Investigation of the needs and experiences of orphans in youth headed households in Pretoria region, Gauteng Province

By
Kegaugetswe Ephodia Sebola

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Supervisor: Dr Busi Ntuli
Co Supervisor: Prof S. Madiba

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Declaration

I, Kegaugetswe Ephodia Sebola, hereby declare that the work based on this dissertation regarding an investigation into the needs and experiences of orphans in youth headed households in Pretoria region, Gauteng Province, is based on my original work except where acknowledgements state otherwise. This work or any part of it has not previously been nor will in future be submitted for another degree at this or any other university, tertiary institution or examining body.

Kegaugetswe Ephodia Sebola

_________________________________  _________________________
Signature                           Date
Dedication

This thesis is dedicated to my late father Maribe Elijah Masekoameng who always believed in me from childhood until he bid this world goodbye to his new home in heaven.
Acknowledgements

My gratitude, thanks, and praises to God the Almighty for giving me the strength and opportunity as I was walking through this path of my life.

I am grateful to my family for their continued support and encouragement and prayers throughout my studies. Special thanks to my mother, Motjatji Masekoameng, my husband, Mohlatlego, my daughter, Lebogang, and my sons, Selaelo and Maribe.

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Abstract

Evidence suggests that orphaned youth heading households often do not get a chance to grieve for the loss of the mother. They suffer stress because of taking on adult roles and tasks of caring for their siblings with minimal resources for survival, and once the orphaned children are above 18 years old, their social grants are terminated. Therefore, orphaned children are transitioned to assume the parenting role to their siblings without support and guidance. However, little is known about what it is like being a child headed a family.

Study aim

To explore the day-to-day lived experiences of youth heading households and describe the challenges of being a youth headed a household in the Pretoria region of Gauteng Province

Methods

The study used qualitative explorative research approach to conduct in-depth interviews with 18-orphaned youth heading households (YHHs), 13 females and five males. Their ages were between 15-25 years. The youth were recruited from non-profit organisations and non-governmental organisations in informal settlements in Pretoria, Gauteng Province. Thematic analysis was used for data analysis using Nvivo8 software.

The study found that YHHs occurred in the context where most of the youth lost their mother and had no support from extended families, the community, teachers, and social workers. Youth headed households also occurred in an environment where the children had no means of income. They dropped out of school to find work but were unemployed, and were not recipients of the child or foster grant. YHHs experienced hidden grief and continued to yearn for their mothers and the lack of time to grieve was manifested as anger towards the mother for dying. Heading a household was difficult and burdensome for the youth who were unable to provide food on a regular basis. Nevertheless, YHHs felt obliged to take care of their siblings, and self-sacrificed their needs by putting the needs of the siblings first. Males avoided romantic relationship whereas girls engaged in transactional sex to provide for siblings.
Conclusion

The role adjustment from being a child to YHH is difficult as youth often assumed the role unprepared with no support from the family. The study also found high levels of depressive symptoms among YHHs, which manifested as anger towards the mother, self-isolation, prolonged grief and yearning for the mother, and sadness. YHHs lacked support networks to assist them to care for their siblings. The living conditions of children in YHHs were not conducive as they lived in absolute poverty in impoverished informal settlements with no means of income and social grants.

Recommendations
In a country that provides RDP housing for citizens, the Department of Human Settlement and Housing should prioritize provision of houses to orphaned children living in YHHs. There is a need to develop ongoing counselling and support interventions for these children to deal with the death of their mothers and the high depressive symptoms they present.

List of Acronyms
<table>
<thead>
<tr>
<th>Acronym</th>
<th>Definition</th>
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<tbody>
<tr>
<td>AIDS</td>
<td>Acquired Immune Deficiency Syndrome</td>
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<tr>
<td>HIV</td>
<td>Human Immunodeficiency Virus</td>
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<tr>
<td>ARV</td>
<td>Antiretroviral</td>
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<td>ART</td>
<td>Antiretroviral treatment</td>
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<td>NGO</td>
<td>Non-governmental organization</td>
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<td>NPO</td>
<td>Non-profit organization</td>
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<tr>
<td>OVC</td>
<td>Orphans and other children</td>
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<td>CHH</td>
<td>Child headed households</td>
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<tr>
<td>YHH</td>
<td>Youth-headed-household</td>
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<td>SGS</td>
<td>Social Grant System</td>
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<tr>
<td>CSG</td>
<td>Child support grant</td>
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<tr>
<td>FET</td>
<td>Further education training</td>
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<tr>
<td>SASSA</td>
<td>South African Social Security Agency</td>
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</table>
List of Operational Definitions

Experience: Brown et al. (2005) define experience as the awareness, knowledge and ability that are improved through doing something for a period of time. In this study the researcher examined living arrangements of the elder orphan children heading the households to understand and obtain first-hand information regarding their daily living experiences and needs.

Challenges: According to Brown et al. (2005) challenge is a new or difficult task that assesses one’s capability and skill. The researcher investigated the difficult tasks that the elder youth heading the households are faced in caring for their siblings.

Household: USAID (2002) defines household as a group of individuals sharing the same space to sleep and share common meals. This definition is suitable for the study as it defines a household by the daily activities for which the members of the household are mutually dependent on another.

Child headed household: Sloth-Nielsen (2004) defines a child-headed household as a household led by child under the age of 18 years where the child takes responsibilities usually carried out by parents including caring for the other siblings. Nevertheless, the youth heading households have not been defined as a separate group, but have been included in Orphans, Vulnerable Children and Youth (Sloth-Nielsen, 2014).

Youth headed household: A number of different definitions for youth are being used globally. The broad definition of youth (14-35 years) includes both vulnerable individuals in their late teens and early twenties, as well as people in their prime adult years often forced to take on responsibility for themselves and their siblings as a result of the death or absence of their parents (National Youth Policy 2009–2014). For the purpose of this study, the researcher will nonetheless adopt the National Youth Policy’s definition.
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Chapter 1: Background and Introduction

1.1 Introduction and background

Globally, almost 90 000 more new HIV infections were reported amongst men than women in 2017. Despite the new infections reported, there is a notable reduction in AIDS-related deaths among women globally. The reduction is driven by the steady scale-up of antiretroviral therapy (ART) and accessibility. AIDS-related mortality declined by 42% from 2010 to 2017 in eastern and southern Africa and 24% in western and central Africa). There was a sharp reduction of 30% in new HIV infections between 2010 and 2017, with more women surviving on antiretroviral therapy (UNISAD, 2018).

