

**THE IMPACT OF IZIKHOTHANE YOUTH SUB-CULTURE ON
PARENTS: A PASTORAL CHALLENGE**

BY

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DECLARATION

G.50.1 (d) (v)

REV VUYISILE M SONTI STUDENT No: 13421388

I, Vuyisile Matshawe Sonti, hereby declare that this dissertation which I submit for the degree of Doctor of Philosophy (PhD) in Practical Theology at the University of Pretoria is a product of my original work and has not been submitted by me for a degree at this or any other University.

All sources I have used have been indicated and deservedly acknowledged and endorsed employing complete references.

Rev. Vuyisile Matshawe Sonti

Student Name and Surname

Signature

Date

Prof. Maake J. Masango

Name and Surname

Signature

Date

ETHICS STATEMENT G.50. 2. (d)

REV VUYISILE M SONTI STUDENT NO. 13421388

The abovementioned student wishes to state that, in writing this dissertation on:

The Effects of Izikhothane Youth sub-culture on Parents: A Pastoral Challenge.

I compiled with the University's Policy on Research Ethics and Integrity and I have generally observed the principles of Honesty, objectivity, the duty of care and fairness in giving credit and appropriate acknowledgement to the work of others.

I do not doubt that my work was done observing the Ethical standards required in terms of the University of Pretoria code of ethics for researchers and policy guidelines for responsible research.

Signature

Date

SUMMARY OF STUDY REV: V M SONTI

STUDENT NO: 13421388

This study is about Izikhothane youth sub-culture that emerged in South Africa as a youth sub-culture. It emerged in the Gauteng Province, townships. For the reader, townships are areas where black people only were settled by the past apartheid regime. The author as a former principal, now a priest in the Anglican Church and also a provincial youth chaplain is in contact with a grandparent who is depressed by this sub-culture. The author then decided to find out about the pain this youth sub-culture causes on elderly people.

The first 5 pages of the study, the reader will find: Keywords, Declaration, Acknowledgement, Dedication, Acronyms, Abstract, and Summary of study

Chapter 1: presents the title of the study formally and defines it so to be understood by all readers. It is mainly an introductory chapter that shares what lead the author in deciding to write about "The Effects of Izikhothane Youth sub-culture on Parents: A Pastoral Challenge ". The focus is on the impact this phenomenon causes on parents or elderly people. In this chapter, the problem statement, aims, research gap, study limitation, and keywords are all tabulated and explained.

Chapter 2: The study had to acknowledge that there could be other studies written on this topic and go through their work. The purpose of that was to avoid researching what has already been done. This study found that whilst there are investigations done of Izikhothane but none has been done on their impact on parents and none has been done from the practical theology point of view.

Chapter 3: Methodology guided by the supervisor, the author had to read and find two methodologies that are suitable in practical theology. The two were to be applied in this research to develop a healing methodology for this research. This chapter is unpacking both chosen methodologies which are:

Nick Pollards' "Positive deconstruction" methodology and Mucherera's "Holistic, Narrative pastoral counselling approach" then use qualitative research methodology in interviews to get the first-hand data experienced by Izikhothane and their victims.

Chapter 4: The study paid attention to youth sub-cultures taking note that it is young people who live and practice this lifestyle in the townships. It was imperative to find more information on how do we, as communities, end up with these youth cultures that are threatening the already existing and agreed upon the culture of the society.

Chapter 5: Community stakeholders affected by this research were approached to give their views on it. Interviewed were parents or elders, Izikhothane both boys and girls, and the pastors who serve within this particular community. Three different questionnaires were created and the participant was asked to volunteer in answering the questions and only above 18years of age participants were allowed to be involved and their real names were not used. Chapter five is a summary of that process as reflected in it by the author.

Chapter 6: Healing, counselling and caring. This study's chapter is a result of acknowledging that the pastoral caregiver cannot come across social ills, research then and end up there. He or she has a pastoral obligation which is to journey with all participants and stakeholders to find a way forward in resolving the continuity of the pain and trauma caused by the phenomenon so that society could live in peace. The study has also to assist the pastors by empowering them to be able to interview in such circumstances.

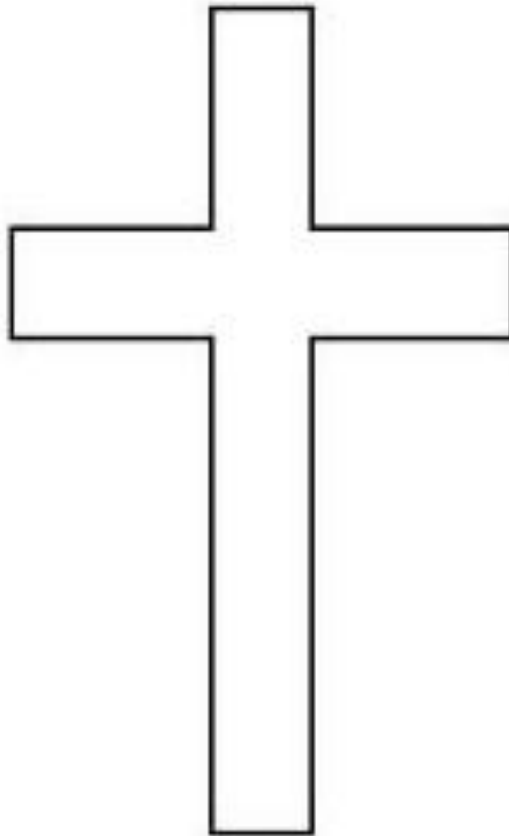
Chapter 7: Recommendations and findings are on the summary of what was found and detailing possible action to be taken to level the ground and bring harmony in our communities especially where cultural tensions exist and harm elders.

The authors are of the view that this study was necessary and shall contribute positively to the field of Practical Theology at the University of Pretoria.

DEDICATION

This work is warmly dedicated in loving memory of my departed parents Khakha and Nomzwakhe Sonti, my late grandmother Nomatyala Sonti my late sister Thenjiwe Sonti and to all Izinyanya Zase Mampondomiseni, Ojola Nazo zonke ezalamane nazo.

REST IN PEACE



**UNTO THEM O
LORD**

**AND LET LIGHT
PERPETUALLY
SHINE ON THEM**

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May I take this opportunity to first thank The Lord my God for His ever-presence in my life especially in my journey at U.P. God has been my strength and pillar; without Him, this would have remained just a dream.

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My supervisor, Prof. MJ Masango for your teachings, guidance, constructive honest critics "To avoid criticism say nothing, do nothing, be nothing - E Hubbard". May God bless you with more years and strengthen to empower and develop many of the African brothers and sisters. For too long we have been spectators and servants in our land. I also wish to thank Mrs Doris Mokgokolo for your great academic support; for all your administrative work.

To my typists – Thandi Ngwenya and Lorato Sonti, I lack words to show my appreciation for what you have done for me. The hours and sleepless nights you spent typing and correcting my work. Enkosi, Nangomso Mantombazana.

To the Congregation of Manche Masemola - parish of Spruitview, I thank you for your prayers and financial support, not forgetting the Diocese of the Highveld which also contributed financially to my studies.

Rev. Armstrong Kwakwari my mentor in Ministry, friend, and colleague, I wish to thank him for his support and motivation. When I felt this is impossible he was there for me.

I will always be thankful to the staff of W.J. Mpengesi P. School in Etwatwa who gave me support in the year 2003 when I started my Theology studies as my exit plan from the education field. Special thanks to Mrs JF Ndlovu, Mrs GN Dhladhla, and Mrs ET Maluleke who kept on encouraging me to follow God's call till I exited teaching in 2104.

Lastly, now that this journey comes to an end, I wish to thank my BA Honours, Masters, and PhD Practical Theology classmates especially Revd. Zabeko, Rev M.M Matshobane, Rev. P Mahlabane, Rev. D Dlamini, and Rev. A. Kwakwari who never got tired to pray and support me.

All of the above are part of my life story that I could not be alone to live!



Thank You

ABSTRACT

TOPIC: THE Effects OF IZIKHOTHANE YOUTH SUB-CULTURE ON PARENTS: A PASTORAL CHALLENGE

Izikhothane, a group of youth that practices competitive showmanship of being able to waste or destroy the most expensive items bought has emerged. This sub-culture is particularly practised and popular in the Gauteng Province of South Africa (Townships). Parents have raised serious concerns about this un-African and un-Godly behaviour displayed by the young people (ages 13 – 25 years) who subscribe to this Izikhothane sub-culture. The traumatic experience of powerless community elders witnessing the burning of their hard-earned paper money by their children has made them believe that the children are a lost generation that needs spiritual intervention, hence as elders, they ask for prayers of deliverance from their spiritual leaders. These are parents who work hard, sacrifice themselves to make ends meet just to make sure their children get a meal, have uniforms and books for school. Parents who have to provide a decent life for the whole family, most of them being single parents and women.

This study argues that the children's behaviour does demand intervention of pastors, especially those equipped with skills and abilities to practice and pastors deal with community challenges to be able to bring change, order, healing, relief, and reconciliation amongst the residents. Through practical methods of intervention from authors such as Pollard, Mucherena, and also from qualitative methodologies pastors could make a difference in the affected communities. This study intends to navigate this sub-culture of Izikhothane, analyse it, gather qualitative data on it, list findings, and later on, recommend solutions that the pastors could implement.

This study on Izikhothane investigates the impact of its existence as a sub-culture in our township communities of this sub-culture and inconveniences or harm it brings to the elderly people who willingly or unwillingly sponsor or support. It argues that this youth sub-culture is

foreign in most Africans, it is possibly a result of Western culture's influence on an African child. Parents of the children who are members of Izikhothane sub-culture groups are traumatized and suffer severely.

In this study, the aim is to find a practical caring healing methodology that can deal with the pain experienced and suffered by the parents of these children. Pollard and Mucherera's pastoral methodologies will be used to advance the arguments of the parents whilst also assisting the church to respond practically to these challenges by providing pastors with a healing methodology.

ACRONYMS

*	-	Name used is not real name
ACSA	-	Anglican Church of South Africa
APB	-	Anglican Prayer Book
SA	-	South Africa
SACC	-	South African Council of Churches
MU	-	Mother's Union
S G B	-	School Governing Bodies
YMF	-	Youth Managers Foundation
SASSA	-	South African Social Security Services
UNICEF	-	United Nations International Children's Emergency Fund
TEEC	-	Theological Education Extension College
NSFAS	-	National Student Financial Aid
WHO	-	World Health Organization

KEY TERMS

Priest: A person ordained for the office of priesthood in the Anglican Church.

Clergy or Mfundisi: A person ordained for the office of priesthood.

Pastor: A Minister in charge of a Christian church or congregation.

Pex (a): A township term used to define the process or event of showing off by Izikhothane.

Culture: A total of beliefs, ideas, values, and activities of a people, shared by society.

ACSA: Anglican Church of South Africa.

Shebeen: House that sells liquor in the township

Mainline: The older churches that were mainstreams of Christianity, e.g. Anglican Church.

Perspective: Point of view, the way or angle it is viewed from.

Sub-culture: A cultural group within a larger culture often having beliefs at variance.

Youth: Young boys and girls between (13- 35 years of age).

Khotha: To lick (Zulu/Xhosa language meaning)

Izikhothane: Those who lick

Township: Residential area demarcated for the black people in S.A in the apartheid era.

Isiko: An African custom of doing things especially amongst South Africans.

Ukoluka: Circumcision

Kwaito: Youth sub-culture practiced in South African townships.

Amapantsula: Youth sub-culture practiced in South African townships.

Abomshoza: Youth sub-culture practiced in South African townships.

Tsotsi: South African township name for young men who are street thugs or criminals.

Oswenka: Zulu Hostel men who on weekends hold concerts and compete on the elegant dress style

CHAPTER 1

PROPOSAL

1.1 DEFINITION

The word Ukhotha is a South African word used by the Xhosa and Zulu ethnic groups. Ukhotha means to lick both in Xhosa and Zulu languages. These ethnic groups have also on another close word to this one which is – Ukhothama, which means to be obedient or bowing down to a king. In the early 1990s, this word Ukukhotha or Ukukhothana emerged in South Africa as a term or word; it became popular in some townships but with a different literal meaning altogether, Ubuskhothane (plural form) was now defined as a lifestyle of young people who Pex (wasteful competitive showmanship culture done by youth). A City Press local newspaper journalist defined Izikhothane (A plural form of the word) as "disturbing new township youth culture" (Monaheng, 2015).

Richards defines Izikhothane as a practice associated with wearing luxurious colorful clothes for the viewer's approval and excitement. He further echoes that this youth bub culture is related to dance and smart dressing up practice done in some South African hostels by immigrants. The hostel men compete for a king's crown or title called "Izikhothane title". (Richard, 2015, 1)

Mkhwanazi's research also confirms that the term Izikhothane is derived from a Zulu word ukukhotha meaning "to lick" (Mkhwanazi, 2011) and this is the author's interpretation too. Izikhothane is also used in Zulu speaking as to a proverb meaning "Ukususa ubhici" one of our elderly South African Member of Parliament chief Mangosuthu Buthelezi likes to use this proverb means as "to help a person who is in desperate need". However, the South African township youth that practices this sub-culture is not at all closer to being interpreting this practice as "helping". Most of these authors articulate the views that this research has on

the term Izikhothane. The background would then introduce the reader to more information on this research. The researcher advises the reader to pay attention to chapter 5 which is interviews. In it, Izikhothane members would define themselves through interviews.

1.2 BACKGROUND

This research seeks to explore a recently developed lifestyle amongst young people of schooling age. Out of the blue, they present themselves to their communities as children who are from very rich families, and yet that is the opposite. Unfortunately, most, if not all are from poverty-stricken backgrounds.

These young people source out money from their parents through lies or by force. Then after school, they would go and buy all sorts of items such as food, clothes, and liquor. Then they assemble at a certain spot where several spectators who are also young people would be present to watch as Izikhothane shows off in a competitive way who or which group can perform ubukhothane better than others.

At times they will assemble, then take hundred or two hundred-rand notes, tear them and throw them into the fire, as they do this their spectators would be excited, clap hands, girls will ululate and make noise calling out the name of the one they believe showed off better than others. Whilst all of this is happening, music is playing, they are dancing and others are kissing and romancing one another right there. The following story will highlight the impact of this behaviour on the parents of these children. The above background is alluded to by Gerkins who says "Pastoral care in everyday life situation always exists within some fusion between the ongoing stories of the Christian community, particularly of life stories." (Gerkins, 1997, 151).

This fashion or sub-culture is very strange to the very parents who are blackmailed and forced to sponsor it indirectly. Besides that, it is very unfamiliar in the African context.

In Western culture, there are similar sub-cultures, lifestyles, and fashions that are sponsored by rich parents for their children when they turn 16 years of age. The author finds it interesting to investigate to what extent western culture influences the African child.

The Definition and background intend to make the reader understand the title taking into consideration that the term Izikhothane, is an African word used in South Africa and has different meanings to what the research is all about. This definition and the background must be right at the beginning of this research because without it the reader, especially non-South African readers may be lost. This is quite a new term developed and mostly use in the township as part of township Lingo.

1.3 INTRODUCTION

Simphiwe* is a 14-year-old who survived a terrible car accident but unfortunately lost both her parents in it. She then moved from North West Province to the East Rand which is in the Gauteng Province to stay with her 72-year-old grandmother and with the other two of her disabled aunt's children.

She came to the East Rand in 2011 and at that time the emerging Izikhothane youth subculture was solidifying. Simphiwe* could not resist peer pressure, thus she joined the Izikhothane group in her township. The lifestyle she began to live as told by her grandmother, who went to the author who is her priest in one of the local churches, requesting the priest's intervention and counsel in her home situation, changed. The granny tells the story as follows:

"Father my grandchild is a member of a group of young boys and girls club or group called Izikhothane. Every time towards month-end she asks me for money knowing very well I have, as I have received the government's pension grant. Dare I say I don't have it, the request changes to be a demand and move to be emotional blackmailing as long as I keep on refusing to give her the money? In fear of her cutting her wrist again, or tying a rope on a tree next to my house and contemplate to kill herself if I do not give her the money, I have always surrendered and gave her the money.

Later on, I would ask her to show me what she bought, she will tell me un-connecting stories of how some boys threatened to rape her if she does not give them the money. In other instances, I will be told that the money is lost or she will show me clothes unworthy of the value of the amount I gave to her.

On one day, I did not have money but she came to my house with people who said if she does not pay their R2000 they are going to kill her. I then promised to give them the money. Surely the next morning I went to my woman society to borrow that money and paid it to those people.

Towards the end of 2014, I learned that my grandchild was a member of Izikhothane all the time. Now she tells me openly that she is Isikhothane. She has promised to do me all sorts of evil things if I do not give her the money. Some days we sleep without food because she searches the house and takes any money she finds. She would even steal some items and go to sell them.

Father, the past 8 months you have not been seeing me at church it was because of this naughty grandchild. The day you came to my house looking for me I was there, she locked me in the bedroom and told me to keep quiet. I heard her telling you that I went out to borrow money to buy coal. I know that you were touched and you left Two Hundred RANDS NOTE for us which she took. I am so ashamed and embarrassed to go out of this house because I hardly know who I owe because of her.

I came to you today as my priest to tell you that I am about to lose my house. She took the house permit and my south African identity document, and I heard from the other children in the house that, they overheard her talking to someone about her granny who wants to go to old age home and she is selling her house for R50 000.

I did not waste time I came straight to you. I am afraid that if I stop her or stand on her way, she will harm the other children or even kill me. I need your help. I could not go to her school as most of us older people have lost hope in our schools, teachers don't discipline our children anymore."

The author testifies to the fact that this is not the first time he comes into hearing from a parent who is troubled by his/her child who has joined this sub-culture. Several times Izikhothane has been discussed in the local ministers fraternal which are a forum where priests and pastors of the same area meet and share their experiences and challenges on the community they serve.

On the day when this old lady came to the author who is a priest, the author felt the pain and decided to research this phenomenon, which has become a problem in our society.

1.4 PROBLEM STATEMENT

Many parents, especially in the Gauteng Province, suffer in silence due to Izikhothane stories like these. The pain endured by the parents whose children are practitioners of this sub-culture is unexplainable. Our society, especially people who live in our townships, are often overburdened by foreign fashions and lifestyles that are very attractive to children.

South Africa, being a pro-Christian society, parents put their hope on their faith and religion when Law Enforcement Agents like police and the education system cannot answer their plea to resolve their children's strange behaviours. These parents, always blame the government of the day, for having disabled them in disciplining and grooming their children by banning punishment and introducing Children's Rights. They feel it is not correct to say their children overpower parents, but it is the government that disempowered them from being able to correct the wayward behaviour of their children. The priest is therefore often seen as the one to bring answers to their challenges, as these children reject being taken to psychologists and say, they are not mental cases.

The children burn these expensive clothes they buy, at times they would buy items like custard, milk, or expensive liquor only to pour it on another child's - head or the ground each trying to show how much he or she affords. When police are called it is difficult for them to arrest as no act of law permits them from doing so, since no one did nothing which is against the law. Even if it is the parents or community members who complain, police have maintained that they have little or no evidence that is legal and reasonable enough to warrant an arrest. Considering the background of this introduction, the author wonders if is there a way to intervene and care pastorally for the parents who are victims of their children as that is the essence of this study. The study also intends to explore how could the clergy be empowered so to deal with the Izikhothane sub-culture using a pastoral care methodology. Whilst the study wrestles with parents' problems, it is also concerned about those who practice this sub-culture as they possibly need to be freed and delivered because their change of behaviour would mean less stress and frustration for parents. The challenge

is how then they will be rehabilitated back to being good children of God and good members of both school and society. A need for the ethically sound pastoral approach is evident. The church cannot be silent when families and society are broken down. If the church cannot stand up against izikhothane groups, then the church does not exist. One of the core responsibilities of the church in my view is to fight against evil spirits that possess our children. The Anglican Church Mothers Union group in one of its objectives says "To promote conditions in the society favorable to stable family life and the protection of children" (M. U 2002, 25).

Given that the clergy are separated and anointed to be able to call demons out of human bodies, to free people from being servants of the evil one, to teach people about sin as food wastage is sin. If the church fails to do this, which other institutions on earth can. "The above requires the pastor to model himself or herself on Jesus Christ, the High priest, the Supreme pastor "(Ngara, 2004, 15). The author does not doubt that Christ should be the center for pastors and priests who are going to act in reaction to izikhothane.

The following are the problem statements questions that this study must be able to answer at its conclusion:

- How can grandparents and parents who may be traumatized victims of izikhothane be pastorally cared for?
- Is there a formula, method, or approach that churches can use to address the izikhothane social challenge?
- Through sharing, how can the church begin a dialogue within the society and its institutions on cultural evolution?
- What counselling, caring and deliverance strategy could be used to journey and reconcile children who wish to forgo of this culture?

If the study's success is based on being able to give answers to the above questions, the author wonders then what could be the aims and objectives of the study.

1.5 AIMS

Objectives are goals set out to be attained in a study. They inform the reader of what the researcher wants to achieve through the study. These should be worded clearly and specifically (Kumar, 2005, 50). The fundamental objective of this research is to explore the means and ways of stopping this youth sub-culture of Izikhothane practised by young people in our townships. The second objective is to investigate if the youth cannot be rehabilitated to focus on their school work. The local church needs to be sensitized to be more caring and practical in responding to the pain and agony faced by the parents of these kids. The healing process should empower the traumatized parents and the children who are perpetrators to become conscious contributors to the unfolding of their lives, which can become dignified and meaningful. Thus "Leading people into the fullness of Gods good news is a manifestation of a complete gospel (Waruta and Kinoti, 2005:157)

The author strongly believes that for one to live a Godly, dignified meaningful life one must be delivered. Olisa states that deliverance is to be set free from every form of bondage in your life and family's lives (Olisa, 2006, 1). The Izikhothane needs a pastoral care approach to free them from the cult.

Through this research the aims will be the following:

- To empower parents on this phenomenon of izikhothane,
- To work with young people by leading them towards good youth developmental programmes.
- To develop a pastoral care model that will empower clergy/pastors in caring for parents who are hurt and depressed by this youth subculture.

1.6 RESEARCH GAP

There are many types of research done from other perspectives such as history and sociology that are about groups in our society. However, none has been conducted from the perspective of theology more especially from the practical theology point of view with the main focus being pastoral care towards parents who are victims of this youth subculture. The researcher has come across some researches that are done around this topic. But none pays attention to many families, especially parents who are suffering physically and spiritually because of this new lifestyle that they view harmful to their normal lifestyle.

Swintan and Mowat say research such as this sensitizes us to how a person's beliefs, context, and culture can influence and profoundly shape their experience of depression (Swintan and Mowat, 2006, 103). They further say to understand depression; it is necessary to understand what it means to that particular person within her particular context. This research intends to enter that space of parents and grandparents who are depressed by this Izikhothane group that has captured their children. A lifestyle that does not seem to be known where it comes from, is new in our lifetime hence not many studies have dealt with Izikhothane. The research will solely depend on media articles and interviews of perpetrators, victims, and witnesses who have experienced the Izikhothane subculture.

There is a tendency of these emerging youth subcultures to operate in secrecy, meaning that their events are not known in advance by those who are members including those who are about to join. This means the author might also struggle to directly experience Izikhothane events. Therefore, working with interviewees will be crucial in this study as that will give this study lots of data. This study seeks to make a therapeutically effort to help victims (parents) and perpetrators (Izikhothane) from the point of practical theology. This research envisages providing a tool in helping those who are affected directly or indirectly.

1.7 SIGNIFICANT OF THE STUDY

The author's decision to do this research has led him to believe that Izikhothane sub-culture practices harm our society, especially in our schools where this behaviour seems to spring around. The authors' view is that the impact of Izikhothane does not end up within youth only, but affects people regardless of age. Many of these affected people are in our churches too. Therefore, practical Theology is well-positioned to research this topic. Tracy in Browning (1993, 76) says "Practical theology is the mutually critical correlation of the interpreted theory and practice of the Christian fact and the interpreted theory and practice of contemporary situation". This study aims to investigate the values and limits of the narrative approach in dealing with the Izikhothane sub-culture as priests and pastors.

This will lead to explore models of healing that could be used as intervention programs to curb this culture from spreading. Wimberley says, "The members join in fear that one will be stripped of dignity and worth if one does not have material wealth to be recognized" (Wimberley, 2011, 58). Indeed, it is the nature of black South Africans to do things in the fear of the fact that if they don't they will be exposed and their reputations to the society will be compromised. That behaviour is endorsed by Stephen Moreo. In his thesis when he says he witnessed and found that funeral is becoming unaffordable to poor people. When a death occurs the family symbolically expresses their love for the deceased by preparing an expensive funeral (Moreo, 2015, 12). This raises the possibility that children copy those wasteful tendencies from their parents.

The author does not doubt that the issue of Izikhothane is a new concept to be researched and not only from a practical theology perspective but in other fields too. The research gap does indicate that this is going to provide the academic world with new knowledge and with research that the church documents do not have, a lifestyle that has emerged in some South African townships. Therefore, with the help of this research, the church may begin to be aware that those parents and grandparents who are missing in the pews, some, is because their children have taken all that they have just to go and pex against other

children. These parents and grandparents feel neglected. The study is there to assist the church to wake up and begin to minister to its members, protect them and also be the prophetic voice of these parents and grandparents who suffer due to sub-cultural structures of oppression such as Izikhothane.

Msweli states that there is ample evidence in the literature that links problem-solving. Both in knowledge construction and research, you generate knowledge about a context-based reality through a systematic cognitive process of gathering, analyzing, and interpreting data or information. The output of the process is a scholarly written paper (Msweli, 2011, 19). This research intends to do exactly that, gather information, and analyse it to give scholarly written research knowledge that would be significant in helping clergy and pastors to deal with Izikhothane lifestyle. The concern will be challenging that the researcher will meet in trying to gather the information and data. This research is a pastoral care center argument firstly as we know that scripture teaches us not to be wasteful. The bible says "when they all had enough to eat, he said to his disciples, Gather the leftover pieces. Let nothing be wasted" (John 6:12). It is ungodly to waste what you can save for the needy. Book of the Leviticus says when we reap the harvest of our land we should not reap all, even the edges of your field, leave some leftovers for the poor and the alien (Leviticus 19:9).

Secondly, people have a belief that what is not corrected by governing institutions of the world is a burden worthy to be taken to God the creator of all. Parents, especially African parents cry a lot to God requesting Him to intervene in their family matters especially where their children are concerned. Pastors are on daily bases expected by their congregants to be able to address their situations and intercede on their behalf. The issue of the Izikhothane sub-culture has received considerable critical attention in our country's media and the church cannot turn a blind eye to such a social ill of our society that pastors and clergy serve.

1.8 LIMITATIONS OF THE STUDY

The researcher chose the East Rand area and confined this research to it only. The influence to do so is that the researcher is in that area and will be able to meet willing participants easily and collect data as this research relies on that approach heavily. Another reason to choose East Rand is that 1986 to 2104 the author was a teacher in Daveyton. The information the researcher shares here is from experience and directly from some of the learners he taught who were involved, was also involved in SGB meetings and other community structures that discussed this challenge.

Taking into consideration that this is sensitive research that might end up uprooting acts of crime, the researcher will avoid school-going perpetrators as that could be difficult due to the age of learners and schools' policies that at times protect the school's image. The focus will be on post matriculates or former learners who are dropouts and 18 years and above in age and also their parents as they are the main focus. These must-haves experienced the lifestyle of Izikhothane directly or indirectly. All participants would be given false names as a way of protecting their identity. Gravetter and Forzano, states that the voluntary consent of human subjects is essential. This means that the person involved should have the legal capacity to give consent. (Gravetter FJ and Forzano LB, 2012, 75). The researcher intends to make sure legal consent is attained before the interviews. The researcher will look at the possibility of using social media, like Facebook which exists already and is highly used by those who practice this lifestyle. That will be easier as the possibility of a questionnaire being posted on that Facebook is there, unlike having direct contacts with all participants. A full demarcation of the research is also necessary so as not to lose the direction of the research (Goddard and Melville, 2001, 14). This is the reason why the researcher chose the above limitations. Whereby there is a real need for children who are below the age of 18 to be interviewed, the author will request parental consent, but the researchers intend to focus on 18 years and above subjects.

In many cases researchers struggle to get information from parents who are affected until the parent finds the hero himself in danger as in the case of the 72-year-old woman who came to the researcher. There is a tendency for parents to overprotect or defend their children when having done wrong. Sonti in his Master's thesis has this to say" The parents and community could also be so Westernized and colonized, to such an extent that they have turned their backs on African culture and now believe "my child is not a bully but someone else's child is" (Sonti, 2016, 24).

The author understands that it will not be easy for parents to tell as they have to protect the image of the family. Some will not talk because of the fear to be victimized by these groups. The major challenge that the author could face is concerning initiation processes done to members at the point of joining. Such processes are often meant not to ever be discussed or disclosed to non-members. It would then be interesting for the author to be able to overcome this possible challenge. The findings after interviews will touch on these at a later stage. The researcher, in preparation for the above challenges, intends to go into this research using two methodologies to penetrate the Izikhothane sub-culture.

1.9 METHODOLOGY

Swintan and Mowat state that there is a tendency to use the term method and methodology as if they were synonymous and interchangeable. They say methods are specific techniques that are used to collect data and analyse it, whilst methodology is the overall approach to a particular field, it is a family of methods that have in common particular philosophical and epistemological assumptions (Swintan and Mowat, 2006, 75). Through Professor Masango's contact classes that are helpful and productive, the author learned that there are tools that

are needed for one to enter the space of troubled souls pastorally. Those tools are methodologies from scholars. Their theories empower one with methods to use analyzing data. The methodological approach taken in this study is a mixed methodology based on Pollard's Positive Deconstruction and Mucherera's Holistic Narrative Pastoral counselling theory. The research will be conducted in the form of a survey, with data being gathered via questionnaires to be answered by interviewees. Further explanation is as follows:

Pollard's positive deconstruction methodology: In recognizing that this topic is new in the field of practical theology and other fields. This research aims to move to the world of Izikhothane as a person moving from the unknown to the known environment. Pollard's positive deconstruction methodology is the best approach to do so. The researcher does not know the Izikhothane sub-culture yet he wants to explore it. Pollard says this approach intends to help people to deconstruct (take apart) what they believe in, to look carefully at their belief, and analyse it. This is done positively, to replace it with something better. (Pollard, 1997, 44). According to Pollard's theory of deconstruction people who had been oppressed can be assisted to give their lives its meaning back and reconstruct them to take up their rightful place in society. Pollard's method will help the researcher to come to some conclusion regarding the lives of people he is ministering to. In this study, these are the children who are members of the Izikhothane group and their parents who are casualties at the end.

The process is one of deconstruction because it involves dismantling the worldview to identify areas of conflict with a Christian worldview. It is positive because the aim is not to destroy a person's ideas but to build on areas of agreement between the two worldviews to argue for the truth of the Christian worldview. In his own words, Pollard explains positive deconstruction as a process that recognizes and affirms the elements of truth to which individuals already hold but also helps them to discover for themselves the inadequacies of the underlying worldview they have absorbed. He says the aim is to awaken a heart response that says, "I am not sure that what I believe is right after all. I want to find out more

about Jesus" (Pollard, 1997, 44). Pollard emphasizes that to reach the people or even start to offer them help and care one needs to understand their worldview. This is key to this research, as an effort will be made to change the views held by the young people who subscribe to the Izikhothane sub-culture. With positive deconstruction, the aim is to change their attitudes and perception they may hold. The lives of the young people will be reconstructed and their parents will then find peace and healing at the end.

The challenge with Pollard's positive deconstruction is that it may be rejected for the radicalness it presents. When you deconstruct, you start by breaking and a lot comes out of that process and at times you are to see what you did not wish to see, hence most Christians like to take the short cut and choose to pray (Pollard, 1997, 46). The key elements of positive deconstruction are: identifying the underlying worldview, analyzing it, affirming its elements of truth, and discovering its errors (Pollard, 1997, 47). What might be a challenge here is how to enter this space with dignity and respect in such a way that they participate voluntarily in this process. The researcher is reminded of the story of a woman whom it was alleged that she committed adultery in the book of John 8 verses 1 – 11. Jesus entered the space of the stone-throwers in such a way that without him saying so they began to put the stones down one by one and never carried out their intended actions.

The above challenges convince the researcher to bring in another methodology parallel to Pollard's positive deconstruction method. Taking into consideration that Pollard brings the western approach in an African township context, the researcher chose the following as his second methodology.

Holistic Narrative Pastoral Counselling methodology: The advantage as put by this author's methodology is that the holistic narrative pastoral counselling has always been present in an indigenous context since the storytelling is the way of life (Mucherera, 2009, ix). His book "Meet Me at the Palaver", calls upon people to come together and share stories of their life

experiences. Swintan and Mowat state that practical theology is critical, theological reflection on the practices of the church as they interact with the practices of the world, with the view to ensuring and enabling youthful participation in God's redemptive practices, into and for the world (Swintan and Mowat, 2006, 6). This argument is supportive of Mucherera's methodology that brings interaction amongst the people and is in line with the way the researcher later intends to use it in healing. It is critical in this study that the pastoral care healing methodology should be owned and be driven by the community as a whole. This research has hope that the communal African view of society is founded on unity, togetherness, and working or doing things as a collective. That is well known and has often been praised, as one of the most unique elements this society has as a key value. In this research, the communal aspect will be emphasized too. Peace and happiness are a result of all by adhering to the same cultural values and the customs of the community. Palaver are about a community together confronting their challenges and find solutions.

The research has then to interact with those who are in this Izikhothane sub-culture in our communities. The research needs to collect data in the process and the study will use the qualitative method. A questionnaire, to be specific, will be drawn up which the interviewees will have to answer. Goddard and Melville warn the researcher by saying: the effectiveness of questions requires planning to ensure that data can be objectively analyzed afterwards (Goddard and Melville, 1996, 47). The study, taking a cue from Goddard and Melville's statement has already started to carefully draft some questionnaires to be answered by interviewees. This method will surely determine the extent and nature of the impact of the Izikhothane cult in our townships. The study seeks the guidance of the Holy Spirit in finding those to be interviewed noting that this is not an easy topic.

Denscombe says that interviewing is not an easy option and it, therefore, needs good planning, proper preparation, and a sensitivity to the complex nature of interaction taking place whilst interviewing (Denscombe, 2, 2002). The author is interested in physically meeting those that are going to be interviewed, the aim is to have an emotional connection

with them and read the body language so to connect it with the written words. Rubin and Babbie state that "Rather than asking respondents to read questionnaires and enter their answers, in an interview the researcher sends interviewers to ask the questions orally or asks the questions personally and record the respondent's answers" (Rubin and Babbie, 1993, 34). This supports the authors' intention to meet interviewees if it is possible and safe to do so. Morgan and Smircich say that quantitative method of research is overtaken by qualitative ones as these methods of information gathering are favoured (Morgan and Smircich, 1980, 496-500). Denscombe has this to say "a good piece of research will depend on those who evaluate the work and that the research should meet the particular expectation for those who read it" (Denscombe, 2002, 2). The author agrees with the above, a face to face interview is best positioned to deliver evaluators and readers' expectations as Denscombe states. Peterson emphasis is that "we can only truly do with a person if we engage with as persons, as co- subjects and thus as co-researchers" (Peterson, 1994, 10). All the above encourage and affirms the authors' eagerness to meet the interviewees face to face. The wish is to engage with them to understand their world view and win them to agree to the holding of palavers.

Wimberly, in his book moving from shame to self-worth, states that many people struggle to deal with their feelings about their parents. Some are angry that they don't remember any good in them, but glimpses of nature may occur unexpectedly with good memories. These must be reinforced in pastoral counselling when stories are told. If this is allowed and done, it will help individuals to see the care and love of their loved ones when they resist seeing something positive that exists (Wimberly, 1999, 14 – 25). It is the study's view that in storytelling there is so much healing for both the one who tells the story and the one who is listening at it. In terms of theology, storytelling is an opportunity to minister and counsel one another. Nouwen says, no minister can keep his own experiences of life hidden from those who want to help, a minister or a storyteller makes his or her wounds available to heal others (Nouwen, 1997, xvi).

The author uses both Pollard from the western perspective and Mucherera from the African perspective to balance the research. Mbiti states that African soil is not ineffective that it cannot produce its new ideas. There one writer who now argues that it was Africa that exported ideas, cultures, and civilization to the outside world. But surely a balance between these two extremes is more reasonable (Mbiti, 1969, 7). Check quotation. This is in line with the author's choice of methodology, to utilize a holistic approach, integrating Western and African material and views to establish a perfect response to the center of the argument.

Qualitative methodology: The third methodology that the author has to use as already indicated that this research is dependent on interviewing participants will be qualitative methodology. The author does not doubt that by employing qualitative modes of inquiry, the study attempts to illuminate the aspects that surround and are related to the Izikhothane sub-culture. According to Patton, Qualitative research aims to generate or test theory and contribute to knowledge. He further says that qualitative research is powerful as a source of grounded theory. The theory that is inductively generated from fieldwork that is a theory that emerges from the researcher's observations and interviews out in the real world rather than in the laboratory or the academy (Patton MQ, 2015, 26). The author favoured this methodology for the very above-mentioned characteristics, but also because qualitative analysis assists a lot in gaining insight.

1.10 CHAPTER OUTLINE

Chapter 2 Literature Review

Chapter 3 Research Methodology

Chapter 4 Izikhothane Youth Sub-Culture

Chapter 5 Interviews

Chapter 6 Findings and Recommendations

Chapter 7 Model of caring and healing as church response

Conclusion

Appendixes

Bibliography

Article: for the fulfilment of the PhD requirements in the field of Practical Theology, the researcher will also submit an article with the final submission of this research.

1.11 PRELIMINARY CONCLUSION

Chapter one is an introduction chapter on the topic, which, the researcher chose. The layout of the whole research has been given as well as a clear outline of other chapters to follow chapter 1. These chapters guide the research to stay focused on the topic and make sure the set aims and objectives are achieved. This helps to avoid bringing in into the research irrelevant information that is not scholarly and or be contradictory to the topic.

This conclusion is intended to help the readers to understand what this topic is all about and what to expect. Turabian states that authors or researchers should make the conclusion memorable because listeners will repeat it when asked what did the author say. The conclusion should then have the author's claim the topic and explain what still to be done (Turabian, 2010, 127). This introductory chapter, which is a proposal, intends to research on Izikhothane cult in our community. That would bring knowledge to the community on this cult and then empower parents on how to deal with this issue. Recent media articles indicate that the Izikhothane youth sub-culture is slowly finding its foot in the African townships of South Africa and possess signs of growing and spreading into other areas if not stopped. Few journalists and university researchers have worked on this phenomenon but very little has been done. In the next chapter, the study will explore what has been done and review it.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

In the late 90s, a lifestyle developed in the townships of South Africa, especially in Gauteng Province. It took some time for adults or parents to notice this development because generally, parents tend to be quite busy focusing on their children's development. Some of them leave early and come back late from work. By the time community elders and parents were raising eyebrows, the Izikhothane youth sub-culture was already in practice and drawing attention to young boys and girls. Some of the parents confess to saying that they thought it was just another fashion that will come and go like any others before. A good example is one of hippy culture, during their time. Some even state that they accommodated it because it did not look or show symptoms of gangster group.

It is only when this sub-culture was now growing into its full blow stage that most parents, families, and communities began to raise concerns about this sub-culture. These are some of the factors that lead to that awareness:

- The wastefulness of food (Which is foreign in African culture and village)
- Young boys and girls (Younger than 18 years old) purchase expensive alcohol mainly to waste it by pouring it on the ground (Appendix H)
- They demand that their parents buy them expensive clothes, which at the end they will destroy in their gatherings
- Their behaviour, intentionally breaking the law by tearing or burning money.

The behaviour became a wakeup call, not only to families, parents, and communities but also to institutions such as schools and law enforcement agencies (police service). The

church is also one of such institutions that got affected by this new culture as it was emerging. The reader needs to note that, when any parent receives reports of his or her child, misbehaving at school or anywhere in the public space, that parents get affected. Several parents these days are traumatized by things that are done by their children. This culture too introduced several parents into traumatic experiences. Trauma means "wound" this is a term used for physical injury caused by some direct external force or for psychological injury caused by some extreme emotional assault" (Mitchell, 1983, 814). The author argues that trauma cannot be a physical wound only, as some physical wounds can be cured and be healed completely to a point where they cannot be seen. Time and medication have the potential to heal some wounds. But trauma is the "wound of the soul" it is the injury that one feels internal, directed to his or her soul. It dents our hurts someone emotionally and spiritually. Let me elaborate or explain further the issue of a physical wound that might be on one leg, in that case, a person stands a chance to use the other leg. But a wounded soul and a hurt spirit leave one with a sense of hopelessness. Failure to get help; one can suffer from post-traumatic stress syndrome. Many parents do suffer from this, and the cause is their children who have become Izikhothane in the community.

Izikhothane is one of those sub-cultures that traumatized society, even though it is still a new sub-culture that fortunately is not spreading fast as it seems to be located mostly in Gauteng Province. Several scholars have started to write about this sub-culture, although they are not many. Those who write about it also did not do so from the practical theological point of view. This culture is a challenge to pastoral care. This chapter will briefly look at the work produced on this topic or to any other work related to it. Given the above ideas, let us now look at literature from the African as well as the Western authors. Some of the important information needs to be shared so that we can understand Izikhothane better.

2.2 LITERATURE REVIEW

It is a process of looking at the topic and determines whether it is a topic that has been explored by other researchers or not. Sufficiently to identify if there is more to research and

based on, the topic to be researched. Struwing and Stead state that literature study aims to highlight previous investigation pertinent and relevant to the research topic and indicate how other researchers have dealt with similar research problems in similar situations (Struwing FW and Stead GB, 2001, 39). The author notes the above as very important as it will also help the author to know where the research gap is. Struwing and Stead emphasize tracing, identifying, and analyzing of documents at this stage of the study. In the process, previous investigations pertinent to the research topic will be highlighted and an indication of what specifically the other researchers dealt with. They suggest the following six key points in the literature review:

- Highlighting of the previous investigation.
- Revelation of unfamiliar sources of information
- A perspective on your study can be provided
- A literature study stimulates new ideas and approaches
- It can provide a framework for the evaluation and assessment of future work
- It provides a basic body of knowledge for the derivation of theories, principles, concepts, and approaches for research (2001, 39).

The author intends to take into mind these steps as a guide to this research as it is clear that they make it easier for him/her to deal with literature research.

