CHAPTER 1
INTRODUCTION

1.1 INTRODUCTION
The South African National Council on Alcoholism and Drug Dependency (SANCA) (2007) in Central Eastern Cape Prevention and Treatment Centre points out that alcohol is the most socially acceptable substance, because people are able to buy and consume alcohol as long as they want. For example, as Sussman and Ames (2001:65) state, in France children learn that wine is food rather than alcohol, as they learn to drink wine with meals and they are able to buy wine in stores unlike among Xhosa ceremonies whereby children consume alcohol (Mqombothi) in order to partake in the traditional ceremonies but also risk becoming drunk. SANCA points out that while alcohol is socially acceptable, at the same time it has devastating consequences, both socially and physically.

Brand and Delport (2007:100-102) regard substance abuse as a global socio-medical problem that has most alarming issues. Furthermore, the authors describe substance abuse as “largely based on the presence of a pattern of negative consequences” and they include significant impairment and distress such as recurring use which leads to the inability to complete major obligations at work, schools and homes. The users of substances commit anti-social activities such as house breaking, hijacking, and stealing, to mention but a few.

Research conducted by SANCA (2007) indicates that South Africa holds alarming statistics of the impact of being under the influence of alcohol in the South African society. SANCA (2007) also indicates that six out of ten drivers that die in accidents have dangerously high alcohol levels in their blood, and 70% of the 3000 adult pedestrians killed in motor accidents per year are drunk when killed. In addition National institute for crime prevention and reintegration of offenders NICRO (2008) indicates that male prisoners had consumed alcohol or drugs at the time of or before committing their
most recent crimes. It is evident that South Africa has one of the highest alcohol consumption rates in the world (SANCA, 2007).

Substance use among children is something that affects most countries all over the world. Malaka (2001:268) states that the use of alcohol by children in the South African context has become more common. Malaka (2001:268) writes that various researchers focus more on urban areas when they conduct their studies concerning the use of alcohol by children. Researchers ignore the rural areas where changes have impacted on tradition and values like never before (Malaka, 2001:268). There is a growing problem of children using substances that cause an unstable socio-economic climate in South Africa, because more money is spent by parents and communities as well as government in places like prisons and hospitals to overcome the issue of alcohol use by children (The South African Community Epidemiology Network on Drug Use) (SACENDU) (2009).

The traditional ceremonies held in rural areas such as ilima (communal involvement in a particular task), intonjane (initiation stage for the young girls), imigidi (initiation phase of a man or circumcision), remembering or welcoming of ancestors, amagqira (traditional healers) to name a few practices make high use of alcohol which results in children being exposed to alcohol. In the rituals of slaughtering of cows, people must drink (umqombothi), no matter what the age, this means that young children are influenced by older people. Drinking of alcohol (umqombothi) or brandy in these rituals is the tradition in Xhosa communities and children are encouraged to participate in the alcohol consumption.

1.2 Statement of the problem
The South African Community Epidemiology Network on Drug Use (SACENDU) (2009) points out that in the Eastern Cape Province the primary substance of abuse reported by treatment centers is alcohol. The proportion of patients younger than twenty years also remain high in most treatment centers and admission is still increasing. It is evident that the abuse of alcohol in South Africa is high (Central Drug Authority,
According to research conducted by Central Drug Authority, South Africa is still experiencing an unacceptable increase in substance abuse and other problems associated with it. It is noted that the substance users have become younger as time goes on (Central Drug Authority, 2008:5).

The effects of substance dependency are characterized by alternative loss of control of use and the behavior of the substance users cause waves of emotional, physical and social damages to those around them (Becker, 2005:175). Du Toit (1991:1) states that teenagers take drugs as a result of abnormal personality formations caused by deprivation, anger, frustration and rebellion. The author further states that teenagers may also use drugs as a healing process to ease psychological pain and stress caused by the maturation process. It is evident that as a result of substance use, more dropouts are occurring in schools. There is also a high rate of recidivism (Du Toit, 1991:1). Research shows that learners are dropping out of schools as a result of alcohol use (Kumar, 2005:12; Rocha-Silva, Miranda & Erasmus, 1996:6). The use of alcohol by children does not only affect them, but the family and community as a whole (Flannery, 2000:20).

Children who use alcohol often commit crimes such as robbery as a way to support their substance use behaviour. This results in learners being absent from school and thus parents also having to take time off from work to address these issues, leading to money being spent by the parents who are trying to resolve these problems. In other words, parents are spending more time away from work to attend legal and correctional issues relating to their children at school (Flannery, 2000:20). The author also explains that the quality of life in families is deteriorating, as parents are frustrated as a consequence of their children using alcohol.

According to Williams, Davis, Johnson, Williams and Nebbitt (2007:151) the environmental and cultural influences fosters the use of alcohol by children in rural areas. The environmental aspects include geographical location as within the rural areas there are places which are exposed more to the use of rituals which include
alcohol (Sussman and Ames, 2001:61). However, among religious groups the use of alcohol is less or prohibited. Those communities who use traditional rituals usually use or sell alcohol both home brewed and brandy as alternative means of generating income. Due to affordability and availability of alcohol children are able to buy and consume alcohol without the parents and community paying attention to them. In most cases elder people are consuming alcohol with these children in places such as shebeens. Moreover the use and abuse of alcohol for other people is to get rid of hunger as they have nothing else to eat, because in these places they consume alcohol from their friends and by doing chores within the place in order to get alcohol free of charge. So if neighbours hold rituals, it is a good thing for them as they will receive a free meal and alcohol (Malaka, 2001:269).

The Prevention of and Treatment for Substance Abuse Bill (2008:8) claims that use of substances in South Africa is uncontrollable due to the high rate of unemployment and young people are used as drug couriers by the syndicates (Preventative of and Treatment for Abuse Bill, 2008:7). Therefore, these young children end up using drugs as means of coping with their problems. According to Potgieter (2008) South Africa is amongst those countries considered as a smuggling country for substances. Moreover, the use of alcohol results in various health and other associated problems. These problems include premature death, risky sexual behavior, infectious diseases such as tuberculosis, loss of productivity to name a few (Potgieter, 2008).

Some attempts have been made at the national level by Department of Social Development to address the problem of substance abuse by children such as the “Ke Moja” and TADA programme. The aim of this strategy is to encourage children as young as six years to stay away from drugs and to reduce crime amongst teenagers. This also involves out of school youth in the programme. “Ke Moja” provides an alternative option from drugs by focusing on sports, drama and other recreation programmes. This programme was embraced by the South African Parliament in 2005 (Social Development, 2008).
There is a lack of sufficient methods, monitoring and regulation of the behaviour of children towards the use of alcohol in rural areas. Due to the increase in alcohol use among children and because of the lack of studies of this problem in rural areas, this study focuses on the use of alcohol among children in rural areas and examines perspectives of the communities concerning the use of alcohol in rituals ceremonies.

1.3 The research question
The main research question is:
What are the perspectives of the communities towards the use of alcohol among children in rural areas in the Eastern Cape Province?

1.4 Aims and objectives of the research
The main aim of this study is to investigate the extent to which certain cultural practices contribute to alcohol use among children in the rural areas of the Eastern Cape Province.
The aims of the research are as follows:
- To explore the nature and the extent to which cultural rituals impact upon children using alcohol.

In order to achieve this objective, aspects that were explored in the study included the children who are the main subjects and the concern of the study, as well as parents, probation officers and educators. The contributions and suggestions put forward by the participants helped in evaluating the nature of the use of alcohol among children in rural areas.

1.5 Research design and methodology
1.5.1 Introduction
Researchers should have a design in order to produce good results (Haralambos and Holborn, 2000:65). The researcher essentially employed the qualitative paradigm that is exploratory in nature. Qualitative methodology is interested in knowing the ways of
people’s lives through rituals, symbols, social structures etc (Berg, 2001:6). The researcher was able to explore the situation of the participants’ everyday life and was able to understand culture without reducing their customs. Thus in this study members of the community were used in order to explore the extent to which certain cultural practices contribute to alcohol use among children in the rural areas of the Eastern Cape Province.

1.5.2 Sampling method
The researcher used purposive sampling as it is most suited for exploratory studies. Barbie (2007:184) states that the purposive sampling method is used to gain participants for the purpose of the study where participants are selected on the basis of the researcher. The total number of participants was thirty six (36) comprising:

- Twenty (20) learners altogether, they were from Centane and Butterworth areas. Ten learners from each school. The children were divided into two focus groups of five (05) from each school (Ages 10-17). The age groups of other focus groups were between 10 and 13 years and other ones were from 14-17 years of ages. The focus groups consisted of boys and girls.
- Ten (10) community members altogether, five participants from one of the rural locality at Butterworth and another five members were from different rural surrounding areas nearby Butterworth.
- Four (04) educators from different schools participated in the study.
- Two probation officers, one from Butterworth and another one from Centane.

1.5.3 Location and sample of the study
The community members (parents and children) were included in this study as the researcher chose the two groups as she was aware that the communities residing in these areas are exposed to everyday life of Xhosa ritual ceremonies which included the consumption of alcohol. Consequently, in this regard these children have the tendency of committing anti-social activities such as assault, rape, house breaking and so forth.
The study was conducted at Mnquma district in two areas, Butterworth and Centane rural areas. The two schools were chosen to conduct the study. The researcher chose the two schools as she knew that the environment was rural in nature and the use of ritual ceremonies is regular in these areas. The researcher approached the principals of the two schools, parents of the children and the probation officers who work closely with the learners.

1.5.4 Data collection
Semi structured interview schedules which were relevant to each focus group were used. Open ended questions were used and allowed for flexibility, greater depth and sensitivity to the contextual variations (Seale, 2004:165). By using semi structured interview schedules the researcher was able to ask the same questions from different locality (Butterworth and Centane) for each focus group. Therefore, the researcher was able to see how people viewed some phenomenon from different areas.

1.5.5 Data analysis
Huberman and Miles (2002:123) state that “qualitative data analysis involves a systematic process of sifting, charting and sorting materials according to key issues and themes.” Qualitative data analysis is the process of bringing order, structure and meaning to the collected data (De Vos, Strydom, Fouche and Delport, 1998:333). The researcher analysed the data in terms of themes that were collected during the interviews. The researcher looked for new concepts and for the relationships among these concepts. That means the data that was produced was in the form of different themes, concepts or similar features (Huberman and Miles 2002:123).

1.6 Value of the study
This study is important because it gave the researcher the understanding of why children use alcohol. It is hoped that the participants will benefit during and after the research as the researcher will make sure to report back the findings of the study to
them in order for them to decide what they can do about the problem. The researcher was able to develop the framework for culturally sensitive psycho-social tool that could assist any researcher who is interested to take this study to another level.

1.7 Ethical consideration
There was no harm towards the participants as they were informed about the purpose of the study before hand. During the process of the research the ethical aspects were considered, the researcher ensured informed consent and voluntarism towards the participants. The researcher approached the principals of the schools for the purpose of the study. In addition, the principal helped the researcher by conducting the meeting with the parents and learners about the aim of the study as the researcher contacted them and explained about the purpose of the study. The community members were also asked to participate voluntarily in the study. In other words the participation of the learners was permitted by their parents as they were minors.

The researcher ensured that the dignity and worth of the participants was given consideration. Their rights, privacy, confidentiality and self determination have been considered throughout the research. Confidentiality and anonymity were considered in order to encourage the participant’s privacy as they were interviewed in separate classes away from the rest of other classes. De Vos, Strydom, Fouche and Delport (2007:59) state that informed consent is crucial among participants in order for them be able to withdraw from the investigation at any time as participation is voluntary not compelled.

1.8 Delimitation of the study
The researcher initially intended to conduct the study from two schools using parents, learners, educators as participants, but in one of the schools only learners participated. Educators did not want to participate whereas the principal asked and informed them before hand about the aim of the research. In addition, the principal had doubts and or did not approach parents about the study that is going to be conducted, claiming that parents had been conducting meetings at his school therefore it will be difficult for the parents to participate in the study. He suggested that the researcher has to organise the
community members on her own. This was very difficult for the researcher as she had limited time to do so. Therefore, the researcher decided to take an alternative way of getting other participants which it was very successful. (See the detailed research process in chapter 3).

1.9 Organisation of the study

Chapter 1
This is the overview of the study that the researcher conducted. It outlines each step that was taken by the researcher while she conducted the research so that the reader has understanding what the study was all about. It includes the aims, the research question, statement of problem, sampling method and ethical issues taken in the process of the research.

Chapter 2- Literature review
This chapter shows the different literature review used by the researcher. It also gives light on how other authors view the use of alcohol by children.

Chapter 3- Theoretical framework
The chapter explains about the development of a child that maybe affected through bad modeling of their parents and the entire community members. There would be a lack of cooperative of community members as a whole.

Chapter 4- Research design and methodology
This chapter stipulates the research design and methods used by the researcher while she conducted the research. The researcher used purposive sampling to explore the real problem of alcohol use and semi-structured schedule interviews to gather the information. In addition the limitation of the study, ethical issues and value of the study are stipulated.
Chapter 4- Findings and analysis of findings
This chapter includes findings that were obtained by the researcher while conducting the study. Thereafter the findings have been analysed.

Chapter 5- Conclusion and recommendation
The findings based on the questions of the study have been concluded and recommendations have been presented.
CHAPTER 2
LITERATURE REVIEW

2.1 Introduction

The aim of this chapter is to review the critical points of current knowledge on the research topic. The best way to identify a research problem is to do a thorough literature review as it provides insight and understanding of problems related to the topic studied. Literature review can also provide the researcher with information about previous studies of the same topic (Welma, Kruger and Mitchel, 2005:35). The underlying principle of this study will be around consumption of alcohol by children during cultural rituals in rural areas of the Eastern Cape Province. The first section covers a conceptual understanding of substance abuse and the contributory factors. Thereafter the preventive measures against alcohol abuse as well as rituals and use of alcohol will be discussed. The second part of the chapter looks at conceptual understanding of community, community development and social development. Thirdly, aspects of African philosophy as relevant to the study on cultural ceremonies conducted in rural areas as norms and values of this country will be the part of the dialogue. Furthermore, the contributory factors specifically in rural areas are among the review. It also includes the notion of Ubuntu, development and challenges facing the communities of rural areas of the Eastern Cape.

Different theories have been trying to explain factors that lead to substance use. These theorists provide a diverse list of contributory factors that lead to substance use and abuse (Brandt, 2005: 164). Children observing parents that are using substances lead to them using substances. The use of substances by children is something prevalent all over the world as Whealer and Malniquist (1987) cited in Doweiko (1996:3-4) confirm that in countries such as England, children started to use substances as early as the 1800. This indicates that the use of substances by children is something problematic all over the world, because children due to use of substances end up conducting anti-social activities. In that case extra caution is needed to address the use of alcohol among communities.
2.2 Conceptual understanding of substance abuse

Zastrow (2000) cited in Dykes (2010:295) states that substance abuse is excessive use of drugs. The recurring use of substances leads the user to become dependent and they become physically and psychologically dependent on the drugs. This leads them to perceive that in order to survive in their stresses, they have to use drugs. Moreover, they usually develop “mood swings, anxiety, depression and irritability”. They also develop loss of appetite, trembling, agitation, loss of control and fatigue (Dykes in Nicholas, 2010: 295; Jones et al, 1973:134). One becomes addicted to the extent that one develops tolerance towards the substance and one begins to experience “withdrawal syndrome” (Schucket, 1989 cited in Doweiko, 1996:3-4; Leventhal, 1999:4). In other words the tolerance of the substance is when the body tries to accommodate the drug in the system by not becoming sensitive towards the drug (Doweiko 1996:4). Therefore, the excessive use of drugs may lead to social, physical, emotional and relatively close problems and users become more dependent on these drugs as they cannot do without them (US Nation Institution of Health, www.cancer.gov).

According to Doweiko (1996:24) essentially over the counter drugs are used as medication to control illnesses such as high blood pressure, antibiotics used to eliminate unwanted bacteria for eradication and relief of stress. Consequently, people abuse substances by purchasing or by using over the counter prescription for purposes other than those for which they are meant to be used or used in excessive amounts. Most of the medicines have some amount of alcohol, the aim is to ease nerves to those individuals who are experiencing problems of sleeping or to those people who want to relax due to stress or any strenuous circumstances (Doweiko, 1996:24). People tend to abuse these prescriptions which lead them to become dependent on the medication or drug. Most of these medicines are legally purchased over the counter without the prescription of the physician. The same applies to the abuse and use of alcohol, people are allowed to purchase alcohol in as much quantity as they like without any contradiction. Louw and Edward (1993:203) stress that the danger of alcohol has not been taken seriously because it has been socially accepted whereas it is a
“psychoactive substance” like any other illegal drug. Therefore, the acceptance and purchase of alcohol over the counter are some of the factors that contribute to the addiction of alcohol use in the communities (Doweiko, 1996:14). There are other contributory factors of alcohol use either than purchasing of medicine over the counter.

2.3 Contributory factors of alcohol use

Theorists have been trying to explain factors that lead to alcohol use. Many theorists provide a diverse list of contributory factors that lead to alcohol use. The various theorists explain the reasons that lead to use of alcohol (Brandt, 2005: 164).

2.3.1 Alcohol use and role models

Theorists of substance use affirm that when adolescents are involved or exposed to people who are using alcohol and perceive them as their role models, they are likely to observe and imitate the behaviour. This also continues with social enforcement or support of alcohol use. In other words the causes of alcohol use by children might be influenced by their parents, close friends, role models and the community in general (Brandt, 2005:169).

Furthermore, Ross (1994:145) cited in Brandt (2003) states that cognitive behavioural theorists discovered that alcohol use among adolescents occurs when adolescents are exposed to different sets of environment beliefs. These beliefs help the people to make sense of what is happening around them. Sometimes these beliefs result in a lot of self defeating emotional responses (Ross, 1994:145). Critical factors like families, peers, culture, availability of alcohol and others influence these beliefs. These factors create a different mindset because they sometimes encourage alcohol use (Ross, 1994:145). The age of teenagers using alcohol use is becoming younger as time goes on (Malaka, 2003:387). There are no elder people who are monitoring or strict measures that control the use of alcohol among children. (Malaka, 2003:387). Even if children are forbidden to purchase alcohol in bottle stores, there are often irresponsible older persons who
purchase alcohol on their behalf (Ahlstrom 1991 cited in Holmila, 1997:137). In addition, the rate of alcoholism or alcohol related problems is high among children whose parents are alcoholics and those with absence or “loss of Christian values” (Du Toit, 1991:17). Therefore, it is difficult to protect children from the impact of alcohol when their parents encourage the consumption of alcohol to take place on their premises among children (Holmila, 1997).

2.3.2 Alcohol use and geographical location

According to Sussman and Ames (2001:55&60) geographical location plays a significant role in the use of alcohol amongst children. Geographical locations differ according to their beliefs and norms of doing and conducting their rituals and ceremonies. Values and beliefs differ and the way of conducting their rituals also differs according to location. Those who are dominantly religious usually make less use of alcohol and their children are restricted in their consumption of alcohol as compared to locations that are non-religious. These traditional ceremonies tend to have influence on the behavior of a child as most of the time they are exposed to the use of alcohol and there is no age restriction (Du Toit, 1991:17). However, the differences of the communities is not an issue anymore due to the change of times as there are other influential factors such as media (television, radio and cell phones) (Parry and Bennetts, 1998:126)

2.3.3 Alcohol use and disorganization

According to Flannery (2000:40) due to changing times and modernization of families, families do not support each other. Families’ life styles have changed, support networks are formed through various people who live entirely in different communities. Nowadays women are working outside their homes and have less opportunity to interact with their neighbours and children. Additionally, quality time spent with children is not sufficient and this impacts on the enforcement and shaping of behavioural standards and values that take place in families. This might contribute towards children using alcohol. This
could be considered as a factor when parents, especially women are not able to provide a nurturing role and social control for their children and youth (Ammerman and Hersen, 1997:8).

2.3.4 Media and use of alcohol

According to the White Paper for Social Welfare (1997:60) social, religion and cultural diversity of families in communities has an effect on the social changes that are taking place in families nowadays. Children have moved away from their traditional ways of living as a result of being exposed to the media like television, cellular phones, newspapers, radio to name a few. These are good sources of information and are culturally accepted but they are also promoting destructive behaviour to children like alcohol use, sexual promiscuity and others (Flannery, 2000:40). Additionally, these advertisements entice the public especially young people as they think use of alcohol is something worthy and modern. They think if one uses alcohol or certain drugs you belong to a certain status in the society (Holmila, 1997:137). Parry and Bennetts (1998:126) state that the use of young celebrities who have strong appeal to young people should be prohibited on advertisement and promotion of alcohol. Additionally Parry and Bennetts (1998:126) highlight that advertisements of tobacco have been restricted, therefore there should be a similar solution in relation to alcohol.