There is empirical evidence that shows that areas with high ART coverage tend to have low HIV incidences and less HIV/AIDS related deaths as compared to areas with ART coverage of less than 10% (Kharsany, 2016). However, when it comes to sub-Saharan Africa, there seems to be a different pattern. There are countries in sub-Saharan Africa where, despite having high ART coverage, there is still high incidence of HIV and more HIV/AIDS-related deaths. Examples abound in countries such as South Africa, Nigeria and others. In countries such as Lesotho and Swaziland, the epidemic has plateaued, while it is declining in Botswana and Namibia (UNISAID, 2018). A recent report from the UNISAIDs shows the decline in annual number of global deaths from AIDS-related illness among people living with HIV of all ages by 34% from a peak of 1.9 million in 2004 to 940 000 in 2017) (UNISAID, 2018).

Despite the decline, death reduction was reported higher among the women with more men living with HIV dying, particularly in sub-Saharan Africa (UNISAID, 2018). Even though women are surviving on ART, in 2012 the UNICEF estimated that there are about 3.7 million orphans in South Africa and close to half of them have lost their parents to AIDS-related diseases. A decade earlier, it was estimated that at least one in eight children were already orphans while many more are living with and often caring for ill parents or primary caregivers, as well as for their siblings (Blum, 2007).
Traditionally orphaned children were cared for by extended families. At present, however, this social support was dismantled by the HIV/AIDS scourge. As a result, communities find themselves ill equipped to cope with the ever increasing number of orphans. This is evidenced by the increase in the number of orphans and vulnerable children heading households and the inability of the extended family system to provide such children with basic requirements such as shelter, food, medical care, education, love and support (Abebe and Aase, 2007). The increasing number of orphans has led to an increase in child or youth headed households with no or little support from families and the community. It should be noted that communities and families find themselves ill equipped to cope with the ever increasing number of orphans (Ibebuike et al., 2014).

Literature shows that most parents, whether or not they are conscious of their terminal health problem, do not put in place alternatives or build any different living arrangements for their children before their death (Mogotlane, 2010). From a gender perspective, girls become household heads based on being able to take on the role of mothers. Initially, when a parent is ill or dies, the girls are often called upon to be caregivers in the home (Tsegaye, 2008). However, because maternal deaths are also on the increase, trends are changing as the boy child is now faced with the responsibility to carry the parental role for siblings in a household where the scourge of HIV-AIDS has occurred (Van Dyk, 2010). Earlier studies reported in that vein; however, Meintjes et al. (2010) highlight that the parenting role of the younger siblings without supervision can have detrimental impacts on the education, health and psychosocial development of the youth heading the household. This affects both girls and boys.

Children orphaned of AIDS stay in absolute poverty, an unconducive environment and terribly poor living conditions with no access to basic facilities like sanitation (Mokgatle, 2013). Children in youth headed household are more vulnerable with regards to food security and lack proper houses, clothing, uniforms and food (Mokgatle, 2013).

It is evident that, despite the decrease in the death rate due to HIV because of ART, there are still several households headed by young orphans. These youths experience day-to-day hardships in meeting the daily needs for survival and they continuously strive to create an enabling
environment to better their socio-economic status. It is also evident that the youth heading the household need psychological support from the extended families, teachers and community in raising and guiding their siblings. Consequently, children growing up under these conditions not only have challenges with social skills, but also have problems with social cohesion.

1.2 Problem statement

After the death of parents, orphaned children often make the adjustment from being a youth to being the head of a household without being ready for the challenges (Ombuya et al., 2017). It has been widely reported that orphans in youth headed households face challenges daily which include having responsibilities to care for themselves and their siblings, thus creating emotional and social burdens (Ibebuike et al., 2014).

Furthermore, children in youth headed households suffer stress because of them taking on adult roles and tasks of caring for their siblings with minimal resources for survival, parenting and security (Tsegaye, 2008). Many orphaned children in youth headed households lack essential requirements such as nutrition and security to achieve sound health in growth and development (Ibebuike et al., 2014). Therefore, being in a youth headed household has the potential to impact negatively on the educational, social and emotional needs of the orphaned children (Mogotlane et al., 2010).

While orphaned children in South Africa are protected by government and every effort is made by the Department of Social Development to ensure that children in youth headed houses below 18 years are assigned to foster families, caregivers, and non-governmental organizations, once the orphaned children are above 18 years old, they are removed from the system and their social grants are terminated (DSD, 2015). It should be noted that, firstly, they felt that they were left to strive on their own when the parents died and, secondly, were removed from the system when they are regarded as adults. The reality is that they are often still at school or unemployed because they were forced to drop out of school to care for their siblings (Thurman et al., 2008).

Although research conducted in South Africa in the past two decades has played a key role in understanding the experiences and challenges of children living in youth-headed households
(Mturi, 2012), most of these studies have covered how orphaned children are supported through the government’s social grant system (SGS). The assumption has been that orphaned youth can thrive on their own as they get older (Botha, 2014). As such, there is a gap in knowing how orphaned youth heading the household cope after being removed from the system. Their first-hand experience of assuming or continuing the role of a parent as a youth amidst severe resource constraints has not been explored. This study aims to close this gap and contribute to a comprehensive understanding about the possible challenges and needs of orphaned youth heading the household in the absence of social grant support.

1.3 Study aim

To investigate/determine the day-to-day lived experiences of youth heading households and describe the challenges of being a youth heading a household in Pretoria region, Gauteng Province

1.4 Study objectives

1. To explore the lived experiences of being an orphaned youth heading a household
2. To describe the challenges of being an orphaned youth heading a household in Pretoria region, Gauteng Province

1.5 Research questions

1. What are the lived experiences of orphaned youth heading a household in Pretoria region, Gauteng Province?
2. What are the challenges of being an orphaned youth heading a household in Pretoria region, Gauteng Province?

