu angayithola ingculazi(AIDS) uma edla isithelo esithole isifo sayo	Yebo	Cha	Angazi
100. Umuntu wesilisa angelapheka ingculazi (AIDS) uma eya ocansini nentombi esavale-kile noma nesalukazi	Yebo	Cha	Angazi

Kuyabongeka ukusebenzisa isikhathi sakho esisemqoka nokuzinikela kwakho ekunikezeni eyakho imibono ngokwethembeka okukhulu nangesineke.