2.3.5 Alcohol use and peer pressure

Rocha–Silva, Miranda and Erasmus (1996:20-23) state that the initiation of alcohol use among children tends to occur with friends when they are socializing. This usually leads to the use of alcohol and other substances and it frequently occurs in taverns, shebeens, bottle stores and clubs. In actual fact, young people’s leisure time has shifted from their adult organized activities to casual activities and peer relationship (Holmila, 1997:137). It is evident that both boys and girls are using substances. In addition, Malaka (2003:387) states that in South Africa youth find themselves in social
environments where the use of alcohol is not a big issue. The following statements reflect that the use of alcohol is being promoted in South Africa because of:

- Social support for alcohol
- Exposure to alcohol use
- Limited discrimination against alcohol use
- Personal need for or attraction to alcohol intake (Malaka, 2003:389).

In most schools the use of alcohol is dominating irrespective of the settings. It does not matter whether the school is in a rural or urban area. Researchers confirm that a number of learners have started to use alcohol on an experimental basis and others are already regular users of alcohol (Malaka, 2003:389).

2.3.6 Alcohol use and poverty

There are family breakdowns which are caused by increased financial changes. According to White Paper for Social Welfare (1997:60) the changes in communities are seriously affecting children’s lives. Some children are using alcohol as means of tolerating their situation of life. The economic problems that are experienced by some of the children led to them using alcohol as a means of escaping from their problems (Mikkelson, 1985 cited in Doweiko, 1996:28; Krimmel, 1971:115). Due to the availability of alcohol and acceptance of alcohol it often becomes the only comforter in their lives. Moreover, children due to socio-economic conditions are exposed to anti-social activities such as drug-related activities as a means of generating income by selling alcohol and other drugs (Sussman and Ames, 2001:61).

The environmental situation such as geographical location, neighbourhood, disorganization, economic deprivation and availability of drugs are highlighted as factors that influence the use of alcohol among children. Furthermore, all the above aspects contribute towards the social, learning, cognitive, physiological addiction of an individual (Sussman & Ames, 2001:55&66; Terblanch & Venter, 1999:161).
2.4 Impact on alcohol use

There are a number of negative consequences as a result of the use of alcohol. Illness and other related problems are often caused by the use of alcohol (Doweiko, 1996:19). In actual fact alcohol use and abuse is the most devastating social and health problem amongst society (Krimmel, 1971:92).

2.4.1 Victimisation

According to Doweiko (1996:19) there is a relationship between substance abuse or use and victimisation, especially of women. It appears that most men, when under the influence of drugs easily become violent and aggressive. Women usually become victims as this may lead to them being raped and abused physically and emotionally. Consequently, children are abandoned and become victims of the circumstances (Doweiko 1996:19).

2.4.2 Families

Families of alcoholics are likely to be disrupted by divorce and separation. Parents usually argue and fight, and as a result children become emotionally disturbed. In some cases children have to be removed from their parental care due to use of alcohol as the situation is unstable and not conducive for the children. Additionally, financial stability becomes a problem among the families who abuse alcohol as one partner will be absent from work and loss of productivity occurs leading to dismissal from work places. Moreover, the users of alcohol usually have debts, in order to support their alcohol abuse. This becomes a burden on the family members, relatives, friends and the extended family. They are also unable to settle as they drift from one place to another (Eastman, 1984:7; Joffe et al., 1980:105; Windle & Seale, 1990:195; Woititz, 1983:2).

Moreover, domestic violence at home usually affects the self esteem of children as Woititz (1983:2) states that children in order to be secured they should value
themselves and this starts with upbringing values such as “parental warmth, clearly defined limits and respectful treatment” are important (Woititz, 1983). All these aspects are usually inconsistent in the homes of alcoholics. Even if one parent is not an alcoholic the other will be negatively affected by the behaviour and children will be neglected as the focus will be on the alcoholic parent. This results in children feeling frustrated and having low self esteem and feeling discouraged since there is often no one to be share the pain with. Therefore, children could resort to alcohol as their comforter (Woititz 1983:2).

2.4.3 Health problems

There are illnesses associated with alcohol use such as tuberculosis and pneumonia to mention but a few (Eckhards et al 1981, Lyons et al 1974 cited in Parry and Bennetts 1998:67). In addition HIV/AIDS in many instances is caused by unprotected sex as the alcohol users become careless and do things reflexively. Alcohol also negatively affects the immune system and makes users vulnerable towards most diseases such as influenza, HIV/AIDS and pneumonia to name a few. Parry and Bennetts (1987:67) add that the use of alcohol may accelerate the spread of HIV to full blown AIDS because the immune system becomes low.

2.4.4 Behaviour of the children

According to Ross (1994:165 cited in Brandt 2003) the indulgence in substance use is a way of seeking stimulation to gain self and peer acceptance and also to avoid responsibilities. As time goes on the adolescent develops behaviours such as violation of social norms and breaking of legal standards, to name a few. The use of substances becomes a habit to them. The fact is that children are risk takers who seek sensation.

Furthermore, Flannery (2000:28) states that youth violence occurs when children are under the influence of alcohol. The author states that this is the way of self-medicating the loneliness and anger that arises when social foundations of a home and school are
not stable. To youth, life seems confusing, no one seems in charge and the sense of helplessness may lead to the use of alcohol. However, Flannery (2000:29) stresses that some children who are using alcohol are living quality lives or are having stable families where all the needs are met. However, the influence of their peers is powerful. This often leads children to disobeying their parents. It also results in parents loosing control of their children. Consequently, youth have low expectations of the risks they are taking. Rocha-Silva (1997:63) states that prevention programmes are essential in assisting the youth in dealing with the challenges that face them. South Africa at the moment is experiencing political and drastic socio-economic climax changes that cause more young people to use alcohol as means of easing themselves (Rocha –Silva et al., 1996 cited in Brandt and Delport, 2007:101).

Therefore, the power balance that is inherent in modern society causes problems among people. Thus empowerment in the community is necessary in order to improve their living conditions. This will help them to be disciplined as they will be capacitated.

2.5 Preventative measures against alcohol use

There are preventive measures that have been put in place to prevent or alleviate the use of alcohol (Rocha-Silva et al., 1996:4). More ideas around prevention on the use of alcohol have been developed as it has been mentioned in chapter one such as TADA and Ke Moja programmes. However, Rocha-Silva et al (1996:4 cited in World Health Organisation 1992) state that in spite of programmes created in order to combat alcohol abuse there is an increase of social problems related to use or abuse of alcohol, such as premature death, infectious diseases like tuberculosis, HIV/AIDS and crime associated with drug trafficking, etc. In addition, Rocha-Silva et al., (1996:5) comments that special attention should be given to young people specifically adolescents from historically disadvantaged groups in South Africa and black youth in particular.
Moreover, Parry and Bennetts (1998:207) state that the Department of Welfare in its White Paper of Welfare fails to integrate or describe the role of provincial and district level structures and public sectors adequately. The authors further comment that although Departments of Health and Welfare planned to work jointly for the purposes of prevention, treatment and rehabilitation nothing significant has materialised. In other words past initiatives failed because they focus more on national strategies and do not consider the socio-cultural issues of local level communities they live in, like use of alcohol among children in traditional rituals.

The researcher personally agrees with Rocha-Silva et al., (1996) that there should be more focus on rural areas around prevention of the use of alcohol. Malaka (2001) states that rural communities are not exposed to any preventive measures like National Drug Master Plan. The South African government still has a duty to address the problem in the rural areas or alternatively to make the already available institutions accessible to rural communities.

### 2.6 Rituals and use of alcohol

In the past drugs were used recreationally and to promote social interaction (Sussman and Ames, 2001:81). Second, alcohol has been used symbolically and ritualistically for different occasions and places depending on people’s beliefs. For example, in France the use of wine with meals is a habit and is normative; this makes children know wine as part of a meal rather than alcohol beverage. In the United States of America (USA) “coca leaves [are] offered to deities and to dead ancestors”. Additionally, “peyote is used ritualistically by Indians of Mexico and Native American Indians in USA for spiritual and personal revelation (Sussman and Ames, 2001:65). Also in many churches, wine is used as a symbol of the “blood of Christ” (Sussman and Ames, 2001:65).

Most of the people usually use alcohol during family celebrations such as Christmas parties, weddings, birthdays and other related occasions (Eastman, 1984:89). The use of alcohol in some homes is not common except in traditional ceremonies. In addition,
children are usually not allowed to have access to alcoholic beverages with their parents or adults. Gumede (1995) cited in Parry and Bennetts (1998:3) states that it is African tradition to use African beer (*umqombothi*) in the cultural and religious lives of the black people. Parry and Bennetts (1998:3) perceive that *umqombothi* plays an important role in cultural ceremonies of South African black people for many years. The drinking of alcohol was ceremonial and did not take place every day but only on special occasions such as “religious feast, marriages and other related occasions. Thus children, teenagers and women of child-bearing age were only allowed to consume alcohol during religious occasions (Gumede, 1995 cited in Parry and Bennetts, 1998:4).

The use of alcohol in rituals is associated with health or to achieve a desired outcome such as in the case of unemployment one asks the ancestors for a job or thanks them for something (Eastman, 1984:89). It is also regarded that when people drink alcohol, it is not for themselves but for their ancestors. The elders usually pour a drop of alcohol especially brandy and *umqombothi* (Xhosa beer) on the ground as a sign of respect for their ancestors. If *umqombothi* is spilled by mistake, it is a sign that the ceremony or what ever the aim of the function will be successful. They will say *icamagu livumile* (ancestors are with them). Also children were usually allowed only a sip for health reasons (Eastman, 1984:89).

However, with the passing of time communities have been influenced by other cultures and economic aspects of their lives. Moreover, Von Wormer (1995) states that the consumption of alcohol was central to customs and rite of passages such as births, marriages, feasts and hospitality. These have been regarded as communal values. People were able to control themselves with consumption of alcohol and regarded alcohol as a cultural beverage (Von Wormer, 1995:22). People were responsible and did not drink in order to get drunk but rather for spiritual reasons. In other words they were not consuming alcohol more than necessary as they do now. Secondly, they did not mix brandy and beers when they had a function like they do now.
Xhosa communities usually have regulations on how to conduct their ceremonies such as how much alcohol is to be consumed and the age of the person is considered. If someone behaves undesirably, he will be punished for bad behavior. It will result in either slaughtering a sheep accompanied by the traditional drink, homemade bread etc, depending on the severity of the misconduct of the person. Then the community will gather at the home to feast as means of reconciliation. Therefore, the traditional ceremonies in the olden days played an important role in the development of young people as they provided norms, values and social control (Bertal and Bertal, 1989 cited in Sullivan and Wilson, 1995:490).

These cultural rituals helped in determining which substances should be used as well as the quantity that was supposed to be taken; in addition, experimentation was acceptable. Therefore, alcohol use especially umqombothi among black communities of the rural areas of the Eastern Cape Province is supposed to be symbolic and is used as a form of medication but use of it nowadays has lost its meaning and people drink to become drunk (Sussman and Ames, 2001:65).

2.7 Conceptual understanding of community

According to Anderson and Carter (1984: 51) community is a population whereby its members consciously identify each other, they share common region and have common activities. They have a sense of belonging as a group and one has to be accepted (Holmila, 1997:215). Community is a social system made up of individuals in a specific geographic area (Duncan et al., 2007:10; Weyers 1997:23). In addition, community establishes and makes use of the composition and relationships to deal with hindrances. The sense of belonging to the community depends on an individual’s choice and it varies according to one’s lifestyle and people in different stages of their lives within the environment.

Therefore, they have to adapt to their environment as they comprise of different persons, groups, families and organizations (Anderson and Carter, 1984:51). The
individuals within the community always have very strong bonds (Holmila, 1997:215). In addition, community is not only a network of people with feelings of well being and unity, but the cultural aspects are the basis among them of their lifestyle and identity. This involves the people’s every day life (Holmila, 1997:2). Moreover, community system includes common values and beliefs, mutual interdependence, respect and they share a sense of class hierarchy (Anderson and Carter, 1984:65).

A community comprises their organization that may be different in their functions and needs in order to adapt to their environment (Anderson and Cater, 1984:65; Duncan et al., 2007:10). Moreover, according to Holmila (1997:1) a community no longer exists in the modern days. The community is characterized by fragmentation of societies in the local communities. Harmony has been diminished and communal unity is replaced by mass migration in most generations. Instead the creation of a “global village” is developing (Holmila, 1997:1).

2.7.1 Community and culture

Culture comprises of day to day activities in the particular society (Gray and Allegritti, 2003:313). Culture is defined according to different levels; the first one is language and communication. They are followed by rituals, customs and traditions and lastly, symbols and institution (Gray and Allegritti, 2003:313; Nangoli, 2002:28). Anderson and Cater, (1984:44-51) illustrate that culture includes how people behave, their interaction with each other, the dress code, worship of God, how they regard their children and how to treat the elderly. In fact, culture represents and guides the thinking, feeling and behaviour of a particular community (Grswold, 2004:12). Culture is not an attribute of an individual only but the members of the community. It conveys a message to the entire society and it can be learnt through observation, listening, talking and interacting with their people (Kottak, 1991:41). Griswold (2004:12) emphasises that culture reflects the reality of particular community or society.
In addition Swartz, 1997 cited in Gray and Allegretti (2003:313) stresses that culture instills an education system which relates to the social being. In other words the individuals are able to distinguish between right or wrong. Culture is a process of having responsibility and becoming matured (Swartz 1997 cited in Gray and Allegretti, 2003:314). In other words culture is shared through “a belief, values, memories, expectations and ways of thinking and acting overrides differences between people” (Kottak, 1991:41). Anderson and Carter (1984) propose five elements of culture: the tool, social organization, language, child-rearing and the human urge to explain the world.

- **Tools**

Anderson and Carter (1984:51) specify the tool as a pillar of culture, in order to know a certain culture one has to understand and analyse how the particular society functions.

- **Social Organization**

Social organization comprises the interrelationship among various elements of culture. Anderson and Carter (1984:52) regards the interrelation as complicated as culture is not static. The authors further state that with social organization, there are interrelated ideas of class, status and roles. For example, “social class comprises occupation such as career, income, wealth, the privileges and disfranchisements”. Thus, social status is about consensus in social position. In this case roles depend on the cultural patterns that associate with a particular status, like values, attitudes and behaviour that occurs in particular status (Linton, 1945 cited in Anderson and Carter, 1984:53).

- **Language**

Language includes symbols and meaning that learned and transferred through social interaction. For example, the way community members dress for a particular occasion, it interprets the occasion such as the white wedding or depends what kind of ritual is
conducted. For example, in Xhosa culture if a particular family conducts isizathu (call for ancestors) men are supposed to wear white blankets with black stripes at the edge, while married women will wear umbhaco (long orange/white traditional skirts) with isikhobosi (big black head wrap/scarf with white stitches as decorations) as a sign of respecting the ancestors. (This depends on a geographical area and their beliefs, not all Xhosa people use the same attire). If one sees these people with this attire they know that these people are conducting isizathu (function) in a particular family without questioning them.

Consequently, language is a compound of a “cultural system and between one culture system and other culture” (Anderson and Carter 1984). In other words, language is the way communities communicate. It sends messages and maintains the cultural boundaries as each community has a way of sending messages in a certain community (Anderson and Carter, 1984:55).

**Human urge to explain the world**

In modern days the dimension of culture has been overlooked (Anderson and Carter, 1984). More people have an excuse of neglecting their culture and beliefs due to modernisation. Cultural aspects such as religion, superstitions to name a few, have been devalued due to domination of science. In fact, the changes of cultures have complicated the way of life.

In addition Holomisa (2009:32) emphasises that communities who do not frequently have contact with families in rural areas have lost the benefit of getting exposure to their clan, customs, traditions and behaviour. Moreover, Nangoli (2002:50) states that African culture has been practiced in rural areas exclusively, unlike communities of urban areas that have given up African culture. According to Holomisa (2009:32) people in urban areas are exposed to and adopt a western way of life with little morals and values. The author regards them as a “mis-cultural diet of films and dance moves”. Magubane
(1998:8) adds that indigenous African culture is always changing according to social and political circumstances. 

Indeed, cultural practices have been conducted in rural areas but it is no longer like before. There are many changes in these activities that have been conducted to the extent that it seems no different at all from urban activities. The gist of conducting these cultural rituals is meaningless nowadays with no direction as the rules and norms usually followed are no longer in place. Consequently, Magubane (1998) concludes that there is a lot that has been lost such as values, respect, norms and rituals.

Brofenbrenner, 1994 cited in Eccles and Gootman (2002:325) explains that culture provides templates and tools for young people’s interactions with each setting. The authors further characterize culture as “symbolic systems of shared beliefs, doctrines, values and important meaning, they provide underlying conceptions of how to be and of the good life and how to live” (Eccles and Gootman, 2002:326). Therefore, achievement of cultural wealth is the wisdom that allows the society to function effectively within a particular culture.

In actual fact young people are faced with contradictions among their societies and historical period, for that reason “they need to choose values, decide what cultural group to belong to and figure out how they relate to other cultural groups”, because most communities become more culturally diverse (Erikson, 1968 cited in Eccles and Gootman, 2002:327). Culture nowadays comprises social organisation and is complex because of interrelationship among various elements of culture (Anderson and Carter, 1984:52). Furthermore, culture is not static and people are changing their way of life according to their needs. Contemporary society is influenced by class, status and roles. People are driven by privileges of class; they are no longer guided by values and norms of the society (Anderson and Carter, 1984:52).

Therefore, the nurturing of children nowadays becomes more complicated as time passes. Anderson and Carter (1984:57) point out that children in this regard must fit
within the attribute constructed by their parents or community around them. Consequently, the essence of culture is diminished and overlooked. Griswold (2004:172) is of the opinion that purity of culture is no longer present, people pretend to believe in their culture whereas they think and act differently to the standards and morals of their cultures. The mixing of traditional customs with foreign culture is common nowadays. Therefore, according to Kottak (1991:41) culture is not a haphazard collection of customs and beliefs but is an integrated patterned system performed by that particular community. In other words if norms and values which are regarded as composition of culture are changed by the people, it is obvious that children will follow the path (Kottak, 1991:41). For example, children are not using alcohol in isolation but in the presence of their families and the entire community.

Furthermore, Kottak (1991:43) points out that culture consists of international, national and sub-cultural levels. The national culture comprises experiences, beliefs, learned behaviour patterns, and values shared by citizens of the same nation, while international culture is cultural traditions that extended beyond national boundaries – that means culture transmitted through learning rather than genetically. Cultural traits can spread from one group to another. Therefore, two cultures can share cultural experiences and means of adaptation through borrowing or diffusion (Kottak, 1991:43). For example, urbanisation changes the essence of ubuntu in rural areas among community, as they consider urban life as important compared to the norms of living. Finally, the sub-culture is different cultural symbols based on patterns and traditions associated with sub-groups in the same complex society.

2.8 Community and Development

According to Kambhampati (2004), Simmons (1988), Coetzee et al.,(2001) and Kotzee, (1997) development is a multi-dimensional process which involves progress in economy, social, political and cultural beliefs and fulfillment of basic human needs such as material, emotional and intellectual needs. It also entails democracy and participation whereby people make choices in their development. These choices should include
access to employment opportunities, education and health, a clean and safe
Development acts as a vehicle for transformation towards a better life for people
(Francois 2005:24).

Most countries have gained their independence for many years and Sub -Sahara Africa
joined the United Nations as an independent country with the end of colonialism and
their expectations were high with regards to transformation. The years between 1970s
and 1980s were regarded as an era of development in Africa. Although there are more
promises and expectations for development and education, instead the state of poverty
and dependency among communities is increasing (Burkey, 2000: 26; Davids et al.,
2005:26).

To support the above statement, regardless of various attempts government has tried to
develop, the challenge is that developers have their own visions about the development
of a particular area but they do not consider the needs and culture of the local
community. In other words they by pass the community they want to develop by not
involving them in the planning of the development process. Kotze (1997:6) comments
that when engaging in development, local experience, respect and consultancy should
be considered. Secondly, discussion throughout the development process about the
different needs and beliefs of the community in question is important (Burkey, 2000:6).
This means that results must not be determined in advance as development is a
process and people are changing (De Beer and Swanepoel, 2000). Development
should be integrated in nature as it does not focus on one aspect but a variety of things
like the social welfare of people as a whole. This includes housing, malnutrition,
morbidity and illiteracy (De Beer and Swanepoel, 2000:71).

Development is about people and is a universal issue not only for Third World countries
(Davids et al., 2005:23). Furthermore, the authors state that development binds people
not to focus on macro–economic issues and it should identify human needs. Development should also value indigenous knowledge, whether international, national
or community level. It binds the relationship and their diverse needs, changing circumstances, customs, values and knowledge systems of communities (Davids et al., 2005:23-24). However, it is not always the case whereby communities are bonded by development; sometimes the members of the community usually have disagreements which sometimes cause the development process not to be successful.

According to Davids et al., (2005:112) development should be humanistic in approach and embrace the view that development implies more than economic growth. There should be interaction within the society. Development also encompasses that the officials of the government are accountable, based on the Batho Pele principle (Davids et al., 20005:112). Additionally, it is important to know how people are going to develop including the needs of people at grassroots level and their basic needs. In order to do that, developers should know that people are capable of improving and transforming their lives; this will include humanness that is striving towards social justice and people should be recognized as part of development by participating and having decision making power towards their development (Davids et al., 2005:100). For example, communities of rural areas should be part of how to resolve the prevalence of alcohol use and abuse among children in ritual ceremonies.