1.6 Significance of the study

It is researcher’s considered view that understanding the challenges and the day-to-day living experience of orphaned youth heading households will contribute to harnessing and providing targeted support to these children. The researcher further believes that the intended support will not only capacitate the orphaned youth heading the family to discharge his/her responsibility as a caregiver but will also have a trickle-down effect to the other siblings and ensure that children from such families grow as normally as any other child in the community.
This study will also assist to draw to the attention of the community the importance of their support to orphans as this will contribute to building a socially coherent society and lead to constructive youth development. The results of such concerted joint efforts by government and communities to support orphans will be, amongst others, lower social illnesses such as unemployment, crime rates and sexual abuse.
Chapter 2: Literature Review

2.1 Introduction

This chapter reviews the literature and research surrounding the problems experienced by orphaned children heading families due to HIV/AIDS. The review will provide a broad framework for orphaned youth heading families to voice their day-to-day challenges and needs in raising their siblings.

2.2. An overview of youth headed households

The reality of child headed households is alarming in South Africa and other parts of sub-Saharan Africa (Cluver and Gardener, 2007). A youth headed household (YHH) is described within the context of a change in composition, structure and function of a family.

Historically in African societies cultural norms stipulate that the care of orphans is the responsibility of extended family members, with very little or no involvement of the state (Abebe and Aase, 2007). Primarily in east and southern Africa, exaggerated by endemic destitution within the entire region, that alone has deeply strained the social and economic support of household systems that provide aid and care after the death of the parents (Blum, 2007).

Studies have shown that many children in youth headed household live in very impoverished states after the families have spent most of their resources on medical care and other expenses during a parent’s illness (Louw, 2007; Van Breda, 2010; Meintjes, 2010). Literature suggests that youth in child headed households are much more economically vulnerable than adult headed households (Richter and Desmond, 2008; Van Breda, 2010). The youth heading household found the responsibility for caring financially for the family, where to get food, where to live, and money for school fees very demanding and stressful (Van Breda, 2010). Studies show that youth heading households get cash through activities like males cleaning taxis or being queue marshals at the taxi rank or selling single cigarettes, and girls will be doing laundry for neighbours or plaiting hair (Motha, 2016).
The child support grant (CSG) is provided by government through the Department of Social Development for poverty-stricken children in South Africa as a reasonable relief for many children in child headed households (Maqoko and Dreyer, 2007). However, a study conducted in South Africa by Tsegaye (2008) suggests that some of the orphans in child headed households do not have access to the CSG despite having their birth registration certificate. Similarly, in a more recent study, Mogotlane et al. (2010) reported that 91.5% of children heading the households do not have access to a foster grant and had to resort to accepting donations or using the child support grant.

2.3 Access to the social support grant

Although the CSG is meant to provide financial relief for poverty-stricken children, both orphans and non-orphan children, literature has shown that these children do not necessarily access the service (Tsegaye, 2008). Nicholson (2008) argues that inadequate resources and the administration in accessing social grants may play a role in denying some children these grants. Mogotlane et al. (2010) maintain that some of the children in affected households do not have the information on how to access social grants, while others do not have the right documents such as identification documents and birth registration certificates to apply for the grants.

According to the South African Social Security Agency (SASSA) (2016), youths are generally not targeted by the South Africa's social welfare system. This has resulted in a lower percentage of youth grants recipients than the average for the general population, and specifically the average for children. As a result, the percentage of youth beneficiaries between the ages of 18 and 34 has generally remained below 3% (SASSA, 2016). However, the percentage of child beneficiaries has increased from 15% in 2003 to 61.8% in 2012 as the coverage of particularly the child CSG was extended. Child recipients of the CSG and other targeted grants will, however, remain eligible to receive such grants until the age of 18 years. Youth in the age group 18-34 years of age can only benefit directly from disability grants if they are disabled, and indirectly from the various child grants if they are care givers. The gradual extension of the eligibility age for the child support grant is reflected in the slight increase in the percentage of grant beneficiaries in the age group 15-17 years (SASSA, 2016).
2.4 Gender and YHH

There is substantial evidence that the establishment of YHH is often influenced by the presence of a young adult to care for younger siblings. As a result, this disruption is greater for girls than boys (Thurman, 2008; Thupayagale-Tshweneagae, 2012). For example, by not attending school and becoming a caregiver, studies have shown that girls are deprived of their childhood in the sense of losing the protective privileges of being in school (Schenk, 2010).

A study conducted in Swaziland by Mkhatswa (2017) indicates that in girl-headed households the duties of cleaning, cooking, and laundry were undertaken by more girl members and tasks were accepted by younger siblings irrespective of gender. A study conducted in Swaziland on youth headed households shows that food preparation and serving of household meals generally becomes the responsibility of the girls in a YHH, especially the eldest girl, because of prevailing social norms (Meintjes et al., 2010). In contrast, in all boy-headed households these duties were shared by all the children living in the household.

2.5 Living arrangements of YHHS

Following the death of their parents, the eldest sibling in the family either takes the decision or is forced to make the adjustment of being a youth heading a household. The youth takes the responsibility towards younger siblings and feels the obligation to take the place of the deceased parents (Van Dyk, 2010). The decision by the eldest child to head the household permits siblings to stay alone, presumably within the family home and to attend the same school (Louw et al., 2007). However, groups of siblings are typically hard to position in different care, thus, to ease the burden of care, siblings are often distributed among extended family members. This means that some children migrate to new families and communities, which can be a traumatic experience within the new environments. These contribute to psychological trauma through the breaking of attachments. After the death of parents, siblings believe powerfully in one another and grief becomes combined if they are forced to live in separate households (Cluver, 2007).

Cluver and Gardner (2007) found that separation of siblings is a risk factor in the event of emotional and behavioural issues endured throughout the prolonged ill health and death of a parent.
This explains the impoverished living conditions of orphans in youth headed households. Literature also indicates that the majority of orphaned children in youth headed households live in informal settlements, rural settings, or urban slum settlements (Tsegaye, 2008).

2.6 Challenges faced by children in YHH

Youth heading households experience challenges such as food insecurity, stigmatization and discrimination, child labour, sexual exploitation and negative influence of friends. Boys turn into street children, and girls turn into low paid domestic employees.