Masango differentiates between two types of approaches on literature review. The first one being the one where the author will be the first one to write on that topic, therefore all information and knowledge brought up will be new knowledge, but that does not mean that the author will write on non-researched information without being scholarly supported, and thus claim it to be a research work. Masango (Masango, 2014, 14), further says that the author at this stage must think or consider books that will help or add knowledge to the work being researched. Secondly, it is when the topic has been explored or has been written about it in this case, the problem identified is key (re-visit problem statement). The question to ask is: "What has been done on this topic, especially concentrating on "What key areas have not been researched concerning this topic and in what field of study was it researched

and completed". The researcher needs to explore other departments, to find out what has been researched in this area. Explore the medical, psychological, and sociological areas in which this topic has been researched. Ask yourself the following question, what are the aims, goals, and problem statements to be researched on this very topic, especially in the area of practical theology field. But also the topic could be focusing on a specific element, category age, or area, leaving out other areas, what is not covered becomes the author's research gap for further researching. For example: in a topic that says shepherding and pastoral care for new Bishops: A Pastoral challenge. He makes an example that, the research gap for further researching on the very topic could be "shepherding and pastoral care for junior clergy": A Pastoral challenge. This means if you are working or focusing on the church you then ask yourself if, there is any new work that could be researched on this topic. In a research gap, one needs to trace what others have done, or have not done on that topic. This could be done by reviewing and analyzing different books and other information available on that very same topic. The author will concentrate on the second aspect, researching what has been researched, focusing on the research gap from theology and religion angle.

2.3 WRITTEN WORK ON IZIKHOTHANE

As alluded prior that this phenomenon is quite new and started in the late 1990s in South Africa, not much has been written on it. But some knowledge has already been recorded on it by some researchers and mostly through social media. The author through analyzing the work, discovered the following:

Social Media: much has been written on this topic and many pictures and videos have been taken, so information on Izikhothane does exist, but it is not information that could be regarded as academic knowledge. The author intends to alleviate this information by researching it academically, by using research methodologies of Pollard N and Mucherera T.N so to make the information academic and scholarly knowledge. This is the gap the author observed and decided to work on. There is a need for gathering information to

analyse it and thus reflect upon it theoretically. Such information can be recognized and acknowledged as academic.

The research aim is not to undermine social media information but is to seek and shed more light on the topic researched, and thus bring more value to the existing knowledge on Izikhothane. Media writers like Inggs A and Kemp K, who wrote: "Exploring the demise of Skhothane, the controversial subculture destroyed by the media" (Inggs A and Kemp K, 2016). Gutt, Dublin, and Avellino wrote on social media that Izikhothane is "South African material boys" a sub-culture of black youths in South African township who buy expensive designer clothes they cannot afford and engage in an elaborate dance-off with rival gangs to demonstrate who is most extravagant. Rabino, says these young boys have been called wasteful freeloaders, both at home and abroad, (Rabino, J, 2019).

The author finds information and others from social media as valuable as it is direct experiences of the writers of what is experienced in our townships in South Africa. Thus, this information cannot be neglected or dismissed.

Newspapers: The author read from witness newspaper about a Pietermaritzburg single mother who spent R100 000 birthday party for her four-year-old daughter at her preschool. The mother told the media that she is passionate about parties. This single mother commented to the people who were saying this is above board, that: "For the people who think this is too excessive, that is their problem because they are not paying for it, and I am" (Kunene N, 2017, 1). The author observes that not only young people have this tendency to go overboard with parties, fashion, and the vibe of doing things. The challenge is that adults are supposed to be role models of the youth; young people grow up thinking it is good to show off or compete with materialistic goods. They then steal from their poor parents just to go to Izikhothane parties to show off and compete also.

The sub-culture of wastage and being extravagant to please is not only collated amongst young people, but some parents also are extravagant and wasteful. This article is about a rich mother being wasteful, whilst this study's focus is on poor parents whose children are wasteful of the little resources they have as a family, take them and go to destroy them for fun. This focus is on how this behaviour impacts on parents who work hard to take care of the very children.

2.4 ARTICLES

These are scholarly papers or written by scholars or professionals who are experts in a particular field of study. These are often published research outcomes. Like a thesis or dissertation, the scholarly article generally consists of background on a particular research topic, the methodology used in that research, the results, and conclusion. It is important to list all resources or publications used at the end of the article (Masango, 2014, 2).

Mchunu: in his article "Izikhothane youth phenomenon: The Janus face of contemporary culture in South Africa" defines Izikhothane as an urban youth phenomenon that spread in South African townships involving preoccupation with extreme forms of materialism, fatalistic obsession with extreme brands and expensive alcohol. Mchunu's paper is aimed at shedding light and contribute to the discussion about the evolving nature of South African culture concerning youth. He argues that this youth phenomenon should be understood in the context of a state of flux in contemporary South African society and culture, spiritual malaise and anomic and commodification, all of which have given rise to a sense of nihilism (Mchunu, 2016).

The author finds Mchunu's paper very sophisticated for simple parents who are frustrated by the Izikhothane youth culture. The paper explains and defines the phenomenon but looks to

come with practical solutions that could be implemented to help families and society. Practical theology research work does not leave challenges or phenomena at the point of explaining them but seeks to find practical solutions that could be implemented to deal with traumatized societies and families.

Howell: The author also got an opportunity to read an article by Howell and Vincent on "Licking the snake, the Isikhothane and contemporary township youth identities in South Africa" the paper is under the sociology department at the University of Rhodes. The author sees Howell and Vincent occupied by Izikhothane rampant consumption of certain goods and destructiveness. They accept that this youth sub-culture has alien behaviour, they argue that there are discernible and understandable reasons why the subculture has gained both popularity and notoriety (Howell, 2014, 3). The authors view is that most of the authors who wrote the phenomenon, pay particular attention to its definition, the reason behind it, and causes. None of them zooms deeper and addresses the impact this phenomenon has on parents who are caught up funding Izikhothane events unwillingly.

2.5 THESIS AND DISSERTATIONS

Analysis of this word will help us to further evaluate the work of Izikhothane, especially this subculture. The dissertation is a Latin word from dissertator meaning debate, dissent to examine, to dis-secret to arrange; it is a written thesis of researched information or knowledge. This research is usually submitted for acquiring a higher degree in a University (Sinclair, 2004, 421).

Thesis: is a dissertation written for acquiring a degree or diploma. It is a doctrine maintained in an argument. (Sinclair, 2006, 568).

In his PhD. Research Thesis: Mkhwanazi wrote on "A Critical review of the role of the theological values of the religious vow of poverty in the face of consumerist lifestyle among the youth of South Africa" He articulates the purpose of the research as follows: "this thesis does not seek to deal with women in the category; rather than it seeks to deal with those who are above the subsistence level. It is concerned with those who come from families that we're managing, but who wanted more than what they have and decided that going to the city to find a job will earn then the privilege of getting money to buy whatever they want" (Mkhwanazi, 2015,1).

He further shares about Izikhothane briefly as he defines them as a youth that promotes and encourages arrogant behaviour, promotes unpleasantness in the society, and result in irresponsibility among the youth (Mkhwanazi, 2015, 25). On page 3(1.2) he also mentions his three major sections of his research as:

- Consumerism
- Theological values of the religious vow of poverty
- African Christian theology

His work is not focusing on practical theology to find a pastoral caring methodology for families affected by the Izikhothane sub-culture. Even his objectives are focusing on the above three majors not on finding a healing methodology.

Richards in his thesis "Izikhothane: Class and Masculinities of Black Male Youth in Katlehong Township, South Africa," wrote from the perspective of community-based counselling and not from a theological perspective (Richard 2018). His topic suggests a focus on Izikhothane Masculinity and class not the impact of the Izikhothane sub-culture on families. His area of study is Katlehong whilst my research is based in the area of Daveyton. Richard's research does not view this phenomenon as a pastoral challenge and does not

suggest any program of helping youth and their families, especially parents to deal with this sub-culture that is affecting them holistically. The author acknowledges work done as good and with sound knowledge, properly researched, and shared information that helps research further the problem caused by Izikhothane. In Appendix A of this research question (see page 69) where the researcher asks some questions.

In his PhD research, Mnisi also wrote a thesis concerning Izikhothane, under the University of Johannesburg, within the faculty of humanities. His key words from his researched topic are style, corruption, status and young. He wrote about Izikhothane as a phenomenon amongst young people in the township of East Rand known as Etwatwa. Whilst this study identifies Izikhothane as a sub-culture and focusses on the impact of the Izikhothane sub-culture on families and the area in which this research is limited on is Daveyton. Mnisi abstract expresses the following interesting fact "The study is particularly interested in how, despite their flashiness and ostensible superficiality, the conspicuously –stylized displays of consumption and status-seeking practised by Izikhothane provide young black South Africans, especially males, with valid ways of "Being" in South Africa today" (Mnisi, 2012, IV). This study's position is that Mnisi falls short in paying attention to the negative impact of the Izikhothane's flashy, stylized, and conspicuous lifestyle. This negative impact is visible in the society within which they reside and practice this sub-culture. The author in this research highlights this negative impact as a gap in most if not all research studies on this topic. The author also observed that recently, not only boys are part of this sub-culture. Girls have joined and that worries parents more because girls can find themselves being sexually abused in Izikhothane events. Reviewing other literature has sure helped the author to be able to see the gap so that he could focus on it. Going through other thesis and dissertations alluded to in this chapter, helped a lot.

Memela BS, in her thesis "Swag: an ethnographic study of Izikhothane fashion identity" States her study aim as uncovering the stylistic nuances of the Skhothane Neo-tribe. Her focus also seems to be an Izikhothane style, identity, and fashion. The overall findings of her

study indicate that the self-reflective identities of the Skhothane Italian Gates group wake the participants' intertextuality authors in their use of luxury clothes to portray the image of their desired affluence and social position (Memela, 2017, 1). Again, like all other authors, Memela is captured by the style and behaviour of Izikhothane, less attention is given to those who live around them, brothers, sisters, parents, and other members of the society whose common agreed-upon culture is now in conflict with the Izikhothane youth Sub-culture.

Howard, PhD thesis on "Born-free narratives: life stories and the identity construction of South African township youth" pays attention to two areas according to his abstract:

- The researcher being enabled to gain an understanding of the construction of adolescent identity from the perspective of a cohort of the first generation.
- Providing an opportunity for participants to reflect upon their own lives in a positive, empowering way thereby providing an understanding of their past lives, strengthening a realistic power agency for their future lives.

Howard's profile of participant - Table refers to 12 participants who are between 18 to 21 years old. (Howard, 2016)

The above two points highlight Howard's interest in youth identity and do so without also looking at where does this youth come from. What type of families, society do they live in and does their sub-culture impact on others? This is where again this study sees a gap. The reader should remember that from an African perspective, it is common to study or analyse a child not as an individual but within a family or society that he or she lives in. This answers why this research looks at Izikhothane from the point of an impact they cause to parents.

2.6 BOOKS

In addition to thesis and dissertation, books are used also for literature review. The author tried to find some of this topic of Izikhothane but none were specific on it. Some books do speak about sub-youth culture books such as Redhead, in his book titled "Sub-culture to club-cultures" he writes about soccer hooliganism that emerged as a sub-culture in Britain and this was seen affecting the general common culture of soccer. He says "The present Thatcher Government second task force" is predictably organized to combat the enemy within, which is perceived to be using soccer matches as an excuse for hooligan disorder" (Redhead, 1997, 7). Much as he wrote as a sub-culture, his focus is not on the work of Izikhothane. The author is of the view that there is a gap that still needs to be covered on this topic and that is the impact on society especially the parents who always have high expectations for their children. Through interviews, the views and feelings of parents will be recorded as evidence of the possible negative impact of Izikhothane on them. This is the research gap that this research is going to try to respond to.

Hendry *et al*, looked at young people's lifestyles that they develop during their leisure time. The belief is how this phenomenon share light to leisure which is one of the prime vehicles within which young people developed expressions of lifestyle (Hendry *et al*, 1993, 22). Van Zyl Slabbert raises in his book "Youth in the new South Africa" which raises an interesting idea that will share light on this issue. He says there is a crisis in that black youth views white youth as racist hence intercultural relations amongst them are difficult (Van Zyl Slabbert *et al*, 1994, 82-83).

Swart wrote with a focus on the moral ecology of South African township youth. He says "This study focuses on how 14-20-year-old black young people living in a context of pervasive poverty in a South African township comprehend the notion of morality" (Swartz, 2009, 7). His study is based on the morality of youth, and not the emerged sub-culture is known as Izikhothane. This thesis, therefore, seeks to step up and provide evidence that would be collected through interviews. The families and youth of Izikhothane will be allowed to

express their stories themselves, highlighting the psychological and physical trauma that the Izikhothane culture causes victims. Chapter four will give all steps to be followed in gathering the information. For now, the research is to seek a methodology that the author may use in this study.

2.7 AREA OF FOCUS

Different from other related studies is that this study is solely based on the South African context. The main focus area is in Gauteng province, area or township called Daveyton in the East Rand.

2.8 GAP OPPORTUNITY OF THIS RESEARCH

After analyzing some literature, the author seems to be convinced that there is still enough room to investigate and explore more knowledge around this topic of Izikhothane. This research then looks at the impact, taking into consideration that black parents generally struggle to make ends meet in their families. There is no doubt that most children who practice this sub-culture come from impoverished township families that have been sidelined by the apartheid regime to struggle and suffer. These are parents who were treated as slaves, paid very little for their labor and service, not educated well so as not to match their masters – South African whites, forced to live in townships that were never developed properly for human beings to live in and so many other ill-treatments that these parents have faced. It is these parents who persevered and fought hard so to give their children a better life. It looks like the children do not appreciate the sacrifice.

Sadly, so some of these parents are unemployed and some are single parents or grandparents who struggle to feed a family. Imagine then, if the little that they manage to get to feed a family is wasted by their children, how do they feel. Some of these children are orphans whose parents died fighting for the liberation of our country and some died due to

an HIV/AIDS storm around the 1980s to late 1990s. Many of these children are cared for by grandparents who live on government social grants, which is an allowance given by the government to elderly people in South Africa. This research observed that gap, and it is that impact on the family that this sub-culture is mirrored from. The gap is also a result that literature has shown that the pastoral care model of healing for these families has not been developed; let alone addressed. Pastoral care becomes pastoral when it leads to healing. It also journeys with the troubled souls and shares the light of hope to victims that the pain will go away.

The focus of this research is based on working with families that are affected by this phenomenon. It is important to note that, in the African culture, a family is not only the mother, father, and siblings, but the whole village is family – Mbiti says "It takes the whole village to raise a child"1997. Western culture refers to the above as "an extended family" which does not exist in our culture. Mbiti says "the children belong to the corporate body of kinsmen, even if they bear only the father's name. Whatever happens to the individual happens to the whole group, and whatever happens to the group happens to the individual. The individual can only say, "I am, because we are, and since we are, therefore I am" (Mbiti, 1969, 108).

Historically South African communities have been very strong and that strength was because of how families were structured. Every mother or father as an elder was not only a parent to his/her children at home but also to all other children of the community where they live. The children too were taught, groomed, and drilled to respect all the elders of the community. This is what Mbiti is referring to. This brought so much unity and cooperation within families and communities that it was not easy for any unfamiliar foreign sub-culture to encroach or impinge on the already agreed upon cultural values, norms, and standards that were upheld by all families and community at large.

Youth sub-cultures like Izikhothane would not have been prominent. Lifestyle was seen as a collective, common collaborated effort at all, thus "I am, because we are, and since we are, therefore I am".

2.9 PRELIMINARY CONCLUSION

The researcher's review is surely based on media articles but is also based on researched work focused on other scholars (thesis). The researcher is aware that all of them are not from a practical theology perspective. This is what this chapter is highlighting.

This chapter unpacked what is a literature review and its purpose in a higher degree study. The author got an opportunity to read, hear and listen to what other writers or authors have to say about this topic. This helped in avoiding to do repetition research on what is already researched. It was exciting and interesting for the author to analyse data that is already there, to identify where a gap to be filled is.

The next chapter is going to critically look at the methodology that is best suitable in navigating and exploring the phenomena of Izikhothane and its impact on parents. Three methodologies have been considered by the author after going through several books. These will be discussed thoroughly in the next chapter which is methodology.

The conclusion was that both Western and African methodologies are viewed to be relevant in researching subcultures. The researcher invites the reader to journey together in the next chapter which is methodology.

CHAPTER 3

METHODOLOGY

3.1 INTRODUCTION

In this chapter, the author intends to explain how this research was carried out. The intention is to indicate that sound knowledge on the topic has been comprehended, analyzed so to contribute to science. This study will find guidance from models developed to assist in practical pastoral challenges experienced by societies. Pastoral care is key here. According to Clebsch and Jackle, pastoral care is "that aspect of the church, which is concerned with the wellbeing of individuals and communities. It is also the care that is directed towards hearing, sustaining, guiding, and reconciling of troubled persons whose troubles arise in the context of ultimate means and concerns" (Clebsch and Jackle, 1967,38).

The author intends to use the practical care methodologies selected specifically to give care not theoretically but practically this the study refers to as "Ministry of presence. Choosing a methodology is not easy, a lot of reading and careful consideration has to take place. Silverman states that in any given situation in academic circles, it would be a misnomer to predetermine a research methodology and methods for the intended study. In other ways, this statement implies that there is no superior method, in qualitative and quantitative what one intends to do is what determines the source and choice of method (Silverman, 2005, 6)

Jonker and Pennink remind the researcher that, the methodology is how the research is constructed, conducting research is like looking at a reality whereby there are different interpretations of that reality (Jonker and Pennink, 2010, 35 – 40) to this research and this makes the selection of which method to use very importantly. They further state that Methodology is the way the author needs to take "Route" so to achieve certain results the kind of information you wish to discover and the ultimate outcomes of the research (Jonker

and Pennink, 2010, 35 - 40). These studies battles were definitely as explained above in the choice of methodology. The topic selected of "Izikhothane Youth Sub-culture: A Pastoral challenge" helped the author to formulate a research question that simulates this particular research study. Perhaps the challenge is, would the Western reader be able to read and understand this research well because the fundamental cognitive orientation of this study is particularly in South African townships which are predominantly black, the language used at times is specifically created from that context.

In the methodology used in this study, the author is in line with exploratory research. Exploratory research is defined when a study was undertaken with the objective either to explore an area where little knowledge is known or to investigate the possibilities of undertaking a particular research study (Kumar, 2005, 10). The author intends to explore and find knowledge on the lifestyle of Izikhothane using three methodologies as navigators and these are:

- Nick Pollards, Theory of Positive Deconstruction
- Tapiwa Mucherera, Theory of Narrative pastoral counselling in a post-colonial context.
- Qualitative research that focuses on context meaning.

3.2 POSITIVE DECONSTRUCTION METHODOLOGY

The aim of this methodology by Pollard is to "Identify the underlying worldviews, analyzing it, affirming the elements of truth which it contains and finally discovers its errors" (Pollard, 1997, 48). Positive deconstruction can be defined as a process of analyzing and evaluating a particular knowledge of a phenomenon from the perspective of theology or and practical theology. Pollard is the first to use the term Positive deconstruction, but he draws this methodology from Dr David Cooks work, "Blind Alley Beliefs", 1996 who described a methodology for engaging with world views in Christian apologetics.

The process is positive deconstruction because it breaks into small parts all the parts forming the whole. The whole worldview is broken into smaller ones that form it. In the process of doing so, all smaller world views that conflict with Christian beliefs or ways of doing things is separated from the rest. It is a positive process because all the parts that agree are gathered together to form a new worldview or a new whole. It is again positive deconstruction as it is not intended to destroy other's beliefs, perspectives, or systems. The aim is to build on areas of agreements and strength between two worldviews to argue for the truth of the Christian world view. Pollard says, the positive deconstruction process recognizes and affirms the elements of truth to which individuals already hold, but also helps to discover for themselves the inadequacies of the underlying world views they have absorbed (Pollard, 1997, 44). Derrida interviewed by Caputo, states that the meaning and mission of positive deconstruction is to show that things, text, institutions, traditions, societies, beliefs and beliefs of whatever size and sort one needs do not have definable meaning and determinable mission, that they are the study always more than a mission would impose, that they exceed the boundaries that they currently occupy. Further says everything in positive deconstruction is turned towards opening, exposure, expansion and complexification towards releasing unheard of, undreamed of possibilities to come (Caputo, 1997, 31). This research by using Positive deconstruction will open the minds of the young people, expose them to new worldviews enabling them to see new possibilities in life. Doing that will assure the worried parents that their children are not a lost generation.

The author is in full agreement because it is true that for one to be able to minister to a group of people, one has to understand their context and challenges first and these elements are part of a viewpoint. The author's spiritual guide would say "Son when someone asks you to pray for him or her, ask first what you are praying for before you do so" the context or the cosmology of the one asking prayer is important, if not clergy people would be caught saying prayers over people whose intentions are contradicting to Christian values and norms. We have seen in our country, South Africa, corrupt leaders

with immoral characters going to churches, seen on public media laid hands on and prayed for, instead of being told to confess their sins and to stop corruption and repent first before being prayed for.

Pollard's positive deconstruction model is a result of his own true-life experience. He says, he bought his first old second-hand car whilst he was a student. Its body was strong and good, but other parts were worn out. He then got another car of the same model and make. The second car had some good parts but the body was worn out. This is in line with Matthew when he says at times "The spirit is willing, but yet the body is weak" this confirms Pollard's theory of positive deconstruction. (Matt: 26vs 46). Car body that is worn out does not mean everything in a car is of no value.

At times the whole body, system, or society is rotten, corrupt, or broken but only some parts or elements (values or Norms) of it are of good use. In that case, it is wise to word-out parts or elements based on usefulness. He took both cars and literally deconstructed them into pieces or parts that were lying in front of him, just like the puzzle to be solved. From both cars, he then eliminated all the bad, worn out, broken, useless non-working parts. When finished he concentrated on the still good parts to rebuild his car, on finishing, he had managed to build an almost new car, stronger and better than the two cars he anatomized. "This was not the negative deconstruction of a vandal, but rather a positive deconstruction of a mechanic" (Pollard, 1997, 45). The author is of the view that the very concept or model by Pollard could be used in therapy to help individuals whose views are not acceptable to society. With this model, reasons for their negative behaviour in life could be arrested and then begin a process to help and guide them to be reaccepted into society. It is, therefore, necessary to state what ought to be obvious. In any system or institution bad, unproductive elements must be pulled out before the whole system or institution collapses. An English proverb says, one rotten potato spoils the rest in the bag.

The author is convinced that Pollard's process of positive deconstruction is best suitable and needed to deal with the youth of our country who live a life of Izikhothane. Pastors and clergy as pastoral caregivers, have to listen to the stories of these young people then find a way to positively anatomize their way of thinking and doing things. All facts, reasons, feelings, and views found in the process of deconstruction need to be analyzed and evaluated. This will help the author to understand the lifestyle of Izikhothane and their worldview. Nick Pollard says the next step is important, "that of affirming the elements of truth", which the Izikhothane sub-culture has or contains. At the very same time, single out or mention mistakes, weaknesses, and risks that are in this lifestyle. As that is done, Izikhothane will discover the inadequacies of the underlying worldviews they have observed and practised.

It is important to give prominence to the outcomes of the positive deconstruction process as they offer something better to work with than before the process. A better car, a better lifestyle, better sub-culture, better families, better communities, and better worldview. When all this process has been explored, the author will then be able to locate well the hurt and pain felt by the parents and its source, this will lead to creating an appropriate healing program for the parents and community at large. The question is what does this process specifically entails?

This process has four elements, which are:

1. ***Identifying the worldview:*** Pollard says most people seem unaware of the worldviews they have absorbed which now underlie their beliefs and values. That is why it is so rare for people to articulate a worldview. Normally they will simply express a belief or live a certain way, without knowing nor even thinking about the worldview from which their belief or behaviour derives (Pollard, 1997, 48). This is the possible challenge faced by Izikhothane, they have a certain lifestyle and express a certain behaviour from that lifestyle viewpoint that they possibly do not have a clue of. As pastors and priests often, we work at a surface level, reacting to individual statements or

behaviours instead of endeavoring to respond to an underlying philosophy (Pollard, 1997, 49). In agreement with Pollard on the surface level issue, the author affirms that pastors and priests are quick to see evil spirits and demons in other people, then quicken to conclude that these people must be prayed for. To their surprise, the recipients of that prayer hardly comprehend the Christian concept of prayer. This is not far from a mother who surmises that every time a baby cries, she is hungry; therefore, a bottle must be inserted in his or her mouth.

Pollard states that the first task of the process of positive deconstruction is identifying. This requires us to have a grasp of a wide range of lifestyles perception. We cannot find something if we do not know what we are looking for. This means one has to be familiar with a large number of contemporary worldviews. The author is challenged by Pollard's processes to look at other different worldviews or sub-cultures similar to the Izikhothane, for example, American tycoons and extravagant 16yrs old birthday parties from the European culture and other.

He further argues that most individuals hold a reduced and combined mixture of life ideas or philosophies, because of how they adopt them. Now we shall see that popular culture itself contains a similar mixture because of how they develop, pass into, and circulate culture (Pollard, 1997, 50). He further says these trickle-down slowly into educational establishments, and then into the media, which popularize them into culture (Pollard, 1997, 50). Pollard's view of these strange perceptions and how they are popularized; is the same way the author has observed mass marketing of Izikhothane in our townships. Pacing events are held after school-by-school learners, the events are recorded and then posted on social media. Our journalist follows up these to get more information to disseminate or unfurl, the aim being to sell more of their newspapers. As Pollard says" assorted bits of worldviews tend to be utilized and combined with bits of others, as they are absorbed into popular culture. In turn, this popular culture feeds the media, a circle develops in which mixes up, and

reduced and combined worldviews are reported and recycled, without many reanalyzes at the higher level" (Pollard, 1997, 51). Check the quotation. To think of it, Pollard is on the spot when one looks at the political space of our country. Our leaders have shifted from the core values and principles of our struggle. The freedom charter stated that South Africa belongs to all those who live in it and people share all riches of the land (ANC, 1960, Freedom charter). That has now been mixed or changed with the high rate of corruption amongst our leaders who live a very expensive lifestyle and all that escalates and spiral poverty, inequality, and the unemployment rate to escalate. Everyone wants to be a local government councilor, a member of parliament and a president of the country, only to enrich himself or herself and family.

This is not a new image in our country and not the only lifestyle that has emerged in our country. This brings to mind of the author one of his favorite books "Animal farm" prior freedom, one of the goals was "All animals shall be equal" but after freedom when animals were in governance themselves, that goal was changed to read "All animals shall be equal, but, some shall be more equal than others" (Orwell G, 1983, 83). We also see desperate members of society who want healing through miracles performed by "pastors", people are so desperate that they can eat grass, rats, and drink petrol. An act opposed to God's healing ministry performed by his son on earth.

Pollard says to identify all these living ideas; it is not going to be easy. Manifestly, all of us cannot have a full understanding of all existing lifestyles or sub-cultures. We can, however, begin to develop an initial understanding of some of the most influential (Pollard, 1997, 52). After identifying, what is the next step to follow, as it does not stop by only identifying Izikhothane, we have to look deeper and inside this worldview so to understand the lifestyle.

2. **Analyzing the worldview:** To analyse is to examine in detail to discover meaning or essential features (Sinclair, 2004, 49). Pollard says after identifying the next step then is to analyse. He says when you analyse you have to apply three standard philosophical tests of truth, by asking three questions which are:

Does it cohere?

The question theory is that if a statement is true, it will cohere. The truth of that statement would make sense. It will contain logical inconsistencies of elements that are mutually contradictory. It cannot be true if it does not make sense (Pollard, 1997, 53). The author opines that truth shall always surface at the end of all. There is no doubt that the bad aspect of the Izikhothane sub-culture shall surface especially when interviews are done.

Does it correspond with reality?

This question derives from the theory that says that if a statement is true, it will correspond with reality. That is, truth properly describes the real world and does not make claims inconsistent with reality (Pollard, 1997, 53).

Does it work?

This question derives from the theory that says, if a statement is true, it will work. That is, truth enables us to function whereas error does not (Pollard, 1997, 53).

The author intends to use the above three questions to arrive at his own to the articulated analysis of worldviews of Izikhothane. However, Pollard also reminds us that, not everything that coheres is true. Not everything that corresponds with the reality that we see is necessarily true and not everything that works is true, all information gathered from answers given to the above three questions all need to be affirmed (Pollard, 1997, 55).

3. **Affirming the truth:** The author finds that this is the most challenging state for him as a Christian and as a priest – acknowledging that a concept that is viewed as destructive and very unchristian could have some truth in it. Pollard says, many of us especially Christians are uncomfortable with the fact that non-Christian belief might contain truth in it. Christians somehow have the notion that we do not have a monopoly on truth are wrong and that we are right. Non - Christian worldviews are not very wrong. They do contain elements of truth and must affirm them (Pollards, 1997, 55). He further says if we reject other beliefs, we might also reject truth in them and that pushes us into error. For the author, it is hard to accept the fact that there could be some truth in the sub-culture of Izikhothane. This shall be discovered from the interviews that will be conducted. How can a Christian abandon the opinion that assumes that the only correct religion on earth is Christianity, all others are wrong? Much research needs to be done to discover errors in Christianity if not in existence and being camouflaged. Already our society views the Izikhothane subculture as being un-Christian due to the behaviour of its members in their public events and one of the yardsticks is Christian standards.

4. **Discovering the error:** This is a critical stage of this process. Firstly, the challenge is that if any truth is discovered in the worldview that was rejected by Christians that will mean we erred as Christians. The other point is that we must discover the error on the other world view because only then we shall be able to help the people see their error for themselves and then become uncomfortable with their way of seeing things (Pollard, 1997, 56).

The above four elements of this process would then be used to analyse the interview responses of the parents and children who are affected directly or indirectly by the Izikhothane sub-culture with more emphasis on parents.

According to Pollard, two mistakes are regularly being made in positive deconstruction theory. The first is the assumption that positive deconstruction is not needed where people would simply adopt the attitude that "All we need to do is pray for the people" and the second is that positive deconstruction is all they need to help the poor (Pollard, 1997, 46). The author proceeds to diagnose the mistakes or failures of positive deconstruction, which is the assumption that people are readily willing to share their stories concerning their way of life. To cement this argument, the author recalls the painful death of young boys who went for circumcision in our country.

The government in its intervention has tried to ask this matter be discussed publicly so that the nation could learn "the dos and don'ts" of the circumcision process. African traditional leaders reject that, stating that what happens in the mountain (circumcision place) cannot be publicly discussed "lisiko" (rituals). In this case, Pollard's positive deconstruction would not work, as there is resistance to come forward with the rituals or practices so they could be analyzed critically and perhaps find a way to let go of the bad elements in it.

The above leads the author to conclude that positive deconstruction is only one method to apply in dealing with a challenge but other methods could be brought in, to assist, to help people. The author will then bring into the picture another method by Tapiwa Mucherera from his book "Meet me at the palaver".

3.3 HOLISTIC, NARRATIVE PASTORAL COUNSELLING METHODOLOGY

Mucherera argues that therapy or counselling as taught in the west will not always suffice in the indigenous context since the theories tend to promote and focus on individuality, autonomy, and independence. The training of counsellors in the indigenous context needs to encourage counsellors who will "get off their couch or chair" and into their neighbourhood.

The type of counsellor needed in these contexts is trained to essentially work with orphans and widows using a holistic, narrative pastoral approach in assessing and servicing the three basic areas of human needs: the body, the mind, and spirit. The counsellor would need to have skills of a social worker as well as those of a counsellor (Mucherera, 2009, ix).

There are several key elements that Mucherera introduces to this study which lead the author to identify this approach as one to buttress Nick Pollard's positive deconstruction approach. Mucherera highlights that the western approach alone will not be able to deal with Izikhothane as this is a sub-culture practised by African indigenous youth. The other key element he raises is that the approach will shift from focusing on an individual youth member or group but deal with the challenge within a family, neighbourhood, and society collectively.

As alluded in chapter one, some of the children who practice the Izikhothane sub-culture are orphans left by their parents in the care of mostly their grandmothers whom some are widows. This is a very common family support structure, especially with black Africans. This is exactly the group of people to which Mucherera say his approach is aimed at. According to Mowat and Swinton "Knowledge of the other occurs when the researcher focuses on a particular individual or group and explores in depth how they view and interact with the world. This knowledge of the other feeds into practice and enables people to develop an in-depth understanding of those whom they encounter and seek to understand" (2006, 33). The author does not doubt that by bringing in Mucherera's approach, the above-articulated factors will be achieved. The author's aim in this research is being able at the end to give an in-depth understanding of the Izikhothane as an experience in our townships that has an impact on the country, especially to elderly people.

It is in Zimbabwe where Mucherera's method was trialed and tested. Participants who were HIV/Aids infected and affected told their stories whilst they gave hope and knowledge to the

community. This holistic, narrative pastoral counselling model takes place in a palaver(s) which is defined as a gathering of people to share their experiences so to empower others with the knowledge shared.

The purpose of these gatherings is to:

- Find solutions to societal/family challenges;
- Give support to victims;
- Healing to those who are hurt;
- Correcting those who cause pain to others;
- Teaching and educating society.

All these are achieved in a process of storytelling (Mucherera, 2009, xi). The author comes from a family of chieftaincy which affirms that storytelling as one of the fundamental methods used a lot by African people in dealing with challenges faced by villagers 'ezilalini' in (villages). Our chiefs and kings have used this method a lot to solve serious cases reported to them. Their approach has always been "Umtu owoniweyo makanikwe ithuba elaneleyo abodle, akhuphe lento isesifubeni kuye" (An aggrieved person must be allowed to burb so to take out what is inside of him/her) "Audi alter am partem" in Latin hearing the other side. This emphasizes the importance of justice, as the victim will be able to tell his or her side of the story and be listened to or be heard. Mucherera's model reminds the author when as boys at St. John's College they would seat around the fire and the elder boys would ask them as juniors to tell their experiences on different topics like the first kiss with a girl, dream of your first nightmare and other topics.

Much as these were funny and a bit silly but there were lessons learned from each other. Our Lord Jesus Christ is one historical leader who comes into the author's mind as a great storyteller. Telling stories to teach and change one's mindset. Jesus told many parables to

his followers whilst at the same time he taught, counselled, healed, and brought solutions to society's social ills. One of the parable that this paper cites is the following: "Two men went up to the temple to pray. One a Pharisee and the other a tax collector. The Pharisee standing by himself was praying thus: "God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like tax collectors. I fast twice a week, I give a tenth of all my income. "But the tax collector standing far off, would not even look up to heaven, but was beating his breast and saying: "God, be merciful to me, a sinner". I tell you this man went to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted" (Luke 18: 10 – 14).

So much is learned from this story: deceit, hypocrites, misuse of prayer, and others. Indeed, storytelling does transform people. Voris in his book "Preaching parables: A metaphorical interfaith approach" says parables generally have a teaching or transformative purpose even if that purpose is not always made clear to hearers. A storyteller can have a variety of different motives for weaving a tale. Stories can entertain, inspire, terrify, motivate, even coerce. The narrative story of a parable might also serve one of these functions, but the primary purpose of a parable is to teach or transform. Parables educate hearers about something unknown (Izikhothane), provide an example to initiate or seek to provide a transformative moment in which hearers can choose to be different because they compare their life situations with that of the parable and found their current state of affairs wanting. Parables can be a vehicle for transformation (Voris, 2002, 8). Surely a lot is learnt by those who listen to other stories.

A young man who went to jail in 2013 after himself and his other three friends hijacked a car in Boksburg, tells his story inside the prison as follows:

"It was Friday the 30th of June when my three friends and I was struggling to find transport to attend kwaito or a hip hop concert held in Durban by the top artist of our country the

following day. At about 15hrs we decided to move out of our residential area and find a means to get money and transport. Three of us were doing grades 10 and 11, the other friend of ours was a university drop out, and to speak the truth our parents did not like the fact that he is hanging around with and befriended us. They alleged that Tom* is older than us and a very naughty boy than us. Despite our parents' views, the four of us went to a four-way stop, on our arrival Tom* took out a gun and two knives from his bag. At that time a white BMW was coming. In a wink of an eye, I was carrying the gun and my two friends carrying knives. Tom* opened the driver's door. A young person of our age got out of the car terrified and tried to engage by offering us money and car keys in exchange to save his life. Tom* pushed him to me and said, "shoot this mummy's boy and we go" as the person was pushed to me, we both fell and, in that struggle, the gun went off in my hands and the bullet plugged on hitting the boy's chest. The next thing the boy was lying there fatally wounded. They pulled me into the car and off we went. I hardly remember pulling the trigger nor let me say I still do not believe I shot him. The rest is history and I am here serving 25 years in jail." Then tears began to fall on Lizo's* face as he cried out saying "All I wish the prison to do for me is to allow me to meet the boy's parents and ask forgiveness."

Little did Lizo* know that the prison department published his story and two months later two brothers of the late boy came. They listened to Lizo's* story and did not only believe him but also forgave him. The family of the late boy, enrolled Lizo* so to continue with his studies, they bought him a laptop. The one sister of the late boy who is an advocate, appealed on behalf of Lizo* and the appeal was successful, the sentence was dropped to six years. Lizo got his junior degree in prison; the family of the late boy has promised him a job in one of their companies when he gets out in 2019.

It is many stories like these that when told do not only transform a person but also give hope too many people as they share their experiences. Experiences told through stories is critical in pastoral theology, healing counselling sessions begin when experiences are narrated; this is a strong view from the author. Swinton and Mowat state that, practical theology takes

human experience seriously. One of the things that mark practical theology out as distinct from the other theological disciplines is its beginning point within human experience (Swinton and Mowat, 2006, 65)

Mucherera states that narrative pastoral counselling uses naming and externalizing processes in speaking the unspeakable. How can we address the HIV/AIDS crisis requiring an open discussion about sex, itself a topic that it is taboo to address in public? Palaver is the answer. Case study on Thandiwe Nkosi* who died six months after she had been diagnosed with HIV/AIDS positive, her death was suicidal as she hung herself in her room immediately when she came from school.

She left the following note for her parents and friends:

Mama NoBaba, ngibone ukuthi ukuphendula imibuzo nentetho zenu, mangi wukhiphe umphefumulo wami. Njalo Uma bengitshela ngemibuzo ebeni buzwa ngomakhelwana, yizihlobo nabangani benu, bengizwa ubuhlungu kodwa ngibona ukuthi akukho enge ngakusho okuza kuguqula imicamango, nakho konke ebeseke qediwe ngo kugula kwami. Ngithemba ukuthi nizophumula manje.

Nina bangane bami ngi bonga ukuthi kwinkulumo zethu ngesikhathi sokudla esikoleni, ningilalele, nakholwa mangithi angina ngculazo. Nami angazi yini ngigula kanje, ngiyani bonga. Ngicela nilwe ukuthi umzimba wam uhlolwe ukhuthi ngibulewe yini ngaphambi kokuthi ungcwatshwe. Lako ku zo phendula isonto lami, abazali bam, umdeni nawo wonke umuntu ebekholwa Kuthi ngine ngculaza. Nguya bong!

Thandiwe – bangane

English interpretation follows:

Mother and Father, I decided that to answer your questions and concerns I had better take my life. All the time you told me of questions asked by neighbours, family, and friends I was hurt but accepted that nothing I could say could change assumptions and conclusions made about my illness. I now trust that you will be relieved.

To you my friends, thanks for our discussions and engagements that we held during school break, you gave me an ear and believed me when I said I am not HIV/AIDS positive and I don't know why I am so sick. I request that you make sure that before my burial, my body is examined to find the cause of my death. That will give answers to my church, my parents, my family, and all those who believed I am HIV/AIDS positive. Thank you

Thandiwe – friends

Indeed, a post-mortem was done on Thandiwe's* body before burial and it was discovered that she died of blood cancer that the village clinic doctors delayed diagnosing, due to lack of advanced medical equipment.

Stories like these are testimonies that could be addressed in palavers held by African people, to deal with their challenges, fears, and doubts. Mucherera says, "The traditional palaver healing counselling process has not been totally lost and can be easily reclaimed" (Mucherera, 2009, x). He further raises the importance of yesterday's experiences that should not be forgotten. History is a contextual story. People create history out of stories rooted in their ancestry. Past stories, when weaved together with narratives from modern indigenous communities, contribute to the constructing or forming of both individuals and communities (Mucherera, 2009, 1).

All the stories, according to Mucherera are told in a palaver, which he defines as any gathering of people to resolve the problem, crisis, or conflict whilst at the same time people educate one another and fellowship. These gatherings are open or closed gatherings depending on the crisis or problem. In brief, palaver was and is one of the key traditional methods for providing individuals and communities with a context for emotional and processing and healing (Mucherera, 2009, 109). The author believes therefore that palavers have to be created for young people in our society especially those who are Izikhothane so to share their experiences. The counselling approach that uses the story to resolve problems is natural for most people who grow up in indigenous contexts like townships (Mucherera, 2009, 11). In this era and time, modern-day palavers are used such as church palaver. Children do not only get solutions to their emotional problems but they also get spiritual support, and a home for prayer and fellowship (Mucherera, 2009, 110). Wimberly echoes the same sentiments of the importance of a community to gather and find solutions to problems they face, he says through Black Church Council gathering of people from all walks of life became a norm, many concerns, as well as responses, were dealt with in these gatherings (Wimberley, 2017, 15).

The tendency of many authors when they deal with indigenous communities, especially the western authors, is to zoom directly to the main challenge or problem without looking at the surrounding. Nick Pollard in his approach, goes straight to deconstructing the cars without diagnosing the surrounding conditions of the car, e.g. the cars could be performing badly because they are not well serviced, why? The owner does not have enough money to service them as he or she is unemployed. The owner of the car could be residing in the coastal area, whose weather has salty moisture and hot sun could enhance corrosion. Based on this critical critique of Pollard's approach, the author could not, therefore, hesitate to highlight the buttressing of Pollard's theory with that of Mucherera in dealing with Izikhothane. Mucherera states that counselling methods that can survive the test of time in indigenous contexts are those that are holistic. These take into consideration the totality of the human being, which is body, mind, and spirit (Mucherera, 2009, 102). This makes the author comfortable as the study, research on the Izikhothane sub-culture will be done holistically,

taking into consideration their environment and external factors of influence. In a storytelling approach, the pastor will be able to come into the reality of the pain and agony of the parents whose children are in this subculture.

This reminds the author of Nozuko's* story, who has been a very good girl at her school since grade 7. She was the best netball player, always among the top 5 students in all grades done. Three years later her class teacher noticed a change in her performance in all extramural and academic activities. During this period, she was in grade 10 and was 16years old. The class teacher and some colleagues decided to deconstruct this attitude and a new lifestyle of Nozuko* by stripping her off all her medals and badges that she earned previously in school honors awards ceremonies. The teachers believed this is a positive way to bring her out of the adolescence stage, which they assumed and believed is the cause of her poor performance.