Consequently, community participation is one of the principles of development. This principle promotes better living for people in their local communities, in particular disadvantaged people. Participation in development must be voluntary and democratic. Through participation the communities are in a learning process and able to acquire skills in order to resolve problems by themselves through the confidence they have and able to achieve social aspects of life (Francis and Henderson, 1992:127).

Finally, people regardless of class or status should be regarded as equal and contribute towards their development.; their experience and sensitive issues should be accommodated in their development for the purpose of growth. It is also important to work or involve the indigenous people as they have knowledge about their situation. So by involving them, this would stop the top–down approach of which in most cases
results in unsustainable development (David et al., 2005:102). For example, the way alcohol is used in traditional rituals can be used in a particular way or the way it is supposed to be by involving the local communities and rectifying the problem occurring in their surroundings or in these ceremonies. Consequently, community participation and empowering of the local community to deal with their problem is the tool to development.

2.9 Community development

“Community development is an organized effort to improve the conditions of community life and capacity of the people for participation, self direction and integrated effort in community affairs (Gray, 1998:59; Popple, 1995:15). According to Coetzee et al., (2001:470) Community development is the conscious process whereby small geographically located communities are assisted by more developed communities to achieve improved standards of social and economic life. This is done primarily through their own local efforts and through local community participation at all stages of goal selection, mobilization of resources and execution of projects, thus enabling these communities to increase confidence, skills and empower each other to become increasingly self reliant (Coetzee et al., 2001:470; Popple, 1995:18). “Community development is something more than the collection of individual people and households in a locality, it links individuals together to varying degrees in a complexity of relationships and roles ensuring that appropriate relationships exist, and that there is justice, fairness, and peace (ACORA, 1990:22 cited in Francis and Henderson 1992:17).

Community development comprises discipline with full activities and education. People by working together help each other through a learning process and encourages people to work collectively to improve their skills confidence and understanding in order to acquire resources and influence (Francis and Henderson 1992). The local communities are empowered socially, politically and economically and they become economically independent (Gray, 1998:59). So community development is based on ecological and
sociological aspects. Therefore, it plays a major role in shaping the future of society as it is concerned with social, economic and political aspects (Ife, 1999:23). Community development is used to promote the use of local resources and encourage the integrated approach towards development (De Beer and Swanepoel, 1998). Community development aims at human development and it strengthens the capacity of the community to become self sustaining (De Beer and Swanepoel, 2002:125).

The above statement, explains that people cannot be viewed in isolation as a community is a part of the environment, geographical area, which is made up of the human dimension. For example, one will comment about someone’s situation when he/she sees ones material things and claim that that person is poor or rich. At the same time you can view someone on the basis of his/her spirituality, generosity, humanness, ubuntu etc. This indicates that there is an interaction between people and their environment. Therefore, children exposed to excessive use of alcohol by their elders or parents may lead them to abuse alcohol.

2.9.1 Characteristics of community development

Community development is widely used in rural areas of Third World Countries where poverty was more asserted. It also follows the fundamental principle of an integrated approach to the problem of poverty and development. The other principle is integration of sectors such as government, non government organization and local communities. This is to avoid unnecessary duplication or conflicts. This was later adopted and used as integrated rural development (Francis and Henderson, 1992:127). Community development seeks to know the needs of the people. As Jeppe (1985) cited in De Beer, (2000:127) states that people are supposed to define their needs by themselves not a third person or government or other developmental agencies.

According to Swanepoel and De Beer (2006:27) community development is based on principles. Participation is one of the principles of community development whereby people should be a part of the decision making process and planning process on their
development. They have to be given freedom to express their local knowledge in order to contribute to the development. According to Shepherd (1998:184) participation is about equity and empowerment and promotes the idea of the community in order to identify its problems and agreed to a solution. This leads to effective and high quality development; top-down projects are less successful than those anchored in participation. Participation contributes to another principle which is empowerment.

The empowerment of the community will help community members to be capacitated with skills that include information or knowledge. Furthermore, Charlton and Van Niekerk (1994:100) point out that empowerment makes people and organizations achieve goals as they share power and authority in the decision making process. This encourages people to be responsible and initiate change by themselves. Thereafter, the community is able to be competent and pursue personal growth (Charlton and Van Niekerk, 1994:100).

Additionally, ownership is another principle of community development which is crucial as the local community has to own their development in order for them to have their destiny. Participation in the project is to bring about learning as no one is an expert or a teacher. Learning opportunities should be created so that all the members of the project are empowered. This may help the members to adapt in the situation and change their mindset as time goes on, as more experience, trial and error and implementation will take place.

2.9.2 Limitation of community development

On the other hand, community development receives some criticisms concerning the process of development. To reflect back to the definitions of community development, almost all these definitions mentioned, such as the participation of the local people, and interrelation has been given a blind eye by the developers. However, theorists like Kotze (1983) comment that the provincial level is not taking care of the local community as there is no consistency in monitoring the implementation of the projects. Moreover,
the lack of appropriate knowledge in those who are in charge or those who are delegating day to day routine has contributed to the failure of most development of projects in South Africa.

The other challenge is the changing of the strategies each and every year which leads to delay of the local activities. Even those who are on the ground level (community practitioners) dealing directly with these people are sometimes unable to participate effectively due to the red tape of the governmental procedures, which endangers the well being of the community who are in need. Additionally, the lack of resources hinders community development even if the communities are passionate about their project. It will be better if the planning of the development will be held at the local level and provincial levels just intervene when necessary and monitor the progress Kotze (1983:34).

Scholars of community development emphasise the participation of local communities in the development of their project. Nevertheless, most developments use the top down approach which is characterised by control by those in power, whereas they have little or no knowledge about the needs of the local people. Eventually, this leads to time consumption and high costs for the planning of the development, and those who are supposed to benefit get nothing. For example, in the Eastern Cape Province, in early 1960s there were projects called *zenzele* (do it yourself) whereby women were selling their agricultural products and sewing garments and received prizes. It used to be a competition; all these activities were encouraging participation and development in rural areas. During that period the apartheid government did not allow certain communities to have rights and access to most resources, but people managed to survive and not depend on governmental handouts as they do now. The reason is that the communities at that time were working cooperatively towards a common development goal.

Community development is a central theme in holism to human needs. It implies a political process and social movement. It also needs the commitment and participation of the local community in their development in order to be effective. Allowing the local
community to take part in their development encourages them and they feel a sense of belonging and acceptance (ownership). But many community projects which are related to community economic development ignore the social needs and social interaction of the community. This causes community development to fail as there is no holistic approach which is the basis of the ecological perspective. Moreover, communities should change their mindset about the development of their projects by not wanting to gain profit before the development flourishes (Ife, 1999:131).

2.10 African Philosophy and community development

According to Broodryk (2006:31) African philosophy is based on humanism and it promotes human welfare. Furthermore, Crain (1985:200 citing in Hawton, 1961) points out that humanism encourages human dignity and unity. Humanistic philosophers such as Locke believe that people can change the environment to fit them and repression could not happen and they are able to verify things to gain better knowledge.

Crain (1985:261) further comments that inequalities are the product of circumstances which were caused by colonisation and apartheid that degraded human beings. In other words humanism embraces “brotherhood, equalness, sharing, sympathy, happiness and respect” as Broodryk (2002:61) states. In addition Edwards (1984:84) agrees that human knowledge is not perfect but values make sense in the context of human life. The author argues that any belief is possible if it is aided by “faith, authority revelation, religion experience, alternative states of consciousness.” Therefore, through belief one is able to find reason.

2.10.1 Ubuntu and collectivism

philosophy or value system through which all people are regarded and treated as human beings…the art of being human”. The author further states that ubuntu is a “philosophy of tolerance and compression…the quality and dignity of human personality”. In other words, ubuntu is summing up words such as kindness and humanity - that one cannot be in isolation, as one is groomed through the presence of or relationship with others. Therefore, ubuntu is a humanistic philosophy focusing on people’s commitment and relations with each other.

Nangoli (2002:55) states that South Africa is regarded as an indigenous country with ubuntu. Furthermore, the author states that Africans feel extreme discomfort to eat while their neighbours do not. Brookryk (2002:15-17) states that ubuntu is Afro centric, which opposes the Eurocentric value of rationalism. It comprises all and the world becomes a better place because of ubuntu. People are able to live harmoniously in spite of their differences and it comprises warmth like in the case of a ceremony, one person can be invited but all are welcome. There is no restriction on the number of people. People know their roles towards a particular function. Ubuntu philosophy is relevant for development in the South African context. Thus the value of ubuntu is indispensable as Broodryk, (2002:31) points out that “values are basic foundations of each persons view of how life is supposed to be and lived”.

However, according to Holomisa (2009:41) “the spirit of communality is being replaced by that of selfish individualism”. The author furthermore states that rural areas remain the symbol of hope for the reinforcement of what is good in Africa, but due to Post-Colonialism, government has failed rural citizens as they have not recognized their way of life and are not supporting it. They focus more on the business sectors excluding their “social and cultural aspects of life” (Holomisa, 2009:90).
2.11 The impact of alcohol use in rural areas

According to Weisman (1972:35) alcohol has been used as an intoxicant since prehistoric times till to date. Moderate use of alcohol in this country is widely accepted, but shocking incidents due to excessive use of alcohol are alarming. There are various unpleasant incidents such as the killing of people, health problems, family disruption, increased risk of unwanted pregnancy, poor academic achievement, to name a few (Weisman, 1972).

Tucker and Scott 1992 cited in Rocha-Silva et al.,(1996:3) coincide that the frequent use of alcohol has a negative impact on emotional and spiritual well being. In addition, Eastman (1984:8-9) states that “excessive alcohol intake is associated with a range of physical, psychological, economical, occupational, familial, interpersonal and social problems”. Furthermore, Weisman (1972:38) states that those who are using alcohol frequently usually cause emotional deprivation which contributes to immature ways of dealing with feelings of anxiety, hostility, inferiority and depression.

2.12 Contributory factors on use of alcohol in rural areas

- Characteristics of rural areas

Rural areas are places where the population is not as dense as it is in urban places. Families are scattered over the landscape with relatively small clusters in occasional villages. Rural livelihood depends heavily on biological production system such as trees, grass, water and so forth. Agriculture is often the dominant and sometimes the exclusive economic sector, and opportunities for the mobilization of resources are limited (Integrated sustainable rural development strategy 2000:2).

Rural people tend to rely on traditions and their goals and they know each other by clan names (Ramphele et al, 1994). People understand the interdependence between them and nature, and between animals and plants. For example, if there is drought the rural
people will be unable to have water to cook, do washing and for their animals to drink. Additionally, rural people use trees for firewood and building kraals, as well as grass to build their hut tops or roofs; in other words they are interdependent on nature. Traditional authorities retain more influence over the population than in urban areas and the local communities are loyal to their traditional authorities. In rural areas, basic amenities like water, electricity, communication infrastructure and other social services are lacking (ISRDS 2000:7).

Therefore, alcohol is a socially acceptable beverage by most subcultures all over the world (Jones et al., 1973:123). The use of alcohol nowadays as compared to before is totally different; children were allowed to have a sip as a custom for health purposes and other related reasons (Parry & Bennetts, 1998:3). Currently, the drinking of alcohol is part of everyday life and it is habitual to have a high quantity of alcohol in these rituals. Children are also allowed to use alcohol and are given it by the elderly people, which is unusual for particular functions. Nowadays, the availability of alcohol among the South African black population is a symbol of personal and economic freedom; it is about demonstrating ones economic status and some families will purchase more alcohol in order to impress the community which leads to drunkenness. Consequently, the consumption of alcohol in these rituals is no longer for medicinal purposes or for certain reasons, but it is more to compete with other rituals that had been conducted nearby or in the locality (Eastman, 1984:90).

Rural communities are weakening with passing time. According to Ammerman & Hersen (1997:6) the closing down of factories in nearby towns has prevented many rural families of adequate income. For example, many factories in the Eastern Cape closed down in Butterworth, Dimbaza and Fort Jackson to name a few. Furthermore, Ammerman (1997:6) emphasises that these changes have resulted in the transformation of employment patterns as the economy of the rural families diminished. For example, women in earlier days used to spend their time at home and take care of their children as well more time to interact with their community members (Ammerman and Hersen, 1997:6). However, nowadays women are working outside of their homes
and have less of an opportunity for interacting with their neighbours. This could be considered as a contributing factor in women not being able to provide a nurturing role and social control for children and youth.

According to Parry and Bennetts (1998:53) another factor which increases the use of alcohol is the spending power of low income groups in South Africa who are moving from a subsistence economy to a cash economy in rural areas. Furthermore, the authors state that the population growth of young people who reached maturity at an earlier stage than before has contributed to over use of alcohol in rural areas. For example, the initiation of boys usually happened when they were mature enough to differentiate wrong from right (Parry and Bennetts, 1998:53). In addition, the high rate of unemployment and retrenchment of matured people from various work places resulted in young people having more power to use alcohol.

The researcher observed that young people who are working perceive themselves as breadwinners to the extent that they can do whatever they want with their money. They perceive that drinking alcohol is their right as they regard themselves as matured. There are also less elderly people who have money or who head families in rural areas, so most of the time young people hold these rituals and are responsible for purchasing alcohol. Therefore, elderly people often have no say over the financial status of their children as they are mostly hosting their family functions. This results in them entertaining their friends with more alcohol, including the older people. This results in everyone being drunk and no control thereafter. Even those who are sober minded have no say over the situation as they will be protecting themselves from danger of being assaulted or other related occurrences.

Retrenchment and other related factors contributed to absolute poverty among communities in rural areas. This resulted in them losing their traditional ways of conducting important functions of Xhosa norms and way of life. Like in traditional ceremonies umqombothi is no longer used in isolation, the community is demanding what they call imfanelo (the right to get something) like brandy and beers. Unlike before
the availability of them used to depend on the *ubuntu* of that family or affordability to purchase them.

Moreover, alcohol in rural areas is regarded as a means of generating income (Parry and Bennetts, 1998:55). Shebeens are created in these places and liquor licenses have been acquired by others but most of them have no license. All these factors contribute to the use of alcohol in rural areas. They are not considering the age of the children who are purchasing alcohol as long they will gain more income. In other words, relative accessibility of alcohol becomes easier in rural areas at every point as well as the ritual ceremonies (Parry and Bennetts, 1998).

2.12.1 Ritual ceremonies

Ritual ceremonies promote the accessibility of alcohol among children in rural areas (Parry and Bennetts, 1998:85). There is no age limit on how much alcohol one consumes regardless of gender. The use of alcohol in these rituals is encouraged through *imfanelo* (right to have thing). These children are given *imfanelo* in these rituals. They end up demanding these *imfanelo* and if the particular family who hosts the ceremony is resisting this, it will be threatened by both elders and young people. It is likely that the community will no longer be part of the ceremony in any event in that family. This forces families to supply alcohol even to children, despite their wishes to the contrary. This has become a habit in the rural areas. People who are part of the ceremony are entitled to get *imfanelo* regardless of age. A variety of alcohol must be available for all persons who attend the ceremony with the exception of people who do not want to drink. Otherwise there is no discrimination on consumption of alcohol regardless of age.

One may say the movement of people from rural to urban areas has contributed to the use of alcohol in rural areas. Young people perceive what happens in urban areas as better than rural cultural rituals. They also regard communities in rural areas as backward compared to urban areas. This leads to them losing the indigenous way of life.
of the rural areas. Holomisa (2009) mentions that rural people end up imitating other cultures.

2.12.2 Psychological Reasons

Parry and Bennetts (1998:80) confirm that various reasons contribute to the misuse of alcohol. Some want to escape from reality or drink alcohol in order to deal with problems. As mentioned earlier, poverty is one of the reasons most people use alcohol. Most rural areas of South African communities are characterized by underdevelopment especially in the province of the Eastern Cape. The Eastern Cape Province is regarded as the poorest of the poor (Duncan et al., 2007:154). Most communities are associated with drinking habits and sometimes they want to escape from their conditions of poverty. As Parry and Bennetts (1998) state, “regardless of socio-economic status alcohol can also become an instrument for managing ones social life and dealing with psychological tension”.

2.12.3 Lack of Role Models

According to Jones et al (1973:73) hunger causes the most destruction in the lives of people. The authors cited in (Maslow 1970) state that hunger is a physiological need that is regarded as a basic need of human beings. In some instances elders consume alcohol in these rituals with the aim of getting rid of hunger. This can result in them acting irresponsibly even towards their children because of excess use of alcohol. Basic needs are regarded as the responsibility of every parent so as to establish a framework of rules of conduct in order to produce “stability, consistency and knowledge of permissiveness” (Jones et al., 1973:87). That means if elders or parents act in an intolerable manner the children usually become rebellious and lack role models and good nurturing from the elders or parents.
Another factor under basic needs is the need for love and belonging. People have a tendency of doing wrong things knowing they will harm other people but carry on doing them. People do things with the aim of wanting to be accepted by a group in order to belong to it. Parents, because of the desire to be loved and to belong to a group, end up engaging children in the use of alcohol in these rituals as a means of satisfying their needs in order to impress them. Alcohol is used in an unacceptable manner and children become deeply involved in the consumption of alcohol together with their parents. This results in a lack of respect and intolerance of each other. Moreover, due to lack of employment, young people become the source of income in their homes thus taking on adult responsibilities which sometimes results in a lack of respect towards their parents, knowing that their parents depends on them financially.

2.12.4 Community Attitude

Frankel (1987) cited in Parry and Bennetts (1998) states that people are of the impression that the consumption of alcohol is approved therefore the use of alcohol is part of their lives. For instance, if a particular family is hosting a ritual ceremony, they are entitled to get their *imfanelo* in order to participate towards the ceremony. As we all know, rural areas are usually characterized by *ubuntu* or communal assistance on particular functions, however, in order for community members to participate they want their demands met before partaking in the function. Whereas before, communities would assist in that homestead out of love and it depended on affordability of that family to contribute as way of thanking those who were assisting. It is the people’s belief that use of alcohol means one is well off and belongs to a better class and social status.

2.12.5 Poverty

Poverty in rural areas has been manifested in so many ways. According to a 2007 statistic, more people are falling below the poverty line and it was 71% in rural areas. The Eastern Cape Province is regarded as having the highest rate of 74.3% children
living in poorer households compared to 20% in Gauteng province (Poverty and Inequality in SA 1998 cited in Duncan et al., 2007:154). This shows the vulnerability, particularly among children and rural communities at large.

Due to poverty family breakdown is common which leads to social problems like neglect of children, abuse of children, sex work among children, crime and substance abuse by children to mention but a few (Duncan et al., 2007:156 cited in United Nations Development Programme 2005). Poverty makes individuals unable to have power to influence change. Secondly, poverty is a risk factor and it affects the children’s performance at school which leads to them using alcohol as a means of comforting themselves (Mc Wherter et al., 2007:24). For example, at the beginning of the year 2011 learners in the Eastern Cape Province walked long distances to and from school leading to fatigue. It has been broadcasted nationally that children in the Eastern Cape Province are unable to go to school due to the province being stripped of transport leases that were provided by the government. The government has been short of funds to carry on paying the owners of the transport carrying the children to school. This is an example of poverty in rural areas of the Eastern Cape Province. This leads to poor and inadequate education and health care provision (Duncan, et al., 2007).

In this sense poverty leads young people to become vulnerable and to be victims of anti-social activities as a means of coping with the situation. Parents become involved in marital disputes. They have no power or means to do the things necessary to fulfill their goals and dreams. Most people in rural areas of the Eastern Cape Province depend on social grants and other handouts provided by the government such as health provision, soup kitchens at schools to mention a few. If government fails or falls short to provide consistent assistance, the families in rural areas suffer the most (Mc Wherter et al., 2007; Duncan et al., 2007). In addition, the grade 12 results in the Eastern Cape Province for consecutive years has had poor results, due to lack of resources both at schools and at homes. The public schools where unable parents’ children are schooling are more at risk than private schools as they are the most affected. These parents have no alternative way but to carry on sending their children to these schools. Whereas the
National level took over, without the necessary equipment their effort will be null and void. Therefore, in this case how can learners be eager to go to school if they will fail more than once in one class? Secondly, how will parents be patient and encourage their children to go to school if they lose hope in their lives and have no money to maintain the situation? Consequently, the children’s self esteem becomes low as their dreams are dashed and alcohol becomes their comforter.

- **Unsustainable livelihood**

Another form of poverty that is common in rural areas of the Eastern Cape Province is the “unsustainable livelihood”. This type of poverty has been defined by Davids et al., (2005: 40) as when communities are not able to participate or have power to voice out their concerns about poverty because people are not poor or vulnerable the same way. Unsustainable livelihood includes social problems such as alcoholism, divorce, domestic violence to name a few. These social problems are on the rise as time goes on. Government has preventive and after care measures to limit these indicators through regulations and policies, but more incidents are occurring relatively to these social problems which cause the development of rural areas to deteriorate. More children are dropping out of schools and are illiterate and this leads to them using more alcohol as a means of comforting themselves (David et al., 2005:40).