2.6.1 Food security

Literature shows that orphans living in youth headed households are more vulnerable to food security than non-orphaned children due to loss of the main income earner. This explanation is consistent with the association found between household socio-economic status and food security (Maqoko et al., 2007). Orphaned heads of household are regularly confronted with the circumstance where they ought to make choices for the sake of their sibling by making decision of what needs to be eaten on day by day. Often youth heading households due to no stable of income are unable to put food on the table daily for their siblings (Robson et al., 2007; Van Breda, 2010). A study conducted in South Africa by Chiastolite (2008) found that when children are unable to have a meal on a daily basis they often depend on obtaining their food from neighbours, friends or school feeding schemes.

2.6.2 Emotional problems

Literature reveals that children orphaned and rendered vulnerable by HIV/AIDS show high levels of depression and emotional distress expressed by feelings of sadness, loneliness, withdrawal or isolation (Meintjes and Giese, 2006). Dealing with prolonged grief from losing a parent evokes similar emotional problems. Bretherton et al. (2008) maintain that children who are orphaned are vulnerable to long-term emotional problems such as anger, depression, isolation, and anxiety due to their failure to resolve their sense of loss. Again, this explains why older children had higher trauma scores and more signs of psychosocial distress such as loneliness, hopeless and worry than their younger siblings (Schenk, 2010). Furthermore, literature shows that psychosocial adjustment difficulties seem to be higher in children orphaned
by HIV/AIDS compared to children orphaned by different causes or children whose parents are still alive (Motha, 2015).

Boris et al. (2008) further argue that youth heading their families expressed isolation from the community as they felt disposed to harm rather than obtaining protection and help from the community. They had fewer friends and suffered from social isolation during the parents’ illness and after the death with consequent stigmatization of the family and rejection or discrimination against the children ((Tsegaye, 2008; Thupayagale-Tshweneagae et al., 2012).

2.6.3 Role adjustment

Heading a household is generally the responsibility of parents or caregivers; however, in the HIV and AIDS generation this role is now being performed by children because of the AIDS pandemic robbing and depriving these children of their childhood (Mogotlane et al., 2010; Marongwe, 2016).

Taking up of new responsibilities and roles by youth heading households was burdensome. The children reported that day-to-day tasks such as cleaning, washing, ironing and household maintenance were the most burdensome tasks (Chiastolite, 2008). Furthermore, following the death of parents, the eldest child carries many challenges and feels morally obligated towards younger siblings and to take the place of the deceased parents (Van Dyk, 2010).

Kindon (2007) reported similar observations that providing care for younger siblings in youth headed households creates an element of obligation by the elder child in the family. Furthermore, youth heading households find it challenging to assign house chores to siblings and spend more time performing household chores and managing the household (Schenk, 2010).

2.7 Educational problems

There is evidence that most children in youth headed households do not attend school. In academic settings, the behaviour of children in youth headed households ends up in frustrating the teachers, mostly due the lack of capability and resources to support these learners who come to high school troubled, shabby, and emotionally and psychologically depressed (Marongwe,
Some teachers mistakenly interpret orphan learners’ emotional and social deficits as lack of respect and/or manners. Therefore, schools struggle with children who are hungry, exhausted, and psychologically affected on each day (Marongwe et al., 2016).

2.7.1 Reasons for dropping out of school

Youth heading the households are often extremely impoverished and this condition ultimately drives them into work and prevents them from attending school (Robson et al., 2007). Literature has shown that being a girl in youth headed households increases their vulnerability as girls are more likely to drop out of school than boys. Commonly the girl child is expected to take over the home responsibility of caring for her siblings and sick parents (Schenk et al., 2010). If the girl child continues to be in class, they neglect their homework and are every now and then forced to skip extra-curricular activities, which are vital to their school performance. Over time, they eventually drop out of school, thereby missing the chance for tertiary education (Van Dyk, 2012).

Additionally, lack of money for transport fares and school fees were found to lead to absenteeism from school which results in missing classes. As a result, the children are unable to cope and finally drop out of school (Tsegaye, 2008). In addition, literature shows that children in child headed households are unhappy when they cannot pay their school fees, cannot buy uniform and do not have pocket money for school.

In addition, being left with the responsibility of caring for siblings with very little or no monetary support from relatives, neighbours or the community leads to them being forced to find jobs (Lewin et al., 2012; Mokgatle, 2013). Other reasons for dropping out include economic stresses on households, changes in family structure, new responsibilities to care for the sick, the elderly or siblings and loss of parental guidance (Robson et al., 2007).

Literatures shows that, at times, youth in child headed households drop out of school due to the stigma attached to their parents’ cause of death (Tsegaye, 2008). For youth and children who manage to remain at school, they need to endure the stigma from the rumour or suspicion from
other pupils and/or staff that their parents are or were HIV positive and so have died of AIDS (Barnett and Van Dyk, 2012).

2.7.2 Poor performance

A study conducted by Tsegaye (2008) highlighted that due to additional workload at home the youth heading households often fall asleep or day dream in class and completely miss extra-curricular activities while also frequently missing exams due to the absence of parental support and they later drop out of school altogether. Marongwe et al. (2016) argues that in an academic setting these children’s performance is affected by hunger and exhaustion and they often show emotions indicating that they are psychologically affected. Furthermore, children in youth headed households often do not have any support when doing homework. Instead, helping the child with homework is shared among totally different members of the family and neighbours thus impacting on their school performance resulting in them repeating the grades and finally dropping out of school (Ibebuike et al., 2014).

2.7.3 Absenteeism

A higher proportion of children and youth living in youth headed households experience difficulties to attend school regularly due to lack of money for transport fares and school fees and uniforms which lead to them missing classes and absenteeism from school (Tsegaye, 2008).

2.7.4 Negative behaviour

Youth in child headed household often keep bad company and become negatively influenced by such company. Most of youth are exposed to these situations because of the desire to satisfy their needs and be like other children. They become involved in unbecoming behaviour such as pick-pocketing, gangsterism and antisocial behaviour with bad friend (Mogotlane et al., 2010).