Little did the teachers know that during the December holidays in 2015, Nozuko* had the worst experience after writing her grade 9 examinations. She lost both her parents in front of her eyes and two young siblings on their way to Eastern Cape visiting grandparents. Nozuko*, after the funeral, could not find time to grieve and heal, she had to run the funeral, grow up to be a mother and father to her 7-year-old brother and 10-year-old sister, she did not want this to be told because of the hurt she would feel once people look at her as an orphan and begin to feel sympathetic towards her. The teacher only found out about this in June when Nozuko* had failed to write examinations and her friend could not resist anymore but to divulge to the teachers of Nozuko's* story.

The author believes that experiences like these call upon all of us who deal with children or youth to be pastoral and holistic in our approach. Mucherera suggests that counsellors should consider working as teams with different skills, abilities, qualifications, and professions. There should be no fear or hesitation to refer those who need counselling to

specialists to be able to find the underlying cause of the problem and reach its cause. Let us look at Mucherera's holistic approach that he suggests.

The body, the mind and the spirit: A holistic approach

Then he returned to his disciples and found them sleeping, he said to them "could you men not keep watch with me for one hour?" he asked Peter" watch and pray so that you will not fall into temptation. The spirit is willing but the body is weak." (Matt 26:40)

The above text indicates that Jesus as a counsellor, a pastor, a theologian, and a therapist was not only concerned about the spiritual realm but also the physical being of a person also. The author's view is that the container of any product says a lot about the product inside the container (packaging). However, the author is not naïve either of the popular English sayings that say "Don't judge the book by its cover". It is a fact that the appearance and image of the body says a lot about the mind-set of the brain's functionality of that very same body. Mucherera says one of the guiding principles in the indigenous narrative pastoral counselling is to save the body first. He says once the physical needs of a person are met such as basic living conditions, it becomes easy for the counsellor to enter the space of their mind and spirit (Mucherera, 2009, 109).

The author never forgets what his grandmother told and taught him while still young. It was after the grandmother had observed that the author's friends were coming to play with the author for some time. The author as a young person, 14 years old responded to the grandmother by saying, the friends always ask him for his food during lunch. They do not go to their homes during lunch and then come back to play. Now that the author no more shares his lunch with them, they decided not to come and play with him anymore. The grandmother said, if you want them to have energy and zeal for the games when playing

with you so that you all enjoy the games equally, give them food, they could not play on empty stomachs whilst yours is full.

Our country South Africa realized that no child concentrates and performs well at school whilst his/her stomach is empty. It then became necessary to have a school feeding scheme for all learners who come from homes that have no means to provide lunch boxes or school pocket money for their children to go and buy food during lunch break. Mucherera says being healthy in the indigenous context is not limited to the "mind" but includes matters of faith/spirituality and the body as well (Mucherera, 2009, 103).

There are several projects run by different churches or church groups that provide people who require clothes, food, blankets, and groceries. In the parish where the author is ministering now, a clothes collection project was run from the beginning of Easter to the end of Easter 2015. The target was to collect 40 bags of clothes (the black refuse bags). The project was called "40 bags, in 40 days and 40 nights. At the end of Easter. 93 bags full of clothes of all sizes were collected. These were distributed to orphanage centres around the country. African people do strongly believe that it is very important to take care of the bodily needs of others and those of yourself.

In our African culture when a stranger got lost on his way or is stranded, and is looking for a place to stay for a night, on arrival the first thing our grandparents would do is to give the stranger a chair to seat, secondly children are asked to bring tea for the stranger before the stranger tells who he/she is and where was he/she comes from. The body is immediately taken care of. This is also demonstrated by Jesus when he responded to his disciples who were worried by the 5000 thousand people who were following them until the late hours of the day and those people had nothing to eat. Jesus says seat them down (let their bodies rest) then give them something to eat (to sustain their body strength). The disciples answered, "We have nothing, except for the small boy who has five loaves and two fishes".

This story ends up with Jesus proving enough bread and fish for all those followers and a lot was left over (John 6: 1-12).

Jesus was not prepared to feed the people with the word, teach them about his ministry whilst they were tired, weak, and hungry. Mucherera states that the counselling approach has to take into consideration the totality of a human being, which is, the body, mind, and spirit. At times, the counsellors may have to work as a team with that outside of their profession to help the child. Circumstances may require the counsellor to go and see where orphans live and sleep, and what he or she eats, to fully understand the child's predicament (Mucherera, 2009, 103). The above statement makes the narrative pastoral counselling, which is a holistic approach, to be central to this study. Therefore, circumstances that lead to young people to be Izikhothane need also to be highlighted in the chapters when dealing with findings and recommendations. A common saying that says "you can't teach a hungry stomach" also supports the holistic approach. It is not African culture to collect clothes and go sell them in flea markets, or collecting food and keep it in what is called "food bank" which is a Western Eurocentric approach. We grew up in families where more food will be cooked for lunch or supper in anticipation of visitors or lost strangers who might come looking for a place to sleep. In the same note that is why in our African events, such as weddings and funerals food is prepared enough to feed many people who are invited and those not invited.

To us Africans the more the people who attend the event the more successful it becomes and as such we strongly believe the ancestors have blessed the event. It is not our nature and culture to hold weddings in restaurants or wedding conference centres where only a limited number of people are invited. This refreshes the author's memory of his grandfather who had a cane called "utyhal'uthuvi" literally meaning "push human faces", the whole issue here is that before he punishes us with his cane on our buttocks he would make sure we did eat enough, he never punished us on an empty stomach, now the sooner each produces

faces the sooner the punishment stops. The author still wonders if the grandfather's approach was holistic or not. However, out of that, good behaviours were resultant.

According to Mucherera, a pastoral approach that is holistic has to take care of the basic areas of human needs (Mucherera, 2009, 103). The South African constitution states that the bill of rights is a cornerstone of democracy. It enshrines the right of all people in our country and affirms the democratic values of human dignity, equality and freedom. It further states that everyone has the right to health care services, sufficient food, water and social security. But the author would like to focus on children.

Every child has the right to...

A name; Parental and family care; Basic nutrition; Shelter; Health care; Social services; Protection from abuse; Protection from neglect; Protection from maltreatment in (Abraham and Mathew, 2011, 28). This study acknowledges that the importance of the holistic wellbeing of a person is also prioritized in our constitution. Wellness is a state of body, mind, and spirit of the community. If my body is not well, I cannot say that my mind and spirit are. If my community is divided by political tension, it is not well, I also cannot be well and no one is well. Wellness is a state of interconnected wholeness in which I, others and all parts of me are functioning optimally; it is a state of balance (TEEC, 2004, 64).

A palaver in service to the mind and soul

Mucherera proposes that all different types of palavers must be considered when dealing with a pastoral challenge, but the goal of any palaver is the same, to resolve problems, crisis, or conflict. In other cases, palavers can be for educational purposes or just simply for fellowship (Mucherera, 2009, 109). Robert GA, in the very book by Mucherera titled "Meet me at the palaver", is quoted translating the word palaver into a more recognizable phrase, "the public meeting". He says " we could only mean by such concept, any gathering of an

organized group in a formal manner" (Mucherera, 2009, 109). Two types of palavers are clearly stated:

1. Educational or fellowship palaver
2. Family or community palaver.

The education or fellowship palaver used to teach on concepts like culture, values, and manners whilst the family or community palaver, people come to share their struggles and pains. Words of wisdom and insights through riddles or folk state would be given around the fire seating, people would be encouraged. Mucherera says the latter palaver is lost and needs to be reclaimed. The author is concerned that palavers seem to have negative characteristics in them – sharing of pain and problems so to be solved; the concern is that positive stories of success that can transform people are less told or used in problem-solving. The author suggests that all stories or experiences must be used. The author understands and accepts that "a counselling approach that uses the story to resolve the problem is natural for most people who grow up in indigenous contexts. Hence the narrative approach is commonly used at the palaver" (Mucherera, 2009, 109). It is a fact that human beings are historical beings whose life is narrated through their life experiences.

The author believes that even from a biblical point of view our origin is explained or narrated as "In the beginning" which shows where we come from historically. Our existence can be told from one starting point to the other endpoint. Stories told, be it Africans or not, have an impact from generation to the other, even if the story has changed but the central theme of it will be there and with the same intention and purposes:

- To instill respect
- To instill discipline
- To instill fear of God
- To empower the younger generation
- To cascade family values or tradition

The researcher has observed that certain kinds of stories will be very popular or often told in a particular family, village, or area. The author recalls how often in his village the story of Tselane – who was eaten by a giant was told. The teaching behind it was that when parents left us at home, we should not open for strangers. Through stories told, children were even taught to pretend the father is at home sleeping when somebody unknown is knocking. These are the wisdom Mucherera refers to. Narration is our way of life. The struggle to destroy and gain victory over apartheid was advanced through massive programs of telling, teaching, informing everyone of how bad and evil is the apartheid system. Programs such as "each one teaches one" were driven around sports clubs, church youth gatherings, cultural groups, and other such groups.

One young activist used to own a karate youth club, he was permitted by the local town council to use Daveyton stadium for training in the afternoons and on weekends. The town council believed that only karate training was going on there, yet it was a palaver where the political school for young people took place and stories of the black people's struggle were shared. It is no surprise that under a state of emergency in the 1980s South African black people were not allowed to gather without police permission, even for funerals. The regime knew the power and influence of palavers.

Narrative approach

This narrative approach is therapeutically in itself; it heals those who participate in it. Human beings are created by God to be in this life. The worldview of their life is through what happens around them. They then begin to make sense or create concepts, or stories or vocabulary so as they interpret what happens around them. Fernandez states that narrative therapy is a postmodern approach defined within a social constructionist worldview that truth and reality are socially constructed or shared perspectives bound by history and context. Within a narrative therapy framework, the meaning is generated through stories in a different context, and problems are manufactured within this context. (Lambie and Milsom, 2010). The author agrees with the above statement and emphasis that the African culture

has used this method for its effectiveness in dealing with a problem community without focusing on a person. Life experiences of individuals that are transformed into stories told in palavers give so much meaning and help to the listeners. At times, these stories shape the lives of the listeners. This is actually how much wisdom has been passed from one generation to the other amongst indigenous people. Both in families and our communities, narrative therapy has always set the stage for positive dialogue and interactions that resulted in creative ways of resolving problems and mend or repair brokenness.

In a village called Velela* in the Eastern Cape a young recently married woman had a challenge with her husband. The husband told her that immediately you are pregnant I would then leave to work in the mines in Johannesburg. The woman could not understand this, in her mind was that we just got married, our love and relationship still need nurturing and bonding. We still need to plan our lives and future, even plan for our children, how then should my husband leave immediately I am pregnant.

Unfortunately, for her in a few weeks, she conceived and shared the news with her mother in law. The mother in law who stood up sang and danced when hearing the news, her remark was my son could now go and work Egoli (Gauteng) he is a man now. To the young lady, this was a shock to find out that even the mother in law was behind this. She was left feeling rejected, uncared for, and deeply hurt inside. Indeed, the husband left. It is when she went to the river to fetch water that she could find peace with her situation. The young women of the village gathered around her and told her of their similar experiences. Their stories made her realize that this is the culture of this village and not a personal rejection of her by the husband. Women in African culture hold many palavers amongst themselves when as a group go to fetch water, gather some wood to make a fire or when in the fields. Their stories have groomed and strengthened many of them. Their stories have built and strengthened many homes and families. Their stories have nurtured and grown many children. The author wishes the reader to note how the theory of known to unknown, is used in indigenous

palavers and passing of knowledge and wisdom through palavers is applied in the indigenous palavers.

The young, recently married woman was helped to see what is "absent but implicit" through the sharing of similar experiences. The process helped her to better understand her husband and mother in law's actions whilst on her side gained new experience of life as a person. Radha, et.al uber, state that the "perspective that the universe is made up of stories rather than atoms and suggest" myth and rituals are vehicles through which the value impregnated beliefs and ideas that we live by, and for, are preserved and transmitted" (Radha, Horton – Parker, Fawcett, 2010, 82). There is no doubt in the author's mind that when people tell and retell their experiences as stories, the stories build up to be meaningful and healing programs.

Both Pollard and Mucherera's methodologies mean that the author has to be in contact physically with the people and apply these two methodologies to get sound and valid information. This, therefore, leads the author to embark on imperial research that is information seeking research rather than statistical and this is referred to as qualitative.

3.4 QUANTITATIVE METHODOLOGY

Quantitative research in its approach is based on a comparison of statistics and is inductive. Numbers are key. It is very objective. Authors understand this to be very numerical human beings and their life is more viewed or studied from the angle of asking and answering questions such as "How many". The response often notifies our attachment, feelings, or emotions, the language is like "This virus has already killed six hundred people at a rate of entry per day and is attacking mostly these below the ages of 10 yrs. Nothing is said of who has been killed or how families cope with the loss". Qualitative is more scientific as far as the author is concerned and is viewed as correct, objective, and unambiguous.

Blackie states that in qualitative research, aspects of social reality are transformed into members in different ways. Measurement is achieved either by assignment of objects, events, or people to discrete categories or by identification of their characteristics on a numerical scale, according to arbitrary rules. The former is referred to here as categorical measurement and the latter as metric measurement. Within these levels of measurements are further levels: Nominal and ordinal, interval and ratio, respectively. It is critical to note that in qualitative research, the choice of level of measurement at the data collection stage, and transformations that may be made, including data reduction, will determine the types of analysis that can be used (Blaikie, 2003, 22). The above information assists the author and the reader to understand why choosing between quantitative and qualitative method is important. The author is of the view that this type of method will not fit in Practical Pastoral research.

Qualitative research in its approach is based on facts, information, and data; it is very subjective. Struwing and Stead advance that, not all human phenomena come or could vary in size, length, and amount or any other quantity. That is where qualitative research comes in reflecting on certain approaches to knowledge production. In qualitative research qualitative data is in use, data being information gathered and not expressed in numbers:

The information could be:

Words - Pictures - Drawings - Paintings - Photographs - Films - Videotapes - Music - Soundtracks

The research has the responsibility to consult relevant resources (Struwing and Stead, 2001, 13) they quoted (Tesch, 2002, 55). The phenomenon of Izikhothane befits to be researched in a qualitative approach as suggested by Tesch. The author would like to look at the following table to differentiate the two concepts, quantitative and qualitative:

A comparison of qualitative and quantitative research

Qualitative research	Quantitative research
(a) Uses inductive form of reasoning: develops concepts, insights and understanding from patterns in the data	Uses deductive form of reasoning: collects data to assess preconceived models, hypotheses and theory
(b) Uses an emic perspective of inquiry: derives meaning from the subject's perspective.	Uses an etic perspective: the meaning is determined by the researcher.
(c) Is idiographic: thus aims to understand the meaning that people attach to everyday life.	Is nomothetic: aims to be objectively measure the social world, to test hypotheses, and to predict and control human behaviour.
(d) Regards reality as subjective	Sees reality as objective
(e) Captures and discovers meaning once the researcher becomes immersed in the data	Tests hypotheses that the researcher starts with.
(f) Concepts are in the form of themes, motifs and categories.	Concepts are in the form of distinct variables
(g) Seeks to understand phenomena	Seeks to control phenomena
(h) Observations are determined by information richness of settings, and types of observations used are modified to enrich understanding.	Observations are systematically undertaken in a standardised manner.
(I) Data are presented in the form of words, quotes from documents and transcripts	Data are presented by means of exact figures gained from precise measurement.
(j) The research design is flexible and unique and evolves throughout the research process. There are no fixed steps that should be followed and cannot be exactly replicated.	The research design is standardised according to a fixed procedure and can be replicated.
(k) Data are analysed by extracting themes	Data analysis is undertaken by means of standardised statistical procedures.

Creswell defines *qualitative research* as a means for exploring and understanding the meaning of an individual or a group ascribed to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant setting, data analysis inductively building from particular to general themes, and the researcher making interpretations of the meaning of data. The final written report has a flexible structure (Creswell, 2009, 6) Kumar the strength of qualitative research is that it cannot be neatly pigeon-holed and reduced to a simple prescriptive set of principles and disciplines. (Kumar., 2002, 3). She further says, a major effort of researchers during the research process should involve self-questioning activity, these are reflexive acts, that constitute a way of doing qualitative research acts (Kumar,2002,15)

"The other researcher who is also a practitioner in the field of education and educational psychology has found the interpretive or constructivist paradigm a more appropriate research paradigm. In this regard, many researchers find that their research questions, views of the world and the practicalities of their situations are best answered by qualitative research methods, which Guba and Lincon describe as the preferred though not exclusive, method of inquiry for researchers working in this paradigm, (Guba and Lincon, 59 - 61). Eloff and Ebersöhn, state that qualitative research aims at providing a comprehensive description of a specific phenomenon rather than the testing of hypotheses, common to experimental research methods. They say an effort is made to understand the situation in their uniqueness as part of a particular context and interactions within the context under study (Eloff and Ebersöhn, 2004, 365).

The author has chosen a qualitative approach for the very aims and characteristics highlighted by Eloff and Ebersöhn. The concept researched "Izikhothane" is unique and occurs in a particular context within a particular group of people in townships (Eloff and Ebersohn, 2004, 368). Babbie and Mouton distinguish seven principles for participatory action research, which the author finds very important and these are:

The role of the researcher as a change agent

The author intends to change the mindset of the youth who are members of Izikhothane and convert the group to be a positive youth group that can add value to society. Co-researchers may also be invited to come on board especially those with different skills and talents from those of the author. They can also come on board under their age group which could easily be acceptable to Izikhothane events and gatherings

The importance of the concept "participation"

The palavers suggested by Mucherera play a vital role in this research to promote and encourage participation. The author chose Mucherera's narrative holistic approach, because as a former teacher and now a priest believes that our youth responds well and positive to motivation and encouragement from their peers.

The research relationship and its democratic nature

All participants will be voluntary participants whose names shall not be used so to promote democratic nature. Where there is a need a consent letter shall be requested by the author before completing this research. (Consent letters are a must requirement especially where minors are concerned. The researcher is therefore not adhering to law by getting consent, but also protecting self, supervisor, and the institution this research is done under. Above all this is good as it respects the children and their parents.

The importance assigned to local knowledge

The phenomenon of Izikhothane is local in itself, so the author would find it easy to align self with local people's views, ideas, and data. Where difficulties are experienced, the author believes co-researchers will be brought on board

The generation of knowledge so that action can take place

The author's main purpose for this research is to activate people's responses to this challenge whilst he also encourages intervention by the church. The problem statement highlighted parents' pain, the church needs therefore to respond.

The position of empowerment

The author aims to empower grandparents who are victims of this Izikhothane behaviour from the youth, give them support and means to deal with this sub-culture

The ethical consideration and respect for participants' values and culture

The author intends to enter the space of all participants as guided by Pollard's methodology with respect and dignity. The aim is to be pastoral (Babbie and Mouton, 2001). The author's choice of this method is related to the topic of Izikhothane which is a community based and amongst young people. Mcleod says "knowledge of the other, knowledge of the phenomenon and reflexive knowing" (Mcleod, 2001, 3). The knowledge referred to above will help to explore in-depth the individuals and society views on Izikhothane.

To this research, the qualitative method is extremely important in a way that, will establish rapport with the participants, to create an environment that will enhance the sharing of knowledge, ideas, facts, and programs of interventions. The qualitative method ensures consideration of participant's experiences in their language, understanding, and interpretation. The process guarantees that the outcomes and recommendations to be given later as a program of action will be constructed and developed with participants' input. The author, with his background of community development in an area called Etwatwa, Far East of Daveyton, aims to keep to the above principles. In Etwatwa the people's slogan

around 1988 was "do not do it for us, but do it with us". Any change or transformation that is not inclusive of the people of that community is bound to fail. It is the author's view that it would be better to enter into the world of participants and possibly that of co-researcher with grace and integrity.

The author, through prayer and help of his spiritual guide, is being prepared for emotions that may surface in the process of qualitative information gathering. Manson states that Qualitative research can be explored without the epistemology that it is founded on. "Nothing for us, without us". What excites the author is that as a researcher, he or she becomes part of that reality. Manson goes on to highlight the following:

Epistemological foundations

Epistemology is a Greek word

Epistome = knowledge

Logos = words/speech

Referring to the theory of knowledge which is the philosophy concerned with the nature and scope of knowledge (Mason, 2006, 16). Grix states that epistemology focuses on the knowledge – gathering process and is concerned with developing new models or theories that are better than competing models and theories (Grix, 2010, 64). The author understands the above, but his concern is on the gathering of knowledge and questions related to that process. McLeod suggests the following fundamental questions as being relevant to this process:

- What is our knowledge of the other?
- How is knowledge acquired?
- How do we know what we know? (McLeod, 2000, 3).

These questions are relevant to this study being, practical theology since the focus is on people's emotional challenges that leave them broken, hurt, and spiritually empty. The author's views are that, in any research, the past knowledge and the present knowledge are equally important in bringing about new knowledge on a particular concept. In the light of Izikhothane, any knowledge gathered be it pre-knowledge, present, or past will be important even though it might differ due to context. The author will try to dig deep both from the African context and Western context concerning the Izikhothane phenomenon. " Knowledge of the other occurs when the research focuses on a particular individual or group and explores in depth how they view and interact with the world" (Mowat and Swinton, 2007, 33). The author values the above quote as he aims to go deeper into researching about Izikhothane and strongly believes the experiences of parents and young people will unveil a pool of facts that will be a knowledge acquired.

The character of epistemology is key on how to acquire this knowledge, this approach is supportive of a qualitative approach. Earlier on the author alluded that this will be qualitative empirical research. Let us now look at its empirical character.

Empirical research

The author's view is that the fact that most of the knowledge will be gathered directly from participants, that on its own will be giving this research the empirical character. Empirical in the sense that knowledge will be based on experiences and observations. The author is looking forward to these experiences and observations. Tesch states that there are researchers who use their own experiences and those researchers who use descriptive protocols from many subjects. Those who use their own experience are referred to as a reflexive form of phenomenology, those who use descriptive protocols as an empirical form of phenomenology.

Tesch further states that she views an empirical phenomenological psychologist, researcher as one who is open to all perceivable dimensions and profiles of the phenomenon researched. That is why the experiences of the subject as well as of the researcher have to be taken into consideration as knowledge gathered (Tesch, 1990, 40). The one on one contact with Izikhothane members, their parents who have been affected with the researcher is going to be exciting, but more it will be an opportunity to attend Izikhothane events to build a relationship with them, this would be critical in this study and will come out on the chapter on interviews. At this point, the author wants to look at the grounded theory.

Grounded theory

The authors believe that any data collected needs to be processed and analyzed before recording it as knowledge to be used in this study. In analyzing data, the author intends to use grounded theory.

Grounded theory methods emerged from sociologist, Glaser and Strauss as a qualitative research method originally developed in the 1960s. (Charmaz, 2006, 5). Charms says this is a practical guide through qualitative analysis of data.it guides one's methods of data gathering as well as of theoretical development. The aim is to create or adopt methods that hold a promise of advancing your emerging ideas. With grounded theory, you shape and reshape your data collection and therefore refine your collected data. (Charmaz, 2006, 28) The other definition states that grounded theory directs researchers to the study the most fundamental process in the field setting and to construct fresh theoretical analyses of it (Wertz, Charmaz, McMullen, Josselson, Anderson and McSpadden, 165).

Walshaw, says grounded theory design has qualitative procedures for exploring people and process. This is what the author in this research will be doing, exploring Izikhothane, pay

attention to data collected, analyse it and interpreted it so to be able to shape and reshape this research. Walshaw further states that the objective of grounded theory is to draw on the perceptions of people to generate a theory that might explain what is going on holistically. This for the author works well with the chosen methodology of Mucherera which also makes an emphasis on the holistic approach. Walshaw defines this grounded theory as a theory grounded in the perception of people, she also says narrative research is considered as one example of grounded theory (Walshaw, 2012, 68).

Trochin suggests the following key analytical strategies which are in cognizance of the process of data analysis in grounded theory:

- **Coding**- is a process for both categorizing qualitative data and for describing the implications and details of these categories.
- **Memoing** – is a process for recording the thought and ideas of the researcher as they evolve through the study. (Imaginable notes of a researcher). To the researcher, this is a picture of himself wearing floral colour blocking clothes in the Izikhothane event.

Integrative diagrams and sessions are used to pull all the details together, to help make sense of the data concerning the emerging theory. Diagrams can be any form of graphic that is used useful at that point in theory development (Trochin, 2006). Again for the author, this works very well with the analysis element of Pollard's positive deconstruction. Scholars agree that Anselm and Strauss should be given credit as founding scholars of the grounded theory approach in doing research. Corrie Glesne argues that further credit must be given to Strauss, Corbin and Charmaz for their contribution and developing work initiated by Strauss and Glaser. Glesne describes grounded theory not as the theory itself but as a methodology for developing theory that is grounded in data (Glesne, 2011, 21).

The next step for the author is to begin to collect data so to analyse as described above.

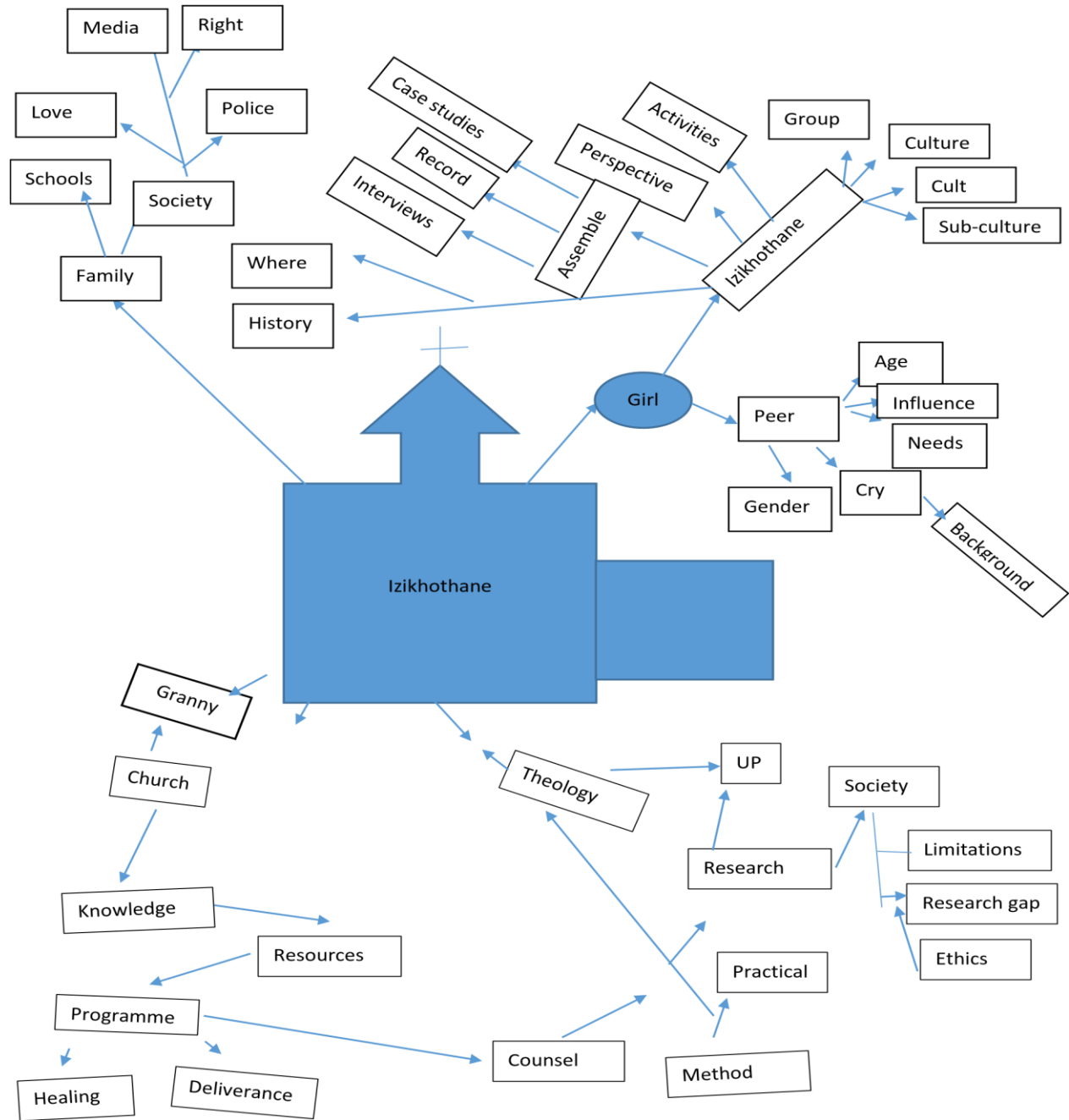
Data collection

Masango describes data collection and analysis as a stage whereby the author clearly explains how he/she plans to explore the problem or issue being researched. He argues that the tools and methods to be used must be specified inclusive of all other participants if there are (Masango, 2012). The author concurs with that but also holds the view that grandparents victimized by their Izikhothane children have also lost dignity. In that case, collecting data from them should take that into account.

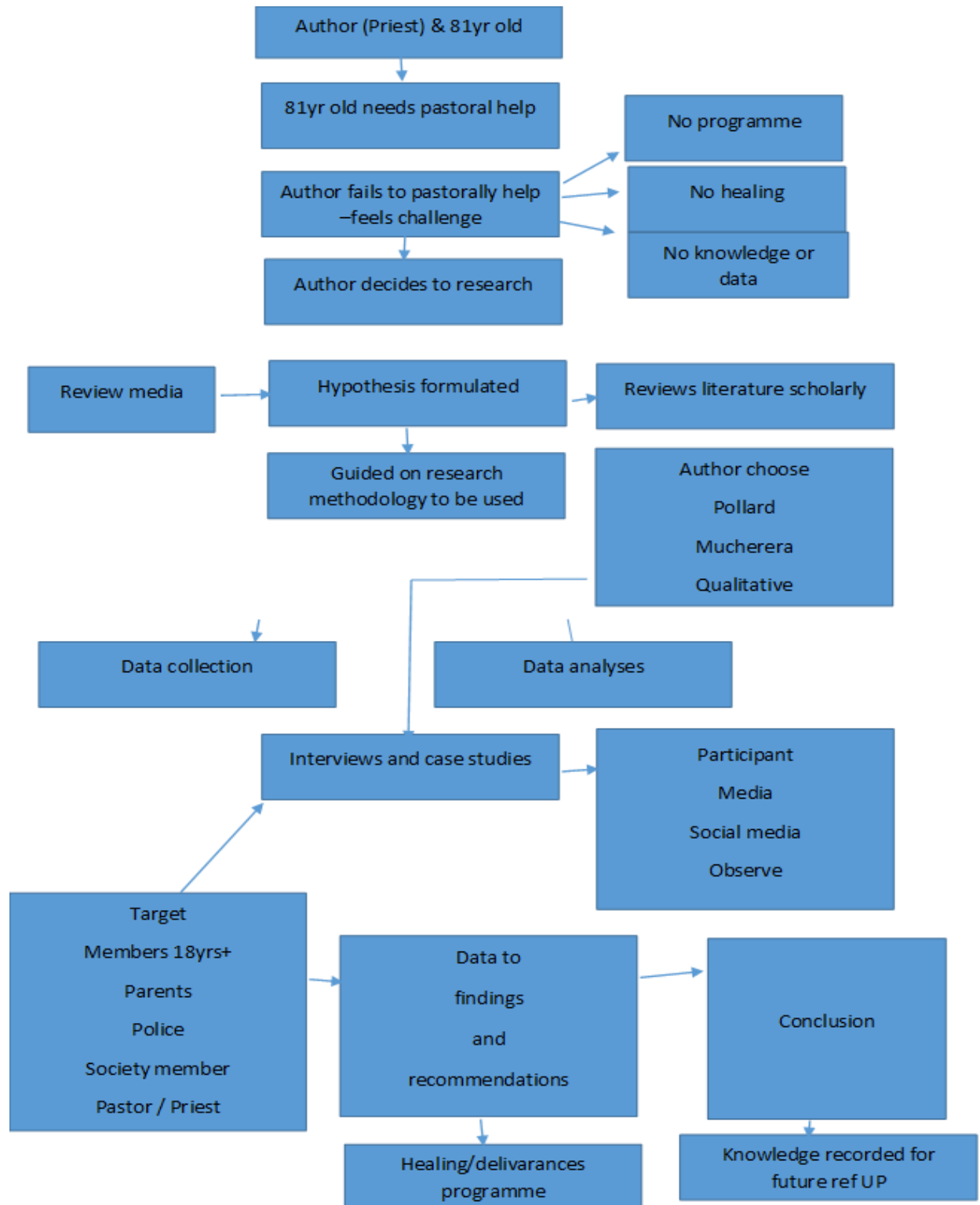
The choice of words as one begins a dialogue or conversation with all stakeholders is critical, such conversations should also consider language barriers especially in our South African context. Wimberly says that "that a meaningful building process comes about through conversations between individuals, between individuals and groups, and between groups"(Wimberley, 2003, 15). He further states that social conversations are very powerful and have a shaping property for our lives and therefore many of our wider cultural conversations are helpful and should be internalized (Wimberley, 2003, 17) the author does not doubt that through dialogue and conversation much data will be collected.

The study has the following brainstormed roadmap for data collection: The researcher is of the view that using question and answer method where participants will answer open questions is the route to follow. The challenge could be the young participants being uncomfortable to discuss with the pastor or even refuse to answer questionnaires. In that case, the author plan to use 18year and above youth as core searcher as those will easily relate with their peers.

Mind Plan



Author's structural plan



Anderson and Poole emphasize that a thesis research proposal is something like an architect's plan with a set of actions. It sets forth a plan of action that the researcher intends to follow (Anderson and Poole, 2009, 27).

Walshaw pronounces that the methods the researcher chooses to collect data will depend on what the researcher wants to find out and who the researcher wants to find it from. She further argues that the data collection methods most useful are those which provide direct access to the phenomenon the researcher is studying; sound methodological decisions create a strong logical flow with a research design. They enable the strong connection between the methodological framework and the methods of data collection and data analysis, ensuring that the design is reliable, vigorous, and valid for addressing the author's research questions (Walshaw, 2002, 69).

The author is relying on in-depth interviews (Dialogue and conversations) which in his view are befitting and relevant in grounded theory research. Research that is qualitative empirical research. This was defined in 2.3 earlier on. According to Swinton and Mowat, there are several different types of data collection methods and these all can be used in different ways (Swinton and Mowat, 2006). They further remind us that "the choice of method and mode of analyses are deeply tied in with epistemological positions that are assumed within the general outlook of the research and reflected in the research question" as the research makes choice between listed methods (Swinton and Mowat, 2006, 65).

The author has the following data collection methods as suggested by Blomberg and Volpe:

- Document review
- Survey
- Interviews

- Focus group
- Observations
- Participants' observations vii. Critical incidents viii. Life history

(Bloomberg and Volpe, 2012)

The author will mostly use the interviewee's and participants' observation in exploring the Izikhothane challenge. Whilst the author takes note of the four basic data collection methods which are:

- Interviews
- Documents
- Observations
- Audio-visual material

(Creswell, 1998, 14)

The author is of the view that from Creswell he will use mostly audio-visual material data collection method as there are already social media snap videos on Izikhothane.

Data analysis

Walcott says "writing gives purpose and focus to searching for new sources and reviewing old ones. It provides pegs on which to hang relevant ideas and a basis for deciding what to retain, what to let go" (Walcott, 2009, 18). Data analyses are viewed by the author as that opportune time to hang data gathered from interviews and make a choice of what to use or not. This indicates that data analyses are critical. Once more Pollard's positive deconstruction method and dismantling- deconstructing are being endorsed by Walcott.

Before the process of sifting and sorting data, the researcher must become familiar with their range and diversity, must gain an overview of the body of material gathered, he or she gets the feel for material as the whole. The familiarization involves immersion in data:

- Listening to tapes
- Recording transcripts
- Studying observation notes

In case material is too extensive or time is pressing, a selection must be made for this initial stage. The material for analyses is selected, it will depend on several features of the data collection process which are:

- The range of methods used
- The number of researchers involved
- The diversity of people and circumstances studied
- The period over which the material was collected
- The extent to which the research agenda evolved or was modified during that time (Huberman and Miles, 305).

Bloomberg and Volpe expand by saying data is a process of "inspecting, cleansing, transforming and modelling data to highlight useful information, suggesting conclusions and supporting decision making" (Bloomberg and Volpe, 2012, 142). This is the process that collected data will analytically be processed at the end of interviews. The author's view is also that more elements will come to play when data is collected and analysed and some of such elements are:

- Skills
- Participant's moods
- Participant's environment at that time
 - o Attitude towards research interviews

- Participant's knowledge/ awareness of a research study
- Norms and values
- Behaviour
- Body language
- Subcultural tendencies
- Communication skill
- Meaning of terms used (understanding)
- Language
- Approach

It is the aim of the author not to undermine or downplay any of these elements but to observe them and process them accordingly. Silverman emphasis four ways to use to develop data analyses:

- Focus on data that is of high quality and the easiest to collect. (Izikhothane social media video recordings)
- Look at one process within that data (characteristics of Izikhothane as an organ)
- Narrow down to one part of the process (announcing a small diagnosis on Izikhothane)

Compare different sub-samples of the population (Down syndrome children and the rest) (Silverman, 2005, 173). Masango further mentions the importance of using Silverman's principles of data analyses which are:

- Qualitative analyses take place throughout the data collection process. As such, the researcher will constantly reflect on impressions, relationships, and connections, themes, concepts, and ideas form part of the continuous process.
- An analysis concerns the reading of all the data and then dividing the data into smaller and meaningful units.

- Data segments or units are organized into a system that is predominantly derived from data, which implies that the analyses are inductive (Masango, 2016).

Walshaw argues that whilst data gathering is fundamental to an empirical study, the importance of the analyses is not to be understated. It forms the key link between your data and your conclusion. Systematic analytical methods lead to sound results and findings, which then form the basis of the conclusion you draw (Walshaw, 2012, 73).

The author acknowledges Walshaw's statement and is also of the view that data collected cannot be recorded without being analysed as that might lead to non-factual knowledge on Izikhothane being recorded as knowledge and factual information being lost. In no uncertain terms, the author is going to deviate from data analyses as elaborated above by the different scholars. Terre Blanche, Durrheim and Painter reiterate the importance of data analyses, they say it is important for a researcher to know what to do with collected data and that should be answered in detail providing an account of data analysis, if the researcher does not what to do with data once collected, it is likely that the research question is still unclear, the research has not been well planned, and the researcher could fail to achieve set objectives.

A qualitative proposal should explain which kinds of qualitative methods of analyses the research will use, grounded theory and content analyses. (Terre Blanche, Durrheim and Painter, 86).

The author has an image of the people who are collectors of waste for recycling. They move around the door to door collecting, but when the day ends they sit down and begin a process of analyzing all waste collected and sort it into its categories. Any collector who fails to

analyse his waste accordingly could: stay with a mixture of waste collected that no recycling company is willing to buy as recycling machines used do not process the same waste.

The collector's aim when setting up to collect might not be achieved, then the result of the project cannot be met. It is the view of the author that data analyses assist with proper packaging for information that is to be entered or recorded as findings and recommendations for usage in designing intervention programs and healing methodologies. The next step is to focus on the data that will be collected from those referred to as participants, subjects, or interviewees.

Interviews

The author's simplest understanding of interviews is direct communication between two or more people done to respond to certain questions that are designed to gather necessary but particular information. It is not just a random misguided discussion on general social issues. In this research, the author intends to do interviews applying pre-set questions to suck out the information needed concerning the knowledge of Izikhothane. Corix highlights four broad types of interview techniques that can be used.

Structured interviews: this is a face to face interview with predetermined fixed questions set in a specific order, have a systematic set of response alternatives, these are choices of answers, and avoid double- b barrelled questions in a survey and make sure the stem of the question is unbiased (Vanderstoep and Johnston,2009,80 – 81). Struwing and Stead, refer to this style of the interview as a standardized interview that should be based on theory, research, and experience of the interviewer. They stress that questions should be formal and their wording cannot be altered from one participant to the next (Struwing and Stead, 2001, 98). This research will have specific clear, unbiased and unambiguous questions.

Semi-structured and unstructured interviews: in this step the interviewer has about 10 questions to ask interviewees. The questions are not to be asked in a particular predetermined order. This is favoured because it allows flexibility and room to pursue more on a given response. Struwing and Stead mention these as semi-standardized interviews as they combine structured and unstructured interviews. Questions are given to participants who are also allowed to express themselves broadly without being confined to the given questions only. N.B. Question posing has to be systematic, Berg, quoted by (Struwing and Stead, 2001, 98).

Group interviews of focus groups: Here it is the researcher and the selected group of people. The interview is on a particular subject related to that group. In this research it is Izikhothane. The researcher's aim here is to spark a dialogue amongst members using a sub-theme questionnaire. This method can tap into information that has never been revealed, recorded, or printed elsewhere. Struwing and Stead mention the focus group to be a process of group interaction to generate data. The richer understand this to be a discussion with a group of Izikhothane who will voluntarily share the sub-culture information with the interviewer.

Questionnaire: Grix advises this to be used with another method. Here a list of simple questions is put for interviewee(s) to answer. He warns researchers also that, in a course of conducting a research study, the study population may be adversely affected by some of the questions directly or indirectly. (Grix, 2010, 127).

The author concurs that it is important for the researcher to use simple and unambiguous words that are not going to lead the interviewees to respond indirectly to the author's expectations due to the words used. The author is of the view that a briefing session and a guide are needed before the questions are responded to. Virkler mentioned that theologians agree that words can be used in literal, figurative, or symbolic senses. The problem results

when readers (in this case interviewees who read questions) interpret statements in a mode other than the one intended by the author. He further asks that if all words are in some sense symbols, how we can determine when they are to be understood literally, figuratively or symbolically. The author as the practical theology (Virkler, 2007, 27) researcher is also concerned about this as the topic research is viewed as a sub-culture that also is practised in a township by young people. These young people have a way of creating their language and terms. Kogler has this to say "Every age has to understand a transmitted text in its way", further argues that thought is enclosed in language, every experience, and experience of every object is obtained in language. (Kogler, 1996, 25).

The above statement encourages and emphasizes to the researcher and co-researcher to be mindful and sensitive to the language that they might find Izikhothane using as that language has a lot of impact and meaning to the information and knowledge gathered. The researcher has, therefore, a responsibility to gather correct data as much as possible from the interviewees to produce sound scholarly knowledge. In our townships, besides the eleven official languages spoken in South Africa, there other languages spoken by those who subscribe to a particular subculture like in the case of Tsotsie – tall or Isicamtho. Manson articulates this by saying meanings and understandings are created in an interaction, which is effectively a co-production involving researchers and interviewees (Mason, 2009, 109). She further states that qualitative interviewing, therefore, tends to be seen involving the construction or reconstruction of knowledge more than the excavation of it (Mason, 2018, 117, 3rd edition).