- **Stagnation of the working class**

Recession and inflation affect the lives of more families globally. In other words, it is not only those who are unemployed that are experiencing poverty but working people are also living or experiencing poverty. The minimum wage does not correspond with the inflation of the economy which causes the stagnation of the working society (Mc Wherther et al., 2007:25). Moreover, in some cases it seems that those who are working and earning minimal wages suffer more than those who are unemployed. Some of the facilities such as housing mostly benefit those who are in urban areas.
On the other hand, the working class is unable to get RDP houses or to qualify for home loans from commercial banks. Thus meeting their basic needs and catering for their children becomes a challenge. Therefore, “the economic problems influence a child’s development through parental attitude disposition and behaviour” (Mc Wherter et al., 2007:25). Unemployed parents become more stressed and dissatisfied. The attempts done by the government to assist them with basic needs are in vain due to high living conditions. Often they feel that they are victimised and they become hostile and resort to alcohol as a means of coping with stress. This affects the development of a child because parents are supposed to be role models, not only to their biological children but to the entire generation (Selantons, Leinonon and Punamaki 2004 cited in Mc Wherter et al., 2007:25).

Consequently, the high rate of unemployment which leads to poverty is one of the contributing factors to alcohol use. When one is drunk, it leads to low productivity in the work place which results in the person being fired. This is a revolving problem as Terblanche and Venter (1999:161) emphasize that when there is a high rate of unemployment and poverty; children are usually exposed to more use of alcohol. Brand & Delport (2007:101) also maintain that South Africa is experiencing political and drastic socio-economic climate changes that lead to use of drugs that include alcohol. In this case one can say unemployment, poverty, as well as alcohol use are a flip side of the same coin as they cause one another.

2.12.6 Personality

According to Jones et al., (1973:87) personality is made up of a combination of several things like traits, behavior patterns and attitudes established over the years. This includes how one looks at his surroundings and how he learns with his basic emotional needs and the obstacles presented by the world around him. Additionally, personality is not static but vibrant.
Moreover, Jones et al (1973:87) point out that human beings have limited ability over their environment. However, the understanding of his environment is under his power to control and destroy or to improve his personality and behavior. In other words, it is everyone’s responsibility to take action and distinguish between wrong and right and be able to take action about a situation that is not right, like the use of alcohol among children in rural areas of the Eastern Cape Province. Furthermore, it is the responsibility of parents to institute basic needs such as security and safety for the children as Jones et al (1973) state. Therefore, the consistency framework of rules of conduct in order to produce stability, consistency and knowledge of limits of liberalism should be established. By doing that the children will be aware of harm caused to their surroundings and realise that it is not necessary to use alcohol in order to be accepted by a group.

There are many contributory factors that lead to the use of alcohol in rural areas (Van der Westhuizen and Fourie, 1988:2). Traditionally, alcohol use in some families is influenced by social affiliation (Jones et al., 1973:134). The problem in rural areas in these ritual ceremonies is the demand for imfanelo which leads to over consumption of alcohol. This is out of proportion to the cultural practice of most families (Jones et al., 1973: 134). The communities in rural areas are abusing the essence of ubuntu - the communal working together of people now has been transformed to be paid back by giving or demanding alcohol in the name of imfanelo. These include umqombothi, beer and brandy.

Holomisa (2009:106) concludes that “Africans are very quick and eager to adopt foreign value systems which undermine their own”. Additionally, Griswold (2004:172 cited in Ang 2001; Bhabha 1994) coincide also that “culture purity is gone from the face of the earth…but now few even pretend to believe in it…we are all hybrids now”. Finally, Louw & Edward (2004) point out that the dangers of alcohol up to now have been taken for granted because alcohol has been socially accepted whereas it is a “psychoactive substance” like any other illegal drugs.
According to Ramphele (2005:133-134) conducting rituals like circumcision, *imbeleko* and other related occasions are essential to Xhosa culture. The author further states that being initiated into manhood is about “responsibility, it’s about discipline, it’s about being respectful…becoming more mature, instilling discipline and is the opportunity for older men to teach the young how to be real men”. However, it is vice versa instead, if one before circumcision was not drinking, they will come back drinking alcohol and smoking. They seem to believe that they are real men or matured if they drink alcohol.

In addition Ramphele (2005:134) states that the aim of circumcision is to leave behind immature behavior. The author points out that “circumcision …confirms on going attachment to the reproduction of a South African identity”. Shears et al (2006:7) are of the opinion that rural areas especially remote ones comprise few out of school activities that involve children where they are protected from use of substances because of school bonding unlike urban areas.

In contrast, rural activities such as ritual ceremonies and the use of alcohol are common and it is favourable among children than strict measures at school. Children enjoy the free use of alcohol in these rituals that leads some of them to drop out of school. Secondly, usually in remote rural areas the lack of role models contributes to alcohol use among children (Terblanch and Venter, 1999:161). The ritual ceremonies have no discrimination on use of alcohol regardless of age. This contributes more to the use of alcohol by children in rural areas of Eastern Cape Province. Those who are still at school are usually part and parcel of these rituals. It seems to them that the use of alcohol is very important and pleasurable compared to strict measures at school.

Therefore, cultural, sociological and psychological factors have influenced the behaviour of children. As a result of basic cultural shifts people have become interwoven in the global economy and worldwide communication networks (Flannery, 2000:36). There is also a sense of personal rights to ones own needs resulting in individualism. There is no longer a sense of integrated community and responsibility towards others.
CHAPTER 3
THEORETICAL FRAMEWORK

The circle of courage and ecosystem approach will be used as part of the theoretical framework for the research.

3.1 The circle of courage

The circle of courage originated from traditional child-rearing practices (Brendtro, Brokenleg and Von Becken, 2002:44). Brentro et al., (2002:61) state that the circle of courage has individual parts within the circle which connect with each other, therefore what happens to one, or what one part does affects all within the circle.

A community comprises of families and children who are dependent on the family for their survival. Consequently, elders have an influence over children not by giving orders, but by training them to be self sufficient at an early stage of their development. This will help children to become responsible and disciplined adults. Furthermore, Brentro et al., (2002:38 & 61) state that the circle of courage is viewed as birth rights of all children. If the circle is broken the lives of the children are no longer in harmony and balance resulting in discouragement. Therefore Flannery (2000:41) explains that in order for the youth to have reasonable mastery and meaningful purpose in their lives, it should involve cooperative behavior with others.

Thus, developing in the spirit of belonging, mastery, independence and generosity may result in problem solving and the ability to live comfortably in a community with others. Failure to develop the above traits leads to anger, frustration, rejection and aloneness and problems with delaying gratification. For example, the lack of schooling leads to less socially acceptable ways of earning a living like in substance trade (Flannery, 2000:42). According to Brendtro et al., (2002: 7) the modern society has reached a
distressing time and the community is disorganized and unable to fulfill the most basic human need for children to belong.

3.1.2 The ecosystems Approach

The ecosystems approach is the interaction between the person and the situation people are living in. It includes other systems outside of the individual (Gray, 1998:17; Meyer et al., 1997:17). The ecosystem is a variation which depends on a combination of factors, like living and non living things. The ecosystem approach comprises scientific, political and social aspects. Therefore, all phenomena are interconnected, interrelated and unified. The living systems are self-organising and all follow patterns of growth and change.

Furthermore, Meyer et al (1997:17) explain that humans are part of the physical, social and cultural environment and their behaviour is seen as an outcome of the entire system, rather than a product of the individual. That means individuals cannot be studied in isolation from their world. Brofenbrenner cited in Hook et al., (2002:313) supports the above statement claiming that a “developing person is not merely a tabula rasa on which the environment makes its impact but is rather growing progressively and moving into and restructures his social milieu”.

In addition Meyer et al., (1997:555) state that the ecosystem is not a specific personality theory, but is an integration of certain fields of study such as system theory, ecology and cybernetics. They further mention that the ecosystem approach is about how we know and understand the world around us. It emphasises the way of thinking or way of knowing which underlies certain assumptions and principles. For example, in human service organizations the officials who are working with the community in their practice are guided by moral principles in their decision making like autonomy, no harm, promoting good for others to name a few.
Thus ecology is regarded as the basis that all things in nature are related to one another in a complex but systematic way. For example, in a forest, organism live together and co-exist. Small plants like ferns grow in the shadow of large trees. Rotten leaves and living organisms work together to make the soil fertile so that things can continue growing in it. The interaction, cooperation and counteraction of subsystems within the larger context cannot be studied separately (Meyer et al., 1997:555).

- **Ecological model**

The Ecological model originated from the studies of Charles Darwin (Duncan et al., 2007:103). Darwin investigated the development of species and how they adopt to changes in the environment such as soil, water, and temperature. Additionally, the author investigates plants and animals that may survive in a particular environment (Heller, Price, Reinhertz, Riger and Wandersmen 1984 cited in Duncan et al., 2007:103). As mentioned before, in the ecological model everything is connected, there is an interaction between the person and the environment and the behaviour is the result of the interaction between individuals and the environment that they are exposed to (Duncan et al., 2007:103).

In addition, the developmental psychologist Brofenbrenner initially introduced the ecological system theory as a new approach to child development. The author was concerned that most developmental studies isolated children from their natural settings and missed the interaction between children and the environment. He also viewed family as a social system in which the responses of all the family members are interrelated. The author anticipated that development is a joint function of the person and all levels of the environment (De La Rey et al., 1999:11-19; Hoffman, 1994:47).

Therefore, human behaviour is due to various conditions within the socio-historical and cultural context and relationship. It makes sense that human beings are influenced by the physical, social, economic and political environment (Dalton, Elias, Wanders 2001 cited in Duncan et al., 2007:104). That means in order to understand the behaviour
of a person; one has to know and understand the environment or context in which it takes place. According to the author the behaviour of the individual changes because of possible changes in the pattern of social and organizational relationship change or physical environment changes (Duncan et al., 2007:104). However, people have been seen as being able to take control of their lives. This becomes a major value and goal of the helping process. This expresses the idea that people should become self determining and autonomous. For example, McGregor in his theory Y conceptualises that those who are working with people have to work effectively and reflect that people are willing to work and accept responsibility. The author also mentions that people have potential to be developed (McGregor 1960:33). Thus ecological thinking helps to open up different ways of encouraging individuals and community change through changing aspects of the individual’s social context interface (Levine and Perkins, 1997 cited in Duncan et al., 2007:104).

The ecosystem is important to all types of people who are working with people. Leaders have a common goal of improving the social functioning and quality of life through their ability to interact and relate to others in a positive way. According to ecosystem human problems cannot be seen in isolation and therefore need to be addressed through multidisciplinary interventions such as sociology, psychology, political science, anthropology, biology and economics which is coupled with experience on how to work with people (Professional journal for social worker.2002. 38(NO2)91-92;99).

- **The principle of ecological model**

The principles of human rights and social justice are the basis for those working with communities. These people promote social change, problem solving, empowerment and freedom of people to enhance their well being (Integrated Service Delivery Model). The ecological model such as interdependence, distribution of resources, adaptation and
succession are approaches that engage community in their development (Kelly 1986, Trickett 1984, Trickett, Kelly & Vincent 1985 cited in Duncan et al., 2007:104)

(i) Interdependence and holism

There is interrelation in the social context that influences the other parts. That is if there is a change in one part there will a change to another part. For example, if the parents within the community change from the abuse of alcohol in these rituals the children can change too. It seems parents foster the use of alcohol in these rituals as they have no control on use of alcohol in the rural areas at large. Ife (1999:44) states that every phenomenon must be seen as part of a whole and it can be properly understood with reference to every other part of the larger system. There is no beginning, no end and no linear solution, but it should be understood in a wider system through relationship and interaction with everything else. Integration is the fundamental and the worker should have respect for all life which is a basic value of the natural world (Ife, 1999:44). In other words children exposed to excess use of alcohol and ease of access to alcohol may use and abuse alcohol. In addition, children who are in trouble also form part of the community that makes the whole system. Therefore, parents have a responsibility to guide their offspring in the values and norms of living and the purpose of certain cultures and rituals.

(ii) Distribution of resources

According to the social ecological model, the distribution of resources should be prioritised according to need depending on the situation at that specific time. These include “money, time, human resources and political support” (Duncan et al., 2007:105). At the same time the distribution of these resources should not be utilized to the extent that others suffer. That means that other needs of the community should be considered and not just one condition because all these issues are interdependent. For example, if
one looks at controlling the use of alcohol, contributory factors such as poverty have to be considered as mentioned before. Therefore, poverty alleviation should be one of the focus areas in rural communities.

(iii) Adaptation and diversity

Adaptation encourages or creates awareness and acceptance of diversity in human behaviour. That means people cope with changes that have happened in their environment. For example, if an individual loses a job and resorts to alcohol he can adapt to other ways that may help him other than alcohol as alcohol will not only destroy his future and health, but cause him to conduct anti-social activities. Moreover, people adapt in different ways depending on their mentality and the strength and weaknesses they acquire (Duncan et al., 2007:105). Therefore, it is through diversity that people are able to develop, adopt and grow. Another factor in this principle is that there is not necessarily one answer or one right way of doing things; it encourages a range of responses. For example, two areas might have the same problem of alcohol abuse; the workers have to consider the fundamental reasons in both areas such as poverty or family disruption and so on. Therefore, it will be wise for the worker not to generalize the situation, the areas may have different phenomena that cause them to use and abuse alcohol.

According to Mizrahi and Morrison (1993:8) the ecosystem is about accomplishing specific social change. It also tolerates creative ways to work with differences. The authors state that members share compatible, but not identical interests, and must both utilise diversity as strength and find ways to act in unison. Thus diversity encourages a variety of different ways of doing things so that people can learn from the experience of others. For example, different stakeholders dealing with the issue of alcohol use and abuse among children in rural areas; they can work together and be able to adapt to new knowledge.
(iv) Succession

Succession refers to the fact that “environments are not static” and human beings are changing continuously through environmental changes. It means in order to manage the changing environment and the behaviour of the people, those who are responsible should not use a now and then approach but a planned perspective and a trial and error approach is needed (Duncan et al., 2007: 105). No one intervention can be successful but a number of relevant stakeholders with their opinions and ideas are crucial. In addition, a follow up should be done in order to see whether the community is coping with the new adaptation and other relevant situations.

3.2 Bronfenbrenner’s theory of ecological environment

The ecological environment is a series of successive layers each surrounding a small sphere. Each layer has a different level of environment and system (Hook et al., 2002:316). According to Bronfenbrenner the ecological environment consists of five layers: the micro system, mesosystem, exosystem, macro system and chronosystem. Ecological models view problems as the result of interaction between systems and focus intervention on achieving adaptation or goodness to fit between individuals and the system (Hook et al., 2002:316).

(i) Microsystem

The microsystem is the smallest and immediate sphere that directly affects the developing person. The family, school, and friends all influence the child's development (Mc Wherter et al., 2007:17). There are basic factors comprising the pattern of activities, roles and interpersonal relations experienced. It is the responsibility of the worker to see if there is any aspect that hinders the development of a particular community that may lead to use and abuse of alcohol (Gray, 1998:33).
(ii) **Mesosystem**

The mesosystem forms whenever the developing is different facet like interaction amongst the system within microsystem. It forms whenever the developing person moves into new settings. In other words, it is an extension of the microsystem. If the value of school changes, the child will be confused in his development. However, the diverse microsystem is needed in the development of a child in order for the child to be able to expand his scope. The ecological model assumes that one’s development is enhanced through the mesosystem especially if it is positive and consistent with the relationship among the microsystem (Duncan et al., 2007:107; Mc Wherter et al., 2007:17).

(iii) **Exosystem**

The exosytem does not have direct contact with the individual but it has an impact on the development of the child (Duncan et al., 2007:107). For example, the individuals most of the time are not part of policy making. Government policies on wages and the use of alcohol have an effect or impact on individuals in the micro system. Another factor is that if the employment of a parent causes stress or a problem, it will affect the child negatively as the parent has to adjust to the situation like the increase of wages and the rise of the petrol price to name a few. (Mc Wherter et al., 2007:17).

(iv) **Macrosystem**

The macrosystem involves public education and the creation of a culture of human rights, national and international law, values, traditions and customs of a particular society are to be found at this level. For example, the public education or awareness campaign about the use of alcohol. However, children may be influenced or exposed to celebrities who are role models to them and television programmes that promote the use of alcohol (Mc Wherter et al., 2007:19).
(v) Chronosystem

The Chronosystem is about the dimension of time as a fundamental influence on the direction of psychosocial development. For example, a teenager can resort to alcohol because of his parents’ divorce (Hoffman et al., 1994:47). According to Broffenbrenner 1979; 1989 cited in Mc Wherter et al (2007:19) the ecological model makes three assumptions: that there is continuous interaction and exertion of mutual influence between individuals and their environment and are constantly changing. For example, the environment influences individual development and in turn the individual changes the environment like the use of alcohol. Secondly, individuals are active participants in their development, it is not only the environment affecting individuals but the individuals also exert influence on the environment. Thirdly, the chronosystem represents that changes in one ecological system may influence changes in systems that are closer and distal to the individuals (Mc Wherter at al., 2007:19).

Policies affect human development more in immediate or proximal ecological systems. For example, the approval of alcohol licenses by liquor boards affects the lives of many people as people (young and old) when drunk commit anti-social activities such as robbery, rape, steal and so forth. That means the ecological system illustrates the interaction between the environment and the individual that may cause a negative or positive impact to individuals and the environment (Mc Wherter et al., 2007:20). Consequently, the ecological model is important to show youth at risk the dimension of the environment support or affect and effect on their behaviour like the negative and positive impact on their development (Mc Wherter et al., 2007:21).
3.3 Conclusion

The circle of courage and ecosystem approaches are relevant for this study as both approaches acknowledge that the behaviour of individuals is determined by the interaction and the situation one is experiencing. Ecological approaches coincide that individuals cannot be studied in isolation, there is a need to study the environment in order to know the cause and effect.

The ecosystem approach involves collaborative participatory decision making. It is the integration of certain fields of study like system theory, ecology and cybernetics. It is about knowing and understanding the world around us and that all phenomena are interconnected. Also workers should be people centred, holistic, broad, empowered and sustainable. Ecological theories perceive that problems occur due to interaction between the systems. For example, a family comprises of different individuals that make up a complete household. If one member within the family is affected or is alcoholic the entire family will be affected by his behaviour. In addition, the ecosystem approach believes that there is a relationship among things whether they are living or non-living organisms. Therefore, human beings are influenced by nature (physical, social, economical and political) and vice versa. But what is important is that people are capable of taking control of their lives (Duncan et al., 2007). It is the responsibility of the worker to view the cause and effect within the immediate sphere (the microsystem) before focusing on the next sphere of the environment.

Individuals may have low self esteem in the event of the circle of courage being broken. Living conditions such as poverty contribute a lot and affect the individuals severely to the extent that they use alcohol as a means of comforting themselves. Young people are also exposed to negative aspects of the media and end up imitating them. All these phenomena affect the lives of young people. The theorists of the principles of the ecological model believe that people are active participants in their development and they have power to change (Mc Wherther et al., 2007).
The principles of the ecological model are guidelines for the positive, problem solving, and empowerment of people to enhance their well being. One of the principles is interdependence, this principle emphasises that if one part changes others will follow the path. For example, if elders can lead by example with regards to alcohol consumption or take strict measures on the use of alcohol, children can do the same as their well being depends on their parents. Secondly, the distribution of resources is another principle which needs workers to get to the cause of the problem in order for them to prioritise the needs of the community. Thereafter, the worker creates awareness so that community members adapt to the change which is another principle of the ecological model. It is important for the worker to do follow up in order to see whether the community is coping with the new adaptation (Ife, 1999). Lastly, the succession principle helps the worker to get to the solution about the problem and trial and error may be used.
CHAPTER 4
RESEARCH DESIGN AND METHODOLOGY

4.1 Introduction
This chapter discusses research design and the methodology used in conducting the study. The chapter also mentions the locations of the study as well as sampling methods, data collection and data analysis. The ethical stance will be one of the essential parts of this study such as informed consent, confidentiality and voluntarism. The main aim of this study was to investigate the extent to which certain cultural practices contribute to alcohol use among children in the rural areas of the Eastern Cape Province. It is also to know if the families and communities are aware of the impact of alcohol use and abuse by their children.

4.2 Research design and methodology
Researchers should have a design in order to produce good results (Haralambos and Holborn, 2000:65). In this study the researcher employed the qualitative research design that was exploratory in nature. The qualitative methodology is interested in knowing the way people live through rituals, symbols, social structures etc (Berg, 2001:6). As Kumar (2005:165) explains qualitative research helps to reach “saturation point”, in other words the researcher explores information until new information about the phenomenon is understood. The researcher was able to explore the situation of the participants’ everyday life and was able to understand their culture without reducing their origins of life. According to Seale (2007:182) qualitative interviews have been used by researchers when they want to deal with the nature of existence. The researcher was able to know people’s “values, knowledge and experiences about certain phenomena.” The Qualitative interview is also flexible and allows interviewees to speak out about their views around the use of alcohol among children in rural areas. In this instance the researcher was able to explore her experiences and beliefs regarding the present and past if these have been misrepresented and suppressed (Kvale, 1996:109; Seale, 2007:182).
4.3 Research sample and sampling process
The total number of participants was thirty six (36) comprising:

- Twenty (20) learners altogether, they were from Centane and Butterworth areas. Ten learners from each school. The children were divided into two focus groups of five (05) from each school (Ages 10-17). The age groups of other focus groups were between 10 and 13 years and other one were from 14-17 years of ages. The focus groups were consisting of boys and girls.
- Ten (10) community members altogether, five participants from one of the rural locality at Butterworth and another five members were from different rural surrounding areas nearby Butterworth area.
- Four (04) educators from different schools participated in the study.
- Two probation officers, one from Butterworth and another one from Centane.