It is evident that the orphaned youth heading household have a barrage of challenges not only at a household level but also at a societal level that they are faced with daily.
Chapter 3: Methods and materials

3.1 Introduction
This chapter outlines the methods and materials used in the study. The chapter outlines the research method and study design, sample size determination and description, inclusion and exclusion criteria, the recruitment procedures and processes, data collection procedures and tools, data analysis, trustworthiness strategies and ethical considerations observed.

3.2 Study design
The study used a qualitative explorative descriptive contextual design to conduct face-to-face in-depth interviews with young orphans heading households in the informal settlements of Attridgeville. The aim of this study was to explore and understand the everyday lived experiences of YHHs from their viewpoint and their interaction with their social contexts.

3.3 Study setting and population
The study was conducted in households headed by youth located in informal settlements in Attridgeville. Attridgeville is a township located to the west of Pretoria, in the City of Tshwane, in Gauteng Province. It is surrounded by several informal settlements and is a multi-cultural community settlement. The township has a total population of approximately 200 000 people who speak different languages but commonly Northern Sotho, Setswana and Sesotho (Census, 2015). However, due to migration of people from rural areas to urban cities, other languages spoken in Attridgeville are IsiZulu and Xhosa (Attridgeville web, 2010).

The setting for this study consisted of four informal settlements, namely Jeffsvile, Brazzaville, Phomolong and Vergenoegen and non-governmental organizations (NGOs). Two NGOs were identified through the help of a social development manager based in Attridgeville. Centre A provide breakfast for children in the morning before proceeding to school, lunch after school or they provided lunch boxes. Centre B is a privately owned centre responsible for identifying orphaned children in the informal settlement, assessing their living arrangements and their needs and then registering those children on the centre programme to provide them with food parcels. The centre receives food parcels from individual donors but not on a regular basis. The identified
orphans heading households come to the centre every Sunday to check if there are any food and collect if any. The study population in this study consisted of orphaned youth heading households, residing in informal settlements in Attridgeville between the ages of 15 to 25 years.

3.4 Inclusion and exclusion criteria

The definition of youth (14-35 years) includes both vulnerable individuals in their late teens and early twenties, as well as people in their prime adult years often forced to take on the responsibility for themselves and their siblings because of the death or absence of their parents (National Youth Policy 2009–2014). For this study the defined age of youth was between 15-25 years.

Inclusion criteria were female and male young orphans within the age range of 15 to 25 years old heading a household and taking care of their siblings. Exclusion criteria included females and males’ young orphans heading household without siblings and above the age of 25 years old. All male and female youths between the ages 15 to 25 years were included in the study to investigate their lived experiences and challenges as literature shows that different challenges are faced by orphans in different age groups. Even though SA policy describes a youth as someone up to the age of 35 years, for this study the researcher focused on youth up to the age of 25 years to minimize skewness of data due to different age points.

3.5 Study sample

Purposive sampling was used to select orphaned youth heading households and caring for their siblings. The sample population in the study assisted in delivering rich data informing an understanding of the research problem and phenomenon in the study (Creswell, 2007). There is no rule for sample size determination in qualitative research, but data collection is guided by saturation and the depth and richness of data.

Data saturation is reached when there is enough information to replicate the study, when the ability to obtain additional new information seems no longer possible, and when further coding is no longer feasible (Fusch et al., 2015). Data started to saturate as the researcher was conducting in-depth interview number 14. At participant number 16, all questions were saturated, and no
other new or different information was coming out from the questions asked. The researcher stopped collecting data after conducting 18 in-depth interviews until no new themes were coming up.

Seven participants were sampled from the first organization ranging from 15 to 34 years. For the first interview the participant’s age was 26 years and the second participant was 15 years. After the first interview during debriefing the researcher, supervisor and co-supervisor re-defined the youth age in the study to minimize the skewness of the data as the challenges of youth heading the family below the age of 25 years will not be the same as for youth at the age 34 who are already matured and have their own families. However, data collected from the 26-year-old participant was included in the analysis as the interview was already conducted. The remaining five participants identified from the first centre (Centre A) were then not interviewed as their ages were from 28 years and above.

The second centre (Centre B) had a total number of 45 orphaned youth already in their register collecting food parcels. Sixteen (16) participants were interviewed at this centre. The sample included in the study was heterogeneous, i.e. it consisted of participants of various backgrounds, age groups and different genders and ethnicity.

3.6 Recruitment of study participants

The researcher obtained ethical clearance from the Sefako Makgatho Health Science University Ethics Committee (SMUREC) and the School of Health Sciences Research Ethics Committee (SREC), and permission to conduct the study was obtained from the Department of Social Development as well as permission from two non-governmental organizations (Centre A and Centre B) in Attridgeville.

The process of identifying participants begun days before the researcher went to the field. Firstly, the researcher started by building rapport with a social development manager based in Attridgeville and then secured an appointment to review the database for the organization with programmes for orphaned youth heading households. Subsequently, two suitable organizations were identified and purposively selected for recruitment.
However, the manager recommended Centre A as the records showed that they had sufficient number of youth heading households in their programme. The researcher then secured an appointment with the social worker at Centre A to introduce herself as well as the research purpose and explain the inclusion and exclusion criteria. Permission was then granted, and the social worker identified seven orphaned youth who met the inclusion criteria for the study.

An additional appointment was made to introduce the researcher to the participants and to meet field workers assigned for each orphaned youth household. During the introductory meeting, the researcher explained to the youth the nature of the research, the purpose, and the rationale for conducting the research. For youth heading such households who expressed their willingness to participate, appointments were scheduled with them and both the researcher and the youth agreed on the time and the place where the interviews would be conducted. Throughout the conduct of the research, these youth were visited either in their homes or organizations depending on individual participants’ preferences.

During the recruitment phase, after thorough discussion of the inclusion and exclusion criteria with the social worker, the researcher noted that additional participants were required to saturate the data. The social worker advised that the researcher approach Centre B which is in the same area and very close to Centre A. Subsequently the researcher contacted the founder of the centre. Initially she did not approve the request to conduct the study and mentioned that children are vulnerable and, as a measure of protection, she limits interaction with strangers including researchers as they stay on their own.