The author clearly understands and contends that it is the interviewees who construct or deconstruct their worldview in the process of interviews no researcher can do that. The response they give is within their environment and context, they stand in the best position to relate their daily life situation and its experiences. The data, therefore, that will be collected on Izikhothane is of utmost importance because not much has been scholarly recorded on this concept. The author aligns himself with Mason when she states that if you choose to do

interviews in the qualitative approach, your tautological position, suggests that people's knowledge, views, understanding, interpretations, experiences are meaningful properties of the social reality intended to be explored through study questionnaires (Mason, 2002, 63). Mason emphasizes the fact that interviews must depend on the interviewee's memory ability, to verbalize (meaning telling and narrating), interact, and conceptualize. The author's concern is that the space of interviewees must be respected, the research must be humble, patient, and accept to come into this space as a blank slate, move from unknown to known, come in as one who knows nothing about Izikhothane in case of this research. The above should not in any way make the author lose focus on the aims and objectives of the study and intention to provide healing and support to all those who are hurting due to this subculture. Findings and conclusion of the study must show willingness and preparedness to journey with people, but who are those to be journeyed with?

Sample and sampling method

The hurting people to be journeyed with will be sampled from the East Rand townships that were affected by this youth subculture. Gravetter and Forzano define a sample as a set of individuals who are chosen from a particular population as they represent the population in the research study (Gravetter and Forzano, 2003, 115). In this study parents and children above 18yrs of age who have experienced Izikhothane as perpetrators or victims will be sampled. Some key members of society like police officers, priests or pastors, and former teachers will also be interviewed or be requested to give a case study. The author is comfortable to finally say, about four groups of Izikhothane from different townships will be interviewed in each about 3 members. From the church, the author intends to use the non-probability qualitative sampling method. The type of nonprobability method used is the convenience sampling method. Yedigis and Weinbach define convenience sampling as a plan which involves selecting cases for a study that have occurred and are accessible to the researcher (Yedigis and Weinbach, Myers 2017, 135). The author has some people selected or sampled for convenience. They have case studies that are legally accessible and some are already public information in our media and social media. This on its own begins to speak on ethical issues.

Ethical issues

Right from the conceptualization of this research topic, the author's mind went through all participants who will be interviewed and the very groups who practice the Izikhothane sub-culture. Finally, the author concluded that there are ethical issues to be taken into consideration for this study to be successful. Mariri in his thesis states: those who are observed, questioned, or involved in his research, will not be subject to any disadvantage or dangers as a result of the research (Mariri, 2011, 19). The author views these ethical issues very close to the decision to be made, decisions that have moral and legal consequences, for the author it is important to calculate and avoid consequences of decisions made. The how part of doing this research is critically important as some of the consequences thereafter cannot be corrected or be reversed. One of such is the hurt and pain that could be left with participants after research.

The author endeavours in doing good, what is Godly and that is within the law during this research. The participants will be taken on board of the research, they will know the aims, objectives, and purpose of the study before participating in it. Participants will be respected and all information gathered will remain confidential and be used for study purposes only. YIN, says that the researcher plays a major role in the field, the researcher needs to manage an ongoing human relationship these are predated and some relationships formed during the research process (Yin, 2011, 118). The author intends to handle the data sensibly protecting participants, mindful of the sensitivity of the topic. Relationships should be managed and the researcher must be sensitive and listen to silent voices, those who are interviewed should not end up being victimized by their group because of the poor handling of information. Bobbie says "Social research should never injure people being studied" (Bobbie, 2005, 63). Dealing with the emotional issue is not easy to avoid emotional injuries caused by the questionnaires or case studies, the author will create space for a debriefing of all participants and arrange group or individual counselling sessions. The research will sample adults and all youth above 18yrs of age. All participants shall be requested to

participate voluntarily. NB. No rewards or any benefits are thereafter the research. They will be assured of anonymity, meaning that pseudo names will be used instead of their real names so to protect their identity. Consent will be used to protect participants. Names on the questionnaire will not be required. The privacy of institutions and groups and exact areas will also be kept confidential by using pseudo names. It would be incorrect for the author to purposefully withhold any information from participants or offer to correct information from the volunteers, which is viewed as deception. That the author is resident in the East Rand gives this study substance in the sense that he surely can easily find reliable information related to the study. Merriam, says the researcher must be respectful, non-judgmental and non-threatening (Merriam, 2009, 127). The author is therefore ready to address all ethical issues related to this study counting on that he has all skills adequate for him to do this research considering his 25 years teaching experience. The guidance of the Practical Theology Supervisor, Prof Masango as an experienced study leader increases the competence of the researcher.

3.5 PRELIMINARY CONCLUSION

The author confirms that three methodologies will be applied in exploring the concept of the Izikhothane sub-culture that has emerged in our society especially in black townships. The methodologies are:

- Positive deconstruction by Nick Pollard
- Narrative pastoral counselling methodology in postcolonial contexts by Tapiwa Mucherera
- Qualitative methodology as defined by different scholars.

Both Pollard's methodology and Mucherera methodology connect very well and fit into qualitative research due to

- Both are directly dealing with participants and qualitative research makes a great emphasis on participant involvement

- Mucherera view of creating palavers where participants voluntarily come to share their experiences interrelates well with interviews done to collect data in qualitative research.
- Pollard in his process of positive deconstruction emphasizes identifying a world view which means having a grasp of worldview, know the worldview beliefs and values. This is defined by qualitative researchers as data collection on the concept or phenomenon being researched.
- Pollard argues that a worldview identified needs to be analyzed its truthfulness. Qualitative research methodologies pronounce the very view pronounced by Pollard.
- Mucherera in palavers raises the issue of ethical values. The very ethics raised by the qualitative researcher for any study that interviews or participants are involved.

This study chose above three methodologies: Positive Deconstruction, Holistic Narrative Pastoral Approach and Qualitative 'these were found to be suitable and acceptable about the topic which is' The effect of Izikhothane youth subculture on parents: The study wishes to highlight that the context of where this study is done, will determine whether to start with Positive Deconstruction(do we break into pieces) or Holistic Narrative Pastoral Approach (go for palaver) then end with Qualitative(interviews). This is because researching on topics that are related to young people is not easy, they are sceptical to divulge information about themselves and peers particularly to adults or to their parents. Also pastorally, the author does acknowledge that the topic is a complex societal issue that needs extra caution when exploring because beneath these societal challenges lies painful scars that are better left untouched. The focus and interest to remain to be, how did this youth subculture become a pain and a threat to peace and stability in a society and what tools can be use address and undress the situation. Counselling which is an open engagement between a counsellor and a client aimed at helping the client to find potential solutions and coping skills to the existing challenge. In chapter six, these methodologies will be applied to data collected to draw up a healing methodology. The next chapter takes the reader to that data given by youth and parents about their experiences of Izikhothane.

CHAPTER 4

YOUTH SUB-CULTURES

4.1 INTRODUCTION

Black South Africans have always been second citizens in their motherland. The past illegitimate white governments have belittled black people to an extent that, most turned to believe that what is white is superior and what is black is subordinate. The whites in this country successfully managed to brainwash many blacks to believe African culture means being uncivilized, backwardness, underdevelopment, anti-God, and anti-Christian.

The engraved understanding in the minds of black people was that whiteness in South Africa was associated with light, progress, development, civilization, godliness, and superiority. Little did Africans know that such views or teachings were the beginning of the end of their own identity as a black South African nation? From henceforth, black people's lifestyles changed from being proud of their unique values, norms, standards, and culture that enhanced *Ubuntu*. Some blacks, families, tribes, or villagers wanted to be like white people and at times not by choice. The white people, knew then that they have accomplished their mission of coming to Africa when they saw some black people believing in their worldviews and despising their Africanism. They knew that for years and years to follow, black people shall be second citizens in their country. *Ubuntu*, an African word that is translated as humanity as an English simplistic word. Yet, to Africans, the word has a deeper meaning that includes unity and communal relatedness of the members of a society or community. In the African context, it is expressed as "*Umntu ngumntu ngabantu*" (a common African saying that means, a person is a person because of other persons). The author interprets *Ubuntu* as a lifestyle or and a culture that was exclusively lived by Africans before Westernization and colonization were imposed violently to the African continent. *Ubuntu*, a lifestyle full of rich and sound values, customs, norms, and standards that could form a human being and make him or her the closest creature to God's son Jesus Christ. Swartz, a white male

researcher has this to say after listening to one of her participants who submitted a commentary on her experiences of living in a shack in Khayelitsha, "I was a white South African, had been a beneficiary to the Apartheid that robbed her a future"(Swartz, 2009, 131).

Sinclair defines culture as follows "Culture is a total of inherited ideas, beliefs, values, lifestyle, attitudes shared by a society" (Sinclair, 2004, 356). Du Plooy and Killian define culture to be a comprehensive totality, composing, for instance, an economic system, a system of social organization, a political system, and a religious system: a system of law, a system of language and some form or other of artistic expressions (Du Plooy and Killian, 1996, 61). Values are the beliefs and standards that are most important to us. People in a community share many common values. This study emphasizes working together amongst them must be enhanced therefore, not only working together but agreeing in ways of problem-solving. In that way, life would be easier. One good value is the welfare of children which at a later stage benefits the very community.

Taking from the above definitions by scholars on culture, values, and lifestyles of different communities, the reader would then understand that invasion, distortion, undermining, and redesigning of one nation's culture should be a crime. These are practices of the past regime that Mandela referred to in his inauguration speech on the 10th May 1994 as he repeatedly said never, never, never again shall it be that this beautiful land will again experience the oppression of one by another and suffer the indignity of being the skunk of the world. It should be a crime that is viewed as more serious and be equated life sentence. There is no doubt that some of the social ills of our country are a result of this cultural overthrow.

The problems of Izikhothane, that this paper sees as pastoral challenges are broad because they are also historical, religious, economic, environmental, and societal challenges whose

roots are manifested in Western philosophy and values being imposed on African values. These caused so much of an imaginable pain, impact and effect that will still be suffered by many black generations yet to come, a pain that could be closely associated with the pain suffered by Jesus Christ in Golgotha, the pain which is equivalent to identity loss and confusion of not knowing where one is exactly.

The emergence of Izikhothane in our townships reminds black Africans how deep is the damage caused by white people's arrival in our country. They indeed took advantage of our *Ubuntu* culture: welcoming, sharing, and embracing them as brothers and sisters. Little did Africans know it was a set up to rob them of their "all" in broad daylight? The Jews were better, they dealt with Jesus in darkness under Pontius Pilate. The author senses that some white people are still purposefully and consciously in denial of the pain they caused, hence in this country, even after twenty-one years of democracy, blacks are still fighting for the land, economy, better wages, and equal rights. Kübler Ross and Kessler found that there are five stages of grieving. She says at this stage of denial people often tell their loss over and over, which is one way of expressing that our mind deals with trauma. They say denial is grief misunderstood (Kübler -Ross and Kessler, 2005, 1) some white people in South Africa are still on stage one which is denial. They deny that what they did to South Africans through their apartheid system were a sin and a criminal offence. When will they then reach stage five which is "acceptance?", it seems they will never accept and admit that major challenges faced by South Africans were strategically well thought and mastered to existence by them, actually, a greater number of white South Africans arrogantly refuse to accept the full horror of apartheid, that was confirmed by the former state president Mr. FW De Klerk who said he disagrees with the United Nations view that Apartheid was a "Crime to Humanity" (Maneli, 2020, SABC news). The very apartheid that destroyed black people physically, mentally and spiritually. Today our youth has got the complexity of relating to their roots as their families were unsettled, forcefully removed, killed, severely abused and violated by many white people under the apartheid regime. Kwast says in Winter and Hawthorne "The most basic procedure in a study of culture is to become master of own" (Winter and Hawthorne, 1981,

361), our generation now and in the future would never become masters of own due to white people's invasion in our country, that had hidden agendas.

Peires in his book 'The dead will rise 'elaborates in detail how white people ill-treated Africans in their land. In this book, one sees how some white people play double standards just to keep to white superiority. When it suites them slaughtering cows is cruelty to animals but when they influenced Nongqawuse, the Xhosa prophet to tell the village to kill all cows, that was not cruelty to animals (Peires, 1989, 78). Even our prophets were blinded. The very youth that is Izikhothane today comes from that painful historic background and surely listening to the stories of their parents, anger builds up in them, this is anger that democracy could not heal through Truth and Reconciliation Commission. Today's youth deals with inequalities that were created in the past, such as poverty through various means and some of those are through committing a crime, some are through being politically aggressive and some are through establishing youth subcultures like Izikhothane. There is a view that believes attacking white farmers is politically related and also influences by different reasons like poverty. Certain situations might be the cause of certain behaviours in a community.

Young people are easily attracted to different foreign sub-cultures that have Eurocentric characteristics and elements in them. This is due to an anthropologist who presented our pre-colonial societies as those with little development or changes yet their value of interpretation was limited anthropologists defined us as non-literate communities (Hofmeyer and Pillay, 2005, xiii).

The author's view is that the lack of written records of our history, culture, and religion led European settlers to assume that, indeed we are clean slates to be rewritten on. In the TEEC manual, the same sentiments are written, as it states that, the lack of documentary evidence has meant that historians and church historians have neglected the religious and

cultural practices of African societies and refuse to believe and consider oral evidence which indicated African culture and Religion prior the advent of Christianity (Hofmeyer and Pillay, 2005, xiv). The study agrees and says that was exactly when the destruction of African culture began hence today we are facing foreign sub-cultures like Izikhothane. "The white settlers with pre-colonial beliefs neglected our tradition and religion. They exploded into Africa with superiority and great condescension. They almost dismissed what they observed of the ideas and religious observances of indigenous African groups with abhorrence and derision. These settlers believed and are still imbued with the conviction that the role of higher civilization was to rescue African societies from their savage. Primitive heathen and barbarous beliefs and customs" (Hofmeyer and Pillay, 2005, xiv). The author wants to make the reader understand that there is a deep-rooted historical background to some of these sub-cultures that our youth adopts. In the author's mind, there is no doubt that the worst settlers who should be held accountable for the cultural mess up in South Africa are those who were religious, who used the very bible to belittle, dehumanize and distort African cultural values and beliefs. Walls, in his sixth phase on the gospel across cultures, states that some Western missionaries promoted Western "civilization" and aided the destruction of indigenous cultures more effectively than the gospel seeds they planted took root in many cultures (Walls A, 1996, 16 – 25). Kwast, L.E. is quoted saying "One could call culture the "super glue" which binds people together and gives them a sense of identity and continuity which is almost impenetrable. This identity is seen most obviously in the way things are done – behaviour" (Winter and Hawthorne, 1981, 362 -399). That glue was purposely and systematically made not to stick amongst South Africans.

The challenge the world has, especially African countries, is the view we have been presented with of Western civilization. Hatch says Western civilization imagines itself better than other cultures, the argument went, only because it uses its cultural values as the standard in judging. What we consider progress does not progress at all in the eye of other people who have been raised with different cultural preferences. (Hatch, 1983, 2). What this research is trying to highlight is that Western civilization is a sub-culture itself especially in many African countries that were colonized. This research will focus mostly on youth

highlighting sub-cultures that are attractive to them, such as Izikhothane which they practice, unaware that their bad behaviour pierces through the hearts of their parents. These young people are not aware at this stage they are at, their lives are losing a sense of value. Wimberley says that we humans are always interested in constructing meaning. But that meaning comes into being through the mediation of particular communities. That is to say, through our lives together, through socially constructed categories, we each, both individually and communally, construct our definition of what it means to be worthy and valued (Wimberley, 2003, 15). Most parents will then want to know what a sub-culture is. Few definitions of Izikhothane have already been given but it is key to remind the reader of this sub-culture and what it is all about. Nkosi is quoted in (Howell, 2014) states that this is a practice that revolves around the conspicuous accumulation and consumption of expensive material items, such as branded clothing (See appendix G "Cavela shoe") or alcohol (Black label whiskey – see appendix F). These items are then destroyed or wasted frequently in ritualized confrontations or battles. The research emphasizes that, even when one new member is joining the group, the entrance ritual is for that new member have to purchase or bring an expensive item, then destroyed it in front of cheerers and members.

This is the part that hurts blackest township parents who at times cannot put a loaf of bread on the table for the very children to have the only day's meal. The items that are wasted and destroyed are purchased with hard-earned money.

4.2 SUB-CULTURE

The research already stated that many scholars seem to agree that culture is systems of values, knowledge, beliefs, and actions through which people make a sense of their lives and establish an identity. (Slabbert, Malan, Marais, Olivier, Riodan, 1994, 78). Sub-culture is a culture that takes a shape around specific concerns of a particular group within a community. Some of these sub-cultures loosely defined or tightly bounded within the parent culture (the culture of the larger community) (Hall and Jefferson, 1975, 14).

4.3 YOUTH SUB-CULTURE

Youth sub-cultures are defined as cultures that form upon the terrain of social and cultural life. Some youth subcultures are regular and persistent features of the parent class culture. These sub-cultures tend to appear only at a particular historical moment. They become visible, are identified and labelled, they command the stage of public attention for a time: then they fade, disappear, or get divided diffused till they lose their distinctiveness or identity (Hall and Jefferson, 1975, 14). They further stress that youth sub-cultures have a particular thing like dressing and style but they still exist within, and coexist with, the more inclusive culture of the class from which they spring – the "parent culture". They might walk, talk, identify from their parents or other peers yet belong to the same families, go to the same schools, and stay on the same streets (Hall and Jefferson, 1975, 23).

Vorrath and Brendtro state that, in modern society, adult status comes years after adolescence while a young person achieves physical maturity and wants social independence, he/she must remain in a position of dependence, he/she is compelled to continue in the role of student and is not allowed to compete with adults in whatever sphere of life. So, while children "resign" from childhood in their early teens, they do not enlist in adulthood until they are fully independent, sometimes as many decades later. This is similar to most black children. Their release to be adults is delayed by many factors such as unemployment. An old boy or girl of 21 years and above is staying at home with parents or grandparents, at times he or she has a partner, both have a child or children staying with, all live under one roof feeding on the grandparents 'government grant. It is common in our culture that even in a married couple of above 40 years, once things go wrong in their marriage, they easily go back home to stay with parents or grandparents.

During this entire period, being neither obedient children nor responsible adults. Out of their need to be something more than children and to achieve some independence, youth have

created their sub-culture. Complete with its values, norms, language, and symbols, the subculture has become so well developed and organized that it spouts continents and oceans. The unusual styles of dress and grooming, folk heroes, and strong expressions seem more foreign to parents who live under the same roof than to another person thousands of miles away (Vorrath and Brendtro, 1985, 1-2). In support of the above, this research is of the view that youth sub-cultures have taken over to be the common – general practices and culture of some of our societies. Several parents seem to copy style and fashion from their young ones. At times the dressing code of a parent and a child is similar.

It is a youth sub-culture or culture because as a term commonly used in journalism. Its clear characters are:

- Differences between strata of youth
- The class basis of youth cultures
- The relation of "youth cultures" to the parent culture and dominant culture.

What happens to the youth at this period is radically and qualitatively different from anything that had happened before (Hall and Jefferson, 1975, 15). The author recalls that there was a time in life where doing what your parents say and going with them to church or any other social events was culture. Young people were told or instructed by elders on how to choose from right or wrong, even where to be at what time.

Professor Masango in his article, states that youth is described from the perspective of its characteristics (Masango, 2006, 105-115). This topic on the Izikhothane sub-culture has been on media a lot. Many stories have been published that exactly described and analyzed young people based on the characteristics they show to their communities and one of them is as follows:

"Izikhothane, the Zulu word for "those who lick", have gained an infamous reputation for their acts of waste – they tear up or burn notes of cash, designer clothes, and shoes, and recklessly slosh expensive alcohol on the ground" (Sinkoyi, Johannesburg Star, 12 March 2013). There are many of these articles on our media. (See Appendix F & G). The reader, if observing very well will note that these are very young people.

Cloete established that "youth culture" as a name, word, or title emerged after the industrial revolution in the 19th and 20th centuries. He mentions that during that period there was a thin line in defining an adult from a child especially because working children were categorized as adults. He further says only in 1904 new terms such as teenagers or youth came into usage, as is referred to as the emergence of new youth culture that also sprouts around schools. Cloete quotes Miles (2000:11) saying "A better conceptual understanding of youth is not to focus on the characteristics of young people of a particular age but rather to try to conceptualize youth as a way of life" (Cloete, 2012, 2).

The author's experience of youth leads to him arguing that "youth" is not just a youth life but a stage of growth with distinctive elements or characters in it and these are influenced by the environment in which they live in "society" which also forms a base or the causes of "youth subcultures". Breaking away from youth from common values, norms, and standards of the larger society does have underlying causes. Some of these are discussed in 4.5

4.4 AGE AND YOUTH

Youth's definition based on age is a tricky issue as views differ. When interviewed, 07 April 2018, in Kenya, the author emphasized that ACSA recognizes youth to be children from 0 to 35 years old. In South Africa, youth is 0 – 35. Nayak and Kehily state that the United Nations Convention on the rights of the child is defining childhood as the life stage from 0 – 18 years (Nayak and Kehily, 2008, 8). In South Africa, a young person must have an Identity

document at the age of 16 but must be 18 years and above to be able to get married, at 18 years they are regarded as to be at an early adult stage, where one is independent.

Van Zyl – Slabbert states that youth lie on a continuum between childhood and adulthood and the demarcations are socially constructed so that there are few absolutes. In one community a person is a child until he or she marries. He further says in South Africa "youth refers to all population categories between 15 and 30 years of age" (Slabbert *et al*, 1994, 13). The national youth policy of South Africa defines youth as a person between the ages of 14 to 35 years (National Youth Policy, 2000, 1996). World Health Organization (WHO) – whilst age 21 is assumed as the beginning of adulthood yet 18 is the age one can make decisions and has voting rights. UNICEF – childhood is 0 – 18. Other organizations say 0 – 14. Kuczynski *et al*, says from a biological point of view, youth is the period from the beginning until the end of sexual and physical maturing (Kuczunski, *et al*, 1988, 68).

The author acknowledges the definition of youth around the age factor. But what was raised by Cloete of young people who are employed and bring income to their families seem to suggest that adulthood is not to be measured or be determined with several numbers of years one has lived. In our own country, we have several young boys and girls who leave school and become heads and providers of child-headed families. We also have 13 years old girls who give birth to babies which automatically makes both the boy who impregnated the girl and the girl parents. Based on these facts our definition of youth cannot be simply determined with several years.

4.5 THE CAUSES OF IZIKHOTHANE YOUTH SUB-CULTURE

The reason the above paragraphs had to define "youth" is that the Izikhothane sub-culture is more prevalent amongst the youth in South Africa. In this research, youth refers to ages 13

- 35 years old. There are many reasons observed and analyzed from the different interactions with the youth who practice this sub-culture and from their parents

Social challenges

Hlengiwe* is 17 years of age. She says when her mother and father died of HIV/AIDS her life never became the same. Educators and learners at her school spread rumors that she must also be HIV/AIDS positive and is going to die soon. She says she lost friends, lost interest in her favorite sport which is netball, and ended up dropping out of school in Grade 11. Hlengiwe* says her life was miserable, even in the community, she carried a stigma of being HIV/AIDS positive and was reminded that she is going to die soon because both her parents were HIV/AIDS positive.

After full two years of self-house imprisonment and loneliness, a boy who visited her community befriended her, after some months the boy invited her to Izikhothane gathering in Thokoza. Hlengiwe* says she was welcomed by the boys and girls who were there, she found all of them funny and stylish. Since then she became a member of Izikhothane.

Reflection: Hlengiwe* was judged by the community and was stigmatized. She began to live a lonely and painful life. She felt rejected by the school and community that should have been there for her. She then found a home within a group of young people who were enjoying leaving their lifestyle within the greater lifestyle of their community.

Key here, is rejection, stigmatization by the community, loneliness, and belonging – on Hlengiwe's side. The more she was rejected and stigmatized, she broke away from the school and community. She then found a new sense of belonging within the Izikhothane youth group.

Broken families

This research views a broken family as one of the courses of youth getting involved in things that are not up to standard to the acceptable values and norms of broader communities. By broken families, the research refers to those families where children stay with a single parent only, be it the mother or the father. Child headed families also fall in this category as such families do not have both parents. The author is not naïve of the fact in the African culture before it was colonized; broken families were not in existence as a family was not limited to mother, father, and children set-up only. Broken families turn to make children insecure. For a young person family is mother, father, and siblings (children). Living without either mother or father creates fear and insecurities in a young person. These elements will always show-out when a young person is with friends who live a complete, proper life with their parents. At any time, these elements show when there are events or meetings at school and there is this child whose both or one parent is always not there. Divorce among families is one major cause of broken families. Young people normally do not react openly to the divorce of their parents but turn to internalize the pain and emotion, which later leads them to depression. It is at this stage that some look for somewhere where to spend their time, spend their energy, and look for love and happiness. Some young people are joining youth clubs, groups such as Izikhothane out of the broken family structure. Young people need connections in their everyday lives. They want to know that they belong, are valued and regarded as contributors to community, and are afforded opportunities to make a difference in the world they inhabit. (Wimberly and Farmer, 2017, 14). The researcher is of the view that when a connection is lost, especially that of family and society, you become very anxious. That anxiety is caused by the fear of possibly losing both or one of your parents in the process of family breakage. Wimberly refers to this as "status anxiety" which is related to the threat of the loss of privilege, the loss of superiority. (Wimberly, 2011, xv). The researcher does not doubt that broken families do cause a lot of anxiety to young people and that tends to lead themselves to navigate how to leave on their own. It is at that they come across many different sub-community lifestyles. Unfortunately, most of these young people's sub-community lifestyles are viewed as a shame by broader society. Wimberly

states that it is the loss of what society defines as worthy and valuable. (Wimberly E P, 2011, xvi). Adolescence is not a universal phenomenon. It is, however, a cultural phenomenon of modern Western societies like ours (Everard, Hindley, Bot, and Van der ten Boch, 1983, 2). They further argue that in adolescence there is not only a phenomenal cultural and social class, but also is created by history.

Single parenting

Close and related to divorce is the single parenting issue that has increased so much these years. This is caused by different things which are, divorces, death, and fear to get married, early pregnancy, migrant labor, and others. Vojnovic says that "lack of financial support from fathers, causes mothers to work more. This affects the child because they receive less attention and guidance when it comes to schoolwork or homework" (Voinovich, 2014). Speaking of, "The effects of single parenting on youth". He further states that it is amazing how many young people who have single parents make serious demands from those very parents, and the parents try by all means to satisfy their children, at times to a point where children become spoilt and bully. It is at this point that some of these children join youth sub-cultures like Izikhothane sponsored by their single parents (Voinovich, 2014). This research observed that some parents tend to try too hard to please their children, this they do to make them and everyone else to believe that they can cope and afford to take care of them being alone.

Mrs Langa a retired social worker in Daveyton tells a story of a boy called Lungile* whom when his mother refuses to buy him the Izikhothane attire and give him money to go and pex in their events, he would cry and demand that she tells him who his father is so that he could go to him and ask him to buy him what he wanted. Children go as far as blackmailing their single parents. In the journal of family issues, it is stated that teachers allude to the fact that preadolescence children of single mothers had more behavioural problems, lower social competence, and poorer school performance than children of married mothers (Granolas, Weintraub, 1995). In another article by Rein and Biller, from the "Demography of

children and youth Journal" they state that empirical studies show that negative of living in a single-parent family cause the following:

- Increases with the number of years spent in this type of family
- Is greatest during preschool years
- Is larger for boys than girls

(Rein and Biller, May, 1988).

The author's view is aligned with the above, with the view that solo parenting families are difficult, especially for mothers. Young boys assume that the absent father must be replaced by them when that does not happen they associate themselves with subcultures like Izikhothane where they are recognized as adults or men.

States that there is a direct impact associated between siblings' decision on divorce because of the role model relationship siblings have. (Elhage,2017). This study's view is that children who find themselves in a divorce situation face many family challenges which lead to anger, asking themselves if they are the cause of divorce, at times even being angry against the parent who is considered to be at fault. The very siblings can be divided as they choose which parent to stand with. This alone might lead them to fight amongst themselves.

Reflection:

- Single parenting is a serious challenge in our society, especially to children and youth.
- Elements of blackmailing by young people on single parents
- Single parents' efforts to please their children
- The pain and trauma of this situation bring to both children and single parents are immeasurable.

Social media influence

Voile* 20 years old tells his story how he became a member of "Humane Village Izikhothane Club" (ama - VVIC as follows) "My parents are very strict. So, all that I do is study, study, study, Monday to Monday. I am not allowed to play or socialize with other children around my home as my mother views them as a potential lead influence on me. Weekends I am here doing house chores, swim with my younger sister, play with family pets. If not me and my sister, I am sitting like dogs at the back seat of my parent's car as they visit family and friends. As I grew up I learned how to spend my spare time watching TV. That is where one day I watched a wonderful, exciting documentary about Izikhothane. From that day I decided to find them and be their member" of which I did.

Nayak and Kehily state that media attention is the increasing influence on young people's lives, especially mobile phones, social networks sites, and internet gaming. Childhood is experienced differently. It is in social media like Twitter, Facebook, Instagram, and YouTube where young people are compelled to present a version of self that is likely to be validated by peers. (Nayak and Kehily, 2008, 151- 152). The research emphasizes that it is these social networks where youth is easily influenced by sub-cultures that are not acceptable to general society, they copy these from adults they fantasize to be in the future.

Role models

Recently we are experiencing a change in our society when it comes to how adults behave in the public sphere of life. The lifestyle of the celebrities we have who are today also our young people's chosen and preferred role models is questionable. Our celebrities are so materialistic in their lifestyles, this is as far as the clothes they wear, cars they drive and mansions they build to stay in. It is sad to state that this lavish style of life is also an in-thing for our religious and political leaders. Unfortunately, some of these materialistic

achievements are acquired through corruption or other questionable means. Recently one well-known black parent bought his son a sports car for passing matric (Nyanda, 2019). These slavish acts are done at the face of other teenage friends. Young people are exposed to this extravagant lifestyle from our celebrities and leaders, then begin to wish to be like them. All this leads to them taking part in sub-cultures like Izikhothane where they are afforded a space to compete with other young people who have the same world view as theirs, at this level peer pressure also comes in.

Mbeki said "It is perfectly obvious that many in our society having absorbed value system of the capitalistic market, have concluded that for the personal success and fulfilment means personal enrichment at all cost and the most theatrical and striking public display of wealth (Mbeki, 2006)

Peer pressure

Young boys and girls are under unsurmountable pressure from their peers. When young people are stressed or depressed by different family challenges or school problems they turn to their friends. On the positive side, young people portrayed photographs of friends at school as being good moral influences because friends provide them with a constant moral supply of people with whom to share and find help (Swartz, 2009, 113). Most believe that their friends indeed listen to them better than parents many times, but in several instances, the young person is not only give advice, he or she is also pushed to act in a particular way or to take something to relieve the stress and depression. Many young people started smoking and drinking alcohol from being advised through peer pressure. They are at times told smoking and drinking alcohol does take away stress and depression. When a young person refuses to take friends' advice, he or she is laughed at, called names, and at times told he cannot associate with that particular peer group.

This rejection and intimidation become too much for a young person who already has personal or family tension. Unfortunately, many succumb and start with smoking a cigarette then next day or time it is dagga, from there explores with drugs and drinking alcohol to such an extent that they become addicted.

The response to advice given by peers to an individual young person has an element of blackmail or demand on one. Some young people are guided by their peers on what to do or how to respond. Peer pressure, or influence, comes in several forms and these type of peer pressure can have a tremendous impact on a young person's behaviour. These are the listed types of peer pressure (Talk it Out, 2019).

Spoke Peer Pressure/Unspoken Peer Pressure/Direct Peer Pressure,

Indirect Peer Pressure/Negative Peer Pressure/Positive Peer Pressure

They argue that parents can be the strongest influence in their children life if they understand and are aware of the types of peer pressure their teenager is facing. Supporting healthy friendship, modelling responsible behaviour and keeping an open, judgement-free family dialogue are three key components of maintaining positive parental influence (talk it out, 2019). Unfortunately, adolescent young people seem to have an upper hand or they know where to hold their parents so to continue with unacceptable behaviour. Parents are supposed to have a special programme of focusing on all aspects of their children's development, this responsibility cannot be delighted. The study encourages that they should stay informed of different adolescent peer pressure that is either positive or negative.

<u>Positive Peer Pressure</u>	<u>Negative Peer Pressure</u>
Being encouraged to join debate team can improve yourself confidence and your listening skills.	Drinking alcohol while you are underage can lead to jail and is dangerous when you are young.
Going to college can be positive to your future	Smoking is very addictive and can result in lung cancer.
Following rules can keep you out of trouble and focus on what is important.	Experimenting with drugs can be deadly.
Showing up at school on time helps you learn discipline.	Being encouraged to fight someone can lead to assault charge.
Respecting others will help you go far and will lead to people treating you well.	Stealing something on a dare can lead to imprisonment or a fine or both.
Being honest help people trust you.	Having sexual relationship before you are ready or before you want to can lead to pregnancy and STDs.
Exercise is good for stress and fitness.	Bullying or teasing others.
Avoid drugs can keep you out of jail.	Putting your health at risk with too much bodybuilding or dieting.
Working hard leads to achievement.	Telling lies or make others tell lies.
Listening to rap music.	Being lazy to do school work can lead you to fail.

(Talk it out 2019)

Young people must all the time guided to navigate these statements so understand and analyse the different Peer Pressure they meet with before making a decision.

The impact of parents who are too busy for their children is growing and it is that impact that in the long run traumatizes the very parents. Children are left alone to develop themselves. They then go to peers and teach each other Styles of dress, hairstyles, music, township language or Kasi Taal, sub youth culture, all these learnt by exposure to peers. But let this

study remind the reader that some other children do learn positive things from peers as listed above. Further, teenagers learn methods of handling social relationships by observing and initializing peers. This peer group act as a source of behavioural standards in some contexts and particularly where parental influence is not strong. Peer groups offer adolescents opportunities both for role-modelling (Hendry *et al*, 1993, 123 – 124). Children are left to find and feed for themselves, results are that they jump the youth stages of life and become adults or parents at a very early age.

The author would like to reiterate that parents judging from the Izikhothane behaviour, parents have lost the control of their children, peers have taken over. Children's view is that whenever they approach parents for advice especially on issues of relations, sex, gender and sexuality.

In South Africa, we have a challenge of several young boys who go to initiations schools without the knowledge and consent of their parents. Many go in just because a friend is going, or because other boys of his age will have masculinity rights such as bully those boys who have not been to initiation school, right to have an intimate relationship with girls. Boys who have been circumcised turn to bully those who have not gone, they demand respect from them and must be called "Bhuti" (meaning – big brother)'Maluleke claims that we need to recognize that there is more than one way to be a male, we must identify and unlearn destructive masculinities (Maluleke, T., pers. comm 01 July 2020,). Both boys and girls have grown not to trust their parents but trust peers, at times it is because parents manipulate children. "When I was growing up and at school, I easily told my friends and sisters my challenges as a girl, I could not tell my mum or teachers. I was at school when I first slept with a boy and that I shared with my friends" (Sindiswa, 2019, November 23rd).

This has made lots of young people not to rely on their parents as co-navigators and explorers in their endeavor to map their future. The study cites the story of a young man

named Vuyo*, who approached his father informing him that he is now old enough and wants to take a wife. Vuyo* told the father about Liziwe, a daughter of Mamzolo*. But Vuyo's* father refused and rejected that girl. After some months, Vuyo* again went to the father with the name of another girl, but the father again refused and rejected that girl. The third time the father refused, Vuyo* broke the culture and consulted his mother and told her that his father rejected some of his choices. The mother said to Vuyo*, your father does not want to tell you the truth, and the truth is that the three girls he refused you to marry are his children out of the marriage so they are your sisters. But my son, I permit you to marry any of those girls because "you are also not his real son". Parents by telling lies, manipulate their children, try too hard to control them physically, verbally, emotionally, and spiritually, they often lose them to peers than bringing them closer to themselves.

Youth inequality

The author would like to relate a story in his life when the grandmother who used to be a domestic worker then called -"kitchen girl" (helper) in the suburbs. She brought the author and siblings black blazers, with gold stripes. Those were school blazers from a well-known school in called Benoni High. The author and siblings went with these to Eastern Cape where they were schooling. Other fellow learners there treated the author and siblings with great respect just because they were wearing a blazer that was from a white "private" school (Private for whites only then). Even teachers turned to respect the author, and siblings also treated them differently and better than other students. The reader must understand that those in days, black uniform was strict, black and white, grey, and white and khaki only, schools were divided according to race. White schools were far better resourced and cared for by the government. Young South Africans have experienced so many different forms of inequalities directly by observing it from the pain and suffering of their parents. Even today schools in suburbs are better than township schools.

Noyoo is cited in Nduna saying that colonialism was a political system that dominated societies in Africa and other parts in Africa and other parts of the global South. Western

European colonial states assumed administrative and bureaucratic control of African countries, he further states that the brutal colonial experience altered ways of life for people in global South as its "main mission was to destroy all the existing indigenous forms of governance and knowledge systems" (Nduna, 2020, 6). The saddest part is that some couriers of colonialists and settlers to South Africa are the church through missionaries. Even the issue of public and private schools in the work and production of the church. Some South African churches condemn inequality, but if they honestly condemn it, they should declare all their expensive capitalistic colonial schools open to all young people free. Begin to admit young people on merit not based on their parents' wealth. Some churches promote capitalism and inequality but hide behind prayers, they must stop pointing a finger on politicians yet they promote injustice, racism, privatization, unequal education, and elitism. Some of these schools were and are started as church schools for poor African children to be given better education. Pictures of black children are taken all over the world to raise funds. When these schools become well established and rich, they change their policies and systems to suit admission of children from wealthy families who in our South African context are mostly white, rejecting the very black child whose face was used to raise funds abroad. Gerard a scholar in Education policies says "Abolishing private schools might help to improve social cohesion and foster understanding by creating a better mix young citizens who will work together in future" (Gorard, 2019). The study suggests that "the church must go for own truth and reconciliation commission" so that the church can account for its role in enhancing apartheid, division, discrimination and pain to a black child which today leaves many to be vulnerable to subcultures like Izikhothane.

If the church supports free equal education, let them start with their schools. What ministry do you give to two children, one from a rich private school and one from a poorly resourced township or village public school yet both in your church, do you say God loves them both equally. A true Christ-centered church would distance itself from rich capitalistic schools that discriminate against poor black children and begin support and be the voice of poor black schools.

Youth, especially black youth faces these challenges. This is so deep that some companies prefer to employ students from these private schools and former model c schools compared to those who come from township schools. As alluded before many of these inequalities are there, youth live with them. Unfortunately, effort trying to find a way out, youth observe these different values and norms, in trying to compete with fellow youth counterparts, they then develop sub-cultures like Izikhothane where white youth cannot match them. There is no question about the fact that white youth gets to universities easier than black youth. They gain the edge or bored with an edge over black youth. Bates and Riseborough say the issue of youth inequality is complex, issues involved. Inequality is growing and social regulations are tightening, the forms of individualism we observe seem to reflect an erosion of former social bonds and increasing competitor nation and compartmentalization of self rather than a movement towards the emancipatory reconstruction of self and society, social conditions remain constant, deepening inequality (Bate and Riseborough, 1993, 2). In South Africa, youth unemployment is very high. In most protests against service delivery, corruption, and demand for the land you will find younger people being involved; NB. Black young people.

(See appendix E. some of these young people get involved out of boredom and adolescent stage).

Adolescence

In many cases, the reason why young people get into being members of these sub-cultures is mere adolescence stage. Many young people struggle with this stage and end up having destroyed their lives and the future. World Health Organization says that Adolescence is one of the most rapid phases of human development. Although the order of many of the changes appears to be universal, their timing and speed of change vary among and even within individuals (W.H.O, 2020). At this stage all is being experienced at once, music, relationships, schooling environment, family, friends, independence, physical changes, body development, emotions and feeling for sexual relationships and all. The author sees this "stage as self-drama stage". The challenge is that some have the early adolescent stage

while others have a late adolescent stage, in both cases, the drama is worse. They begin to have a worldview. They feel they want to be listened to, be allowed to make their own decisions, and be allowed to map their future. This is when they get into trouble or wrong groups. One can safely say it's a vulnerable stage.

Adolescence is one of the causes that some young people join in Izikhothane. In the interviews Jongile*, when asked why he joined Izikhothane he says "I don't know, I think life was confusing to me and I was 17 years old".

Heffernan and Harrington state that parents of teens must remember that it is important to rise above the bait (Heffernan and Harrington, 2019) it is quite important for parents to avoid reacting with anger and frustration to teenagers but show love and support. In most cases, the teen's behaviour is a message written to parents.

Spoilt children

The researcher discovered that some children grew up getting whatever they want from their parents. Whether it is at home or in public they have a way to put pressure on their parents until they yield to their demands. Note – it cannot be a request for they do not have room for "NO" as they request.

Neighbors have such a child. When our neighbors go to town or mall to do their shopping they do all tricks to distract their little 6 years old boy so that they could dodge him, the reason being once they go with him, there will be drama in town or the mall. The boy tends to cry, throw tantrums and keep on repeatedly saying one phrase "I want a toy" then throw himself on the ground, this behaviour at times works up the parents emotionally and also embarrasses them in public. Most parents just decide to give in and buy the toy. The child,

unfortunately, grows up with this behaviour and it gets engraved in him or her that through pressure, blackmailing and threats, the parents respond positively and he gets what he wants. Luzuko*, says it was easy for him to be a member of Izikhothane because from an early age his parents always gave him what he wanted. He says even now they buy all Izikhothane attire he wants and they can never say no now.

The Bible teaches parents that no discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it (Hebrews 12:11). The failure to follow the bible teaching leaves parents at a compromised or vulnerable position in their process of grooming a child. Indeed, some are members of these sub-cultures that traumatize society yet are sponsored by parents.

Youth activities

Fun, entertainment, enjoyment of being youth: Michael has this to say "I am a member of Izikhothane, I chose to join that for I liked the style, dress code, music, dance, events, and competitiveness. To me it's no different from a young person joining soccer club, church music group, or community culture group, they compete, and we do too in our way".

It, therefore, means that the other possible reason why youth join sub-cultures like these is mere youth activity. This indicates the lack of sport or recreational facilities, especially in our townships. It is clear that when young people are deprived of facilities where they can use their energy positively they then begin to be creative. They then start to find other means to use energy on and entertain themselves.