The patterns and themes identified in this data are as follows:

- Focus group 1 (FG 1) are learners
- Focus group 2 (FG 2) are parents/community members
- Focus group 3 (FG 3) are educators
- Focus group 4 (FG4) are probation officers

According to Babour and Kitzinger (1999) cited in Seale (2004:229) the focus group is useful because it allows participants to generate their own “questions, frames and concepts” and to pursue their own priorities on their own terms and in their own language. In addition, the focus group enables the researcher to examine people’s different perspectives as they operate collectively. The group of people working together is able to express, oppose and change during the interview and there is interaction among them. Consequently, peer communication and group norms are shared.

Seale (2007:173) also explains that the sample helps in providing good estimation about the nature of the whole population from a limited number of cases. The researcher used purposive sampling as it is suitable for exploratory studies. Babbie (2007:184) states that the purposive sampling method is used to gain participants for
the purpose of the study. Additionally, Erlandson et al., 1993 cited in De Vos, Strydom, Fouche and Delport (2005:329) state that purposive sampling is a “key decision point in a qualitative study” as the researcher always aims to get precise and opposing information about a particular phenomenon. Therefore, the community members (parents and children), educators and probation officers were included in the study. The participants were not particularly those who are consuming alcohol but they have been voluntarily participating on their own in the study. Most of the participants of this study were from Butterworth areas except ten (10) learners and a probation officer from Centane area.

Furthermore, Bailey (1987:94) states that a researcher can use her knowledge in order to choose the participants. In addition, Barbie (2007:184) coincides that purposive sampling “is…selected on the basis of the researcher’s judgement about which ones will be the most useful or representative”. All the participants were useful and knew better about the use and abuse of alcohol among children in rural areas. For example, probation officers and educators are closely working with community members (parents and children) and are exposed to the use and abuse of alcohol in rural areas. As Kvale, (1996:186; Seale, 2004:204) confirms, the researcher needs to consider who should be interviewed in order to achieve a good understanding of the phenomena of the research.

Semi structured interview schedules, which was relevant to each focus group was used in this research. May, in Morse (1991) cited in De Vos et al (2005:292) defines semi-structured interviews “as those organised around areas of particular interest, while still allowing considerable flexibility in scope and depth”. Socks et al and Holstein and Gubrium (1993) seeing that this type of interview sometimes adapts as “an ordinary conversation, trouble-free exchange relies on mutual attentiveness monitoring and responsiveness” (cited in De Vos et al., 2005:297).

In addition, semi structured interviewing also helps the researcher to gain knowledge about what he or she is hoping to get. It also covers wording in a decent way in case of sensitive areas. Besides that, semi structured interviewing helped the researcher to gain
a detailed picture about the beliefs on use of alcohol among children in these rituals in rural areas. As De Vos et al., (2005:296) state that semi structured interviews give both the researcher and participants much more flexibility and ability to explore the topic and give a full picture of what the researcher is looking for. In other words the questions are from “simple to complex” and from “broad to more specific”. In this way participants will gradually develop trust towards the researcher and be able to express to them any phenomenon (Bailey, 1992 cited in De Vos et al., 2005:297).

4.3.1 The research process
The researcher approached the principals of two schools at Centane and at Butterworth in order to collect the data. The researcher explained the purpose of the study and why the researcher chose these schools. Both principals made arrangements in order for the researcher to be able to gain access to the schools. This helped the rest of the respondents to decide if they were keen to participate in the study.

The researcher used focus groups in order to “explore the perceptions, experiences and understanding of a group of people who have some experience in common with regard to a situation” (Kumar, 2005). In addition, the focus groups were able to express their feelings about the situation during the interview. This gave the researcher an opportunity to assimilate and gather more information (Kumar, 2005:124). In addition, focus groups according to Babbie and Mouton (2008:292) save time and money and the researcher is able to get information that he or she may not be able to get from individuals. It also provides direct evidence about similarities and differences in the participant’s opinions and experiences as they are a group not one or two persons (Morgan and Kruger 1998, vol.1:32 cited in De Vos et al,. 2005:286-287).

Open ended questions were used and this allowed for flexibility, greater depth and more sensitivity to contextual variations (Seale, 2004:165). By using semi- structured interview schedules the researcher was able to ask the same questions from different locality for each focus group. Therefore, the researcher was able to see how people viewed the world in different areas. At the same time the researcher was able to
formulate other questions in the course of the interview depending on the response of the participants, as this method allows flexibility. Consequently, in order to gain the information needed, the participants’ perspectives were fully elaborated at a later stage. The other advantage is that there was full interaction between the interviewer and the interviewee which helped the researcher to identify the feelings of the participants (Berg, 2001:70; Silverman, 2001:1).

4.4 Data analysis
Huberman and Miles (2002:123) state that “qualitative data analysis involves a systematic process of sifting, charting and sorting materials according to key issues and themes.” Qualitative data analysis is the process of bringing order, structure and meaning to the collected data (De Vos, Strydom, Fouche & Delport, 1998:333). The researcher analyses the data in terms of themes that have been collected during the interviews. Then the researcher looked for new concepts and relationships among these concepts. That means the data that was produced formed the different themes, concepts or similar features (Huberman and Miles, 2002:123).

In addition, Smith, Harte and Van Langenhave (1995:24) emphasise that analysis of data is the most important section whereby the researcher tries to convince the reader of the importance and interest of the participants’ views and the researcher’s interpretation analysis of the participants. The authors further state that good qualitative work is about making a distinction between what the participant said and the relation of it.

The process of data analysis that has been used by the researcher is that of Creswell (1998), and the analytic spiral and description process of Marshall and Rossman (1999:152-159 cited in De Vos et al, 1998:334). The process has been as follows:

- **Planning for recording of data**
Recording of the data has been planned before hand and used on each focus group. This helped the researcher to hear the views of the participants about the use of alcohol
by children in ritual ceremonies held in rural areas. The tape recorder was utilised with the consent of the participants. Moreover, the researcher had a thorough understanding of each focus group while she was undertaking interviews. The researcher was able to rewind the tape recorder in order to analyse and hear the essence of the study taken. In other words, the tape recorder assisted the researcher in having free interaction after the data was collected from the participants without jeopardizing the process of the interview and whatever that was discussed has been accurately listened to (De Vos et al., 1998:335; Kumar, 2005:124).

- **Data collection and preliminary analyses**
  De Vos et al., (1998:335) state that data collection and data analysis are inseparable. That means the first data analysis will be done during the interview or data collection. The second one will be done after the data has been collected. Also regular data analysis will be essential as it requires revision in data collection procedures and strategies. The revision of data helps yield new data that is subjected to new analysis. This generated effective rich data that generates alternative suggestions and provides the basis for shared construction of reality about the issue (De Vos et al., 1998:335).

- **Managing (organizing) data**
  The researcher started to collect, process and organise the raw data that was taped and transcribed during the interview process. The data was organised into similar themes and patterns. This helped the researcher to interpret and gather data as a whole (De Vos et al., 1998:336).

- **Reading and writing memos**
  When the researcher was done processing and organising the raw material in one concept, the researcher began to read through the transcript to see if it made sense before breaking it into parts (Creswell 1998 cited in De Vos et al., 1998:337). In addition, Smith et al., (1995:23) state that in this stage the researcher is translating the themes into a narrative report and states the interesting and essential aspects in order to tell the audience about the participants’ views.
• **Generating categories, themes and patterns**
Kvale (1996:89) states that the idea of thematising the interviews is to clarify the purpose of the study and formulation of the research question. The researcher started to focus on the data by identifying the relevant themes, persistent ideas and patterns of beliefs that link people and settings together. The researcher searched those who have internal connection and external difference of opinions. That means the researcher identified the important categories of meaning held by participants in the settings (De Vos et al., 1998:338).

• **Coding the data**
The researcher applied different codes to the categories and themes in order to view their relationship and differences between each other (De Vos et al., 1998:338).

• **Testing emergent understanding**
At this stage the researcher evaluated the logic of her developing understanding and explored it through the data. Moreover, the researcher searched the negative occurrences and evaluated the data for their usefulness and centrality. That means the researcher tried to find out how useful the data was in clarifying the question being explored and how central they are to the story that he or she is disclosing about the social phenomenon being studied (De Vos et al., 1998:338). It is also the responsibility of the researcher to be ethical about the knowledge she is reporting by securing and verifying it as much as she can (Kvale, 1996:111).

• **Searching for alternative explanation**
The researcher searched for other reasonable explanations for the data and other relationship among them (De Vos, 1998:339).
• **Writing the report**

This is the final phase whereby the researcher presents the data by writing the findings of the study (De Vos., 1998:339). This includes transcribing the most important parts and summarizing other parts that have little relevant information (Kvale, 1996:170).

### 4.5 Ethical consideration

Ethical consideration helps in regulating intervention so as to promote the protection and interests of the participants (Duncan et al, 2007:392). Ethical stance such as informed consent, voluntary participation and confidentiality were considered throughout the study. According to Seale (2004:137) ethical consideration is the strength of the research that needs the researcher to be cautious as she is dealing with social issues that need the improvement of a human situation and confidentiality is required (Kvale, 1996:111). Therefore, according to Duncan et al (2007:392) ethics regulate intervention and promote protection towards the public. Before the interviews started the participants were asked about the use of a tape recorder and if they were comfortable for it to be utilized.

#### 4.5.1 Informed consent

There was no harm towards the participants as they were informed about the purpose of the study before it took place. Firstly, the principal of each school was approached to consider the reason for the study. The principals made arrangements with the learners, parents and educators about the aim of the research. This allowed the participants to have enough time to consider if they were going to be the part of the study. Duncan et al (2007:402) point out that informed consent is an essential aspect of the research whereby the participants have to be informed about the aim of the study beforehand. It also assists participants to make a competent and voluntary decision whether to carry on or withdraw from the study at any time they feel like (Kvale, 1996:111; Christian 2003 cited in Duncan et al., 2007:402; Snow et al., 2000).
4.5.2 Confidentiality
The confidentiality of the participants during the interview session was considered in order for them to be more open about the issues and able to express their views about the problem. Kvale (1996:111) emphasises that the issue of confidentiality is very important both during the interview session and the reporting time concerning the group of people who were involved. Moreover, if the researcher is aiming to publish the findings, it should be done with the consent of the participants (Kvale, 1996:111).

4.5.3 Respect for people’s rights and dignity
The researcher ensured that the dignity and worth of the participants was given consideration. Their rights, privacy, confidentiality and self determination were considered as APA 2002 cited in Duncan et al (2007:403) affirms. Kvale (1996:110) states that ethical consideration must be conducted throughout the study not only during the interview investigation.

4.6 Challenges and limitations in conducting the study
The researcher initially intended to conduct data collection from two schools using parents, learners, educators as participants, but in one of the schools only learners participated. Educators did want to participate whereas the principal had informed them beforehand about the aim of the research. In addition, the principal had doubts or did not approach parents about the study that was going to be conducted, claiming that parents had been having meetings at his school therefore it will be difficult for the parents to participate in the study. He suggested that the researcher organise the community members on her own. That was very difficult for the researcher as she had limited time to do so.
4.7 Conclusion
The research design and methodology of the study explained how the research was conducted and included the aims of the study and the procedure taken regarding the focus groups that participated in the study. In addition, the data analysis was discussed in depth as well as the code of ethics concerning the participants. Lastly, is also explained who will benefit from the study.
5.1 Introduction
In this chapter the researcher is going to discuss all the findings obtained in the process of the research. The findings were attained from four focus groups: the learners (FG1), parents/community members (FG2), educators (FG3) and probation officers (FG4). There were various questions that were used by the researcher. The first part of the interview schedule covers aspects about the way of life within the community. It is followed by the responsibility of parents and community members regarding the use of alcohol among children; thereafter, the contributory factors of alcohol use among children in rural areas. Lastly, the roles of Departments of Education and Social Development on use of alcohol by children in rural areas were among the questions asked. The findings have been analysed.

5.1.1 The way of life
The participants in the four focus groups were asked questions relating to their daily lives in their areas. This was to explore their understanding about their identity, how they perform certain phenomena and their involvement in certain aspects.

5.1.1.1 Conceptual understanding of:
• Community
This helps the researcher to understand the participants and how they perceive themselves as community members. All focus groups, FG1, FG2, FG3 and FG4 explain that it is a geographical area with no discrimination, with the elderly and young living together. One of the participants of FG 2 confirms that community members have a common interest. The area comprises of different races, cultures and beliefs. Despite their differences they manage to find ways of getting along peacefully. One of the participants in FG 2 pointed out that within the community there are rules and norms that are regarded as laws of that particular community. In addition, people within the community try to create change by forming clubs, volunteers etc. This is to create
change within the community and to achieve some goals regarding the development of the community members. Moreover, these people have a sense of belonging as a group and understand each other as FG 3 stated.

- **Development**

The four focus groups explained that there is a process of growth in order to achieve something or becoming better. One participant in FG 2 added that maybe a centre for elderly people, health, education, water facilities etc are part of development in an area. The community members have a vision on how to raise the standard of living in a particular place.

While FG 3 mentioned that it involves progress in the economy, social, political and cultural beliefs of a particular community and transformation takes place in the people. It also includes the upgrading of living conditions like the installation of electricity in a particular area and the building of houses in informal settlements. There is a technique of developing a particular area through available resources like forests, land etc, as one of the participants from FG 4 explained.

- **Community development**

FG 1 mentioned that community development is when community members try to develop the community by means of activities done by a group of people within a particular area to make a better living. The community members developed skills and unity among each other by socializing, helping someone who is in need and managing to solve the problems affecting them and achieve their goals.

FG 2 explained that community development includes projects that help community members to develop their skills and talent. In addition, one of the participants emphasized that activities such as football clubs and other essential activities enable one to develop spiritually, emotionally, economically and socially. Also government considers the needs of the people by initiating projects. Community development is to
encourage children to respect their elders by the way they behave, to socialize with other people, and contribute towards the development of people as they share ideas at *imbizo* etc, one participant concluded in FG 2.

Both FG 3 and FG 4 responded that it is about self reliance and skills development in the community. Furthermore, FG 3 pointed out that it is about human development and it strengthens their ability to understand some issues. The community members are able to intervene when they encounter problems concerning them FG 4 explained. They also share their needs. It is a process that enables one to grow; be it politically, economically, socially and educationally.

- **Culture**

All focus groups mentioned that culture is a way of living of a particular group of people with its own beliefs, norms, and customs and the way they react to certain things. It includes their attire, food, language, traditions - and the way of doing things portrays a person’s culture. For example, language goes a long way, the for the newlywed (woman), there are words and names that she is not supposed to mention or voice out, if they are the same as her elders (in laws). Even her doek (head scarf) is supposed to have a knot in front as a sign that her husband is still alive. If the husband is deceased the knot is supposed to be at the back. But all these are no longer highly regarded, people wear whatever they like to, western culture has overpowered people’s culture, a FG 2 participant commented. Therefore, within culture there are norms and stages that are supposed to be followed.

According to FG 1 culture is inherited from their fore fathers. It influences the way community members are supposed to do something FG 2 and FG 3 affirm. FG 2 adds that culture also guides people how to respect each other. It is part of their religion as they worship using their cultural aspects.

One of the participants from FG 2 commented that the research should be conducted from other ethnic groups such as Indian and Venda communities in order to know how they preserve their culture as they still follow their indigenous culture.
5.1.1.2 The difference between urban and rural

All focus groups explain that urban areas are characterized by better resources as compared to rural areas. There are more developments and opportunities like electricity, clinics, schools that are within reach of community members unlike in rural areas where people have to travel long distances in order to reach facilities. Also urban people live a luxurious life and are modernised. FG 1 further mentioned that a town or city is characterized by tall buildings, shops and more technology is being used. One of the participants in FG 1 pointed out that most of the urban products are manufactured from rural areas such as vegetables, trees, animals etc. That means their survival depends on production from rural areas.

But one participant contested that what they eat is no longer from the soil and is not healthy like before. For example, the chicken people eat has been injected with hormones within two weeks a chicken is full grown and ready to be eaten. Also the food eaten by people is not healthy as it stays in the freezer for a very long time; others are imported from overseas, but regarded as healthy. No wonder people are developing some diseases nowadays; it is because of unhealthy food. The food people eat is full of drugs and other intoxicated substances that are not good for the health of the person, one respondent commented.

Another participant from FG 2 claimed that nowadays the difference is not huge due to developments such as installation of electricity and other developments that have occurred in rural areas. But one participant stated that there is a difference between rural and urban as in rural areas people stay in their areas for free and are not paying rates like in urban areas.

FG 2 participants mentioned that rural communities adopted the urban life as some of the people perceive that rural life is backward as compared to urban life. In addition, rural communities are living in poverty, with shortage of human resources such as doctors and other essential needs that lead to them being easily affected by diseases.
That is why most people move to urban areas. But, one participant contested that a sense of ubuntu and socialization is still encouraged in rural areas as a neighbour cannot go hungry in one's presence and people know each other unlike in urban areas, one participant responded in FG 2. Furthermore, if one does not see someone for a long time, the neighbour will visit that particular person in order to see them in case there is something wrong.

FG 3 affirmed that communities in rural areas depend on natural resources in order to live like wood, water etc. Therefore, climate change is affecting the rural communities hugely. As a result, the high rate of diseases and mortality in rural areas is prevalent due to these reasons mentioned. In addition, government has contributed to that as most of the time urban areas have been supported in every way compared to rural areas. Furthermore, FG 4 stated that rural areas are underdeveloped and mostly use the olden ways of living with little or no technology.

5.1.1.3 Cultural practices available in the community

All focus groups mentioned *Imigidi*, (celebrating of a young man from circumcision), thanking of ancestors, *intonjane* (coming of age of a girl-woman), collecting of wood (*ukutheza*) and marriages. FG 4 added the cleansing ceremony. As FG 2 mentioned, looking after livestock was one of the cultural practices whereas it is no longer in use due to poverty as there is no longer livestock in rural areas.

- **The aim of the above mentioned cultural practices.**

FG 1 and FG 2 both responded that the aim of these cultural practices is the coming of age or rite of passage. One is expected to behave in a matured manner than, while he/she was still a boy /girl and become a woman and man, FG 1 explains. One participant in FG 2 highlighted that these cultural practices aimed to instill respect among children towards the elders. FG 1 further mentioned that some of them, like the welcoming of ancestors, the aims are to ask for blessings from the ancestors. FG 2 explained that *ilima* and *ukutheza* (collecting of wood) promote socialization as people
will perform some duties as a group therefore they are able to share their joys and sorrows while they are together. It also makes people to be united as a team.

- **Beverages that form part of these cultural practices.**

  All focus groups emphasised that the variety of alcohol, both home brewed beer (*umqombothi*), and brandy, and others form part of celebrations. FG 4 mentioned that brandy nowadays has been used in order for the celebration to be completed. But one participant in FG 4 stated that brandy in olden days was not used, it is something new. The use of *umqombothi* is symbolic to the ancestors, one participant in FG 4 stated and it is necessary to be used in ritual ceremonies.

  FG 1 participants agreed that people without alcohol in these cultural rituals will not be able to enjoy themselves. But two participants persist that the drinking of alcohol is not supposed to be forced; it is not a cultural symbol but a norm that has been internalized by the people and perceived as culture. One participant added that *umqombothi* is a cultural drink that is supposed to be used; it was used by their fore fathers and links the present generation with the old generation (ancestors). Therefore, it is something that must be used.

  FG 2 participants emphasised that the use of alcohol is an influence of Western civilization. Without alcohol the community members will not be able to entertain themselves or feel that they have been entertained in a proper way by the host of the celebration, to the extent that if there is no alcohol they won’t be part of the celebration. As Sussman and Ames (2001:81) mentioned in chapter 2, alcohol in the past was used recreationally and to promote social interaction. Alcohol was also used symbolically and ritualistically for different occasions and places depending on people’s beliefs. In other words, the consumption of alcohol was ceremonial as Parry and Bennett (1998) state.
• **Concern about use of alcohol**

FG 3 mentioned that it is something common, especially during June and December holidays when *imigidi* and other ceremonies are conducted by the community members in the area. In addition, learners when approaching these seasons are unable to concentrate at school and the rate of absenteeism is high during this time FG 3 explained.

FG 4 added that this is something common in the community. Most of the children start to use alcohol in these cultural rituals and the elders are the ones who give them alcohol. They give it to them as their share (*imfanelo*). The children end up demanding their shares in the form of *imfanelo*; one can say parents have contributed to the use of alcohol among children in rural areas.

• **The entertainment forms among these ritual celebrations.**

Participants in FG1 and FG 2 stated that dancing, singing, and praising form part of celebrations. Other members of FG 1 added that food forms part of entertainment. One respondent stated that they also wait for their share (*imfanelo*) from the elders.