After a week the researcher requested a meeting with the founder of Centre B to come and present her proposal. During the meeting the researcher had an in-depth discussion with the founder who finally agreed to have the research conducted at the facility on condition that the children would be interviewed at the centre and not in their homes to ensure safety and protection of the participants. Lastly, the researcher and both the social worker from Centre A and Centre B agreed on the day and time when the interview would be conducted. In Centre A the youth were interviewed after school to avoid disrupting their school programmes. In Centre
the children were interviewed on Sundays at the centre when they came to collect their food parcels.

3.7 Data collection and tools

In this study open-ended questions and probes were used to obtain in-depth information about the youth heading households. An in-depth interview guide was constructed based on literature and research questions. The guide was developed in English and then translated by the researcher into Sepedi and Setswana. The IsiZulu version was translated by the supervisor who is well versed with the language. An interview guideline was used to explore challenges faced by orphaned youth heading households. The key questions addressed the following areas: being a youth heading the household, lived experiences of caring for siblings, and desired support required by these young adults in taking care of the siblings.

Prior to finalization of the tool, the open-ended questions were discussed lengthily during the winter school at the Department of Public Health and ideas were shared with the supervisor and co supervisor on what to add to or remove from the tool until consensus was reached. The second section of the tool consisted of socio-demographic questions developed to gather information on their ages, sex, educational status, number of siblings and sources of income, as well as a description of the type of house where they were staying.

The first two interviewers were done by the supervisor and co supervisor acting as a co moderator as a training exercise for the researcher. On the interview day, the researcher met with the supervisor and co supervisor for debriefing before going to the centre. The team went to the centre in the afternoon as agreed upon to give the participants a chance to come back from school before the interviews were conducted. At the centre, the researcher introduced the supervisor and co supervisor to the social worker and explained their role in the research. The social worker then assigned the researcher a field worker who is a caregiver for the youth to take the team to the participants’ homes.

Before the interviews started the researcher reminded the participants of the objectives of the study explained the reason for using the audio recorder in the research. Most importantly the
researcher explained to the participants that all information provided was confidential and that there were no right or wrong answers. The participants were also told about their right to withdraw from the research and emphasised that participation was voluntarily; they could choose to stop at any time. However, the researcher mentioned that it would be most appreciated if the participants could participate until the end of the research and answer all the questions if possible. The first two interviews were conducted by the supervisor and co-supervisor as a training session and both lasted for one to one and a half hours.

All the 18 interviews were conducted in any of the three local languages (Sepedi, Zulu, and Xhosa) and each one took an average of an hour. Data saturation occurred with the eighteenth participant hence the researcher then stopped collecting data. No extra questions evolved during the interview sessions that warranted an update of the interview tool. Data was collected in about two and half months.

3.8 Data management

Voice recordings were taken during data collection with permission from the participants. After every in-depth interview the researcher checked the audio recording for audibility and downloaded the audio file onto the laptop with a security password to save the audio file. The audio files were transcribed verbatim and thereafter she translated the transcripts from IsiZulu, Setswana, and Sepedi into English. All Sesotho transcripts, including Northern Sotho, Southern Sotho and Setswana, the researcher transcribed herself. Each translation of 45 minutes was transcribed for a maximum of two and half days, while those recording which lasted for an hour were transcribed within three days.

Where participants spoke in IsiXhosa and IsiZulu the researcher sought assistance from a colleague to translate and transcribe them to ensure that meaning was not lost. A confidentiality agreement was signed by the colleague prior to transcribing. Audio files were encrypted with a password and the password was shared with the colleague in a separate email. The researcher also made use of the observations and notes taken during field work to present the participants’ expressions. For a back-up, the transcripts were saved on a memory stick and a CD. The
transcripts were also printed to hard copies which were stored in a lockable cupboard with limited access.

3.9 Data analysis

Thematic analysis was used to analyse the data. The data analysis process began with transcribing data verbatim from audio files. This was followed by the researcher translating transcripts from Sepedi and Setswana into English. At the end of each in-depth interview, the researcher gathered all field notes collected and recordings to read and listen to and make meaning of the emerging themes. The first step of the analysis was attentive listening to the audio recordings and a thorough reading of the transcripts to make sense of the data and to assess if the data collected answered the research questions.

The first step of coding the research started by manually coding the transcripts with different colours and identifying the themes by writing them at the side of each paragraph. For the next step of data analysis, the researcher attended an intensive three-day qualitative workshop on the NVivo version 8 Software used for analysing qualitative data. This step of analysing entailed that the researcher read and re-read the transcripts repeatedly and transcribed the data. The transcripts were then formatted to comply with NVivo and exported into NVivo as data sources to assist in coding and creating nodes. The process of reading and re-reading the transcripts continued until the researcher identified the emerging themes that were used for data analysis.

During coding the researcher initially generated 39 codes. Thereafter, the second level coding led to the development of core themes in each main category. Together the supervisor, co-supervisor and the researcher reviewed the codes, redefined the themes and merged the subthemes and reached consensus until six priority themes were derived and seven sub themes. The researcher mentored by the supervisor and co-supervisor described the codes and developed a code book. The code book and the transcripts were then uploaded onto NVIVO data analysis software version 12 software applications of codes and presented in themes.
3.10 Trustworthiness

Trustworthiness refers to the truth value of the study findings. Most importantly, it refers to how accurately the researcher interpreted the participants’ perceptions and experiences. In the current study, trustworthiness was maintained by ensuring credibility, dependability, conformability and transferability as described and applied by Lincoln and Guba (1985) as strategies that ensures thoroughness of qualitative research.

Credibility refers to the truth of the findings from the study and is comparable to internal validity in quantitative research. This is not a comprehensive description and definition of the concept. In this study, credibility was demonstrated through strategies such as data and method triangulation. The researcher collected qualitative and quantitative demographic data as well as interviewer and field notes.

Triangulation was used in this study to develop a comprehensive understanding of phenomena (Carter, 2014). Triangulation is compared with validity in quantitative research. During data collection, the researcher conducted interviews, took field notes and observed non-verbal communication from the participants and accurately reflected their experiences and feelings through the themes that emerged from the data. The interviews were recorded using a good digital audiotape which facilitated verbatim transcription of the interviews to ensure that the experiences of the participants were captured in a way so as to ensure that they reflected their lived experiences.