Bates and Riseborough, acknowledge the fact that private education helps some young people to gain the edge over young people educated in the state or public schools. This

confirms that there is a link between private education and the production of an elite in society. (Bates and Riseborough, 1993, 122). The researcher emphasizes that the choice made by young people in joining groups that have different cultural agendas that of the society they live with is justifiable. Many parents especially teachers, well to do government employees of the education department, ministers and politicians who are well to do, never register their children for schooling in public schools, to be direct in township school (previously disadvantaged schools) even if they work or somehow lead those schools in one way or the other. They take their children to private schools and or model C schools. Those young people left out in terrible unacceptable schooling environments that have limited or no equipment and facilities for extramural activities find ways to have fun with what their environment presents to them, they become creative. Fun entertainment, grooving, dance, dressing up, style and fashion become part of their way of life and that is cool to them.

Swartz recorded that young people flock into taverns, loud kwaito music is pumped from oversized speakers, and youth is talking, playing pool, dancing, or sitting around tables drinking all kinds of soft and hard drinks. (Swartz, 2009, 41). Their township school grounds or community entertainment facilities are inadequate. White private schools and former Model C schools cannot be compared to black township schools that have small yards, terrible landscape, no proper sports fields, no school halls, or extramural activity hall for indoor games. This situation was purposely created to be like this by the apartheid regime whose many white voters were Christians. The present government of the day will never be able to correct this situation, unless they radically close down all private and church schools, declare all school grounds open to all communities, and declare all schools' public schools.

It is clear therefore that some of the causes of youth sub-cultures are beyond the control of our young people in our society. Parents, Government, and other institutions indirectly force these young people to be involved in things that are conflicting with common societal values and norms. It is the responsibility of both parents and the government to create a proper and conducive growing up the environment for children. Several young people who are gang

members in Western Cape areas where gangs are highly active are youth that is exposed to gangs and nothing else, they grow up looking forward to inheriting being a gang leader from their fathers, uncles, or elder brothers. The culture of gangsters to them is a normal community program as a youth.

Now that some of the causes have been shared with the reader. It is time to look at these existing sub-cultures in our society.

4.6 DIFFERENT YOUTH SUB-CULTURES

In South Africa, we have several sub-cultures that this research will elaborate on but will also look at other countries' youth sub-cultures. This research hopes to explain each sub-culture but it should be known that there might be those that are difficult to explain properly especially to Western readers as the only township colloquial terms are used.

The following is the explanation of the different youth sub-cultures that have been in existence collected by the researcher from different palavers the researcher set in with adult youth that has passed through different genres of youth sub-cultures. (See Appendix H). Youth sub-cultures have been inexperienced in the past.

AmaKwaitos

The post-apartheid era had many things that came with it and one of them is the kwaito sub-cultural practice. The foundation or stronghold of this sub-culture is fun, enjoyment, and pleasure. The author cannot conclude whether this is a result of victory over apartheid and a quick way to let the past be gone, a desire to shoot straight to a happy future that has long been waited for. The driving force of this sub-culture is music that has its rhythm, high sound levels, and lyrics. This will have its followers dancing in a very unique style. Surely kwaito is

popular amongst young black people from the townships of South Africa such as Soweto. Kwaito became a dominant music genre and dance style. Along with the kwaito music and dance, there is language, fashion, and lifestyle that this generation portrays. This was characterized by the wearing of gold chains, inserting of golden teeth and dress in a way that represents one to be affording the life he/she lives. In short, this has capitalistic elements in it, as gold is highly valued and rated in this subculture, therefore whoever dresses up any clothing item with gold was respected and regarded as *Ingamla* (white rich male person). This shows how much gold was seen to be meaning success in life. Stephens went further by associating this genre of music style and dance to jack rolling and gang rape as boys flexed their masculinity.

Stephen further reflects on concerts whereby musician like Boom Shaka used to perform on, he then wondered whether, kwaito as a music and dance was a manifestation of the sexual crime (Stephen Miles, 2000, 265 – 267). Stephens seems to be convinced that crime was escalated by this type of music.

The author differs from Stephen in the sense that in no concerts of kwaito musicians such as Arthur Mafokate or Boom Shaka was crime or violence or abuse ever promoted or condoned. The author yet does acknowledge that kwaito music and dances were never accepted by community elders, they were viewed to be promoting promiscuity and nudity.

Amapantsula

It is difficult to separate Amapantsula from Amakwaitos. In most townships, the author found that Amapantsula does exist but share the same kwaito music with Amakwaitos. The Subculture of Amapantsula has been in existence since the late seventies, some believe they were there even in the 1950s. This was a group of township people that admired and fell for the Western style of dressing. Amapantsula, were well known for their dressing style

also – All-star tekkies, branded khaki trousers, Pringle jerseys and a hat well known as *Isipoti* in the township.

Like other youth sub-cultures that spring from the township, Amapantsula was also associated with violence especially in the shebeens. They were known to be carrying knives called Okapi to stab their rivals. In the township of Daveyton, at some stage, two groups of Amapantsula fought during daylight with Okapi and garden forks. Many scholars do testify that the Amapantsula youth sub-culture had an element of violence.

When interviewed (Bro Siphon, pers. comm, 23 December 2019) who is a tavern owner in Soweto agreed with the above by saying that the public perception of Amapantsula was that they are violent and aggressive? In most townships weekend nights out were avoided especially in areas where Amapantsula parties used to happen. The other view is that Amapantsula started in Sophiatown as the initiation of American gangsters and their fashion. The author did also observe that Amapantsula singled themselves out by their dressing style, walk, and dance (Jive), Language (Tsotsi Taal), Weapons (Okapi), and younger community age group (18 – 30 yrs.). All these were their identity or branding of this subculture. Was this a boy's only sub-culture?

Abomshoza

The author has personal experience of a group of girls who were partners or girlfriends of Amapantsula. NB. In love with Amapantsula only. The sister was *umshoza*. This group of girls also had a subculture within the Amapantsula subculture. They wore ladies' Saxon shoes, they wore wraparound scotch skirts, and they wore scotch barrettes, button-down khaki, or scotch shirts. It is sad to state that they also carried okapi – knives, whether for themselves or their boyfriends, police always found it difficult to know to whom these okapis belonged to when the girls were caught.

The irony of the relationship between Amapantsula and Abomshoza was that they were very abusive to these girls. Nduna states that infants, toddlers, preteens and adolescents are all vulnerable to sexual violence long before they are even able to think about dating (Nduna, 2020, 53). These girls were severely ill-treated, bullied physically, they were often beaten, kicked, and even stabbed by their boyfriends. The set up was, these girls must accept that the boys have the right to have multiple intimate relationships with other girls. Once a girl became jealous she was beaten. Because the boys bought everything for the girls, clothes, liquor, and pocket money – girls accepted and were comfortable to be beaten and abused. When the authors' sister was asked why she does not leave this boy because he beats her, the answer was "They beat us to show that they love us". A number of these boys and girls were victims of HIV/AIDS when the virus hit South Africa.

Both Amapantsula and Abomshoza subcultures were viewed as self-expression by some scholars. South African TV (SABC) once showed a movie known as "*Amapantsula*" also a lot of these sub-cultures were shown on another SABC drama series called "*Yizo*". In both the above stated local movies violence is the major part of the movie. Monaheng says that, whilst the Amapantsula expressed themselves through elegant dress-style full of labels and *tsotsi Taal* (language) they were associated with bad behaviour and violence (Monaheng, 2013). *Tsotsi Taal* is common in South African townships and most youth sub-cultures love it. One participant interviewed said "*Tsotsi Taal* forms my joints and wrists as this language is what keeps me standing and in balance when lost in a haze of unfamiliar black people. It also represents agility and efficiency as tootsies are quick, clever, and squeaky. Please note that I do not admire tootsies, but simply their attributes and survival skills" (Bristow, Dosterndorp, and Anthonissen, 2014, 240). These scholars also concur with the fact that *tsotsi Taal* and *Izikhothane* culture represent a form of stylization and performance, emphasizing the flexibility, creativity, hybridity, and diversity of township life and linguistic expression. This is the challenge that the author faced in attending some of *Izikhothane* gatherings.

Hippies

Whilst mentioning some of the youth sub-cultures that emerged from South Africa, it is important to note that some emerged directly from the Western culture, they are a very influential factor to youth sub-cultures in South Africa. Hippie subculture is said to have emerged around the 1960s and spread around the world. Hippies were known for the music beat and dance style. Conway states that Hippies rejected normal community cultural systems and chose to be apposite. They rejected institutionalization and their establishments (Conway, 2011). Conway further states that their influence and protests were through arts, street performance, and folk music. Beats is cited in a foreword saying, Hippies emerged from in reaction to facets of mainstream culture of the 1950s to 1960s. They followed the footsteps of an earlier counterculture group, the Rebellions movement known as "the Beat Generation" (Issitt, 2009).

According to Stone Hippies were not imposing themselves forcefully. They simply hold strong to the fact that "the way to peace is through love and tolerance. Loving means accepting others as they are, giving them the freedom to express themselves and not judging them based on appearances" (Stone, 2011). In South Africa also, Hippies emerged in the 1970s. They were young adults who enjoyed their style of music, full of beat and unique style of dressing popularly known with their trousers called "bell bottom"(appendix hippies and bellbottom). The author does support the notion that they were peaceful. Their clothes were colorful and liked accessories. Unfortunately, they were associated with drug usage.

Truman states that Hippie's use of drugs affected many youngsters in America from this time, move young people started to be drug-addicted (Truman, 2007). They were known well for their gatherings, beat music, and style, more than ever their love of peace.

Hip Hop generation

This is a generation that arose from the African American youth as they faced African American cultural crises. The crises were American politics, economy, and unfulfilled promises of equality, inclusion, and another aspect of life. The black American youth was then influenced by the Hip-Hop phenomenon. Young black youth used this phenomenon to access both Hip Hop, film, and music in the process of strengthening associated between blackness and poverty (Kwitana, 2002, xix -xxi). Kwitana further says this generation got obsessed also with careers to get them rich quick. For them achieving wealth, by any means necessary, is important than most anything else (Kwitana, 2002, 6, 13).

The author would like the reader to observe that youth sub-cultures tend to aim or focus on wealth, perhaps for both black African or American youth that can no more tolerate watching their white counterparts enjoying the luxurious and lavish style of life. This Hip Hop generation core should value stand in contrast to their parent's worldview. This Hip-hop generation is also known as black American Generation X turned to themselves, their peers, global images, and products (Kwitana, 2002, 7).

This is another youth sub-culture that exists which is also influenced by music, fashion, style, dance, woman oppression. Most male rappers used derogatory words like "Bitch" and other expressions to describe young black women (Kwitana, 2002, 85). These are youth sub-cultures that have emerged. Let us now move to Africa. Eric Barrier and William M Griffin were well recognized DJ or MC of Hip Hop. They expressed the culture of Hip-Hop culture. In one gathering it is said about Eric B "I took Fonda Rae's over like a fat rat, and said, this is the bass line I'm going to use for this record. Rakim spit the beer all over the wall and thought it was the funniest shit in the world. I told Rakim, just like you laughing now you going to be laughing all the way to the bank and be a millionaire one day because of this record" (Eric, and Rakim, 2016, Wikipedia).

Eric and Rakim were known Hip-Hop formalists, but what the author wants to highlight is the music, language, and behaviour of youth in these sub-cultures. The spilling of beer all over the wall is exactly what Izikhothane do when they pex, spill expensive alcohol over the heads of their rivals in the dance circle (See appendix F).

Ooswenka

This sub-culture presents itself as a young adult group of Izikhothane. Ooswenka is an expression of respect, styled, and pride within society. The Hostel men would dress up on Saturdays or Sundays then move to a hall or open space where men would compete on dressing style, fashion, and quality of the clothes. The event has spectators who are excited by the events progress. Lots of alcohol is consumed by the spectators whilst watching and loud music would play.

This sub-culture was more seen to spring up as early as the 1970s. Mostly men who participated are Zulus who came to Gauteng as migrant workers. Today this is still done in hostels and it is like a ritual where elegance is celebrated. The style and color of clothes these men wear are what fascinates the audience most. Township people who do not stay in hostels attend these events just to laugh at the Zulu migrants who have no style of dressing and whom they view as poor when it comes to matching clothes. (Appendix J)

There is no doubt that swenking has a social stance within the community one lives in. It also works as a statement to those in the township, saying to them we are not fools (Baris or Mogos) we can dress better than you. It is important to mention that these men often present themselves as the best gentlemen. But the key is that these sub-cultures bridged a gap between migrant laborers who lived in hostels and the township residence where the hostel is. Later a musical group singing isicathamiya (Zulu style of cultural – modernized music) came out of these events and today it is highly recognized in South Africa. The said

part of these cultures is wastage of money that should be used to alleviate poverty within families. Swenkas wear very expensive suits, shoes, socks, watches and hats bought in old stylish vintage shops where tycoons use to buy. The author wonders if the *Izikhothane* were not a result of Oswenka. It is strange that no matter how Zulu hostel immigrants can dress well, township people always maintained they are "*Bari's* (fools) who have no good style of dressing.

Amakorokoza

(Rev Mkoranda, pers. comm, 25 may 2019) says that in Zimbabwe, there is a group of young people who are known as Makorokoza. Their activity of being young illegal miners is motivated by poverty in their country. These young men have become full-time miners in the river banks. They leave home in search of minerals, some cross over to South Africa to be illegal miners in South Africa. They are called *Zama- Zama's*. He states that, once these young men get lucky, they make lots of money, they buy lots of items in South Africa such as expensive clothes, furniture, liquor and all that they see as a need. On arrival, they will change the furniture in their homes, give money to friends, family, and at times to other villagers. They do this boastingly and showing off that they are rich. They would wear their expensive clothes, make parties when, drunk, pour alcohol on each other's 'heads or the ground". Zimbabwe Sunday news Paper once wrote about them as follows:

The Article "The unsung heroes or Villains: Artisanal gold miners in Zimbabwe economy", (Tambo, 05 November 2017:7) the argument was that these miners can contribute meaningfully to the economy of Zimbabwe.

This study now concludes that it is common for young people to create their subculture within a society they live in. That sub-culture be it in the Western or the African communities,

always differ from the generally known and acceptable culture. All these youth sub-cultures have these elements of alcohol abuse, loud music, clothing, and show off.

4.7 CHARACTERISTICS OF YOUTH SUB-CULTURE

Psychologists use the term youth referring to a specific stage of human development, in the simplest terms it means to describe an individual who has already left childhood but has not yet become an adult. (Kuczynski, 1988, 48 *et al*). he further states that those defined as belonging to the youth category turn to possess a unique set of characteristics, distinctively different from those observed at an earlier stage(childhood) and a later stage(adulthood). It might be expected that these unique characteristics would form a ground both for the specific potential youth represents and specific problems it faces, it can be said, also, that the uniqueness of youth's psychological makeup has an important bearing upon its role in society (Kuczynski, 1988, 45 *et al*).

The researcher did earlier on allude to the fact that these characteristics are related to the society within which youth resides. These characteristics are as follows as explained by Reykowski:

Educability: states that at this stage there is a high degree of wanting to know, learn, and get information stage of extensive cognitive growth. New skills have both qualitative and quantitative changes in knowledge.

Life long process: This is enhanced by permanent education activities. New operational capabilities are formed. Youth begin to acquire the level of cognitive functioning that enables young people to achieve intellectual parity with adults. This character relates to them dealing with complex challenges and problems in their given culture.

Hypothetical deductive level: This is related to their cognitive functioning that is detached from the impact of immediate stimulation. A young person can reason about events that he or she has never experienced and operate based on assumptions that are only hypothetically true.

Psychological functioning: The youth characterizes self not only being to solve problems but also in functioning, being able to evaluate and process.

Fluid intelligence: This youth character enables us to be at a level of cognitive functioning that approaches the modal degree for the given culture: fluid intelligence is said to be a peak in the early twenties. All five characteristics are discussed by Reykowski in (Kuczynski, 1988, 49 *et al*) who says there is other common in behaviour apart from the five abovementioned.

Fashion: all young people at joining certain sub-culture there is a certain fashion to be followed. Fashion is a style of dressing. This confirms the English idiom that says birds of the same feathers flock together. Rogers states that younger people do focus on style, fashion in clothing, quality is not an issue. They are more influenced by the mass media and less by status symbols associated with social class (Rogers, 1985). Young people replace their clothing frequently. Since people associate youth and fashion together. The young may be a considerable impact on fashion.

Music: Youth gangster sub-cultural groups are also characterized by the type of music they play and listen to or even enjoy. Some follow the gospel, some hip-pop, some *isigubhu* rap (Osgerby, 1998, 2000).

Dance: after music follows youth characterized by their dance style that also says a lot about their identity. By dancing a particular style, it is easy to be identified as which youth sub-culture you follow. There is a special dance for 'Amapantsula' – youth different from 'hip-pop' dance. Osgerby states that the rave scenes that came to dominate youth culture in the late eighties and nineties were remarkable (Osgerby, 1998, 201).

Self-image: Young people are very conscious of how they look – self-image and what comments do they get from public or close ones. Nduna, quoted Wekwete and Manyeruke saying "At school, some girls are exposed to the desire to consume. In the higher grades, social pressure to consume luxury goods may increase, and at university, this continues, so that inevitably some succumb to the consumer lifestyle (Nduna, 2020, 50). The researcher adds on to say these self-images of youth or self - adolescents' views are influenced by the different youth sub-cultural groups they affiliate to.

- Materialism
- Show off (Competitiveness)
- Disrespect
- Morals

These are common now, in our youth sub-cultures.

4.8 GENDER AND YOUTH SUB-CULTURE

The bible teaches that when God had created all on earth, He then created man also man's helper, a woman (Holy Bible). Man and woman had a fall with God then they were cursed. A man was to sweat and work hard toiling the soil so to live. A woman was to have increased birth pains and her husband would rule over her. Right from the beginning gender was there. Gender nowadays is no more a simple reference to a boy or a girl but includes one's behaviour, choices, and roles, but there are more aspects of play.

Nayak and Kehily, agree that in talking about gender practice we are moving away from notions of gender as either biological essences or knowable category that is fixed upon the bodies of men, women, girls, or boys in the way we previously described. Gender practice involves an understanding of gender as a lived process rather than a proper object that we are each magically endowed with as an unwritten consequence and our sex (Nayak and Kehily, 2008, 4). The researcher charges and says, a lot has changed in our lifetime: family structure, societal demands, biological discoveries, economic demands, education, and development all these have a major impact on a male person and a female person. Many women are left with children to take care of, groom them up due to several reasons: the death of a husband, husband imprisonment, divorce, and work-related challenges of the husband. The woman is left to stand up and play both father and mother roles. The pressures of performance, whether in the bedroom or boardroom and an emphasis on emotional repression – generally said as "big boys don't cry" were particular targets. (Edwards, 2006, 2). Girls or women too had these harmful limits and stereotype views, such as, it can't conceive a child, something is wrong with her as men are always productive and fertile. A young woman married to Amapondomise clan in Eastern Cape Province of South Africa had to kill herself with poison after five years of not conceiving a baby. She was forced by both her family and her husband's family to do all sorts of things to get herself pregnant. Painfully she relates that she did all: using herbs, sleeping with her husband's brothers, friends, father, buying sperms, even trying it with her gynecologist. When all failed she killed herself. The pressure of performance based on gender are unimaginable on both boys and girls.

Boys: Boys are often the imitators or starters of youth sub-cultures. They often work hard to find or gain their identity within sub-cultural youth groups. It is at this stage also when girls are around them for sexual needs in the presence of love. In many youths' subcultural groups, a boy proves his masculinity by also having a girlfriend. In other instances, it is not enough to have a girlfriend but also to sleep with her, have sex, produce a child, then you are a perfect member of the group. Boys are the ones who come up with these rules, limits,

values, cultures, standards, and norms to the youth-subcultural groups. The reader must note it is easier for boys to break away from general common societal known culture and form their own. They do so out of being rebellious in many cases. As many families fail to control and discipline the boy child in fear of him retaliating, boys are not only adults or fathers in their families but are the "untouchables" "no-nonsense man". We read of many media stories where a boy child has made certain demands to his parents till to a point where he murders them. Our society today lives in fear of its young men, the majority of them have a behaviour that terrorizes the very members of the society they live in, they harass and abuse even own families and loved ones. Amongst our boys or young men, a culture of being intolerant, aggressive, cruel, and murderous is at a high level in our country. Many young women "as girlfriends" are being killed by their boyfriends. Young men, when drunk or under the influence, like to drive, this behaviour has made our country experience a high number of road accidents and some of them are fatal. Unfortunately, society again pays a great price through innocent lives lost on hit and run accidents caused by these youngsters. Most of the gatherings or events that young people hold as entertainment always have elements of violence, breaking of the law, abuse, hurting others. Izikhothane sub-culture is not an exception, some incidents lead to parents or society to call law enforcement agencies urgently to come and intervene.

Girls: There is a common view in black villages and Township that says girls mature earlier than boys. The youth also knows and believes in this. It is commonly known that when getting married a boy must marry a girl who is a few years younger than he. Girls often get into joining mixed groups of youth sub-cultures through their boyfriends, meaning age-wise elderly men for them.

Besides the maturity and age gap, girls have welcomed these gaps and are comfortable with because they benefit more by marrying or being in love with elderly men. Some do to be pampered with gifts and whilst others do so out of genuine true love. The reader should then note that girls get to be members of youth sub-cultures such as Izikhothane at a very early

stage than boys. This on its own is a societal and pastoral challenge but a topic for another researcher. This research found the following about girls in subcultures

- In these youth sub-cultural gatherings or events – a unique girl's sub-culture has developed also. Girls or women drink alcohol and go to the extent of indulging in drugs as a way of entertainment.
- Girls or Women who are in these youth sub-cultures seem to have their own clothes designers or have influenced the clothing industry to design and produce wearing items that expose their bodies more and more.
- In these youth sub-cultures gatherings, girls dance for their boys and with them. But girls dance styles are highly expressions of intimacy and sexual intercourse performances, they even succumb to display this.
- There is comfortability amongst these girls to sleep with their boyfriends whilst others are dancing in the same space.
- The above has led to girls being exchanged by boys easily. Thus sleeping around with more than one boy.
- Boys in cultures like these are not health conscious. To most of them, therefore safe sex is the last thing in their minds. Girls then are forced to unsafe sex too which leaves them being pregnant and at times not knowing who impregnated them.

Generally, girls are easily taken up by materialistic things. They like fashion style, easy life, free things, and flashy cars. This makes them objects whose main purpose to be brought into these youth sub-cultures is to entertain boys.

4.9 THE EFFECTS OF YOUTH SUB-CULTURE

All youth sub-cultures have certain effects as a sub-culture itself is defined as a culture with its norms, values, and standards besides those agreed and adhered to by the larger society. If the youth sub-culture is not parallel to the agreed-upon general culture of a society, then

often it runs opposite it. The whole issue turns to cause conflict between elder members of the society and younger members. The Elderly are often backed by the law.

Spruitview has a community park that the community who are parents has asked their housing developer to build. The town council agreed to this and took an undertaking to maintain the park. The park was to be used for sporting activities, social events, and as a park for the community. The park is to open from 7 am till 20hrs. Today the youth use the park as a love display center, others go there to smoke drugs. They make parties and refuse to stop when the park closes. When they leave, the park is dirty with rubbish all over the grass. Those families who stay around the park regret having been part of the house owner association that requested for the park. This is a clear indication of the youth sub-culture in contrast with general community values and culture. The community and the church around the park are some of the institutions that are heavily impacted by these youth sub-cultures.

Society

Given the elements or characteristics of entailed in youth sub-cultures, society finds no joy in them. They often bring fear, tension, conflict, violence, woman abuse and the rate of crime turns to rise accompanied by very low levels of moral standards.

Young people's behaviour normally brings a total degradation of human dignity. The standard of living in such communities carries no value. Adults are silenced by their children. The fabric of common cultural values that hold the community together has fallen apart, there is no longer pulling together of everyone in the community. The above new world view in our societies affects many things such as relationships amongst neighbors, smooth running of schools, freedom of movement as certain areas become no go zones. Elderly people become the main victims of all of this whilst younger children grow in an environment

that is not conducive. You find the whole society blaming one another for the presence of these youth sub-cultures in their areas; schools blame parents – parents blame schools.

The researcher has found that youth sub-cultures, especially negative ones have a way to undermine and disrupt community development and local structures that exist, they turn to play-down cultural values and the centres of power that administer them. Communities are there because of families so when communities are destroyed – families fall apart too. Drugs and alcohol, are the main catalysts of youth sub-cultures. It is scary to note that youth from villages indulge in alcohol at an almost equal rate as their counterparts from cities.

The church

In African society, the church is one of the highest respected institutions that play a major role in the welfare of the community. One is not sure if that is still the case. The existence of religious commission in our country, South Africa, suggests a paradigm shift from the earlier expressed view about the church. Mkhwanazi charges that consumerism has managed to find its way into the space of worship since its culture has affected even those who constitute the congregation (Mkhwanazi, 2015, 19).

The youth of today develop a different worldview of life as they become members of existing community institutions. Agreeing with Mkhwanazi, one such world view is consumerism, some churches like Pentecostals have a culture to promote young pastors. These young pastors wear very expensive clothes and drive top of the range cars. Where ever they are they have bodyguards as if they are government ministers. They live very lavish, luxurious and splendid lifestyles which attract youth to want to be pastors. This is surely the opposite of a lifestyle that is supposed to be lived by a shepherd or a pastor. This study is no by any means suggesting that churches or pastors for that matter should not be rich or have beautiful things. Shepherds lifestyle should not be contradictory to their ministry.

These days no news about the church seems to shock the people. Be it sexual abuse, alcohol abuse, women abuse, authoritarian leaders, corrupt leaders, and leaders who are not Christ-centered. These are found in the church and the very church is quick to see a wrong done by others. The church is not only showing signs of bad behaviour on the above societal elements only but even on its own. There are growing elements of a new church, an authoritarian church, a legalistic church, and an unforgiving church. This comes out clearly in the way conflict is handled in the church or in the way power is exercised by those who hold it. The tension between senior church leaders and junior leaders is growing, the number of breakaway churches is growing if the church as an institution could have unions and also its decisions be tested in a court of law and test the very laws that govern it, and church injustices would be exposed. The growing number of church cases referred to courts shows that Pastoral care and pastoral way of dealing with issues is non-existent.

The church criticizes leaders who do not want to hand over power when their terms come to an end. They hold to power till death, retirement, or till Jesus comes. Family members fight serious battles just to inherit a church left by a parent who passed on. In African churches that power is handed over to family members whilst other churches are registered as business entities. All this to young people makes a mockery of the church, the youth feels the church has no right and integrity to criticize them. It must first go and sort its territory. One bishop doing a clergy retreat once said, "There is no difference between the ways the church and the Political institutions are run these days"

Drama, style, and celebrity approach in the church counts these days and has drawn the eyes of many away from being Christ-centered. The lavish style of life lived by our church leaders, the cars they drive and mansion houses they stay in, all this is in the face of poverty in our country. The above factors and many others are observed by our youth, then the youth decides that even the church can no more claim to be holding the good moral values for our society. At the same time young pastors, priests and Bishops come into the

leadership of the church with the tendencies of youth sub-cultures, they start to compete amongst one another – and the church gets affected severely.

The very youth who practice those sub-cultures are members of these churches. The church's voice to stand indifferent from this behaviour does not have a solid leg to stand on given the way the church is perceived recently. All churches are struggling with their godly image lately as a result great damage is caused by them to the communities they serve, for the South African government to want to regulate church is the right step to protect the citizens' rights.

4.10 THE IMPACT OF IZIKHOTHANE ON PARENTS

Parenting a child who has decided to associate him or herself with a youth sub-culture that opposes community set values, norms, and standards is one of the most challenges that parents face as physical or spiritual beings. The author felt that it is correct and appropriate to pen down the impact of the pain experienced by these parents. Hence the topic of this study is "Izikhothane impact on parents: a pastoral challenge." The relationship between parents (elders) and children to be broken.

The Bible teaches that "children's children are a crown to the aged, and parents are the pride of their children" (Proverbs 17:6). Faber and Mazlish in their letter to readers say what must always be important in parenting is a larger goal – the constant search for methods that affirm the dignity and humanity of both parents and children (Faber and Mazlish, 2001). This study wants to acknowledge that parenting is not easy.

Direct impact: Parents experience lots of pain as a result of their children's behaviour. Such pain comes in many ways. The very Izikhothane or members of youth subcultures tend to put

great pressure on their parents by the demands they make on them. Demands of money, clothes, transport and favors all done to please the peers and proving to be a loyal member of the youth culture.

The pain of the parents is self-having failed to protect the family name. Wimberley reminds us that family honor was also very important. Protecting the family name from dishonour was highly prized (Wimberley, 1999, 10). In African villages, a man who allows his children to bring dishonour to the village was regarded as weak and was not allowed to stand and speak in village meetings called by the chief. Another direct impact on these parents is the loss of belongings or items in their homes as these children tend to steal from their parents, to go and sell to make money. Apart from the above parents especially mothers end up getting sick, suffer from a heart attack or depression because they worry a lot about their children. It is never easy for a parent to sleep peacefully when knowing that his son or daughter is with a gang outside during the night. These parents need the church to intervene.

Indirect impact: comes from the community members as they speak about these children. Some parents have received serious threats due to their children's involvement with the sub-cultures. No parent wishes to be the bad talk of the community. In some cases, the parents will be avoided and rejected by the neighbors. Within a short space of time, the family name loses respect. It is sad to observe that these young boys and girls do not seriously reflect on the pain and hurt they cause for their parents. Those who are girls get pregnant in those Izikhothane gatherings and suddenly parents are to raise an unplanned child in the family. All these elements affect parents.

Wimberly says "The major concern that I have is to address the crisis of purpose and shame that are engulfing our society. These crises are evident in our addictive culture, a culture that reflects a lack of meaning and purpose" (Wimberly, 1999, 4). The author cannot differ

with Wimberly, surely our culture and youth subcultures that young people emerge within our communities are nothing else but a crisis. It is even scary to support and believe the notion that suggests that even our institutions of discipline and order such as schools, justice, policing, and church have given up to the youth to do as they wish. On the other side, our media seems to be fascinated by these sub-cultures events where competitiveness is shown through wealth or false wealth is displayed.

Parents as victims: Both direct and indirect impact on parents leave them as victims of Izikhothane. They become associated with them against their will. The demands of finding a child who is Izikhothane are on their shoulders. In reality, they become unwilling participants. Parents always have this belief and hope that their children's bad behaviour will change and pass. During that period, they stand with their children, they make lots of sacrifices to such an extent that to the community it looks as if they support wrongdoings of their children. Victims at some times can act very strange, and be seen to be co-operating with the criminal.

Parents stigmatized: At times parents are caught up flirting with disaster or with what their values, norms, and standards disagree with. Unfortunately, the stigma that Izikhothane children have in the community gets transferred to their parents. Parents then start to avoid Community Street because she/he knows no one wants to associate with. They then feel shame, all the efforts made to relate to other community parents become a façade. This stigma becomes shame, unfortunately, does impact on the family. Wimberly says shame is reflected in the breakdown of nuclear and extended families (Wimberly, 1999, 17).

Family breakdown: The stress of children upon their parents does at times plant seeds of division between parents or family. In most instances, the differences are caused by different views of approach in dealing with the challenge they are facing brought by their child. This difference has a way to lead parents to blame one another for not grooming or

disciplining the child properly. In other cases, the parent gets accused of being the one the child is taking from. The possible results in this situation are parents divorcing or separating, family breakdown, and extended family taking sides. The author has also observed that misbehaving children are happy when there is this family breakdown as they find it easier to manipulate their parents and other family members but of the cause, they do this to benefit out of the situation. This situation on its own creates other victims as other children of the family become affected. Mbiti says "where there are children of divorce or separated couple, these naturally reap a heavy blow" (Mbiti, 1969, 142). It must also be understood that are many reasons that might lead teenagers to join sub-cultures. It is stated that others join youth sub-cultures just to explore who they are and what they stand for. Others join searching for an identity. The author own sister joined the *Bo-Shola* subculture jokingly and at that stage, she was struggling with her identity and she was conforming to peers, trying to be cool too.

4.11 PRELIMINARY CONCLUSION

In this chapter the aim was to show the causes of youth subcultures like Izikhothane, paying more attention to their causes and the impact they have in the society, especially to the elders. Every person is created in the image of God that is his or her fundamental Identity. When human beings doubt themselves they easily lose their own Identity. During that time, one feels lesser of God's image and lesser of a person he/she was before as well as lesser of who he or she aspires to be. His or her world view is clouded and phasing away. The next step is to look around for something that can replace what is missing in his or her life. Fashion, new lifestyle, or any other identity and image that is there in the market can easily be adopted especially by young adolescent people and young adults who are also entering adulthood.

For any person to be able to have the right Identity or Image in life certain demands need to be met. Young people come across youth cultures when their childhood stage is lost when that Identity of being mama's boy or daddy's girl is lost and your parents keep on reminding

you that "you are old now stop behaving like a child". Suddenly your school teachers no more bring a book for you in class they tell you to go to the library yourself. These and many other demands push you out of your comfort zone. The challenge for our youth is, are they ready, have they been prepared enough, formed properly, groomed, and developed to find new self-Identity and Image on their own. Do they have a wide scope of exemplary Images from school, society, home, and church that they can try and step on their footprints? The book of Proverbs says "train up a child in a way he should go, and when he is old he will not depart from it". Adults are expected to take this Ministry seriously and stop pushing it to other people, each parent should know that he or she is a youth minister, a youth pastor, and a youth chaplain. Formation of a person starts at home, if it was not right at home it cannot be right in a college. Young people are desperate, anxious, and active therefore role models of good and sound images of God, Identities that are acceptable to our communities should not be far from them at all times.

The possible causes of Izikhothane that we spoke of in this chapter and the effects suggest that our youth is where it is because there are no images of God left in their communities; it is very hard for them to find role models they could identify with. Those that they find are those that the church and society reject yet very influential, appealing, and attractive to them. Wimberly states that every day our media bombards us with lifestyles that makes you feel and believe you are only valuable as the goods you possess. The only thing of value you have is are things you can sell in the market place – your talent, your skills, your information, your looks. Humans are viewed as commodities that can be bought or sold. He says one does not need to think or go far to see that the highest value in our culture is placed on being white, young, attractive, heterosexual, well educated, articulate and rich (Wimberly, 2003, 10). Our young people believe this glamorous lifestyle is the thing. The next chapter is going to take us to the analyses of interviews done when the author and co-researchers were gathering data from the Izikhothane and their parents who are in pain.

CHAPTER 5

INTERVIEWS

5.1 INTRODUCTION

In chapter four the author stated that this research is empirical, which simply means it is qualitative research, not a quantitative one. The qualitative information will be collected through interviews. Interviews being a process whereby the author or co-researchers meet the participants and ask them questions. In the questions, there are structured and unstructured questions but, in this research, structured questions will be used.

It is important to re-highlight or re-state that this research has aims, objectives and a problem statement to align itself with as mentioned in Chapter 1. Therefore, in conducting the interviews, this research will be confined to Daveyton Township. The following is the list of the different people who were interviewed as sampled by the author. Three groups of people will be interviewed. Each group will be selected for the possible experience each has on the Izikhothane youth subculture. The groups are:

- Izikhothane boys and girls
- Parents
- Pastors

The following are the authors' reflections that relate to the questionnaires asked during interviews. The reader is advised to perhaps start by reading questionnaires and answers from interviews then come back to read the reflections to have a clear picture of this chapter. It is important to mention that some of the information from the interviews might be very sensitive and at times need counselling sessions as a follow-up. The study supervisor has assured the author that he is available to assist should a need arise, the supervisor also closely monitored the study to make sure ethical requirements are met (see appendix on the page).

5.2 REFLECTIONS ON IZIKHOTHANE

The following are reflections on boys and girls who are above 18 years of age and were once members of Izikhothane. These young adults now were sampled and interviewed using a questionnaire which is appendix B.

*Takalani**

A participant is a young man of 22 years of age. He is now a hobo who stays in Benoni under the bridge. After joining Izikhothane his uncle whom he stayed with chased him out of his house. The boy's parents passed away. At the time of his parents' death, he was already staying with the uncle because his parents rejected him due to him repeating almost all his grades at school. He dropped out in grade 9 when he was 17 years old. Some community members of *Shashambisa Township blamed Takalani's parents, for the bad behaviour of *Takalani within the following.

Takalani when interviewed (15 Nov 2019) stated that the rumor in the community is that his parents never took care of him, he went to school hungry some days. They say both my parents who were working failed to buy me proper school uniform and claimed they could not afford it. Takalani's answers to the questions given to him as a participant, do show that he was a child who was rejected and uncared for at home. His answers show that he was not happy to stay with the uncle because he felt that the uncle's children made him the Cinderella of the family. The aunt always stood with them and defended their behaviour. He claims that this why he opted to find permanent accommodation in the streets and does not regret having done so because his friends on the street welcomed him, taught him how to survive and they protect and take care of each other. (See Appendix B).

Takalani is an angry young man who was failed by his parents. When young people are rejected they then feel left out. Anne and Sarah in their book "Raising Hope" state that young

people need positive connections in their everyday lives. They want to know if they belong if they are valued and regarded as contributors to the community. Young people want to be afforded opportunities to make a difference in the world they inhabit (Wimberly & Farmer, 2017, 14).

The researcher as a provincial youth chaplain in the Anglican Church of Southern Africa has spoken to many young people. One said that their friends who do not go to church, who have left their homes to stay in the streets, who join gangs and end up doing crime, do so because they are rejected by parents, community, and even by the church. (Takalani's, pers, comm, 15 Nov 2019).

Children are not born with a negative sense of self or low self-esteem (Oaklander, 1988, 280). It is the interaction with the environment such as family background factor. If the family background has a history of drug dealers, uneducated members, criminal activities and all other sorts of criminal acts, there are high possibilities that children who grow in such environments follow in their elder's footsteps. Research may not differ with the above scholar, but the author's concern is on youth growing up and their experiences of different human and non-human objects, the pressure, and the influence these have on self-esteem. Having said all the above, young people cannot blame others for their failure to map their own lives, many children survived the same or similar circumstances and became better persons in life. Covey habit 1 for teens says, Blame all of your problems on your parents, your stupid professor, your lousy neighbourhood- or girlfriend, the government, or something to somebody else. Be a victim. Take no responsibility for your life. Act like an animal. If you are hungry, eat. If someone yells at you, yell back. If you feel like doing something you know is wrong just do it (Covey, 1998).

Takalani in his writing on the questionnaire says "My parents treated me as nothing, even my soccer brilliance, and talent was useless to them, JA Neh. I am nothing for sure".

Takalani became Isikhothane as he was seeking a place to belong and be accepted, which other authors refer to as an attention-seeking stage. Parents have a Godly responsibility to nurture and grow their children in a loving caring manner. Children who do not receive this care and the love from the home turn to the outside world especially to their peers to get it. Parents must take care of and love their children.

Felix*

Felix is a young unemployed man who grew up staying with his mother as a single parent and his grandmother. His mother sells "township snacks" in a nearby school and his grandmother receives government grants. Felix who is 19 years old has other siblings, two sisters' one in grade 7, and the other in grade 8 and a brother who is in grade 2. His mother struggles a lot to feed the family, the grandmother also sacrifices her grant to make sure they go to school.

Felix left school in grade 8. Now he sells newspapers in the streets of Daveyton. Almost twice or thrice in a week the family sleep without a meal and his siblings wake up and go to a school where at least they will get the meal of the day from the school's feeding scheme. Electricity has long been cut off by the town council, they use candles and prima stove. Felix earns only R500 per month from selling newspapers. All that money he uses to meet the demands of being the Isikhothane.

It is said that he demands more money from her mother and grandmother every month end, if they refuse he makes sure that he steals it from their bags or takes it by force from them using all sorts of threats. There is no event of Izikhothane Felix misses. He boasts about being the best Isikhothane who dresses well, who knows fashion and who "pexes" better than all other Izikhothanes in the township. Felix is one example of many young boys who have compromised their future and family for the sake of proving to be the best Isikhothane

in the area. In one gathering the community police who arrested him and others as they were burning their clothes, put them at the back of the van drove with them around from 10hrs till 18hrs, then let them go back to their homes. When police released them, they were laughing making jokes about their arrest. Felix is so desperate to get out of poverty such that he does not realize that his life is being compromised.

Poverty is the central cause of most social ills in South African townships. It is sad to highlight that the majority of black South Africans are recipients of this poverty. The poverty that was strategically crafted by the past regime in such a way that even 20 years after liberation has been obtained, the majority of black people or families will still experience going to bed without a meal.

Children will walk long distances on hungry stomachs just to get an education and receive a meal. Many of these children still use pit toilets in which some lost their lives by falling inside. Stats South Africa's latest living conditions survey released on the 4th April 2019, released five facts about poverty. In one of them, they state that 49.2% of the adult population were living below the upper bound of the poverty line. Izikhothane youth subculture is an effort by these young people to get out of poverty and be seen affording.

It is said that at the high level of poverty Felix and others like him still go on wasting food and money just to show off amongst peers. Their act of tearing money, burning clothes, and wasting food like custard and other, is unacceptable and must be condemned by all South Africans who are good citizens. (See Appendix F, G, H). Felix goes on to do this despite knowing how bad the situation at home is. The researcher has found that a great number of Izikhothane boys are from the poor of the poorest families and such families are headed by single mothers or grandmothers. As alluded in chapter three, the driving force to these boys is fashion, peer pressure, and competitiveness. They dress up smart just to impress (See Appendix I)

The word "Ukukhothama" assuming that Izikhothane word comes from is understood by most South Africans as "Ukuzithoba" – to be humble, to bow down, and show respect and obedience. But, it seems our youth interprets it differently. To them, it means self-display, show off, competition, or living a lavish lifestyle. They continue misbehaving by burning money, acting indecently in the public whilst also using drugs and alcohol. This is a behaviour and a lifestyle that our elders in our communities are coerced to experience against their will and wish. Young people in our country have turned themselves to be the enemies of themselves through their behaviour. African parents strongly believe that annihilation of bad habits within society is an act of justice even though our democracy brings a myriad of questions to that perception.

Thabo*

Thabo, a 24-year-old is the only child at his home, his family is very stable and both parents are running family businesses that are flourishing. He attended the best private schools from Grade R to Grade 12 which he completed at age 17. Unfortunately, he was not that intelligent so he could not get university entrance points, which meant he must go to a Training College or re-do his matric so to improve his symbols, the option which he rejected.

Thabo's parents did everything for him to a level where the community viewed him as an extremely spoilt child. Interestingly enough educators used to complain about him a lot but because his parents were highly respected in the community, complaints were purposely ignored by the school management.