FG 2 mentioned that alcohol has been used to entertain the community and people who are invited often bring alcohol as a present and their contribution to the celebration of that particular home. Another participant stated that there are *imfanelo* that must be given, that are demanded by community members such as alcohol, (different types) meat, soft drinks, bread, tea etc in the homestead that is hosting the celebration. Community members entertain themselves by these *mfanelo* or these *mfanelo* form part of celebration as a way of entertaining themselves.

**The criteria that has been used on alcoholic drinks regarding the age group**

Some of the participants of FG 1 emphasised that all community members, regardless of age, should drink alcohol as it forms part of traditional culture. One of the participants in FG1 pointed out that the use of alcohol in ritual ceremonies was used long ago by their fore fathers; therefore, it cannot be changed because of these anti-social activities
that happen nowadays, like the killing of people, rape and other aspects that have been mentioned before due to the use and abuse of alcohol. The participants also agreed that the consumption of alcohol in these rituals is a way of worshipping their ancestors and ancestors play a huge role during these celebrations. Alcohol is among *imfanelo* that must be contributed by the host as a sign of entertaining the participants. One stated that young people are partaking in hard alcoholic drinks like brandy, some of the respondents stated that children must get bread, soft drinks, a bottle of brandy and 10 litres of *mqombothi* in the form of *imfanelo* (is a right to get). One participant commented that umqombothi is good as sometimes it is used as medicine to those who suffer from stomach aches and worms. Even girls participate in alcohol use like beers, and maybe a six (6) pack (carry pack like savanna etc) from as young as 11 years old.

FG 2 commented that nowadays children partake in the drinking of alcohol. For example during the coming of age of boys (circumcision) the elders (fathers) will give the young people alcohol. If before the circumcision the boy was not smoking or drinking he will come back using all these. As a result, these young men have no respect, dignity and responsibility as part of coming of age or manhood in the community or at home. One respondent explained that in some cases boys will be given alcohol during circumcision in order to enjoy themselves and not to be shy amongst their friends and to be able to praise and enjoy themselves, now that they are going to be men and no longer a boy. Therefore, parents foster the use of alcohol among children as they give them money to buy alcohol or give them alcohol during these celebrations, one of the respondents commented.

Some participants of FG 2 (women) blame men for not having a backbone or respect for their culture and for not being role models to these young people as they will use alcohol or get drunk during these occasions whilst they are educating these children about the importance of coming of age. So what is happening is due to their modelling.
The responsibility played by adults on the use of alcohol among children in these cultural rituals

All the participants of FG 1 highlighted that children are allowed to consume alcohol and some of them drink alcohol with their parents or elders. One of them stated that there is no other way around it, it is something happening all over. Alcohol is a must, whether the elder people like it or not cause *yimfanelo* (entitled to get alcohol), as part of celebrations. It is supposed to a bottle of brandy, 10 litre umqombothi, bread and meat. If a girl’s boyfriend is among the amakrwala (initiators) the bottle of brandy is a must and chibuku. The parents are aware of this and they are the ones who give these mfanelo to them. However, this procedure does not occur in all households, it depends on a particular family background and their beliefs one participant (girl) commented. Not all parents encourage or allow their children to consume alcohol but some children consume alcohol when they are with their peers and out of sight of their parents.

The use of alcohol by children in these ritual ceremonies is a must (imfanelo) and is norm and culture; it is a way of welcoming ancestors. Therefore, it cannot change over night because of these incidents happening these days, one of the participants explained. Another one stated that boys who are about to get circumcised are allowed to consume alcohol by their parents and community members up to certain extent.

But one participant claimed that it is not always the case whereby parents allow their children to consume alcohol but children try to get or give their peers alcohol without the consent or knowledge of their parents.

One participant commented that parents have contributed a lot to the use of alcohol among children, as an elder person or parents will give their children *umthi- isitolom* (medicine) to kill another person- (if one uses a stick with isitolom the victim will become paralysed or ended up died).

The participants in FG 2 were blaming each other for not taking responsibility and controlling the use and abuse of alcohol among children in rural areas. Women
participants were blaming men saying that they are the cause of their male children consuming alcohol or using drugs. They mentioned that some of these young boys go to initiation (circumcised) not ever having consumed alcohol but when they come back it is likely that they will start consuming alcohol and other drugs.

On the other hand, most of the men were accusing women of having contributed to alcohol use among children during ritual ceremonies. They explain that women have a tendency of taking alcohol without the knowledge of their husbands or men and giving it to the children as a means of entertaining them. The other participants (woman) responded that they have no alternative as they did so as a means of protecting their children from the abuse of other children. Because if they deny their children alcohol during these celebrations their children became the victims of assault, neglected in their homes and not recognized as men and so forth. Therefore, they ended up giving their children alcohol in order to entertain themselves and the children to be accepted by their peers. The other participant (woman) mentioned that it is hard for them to control the use of alcohol during these ritual ceremonies as the young people will come from taverns drunk and demanded brandy and other alcoholic drinks.

One of the participants in FG 3 mentioned that parents instead of controlling the use of alcohol by their children, contributed to alcohol use a lot by selling alcoholic drinks to young people. Older people like reverends, councillors, and police officers to name a few, own taverns and shebeens, and sell alcoholic drinks to community members regardless of age. Whereas these people are supposed to provide guidance to young people instead they foster the use of alcohol among children. One of the participants (man) agreed that older people foster the use of alcohol among children because ikhankatha (man responsible for initiators) is no longer an old and experienced man but a young man, only with one year old from initiation. Unlike in the olden days, an elderly person with more experience would take care of these young men and teach them about the importance of becoming a man. Instead these “new” men will be supervised by a person who is drunk and who ends up organising alcoholic drinks and drugs for the initiators that lead to them drinking alcohol at a later stage. Moreover, on the day of
celebration, these young men are allowed to consume alcohol with the elderly people or in the presence of elderly people paying no respect at all.

Additionally, one of the participants in FG 3 commented that they have a challenge of male children who are temporarily dropping out of school during initiation period (June and December) without reporting or asking any permission. These children had a tendency of roaming next to the school premises singing, blowing whistles and wearing imithika (attire shows that one is going to be circumcised) not respecting their educators and other learners. After the ceremony, they expect to be re-admitted as learners. “It seems that they should be understood or it is their right to be absent at school.” FG 3 commented.

- **The views of children on the use of alcohol in these celebrations**

FG 2 participants mentioned that the children demanded alcohol in these celebrations and called them imfanelo. In most cases if they did not get imfanelo as they demand, they end up fighting or neglecting the household that is hosting the celebration, this is common even among adults. In addition, the boy who is celebrating his coming of age will become the victim of these children as they will ill treat him to the extent of taking his clothes, beating him and so on. Sometimes these children kill each other because of this and disrespect each other as they claim that in his home they were not entertained the way they were supposed to. In many cases parents are forced to give out imfanelo as their children will be victims and parents are trying to control an unstable situation among the community members. One of the participants states that children are perceived as people who have rights to get alcohol and is regarded as custom that they must have alcohol.

.5.1.1.4 **The effects of drinking alcohol among:**

- **children**

One of the participants in FG 1 stated that alcohol robs them of a better future, if one becomes a victim of alcohol all his dreams, visions and hopes are lost and it changes him from being a better person to the worst young person. One respondent explained
that drinking alcohol at an early age damages the child’s brain cells and he or she is unable to perform at school which leads to dropping out of school as he/she will fail all the time. Also the child’s behavior changes due to the use of alcohol.

If in a particular home, the children, during umgidi were not given alcohol; those who are part of the celebration (coming of age) will not be respected by boys younger than them, and will call them nasty names and so on. Sometimes they will neglect that particular home and not participate as they used to when there is a function, FG 1 participant commented.

Children fighting is something normal among boys during these ceremonies, it is like a hobby and they are able to see who is a hero, one noted. But one responded that children are fighting among each other when drunk, and nobody is intervening unlike in the olden days whereby the elder people were punishing those who fight each other. Sympathy, humanity and ubuntu are no longer present nowadays; girls get raped by these boys when drunk.

One commented that drinking alcohol is not something to be encouraged, as children when they are drunk lose respect towards the people. But one perceived that the individuals get respect from their peers if they managed to contribute alcohol to them during their celebration of circumcision. If one did not manage to contribute a bottle of brandy he will not wear umtika (a sign shows that he is passing to manhood).

All the participants in FG 2 responded that children become violent and misbehave, like conducting anti-social activities such as rape murder, house breaking etc when they are drunk. One mentioned that alcohol use distorted their vision, hearing and their emotions were impaired.

Children disrespect their elders as they will demand these mfanelo (alcohol drinks). They perceive that they have a right to get alcohol. They end up losing what we call
**ubuntu** as they will ended up not to participating in a particular household if they did not get imfanelo, FG 3 responded.

In addition, educators have a huge challenge as these boys when it is the time to be circumcised, will drop out of school and during this time they lose concentration in the class and are not afraid to pass nearby the school performing all songs and dances done by the out of school boys who are going to the initiation stage. They do not pay respect or think about their future or the consequences of not attending school.

Moreover, one of the participants noted that as time goes on the dignity of circumcision is no longer present as the initiators will use alcohol in their *Boma*, which did not happen in the olden days. Also the *ikhankatha* (person who is responsible for the well being of the initiators) is not matured enough to do that. This contributes to the use of alcohol in these places as no people are taking responsibility or paying respect in these *Boma* (special shelter done for initiators).

FG 4 highlighted that children become violent and demand more alcohol at these rituals. They fight and disruptive behaviour develops when they are drunk. Children are not yet fully developed in order to use alcohol responsibly. The use of alcohol among communities usually starts in these rituals. The children are given alcohol by their parents as *imfanelo* which results in *them* perceiving that they are supposed to get alcoholic drinks.

One participant in FG 4 mentioned that the use of alcohol by children in rural areas is something uncontrollable to the extent that children are killing each other and end up in jail due to their behaviour. It is worse during December holidays when there are more celebrations taking place like *imigidi*.

- **Families**

According to FG 1 and FG 2 participants, parents are divorcing each other due to differences when they fight over the misbehavior of their children. One participant
affirmed that there is no harmony as parents will blame each other to take responsibility for the child. Additionally, the child paid no respect towards his parents. One of the participants in FG 2 added that parents ended up attending court proceedings due to crime conducted by their children.

Those homes that are not going along with entertaining children or community members with alcoholic drinks (imfanelo), those children and older people will be neglected by community members as they will not participate again in that particular home. In some cases parents have no other alternative but to do as others do as they don’t want their children to be victims of these children who will ill treat their children FG 3 pointed out.

However, it depends on the availability of the workforce and wealth of that particular household. As some households used to hire people from other places and friends to assist them during the preparation before the ceremony took place. At the same time not all community members neglected such homes, some community members or close relatives would assist. In other words, people who are suffering the most are those who are poor who need the community members’ assistance. One can say community members are taking advantage of those people who are needy and depend on them for assistance. Secondly, homes with a religious background that do not use alcoholic beverages in their ceremonies are respected by the community members as they do not demand alcohol.

FG 4 commented that it depends on the situation of particular homes, if particular home have to stand up for what they believe is right, and perform according to accepted rules and values of his home, usually there will be no hassles.

In addition, families become the victims of circumstances as they have to attend to court proceedings sometimes to pay money for bail for their children who commit anti-social activities due to the use of alcohol. Family members become affected and disrupted by the misbehavior of their children, one of the FG 4 participants commented.
• **Community members**

FG 1 mentioned that young people provoked community members by making a lot of noise and by insulting them and so on.

FG 2 stated that communities are living in fear as they do not know when these children will steal from their homes or murder other people. No one is free even in their homes.

FG 3 highlighted that community members are affected in so many ways, children used to fight when they attend these ceremonies. This usually resulted in boys of other areas not being allowed to visit other geographical areas whereas they know each other and perform some ceremonies jointly. This makes the situation very difficult for everybody as there will be no harmony, making it hard to travel or move around from one location to another.

In addition, another participant in FG 3 stated that community members always become suspicious as they are not sure about their safety as these children become vicious and rape women and children and housebreak, targeting those homes with elderly people, children and women. Consequently, communities at large become involved due to the misdeeds of the individuals (children). One of the participants stressed that traditional leaders and reverends are supposed to be exemplary to the young people and to the community at large instead they are the ones who sell alcohol to these children.

FG 4 explained that in most cases as they are dealing with the issues of the community at large, community members ended up not trusting them as they perceive that they are in favour of these children who are the offenders, even if they tried to explain to them that they are abiding and regulated by the law of this country. Children are not allowed to be sentenced or exposed to the prison environment but to be put under the supervision of their parents in the case of committed anti-social activities and to perform some educational tasks. One of the FG 4 participants explained that despite the awareness campaigns conducted among community members about the danger of
alcohol use, the more the use of alcohol and anti-social activities conducted in these areas increased.

5.1.1.5 The age that children are supposed to be participating in drinking alcohol during these celebrations.

FG 1 responded that it depends on a particular home or background, the way you were brought up, how your parents feel and react to certain behaviour. In some homes children start using alcohol at a very early age. The correct age that a person must start using alcohol is 18 years, but at these celebrations you can see a 9 year old child drinking alcohol. While one participant stated that children should start between the ages of 17-20 years.

One of the participants stated that children (boys and girls) start using alcohol at the age of 10 and they usually begin when they are experimenting at these ritual celebrations or during big days like Christmas. The other one confirmed that it depends on the individuals (children), and how tough they are among other children, if the boy is always defeated when he fights with others, he will not get alcohol one participant respondent.

One of the participants in FG 2 pointed out that the use of alcohol depends on different areas. Firstly, umqombothi acts as medicine in their culture and to have umqombothi is a sign of respecting and welcoming the ancestors. Therefore, the older boys or younger men used to be given umqombothi as they were regarded as matured and knowing the meaning of using umqombothi. They used to drink respectfully and thereafter go away. Even elderly people used to drink respectfully and go home. Boys were not allowed to drink alcohol. As time went on parents were giving children ivanya (umqombothi mixed with water). Presently, young boys are given the duty of straining umqombothi, and thereafter will be given some umqombothi as a sign of gratitude. It became a habit and now these children are given what we call intluzelo (umqombothi that has been given to those who are straining it).
One participant supported the above respondent that children were not allowed to drink alcohol, brandy was only used by educated people like teachers who would use alcohol responsibly whereby a nip will be used for more than a week. Another participant in FG 2 added that presently, women and young girls are drinking heavily. This started in certain homes whereby all children will be given alcohol and it became a habit.

In addition, alcohol use is a competition nowadays; even those who are poor will try to imitate what has been done in a particular home. Therefore, the use of alcohol in these households no longer serves a cultural purpose but has become a competition. People only need to change their mindset about the use of alcohol in these households as no one is supposed to demand alcohol, one participant confirmed.

According to other FG 2 participants, sometimes parents have no alternative, they are bound to give out these demands (imfanelo) wanted by the community members. Additionally, the participants said that in some areas community members demand even some parts of the meat if one slaughtered a cow. One participant added that some children change their behavior as they are forced to steal money from their homes in order to buy alcohol so that they are not ill treated by their peers.

According to a participant in FG 3, children of 12-18 years of age are getting alcohol in these traditional ceremonies, but it used to be 23 years of age and above. Before, boys were not allowed to have alcohol but those who have passed to manhood only. In addition, brandy and other variety of alcoholic drinks were not allowed in ritual ceremonies only umqombothi was supposed to be used. Also, boys from other homes were not allowed to get in the house when holding a ceremony, they would sit outside near the kraal, but these days they stay with elders in the same room drinking alcohol. One of the participants stated that girls before were not allowed to have imfanelo (alcohol) which is unlike now.

The respondents in FG 4 affirmed that some of the young offenders they are dealing with are 10 years of age and these cases happened when these young people were
under the influence of alcohol which was consumed in these cultural rituals and in festive seasons.

5.1.1.6 The change among children due to alcohol use.
The researcher will correlate certain phenomena among children and the use of alcohol. These are:

- **Behaviour**
  FG 1 and FG 3 stated that some of them change; they become violent, and act in a very strange way. The person starts to be disrespectful, do things without thinking that they may cause damage to other people for example, to drink and drive which leads to accidents and the killing of innocent people.

  While FG 2 and FG 4 pointed out that modeling or the behavior of parents resulted in children using alcohol, therefore it is not surprising that children whose parents are smoking, drinking alcohol or using drugs are more likely to do the same.

- **Personality**
  FG 1 and FG 3 noted that there are those children who are caring and loving by nature but their personality changes due to the use of alcohol as they usually say “I do not care.” One respondent claimed that one became short tempered and not in the mood of talking to people if he had had alcohol.

  One of the participants in FG 2 stated that personality depends on an individual, how strong he is, otherwise one can endure the use of alcohol by people around him if he has a strong personality. Additionally, FG 4 confirms that those individuals with strong personalities managed to differentiate between wrong and right.
• **Peer pressure**
All focus groups confirmed that there is a correlation between alcohol and peer pressure as children will drink alcohol because their friends are drinking alcohol. They wanted to be accepted by their peers. Children whose friends are smoking or drinking alcohol are more likely to do so than those whose peers do not, one of the respondents in FG 2 added. This goes back to the personality of a child.

• **Media**
The four focus groups stated that alcohol is advertised on television, using celebrities that children regard as their role models. The programmes and advertisements used on television contributed a lot to the use of alcohol among children. Rich people and actors in these programmes are their role models, they use alcohol and children regard alcohol as something used by people who have money and these people are famous as the FG 2 pointed out. Additionally, the way they use advertisements entices young people as they show it as something nice and appreciated, the FG 3 stated. Therefore, these messages have a negative influence or negative results among children.

• **Emotional state**
The four focus groups highlighted that some people drink alcohol because they have been emotionally disturbed. Sometimes there are situations that are beyond the control of young people that results in them using alcohol as a means of cooling their nerves or with the hope that they will forget. They become addicted.

• **Socialisation**
According to FG 1 participants, children learn to drink alcohol at an early age through socialization. FG 2 claimed that most people, young and old, started to use alcohol when they were in gatherings and enjoying themselves. It becomes a habit and one become drunk. They start by testing it. Also the background of a child, if the parents are alcoholics, there are less chances that a child will not use alcohol. In families with a religious background even if the child uses alcohol he will use it when he is with his peers privately as compared to a child whose parents are drinking alcohol with him.
Sometimes those children whom are raised within the environment of shebeens or taverns easily imitate the behavior of people who are drunk as most of the time they will be exposed to those situations, even the language used is different from those from a religious background, FG 2 participants confirmed.

While FG 3 states that the use of alcohol goes back to peer pressure and during celebrations when people are entertaining themselves, they mostly use alcohol to be in a party mood. FG 4 added that young people are unable to enjoy themselves without alcohol.

- **Heredity**
  All the participants of the focus groups emphasized that the use of alcohol is not hereditary, but is gained through modeling. One of the participants pointed out if one can say that the use of alcohol is because of heredity, it will be an excuse to drink alcohol.

  FG 4 explained that alcohol can affect a child when used during pregnancy and may cause foetal alcoholic syndrome which could lead to the child using alcohol when grown up, but this is not genetic, therefore cannot be associated with heredity.

- **Family circumstances**
  All focus groups stated that some start drinking alcohol when things are tough in the family as a means of forgetting, thinking that alcohol will bring peace and it becomes his or her "best friend", FG 1 confirmed. Children are easily blaming themselves and perceive themselves as failures when dysfunctions occurred at home which leads to them using alcohol FG 4 stated.

- **Accessibility**
  The focus groups all agreed that easy availability of alcohol is one of the reasons that make children to drink alcohol. Even if at home there are strict measures not to use
alcohol, children are able to get alcohol because of shebeens and taverns FG 1 stated. In addition, FG 2 stated that there is no discrimination of age and these places open till late hours. FG 4 affirmed that the availability of alcohol to children has negative results as children are using alcohol with no elders taking care of the situation, or showing them that it is a wrong thing to do.

- **Poverty**

FG 1 stated that some of the people drink alcohol as a means to forget about their hunger, it becomes a reason to look forward to another day.

According to FG 2 poverty causes unstable families, low self esteem, helplessness, and hopeless as they do not know when the next meal will be. Due to the high rate of unemployment, people in rural areas live in poverty. Once a child gets money from odd jobs he or she will buy alcohol instead of groceries. In addition, due to retrenchment and the closing down of factories which lead to high levels of unemployment, parents now depend on their children for their financial situation. Due to this, parents become victims as their children are in control and do things in their homes that are unacceptable, like using alcohol and paying no respect to their elders. Parents are obliged to accept, because they depend on these children.

But one of the participants in FG 2 pointed out that poverty does not contribute to alcohol use, it depends on individuals, instead one can become determined to accomplish because of his situation of poverty.

Poverty contributed a lot to the use of alcohol as most of the people (young and old) use alcohol as a means of escaping from their way of life, FG 4 pointed out.

- **Dropping out of school**

According to FG 1 participants, some children perceive that drinking alcohol means to have everything and they regard themselves as powerful so there is no need to hang on at school. Otherwise, school is a waste of time according to them. Some children are
expelled at school because of their drinking habits at school. Other children are
distracted by the use of alcohol and become unable to concentrate, and they end up
dropping out of school.
In addition, FG 2 stated that children are dropping out of school due to their misconduct
which results in the use of alcohol. Other children neglect the strict measures of school
and prefer to be out of school and enjoy the liberty of using alcohol in these celebrations
and taverns without having the responsibility of doing homework and other related
activities. Some of the children perceive those children out of school as the ones who
are free and happy to do whatever they want to do..