Transferability refers to the degree to which the findings of qualitative research can be transferred to other contexts with other respondents (Patton, 2002). Transferability is parallel to external validity to establish trustworthiness in quantitative research. External validity is used to generalize from the research sample to the larger population. The researcher enhanced the transferability of the study findings through provision of a sufficient detailed description of the study participants’ diverse perspectives and experiences. The thick description of processes and data enabled judgment about how well the context of the research fits with other research study contexts. The other strategy that was used to enhance transferability in the study was an audit trail. In this study the researcher provided detailed information and documents and records.
collected from the fields such as the study design, the procedures and processes followed, observational notes, the decisions taken on issues of data saturation, the procedures and processes for data analysis.

Confirmability refers to the degree to which the results of the study can be collaborated by other researchers (Patton, 2002). Conformability is parallel to the use of objectivity in quantitative research. Objectivity is used through the methodology of measurements, data collection, and data analysis through which reliability and validity are established. The researcher enhanced the conformability thorough keeping of an audit trial and through data triangulation as explained above. The researcher collected demographic information in the in-depth interviews and collected interview notes. The researcher enhanced confirmability of the study by presenting the information provided by the participants and the findings of the data in a way that reflects the true experiences of orphaned youth heading households.

Dependability refers to the method researchers used to show consistency of findings. In this study the researcher described methods of data collection, analysis, and interpretation so the study could be auditable to describe the situation, and for another researcher to follow the study.

3.11 Ethical considerations

Ethical standards for conducting the study were maintained throughout the study by taking into consideration the following measures: ethical approval was obtained from Sefako Makgatho Health Science University (SMUREC) and Research Ethics (SREC) prior to the start of the research, and permission was sought from the Department of Social Development prior to the start of the study and additional permission was obtained from research conducting centres.

The researcher ensured that confidentiality and privacy were maintained throughout the process of the interviews and that there was no harm to the participants and nor were they exposed to any risks. Confidentiality was maintained by using pseudo names as opposed to participants’ own names to protect their identity to ensure personal data privacy. To maintain privacy, interviews were conducted privately in the participants’ homes or in the office of the organization or in
extreme cases in the car of the researcher so that the participants could express themselves freely because there was no privacy in the home.

Written informed consent forms were signed by the participants prior to the in-depth interviews. The researcher administered the informed consent form explaining the nature of the research, purpose, duration, procedure and the benefits and possible risks of research prior to conducting each interview (appendix 1). Participants under the age of 18 years signed an assent form and the social worker at the centre signed the main consent form acting as a legal representative of the participant.

Participants were told that their participation was voluntary and that they could withdraw from participating in the study at any time. They were also given the opportunity to ask questions about any aspect of the research at any time during or after their participation or request the researcher not to continue with additional questions at any level if they so wanted.

No unauthorized persons can access that information bridging the privacy. Transcripts were compacted in a USB and together with the audio recording will be archived for five years before being destroyed. The safekeeping of the study for five years follows the University requirement to demonstrate that the research was conducted without prejudice and alteration of any sort.

Conclusion for this chapter?
Chapter 4: Findings

4.1 Introduction

This chapter firstly presents the demographic characteristics of the youth heading households. Secondly the data collected through a qualitative research method will be outlined and themes that were identified during data analysis will be described.

4.2 Demographic profile of youth heading households

The study sampled 18 young orphaned youth heading their households. Most of the youth (12 out of 18) reported to have dropped out of school. The majority of the youth (14 out of 18) lived in informal settlements, either in a shack or RDP house or in a former hostel dwelling which was meant for migrant men working in the industrial areas. The youth heading households were recruited from community-based NGOs responsible for providing services to orphans and vulnerable children (OVC) with school programmes, food, birth registrations and social grants in Attridgeville, Gauteng Province. The average age of the youth heading households was 21 years with an age range of between 15 - 26 years.