Apparently, between grades 7 and 11 he associated himself with the *Izikhothane* youth subculture and became a member of the community. He would get money from his parents, go spend it all in Izikhothane events where money and clothes were burnt or torn, food and

expensive liquor was spilt intentionally on the ground to prove one rival group as wealthier than the other. In the township, it is common to see a child of a wealthy family taking the opposite direction from the one parent expects or wish him or her to take. Answering the questionnaire, Thabo says that he felt nothing as he was wasting food. He says "tearing money to me is like pulling and tearing toilet paper into pieces of blocks".

The research picks some elements of disgruntlement from Thabo as he refers to money as "my baby sitter". He says that whenever he wanted to talk to his parents, they would quickly give him money (see Appendix E) or spoil him with new clothes or items as a way to shut him down. His parents left home in the morning and came back at night, he hardly saw them. He says "for the greater part of my life, the domestic worker was my mom, the gardener my uncle and the family driver was my father who picked and dropped me at school". The driver even spoke to me about the school of which my father never did. This reminds the researcher of a well-known businessman who bought his son a car worth half a million, then took it to the school to present to his son during break time. All the school kids came out to watch, to the boy's surprise, it was a birthday present from his father.

Some adults are behind driving their children to youth sub-cultures such as Izikhothane. There is no doubt that the father who brought the car to school did so to show off. This confirms that some of the bad behaviours and practices the young people do are copied from their parents or adults. There is some truth in the view that links Izikhothane to "*Ukuswenka*". Some of these kids' behaviours are nurtured by parents as children grow up. African parents who do these things are not sensitive to other fellow children at school. Every child wants or wishes to have parents who can bring such gifts to the school.

The challenge or danger is when children from poorer homes cannot afford, then resort to other means to have what they cannot have from their parents. One reason why we have a uniform in school is to level the playfields. All children must look alike.

Zanzi*

Zanzi, a 36-year-old lady does not remember how she got involved with Izikhothane but knows that when her boyfriend who was Isikhothane and alive, she used to live a high-class life. Now she is an alcoholic who sleeps in shebeens. She does not have dreams or any plans, in her whole life as she was dependent on Patrick her boyfriend, who used to do everything for her. Patrick's mother passed away and she was the one who used to give him money to suit the lifestyle of Izikhothane he lived. Three months later, Patrick could not cope and committed suicide and left a note that says "without my mom, my lifestyle is gone".

It is said that some of these sub-cultures do come to an end in one's life or fall out of fashion by themselves. In the case of Zanzi, her boyfriend Patrick who was directly involved passed on. She was with Izikhothane just to please Patrick and was dependent on him. She has now turned to drugs and alcohol to try to forget about the past luxurious Izikhothane life she used to live. These subcultures, especially youth subcultures are financially demanding on members. Dickstra is cited saying "suicidal behaviour amongst the young or adults, death and suicide seems so incompatible with the idea of youth which for many is synonymous with joy, absence of sorrow and a promising future".

(Everaerd, Hindley, Bat & van der Werff, ten Bosch, 1983, 206).

Several young people in our country are lost due to suicide. They cannot cope with the challenges they face in life as they grow and this becomes pressure to them and end up being frustrated. A clear increase in suicidal acts is also seen amongst young people who are involved in different youth sub-cultures. That on its own indicates challenges to them, to their families, and the society at large.

Sindiswa*

Sindiswa is now 26 years old. She is a very beautiful attractive girl. In an interview, she confessed that at the age of 19 she got involved with the *Izikhothane* group in her area where she lives. To her, it started by going to their events when they spilt food on the ground, burnt money, and tore expensive clothes, but she claims that mostly she followed them for the vibe music and dances. Sindiswa likes music and dancing, her dances are very intimate and she does not mind undressing when she is doing the dance moves. One *Izikhothane* group liked this element in her, so they recruited her and made her their *Izikhothane* group queen. To her, this was a recognition of her talent that her parents disapproved of. The group bought Sindiswa colorful clothes collectively and even the group's girlfriends were not given room to complain or challenge the queen's benefits in the group.

The saddest part is that all the boys in the group tried to have intimate relations with her of which she never had a problem. To her, it was part of dancing and enjoyment. The problem began when she got sick and was diagnosed HIV positive. The boys also got ill and blamed it on her.

These days in young people's gatherings or events the best dancers are those who do so by demonstrating good sexual styles in their dancing and this is more prevalent amongst girls. The author is reminded of Madonna, Beyoncé, and other female musicians or dancers who are highly idolized by the youngest girls for their dance moves. Currently in our South African SABC-TV channel there is a program called *Moja*, where there is a female artist called *Zodwa* who mostly appears half-naked. Her dances are loaded with sex gestures and styles (see Appendix K). Valkenberg and Piotrowski do acknowledge that the media influences youth. They say adverts create and increase materialism amongst the youth and such values are instilled on them (Valkenberg and Piotrowski, 2017, 88,167,257). Parenting is not easy when the media does not consider societal common moral values before showing something up on media.

Sadly, it is usually the music that appeals to the youngest members of the pop music audience that tends to push unhealthy and immoral sexual messages. Mueller's evaluation discovered that our culture's changing attitudes on sexual freedom expressed through a promiscuous lifestyle are one of the most overt and prevalent themes in today's music (Mueller, 1994, 84). The author doubts if there are still screening boards of our media in South Africa. If there are then they are not doing their work. Immorality is highly perpetuated by our media. Sindiswa and many other girls are attracted to these subcultures by music and dance. Within that, there is lots of abuse that goes on which the parents object to.

The influence of celebrities can have a very negative impact on young people. That impact is a pain to the hearts of their parents. What confuses the nation especially the elders of our society is the reluctance from the government side to legislate certain behavioural trends that make us a nation without values and morals. Our leaders are discouraged to take a firm stand against wrong things. It takes a rapist to rape more than once for the law to realize that this man is a danger to society. Many, rape, get arrested, get bail, and rape again. Surely some of the things shown on our televisions are disgusting. One wonders if these producers do have children of their own who watch TV.

5.3 REFLECTIONS ON IMPACTED PARENTS

This analysis is looking sampled elderly members of the community who are concerned and affected by the existence of the Izikhothane youth subculture in their community. Appendix C is the questionnaire answered by them during interviews. One parent who agreed to participate but in the process was emotionally affected and attached a letter on page 128 of this study, instead of answering the questionnaire.

MaSkhosana*

Reflecting on Maskhosana's interview it is clear she was blackmailed by her grandchild. Many parents suffer emotional and physical pain that is inflicted on them by their children and or grandchildren. The pain at times comes when parents blame themselves for the behaviour of their children, seeing themselves as failures in life or being enemies to their neighbors.

Ingoldsby and Smith state that one of the functions of the family is socialization. They say society must care for the children, train them towards adulthood with their cultural framework. They emphasize that society depends on the parents to love and nurture their children; to toilet train them and teach them to speak and otherwise act in what would be considered a civilized manner. Parents whose children misbehave, blame themselves for having failed the society as far as the above functions are concerned. In this case study, the anger and intimidation will be to be violent and rebellious against their parents as clearly shown and demonstrated.

Young people these days hurt and harm their parents or grandparents without thinking twice. This is exactly what MaSkhosana is experiencing. Mueller W writes the following "many adolescents take their own lives to hurt or get even with someone who has hurt them. Rebellion against parents, the breakup of romantic relationships, and divorce are common reasons for teens to choose suicide as a method of revenge." (Mueller, 1994, 352)

In this case, the child feels hurt by the parents who are divorcing or feels hurt by the parents who are strict on her or him. It is at this stage that some choose to revenge by hurting their parents. Another reflection is that elders within families and in the society fail to notice strange behaviours at an early stage. Unfortunately, these behaviours can lead to serious and bad behaviours of the children. Mueller states that teenagers by nature can be moody.

But, moody behaviour should never be written off as it can glue us into our teenagers' struggles with hopelessness, depression, and suicidal feelings. Mueller calls upon parents and society to be alert of youth or teenagers "warning signs" "cries for help" which he says are:

I. Emotional Cries

- Withdrawal from normal activities
- The calmness before the storm
- Classical signs of depression

II. Physical Cries

- Physical complaints
- Neglect of physical appearance
- A change in eating habits
- A change in sleeping habits
- Body language showing an inability to concentrate

III. Behavioural Cries

- Accident proneness
- Acting out
- Unusually aggressive behaviour
- Preoccupied with violence
- Self-destructive behaviour
- Involvement in dangerous activities
- Promiscuous sexual behaviour

- Drug and alcohol abuse
- Sudden rebellious and disrespectful behaviour
- A drop in grades and increased truancy
- Preoccupied and preparing for death
- Suicide attempts

IV. Situational Cries

- Divorce
- Death
- Breakups
- Academic failure
- Personal Crisis

V. Verbal Cries

- I won't be a problem for you anymore
- I won't see you again
- I will be better off dead
- Forgive me for what I am going to do

(Mueller, 1994, 355)

Our young people face many challenges and these drives them to sub-cultures that worsen their situations. Parents especially grandparents lack skills or intelligence to observe them and then come up with relevant intervention to avoid them being lost to these youth sub-cultures. The very parents are themselves traumatized by the experiences their children go through. The very children are angry with themselves, their parents, teachers, and the world. Others state that they are even angry with God to have given them such parents.

Children's world view of their parents can be very gloomy at times. Some see parents as spoilers of their joy and happiness in life. Learner says that anger is something that we feel. It exists for a reason and always deserves our respect and attention. We all have a right to everything we feel – and certainly, our anger is no exception (Learner, 1985, 4). She further explains anger as a signal and one worth listening to. Anger could be a message that we are being hurt, that our rights are being violated, that our needs or wants are not being adequately met, or simply that something is not right (Learner, 1985, 1).

Some parents and elders in Daveyton feel this anger. Some young people also feel it. At the time of this anger, subcultures come to existence as the youth seeks a place of refuge. The elders and parents are then traumatized in the process. Our parents or elders when traumatized do get really angry and at times they resort to punishing their children severely or chase them out of their homes. Learner says anger is neither legit nor illegitimate, meaningful not pointless (Learner, 1985, 3).

There is no doubt that young people who behave badly on their own or by association with bad youth groups cause enormous pain to their parents. There are parents today who are in prison, who went through a divorce and who lost their children by trying to discipline their children whilst angry.

Mrs. Mohapi*

The letter from Mrs Mohapi as explained above, which she sent a child to deliver to the author at the church on Sunday after service.

Dear Father

I wonder who told you about my son who was an Isikhothane. I hate Christians because they gossip a lot yet pretend to be good people. I received your form, when I looked at it I could not complete it as my mind went back to 2000 when this Isikhothane thing started in our township. I really can't go back there as the whole issue of Izikhothane reminds me of how I lost and ended up burying my 18 year's old beautiful boy who was my only child. Questions asked made me cry as you will see my drawings of anger and pain watered by drops of tears as I looked back to that past. I am very sorry.

Father I know you said this is a research that could be of help to the church and us as parents on how to deal with youth subcultures, but I am sorry I am not yet ready to talk about this and I don't think I will ever be ready. Father, I already feel embarrassed that you know about this as my family does not want this to be spoken of. Please let's never speak of it. From now on I will also not come to church, till my pain subsides again. Then when feeling right I will come but, this matter is not for discussion.

Please father, this can also ruin my marriage life and relationship with the in-laws.

*Thank you *Mohapi*

MaMohapi

The author realized that it is not easy to draw from human experience at times. This is common when parents are to share bad testimonies that are related to their children. Parents tend to protect their children and sometimes be on denial that their child is involved in unacceptable behaviours within the society.

The author does not doubt that Mrs. Mohapi is more ashamed of the fact that her son was *Isikhothane* more than this is hurting her. At the same time, the study observes two important issues in this letter: that Mrs. Mohapi needs help and that this matter is now a family secrete. Wimberly says that family honor was regarded as important thus anything that brings dishonour to the family was to be avoided (Wimberly, 1999, 101).

Mariri in his dissertation states that the existence of secrets in a family is a serious continuing challenge that consequentially prevents open debates, discussions, and engagements. He says keeping secrets has the potential to ultimately lead to serious health issues for the family unit. Eventually, some families are unable to maintain their cohesiveness because of the existence of family secrets (Mariri, 2011/2012, 26).

Wimberly further articulates that in parenting, expectations seem to be one of those areas where shame and honor expectations and values dominate (Wimberly, 1999, 103). South African black parents in the majority are no different. They make their duty to groom, train, develop children in a way that bringing dishonour to the family should be avoided at all costs. At times children will even be taught or guided to keep certain family secrets and never tell them because if they do the family will be shamed. Keeping family secrets has also been a burden to women as African men tend to blame their wives when children get to know of family secrets. This is an abuse of some sort against women. It is said that women are to be blamed for such. In Xhosa culture, it is said "*omama abana sifuba, baphunga iti ngolwimi*".

Women are viewed as not being able to keep secrets. Crago states that every family secret, however seemingly petty to an outsider, constitutes a micro-taboo, the breaking of which is terrifying and loathsome for the family to contemplate (Crago, 1997, 107).

Mrs Mohapi was bound to keep a family secret which was a dishonour to the family. Wimberley states that family honor was also very important. Protecting the family name from dishonour was a high prized issue in the first century. Marriage itself was viewed as the fusion of honor and reputation of two extended families thus, anything that would bring dishonour to the two families was to be avoided at all costs (Wimberley, 1999, 101). The

author's view is that African families need to learn that keeping family secrets for family protection may breed anger with individual family members. The day such secrets explode, it could be difficult and costly to deal with the situation.

NB: The author could not get to know the pain that this woman is carrying as a parent of a son who was a member of Izikhothane but, the author could sense that the pain is deep and for her, it is better than this matter is left than to dishonour the family. These are consequences of keeping family secrets as stated above.

It becomes difficult to be of help to those affected.

Mr. Sambo*

The story behind this questionnaire as told by Mr Sambo, a 38-year-old teacher at Nonkazimulo Secondary School* is that Izikhothane held an event on the public sporting fields opposite their school. He says it was after school when he noticed a group of *Izikhothane* boys and girls assembled on the grounds for an event that was to take place. Other school kids were spectators enjoying music and fun.

In the questionnaire, Sambo states that it was after school and the event was out of the schoolyard so as teachers and parents there was nothing they could do. According to school policies they would be out of boundary if they were to intervene. The teacher attests to the fact that it seems like most children who are active in these sub-cultures are those whose families live in total poverty as they can hardly afford school fees. Mr Sambo highlights that girls linger around these boys not only as cheerleaders but also as providers of these boys' sexual needs and satisfactions. He says he watched the girls being touched intimately and kissed publicly and not only by one partner at a time. Parents who were passing were shocked and ashamed of the scenes they were seeing with their eyes.

In an interview, Mr Goldish* a principal of a Moletshaba* Secondary School commented that "Izikhothane culture is a disturbance to the culture of teaching and learning that education department is trying to promote and enhance. Much as most of these events happen after school hours, school children participate and those who are spectators are likely to be in uniform (Goldish, pers, comm, 14 January 2019). Our teachers indeed have no control of learners these days. Teachers' role and authority are limited when it comes to cultures like *Izikhothane*. Gone are the days that a teacher was a teacher for twenty-four hours. When learners would not dare behave badly in the school, home, church, or community because he or she knew that whatever he or she did would end up in the ears of his or her teacher. The teacher would not hesitate to discipline him or her at school for that. Teachers were respected parents of our society. Today teachers as parents are traumatized by the children in our schools. The following letter is extracted from Sonti's thesis as a testimony of pain experienced by parents in their different fields of employment.

Dear Father

I have caused so much pain and suffering to my wife and children. I have alienated myself from my family and friends. What have I done?

I have become a laughing stock and a disgrace to the school. Some of my colleague's shy at me. Father, I can no longer stand helpless and tolerate these young boys to carry on embarrassing me in front of the whole school. I better resign not only from my job but from this life on earth once and for all.

I cannot take the pain of being bullied by these learners. I am a victim of undisciplined disrespectful learners who mock, ridicule and bully me every day. They call me names, stick paper notes on my back "the greatest stutterer of the school". They pass remarks during assembly when it's my turn to read scriptures. The whole school even my colleagues would laugh out loud.

The other day they poured water on my chair, I stood up wet and these kids said I was sleeping and urinated myself. They went on to as far as drawing me on the toilet walls. The main problem is that I cannot discipline him because it will be regarded as abuse. The rights of children are respected more than the educator. This is a dilemma I face with many educators in our schools.

Other learners and educators are aware of this but are afraid, to tell the truth. The principal and the governing body hide bullying at the school as this would give the school a bad name. It has become very hard to defend myself because of the "rights" given to these children in our societies. Father as a person who stutters in such a traumatized state it becomes impossible to talk or even control my emotions. Yes, I arrive late at work to avoid assembly. I bunk some of my teaching periods to avoid classes where these boys are. That is not enough to hold my anger such that I've carried it home too. I hope you will now understand and pray for my soul and tell my wife and kids that I love them. Please tell my son to never bully anyone especially any adult whom he meets in the street or anywhere as those are his parents

Yours in pain,

**Lizo Ndlovu*

(Sonti VM, 2016, 2)

Bernard*

Bernard, a police officer in the East Rand confirms to have responded to scenes of Izikhothane events held after school hours. He is 65 years old and has lived in the East Rand for more than forty years. He says most of these young boys and girls grew in front of him as children of the community. To them, he is their parent. It frustrates him to see them being involved in unacceptable behaviour.

In the questionnaire, he says that for him to be able to arrest these children who were participating, crime should have been committed according to the South African law's act. This is one of the most serious challenges about youth cultures, they are hidden behind entertainment and fun by the youth, that on its own is not a criminal act or offence. It is very difficult for one to prove beyond doubt that the law was broken. In many instances, such cases are thrown out of the court, struck off records as not enough evidence is provided to prove the case. But, we all know that during such events a lot that is against the law happens, such as the usage of drugs, forced intercourse, alcohol abuse by minors, and general crime. Bernard emphasizes that nowadays it is not easy for a police officer to deal with children as they know their rights and the laws that protect them. In that process, youth have their subcultures. Jacob states that adolescents do not grow up in a vacuum. One of their markers is the entrance and transition into a world of adolescence known as youth culture (Jacobson, 2011, 76). Generally, our society, especially in the townships all adults, struggle to deal with adolescent or hate adolescent behaviours that show up from today's generation of children.

Children are not scared of police officers, teachers, priests, and their parents. Children who are so willing and ready to be involved in youth sub-cultures that they hardly know where they come from, some very foreign. Sowetan newspaper article by Motlontsi that captured the tearing of money notes amounting to R500 by *Izikhothane* quoted the reserve bank spokesman Hlengiwe Mathebula saying "it is a criminal offence to tear up money because you contravene Section 34(F) of the South African Reserve Bank Act 90 of 1989". In the same article police spokeswoman captain, Tsinyane echoed that if you are caught tearing up money you will face charges of malicious damage to state property (Motlontsi, 12 November 2012). The youth kept on doing this and none was ever arrested and charged.

MaZombini*

Councilors in government as local representatives are elected by the community to lead them and sit in council meetings on their behalf. The interview with MaZombini was so discouraging and demotivating. When those parents who are to uphold acceptable systems of society and family are throwing away the towel, it becomes really difficult.

MaZombini says that several incidents or events that are not in line with community set values, norms, and standards are done by the youth especially those between the ages of 13 and 25 years. She confesses that no parents or adult dares try to stand in their way. Not only families are frustrated but even teachers, law enforcement agencies like the police, and those as leaders of the society, in general, are defeated. Leaders do speak against these, as recently the president of South Africa – Cyril Ramaphosa spoke addressing Youth Engagement in Harare. He said: "Our youth must be addicted to reading and not drugs, alcohol, and *Izikhothane* culture" (Precedents Office youth Address, 2019).

Our leaders are aware of the challenges that are brought by our youth by being involved in youth subcultures like *Izikhothane*. They seem to be powerless like any other elders of our country who just speak about these on media or in social gatherings without any action as a follow-up. Perhaps parents are at a point where they fear their children.

The view that family is the foundation of society and good citizens is no longer true. Some family members especially the youth act contradicting the family values and rules. The author believes there are areas of concern concerning parenting, how well young adults are prepared to be family heads. Perhaps that needs to be researched "Is preparation or grooming of young people in South Africa: a pastoral challenge"? Besides, the researcher's forum should be established to create conversational spaces to enhance democratic engagement and participation of all in setting community values, norms, and standards.

The challenge with the above is that all young people from the age of twelve will need to be trained as the possibility of them being parents at an early age is high. On the 2nd June 2019, the author buried a premature baby of five days old whose mother was only fourteen years old. The age difference between a parent (an adult) and the youth (child) is very imaginable these days. Bigner JJ makes sense when he argues that the family is a ubiquitous social institution that most people are familiar with. The family has the responsibility for producing and socializing children to become effectively functioning members of society but unfortunately, families' composition and functioning, as well as characteristics that gave meaning, have changed significantly (Bigner, 1994, 37).

This is the frustration of many leaders in our society, family structures are broken and are no more functional. This is where basic and formation of education should begin. The author was listening to a Xhosa Radio station, as presenters discussed abortion. On that topic, the health department officials stated that any girl of nine years of age has a right to do an abortion in South Africa (Umhlobo Wenene, 19/08/2019, 11h00). That alone to be stated like that on national radio traumatizes community elders. It makes them fear the world of today. To them, children are advised or informed publicly to do abortions at such an early stage. This researches view is that families need to be equipped and educating so to acquire skills that will enable them to fulfil their purpose in living lives that will be worthy to the Lord.

5.4 ANALYSES OF PASTOR'S INPUT

The following analyses are based on the reflection given through interview questionnaire given to leading pastor, he says that according to palaver held with Daveyton Independent Pastor's Forum led by Pastor Majola*, the issue of uprising Youth Sub-cultures that traumatizes society at large is priority number one as a forum. The forum was held as a means to try and intervene in the disturbing challenges in that community. In discussing and

debating around the issue of Izikhothane they find it very difficult to deal with this particular social challenge because:

- The very youth are members of political parties and there it is as if members are victimized for that.
- These young people's parents are the very parents who don't want to be called to give information about their children because of fear and of protecting their family name.
- The priest and pastors acknowledge the lack of programmes from their side that can help them deal with youth subcultures.

It is normal for members to study the agenda then after sending an apology just to avoid to be part of the meeting that discussed young people. Therefore, several of these meetings where youth is to be discussed lead to fail to have agreed upon common decisions that every member binds him or herself to. This is what the pastor's forum found out. At other times one well-known leader who has influence would convince the people to demand that the Premier of the Province must come and addresses them. Pastors find it very difficult to work with our communities nowadays as that social glue that use to hold society together is losing its strength, despite that pastors are convinced that their intervention is critical and is needed.

In the questionnaire answered by pastor Majola* as the forums' representative, there is where he states that they all agree as pastors that elderly community members of our society have turned to be afraid to stand up against many unacceptable behaviours or wrong acts done by young people within the society. (See Appendix D) In some cases the young people have been sent or bought by elders to create disorder and trauma in the community, some families refuse to accept that their children are bad elements within the community. Broderick states that a family is supposed to have qualities that can only be described from other combined characteristics of its members that are relationships amongst them. The family system should maintain equilibrium. The system must be able to eliminate conflict with the family and with other related institutions such as schools, society,

and neighbors (Broderick, 1993, 332). The African challenge is that in the process of welcoming western civilization and its modernized lifestyle the strongest main center pillar of our society which is "FAMILY" was compromised. Democracy is good but it also has many disadvantages especially when it comes to family structure - the laws and rights that are supposed to be applied in governing a family. Several African structured institutions have been destroyed by so-called western civilization, which introduced laws and systems that were contradictory to African set values, standards, and norms, and that lead to order in the family and in villages to be weakened. Once such systems are broken it is never easy to repair the damage, the church also struggles to keep families at peace even though it is the source of family success through faith; hope; prayer, and peace. The church is the foundation of families. The church as a family of God is the mother and a sound Christian example of all societal families. The irony is that "The Church" is not innocent in the invasion and colonization of African countries.

The failure of the church or religious institutions is that the pastor's forum in the questionnaire, high - lights a high number of single women or even married women who attend church but without their partners and or children especially those above 18 years of age especially boys. Families no more attend church or religious gatherings as a unit. Ingolsby BB and Smith S allude to the fact that in many ancient cultures, religion was family-based (Ingolsby and Smith, 1995, 85).

Even pastors or priests cannot do much to deal with sub-cultures like Izikhothane except praying for the parents who come knocking at their doors. Pastors and priests agree that many parents these days would rather not contribute towards church financial needs but be seen affording to spend towards luxurious birthday parties of their children, not to mention spending on clothes, excursions, and other demands from these children. They would even rather owe school fees than not to fulfil their children's luxurious demands.

Pastors and clergy are expected by society to help with the challenges that confront the community. Whilst they are spiritual leaders they need skills to counsel, develop, teach, reprimand and advice members of the community. It is therefore important for them to be well equipped in dealing with community social ills such as youth sub-cultures. In palavers that they hold they must teach young people about the dangers of abusing alcohol and drugs in their events and request them to be considerate of the fact that unemployment and poverty are very high in our country. Therefore, parents struggle to make ends meet.

In South Africa, we cannot at this stage live a lifestyle that portrays us as a wasteful nation. Recently we have seen how our government leaders enriched themselves from state resources without any feeling of remorse. They use this money to build mansions, buy beautiful expensive cars, throw big parties for friends, and invest overseas. Our children copy these tendencies and create their sub-culture where they can complete and match these big guns. Faber and van der Schoot, argues that today church life is adjusted to the average churchgoer, thus many fellow Christians leave the church. They say if pastors want to lead people they must:

- Make sure the church as a parish life should have great multi-format. In our multiform, complex community life only a parish which takes that into account can be the spiritual home of people.
- That the community of church should be more than only a liturgical community to be a real spiritual home for the individual congregants should be seen as shepherds to one another (Faber, van der Schoot, 1965, 188) Church and Community should work close to one another.
- There is no doubt the pastors themselves do feel powerless and ready to give up at times. Churches must come together, unite in support of the community, and against any other evil spirit that it intends to destroy families.

5.5 PRELIMINARY CONCLUSION

Reflection on the interviews held leaves one with a very sad heart due to the behaviour of our children today. In some communities, they have even been referred to as a "lost generation" due to their behaviour, values, norms, and standards. Things they do especially in the name of fun or enjoyment are disgusting and embarrassing.

Our youth today easily copy anything and make it a lifestyle. Recently they have copied the Indian "hubbly bubbly" and made it a lifestyle. They go in groups to parks, they sit around, smoking and drink. This is so popular amongst them and they smoke these big pipes in public. Parents in the community are so shocked by this behaviour. As alluded before, author's parish is in Spruitview opposite a beautiful community park. These days some young people who have adopted the culture of smoking hubbly bubbly (Annexure L) go there in groups to smoke. One day the author approached some young people there and tried to persuade them to stop smoking, they gave him a lecture saying:

- Hookah is less harmful than cigarettes
- Hookah is not addictive
- Hookah smoke contains fewer toxins.

Youth nowadays can easily believe in myths that are used by markets to sell their products regardless of the damage caused to people. It is said that even our government does seem to be interested to stop this behaviour perhaps because these big companies pay enormous revenues.

The researcher's view is that the society of rights that we have become still has a lot of traumatic surprises that are yet to emerge for those who belong to the olden days and times. What is also alarming is that much as the poverty rate and unemployment are high,

but our children stop at nothing to get what they want especially in relations to impressing their peers through a new lifestyle or fashion. It is sad to mention that child grant paid by SASSA to unemployed mothers and NESFAS grant for tertiary students who are from poverty-stricken homes have been abused by the very young people who were being assisted. Some if not most use that money (grant) to do hairstyles, buy clothes and spend it in parties. Grandparents are in the process made to spend their pension grants to support these very irresponsible young people.

Our government spends a lot on education, parents leave no stone unturned just to make sure their children go to school. Despite all that, the input and the efforts made do not yield the correct results.

Our children in most schools go in and come out with very bad values, norms, and standards. They fall pregnant at a very young age, they bully other children and even their teachers, they rape one another at school and some of them are arrested on school premises for serious criminal offences. Then the question is, what is wrong with our schooling or education system? As a country, we do not seem to be producing good citizens. The media keeps on telling us that most people who are in our prisons are between 18 and 20 years of age and also report that young people start committing serious crimes at ages younger than 18 years. A good guess could be because our focus is on numbers – pass percentages than developing our children holistically. All wrong things are at a rise; corruption, rape, abuse, violence, negligence, abortion, divorce, unemployment, anger, suicide, laziness and culture of defiance in workplaces, in all these young people are at the front. If our education system is not going to address these right at primary schooling level, our country is still going to produce non-patriotic citizens and parents are still going to be traumatized. The pain, the trauma that parents live with cannot be allowed to continue killing them. The behaviour of young people cannot carry on unchallenged. A nation that cannot scold and discipline its young people is bound to collapse and one day is swallowed

by other nations. The question asked in the proposal statement was, how can grandparents and parents who are maybe traumatized victims of Izikhothane be pastorally cared for?

In Chapter Six, the author is going to discuss the counselling, caring and healing methodology.

CHAPTER 6

HEALING METHODOLOGY

6.1 INTRODUCTION

In chapter five the reader will note that this study took us through the different experiences of individuals who live in communities where Izikhothane youth subculture is in existence. These are Parents who play different roles in the community but echo the same sentiments about Izikhothane. The reader also heard from young people themselves mentioning some factors that lead them to be Izikhothane. Factors, like their parents being very busy and occupied with their work or business to such that they have no enough time for their children, lack recreational centres and sports fields in areas where they live. These are young people who face discrimination and inequality on a daily base. Qualitative research methodology helped the study to find exactly where does the church stand about these issues that are challenges in our communities and it was clear the church is not ready to give answers.

Being a priest or pastor has brought the author closer to the traumatic experiences that the parents and grandparents go through due to the behaviour of their children or grandchildren. There is a number of these behaviours that still shock our community elders, some of these are:

- Rape: Especially that of grandparents who are 80 years old and above and that of 4 years or younger children.
- Suicide: School going age boys and girls committing suicide.

- Domestic violence: Young man beating up their partners to death and at times children are murdered too.
- Abuse: Children who at a young age are molested by uncles and stepfather repeatedly whilst the mother knows but refuses to report or speak out just to protect her relationship.
- Violence: Crimes committed against citizens by our youth for various reasons such as falsely spread rumors, e.g. murder of elderly women accused of witchcraft.
- Teenage Pregnancy: Girls who fall pregnant at an early age, then go for abortion – allowed to do so by the government.
- Incest: Our elders also find incest to be traumatic within the family.

Many other traumatic incidents shock our elders in the community. Most of these are perpetuated by the younger generation as individuals or as groups. Some of these happen continuously or repeatedly or frequently such that they become the young generations' lifestyle which then grows to be a sub-culture within that society, village, community, or country. Pastors do confess that there a lack of skills and programmes to deal with youth subcultures, their training does not offer any specialization.

Interviewees in chapter five are wounded souls who need care, counselling and healing. Parents are more on the receiving side of these youth subcultures that terrorize our communities. We are a traumatized nation; these sentiments are echoed by Rev M Lapsley of the Anglican Church addressing a meeting said the Marikana shooting is an event that shows that South Africa remains a traumatized nation (Lapsley. pers, comm, 02 Oct 2019). In another gathering he asked, "Can you finish reading a paper without seriously saying we

are a traumatized nation?" and why South Africa was an angry nation whereas poorer countries were not? (Mail and Guardian, 15 August 2014).

The above articulations confirm that trauma has become part of our lifestyle. Elders in our society find themselves having to cope with these situations against their will. In a country that is very democratic and advocates "Human Rights" community, voice has diminished, the elderly can no longer protect culture and customs. When trying, they are labelled as, old fashioned, rigid, backward, conservative and nostalgic.

Democracy in South Africa left many as casualties of change. Some of those are teachers who took early retirement when corporal punishment and Outcome Based education were introduced in our schools. Change is good especially if it is aimed at making life better for all. Youth subcultures like Izikhothane, bring change also, but that change hurts others. In this chapter, the study explores how Positive Deconstruction and Narrative Healing and Caring Approach can be used to find counselling, healing and care for Izikhothane victims in the townships, focus being on Parents, whilst journeying with the youth.

6.2 APPLYING POSITIVE DECONSTRUCTION

Pollard's motor car example become handy. This research in understanding Pollard's deconstruction methodology which originates from David Cooks whom we have already mentioned that he is the founder has tried to put this methodology in a diagram form to assist the reader in understanding the methodology. We have both parents who are hurt and in pain and also the frustrated Youth and resort to Izikhothane. Parents will be our car A and Izikhothane our car B.

Car A



Broken parts (parents)

Disappointment, regret, anger, love, protective, pity, defenseless, Ubuntu, traumatized, strong, experienced, prayerful, honest, forgiving, committed

Usable Parts

Love, Ubuntu, Strong, Experienced, Prayerful, Forgiving, Committed

Identifying worldview

Analyzing worldview

Affirming elements of truth and positive ones

Newly Built



Human beings, good man and woman, loving and caring, honest citizens of our society, acknowledge own errors, fix and move forward

Affirming elements of truth and positive ones

One body of Christ

Car B



Broken parts (Izikhothane)

Confused, disappointed, positive & negative peer pressure, love, wasteful, immature, develop, success, show-off, stubborn, Ubuntu, easily influenced, strong, lie,

Usable parts

Positive peer pressure, Love, Growth, Competitive, Unity, Develop, Ubuntu

The reader will find that both parents and youth are in pain, worn out and frustrated by the new lifestyle. Youth must always beg, steal just to go and pex in Izikhothane gatherings, on the other side parents are in pain to see the wastage of resources done by youth. Pollard says pastors must go to both parents and youth, enter their space with respect and dignity whilst dismantling into pieces their worldviews, beliefs, context, content and perceptions they have of each lifestyle to find what works or does not work for each party. This study drew the following from that exercise.

Identify: What information or knowledge do parents have and do Izikhothane know how parents feel. At the stage all parties or stakeholders are allowed to express themselves on the concept and share myths, blaming or lies normally are uncovered here.

Analyse: Look at the stories told and begin to analyse data or information. See if information coheres, corresponds, work, and does make sense.

Affirm: Where there is truth in information shared it must be acknowledged it does not matter where that truth comes from, truth is truth. Willingness and readiness of all parties and stakeholders to affirm truth would be a mileage towards solutions.

Discover error: Any party be it parents or the youth whose errors have been discovered, they must not shy away to accept and own up their own mistakes.

The above four key aspects are at the center of Positive Deconstruction methodology, therefore using them to get to the depth of pain, hurt and agony felt or experienced t by the parents. On the other side not forgetting to pay attention to the issues raised by the youth which are factors that drive them to the margins of society.

The biggest challenge that pastors as healers, caregivers and counsellors could have, is how to get to the parents and youth, the answer is through gatherings that already exist in that community which Mucherera calls Palavers. Cooks view is that dramatic differences between cultures reveal dramatic differences in worldviews. The dramatic shift within a culture, like those that have taken place over the past few decades in the west, reveal a dramatic shift of worldview. Understanding a worldview is crucial to understanding cultures (COOKs, 2017, 30) this study hopes that the narrative approach will help to explore the dramatic worldviews. He further argues that worldviews are caught more than taught. Like a cold, most people catch their worldview beliefs from the culture around them (COOKs, 2017, 90).

6.3 APPLYING HOLISTIC, NARRATIVE, PASTORAL CARE AND COUNSELLING APPROACH

This study view is that a Holistic Narrative Pastoral Approach is relevant, reasonable and appropriate to enter the space that Pollard says it deserves respect, the space of troubled and wounded souls. There is a number of these Narrative methods, some are 1 "Re authoring Life Narratives after Trauma" by Manda C.B, 2 "Counselling Women: A Narrative Pastoral Approach" by Neuger C, and 3 Spirituality and Health: A Narrative – Pastoral Counselling Approach by Truter C.J. This study chose to use "Holistic Narrative, Pastoral Counselling Approach" as alluded in this studies proposal earlier on, in chapter 1.

Mucherera argues that this methodology works well within black communities as African people like telling their life stories. They might be very sceptical about consulting a psychologist or a therapist for solutions to their problems but easily seat around with a group and share.

- Share going to fetch water from the well
- Share seating around fire

- Share in an Imbizo (meeting) of the village

In African villages or settlement family or village, history is not written down but share as a story from one generation to the other. This, therefore, confirms that using a Narrative approach in counselling, healing and caring for the township will work. Pastor's task will be to organize palavers for the community to come and share their experiences of is Izikhothane Youth Subculture.

- Palaver of parents whose children are Izikhothane
- Palaver of young people who are Izikhothane
- Palaver of pastors who are healers and caregiver

Pastors should encourage all other members to attend as healing does take place one listening to other stories. Being well in African culture is not individualistic but it means the whole village or society and community where you come from is well. Therefore, healing of a person is the healing of a people. Healing is also not only the curing and absence of diseases or illnesses. Health and wellness cover the totality of life. Such as economic, physical, mental and spiritual concerns, including everything that a person might need in terms of social support to sustain life (Mucherera, 2009, 99 – 100). This is emphasizing the importance of Holiness in healing. The key elements of healing according to this Holistic Pastoral Care and Counselling Approach are three, Physical – The Body; Mentally – The Mind and Spiritual – The Soul. In some cases, professional Counsellors focus on the Mind only. Mucherera states that in the indigenous context healing includes faith and or spirituality as well as the body, he further says that the three areas of need of a human being are Body, Mind and Spirit. Pastors when dealing with physical healing need to be broad, open-minded and be observant especially at this stage of the alarming rise of Gender-Based Violence which must end and this is not the influence of Western culture or colonialism. parents might be coming to these programmes of healing and caring with physical wounds or with an empty stomach. Physical needs require a physical response and not prayer only. Jesus

demonstrate this when he fed multitudes with five loaves (Matthew 14:13 - 21) and when he told the story of a Good Samaritan (Luke 10:25 – 37).

As a country, we must stand united as a rainbow nation against any form of violence. But, pastors must report criminal acts to the police. They must be trained and get police clearance certificates to be counsellors. This study wishes to emphasize that not all pastors are pastoral healers, caregivers and counsellors, therefore church senior leaders need to keep profiles of its pastors and deploy them according to their abilities and expertise. Learning never stops in life; the more people learn the more they become better people. Learning of people is not also only confined to formal institutions like schools. A paradigm shift of Izikhothane youth could happen through family or community palavers. Mucherera states that the goal of palaver is to help fight the problems at hand (Mucherera, 2009, 111). He further states that the following key aspects are important in narrative healing, caring and counselling during and after Palavers:

i) Naming the problem	Defining the problem giving it the fitting meaning and experience of the affected person (The Parents of Izikhothane).
ii) Understanding the effects of the problem	Understanding how and why is this issue or crisis might be affecting the individuals (in this study parents).What is overwhelming them?
iii) Thin to a Rich and think description	Providing a thicker description in a palaver of what might have happened. Trace the story of the problem (history or story of Izikhothane)
iv) Mastery experiences or Deconstruction	Mastery – experiences – dismantling of the problem so to be able to discover false beliefs (perhaps parents concern is wastage not colourful dressing of Izikhothane). this process is to mystify parts of the problem, internalise it. Dealing with false belief. Izikhothane abuse alcohol – “Not All”. Internalizes beliefs.
V) Restoring	Process of helping the person to see her or his story differently.

The following questions are recommended to be raised by pastors during the implementation of the methodology in the palavers.

- What would it take for the problem to be different or to take a turn from the direction it is going?
- Are there people who need to be involved and or rituals that may need to take place?
- How would the story about your problem look without the problem?
- What would be different about your relations when the problem is gone?
- What gives you hope in the story about your relations, and who else outside of the palaver would love to listen to your new story?
- Are there any biblical stories or biblical characters with whom you identify with: if so which ones, and how?
- Are the people God has used to help you make it through this struggle, or who offer you a hopeful future?
- If you were to ask for one thing or the miracle of god what would it be?

Mucherera says not all of these questions should be asked at the same time, only those relevant to the context and situation at that time (Mucherera, 2009, 113 – 114). The emphasis is on people telling their stories. Wimberly says "The communal healing function is to help restore family relational ties (Wimberly, 2008, 41). Hough states that helping people should never be to take over their stories and telling them as if you understand them better than the people who experienced them, helping should be there to empower (Hough, 2014, 2). That is the mistake of some western authors who tell African stories. Pollard and Mucherera have helped the study to deal with Healing and caring through deconstruction and narrative approach, ways on how pastors should do were defined and explained. one element that is also key in this study and highlighted by of the two above methodologies is counselling.

This research wishes to emphasize that both Pollard and Mucherera approaches or theories inclusive of the qualitative methodology will happen in an environment of Pastoral theology as the major Umbrella approach of healing. The following definition of Pastoral Counselling is the closest to major Umbrella approach mentioned," Pastoral counselling is an approach to mental health care that draws on the wisdom of psychology and behavioural sciences alongside spiritual/religion/theology. Pastoral counselling focuses on the promotion of well-being, symptom alleviation (Elizabeth, Maynard, Snodgrass, 2015, 22)

6.4 CHRISTIAN COUNSELLING

South Africa's population is 90% and above a Christian community. This should give pastors a comfortable space to exploit and use to the benefit of counselling programs. The constitution of South Africa in chapter two in its Bill of Rights, states that everyone has the right to freedom of religion, belief, and opinion. (SA constitution of South Africa, 1996).

South African people at large have found a church to be the home of healing and care. In many instances when facing difficult situations and challenges, where our human ideas and actions failed us, prayer, calling the Holy Spirit to come down, and take charge are said as the only way where our hope will come. It is not a mistake that our country's National Anthem is "Nkosi sikelela iAfrika" God bless Africa, reliance on faith, and dependency on God is still strong and trusted. Parents and young people might react after their worldviews have been dismantled and found to be having some errors. They both might need counselling therefore; this study saw the importance to include some important issues around it to equip pastors. Mcleod says counselling is an activity that is at the same time simple yet also vastly Complicated. What can be simple than talking to a concerned and interested listener about your problem? In counselling, people talk about anything and everything. The relationship between the counsellor and the person seeking counsel is simultaneously taking place at a physical, bodily level and through language, and in the thoughts feelings and memories of each participant (Mcleod, 1993, xxi,). Participants can come to counselling

in different was as also counselling has three types of counselling that are used and these are:

Individual counselling: there are those individuals who are severely traumatized, totally in fear day and night. Such will need pastors to work with them individually but never to hesitate to refer them to other institutions that do intense counselling and therapy.

Group counselling: This format of counselling will be done in the palavers held once done. This can achieve the most understanding and result in common set-values, set- standards, and set- norms for the community.