If one has friends who are not schooling he ends up lazy to go to school as these
children have no responsibility of doing school work; because no one motivates him, he
ends up dropping out of school, FG 3 stated.

FG 4 participant confirms that alcohol use creates an attitude of not caring and children
tend to drop out of school through this attitude.

5.1.1.7 Things that should be done about the issue of alcohol among children in
these cultural activities.
According to FG 1, adults should be held accountable for giving out alcohol to children.
A certain age group should know that they are not allowed to use alcohol, and have no
right even at ritual ceremonies to ask or demand alcohol of any kind. “But it depends at
different households or all these start at home”.

Parents or community members should make sure that no children under the age of 18
drinks during these cultural activities, even it’s a celebration; children should be under
the supervision of adults and treated as children, not adults. Alcohol should not be part
of children’s’ celebrations but bread, meat, mageu, and soft drinks are enough for them.
Substances should not be part of a celebration as the users do things that are undesirable afterwards, that they regret in the end. Traditional leaders must pass laws in their villages of no use of alcohol among children.

The FG 2 mentioned that there should be an age limit in these taverns and the owners should be engaged in eradication of alcohol use within the community. One participant claimed that there should be role playing of alcohol use in the schools and should be rotating to all schools - together with parents and the community members at large. One stated that traditional leaders should encourage change on the use of alcohol among children in these ritual ceremonies and taverns, but one respondent mentioned that community members should initiate change among themselves not to be the responsibility of traditional leaders only.

In addition, government should intervene by creating laws and policies that guide society on the use of alcohol. The community members should take a leading role to change the use of alcohol in rural areas. Moreover, those who have a contribution on the use of alcohol by giving or selling alcohol to children under the age of 18 should be abolished and be held accountable. Furthermore, the liquor licenses should be monitored. In addition, the government should not allow the operation of shebeens in rural areas, but there should be a provision of an alternative way of living for that particular person. Parents should take responsibility by not sending their children to buy alcohol and tobacco as children end up using these drugs.

No one should demand alcohol (imfanelo) each and every home is supposed to do it their way, because it is not a culture. Children should be engaged in sport. The policy forums have to monitor the use of alcohol in rural areas. At the same time police officers are the ones who became friends with these shebeen owners that lead to them using alcohol freely. In addition, the police only patrol once in six months which contributes to the use of alcohol in rural areas.
Children have more rights than responsibilities which results in the elders not taking action towards these children. In addition, these children even if they are detained, after a day they will be free with bail and the law regards them as children who are not supposed to be in jail, whereas they killed somebody. If a parent punishes his child, the same child will report you as a parent. Therefore, there is no use. Government should revise its legislation as these children are often used by older people to sell drugs and for other related activities knowing that children are on the safe side of the law.

The disqualification of corporal punishment towards children has a contribution on the use of alcohol by children. Children know that nobody will do anything to them. Also parents are over protective of their children which encourages them to commit anti-social activities knowing that their parents will bail them.

FG 3 pointed out that taverns and shebeens contributed a lot to the use of alcohol in rural areas. They should be closed down because even if use of alcohol can be monitored in these ritual ceremonies, shebeens on the other side are available and children have access to them. There should be programmes that will keep children busy like politics, sport and others. There should a police station in rural areas.

FG 4 claimed that parents together with their children should become responsible on how to use alcohol. There should be strict measures on age limit to alcohol users both in ritual ceremonies and in taverns. There should be more awareness campaigns conducted in rural areas about the use of alcohol. The adults who allow children to drink alcohol or sell alcohol to them should be accountable for their deeds. Youth should be involved in activities such as drama, music, sport etc in order to occupy them

5.1.1.8 The role of the Department of Education in addressing alcohol abuse by children in the community.

The FG 3 is of the opinion that they should engage children in some programmes that will keep them busy. In addition, the community members should take responsibility of
educating their children and implement that by taking corrective measures on the use of alcohol.

5.1.1.9 The role of Social Development in addressing alcohol abuse by children in the community
FG 4 pointed out that awareness campaigns should be conducted in rural areas and there should be a dialogue conducted among the community members concerning the issue of alcohol use and what are their views regarding use of alcohol in their areas. In addition, the Social Development officers should lobby for activities such as sport, music, drama to name a few. Also to link youth and communities to areas of business that can be of assistance in their lives.

5.10 Conclusion
The way of life which is the daily lives of the community in their environment was part of the discussion. This helped the researcher to explore their involvement and views about the nature and the extent to which children use alcohol as a consequence of cultural rituals. In addition, the cultural aspect regarding the use of alcoholic beverages in the ritual ceremonies and the involvement of young people in alcoholic drinks has been in the dialogue. This helps to know the situation of the community members, both children and older people, regarding the consumption of alcohol among children in rural areas. Also aspects that hinder community development owing to the use and abuse of alcohol such as the availability and accessibility of alcohol to children in rural areas were discussed. Thereafter, the contributory factors that foster the use and abuse of alcohol among children were put forward.
CHAPTER 6
FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction
This chapter presents the discussion of the findings of the study. The findings will be associated with theory in order to support the vital contribution of the data collected. This will include community development, the cultural practices available in rural areas and their aims, the criteria used concerning use of alcohol among children and the effect of alcohol use among the community members at large. It also put forward the intervention strategies and means used by Departments of Education and Social Development on the use of alcohol among children in rural areas of the Eastern Cape. The conclusion and recommendations are suggested based on the discussion of the findings of the study.

6.2 DISCUSSION OF FINDINGS
6.2.1 The way of life
The way of life in this study focuses more on community development, culture and its requirements regarding cultural practices conducted in rural areas. The researcher wanted to explore the nature and the understanding of the community regarding the use of alcohol among children as a consequence of cultural rituals in rural areas of the Eastern Cape. Holmila (1997:9) states that in order for the researcher to be able to analyse the problem, the forms of “discourse and examination of social and cultural conditions” should be included in the process of the study. This will be useful to the researcher as it will enable the researcher to explore the fundamental nature of the problem that she is investigating. The author further states that in order for the researcher to have a conceptual framework, the data should be based on the social and historical context of the action; that is rural wellbeing, the social and cultural environment is a critical point than the educational intervention as (Holmila, 1997:10) states.
• Community Development

According to Lund (1984:4) community development is about people’s needs and a holistic approach should be considered. It focuses more on social and cultural issues of the community than economic aspects. The active participation and initiative of the community by itself is essential (Johnson, 1982:311). Gray (1998:81) agrees that the collective involvement of the community in their development is very important as people are enabled to control their problem. Furthermore, Keough (1998:189 &194) coincides with the above authors that a humanistic approach is awareness to everyone involved as it brings unique skills and knowledge on their development. Additionally, the author mentioned that community is characterized by diversity and the more diverse, the more stable and flexible it is. Diversity enables one to learn, explore and develop (Keough, 1998:190).

Moreover, Senge (1999:179) states that people should be responsible for clarifying their priorities and motivate themselves through personal mastery. They are also able to develop spiritually and emotionally in order to be creative and committed in learning how to handle their problems. Furthermore, the author states that through shared vision people are open about their problem and reached consensus as they have the same goals for the desired future. This can be achieved successfully, as people will be involved voluntarily and committed to change the situation and norms that disrupt human development. For example, the use and abuse of alcohol in rural areas of the Eastern Cape, community members can take an initiative on how to handle the crisis situation. Consequently, team learning produces better results as Senge (1999:180) states. This makes everyone to be part of the problem and have responsibility of working towards the resolution of the situation. Everyone has been empowered and enabled to look within themselves and see their contribution, at the same time identify if there are any causes to the problem.

All the Focus groups agreed that community development is about solving challenges affecting the community in order for them to be able to live in harmony and as one. Moreover, some of the participants in FG 2 & 3 highlighted that communities, by
involving themselves in activities within the communities manage to be inspired and grow not only economically, but spiritually, emotionally, socially and politically. In addition, community development encourages the younger generation to respect their elders and how to behave etc, as one of the respondents in FG 2 pointed out. In other words, the focus groups are of the opinion that community development helps communities to acquire skills from each other and enables them to grow and appreciate each others’ talents and abilities.

- **The cultural practices in rural areas and their aims.**

According to Eccles (2002:235) culture provides guidance and acts as a tool for young people in order for them to interact with each other and in their settings. The author further states that culture has important meaning and values whereby community functioning becomes effective. However, the author points out that culture is not static, it comprises “multiple cultures and changing systems of meaning and behaviour.” Therefore, it is the responsibility of individuals to sort and choose among numerous alternative frames of meaning and ways of acting (Eccles, 2002:235).

Moreover, Flannery (2000:25) coincides with the above statement that cultural factors shift from societal values. But a sense of personal power has been developed more than a sense of responsibility to others. Instead, values are expressed in the utilization of material goods and services. Consequently, a sense of integrated community is lost and basic social rituals are no longer present (Flannery 2000:28). As Eastman (1984:88) points out that most people first introduce alcoholic beverages during family celebrations such as marriages, Christmas etc. Furthermore, the author emphasizes that the use of alcohol is symbolical and ceremonial like “health purpose and seek desired outcome. Nevertheless, it depends on individual beliefs as in those households that are Christian orientated the use of alcohol is not common.

According to focus groups, culture entails values and norms that are shared by a group of people as their way of life. It also reflects historical background and shows the heritage of the people that includes the attire, language, and the cuisine that people used as FG 2 mentioned. Culture is transmitted from generation to generation and is a
day to day activity, like the cultural practices that have been conducted with the aim of coming of age from young person to adulthood.

The use of alcohol, both home brewed and other alcoholic drinks are common among these rituals. According to FG 4 umqombothi is a symbolic connection to the ancestors. For example, all community members partake in the consumption of alcohol in these ritual ceremonies regardless of age. Some of the participants in FG 1 highlighted that use of umqombothi is medical as it acts as a cure when one has a stomach ache and experiencing problem of worms. As Doweiko (1996:24) states, essentially, drugs are used as medication in the control of illnesses such as “high blood pressure, antibiotics to eliminate unwanted bacteria.” However, the participants have different views regarding the use of alcohol in these ritual ceremonies, especially by the young people. Most of the participants in FG 1 regarded the use of alcohol as traditional in these rituals as it has been used by their forefathers. Therefore, it cannot change due to these anti-social activities that are happening in nowadays. They regarded the use of alcohol as something normal and as traditional among the Xhosa nation.

Moreover, most of the participants of FG 1 are of the opinion that the elders are bound to give them alcohol as they are supposed to (imfanelo) and parents or community members have no alternative. It was only one female participant who mentioned that it is not always the case whereby parents allow their children to consume alcohol, but children use alcohol in the absence of their parents in order to entertain their peers.

The FG 2 agreed that children are partake in the consumption of alcohol in these cultural rituals and women participants are blaming elderly men of acting irresponsibly by allowing these children to consume alcohol during these cultural practices. They further stated that the aim of these ritual ceremonies (imigidi, intonjane) etc is to instill values and differentiate between right and wrong among young people, but it is vice-versa. Instead, children after these initiations use more alcohol and demanded it as a need. Consequently, they lose respect for their elders and have no dignity as young men; they also act irresponsibly compared to what was expected.
Additionally, all participants in FG 2 are of the opinion that the influence of Western culture on the use of alcohol among children contributed a lot, because during the olden days the consumption of alcohol by children was prohibited. It seems that most of the participants are aware of the high rate of consumption of alcohol by children in these ritual ceremonies, but they perceive that there is nothing they can do, as the participants agreed that community members will not be able to entertain themselves or feel that they have been entertained in a proper way if there is no alcohol. This has gone to the extent that community members are usually not part of the celebration if alcohol is not available.

The community members (especial elders) seem unhappy about the consumption of alcohol by their children but they give the impression that there is no other alternative as they blame each other and the changing of time etc. Secondly, there is no agreed age that children are supposed to use alcohol in these ritual ceremonies except one of the participants from FG 2 who claimed that children during olden days were allowed to consume alcohol when they were 23 years as compared to nowadays. Children started using alcohol at the age of 9 years or lesser depending on the household or geographical area. The fact is that most of the participants are not sure about the age at which children are supposed to consume alcohol. They have assumptions about the age that children are supposed to partake in alcohol consumption. Others said it is supposed to be 18 years, others stated that as long as they are not circumcised and so on. These statements, especially the one that children should start to consume alcohol at the age of 18, go back to the influence of western culture whereby according to their culture an 18 year old is matured and regarded as an adult, but not in Xhosa culture. According to the constitution of South Africa any individual who has reached the age of 18 years is regarded as an adult who can take a reasonable decision. Therefore, the law allows them to purchase and consume alcohol as they are considered as responsible citizens.

The community members are in a dilemma as they have to conform to community norms by allowing their children to entertain themselves with alcohol. The community
members, especially the male youth, have a tendency of neglecting a particular household if they are not allowed to have imfanelo (in the form of alcohol). In some cases, the young people (males) of that particular home will be victimized in different ways by their peers as a sign of punishment due to the fact that they were not given alcohol. Therefore, in order to prevent that they have to entertain their children with alcohol. Otherwise the participants are aware of the alarming rate of alcohol consumption among children in rural areas of the Eastern Cape and their consequences. People are characterised by a sense of helplessness and hopelessness when it comes to the issue of alcohol consumption by young people. Parents are unable to clarify when the drinking habit started and most of the children see no problem with use of alcohol especially males, it seems to them that it is something culturally acceptable. While almost all the female participants in FG1 feel that the use of alcohol among children is out of control and something should be done as their family members are in pain due to use of alcohol.

6.2.2 Contributory factors on use of alcohol among children in rural areas.
This section will determine if the families and communities are aware of the contributory factors of alcohol use among their children. According to Johnson (1980:87) rural areas are characterised by a major problem of crime cases done by children, especially males due to the use of alcohol. Doweiko (1996:281) states that geographical location has influence on the use of alcohol, additionally, peer pressure, self medicating for painful feelings and availability of social support systems, interpersonal and intrapersonal resources (Doweiko 1996:285). The author also regarded parental influence on the use of alcohol like parental modelling behavior as the most portrayal awareness in early childhood (Doweiko 1996:285 cited in Cohon, Richardson & La Bree 1994; Harris & Jarmuskewicz 1987). Additionally, Woititz (1983:2) states that children of alcoholic parents are likely to become alcoholics. The factors contributing to alcohol abuse among children in rural areas will be discussed further.
- **Ritual ceremonies**

During the interview some of the participants analyse rural areas as still portraying a sense of ubuntu, people are able to share with each other as compared to urban areas. Though the difference is not huge due to modernization and the adoption of western culture by the rural communities, the participants regarded urban life as more advanced and developed as compared to rural areas. They regarded their way of life as backward. In addition FG 2 during the interview mentioned that these children perceive themselves as heroes. Moreover, young people seem to think that they have a right to get alcohol in these ritual ceremonies as they will demand it.

During the interview, FG 2 revealed that parents have no alternative but to offer alcohol (imfanelo) to these children in these ritual ceremonies in order for them to gain acceptance by their peers. Additionally, they do not want community members to neglect them when they host one of the ritual ceremonies. Rural communities by nature are communal; they cannot do or perform a ceremony as family members without involving other community members, especially the neighbours. It goes back to when one of the participants commented that despite limited resources in rural areas, they still boast a sense of ubuntu whereby one cannot eat when his neighbour is hungry. Parry and Bennetts (1998: 3-4) state that African beer has been used as a cultural and religious symbol by Black South Africans for many years. It has been used communally and ceremonially as a norm in Xhosa culture during these cultural rituals, even after funeral.

However, the rural communities are abusing the sense of ubuntu and use it in an immoral way as they will demand alcoholic drink as a way of gratitude. One of the participants in FG 2 commented that the phenomenon of imfanelo depends on a particular home and values of the family. Whereas, the other participants put forward that the constitution of South Africa has contributed a lot to the misbehavior (demanding alcohol) of children as they know that they will not face the courts of law due to their age and their rights. It seems both children and elderly people are misinterpreting the rights of children in that they neglect that rights accompany responsibility. The community members are not aware that to commit anti-social activities, one will face the
consequences as he will not be able to get a job or to benefit in other important aspects as a citizen of this country due to his deeds.

Thus, drinking of alcohol seems to be part of entry into adulthood, especially for young males. The initiation of drinking alcohol tended to occur in uncontrollable social activities whereby everyone is part of alcoholic consumption. According to Sussman and Ames (2001:65), the use of African beer is a cultural norm and symbolic among rituals, and acts as medication, but due to change of times and the way things are conducted, people drink to become drunk, some become addicted whereas others start as experimentation, or medication or a culturally specific role. In addition, the growth of young people who are given responsibility of heading their homes due to the reason that they are the bread winners and take part in decision making contributed a lot to the use and abuse of alcohol among children (Parry and Bennetts 1998:53). These children ended up not paying respect to their culture and to elderly people knowing that they are the providers of their homes.

- **Availability and accessibility of alcohol**

  According to Sussman and Ames (2001:62) easy access and availability of alcohol have influence on use of alcohol among children. In line with this study, findings indicated that young people are enticed by their role models on television which is the main source of exposure to the community at large, especially young people. The media has an influence on the use of alcohol, like the advertisements on television, and other sources drive young people to use alcohol as they think it is worthy and one belongs to a higher class and status in society. Most of the people who are advertising alcohol are their role models and famous (Doweiko, 1996:21). Additionally, the selling of alcohol according to Levinthal (1999) is one of the leading and biggest industries all over the world. The focus groups mentioned that the availability of alcohol contributes a lot to the use of alcohol in ritual ceremonies, shebeens and tarvens as these places are not considering the age of the children, as FG 4 mentioned. Furthermore, Du Toit (1991:17) emphasises that those who are mostly using drugs are those who are associated with the absence or “loss of Christian values.” This has been mentioned by one of the participants that children who are raised under religious
guidance have control or better influence than children who are exposed to the use of alcohol, both at his home and the outside environment. These young people with a religious background delay their gratification. Even if they changed due to exposure on some activities, but whatever he is doing it will be done privately knowing that his parents disagree with what he is doing. It is an exceptional case whereby a child will behave out of proportion whereas he is from religious background. As Searle (1990:32) states, “children of alcoholics are consistently found to have higher rates of alcoholism and alcohol related problems as compared to children whose parents are not alcoholic.

- **Poverty**

Naidoo, Shabalala and Bawa (2003: 424) state that to look at people’s environment is more important than to focus on their symptoms. Some individuals drink alcohol to escape reality or to help deal with the problem (Parry and Bennetts 1998: 80). Additionally, the authors state that “regardless of socio-economic status alcohol can also become an instrument for managing ones social life and dealing with psychological tensions.” Krimmel (1971:116) agrees that although alcohol is found at every level of society, it is more prevalent at lower socio-economic levels. Furthermore, Bulletin from the office of Economic Opportunity cited in Krimmel (1971:115) states that “Alcoholism has a particularly heavy impact on persons and families already burdened with multiple conditions of poverty.” The author further states that “alcohol helps disadvantaged people to cope with the intolerable conditions of living” (Krimmel 1971:115). Holmila (1997:3) also emphasises that the environment has a great impact on the use of alcohol as people will lack opportunities to have leisure activities and end up using alcohol as a means of comforting himself. Others use alcohol as a means of generating a source of income as Sussman and Ames (2001) state. As one of the participants in FG 2 suggested, taverns and sheebeens should be demolished, but government is supposed to provide an alternative way of living for people whose livelihood is selling alcohol in rural areas.

All focus groups have the same opinion that poverty contributed to the use of alcohol as one is be able to forget about his miseries as FG 1 mentioned. Also the uncontrollable behaviour (the lost of respect to their parents) conducted by children as
they are bread winners in their homes contributed a lot. Parents have no say as they depend on these children for their welfare. People have no power and no access to resources; even if they are aware of their rights they are unable to voice out their concerns as they know they are subject to the mercy of others in order to have food (De Beer and Swanepoel, 2006:9).

So culture determines the norms and values of people and is also adopted or changed by people as the need arises (De Beer and Swanepoel, 2006:12). People, because of the cultural environment are resistant to change as they are ignorant, superstitious and traditional. They have a limited world view and are unable to see the advantage of modernization and perceive the advantages of their families. Also the lack of self esteem is another psychological characteristic of people caught in a poverty situation. They often believe that they lack the ability to do something as they become more dependent on government aid. They are not prepared to take risks because if they do they stand to lose a lot. Thus, the psychological environment of the poor is strongly influenced by experiences in the past (De Beer and Swanepoel, 2006:13).

6.2.3 The effect of alcohol use among:

- **Children**
  One of the participants (female) in FG 1 is not comfortable with the behaviour of parents who encourage their children to hit others with isitolom (medicine) and they use these when they are drunk. To them to kill or fight each other is the survival of the fittest as they do not show any remorse about killing someone. Secondly, the participants in FG 2 are blaming the constitution of South Africa about the rights given to children. They were complaining that even if the children kill someone out of their fight, these children will be freed by the law because of their age. This makes them proud of what they are doing as they know nothing will be done or they are not going to be punished for their deeds. These children end up demanding imfanelo from all households regardless of their beliefs and they perceive that as as their right. As one of the participants revealed that children sometimes, especially boys, use alcohol in order to be respected by their peers and to be regarded as a man, not a boy. To them drinking alcohol is a tradition and norm, something that they are supposed to get as they mentioned during the
interview. It seems to these children that the use of alcohol promotes them from childhood to adulthood. Eventually, children end up dropping out of school because of the use of alcohol.