Family counselling: It is possible that pastors can be consumed most of their time listening to shared stories in palavers. Small groups like families that could be a solution that has an impact to bring a difference faster. We need to remember that families are the foundations of our societies and communities. Counselling, caring, and healing the family may get us to positive, easier, and quicker solutions in addressing youth sub-cultures such as Izikhothane. Wachtel says that in family counselling or therapy, the focus is on obtaining a more precise understanding of the family system through direct observation and interaction with the family as a whole (Wachtel, 2004, 42). This will hold a lot to confirm the causes of our youth being easily won by these fashionable youth sub-cultures. The other key aspect of family counselling, care and healing are that often families belong to different denominations and religions so each church can contribute. Whilst we are aware of the different counselling types we should acknowledge that counselling approaches also differ. According to Tanvi's article, these approaches are:

Directive counselling: this counselling being directive in its nature. The counsellor plays an important role in it. He or she is the authority that states a judgment over any problem. In this type, the clients have no role but the counsellor has the problem as his/her main focus.

It is seen as an authoritative type of counselling so the client communicates as little and the counsellor does most of the talking.

Non-directive counselling: In this type of counselling students are provided as a great opportunity for free expression which he or she could give information to the counsellor completely. In this type of counselling, the student works with the counsellor not under him or her. It is democratic in behaviour where counselling develops further insight, a more complete and accurate understanding of the problem since student or client-centered counselling.

Eclectic counselling: In this type of counselling, the counsellor offers many alternative solutions to a problem from which students or clients could select the most appropriate one. The counsellor requires an individual in his or her view at the time of counselling. The counsellor has the effect of counselling on a student in his or her mind. A teacher should use this type of counselling according to the need and nature of students as well as problems (Tanvi, 13/09/2019, article. www.Preservearticles). Great consideration is expected, "Ubuhlungu besihlangu esincinci buwiwa ngumnikazi" (The pain caused by a small size shoe is only felt by the one who wears the shoe). Yonde states that trauma and violence are integrally linked: violence often leads to trauma and unhealed trauma, in turn, can lead to violence and further loss of life (Yonde, 2005). Therefore, feelings of clients should never be dismissed. Allender says those who are unfamiliar with depression swings of a person, feeling lonely, cheated, abandoned, self-annihilating hatred towards the soul for feeling alive and being disappointed (Allender, 2008, 149). The challenge is parents by nature cannot watch their children fail, as they get depressed. Collins says that change is difficult and people resist change even when they say they want it during counselling, the reasons for that could be:

- They are unwilling to give up what is safe, predictable and familiar.
- They have no real conviction that change is better than the status quo.

- They have a fear of what life might be like if the change takes place, often it feels safer to stay where they are, even though they are miserable there. (Collins, 2007, 7)

He then gives this table to illustrate - Traditional and New Approach to Christian Counselling

Traditional Counselling	The New Christian Counselling
Modern and scientific	Post modern
Focus on the past	Focus on present and future
Long term strategies	Brief strategic counselling
Hierarchal counsellor is expert superior in knowledge and training	The counsellor is a “Wonderful Healer” who may be trained but not superior.
Goal is on healing	Goal is empowerment
Counsellor guides- Focus on facts and data	Counsellors authenticity is more important- focusses on narrative therapy
Cultural issues minimized	Cultural issues important
Minimal emphasis on art	Art may be very significant such as, music therapy, art therapy including “Expressive therapies” or Dance therapy
Technology minimized or ignored	Technology viewed as valuable and important
Counsellors aloof from the church	Counsellor partners with church
Biblical information – Holy Spirit ignored	Biblical foundation – Holy Spirit empowers

(Collins, 2007, 14)

This study finds what raised by Collins as important in this study noting that the study is about Parents and youth who are living in a context of tradition, Christianity, modern and postmodern era. He further states that people learn from hearing or telling stories, most also learn from experiences. Therefore, both with formal and informal counselling people learn, and perhaps we all learnt from the combination of both (Collins, 2007, 30).

Care: Young people need love, care, guidance, support and motivation. The author through involvement indifferent young people's structures observed that they can change for better and do well in life. No young person has a goal of being Isikhothane or wake up and choose to be labelled and stigmatized as useless. Collins says counselling must attempt to provide encouragement and guidance, stimulate personality growth and development (Collins, 2007, 36). Taking care of young people like families, communities, government and church can make a big difference to remove pain and trauma in the life of their parents.

Masango, states that traumatic events are severe, powerful, harmful, or threatening and demand extraordinary coping efforts.

- They represent an extreme, intensive, overwhelming threat to people or their significant others.
- They cause people to lose their sense of safety and security. They can cause long term changes in effect (emotions), stress-related behaviour, physiological function, and mental health (Masango, 2014, 3)
- They can reactivate unresolved issues from the previous traumatization.

The researcher met many young people who have unresolved issues as mentioned by Masango. They fear to tell, avoiding to be ridiculed. At the point of losing oneself, they opt to find comfort and counselling in drugs and alcohol. The elders are also overwhelmed. Aten

and Boan encourage that when congregants face challenges, disorder and pain, pastors and leaders should not feel overwhelmed by not knowing how to help, but must exercise the ministry of presence (Aten and Boan, 2016, 101). The church must be visible at all times. The following are highlighted, Pastors:

- To the extent where possible, be there through difficulties
- Be willing to listen to the hard part of the story
- Relate to the survivor through his or her worldview
- Help the survivor manage her anxiety and other emotions
- Notice and remark about the strengths and changes that come from the struggle.
- Do not offer platitudes
- Listen for survivors who show evidence of suicidal psychotic or unable to care for themselves. They should be referred to mental health professionals for support.

(Aten and Boan, 2016, 101)

Ethical issues in counselling

There are several ethical constraints and issues to keep in mind in counselling, these include: Examining your motives, preventing transference, maintaining confidentiality, preventing dependency, being cautious about body contact, Avoiding the temptation to convert people (TEE College, 2005, 68).

Ethical constraints in counselling

Jacob in adding to the ethical constraints lists the following as motives that can inspire someone to be a counsellor:

- The desire to be loving
- The desire to be useful
- The desire for reparation

- The desire to convert
- The desire for power

People need to be taught and be made aware that not all priests, pastors or Christians are counsellors. Counselling is a particular spiritual gift (Jacob, 1993, 61-79). The researcher concludes by saying it should be noted that not all pastors or priests are called by God to the same ministries. This means in finding and selecting a pastor for the entrance of the Izikhothane youth sub-culture in Daveyton churches must be done carefully and exercising total restraint.

The counsellors, caregivers, healers must be grounded in prayer. Prayer is the prime source in this process, constant prayer is needed, Paul says "And we know that in all things God works for the good of those who love him, who have been called according to his purpose"(Romans 8:28)

6.5 COMMUNITY AND CHURCH IN HEALING

Both these institutions of life have a positive role that they play in the life of a people be it in the western or African perspective. What also makes that role to be significant is their interrelatedness.

Role of the community in healing

In this research, the role of the community is found to be important'

The community has a lot to protect has a strong character that is well known and has become their brand. Soweto, known to be trendsetters of fashion and home of some icons of our country. Daveyton was well known for being the cleanest township with a very good

infrastructure. South African people know these places. They will even tell you what to do or how to behave when you are a visitor in which township. Before 1994, youth sub-cultures would not emerge easily and threaten community culture. After 1994, the state in South Africa social cohesion weakened. Different youth sub structures emerged. Guerra quotes Steve Stocks finding that says "as the importance of domestic and religious affiliations declined, the rate of suicide both for the general population and especially for the young cohort" rose. Guerra argues that given the vital relationship between societal wellbeing and strength of families, a central question that must be addressed is "what impact does religion have on families" (Guerra, 2002, XXIV).

Socially structures such as churches have a major role in the process of healing an individual, a family, a community, and a country. In South Africa at the high rate of the spread of HIV/AIDS, churches were very instrumental in programs of healing the victims affected directly or indirectly. Along with social institutions, we have community development. Which has a direct relationship to the health and wellbeing of that particular community?

A community without schools, clinics, churches, shops, infrastructure, recreational centres, parks, and sporting grounds is bound to be sick mentally, spiritually, and physically. In the gospel of St John, wholeness is described as life in its fullness (John 10:10). That explains the term wholeness to be referring to the whole person – body, mind, and spirit. The aim is to look at how to support the health of the people and their community. The researcher views health and wholeness as positive words whose meaning is not only limited to the absence of diseases or problems, but the state of complete physical, mental, and social being. A mother going to one church with the children when the father worships in another. Our communities started to have children attending private schools whilst others were left in township schools.

All these changes in our society influenced our values, standards, and norms.

Norms: Social expectations that guide behaviour

Values: Measures of goodness and standards of social behaviour

Standard: Determined levels of quality of weight

These are now not upheld as before, again "Rights" is the main issue.

A healthy society and community are a narrative that is founded much in the African healing culture. When growing up my grandfather taught us how to observe cows that are sick and report them to him immediately. In some cases, when we have given him the report, he would not use cow's medication that we had at home to help cows to get well. But he would immediately go to report the sick cow or cows to the village chief. Who would immediately instruct for all village cows to be taken to the deep and also be injected? This taught the researcher at a very young age that in African culture the concept of collaboration and people's approach is key.

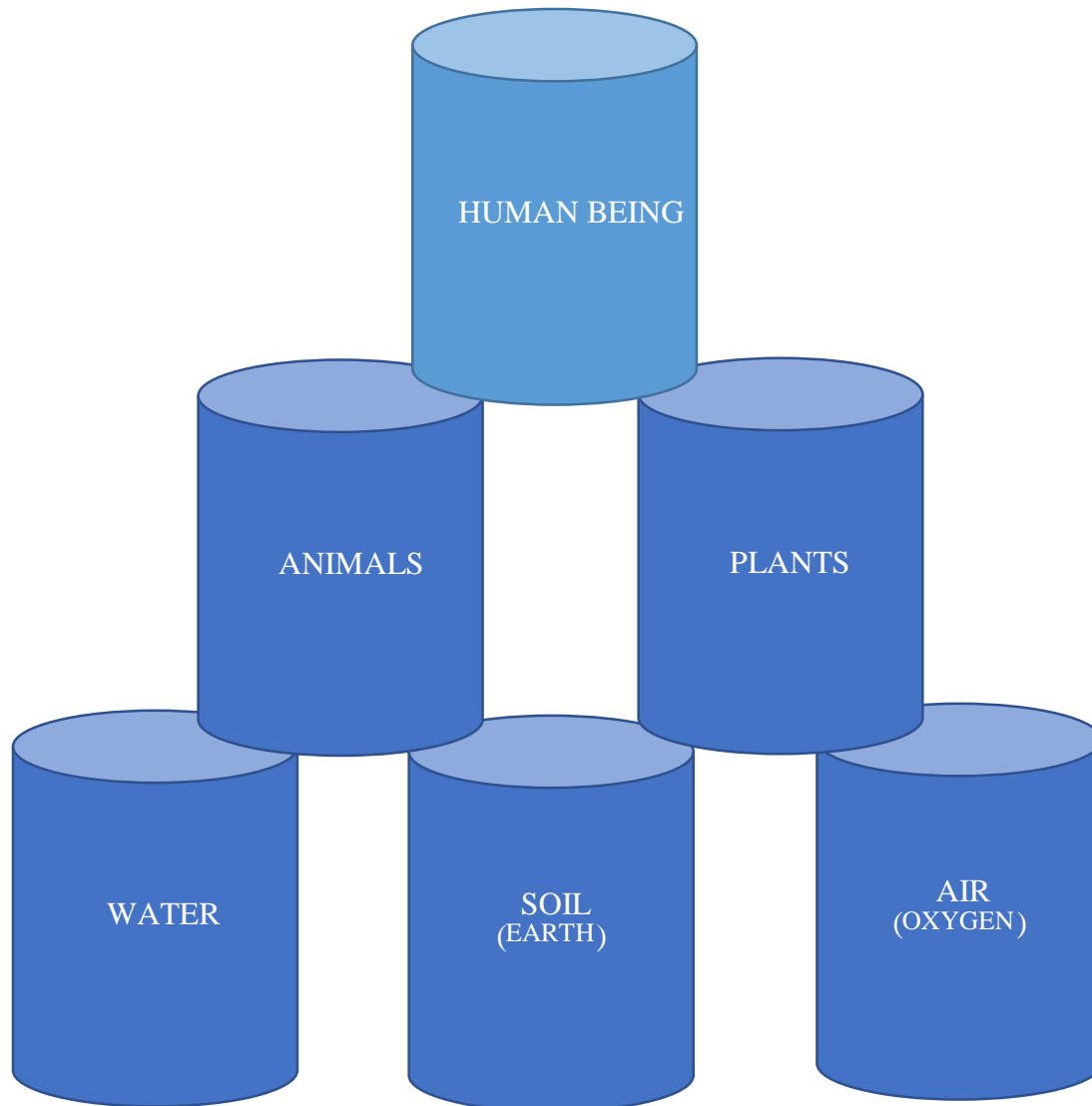
Sonti alludes to this in his Master's thesis, he states that Africans are known for living a collective lifestyle, in which they share their social challenges and achievements (Sonti, 2016, 7).

Low state that a human being can never be a complete entity but is ever embedded in social powers in which he has a role to play (Louw, 1994, 22-23). Society or community that is sick portrays certain characteristics that are generally accepted, some of these are:

Dehumanizing working conditions	People known by their work function, not by their own personality. E.g. Known as Spanner boy not as Peter
Breakdown of families	Divorce, single parent, families – children live in these
Violence and abuse	Exposure to violence through media or direct experience
Racism	Like in South Africa, refer in appendix page-
Extreme of wealth or poverty	High rate of unemployment and whilst others corruptly enrich themselves
Destruction of environment	Wild veld fires, cutting of trees – rubbish in our streets
Addictions	High use of drugs and alcohol especially by the youth

(TEEC, 2005, 44)

Given the above, it is said to then conclude that South Africa is not just an angry nation but also a sick nation. Almost all of the above characteristics and others not mentioned above represent life in South Africa. The following diagram was taught in our schools to instill the value of the relationship and interdependence in God's creation.



If anyone of these drums is destroyed all Creation suffers.

(NEAC)

Role of the Church

The Church as people of God who are followers of Christ and believers in God have a major responsibility of caring and healing towards God's people. Leaders as Disciples of Christ and

leaders of the church must care for the people. Pastoral care and healing are not only to be practised by pastors and priests but by all God's people, the church is a pastoral caregiver and healer. Pastoral care is the help offered to the vulnerable people by the church in Christ's name. It involves equipping, empowering, counselling, facilitation, problem-solving, provision of resources, guiding, sustaining, healing, and reconciliation. Including many other aspects that bring harmony, peace, and restore people's lives.

For I was hungry;

You gave me something to eat;

I was thirsty;

You gave me something to drink;

I was a stranger;

You invited me in;

I needed clothes;

You clothed me;

I was sick;

You looked after me;

I was in prison;

You came and visited me"(Matt 25 verse 35-36).

No verse may ever define practical pastoral care better than this biblical text. That at the same time outlines the role of the church which is a caring church, once people care for they automatically get healed. The Church should heal and care in different ways.

Healing Services

The following is an example of the healing service that can be used. All are to be reminded that only God heals, God the creator.

P: In the beginning, before time, before people, before the world began

Community: **God was**

P: Here and now, among us, beside us, enlisting the people of the earth, for the purpose of heaven C: **God is**

P: In the future when we have turned to dust and all we know has found its fulfilment

C: **God will be**

P: Not denying the world, but delighting in it, not condemning the world, but redeeming it, through Jesus Christ, by the power of the Holy Spirit,

C: **God was, God is, God will be**

P: Let us pray. In you gracious God, the widowed find the helper. The orphaned find the parent, the fearful find a friend. In you, the wounded find a healer, the penitent find pardoner. The burdened find a counsellor, in you, the misery finds a beggar. The despondent find a laughter maker, the legalist finds a rule-breaker. In you Jesus

Christ, we meet our maker and match

C: **And if some need to say 'Help me'**

And if some need to say 'Save me'

And if some need to say 'Hold me'

And if some need to say 'Forgive me'

Then let these be said now in confidence

In silence, by us.

(Silence is kept after the bible lesson is to read all reflection on the word).

P: Let us pray for the breaking in of God's kingdom in our world today Lord God, because Jesus has taught us to trust you in all things. We hold to his word and share his plea:

C: Your kingdom come, you will be done

P: Where nations budget for war. While Christ says 'put away your sword'

C: Your kingdom come, you will be done

P: Where countries waste food and precious resources. Like water, while Christ says, "I was hungry, I was thirsty"

C: Your kingdom come, you will be done

P: Where our powerful Government claim their policies are heaven blessed. While scripture states, God helps the powerless.

C: Your kingdom come, you will be done

P: Where /Christians seek the Kingdom in the shape of their church. As if Christ had come to build and not to break down barriers

C: Your kingdom come, you will be done

P: When women who speak up for their dignity. Are treated with scorn or contempt; when we forget Christ chose a woman. To be the first to spread the news of his glorious resurrection

C: Your kingdom come, you will be done

P: When men try hard to be tough because they are afraid to be tender. And they forget Christ wept.

C: Your kingdom come, you will be done

P: Where we are obsessed with being an adult and forget to become like children

C: Your kingdom come, you will be done

P: Where our prayers falter, our faith weakens. Our light dim

C: Your kingdom come, you will be done

P: Where Jesus calls us,

C: Your kingdom come, you will be done

We together sing

Lizalis'idinga lakho, Thixo Nkosi yenyano!

Zonk'iintlanga, zonk'izizwe, Ma zizuze usindiso

Amadolo kweli lizwe, Ma kagobe phambi kwakho; Zide zithi zonk'iilwimi, Ziluxel'udumo lwakho. Lwa'la law'la, Nkosi Yesu! Koza ngawe ukonwaba; Ngeziphithi-phithi zethu, Yonakele imihlaba.

Bona izwe lokowethu, uxolel'izono zalo;

Ungathob'ingqumbo yakho, luze luf uzapho lwalo.

Yaala, Nkosi, singadeli, limfundiso zezwi lakho;

Use usivuselele, sive inyaniso yakho.

P: For all that God can do within us, for all that God can do without us

C: Thanks be to God

P: For all the Spirit wants to bring to us, for where the spirit wants to send us

C: Thanks be to God

May I be blessed with discomfort?

So that I may live deep within my heart.

May I be blessed with anger?

At injustice, oppression, and exploitation of people So that I may work for justice, freedom, and peace.

May I be blessed with tears?

To shed for those who suffer pain, rejection, hunger, and war

So that I may reach out my hand to comfort them and turn their pain into joy.

And may God bless me with enough foolishness to believe that I can make a difference in the world so that I can do what others claim cannot be done to bring justice and kindness to all our children and the poor. Amen

P: Listen. Christ has promised to be with us, in the world as in our worship,

C: Amen. We go to serve him

6.6 DIFFERENT WAYS OF HEALING

Pastors are to teach people that healing is from God. Healing happens in different ways and anywhere. The church has this role to guide, lead and teach:

Physical healing: Luke 8: 48, this lesson of a woman who had hemorrhage disease and her bleeding could not stop. She was physically ill and her healing needed her to visit Jesus as one would visit a doctor in a surgery, clinic, or hospital. Secondly, there had to be physical contact between her and Jesus, she touched Jesus physically and that led to her receiving healing, Jesus said: "Who touched me". This is physical healing. In another text, Jesus meets a blind man, healing him, Jesus spits on the ground, made mud with earth and saliva, put that on the man's eyes, old man to go and wash in the pool of Siloam. This is practical healing which is physical. (John 9: 1 – 7)

Mental healing: In Luke 8:36 mental healing is demonstrated through a man said to be possessed by demons. The man was mentally disturbed, going around naked, living in the graveyard, and shouting. Jesus spoke directly to this man, by commanding the demons leave this man, it is said the man dressed and was in his right mind.

Transformational Healing: Healing related to change being brought in any life or a situation. Luke 19: Zacchaeus a well-known chief tax collector, very short, the rich man wanted to see Jesus. Due to his height, he had to climb on a tree to see Jesus. Zacchaeus was a sinner amongst the community, but when Jesus called him to come down and told him that he is going to stay in his house today. Zacchaeus received salvation that day and was a changed man who was no greedier, shared all his possessions with the people. When transformation takes place in one's life, influenced by pastors who are inspired and guided by the holy spirit that seats in the word of God – change does happen, people come out of old life and enter a new life to live on in Christ and for Christ, this is what happened to Saul on the road to Damascus when struck by the light from heaven, he was blind for three days. For him to be a man called Ananias laid hands upon him, he was baptized, was given food to eat. Saul became a follower of Christ later known as Paul after being transformed by the Holy Spirit. Holy Spirit does transform people to be new and begin to serve the Lord and repent from bad lifestyles.

Spiritual healing: Cooper says Healing is the overcoming of physical illness? Is it all of these things or a combination of them unique to each one of us? (Cooper, 2016). Any healing is directly connected to the fact that human beings are spiritual beings. The spirit is the center of physical, emotional, and mental healing and that is correct to say without the spiritual father, "God," healing cannot occur. This confirms why pastoral care and healing are central to the life of a human being. Society and community must play a role. Cooks state that if we want to see our kids rise above all the noise and live well in this culture, rote

Deliverance: Young people perhaps they might be facing challenges that are not only caused by social issues but by forces within themselves or in their environment, but the challenge is that they cannot see beyond their human understanding. Recently some of them are being seen registering to be "Izangoma" (Traditional Healers). That alone confirms that there is a subculture of some young people sensing some kind of spirituality in their life. It is possible that through rituals done in these subcultures, the youth that is there might be looking for spiritual answers. Olisa says "once you have experienced that peace of God in your heart, it means that you have been forgiven. You must therefore forgive yourself and all those who might have offered you for your deliverance to be truly successful (Olisa, 2006, 13)

Reciting of facts alone won't be enough, discernment is required (Cooks, 2017, 30). Sills has the following points to highlight:

- Heart - pastors must be equipped with a spiritual foundation
- Head – Pastors must be equipped with a biblical foundation
- Hands – pastors must be equipped with Methodological foundation (Sills, 2016, 554).

Physical, mental, transformational and spiritual healing are not the only ones that this study will carry out in the process of healing others like emotional healing will be dealt with as the

need arises in counselling. The strategy is to equip, skill, and train pastors as care and healing agents, allowing them to bring fruits of wholeness healing approach which are Peace, Joy, Openness, Love, Sharing, Good health, Growth, Forgiveness. All these should be noticed once a community or society with its people has been healed. It is therefore important to have a healthy society or community. That society or community must start within the church.

6.7 DIFFERENT HEALING FORMS AND USED NAMES

It is important to note that in healing, three key aspects play a major role:

Tolerance: The community or society must be ready and willing to accommodate every religious group to receive healing within their own religious belief, faith, rituals, and practice. The program of healing must be structured such that it strengthens and enhances collaborations and unity rather than cause differences, tension, and conflict. This we learn when big events are held in our country, South Africa, where prayers are led by different religious leaders smoothly, each given the respect they deserve.

Acceptance: Acceptance of the program of healing that is comfortable to all stakeholders will have to be negotiated. The open transparent approach will be of great help, no one should be left out as that could jeopardize all plans and programs of healing.

Purpose: The purpose should be healing and nothing else. Key things to be avoided.

Clergy, pastors, priest, and African religious leaders not to use these services as recruitment or marketing events. Politicians, not to hijack these services event to push for political agendas.

The purpose must be the healing program only. Deviations from that purpose may fail a healing solution. All healers, caregivers, counsellors must make sure everyone is in the right attitude and space. Everyone must commit to working hard to see to it that this community is healed, any distractors who have other agendas must be rejected and condemned strongly by the united society and community. Once all this is done, the society would be able to partake in the following healing forms, rituals, or practices as per their choice and optional.

Prayer: Prayer has been alluded to already. Everyone knows prayer in our society. So, a session of prayer will be held for those who want to pray. Prayers themselves will be conducted in all different languages and said from different religious groups that are present. Teams of prayer warriors would be set to pray for the community, pastors, priests, and caregivers. Christ taught us in many instances that when facing challenges or problems we must call upon the creator and surrender ourselves to Him. It's Jesus who said "Come to me all you that are weary and are carrying a heavy burden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and humble in heart and you will find rest for your souls" (Matt 11verses 28-30). What pastors should learn from this text as part of their counselling program to heal the people is to pray with them, give them hope, and teach them to have faith. If permissible to all start with prayer every palaver session." Prayer offered in faith will make the sick person well. The Lord will raise him. If he has sinned, he will be forgiven. (James 5:15)".

Forgiveness and reconciliation: In the palavers or during counselling sessions, surely people come. The pastors will encourage and create a platform for reconciliation. It is not only important to forgive one another but reconciliation after forgiveness is important. Parties might forgive one another and let go of the past. But choose to stay, work, and do things avoiding each other by keeping each other at arm's length. Reconciliation is a process where one's peace and forgiveness are taken into account. Parties are helped to come together

and work with each other in harmony complementing one another for a common purpose. In Matthew Jesus emphasizes reconciliation. He says that if you are to offer your gift at the altar and then remember that your brother has something against you, leave your gift in front of the altar. First, go and reconcile with your brother then come offer your gift (Matthew 5: 23-24).

Rituals: African Religious leaders will be allowed to perform healing rituals in the format of their own e.g.

- Allow slaughtering of animals like goats for atonement to ancestors.
- Allow burning of herbs like Impepho and essence as part of healing.

Sacraments: Other religions or faiths use sacraments such as Eucharist, cleansing, baptism, washing as healing forms for the people.

Holy oil: Holy oil will be used to anoint the people who wish to be anointed for healing. This will be done by all religious groups who understand and accept holy oil to be used.

Holy salt water: Water and salt that is blessed and prayed for by all religious leaders will be used strictly for sprinkling on the people. This is done to wash, cleanse the people from sin, evil spirits, and harmful attacks. People will be strongly advised not to drink the water.

Used names in healing: Christians use the name Jesus Christ as the power of healing. Muslims call upon Allah and or their prophet Muhammad. African religion calls upon the Ancestors who receive the power to heal from God. Religions have different names. They have faith in those names that once called on healing is unlocked.

6.8 THE PASTORS

Pastor as a word in this study is used for man and woman who are called to serve others in ministry (Pastors, Priest, Clergy, prophets and Shepherds). Pastors' role is very significant in this study, the relationship they have with participant and clients is important. Collins defines pastors as referring to churches ministries of healing, sustaining, guiding and reconciling people to Gods teaching. But more often it refers to shepherding people in their times of need (Collins, 2007,87) Taylor echoes that is a relationship that is alive and active, in which one who receives help and one who gives help begging to share (Taylor, 1993, 84). The researcher would like to bring four key elements her Pastors should understand that they cannot do this alone, certain community formation, structure institutions and churches will have to come on board, a change for good is a better life for us all.

Arterburn states that Healing is a need for every human being and differs from one person to another. Healing involves God and man. It is God's choice to heal, as the creator, God is the ultimate decision-maker as to how, when, and through whom we receive healing. He further says a physical wound to be healed needs to be cleaned and medicated, emotional and spiritual wounds also need attention, they don't just fade away (Arterburn, 2005, 1).

Giving hope: Surety is already given, they will be given rest – that is hope. This is where the clients should be guided to tell and share their experiences as if they are sharing with God Himself.

Positive attitude: Learn from me, be gentle, patient, and humble. Do not rush to capture data about the people that look insensitive. Journey with them slowly allows each to tell his or her story voluntarily and willingly. The attitude must be a prayerful one.

Guidance of the Holy Spirit: Jesus promised to ask the father to give us another counsellor to be with us forever – the spirit who is our helper. People and pastors need to know that there is a counsellor already for this group palavers, the prayer invites the presence of the Holy Spirit to guide and counsel. Young people should also be taught to fight their battles through prayer, pastors should write prayers that are focused to the young people's challenges in our communities.

Brandon states that the minister (pastor/priest) role as a servant is sacred, he/she shares joys and sorrows of others and help to bear their burdens; helps them to resolve their problems or learn to accept what they cannot change and adjust to it. Pastors are entrusted with their confidence, hear these confessions. At times pastors are the sole support of the dying and bereaved (Brandon, 1972, 2).

The researcher finds Brandon's input key in preparing our pastors to be able to enter that space of Izikhothane's parents who are hurt and begging to work with them. Brandon says as a counsellor, the minister will be prepared to listen to people's problems, to attempt to answer their questions and to help them resolve their perplexities, share their sorrows, sustain them in their disappointments, and help them in their search for understanding (Brandon, 1972, 92). Taylor says "the work of a shepherd (pastor/priest/minister) is guiding, feeding, and protecting the flock was essential if the animals were to be productive and valuable for their owner.

This idea of a caring shepherd was so familiar and meaningful to the people of Israel that many preachers and writers used it, as we see in the New Testament as well as the Old Testament, as a picture-language to describe not only human "shepherds" but also the attitudes of God towards His people (Taylor, 1983, 7). This study would like to add and

emphasis the issue of pastors to be a good example to young people. Their behaviour and conduct as pastors have a great influence on the youth. A priest who appears and also speaks as a tycoon is not a Godly example. Even sermons that are promoting prosperity must be avoided. Jones and Woodbridge state that Prosperity gospel is not a biblical gospel but a modern repackaging of vintage heresies. It subtly influences people. (Jones and Woodbridge, 2017, 139). Maseko interviewed telephonically by the researcher says that she would like her counsellor to be respectful and be non-judgmental. A person who can listen to me and I just feel comfortable around and never feel out of place (Maseko, pers comm, 14/09/2019).

Sanders RK states that pastors should hold Christian counselling ethics. As professionals and as Christians, they should frequently use the opportunity to reflect the caring love and concern of God to the people they encounter in therapy. (Sanders, 2013, 99).

He then lists the following ethical principles for pastors:

- Beneficence and no beneficence: always seek to benefit the client, and strive not to do things that would harm clients, such must at all cost be avoided.
- Fidelity and responsibility: Ethical counsellor or therapist must be trustworthy. Must be very sensitive to the community.
- Integrity: must be honest at all times and be consistent in their professional activities.
- Justice: justice has to do with the therapist's responsibility to treat people fairly to avoid prejudice and bias, and to be particularly sensitive to protecting the rights of the vulnerable among us.
- Respect people's rights and dignity: therapists must respect the worth of people with whom they work including their rights to privacy. In this principle there are the following aspects to be considered:
 - o Counselling as a calling – vocation of service

- Counselling as stewardship of talents – a gift from God to be used to serve others
- The comprehensive nature of the reign of God – God's reign extends to all aspects of life including on professional life.
- Humility - Ethical therapists remain vigilant to their human limitations and avoid the notion that their professional standing knowledge or their religious beliefs are ever fully inoculating them from error.
- The image of God in Humanity - Ethically each person in God's image and inestimable value to God and by extension to us as a therapist.
- Anatomy - Therapist must allow clients to make their own informed decisions and actions. The therapist must just hold the client to consider options. Whilst highlighting self-control and protection for others so they are not affected (Sanders, 2013, 43).

All the above the researcher strongly aims to go through with the pastors who will be on this program so that all kinds of harm to the clients and community could be avoided. This is necessary if this study aims to heal and not to harm. This research intends to open the hearts of the wounded elders, parents, and their children in such a way that when the cleansing of those wounds has been done, soul, mind, and body, the stitching happens as a will from all, guided by the Holy Spirit. That is why the emphasis on counsellors to be well equipped and be ready is important.

Jesus says: "The spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom to prisoners, recovery of sight to the blind, to release the oppressed and to proclaim the year of the Lord's favor" (Luke 4:18 to 19). The main argument is that God is the one who heals humankind which means healing, is part of his will. "Thy will be done." We know that he healed many and made many to be cared for. It is paramount for those who are to do pastoral care and healing to understand

that it is God's decision, work, and will to heal and care. Pastors, priests, and shepherds go to the community, to do God's will.

The researcher has heard of many incidents where surgeons would address the family of a patient after surgery and say "We have done all, now it is up to the Almighty God". That ultimate decision or act is left to the spiritual pastoral care of the creator. When pastors enter the space of traumatized Izikhothane parents and deal with the youth, they must do so reverently, to do as Pollard says, enter the space with dignity, respect, humbleness it deserves (Pollard, 1997, 7). Remembering that it is not our space, we come in anointed, sent, mandated, and instructed by God to serve. We have no authority in that space.

Heinz and Pieterse, define Theology as a discipline that should communicate actions that disseminate the gospel and promote God's coming into this world (Heinz and Pieterse, 1984, 22). The author wishes to add that learning from Christ himself the church through its pastors, ministers, priests, and community must:

- Never hesitate to intervene on societal challenges
- Show interest in the holistic welfare of society
- Be willing to provide practical caring
- Be active in teaching, empowering and equipping
- Pray for the people in need, poverty and oppressed – Prayer is action on itself

The above five points will align the church with God who through his son demonstrated fully what the church is called to do. Without the above, the Pastors and Priest cannot be seen as a sacred leader of society, ordained, set apart with the divine ministry of God. Pastors and Priests can and shall never subjugate their role to stand or represent Christ. It is when parents are traumatized by youth sub-cultures like Izikhothane that they must stand up, show care, love, and heal the people. Pastors must work tirelessly, compromise themselves

to fight hard to bring about humankind greater humility. This research calls upon pastors to make it a purpose and mission to care and heal the people of God. As a church, we need to wage a struggle against social ills that traumatize society, especially our elders. The Pastors cannot distance themselves from being in solidarity with those parents or elders who are wounded holistically by the youth in pursuit of fame, style, prosperity, richness and celebrity lifestyle at the expense of their elders. Anderson, in his article, states that many members of the African American community hesitates to discuss issues regarding mental illness, trauma, or around seeking therapy due to the stigma in society (Anderson, 2019, 4).

These are issues that the healing and caring have to deal with hence much as the study is focused on elders who traumatized, but the Pastors and church cannot be left out. Having said all the above, this study wishes to stress that pastors are human beings to therefore their emotional and spiritual aspects of life must be taken care of. Allender says that it is important that pastors and caregivers are not immune from BURNT- OUT or DISTRESS. Infect their involvement in helping others who are impacted, put them into risk. It is important to find ways to encourage self-care and another healthy coping (Allender, 2008, 10)

6.9 HEALING TEAMS

Three caregivers' teams will be established, team for Youth, Team for Parents and Team of pastors and Counsellors. Teams shall be trained, equipped, and empowered on subcultures. Then they will be the entry team to the space of Izikhothane societal challenges. Their primary mandate or goal is to bring all those who are affected and involved to a point of attending palavers as per the Mucherera Narrative approach alluded to in chapter three.

In palavers, when the conversation begins, everyone should be afforded time to express themselves even in their language. The environment of young people's team will also allow space of peer to peer conversation: At the same time, another pastor's team will visit

families where elders have experienced this trauma of the Izikhothane youth sub-culture directly or indirectly. It must be acknowledged that not everybody will be willing to come to palavers and express themselves due to the worldviews that they hold to. In the beginning, it's normal to have doubt, fear and resistance.

6.10 PRELIMINARY CONCLUSION

Healing is a normal part of the church right from the Old Testament era. As the church became more and more established, so the focus of healing became more and more demanding. Also, as years go by people in the world face more diseases that even the scientific world struggles to explain the source and cause thereof, making it difficult and impossible to cure. Theologically, religiously both the African worldview and western worldviews turn to God the creator of the universe and the people to be the only palaver where healing could come from. Recently healing got much attention due to many churches and religions responding to the desperate need to be cured of the people. Some healers from all sectors or fields saw this as an opportunity to get rich. The "Healing Ministry" became the main selling ticket or motto of most recently established churches. People are looking for a pastor who can perform miracles. People want Pastors to:

- Open eyes of the blind
- Cure HIV/Aids and other such diseases
- Bring back amputated legs and arms
- Raise the dead from death

Healers themselves both Western and African do all sorts of things to compete for clients amongst themselves. They make serious claims and promises to raise the hopes of the people whilst in the process of enriching themselves. Medical practitioners are not exempted, they too do operations out of greed, and people get amputated wrong legs. People who practice multi religion or worshipping are growing.

Mbiti emphasizes that medicine men are there even in African societies. He states that medicine men believe that spirits or the living dead "called" them, in dreams visions or waking to become men (Mbiti, 1969, 162). Mbiti further emphasizes that those medicine men symbolize the hopes of society: hopes of good health, protection, and security from evil forces, prosperity, and good fortune. And ritual cleansing when harm or impurities have been contracted. These men and women are not fools. Finally, Mbiti says medicine men are friends, pastors, psychiatrists, and doctors of traditional African villages and communities (Mbiti, 1969, 166). This research is also of the same mind with Mbiti, no medicine man be it from western or African cultures should not be excluded or discriminated against in all programs set healing the community of Daveyton in their challenge to deal with trauma brought to the community. In the next chapter, recommendations are made for this community.

The issue of Izikhothane has to be addressed from a pastoral and ethical point of view. The word of God says children should obey their parents in the Lord, for this is right. They must honor their father and mother so to enjoy a long life (Ephesians 6v1 – 4). Biblically and theologically children have a responsibility. Deacons (as parents) must manage their families well and see to it that their children obey them with proper respect (1Timothy 3v4). Christianity has many scriptures that teach and emphasize the importance of behaviour and respect when it comes to children. Bad behaviour, disrespect of elders is seen as a sin and is not tolerated. Parents are given a biblical, Godly, Christian duty to bring up children who devote themselves to all kinds of good deeds. Children should put their religious practice by caring for their own family as this pleases God (1Timothy5v4-10).

Young people who neglect elderly people and treat them with disrespect should need developed on how to care as one day they will also be old. The church can no longer continue to turn a blind eye to this challenge. The caring of elders should be taught in Sunday school and confirmation classes.

CHAPTER 7

FINDINGS AND RECOMMENDATIONS

7.1 INTRODUCTION

The purpose of this chapter is a pause and look back from chapter 1 which was the proposal, reflect and see if in all chapters that followed.

- Was the title of the research featuring till the end, if there were challenges, what were they and how were they resolved?
- Were the aims of the study achieved successfully?
- Is the study still in line with the proposal stating that it was crafted in the initial proposal?

These research findings are directly linked to the topic, though examiners recommended the topic use the word Effect instead of Impact. The theoretical framework that directs the study questionnaires is still inline. It is important to remind the reader that this study was carried out as Theology research specifically in the field of practical theology. This means the research was looking at the phenomenon of the Izikhothane youth subculture from the angle of what Effect does it have in the community specially to parents or elders.

The author is not naïve of the fact that Izikhothane is not the only subculture in our communities. Fiksie says "Every day's life is constituted by practices of popularity". That is as true as the culture of consumerism seems to be in our lifestyle and not only within youth culture. (Fiksie, 1989, 47).

7.2 FINDINGS

Findings are simply the results that have been found during a study or research work.

Limitation

The phenomena of Izikhothane is quite new as it emerged in South Africa recently and was mostly centered in one province, which is Gauteng. There are no vast numbers of books from different fields of study written by scholars looking at this phenomenon from different angles or perspectives. Scholars from fields like psychology, sociology, and others have not yet started to focus on Izikhothane specifically.

This research's focus is on parents, unfortunately, because of fear or family protection reasons, the parent does not speak easily about their family matters, and hence one of the parents who were to be interviewed refused to respond to the questionnaire. This attitude further continues the delay to intervene and be able to assist those who are traumatized. Healing and caring programs that are rolled out in the communities fail to reach families who do not welcome them. The refusal to speak is a limitation on its own to the family, which this study found.

Media

Media is important in our society as it gives us information on what is happening around us. It is the media in South Africa that picked up the Izikhothane practice or lifestyle and started to write about it alerting, informing, and sharing with our communities. Whilst doing so, media never stops its tendency of telling stories in a way that will raise their sales. The pains of the community are easily converted to be a marketing opportunity. In some cases, media will turn a minor issue, make it to be headlines, even if that issue is not morally sound or good. Media is found to exaggerate a lot, especially when telling African cultural stories. In

some cases, there is negativity against African cultural stories and media is viewed by some to be behind a campaign to destroy African culture.

One of the boys interviewed said he started to know about Izikhothane from television. He made a point that he misses no TV program on Izikhothane because it was amusing. His interest grew, he started to read about them from local newspapers though his parents discouraged him. There are many programs that our media show to the public and yet they are condemned by parents. Parents argue media sometimes promotes bad behaviour among youth with its stories to promote alcohol, nudity, pornography, and disrespect of family norms and values. Parents argue that the 18-year age restriction is a Western standard, in African culture parents can never sit with their children and watch episodes on promiscuity and this is regardless of how old is that child. Your child is a child to you till you or the child dies.

Findings on Media

The media, unfortunately, keeps on projecting that interest and excitement on some young people. This study found out that media has a great influence on their bad public behaviour. When they see newspapers or television cameras, they perform more whatever they were doing, rare they would run away or hide their faces. It is normal for a young man pulling and beating a young woman in our social media.

Social Power

Young man shows signs of acquired through one clinging on socially attractive "wants" not "needs" such as money. The study found that there are adults who paint this picture for our youth' most of the time these adults have nothing as verification to have gone far with school, done much in the community, or have been employed for a certain period so to have what they own. Young politicians are said to be owning houses worth millions whilst still

between ages of 25 to 40 years, the question is when and how did they quickly acquire so much wealth that ordains them with so much social power. This social power gained through these means leads to potential honour for many people. Daveyton Youth is part of this clinging to social power and honour. The unfortunate part is, that attitude is extended to family life. Parents are afraid of their children who have turned to be socially powerful than them and are honoured by even community elders, they become untouchable, police, priests, and teachers are undermined. Boys are the main culprits of this and this makes sense noting that our society is patriarchal

Symbolism – rituals

Ritual is a formal dignified and highly respected part of a ceremony or event that is conducted very orderly in our churches or family African religious wants. The study found that rituals have a major role to play in the lives of communities, especially in South Africa. It does not matter whether it is Western rituals performed from the church's point of view or rituals from the African perspective executed by African religious leaders. Our communities are thirsty for miracles; they want healers whose rituals quickly respond to their needs. Symbolism is one aspect of life that through rituals people could be brought together, unified, and reconnected. This finding also reveals that for healing, people are even ready to practice dual worship. African healers, medical doctors, and also pastors. Cannot be blind on this. That is why recently some "pastors" in South Africa easily make people feed on snakes and grass. Some say Izikhothane is a demon, young people must be cleansed. Finding is that rituals are attractive to young people.

In one community in which people were troubled by ghosts at night, a healing service was organized so to drive the evil spirits away. During that prayer service, the Anglican priest burns the incense as a ritual done by Catholics to drive evil spirits away. Later in the program, an African Apostolic Faith Church was called to pray, he started by burning impepho (African herb- sage) that is used in their church to drive away evil spirits. Community people did not have a problem. It was the priest, the pastor, and the healers who

were not approving each other's healing rituals. The community leaders did emphasize that all they want is to get the ghosts out of their community, how that is done does not matter. Finding is that different religions can work together. Healers need to accept that people who require healing can be very desperate and willing to take the risk that compromises their health and belief. This is highly common with African people.

Role models

Families, communities, and churches still have role models. Media and peers occupy that space very well and the youth of today rely on those. This is because parents allow this vacuum to exist. Children in some families become closer to their parent's employees like drivers, domestic workers, and gardeners. The society also is not providing any better as some of the wrong things are happening in our society which is done by those our youth look upon and idolize – the rich, the celebrities, the pastors, the police and other adults of the same stature. We are communities that have rotten potatoes within them and these potatoes transfer their rotten behaviour and value systems to our young people. Bandura (in Balk) says that adolescence emerges from his theory that developments in behaviour are related to a history of reinforcement observing other people's behaviour, imitating what other people do and remembering salient features about performance (Balk, 1995, 26)

Inequality impact in our society

This observed that the lack of sporting grounds recreational facilities, well planned, and organized youth programs in our society especially where black people reside, leaves the youth with no alternative but to join gangs and youth subcultures. Township schools do not basic infrastructure for the holistic development of a child, private or former model C schools that were for whites only, there is enough of everything - books, furniture, apparatus equipment, classes, teachers, sports grounds, school halls and large playfields to allow freedom of movement. This is for a very small number of white minority children who are privileged to have a better life than most black children.

It is sad to observe that even churches do not realize that privatization of education, health, and basic services enhances inequality, carries on to perpetuate class society, and keeps us to have an unjust society that is divided by class and status. The Church has to accept that supporting and creating private church schools is a sin, it does not promote free and equal education for all, it is an unjust system enjoyed by few black children whose parents are either rich, ministers, priests, bishops, doctors and lawyers. Fiona Miller quotes Archbishop Justine Welby saying "faith should not affect a child's education" (Miller, 2013) he further states that church schools should move from faith entry test and open doors to a wider group of pupils; that is currently not the case, in a bid to help alleviate poverty.

The author found that some parents are affiliated to certain faiths just to have their children be admitted to a particular private school. It is wrong for some schools to be privileged than others, it is a legal anomaly that is immoral and should be rectified. By having church private schools, we have gone against the original mission of the church which is to embrace the whole society without discriminating.

Inequality does produce poverty, poverty leads to behaviours that are causing our communities to have the emergence of sub-cultures that are contrary to common values, norms, and standards of the greater society. Though only church-related inequality has been discussed here, several other inequalities are a catalyst to the existence of sub-cultures, some of these are poverty and unemployment.

Invisible church

This study found that our churches are very weak in youth ministry. There are no specific programs to deal with youth and their challenges. Pastors or priests assigned to youth ministry are not trained or equipped, they are mostly appointed to youth leadership roles

because they are young or because they were once in youth structures when they were young. Worse no one bothers to outline a specific program or map out expectations of the church as a whole for the clergy person given the responsibility. Youth must be seen as a ministry of young people to be sustained and developed by church. In schools, children do not fund their education, parents are responsible for the holistic development of their children everywhere.

The ministry of young people is spiritual education. This research strongly believes that the church should avoid behaving as if it is doing young people a favor to have a viable youth ministry. Placing youth ministry as the last item of the agenda in a budget meeting is like shooting yourself on the foot, growing of any church or community must focus on its youth. God values and loves young people the same way he loves the elderly people of the church.

Farrer argues that creating a place for children is important. He says children are given tools with which they can see their part in the social world in which they live and make their contribution to its harmony. They are given them in such a way that they can make the necessary adjustments to their lives without feeling that if they have behaved inappropriately they have failed (Farrer, 2000, 37). In some churches, youth ministry is limited to worship teams and music instruments. Youth is never developed to argue, think, and be able to differentiate from wrong and right. This is one way of manipulating young people to impose on them in the church.

Parents' stigmatization

The primary objective of this study was to explore the possibility of casualties of the Izikhothane youth subculture with much intent on parents. During the events of Izikhothane, this study wanted the views of the parents and the community elders, as they experience this foreign Izikhothane subculture. What effects is this lifestyle making on them and to their

culture? Some of the participants interviewed were able to show that they still live with their families and in their respective communities with these children but as wounded soldiers. The pain, the tears, and damage are inside no one sees it. They have been left without a choice but to cover their wounds, healed or not healed and re-integrate themselves with some communities that blamed them and stigmatized them for parenting Izikhothane.

For some parents, the challenge they face within their society comes from their denial that their children are members of Izikhothane. This they do to protect and shield their children. In that case, the community sees them as an accomplice to their children's negative behaviour. They then get alienated for deviating from the core values and living standards commonly set by all for all.

The anger that members of the society had against their children end up waged against these parents whom it is believed they spoil children by allowing them to do as they wish. Goodrum, states that black African women and girls face high rates of violence and victimization (Goodrum et.al, 2018, 1). This is the case associated with Izikhothane. It is a fact found by the study that all parents have their roads to Emmaus in their lifetime of raising their children and many have been crucified physically, mentally, and spiritually by their communities for the behaviour of their children. Like Simon of Siren, parents carry the cross.

Data collection

The qualitative data collected from participants shows that Izikhothane youth subculture affects parents and elders. The major question in mind is how do these parents cope and to whom do, they cry too? The data collection discovered that parents when faced with challenges still trust the church as the only institution that could come to their rescue. Their

hopes are with the church that is why the church will always play a critical role in our communities.

Pentecostal Churches

Interviews were also done with the Pentecostal church youth, some young people raised that their pastors are focused more on being rich and successful in life. They indirectly encourage them to focus on cars, money and beautiful clothes in the way they present themselves in the church. Grady speaks of pastors who boast about the price of suits they wear, shoes, necklaces, and watches (Grady 2013). All this capitalistic lifestyle attracts our young people. The external appearance of the pastor and what he or she possesses to become a recruitment strategy for the youth.

This affects our African black township values of being ordinary citizens grounded on sharing, hospitality, and Ubuntu. This is also why our young people argue for their subcultures like Izikhothane to be allowed to co-exist within the society, they state that if pastors could be allowed to dress smart and elegantly why is society against them.

Socialization

Our society has left the boy child behind in many social cohesion movements especially those that socialize the child to society. The study found that only soccer and politics are having a great number of young man participation. Though when it comes to young women they are almost in every formal or informal structure or organization that exists in our communities and they participate in a big number. You see them in, family Societies, School parent meetings, and church organization and in many other. The young man is defined by the number of girlfriends they have, the ability to dress to impress, alcohol he buys in a tavern and the strength he has to fight other boys. The researcher's sister who used to be a girlfriend of such young men used to state that "the Daveyton fight between Magoboria (a

gang located in the Maxhoseni section of Daveyton) and Amandofayo (a gang located in Maswazini section of Daveyton) lasted for two years and was sparked social power among these young men.

The author's sister used to say "Thina bo - Mshoza, asinasikhathi sabo mama's baby, umuntu makumele Aku role, umele umama wakhe aze abuye emsebenzini. Thina sifuna abathi poo –pop sishone e-tavern, singene kugcwale ita file yi gaulo Nama bhodlela abandayo (we the mapantsula girls do not have time for a young man who before they spend for you must wait for their mother to come from work before they take you out. We move with those who pick you by his care, take you to the tavern, and buy you food and beers). From the above, it is vivid that the phrase that says money makes the world go around is true to some. Young people in the townships believe this phrase to be true. Financial wealth has become what defines a strong, powerful, and strong man in society.

African culture

The study found that African culture has a role in promoting the hold on social power by Young man. In African culture, a man is a provider for his family. When he provides it is assumed that he is even ready to take a wife. This is the thinking within African, patriarchal society. At a very early age, young boys grow up aiming to be wealthy so that he could take wives, own cars, and build big houses. They are socialized to believe that. Even the language these boys speak, confirms their attitude toward materialistic and economic power. "Mina mfana ngiyaphanda angikho useless njenge Taima lami, alispani libulalisa Uma -olady. Mina ngijinde isge ngayo rhereza ispani. Manje ngiyakhona ukusiza Uma - olady nge nyuku" (me my friend, I make an effort, I am not useless like my father who is not working, he burdens my mother so I left school, went to find a job, now I can help my mother with money. It is clear money, not education is the main focus. The image of manhood is seen as power and strength to feed and support the dependents.

Cost Impact

The author grew up in Daveyton, his father used to work at - the post office telephone exchange department as an operator. In our residential street, only my father owned a bicycle and also had a landline phone. That alone made the author's family in the house no: 2017 Bhele Street be regarded as rich, be highly respected, and honoured. But truly that phone and bicycle were not for our family only. All neighbors were allowed to use them. Poverty for our parents was an opportunity to share with others and a tool to build strong social collaboration and understanding. In the village where the author grew up as a young boy at some stage, the grandfather had cows for producing milk and for ploughing the fields. When it was time to milk, more than one milk containers would be filled equally. The extra containers would be distributed to the neighboring families who had no cows and they will be helped when ploughing time came.

This study found, with young people today what it owns to gives them an edge over others. To many parents, this attitude makes them feel as if they have failed to raise their children properly, whilst raising a child well is an African and a Christian trademark that parents pride themselves with.

The impact is vast and costly. Some parents fall ill due to this behaviour and die earlier or suffer from heart attacks and stroke diseases. Recently two sisters aged 21 and 15 years stabbed their mother to death (Hlathi, 30thth January 2020). Today children use violence against their parents to force them to give them what they want, this is exactly what Izikhothane do when they need items to use for "pexing". Peterson tells a story, of a young boy of 17 years of age called Michael Booyesen who was killed. He says he was struck on the head with a sharp instrument. The report states that Michael lost his life for his branded shoes (Peterson, 2019). Some of these young people fall pregnant or die young in these Izikhothane youth cultural events. Just burying them is costly to parents not to mention the trauma of burying your child. The reader must understand that in African culture it is

assumed that parents will die first and their children would bury them. So when the opposite happens it does not go without a severe impact on our elderly.

Authors finding at the defense of the topic

The author was required to present this topic for the defense to a panel at the University of Pretoria before the research could be carried out. Unfortunately, the panel that listened to the topic presentation had it very difficult in understanding the concept of "Izikhothane". The focus was more on "a Western reader, there in London, who must not struggle to understand the topic and terms used". One white panel member even asked the following question "what is wrong when Izikhothane waste what is theirs, is there a pastoral challenge to that?" To African parents and in African culture wastage of food is a serious concern. The author realized and found that our institutions of higher learning can make one feel inferior. The question is, how many Western writers write their work without even taking less millisecond to think for African readers. The assumption is that for one to be an academician or a scholar he or she must excel in English, topics are those that make sense to the western worldview. This view leads to language over-shadowing ideas and researched work. The author realized that some white people have not yet tried to understand the values of South African black people. They tend to define our practices and terms in their way for example, "corporal punishment." African parents have punished their children for the past hundred centuries of years efficiently, yielding the expected, acceptable positive behavioural results. When and how was that punishment found to be "corporal"? No one knows, whose definition was it and what was his or her worldview or context. The author left the panel with the personal opinion that says – for some white people the Izikhothane behaviour is not a concern, why worry?

Elders and Parents challenge

The following was a finding from one boy "I am 26 years old and a black African young man who stays here in Daveyton. I think we learn these tendencies from our parents. They are

hypocrites, in many cases, they don't do as they say. Teachers who normally catch boys some are smokers themselves. Yes, our parents are poor yet they would spend for a funeral exhibited amounts of money just to bury a loved one. A major part of that expenditure is to pex - show off to the people who would be attending the funeral. Some make wealth through microwave means, and arrogantly gift their children with cars or throw them parties on our faces.

As young people, we copy this consumerism culture from them (Langa, pers, comm. 20th October 2019). Fiske says "Everyday life is constituted by the practices of popular culture" that is as true as the culture of consumerism is in everything we do not only in youth culture (Fiske, 1989, 47).

This is another pain and frustration for our parents and this creates division among them. Some parents are said to be understanding whilst some are viewed as being impossible. When young people speak in their corners they speak of "ama-timer ane - verstaan and ama-timer angena - verstaan" (fathers who understand and fathers who do not understand). Families in one community are supposed to uphold similar if not the same values, standards, and norms. Young people should know that what my parents do not want me to do at home, I cannot do even in public and other parents also would not allow me to do it in front of them or at their homes.

Nowadays, once one's father or mother becomes a politician and or services in a government office, it follows suite to see their children driving expensive cars, wearing expensive clothes, going to private expensive schools, eating in secluded restaurants with friends, their lifestyle changes. Poor township ordinary boys and girls whose parents are not politicians admire these children, envy that life too, no one chooses to be in poverty. Black Township growing up children no more envy what white children have but envy their black brothers and sisters. Youth subcultures like Izikhothane partly spring from that envy 'wishing

and wanting' to be like my next-door friend. Unfortunately, they do so with what they have or can get from their poor environment. They use anything to prove power, economic power, style, and status. In their efforts, trying to match their counterparts, they find themselves involved in youth subcultures like Izikhothane - wasting food and burning money to prove a point to peers.

Law enforcement

This study found that there is no law to deal with some of the conduct of Izikhothane or any other Youth subcultures that threaten peace and stability in a community.

Now that all of the above findings have been discovered in this paper, the question is what is the way forward to correct the wrongs or discovered errors within our society? Church, cannot sit and fold arms and allow the status quo to remain the same as if the crying voice of our young people fall on deaf ears and the tears of our parents fall on rocky ground, hence the following recommendations are made.

7.3 RECOMMENDATIONS

The recommendation in a research study is in two ways: Some are for further studies and some are for change. This study will look at both.

Several studies have been done on Izikhothane and their life-style, but the challenge that the community or society has on them remains.

Further Studies Recommendations:

- Cultural education: For future studies, it would be advisable to look at "the grooming or molding of young people in our societies". Find out if there is a need for cultural education in our schools or programs that can be a vehicle to instill societal common values, norms, and standards of a particular village or community. The aim is to bring peace and harmony amongst people.

- System of education: This study recommends that research on our education system should be done. Evaluate if it is aligned to the values, norms, and standards of the society it serves. This will help children to know their community's expectations of them from schools. The needs of each particular community must be part and parcel of school programs.

- Lifestyle of generations: Many young people who are Izikhothane claim that they copy this lifestyle, from their parents and other community elders. This study recommends a further study to look at "the inheritance of subcultures from one generation to another: as a pastoral or social challenge".

- Girl child is a member of youth subcultures, what role does she play and at what cost and impact on her life. this is another topic recommended

- Further research: The author took time also and reflected on the defense he went through with the panel. The question that was asked by one panelist bothered the author. The question was, what is wrong when the Izikhothane youth waste what is theirs, what they own? What is a pastoral challenge to that? This study, therefore, recommends that Reconstruction Development Programmes of soul and mind must be done to for our Rainbow nation to further address errors of the past.

Now that a few possible further studies have been suggested, what changes could then be brought up from the study?

Change Recommendations:

- Cultural values: There should be a deliberate program in our communities to teach on societal cultural values e.g. the culture upheld in the Mpumalanga province in South Africa which recommends that "woman who attends funerals must dress appropriately and men must wear jackets". Let that be taught in schools. Elders in the community could be invited to schools to tell children of their local cultural stories, their value, and benefit. There are many of these that children always ask the question "why" when told. Some of these are:
 - Circumcision
 - Ukulobola
 - Intonjana
 - Inqgithi

- Church Avoidance: Our churches must refrain from avoiding to address or teach on the cultural practices of the community where they are serving ministry. The youth should be able to ask a pastor, why they allow or do not allow some families to put a coffin at the gate during a funeral procession so that family elders speak to the dead person. The church must stop suppressing families who wish to practice culture and Christianity at the same time or parallel to each other. The church must accept that not all cultural views are wrong and are anti-Christ. Much as Christians preach and teach, condemning the bad side of culture, they must also endorse and compliment the good side of culture. Most importantly always tell the truth about it. For example, the culture of circumcision is Biblical, scientific, and cultural.

- Empowerment: Churches must train and empower young pastors and priests especially those who can be able to deal with emerging forms of youth subcultures that traumatize society using clear intentional developed sermons and programs.

This type of training cannot just be general. It must be a specialized one with clear intentions. This research calls upon churches to revive youth ministry and urges that it be priority number one out of all ministries. Stommen, Jones, and Rahn also emphasize the importance of the profession of youth ministry as they quote Martin Luther saying "I pray all of you for the sake of God and youth, not to think slightly of educational problems. For it is a serious and great matter, at the heart of Christ and all mankind that we help and advise the young people" (Stommen, Jones, Rahn, 2001, 27).

- Palavers: Churches should continue with community palavers and make it a culture of the society to come together and share their experiences often so that any coming up unfamiliar behaviours could be addressed sooner by the whole community. These issues must be addressed even at church just before sermons or during announcements.

- By-laws: Community leaders who serve as local government representatives or councilors must observe challenges that members of the community face. They can also help by enforcing certain common by-laws that will enhance peace, stability, and harmony in the community. They as governors of our local residential places must be vigilant to strange behaviours. They have a special responsibility to protect our children and elders from Western or foreign cultures that are destructive and bring disorder into our communities. The author is reminded that, back at home in Eastern Cape, funerals run for about three to four hours long or more because even the important announcements related to the community are announced in the funerals. Therefore, the Chief or the Induna is a standing agenda item in almost all the village funerals. Village. Values and norms are enforced in these funerals.

- Campaigns: Awareness campaigns against bad emerging sub-cultures should be organized by all leaders especially by local influential people like celebrities. Those who sing must compose songs that promote community values and norms.

- Recreation centres: Local government must see to it that there are recreational centres and sports grounds for the youth. The absence of these facilities leads our youth to the wrong things. Their local government allocation must cater to the needs of the young people in the society to win them away from boredom then end up being a problem.

This research also recommends that professionally trained youth workers must also be employed by churches. They can do this as a group of churches working ecumenically within one village or community. Youth ministry could then be shared amongst all churches based on what skills, resources each church has to avail to the bigger group.

The government can also be brought on board to fund youth workers' roles and programs from its department of traditional leaders and religion. The government knows that both Western and African religions play a major role in shaping our country and its youth and our hope lie mainly on religion to intervene on most of our social challenges. Therefore, it is time that the government assists youth ministry work as it does assist traditional leaders. Our government must understand the role and the contribution that can be played by Practical Theology in dealing with social challenges.

Jacober emphasizes that as practical theology maintains a thread of connection between each preceding event in life. For the youth ministry, this requires the intentional work of thinking Christianly while looking at the problematic issues within each event. Adolescence must be reconciled with God that is youth ministry task, as young adolescence people asks "where do I belong?" (Jacober, 2011, 152)

It is shocking how our township people have been captured by a life-style that makes the people wanting to have more than what they need. This is the lifestyle that makes our youth

fall into subcultures that they do not know and give their back to the culture of Ubuntu. Jervis states that this consumption is universal; so doubtless it is pleasure-seeking a motive of human conduct, he says consumerism entails market-orientated quest to articulate and satisfy desires, and desires are as much to do with identity as with material goods making statements of self-image and aspiration. This quest is never-ending yet addictive. This culture of consumerism leads us to experience the world as a consumer spectacle (Jervis, 1998, 93).

This research is of the same view with Jervis when he suggests that consumerism entails "waste" not just in the sense of "excuses" but as a diminution of human wellbeing, this waste is apparent in areas of fashion, adolescence, medial spectacle and advertising itself (Jervis, 1998, 101). This research observes that waste in our funerals, weddings, parties, 16-year-old birthdays, matric dance, and other similar events.

Political parties in South Africa use millions to launch elections manifestos, campaigning for elections, celebration events as a victory after elections. Pastors drive cars worth almost a million, have bodyguards and have special designers for their clothes.

Our youth copies from us. We need a new church that is going to save us from "The Gospel of Prosperity" and take us to "The Gospel of Simplicity". To make sure we do not bring wrong role models to ministry, new Pastors and Priests must be thoroughly assessed.

Healing recommendations

When all is done by all community leaders and through all available community institutions in correcting the disorder brought up by the Izikhothane youth subculture, this study cannot

overlook that several people were Physically, Spiritually and Mentally hurt, wounded, injured and traumatized. This study is now going to recommend how to deal with that specifically.

Physically: These are tangible and visible wounds that carry with them scars or marks on one's physical body or his or her property. It could be that the conflict between a parent and the Isikhothane child became physical and one was injured, lost an eye, or lost valuable items in the house. The youth themselves could be having scars of their fights and conflicts from their Izikhothane gatherings. The very scars could be diseases that were contaminated during their events or scars of unplanned and unwanted pregnancy that will affect not only the children but the parents too. These physical wounds must be attended. This study recommends a team of multi specialized professional is assembled and they must include:

- Home caregivers
- Nurses
- Doctors
- Policeman
- Psychologist
- Social workers
- Local business people

This team would work together; one member of the team will be a coordinator who shall be trained as an entry point for victims to direct them to the right professional. For example, lost or damaged property issues will be referred to the police so to try and recover, the local business professionals also come in here to see if compensation cannot be the option. Those who are ill will be referred to doctors and nurses whilst elders who are traumatized to a psychologist. Each case reported will be treated on merit and be referred properly. The coordinator will also be responsible to assemble this team for Reflecting assessing sharing and debriefing.

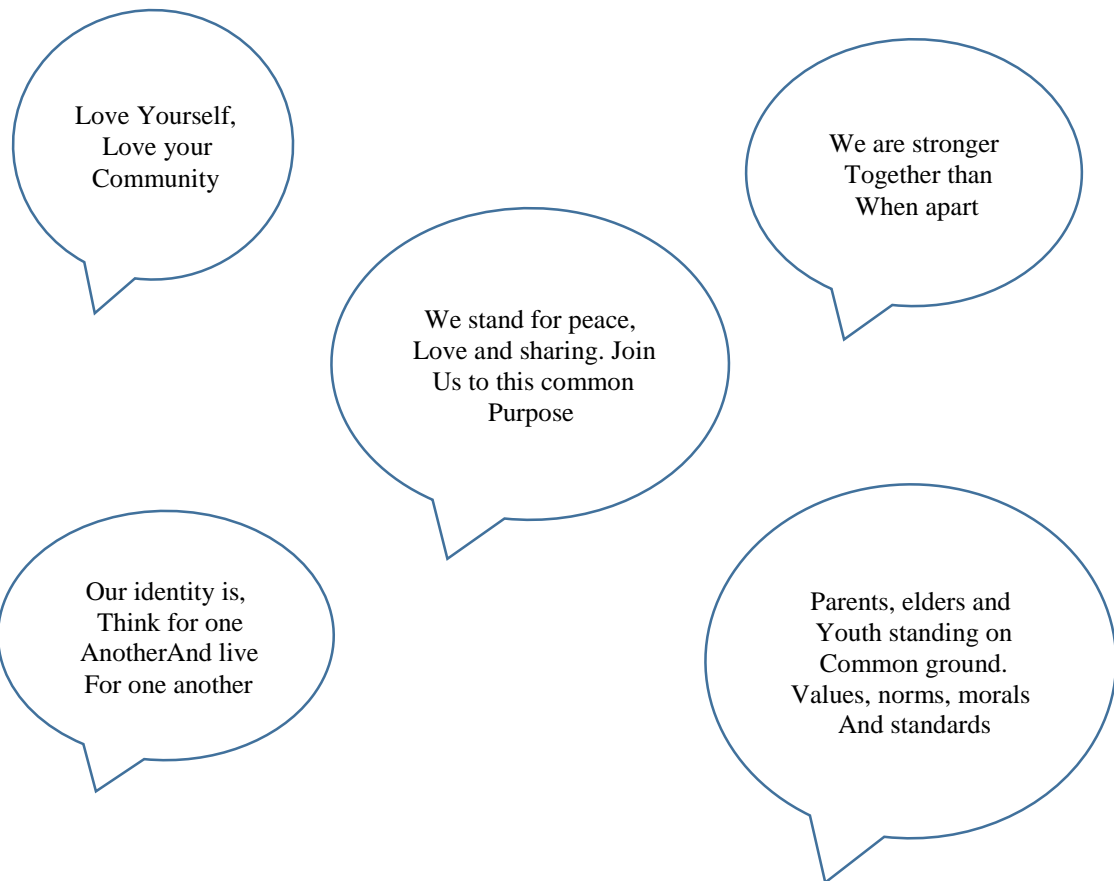
It is critical to start with the physical injuries or needs of the people. Jesus teaches us that a practical response to a physical need is important. We see him telling a story of a Jewish man who was injured whilst taking a trip and was left nearly dead. Jesus says a priest and a Levite saw the injured man and passed by (it is possible they prayed and passed). A Samaritan who was also travelling along that road saw the man and gave him help (Luke 10:29 to 37).

In Mathew Jesus says when the king comes, he will ask, when I was hungry where you were. When I was in prison where you were? (Mathew 25:35 to 40). These stories challenge our responses as Christians in the needy situation; Jesus teaches us to respond quickly to people's physical needs. We must stand up, feed the people, wash their wounds, and share with them. Perhaps these are the reasons why Friedrich Schleiermacher, the father of Practical Theology decided to introduce this field of study in theology.

Mentally: Speaking of the mind in this instance we are not referring to mental illnesses like loss of memory or other such illnesses but we intend to heal and correct the mind-set of a person:

- New thinking
- New mind-set
- New views
- New way of approaching and doing things
- Finding new Identities that bring us together
- New wisdom that is accommodative to us all

This will be done through different programs that will include all stakeholders. We plan to hold seminars, symposiums, lectures, workshops, and classes just to empower and capacitate people, equip them to be fit enough to choose between wrong or right. This community education is important for every member of the society, youth and parents must be involved this will be done for them. The whole community must be on a drive to Restore, Rebuild, and Revive. Young people will be encouraged to make up posters and put them all over their residential area, posters written:



Once the mind, the thinking has been dealt with we can then move to the soul.

Spiritually: Dealing with the soul is more challenging because it is the inner being within a person or our bodies. Looking at the Soul is looking at an unseen or invisible person trying to find out about his or her scars. This has a lot to do with emotions, hurt and internal wounds.

In the Xhosa language, you will hear one who is in this state saying, "Ndilimele ngaphakathi, andenzakalanga mzimbeni", (I am injured inside, not on my body). Visible signs of this type of injury are:

- Self-Isolation
- Speaking to self
- Tendency to cry out of nowhere
- Sleeplessness
- Anger
- Confessed spiritual bankruptcy
- Feeling of avoid
- Helplessness
- Strange behaviours

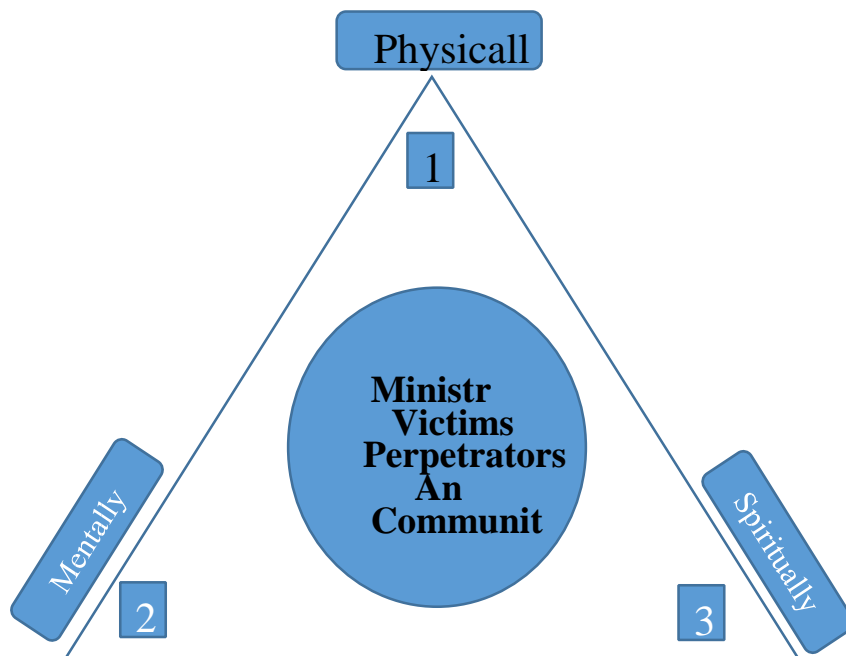
Pastors and counsellors play a major role at this stage. It is wise that pastors who come to this space be well prepared and equipped. They must be spiritually grounded and must seek the guidance of the Holy Spirit. This study's view is that we need an approach that is not judgmental and not focusing on punishment but focuses on the reconciliation of offenders with the victims. This will be a way to deal with anger and vengeance. Offenders will be reconciled with their communities holistically. Once more this study would like to emphasize that not all pastors or priests have the same gifts or all the gifts therefore not all can deal with spiritual wounds.

Brandon states that an increasing number of ministries with very good intention want to be used in the field of pastoring but expect to do so with a minimum of knowledge and effort,

and it is to be understood when some doctors and psychiatrists regard them as amateurs likely to do more harm than good (Brandon, 1972, 97). This study cannot take that risk. All pastors and priests must be well prepared and trained for this. At this stage, the following are some of the issues to be dealt with:

- Forgiveness
- Reconciliation
- Apologizing
- Love
- Hope
- Mercy
- Ubuntu
- Relationships
- Prayers
- Deliverance

Mucherera keeps on emphasizing that healing must be done holistically, from his methodology this study drew the following diagram to represent his views and lay them in such a way that they are in line with the community.



Swantz and Swantz emphasize that healing is a fundamental feature of both African traditional religion and Christianity. In traditional religion, healing is holistic. Starting with the quest for causation, healing involves restoration of the physical, spiritual and social health and wellbeing of an individual and society (Swantz and Swantz, 1975, 167)

Pastors have to be very careful in rebuilding inner persons who have been destroyed. These people tend to believe that life has no more value to them, they have given up, and as stated before their prayer is "Let thy will be done". The pastoral role of pastors and priests is to revive the spirit, give hope to these souls, and give some spark of light in them. Lester, suggests that a pastoral theology of hope must be emphasized. This must teach that both philosophical and theological anthropological perspectives temporality, particularly the capacity to anticipate the future and to project ourselves into this future is part of our very being. He further argues that hope is primarily attached to our conscious (Lester, 1995, 23)

Arguing further for pastoral theology of hope he states that hope is communal and relational not isolationist and separatist, hope does not exist in a vacuum (Lester, 1995, 95). This research's view is that this theology is critically important to uplift communities that have given up on their youth, give them hope that, the future is good. These challenges will pass. During all challenges we face drugs, abuse, crime, corruption, youth subcultures, we need to be hopeful, we cannot be a hopeless society. This research recommends that a professional youth ministry developmental map as a tool provided by Stommen, Jones, and Rahn should be adopted. The research is convinced that this will help our churches.

- Churches must stop preaching the Gospel of prosperity

- Priest and pastors must be exemplary and stop leading youth to think money is everything in life.

- Churches must learn to work together on issues that are a common challenge to the community so that people could know that unity is important.
- We need to empower our churches to teach all the people to be caring people both in church, workplace and in the community.

7.4 SPECIALIZED MINISTRIES REQUIRED

There are different types of ministries needed by the society that is to go through the program. The church also has to find a way to deliver on these:

- Ministry to care for elderly
- Ethics Ministry
- Educative Ministry
- Crisis Ministry & Intervention
- Youth Ministry

It is prudent for the church to accept and understand that not all priests or pastors are counsellors. Even those who are counsellors did not specialize in the different socio challenges that our communities face.

The book of Proverbs reminds us that where there is no guidance, a people falls but in an abundance of counsellors there is safety (Proverbs11:14). Abundance does not mean quantity only but also the quality of gifts. Once again the majority of our church members are youth and women therefore it is time that the church takes youth and women ministry seriously. It is Mary the woman who gave birth to Jesus the young person.

7.5 YOUTH DEVELOPMENT

The author got involved with a group of young people known as "Youth Managers Forum". The study found that their programme is very useful and helpful to give young people a second chance in life and an alternative to joining destructive youth subculture groups. Through YMF many young people have been given a better worldview. This study recommends the following program to our churches and it is already working in some schools in the country.

Clicking the given link which will direct you on the YMF's more information on the author's involvement in changing young people's lives, <https://www.youthmanagers.org.za/>

7.6 CONCLUSION

It is a fact that youth subcultures have been emerging even in the past, threatening the common agreed-upon values or practices by all members of the community. Young people find themselves growing up in such circumstances and unfortunately, they are:

- Expected to co-operate
- Expected to get involved

In many instances when elders in our society push programs or agendas of culture be it in a family or the community they do not want any questioning or doubts on what they are doing. If a young person does manage to ask a why question, the answer is "your grandparents did it like that" period. Many young people feel suppressed by such responses and then begin to rebel against community norms and values that do not make sense and meaning to them or that are not answered or explained satisfactorily.

Ziphozonke* refused to pay lobola and ntlawulo (Dowry and damage) for a girl he has stayed with and end up impregnating without the girls' parents' knowledge. When his parents told him to do the right cultural thing on this matter he bluntly refused. The questions he posed were:

I am working hard to feed her (referring to the girl). She is unemployed and we have a child. Who is going to receive this lobola money and do what with it?

We said in the country 50/50 why then her family is not paying lobola to you as my parents. Our young people being smart and educated will surely always ask challenging questions to their elders. In many cases, the elders do not agree with them, but to avoid discussing the issues elders just use force. That is how relations are soured between elders and their children.

What our children miss is that culture and rituals are developed over a long period so that they could unite families and society as they provide acts to engage in common meaning-making and provide a symbolic connection. Such rituals address unity, continuity, forgiveness, understanding, and tolerance. Cultural rituals can help deal with emotions and feelings that are very difficult and not necessary to be suppressed or avoided.

It is when youth rejects community norms, values, and standards that the elders feel traumatized by their children. Elders and parents then run to the church to seek guidance and help. Pastoral work is viewed by people to be able to continue beyond Sunday worship and prayer. Pastors are expected to draw from worship, prayer, and word so to engage individuals on their social challenges and help them to address those.

The parable of the prodigal son is a practical example of a hopeful story of God's grace, forgiveness, and love. Parents and elders must learn to continue to forgive and love their children no matter what. For the church to teach and emphasize these principles of being a true Christian, the church has also to begin to heal the parents.

Healing and care is one critical role in the church. The field of theology becomes real when its arm or side of healing and care is active then it is said to be practical. Practical by responding to the needs and the crying voices of the people. The church must welcome and allow its people to come and tell their stories. Our stories have the potential to transform the world as well as to give us a different world view, different from the one we already hold on to. By nature, human life is evolving and is never stagnant, therefore hearing others' stories might make us better people.

This study addresses community and family brokenness that leaves one party traumatized. To deal with this social brokenness and hurt a holistic approach as suggested by this study is needed. The church as custodians of healing and caring ministry is supposed to be at the center of bringing that healing and care to the society. Once the church can neglect this ministry, surely it will be befitting to assume that the church is now no more the voice of the voiceless we would be correct to conclude "that Christ died and never rose again". A risen Christ must be seen in the life and works of the church within its communities.

The church must come up with programs that transcend beyond the boundaries set by religion and biblical studies. It should not hesitate to form a collaboration with other disciplines such as economics, politics, science, and sociology, this is the holistic approach to make sure that our people are not traumatized by social ills and challenges to a point of choosing death over life. If parents must atone to their ancestors on behalf of their children let it be done. It is hoped therefore that through this study and many others like it, our churches are teased to keep their antennas working to be able to pick and respond to the

needs of the people. The church cannot sit and watch consumerism as a lifestyle to continue to destroy the lives of our children and traumatize parents. The church must awaken each society to seek values of simplicity, sharing, hospitality, and Ubuntu. The guiding Holy Spirit must now guide the people to the above values. It is time that the notion of "umntu ngumntu ngabantu" (a person is a person through other people) must take precedence and be promoted.

APPENDIX A

Researcher's name: Sonti VM

Student number: 13421388

Contact details: 082 953 8598

Title of the study: The effect of Izikhothane Youth sub-culture on Parents: A pastoral challenge

This serves to confirm that I agreed to be interviewed by the

Researcher for the study he is conducting. The purpose of the study was explained to me thoroughly. I am aware that my participation is voluntary and I am assured anonymity and confidentiality. The researcher will use a fictitious name when referring to me and the information is treated as confidential. Participant's rights: your participation is voluntary and you may withdraw at any time

- I. Under no circumstance will your participation lead to self- denigration, embarrassment, victimization, or a violation of any ethical or moral principles or beliefs.
- II. Confidentiality: Your anonymity as a co-researcher or interviewee is guaranteed.
- III. All information given will be treated in strict confidence by the researcher and supervisor.
- IV. All original reports will be destroyed after completion of the research and therefore under no circumstances can the University of Pretoria be held liable because of neglect by the researcher.

I fully understand the information as set out above. It has been thoroughly explained to me and I agree to participate in the research process.

Signed at.....on this.....day of 2018

Participant's signature..... Researcher's
signature.....

APPENDIX B

Participant No: _____

Questionnaire for youth directly or indirectly involved with izikhothane

Participant: _____ Gender: _____ Age _____

PART 1

Tick x the most correct answers for you

Did you join Izikhothane due to peer pressure? Yes No

Did you participate in tearing money? Yes No

Did you participate in wasting food? Yes No

Did you know the demand of being Izikhothane? Yes No

Were you ever arrested or reprimanded by the police? Yes No

PART 2

How was being an Isikhothane benefit you?

What message do you have for those who are Izikhothane Now?

Any other experiences you wish to share?

What is Isikhothane?

How did you become a member?

What activities do they do?

What made you join them?

Were there any requirements for you prior joining?

What family challenges did you meet as Isikhothane?

How did you feel about your family reaction?

How did your community react to you as Isikhothane?

How did you feel about your community reaction towards you?

APPENDIX C

Participant No: _____

Parents or Grandparents who directly or indirectly experienced Izikhothane

Participant: _____ Gender: _____ Age: _____

PART 1

Tick X the correct answer for yourself YES NO

- | | | |
|--|-----|----|
| Was your experience with Izikhothane direct? | Yes | No |
| Are you still experiencing an Izikhothane impact? | Yes | No |
| Is your child still active with the Izikhothane? | Yes | No |
| Was your family supportive to you? | Yes | No |
| Were the police involved at some stage? | Yes | No |
| Was your church or any other pastor supportive to you? | Yes | No |
| Do you sometimes blame yourself for your child's behaviour? | Yes | No |
| Do you think your child joined izikhothane due to peer pressure? | Yes | No |
| Did you give your child money for izikhothane? | Yes | No |
| Whilst Isikhothane, did your child use alcohol or drugs? | Yes | No |

PART 2

If you did seek police help on this how did they help you?

Was your church of help to you and how?

What advice would you give to children who have not yet joined the Izikhothane?

What words of wisdom would you give to parents who are facing this challenge?

APPENDIX D

Priests or Pastors who have experience with Izikhothane

Participant: _____ Age: _____ Gender: _____

What is a youth subculture?

In your own words, what is Izikhothane from your experience?

Describe how you experienced the Izikhothane

How did you respond to that situation?

What were your challenges?

Briefly explain how your church youth ministers are prepared?

What programmes does your church have for youth in general?

What is the role and responsibility of your youth ministry officer, priest or pastor?

How does your church deal with youth sub-cultures that creep up?

Discuss your ministry training in relations to YOUTH ministry?

Briefly give your perception of Izikhothane

What recommendations would you give to the church on youth subcultures?

What is the Impact of these youth subcultures (Izikhothane) on parents?

What intervention strategies does your church have in such situations?

What intervention does your church have for parents who cry for help when facing social challenges?

APPENDIX E

5/10/2018

'Izikhothane' group tear up R100 notes



South Africa

'Izikhothane' group tear up R100 notes

13 November 2012 - 13:32 By Sapa



Cash. File photo.

Image: Reuben Goldberg

Members of a growing youth culture, "izikhothane", tore up and threw away R100 notes in Braamfontein, Johannesburg on Saturday.

The group usually destroys expensive goods and clothing, apparently to demonstrate how much money they have. Izikhothane means "those who lick" in Zulu.

The Sowetan reports their actions caused chaos as people ran after the cars trying to catch the flying, torn notes. Bystanders were taping the torn notes together.

Reserve Bank spokesman Hlengani Mathebula told the newspaper it was a criminal act to tear up money, "Because you are contravening Section 34(F) of the SA Reserve Bank Act 90 of 1989.

"Whether you are doing it at your own private space or in public, it's just not accepted."

People who are caught tearing up money will face charges of malicious damage to state property.



APPENDIX F



IZIKHOTHANE BOYS AND GIRLS

APPENDIX G



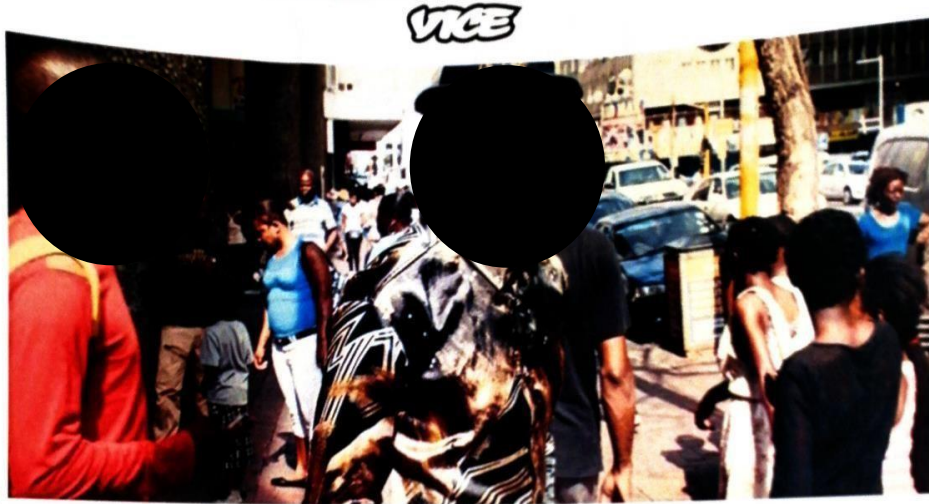
IZIKHOTHANE “PEXING” WITH THE TYPE OF EXPENSIVE SHOES THEY WEAR

APPENDIX H



IZIKHOTHANE WASHING THEIR HANDS WITH EXPENSIVE ALCOHOL

APPENDIX I



A guy dressed in typical skhothane attire (Photos by Alice Inggs)



A guy dressed in typical skhothane attire (Photos by Alice Inggs)

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[https://www.vice.com/en/article/skhothane-south-africa-karl-kems-009](#)

APPENDIX J

Osweka



APPENDIX K



dwa Wabantu dancing Voshosho at the RedBull Culture Clash. Picture: Instagram.

APPENDIX L



CULTURE OF SMOKING HOOKAH PIPE AMONGST YOUNG PEOPLE

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