- **Families**

Family members are faced with a dilemma as alcohol use among children is out of control and they have to conform to the demands of these children whether they agree or not. The children of a particular home become the victims if the home did not go along with the demands. As one participant in FG 3 mentioned, the principles and values of a particular household are not supposed to be changed by the community members, but to stick to what it believes is right. But others contested that it depends on the status of the people because if it is a wealthy household the demands will not be done by these young people and no one will neglect that particular home. Therefore, it goes back to that those with socio-economic difficulties usually experience hardships as they are feeling a sense of hopelessness and helplessness. Those who are poor are the most vulnerable as they are affected more by the situation (De Beer and Swanepoel 2002:228). So people are suffering for being poor as they have no power and they feel isolated, and discomfort etc (De Beer and Swanepoel, 2006:9). Therefore, community members are bound to sacrifice their beliefs and wellbeing than to be isolated by fellow community members.

- **Community members**

Community members become victims too as most of the time they live in fear of being killed or raped and so on. According to Doweiko (1996:19) the use of alcohol is always accompanied by victimisation, especially of women. The author further states that men, when they are under the influence of alcohol, find it easier to become violent and commit anti-social activities such as rape, physical abuse or domestic violence (Woititz, 1983:1). Holmila (1997:25) is of the opinion that the abuse of alcohol has a risk factor, not to the consumer only but for the entire "social environment".
In addition, officials who are working closely with children are in a dilemma as their work is guided by the regulations and policies of departments they are working for. At the same time, community members are losing trust in them as the FG 4 mentioned. People think that people like probation officers, police officers, to name a few have a contribution to the misconduct of these young people as they will protect them while they are conducting anti-social activities.

6.2.4 Intervention of Departments of Education and Social Development on use of alcohol among children in rural areas.

This section is about the contribution towards developing a framework for a culturally sensitive psycho-social approach to address the use of alcohol among children in rural areas.

FG 3 participants think that they should engage children in some programmes that will capacitate them. In addition, community members should have the responsibility of educating their children on the use of alcohol. FG 4 participants added that awareness campaigns may help and dialogues should be conducted among the community members on the use of alcohol. One probation officer feels that to lobby for activities such as sport, music, drama among community members may help. Moreover, to link youth to areas of business can assist in human development. Holmila (1997:12) emphasises that youth projects can help children to reform. In addition, community centres where parents are defining the norms of alcohol use among children can make a difference.

6.3 Conclusions

Sociological factors such as ritual ceremonies, poverty, inadequate schooling, media, and accessibility of alcohol have contributed most to the use of alcohol in rural areas. The participants express their views according to different questions that were asked to them as follows:
6.3.1 Ritual ceremonies and use of alcohol
It seems the use of alcohol in these ritual ceremonies is out of control and it does not have meaning and symbolism like before. Holmila (1997:208) supports that the use of alcohol in these ritual ceremonies is significant in rural areas, but due to the way it has been used shows no importance as before. The participants revealed that young people regarded the use of alcohol as a right they should demand. Additionally, children perceive alcohol use in these ritual ceremonies as something that promotes them to another level of manhood or adulthood, not knowing the use of alcohol or adulthood goes with responsibility. Young people are exposed to alcohol use and their drinking habits become worse and uncontrollable. Moreover, anti-social activities in rural areas are increasing and are out of control as younger children frequently commit crimes such as murder, rape, and house breaking to name a few. Community members are living in fear of these young people. There is no longer security and stability in rural areas due to the use of alcohol by these young people. The cultural practices that are supposed to guide and mould these young people to be responsible adults are the ones that corrupt the younger generation of this country through the use of alcohol. It is also evident that adults contribute a lot to this behaviour as they are the one who entertain their children with alcohol in these ritual ceremonies and no one seems to be in charge. There is a lack of clarity of norms concerning the use of alcohol among children in these ritual ceremonies.

6.3.2 Poverty
The lack of social services which are customarily found in urban areas are lacking in rural areas where they are needed the most. The participants feel that poverty is one of the contributory factors for children and the entire community members to use alcohol in rural areas. In addition, the high rate of dropping out of school children in rural areas is not only peer pressure and use of alcohol by these children but poverty in rural areas is more prevalent. Due to retrenchment and the high rate of unemployment, as well as lack of resources such as transport, the children have to walk a long distance to and from school which makes children to be fatigued and have not enough time to study their books. Therefore, children become demotivated as they frequently fail classes and
see that other learners of the same age are in upper classes compared to them. This results in them dropping out of school and the primary socialisation that they are supposed to gain at school to promote their wellbeing is now lost.

6.3.3 Availability and accessibility of alcohol
The participants are also aware that male children are more involved in crimes such as killing of each other, rape, house breaking and other related incidents. All these anti-social activities happened when the young people were under the influence of alcohol. It is evident that these young people commit the above mentioned crime mostly during June and December holidays when the ritual ceremonies are mostly conducted and when they have more time to themselves. Secondly, the availability or accessibility of alcohol in these social places such as taverns and shebeens contributed a lot to dysfunctional behaviour among these children. The participants feel that the elders and owners pay no attention to the ages of the young people when selling alcohol. Additionally, in these ritual ceremonies children participate in the consumption of alcohol in the form of imfanelo with no discrimination of age. This results in young people regarding imfanelo as their right hence they end up them demanding alcohol. As time went, this so called imfanelo (alcohol) became common and extended even to young girls. The households that are unable to provide imfanelo due to their financial constraints or beliefs will be neglected. In addition, their children will become victims of the circumstance and will be abused physically and emotionally by their peers. It seems the situation is uncontrollable as no one has a solution. In fact, most of the parents have a contributory effect on the use of alcohol among children as they will entertain these children with alcohol. This makes the situation very difficult in rural areas as participants consider the use of alcohol as something that is destroying the young generation of this country. It seems that rural areas are no longer characterised by values and ubuntu as once believed.
6.3.4 Media and use of alcohol
The participants feel that the use of advertisements in television and other related aspects have influence on children. Secondly, adults no longer impart cultural practices or modelling to the young generation. The behaviour of young people becomes uncontrollable due to the wrong modelling of adults. In some cases adults use these young people to sell drugs and most of the time compensation will be alcohol or some petty cash that the child will use to buy alcohol. Consequently, in this regard parents foster the use of alcohol among children.

6.4 Recommendations

6.4.1 Psycho-social Approach
The researcher became interested in this study as a result of the observed high levels of alcohol use among children in rural areas. It had come to the researcher’s attention that children commit anti-social activities such as house breaking, rape, and murder to name a few due to the use of alcohol in these ritual ceremonies conducted. An approach to address South African rural areas needs to be holistic, where all aspects of the individual’s life need to be taken into consideration. It also needs to take into consideration issues around the environment, and how people interact with the surroundings.

In addition, the behaviour of alcohol users has been evaluated by the researcher and it is a combination of various factors. Firstly, the use of alcohol in ritual ceremonies resulted in young people abusing alcohol and thinking that they should use alcohol. Secondly, shebeens, taverns, the availability and accessibility of alcohol contribute more to the abuse of alcohol among children in rural areas. Moreover, it is evident that community members both young and elders are misinterpreting the rights and responsibilities of the children that children can do whatever they want. Older people are of the opinion that they will be charged by the law of this country if they act against the rights or use corporal punishment on their children. The elders end up complying with what their children do whereas they know it is wrong. In other words, the use and abuse of alcohol in rural areas is beyond the control of the families and the community members as a whole.
The researcher recommends and suggests the following options that may be done for the development of rural communities.

**6.4.2 Developmental stages of children and awareness of alcohol**

“Children to Africans are a gift from ancestors and God. It is the responsibility of the society to nurture them and to ensure their well being.” (Richter, Dawes, Hugson-Smith, 2004:98).

Eccles and Gootman (2002:317-318) explain that each developmental stage of a child needs a systematic way of addressing it. But depends on the social setting and how these developmental stages are handled in order to influence their learning ability and understanding. Their learning includes “values, attitude and future capacities”. Therefore, the developmental stage is significant, it does not only need family members but schools and community members and other people working with a social problem in order to enhance experiences throughout childhood. This helps in fostering young people’s wellbeing and ensures adequate preparation for the transition to adulthood. (Eccles and Gootman, 2002)

Moreover, Eccles and Gootman (2002:430) add that human behaviour in some cases occurs due to circumstances of the environment, which means these children may use alcohol due to their situation and they adapt in their environment. In this case, norm can be misperceived with regard to alcohol consumption in these ritual ceremonies as in this study the researcher finds out that children assume alcohol as something of cultural norm. This leads to children conforming to these norms. Senge (1990:143) states that people are able to be aware of their ignorance, incompetent and their growth areas. They become self confident, committed and able to take initiative as they have a sense of responsibility in their action. Additionally, the author affirms that common caring lead to accomplishment of something that matters deeply to the community through shared vision. For that reason, the wisdom of the community members should be used or involved in planning on tackling the uncontrollable situation of use of alcohol among children in rural areas (Duncan et al., 2007:109).
In addition, the authors claim that the available resources within the community may help them for capacity building and develop new resources. Moreover, Holmila (1997:208) perceives that several stakeholders and the local community have a responsibility of preventing the use of alcohol by the young people. An active approach is needed where there are shared rules, norms and structures to act or decide on the issue of alcohol use among children in rural areas. Additionally, the dialogue in different areas should be conducted towards community members, both young and old, in order to be part of coming up with the solution about the use of alcohol in rural areas (Holmila, 2007:208). Furthermore, the author is of the opinion that the alcohol problem has been taken for granted, unlike unemployment and illegal drugs. For this reason, if professionals are not working hard to prevent the prevalence of alcohol use, this may destroy the young generation of this country.

Government can enforce laws concerning the use of alcohol as it had done with tobacco, which included educational labels and it succeeded. It is not common to see people smoke in public areas. In addition, the advertisement of tobacco is limited if available at all on television (Duncan et al., 2007:67; Parry and Bennetts 1998:126). Therefore, the intervention of government is needed on the use of alcohol, not only in rural areas but also in urban areas.

6.4.3 Prevention and education

From an environmental perspective, community is regarded as a “system of organisms living together and linked together by their effects on one another and their responses to the environment they share” Whitter, (1975) cited in Ammerman et al., (1997:59). It is the responsibility of elders to educate and develop children as they form their identity and create a place and roles for themselves beyond their families. The development of a child is like nature in a forest, but human beings unlike plants, have the ability to shape their own environment. Therefore, if children are at risk from a poor environment, elders have the power to modify the children as it is their responsibility to take care of their children (Ammerman et al., 1997:60). In addition, Brentro et al., (2002:32) state that children should be trained to be self sufficient as early as possible in order to
become responsible and disciplined young persons and they should learn to follow rules.

Values are fundamental principles of desirable action and attitude formed in interaction with events around human beings (Flannery, 2000:63). Children need to be taught not to resort to drugs as a way of reducing stress. This can be done through reasonable mastery. Flannery (2000:63) stresses that it is important to instill in children reasonable mastery skills that are adaptive for both the child and the world they live in. Furthermore, the author states that various media should be part of advertising social acceptance issues for the development of children. At the end of the day, children need to believe that the world is worthy of them investing their energies in it, in order for children to have a meaningful purpose in life. Additionally, children have to know that life is not only about them as individuals, but to share with other people (Flannery, 2000:119).

6.4.4. For further research
It is necessary for any researcher that may want to conduct a study (research) to another level to consider or explore the meaning of symbols regarding the culture of Xhosa communities, such as use of umqombothi or alcohol in ritual ceremonies, and other important aspects regarding ritual ceremonies in rural areas of the Eastern Cape Province. In addition, the researcher has to explore a culturally sensitive psycho-social tool to address the use of alcohol among children in rural areas.

For Practice
6.4.5 Prevention Measures
Children grow with families as a primary socialisation agent. When dealing with the solution on how to combat the use of alcohol in rural areas, it is important that community members are involved in problem solving. The stakeholders who will engage the community members in problem solving should share rules and norms on how to diminish the use and abuse of alcohol in rural areas.
Culture is very important to everyone, it is the fundamental of every nation and without it people have no identity and meaning. Therefore, it is important to reinforce the importance of cultural values, norms and meaning on how to do some cultural aspects such as the use of alcohol and other important aspects of life to young people. This will help children to develop a sense of cultural belonging and the symbol of using alcohol in ritual ceremonies.

Human development is very crucial in order for community members to be empowered. This may help them to be vocal about their problems such as the use and abuse of alcohol among children in rural areas. Community members can mobilise themselves and network towards the formation of policy on the use of alcohol in their community.

Educational talks and intervention that will convey messages across, based on motivating those who are involved in the abuse of alcohol, should be done. Duncan et al.,(2007:12) state that to work within the community support helps to explore the different set of values, skills, roles and goals in order to understand the mentality of people you are working with. In addition, the use of posters in public areas and more emphasise in media of the risk of using and abusing of alcohol can be very important.

Community members can take a lead and initiate change among themselves to assist traditional leaders on the use and abuse of alcohol in rural areas. Community members intervene by being involved in local government and by restricting the liquor board from issuing liquor licenses. Moreover, the formation of village committees that will work hand in hand with the South African Police Services and other relevant stakeholders to assist and prevent the settings of liquor outlets, the hours of sale and the ages of children purchasing alcohol. This is aiming at developing a sense of responsibility on the use of alcohol. Strict measures should be applied in order to limit the wandering of young people in streets at certain times at night.
Finally, there should be programmes that will motivate children like politics, sport, drama etc. Additionally, youth should be linked to areas of businesses in order to expand their human development and self esteem.

**For Policy Making:**

6.4.6. Legislation and Enforcement

Government should enforce laws that will reduce the availability of alcohol, such as the promotion of alcohol on the media, the advertisements of alcohol in stadiums and playgrounds.

In addition, the law should be strict in issuing of licenses to liquor outlets. The location of taverns, as well as opening and closing times should be considered. The public use of alcohol should be eliminated. Moreover, government should revise laws concerning the ages of the children who are supposed to have access to alcohol outlets. Children should at least be allowed the purchase alcohol as from the age of 21 years. According to Liquor Act (2003) the sale of liquor is prohibited to persons who are under the age of 18 years and the person who is already intoxicated.

Government should develop institutions that will work in collaboration with SAPS and other relevant stakeholders in order to prevent misuse of alcohol.

Finally, Government should reinforce the law that all children should attend school until they reach a certain age or class. This can be achieved by working jointly with children, parents and educators.

6.5 Conclusion and remarks

Finally, through the interview sessions conducted it is evident that children regard the use of alcohol in these ritual ceremonies as something that is supposed to be done; they perceive it as a cultural norm for all community members regardless of age.
Parents seem to have no control and others felt that they are helpless and the situation is hopeless to be controlled now. But community members need to pay attention to these young children by imparting good parenting skills and the understanding of culture or way of life. In addition, the meaning of the use of alcohol (umqombothi) and some important symbols in these ritual ceremonies need to be addressed. This will help the younger generation not to misinterpret and misuse what we call the wealth of rural communities, which is ubuntu. In addition, the new constitution of this country (South Africa) that is recently initiated about instilling the dignity of initiators (abakhwetha), and parents taking responsibility of taking care of them (initiators) should be seriously considered and strict measures taken and ibuyambo is needed.

Poverty blocks many opportunities among people like their dreams, goals and other related aspects. This often leads to young people using alcohol as a means of comforting themselves. In addition, school is a building block that adds to the primary upbringing (socialisation) of a parent. Therefore, schools should equip young people about the dangerous of alcohol use. Moreover, a religious background contributed a lot in shaping the future of the young people. They are able to be inspired in their goals and have faith in their dreams and hiccups they encountered in their lives.

The various parties such as community members (young and old), relevant stakeholders and policy makers should take drastic steps to make changes on the consumption of alcohol by young people who are regarded as the future of this country. The involvement of these parties can make a huge impact on the development of this country.
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APPENDIX A: INTERVIEW SCHEDULE
COMMUNITY/ TRADITIONAL LEADERS:
1. What is your understanding of?
   1.1 Community
   1.2 Development
   1.3 Community Development
   1.4 Culture
2. Please provide some information on cultural practices of your community
3. Please explain the purpose of the above mentioned cultural practices.
4. Does alcohol form part of the entertainment or celebration? If yes or no explain further.
5. Do all members of the community (young and old) partake in drinking the alcohol?
6. What do you think are some of the views on children drinking in these celebrations?
7. At what age do the children start participating in drinking during the celebrations?
8. Please comment on the following contributory factors of substance use
   8.1 Media
   8.2 Socialisation
   8.3 Accessibility of substances
   8.4 Poverty
   8.5 Dropping out of school
9. How do you think alcohol use by children affects?
   9.1 Children/individuals
   9.2 Families
   9.3 Communities
10. What do you think can be done in order to address the use of alcohol by the children in rural areas?
APPENDIX B: INTERVIEW SCHEDULE
EDUCATORS/PROBATION OFFICERS

1. What is understanding of?
   1.1 Community
   ........................................................................................................................................
   ........................................................................................................................................
   ........................................................................................................................................
   ........................................................................................................................................
   1.2 Development
   ........................................................................................................................................
   ........................................................................................................................................
   ........................................................................................................................................

   1.3 Community Development
   ........................................................................................................................................
   ........................................................................................................................................
   ........................................................................................................................................

   1.4 Culture
   ........................................................................................................................................
   ........................................................................................................................................
   ........................................................................................................................................

2. What do you think is the difference between urban and rural?
   ........................................................................................................................................
   ........................................................................................................................................
   ........................................................................................................................................

3. Are you aware of any cultural and celebrations that take place in the community? If yes or no please explain
   ........................................................................................................................................
   ........................................................................................................................................
   ........................................................................................................................................

4. Does alcohol feature in any of these cultural practices? If yes or no please explain
   ........................................................................................................................................
   ........................................................................................................................................
   ........................................................................................................................................

5. Please explain to whether there is an issue of alcohol use among children in the community?
   ........................................................................................................................................
   ........................................................................................................................................
   ........................................................................................................................................

6. What effects does drinking of alcohol have among the:
   6.1 Children/individuals
   ........................................................................................................................................
   ........................................................................................................................................
6.2 Family

6.3 Community

7. What age do the children start participating in drinking during celebration?

8. Please comment on the following contributory factors of substance use

8.1 Behaviour

8.2 Personality

8.3 Peer pressure

8.4 Media

8.5 Emotional state

8.6 Socialisation

8.7 Hereditary

8.8 Family circumstances
8.9 Accessibility of substances

8.10 Poverty

8.11 Dropping out of school

9. What do you think can be done in order to address the use of alcohol by the children in rural areas?

10. What do you think is your role in addressing alcohol abuse by children in the community?
APPENDIX C: INTERVIEW SCHEDULE
LEARNERS
1. What is understanding of?
1.1 Community

1.2 Development

1.3 Community Development

1.4 Culture

2. What do you think is the difference between urban and rural?

3. Please provide some information on cultural practices of your community

4. Please explain the purpose of the above mentioned cultural practices.

5. As children how do you celebrate or entertain yourselves during these celebrations?

6. Does drinking alcohol form part of the entertainment of these cultural activities? If yes or no explain further

7. Does all members of the community (young and old) partake in drinking the alcoholic drinks?

8. Do adults allow the practice of children drinking alcohol in these cultural rituals?
9. What effects does the drinking of alcohol have among the children?

10. Which age do the children start participating in drinking during the celebration?

11. What is the relationship between alcohol use and the following?
   11.1 Behaviour
   11.2 Personality
   11.3 Peer pressure
   11.4 Media
   11.5 Emotional state
   8.6 Socialisation
   11.7 Hereditary
   11.8 Family circumstances
11.9 Accessibility of substances

11.10 Poverty

11.11 Dropping out of school

12 Do you think that alcohol use affects the following? If yes or no please explain
12.1 Family

12.2 Community

13. What do you feel should be done about the issue of alcohol among children in these cultural activities?
APPENDIX D: Letter of Consent

P O Box 6139
Butterworth
4960
Date

To Whom It May Concern

Dear Sir/Madam

RE: Research: Perspectives of Communities on use of alcohol among children in rural areas

My name is Nandi Noganta, and I am a Masters student at the University of Fort Hare, East London campus. My student number is 200504363 and my supervisor is Ms. J. Chiba. Currently I am completing the research component of my Masters Degree in Social Work (specializing in Community Development). The title of my research is:

Perspectives of communities on use of alcohol among children in rural areas.

The aim of my research is to explore the nature of and extent to which children use alcohol as a consequence of cultural rituals. As you form part of the community I would appreciate if you would agree to an interview with me as part of my data collection for my research. Please note that all information gained will remain confidential and you will also remain anonymous.

If you require any more information, please contact me on 082 761 2050. Thank you for your time.

Yours Faithfully
Nandi Noganta