Table 4.1: Distribution of socio-demographic profile of youth heading households

<table>
<thead>
<tr>
<th>Participant</th>
<th>Age</th>
<th>Gender</th>
<th>Schooling</th>
<th>No. siblings</th>
<th>Age of siblings</th>
<th>Residential area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Olerato</td>
<td>22</td>
<td>Female</td>
<td>Drop out</td>
<td>one</td>
<td>21</td>
<td>Informal settlements</td>
</tr>
<tr>
<td>Lerato</td>
<td>25</td>
<td>Female</td>
<td>Drop out</td>
<td>Two</td>
<td>20,15</td>
<td>Informal settlements</td>
</tr>
<tr>
<td>Name</td>
<td>Age</td>
<td>Gender</td>
<td>Status</td>
<td>Type</td>
<td>Location</td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td>-----</td>
<td>--------</td>
<td>----------</td>
<td>--------</td>
<td>-------------------</td>
<td></td>
</tr>
<tr>
<td>Onthatile</td>
<td>25</td>
<td>Female</td>
<td>Drop out</td>
<td>one</td>
<td>19 RDP</td>
<td></td>
</tr>
<tr>
<td>Omphemetse</td>
<td>22</td>
<td>Female</td>
<td>Drop out</td>
<td>one</td>
<td>20 RDP</td>
<td></td>
</tr>
<tr>
<td>Omphile</td>
<td>19</td>
<td>Male</td>
<td>Schooling</td>
<td>one</td>
<td>17 Informal settlements</td>
<td></td>
</tr>
<tr>
<td>Kelebogile</td>
<td>25</td>
<td>Female</td>
<td>Drop out</td>
<td>one</td>
<td>11 Informal settlements</td>
<td></td>
</tr>
<tr>
<td>Replulositswe</td>
<td>23</td>
<td>Female</td>
<td>Drop out</td>
<td>one</td>
<td>16 Informal settlements</td>
<td></td>
</tr>
<tr>
<td>Keitumetse:</td>
<td>20</td>
<td>Male</td>
<td>Schooling</td>
<td>one</td>
<td>18 Informal settlements</td>
<td></td>
</tr>
<tr>
<td>Bohlale:</td>
<td>19</td>
<td>Female</td>
<td>schooling</td>
<td>two</td>
<td>13,18 Informal settlements</td>
<td></td>
</tr>
<tr>
<td>Reyabogoboka</td>
<td>22</td>
<td>Female</td>
<td>Schooling</td>
<td>two</td>
<td>18,17 Informal settlements</td>
<td></td>
</tr>
<tr>
<td>Tshepiso</td>
<td>25</td>
<td>Male</td>
<td>Drop out</td>
<td>One</td>
<td>19 Informal settlements</td>
<td></td>
</tr>
<tr>
<td>Tshepang:</td>
<td>25</td>
<td>Female</td>
<td>Drop out</td>
<td>one</td>
<td>11 Informal settlements</td>
<td></td>
</tr>
<tr>
<td>Keamogetswe</td>
<td>23</td>
<td>Female</td>
<td>Drop out</td>
<td>three</td>
<td>17,13,2 Informal settlements</td>
<td></td>
</tr>
<tr>
<td>Kgaogetlo</td>
<td>24</td>
<td>Male</td>
<td>Drop out</td>
<td>Two</td>
<td>22,8 RDP</td>
<td></td>
</tr>
<tr>
<td>Keitumetse</td>
<td>24</td>
<td>Female</td>
<td>Drop out</td>
<td>Two</td>
<td>21,9 Informal settlements</td>
<td></td>
</tr>
<tr>
<td>Keutlwile</td>
<td>24</td>
<td>Female</td>
<td>Drop out</td>
<td>Three</td>
<td>21,8,7 Informal settlements</td>
<td></td>
</tr>
<tr>
<td>Oampitsa</td>
<td>19</td>
<td>Female</td>
<td>Drop out</td>
<td>One twin</td>
<td>19 Informal settlements</td>
<td></td>
</tr>
<tr>
<td>Kekalerato lahae</td>
<td>15</td>
<td>Female</td>
<td>Schooling</td>
<td>Four</td>
<td>11,8,5,3 Hostel</td>
<td></td>
</tr>
<tr>
<td>Kephedile</td>
<td>26</td>
<td>Male</td>
<td>Schooling</td>
<td>Two</td>
<td>20,16 Informal settlements</td>
<td></td>
</tr>
</tbody>
</table>

The youth heading households also provided information on socio-demographic characteristic such as gender which is presented below.
Figure 4.1: Gender distribution of youth heading households

Figure 4.1 present the distribution of gender of youths heading the households and the results show that most (13 out of 18) were females and five were males.

Information was also collected about the schooling status of the youth heading households and the results are presented in figure 4.2 below. The figure presents the schooling status of youth heading household, and the results showed that most (12 out of the 18) dropped out of school.
Figure 4.2: Schooling status of youth heading households

The youth heading households were also asked about their sources of income and the results are presented in the figure 4.3 below.
The figure above shows that most (14 out of 18) youth heading households reported that they had no means of income. Three of the youth were receiving a child grant for their siblings and none reported receiving a foster grant. Only two reported that their source of income was part time jobs.

4.3 Themes

Eight themes with sub-themes emerged from the qualitative data analysis of the in-depth interviews. These themes were: being a youth heading the family, reaction to losing a mother, schooling, availability of support, forms of interpersonal relationship with others, survival strategies, future aspirations and recommendations. Table 4.2 presents the themes with the sub-themes.

<table>
<thead>
<tr>
<th>Themes</th>
<th>Sub-themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Description of being a youth heading the family</td>
<td>Feeling overburdened</td>
</tr>
<tr>
<td></td>
<td>Difficult</td>
</tr>
<tr>
<td></td>
<td>Putting others first</td>
</tr>
<tr>
<td></td>
<td>Drop out of school</td>
</tr>
<tr>
<td></td>
<td>Feeling morally obligated to care</td>
</tr>
<tr>
<td></td>
<td>Avoid romantic relationships</td>
</tr>
<tr>
<td></td>
<td>Inability to provide food</td>
</tr>
<tr>
<td></td>
<td>Inability to discipline</td>
</tr>
<tr>
<td>Response to losing a mother</td>
<td>Sadness</td>
</tr>
<tr>
<td></td>
<td>Loneliness</td>
</tr>
<tr>
<td></td>
<td>Frustration</td>
</tr>
<tr>
<td></td>
<td>Anger</td>
</tr>
<tr>
<td>Schooling</td>
<td>Patterns of attendance</td>
</tr>
</tbody>
</table>
4.3.1 Being a youth heading the household

The context of being a youth heading a household (YHH) in this study occurred in an underprivileged environment in informal settlements, where most of the youth lived in shacks, sharing government houses (RDP) or lived in hostels. Most of youth heading households dropped out of school to care for their siblings. Furthermore, most of the households did not receive any child support or foster grants. However, the reaction to being a youth heading a household varied and is detailed in the following sub-themes below.

4.3.2 Parenting is overburdening

Being a youth heading a household deprived the youth of their childhood life and forced them to take on adult roles instinctively without support. YHHs in the study expressed that the adjustment from a child to a head of a household made them feel overburdened and eventually drop out of school to find jobs.

Tshepang, a 25 year old female who dropped out of school to care for her three sibling’s years, her own child and brother’s child: “It’s not easy, sometimes when the children
come back from school, there is no food. They eat at school but that does not last them for long. When I know there is no food, I force my child of 6 years and my brother’s child to sleep early and they will get their next meal tomorrow at school.”

Repholositswe, a 23 year old female with one sibling who dropped school at grade 11 attested:

“It’s a burden that is heavy to carry because now I’m all over the streets asking for food and my friend was also trying to hustle money from the neighbourhood but we never got it, eish..., this is one of those days that I hate because now my sibling will come to an empty home with no food.”

4.3.3 Parenting is difficult

Youth heading households said that assuming the parenting role and being faced with making decisions on food, budget, and disciplining their siblings was difficult. Several reasons were provided for making parenting difficult; however, the youth heading households mostly cited inability to provide food and discipline of siblings as the major ones.

4.3.3.1. Inability to provide food

When talking about lack of food as one of the difficulties of being a parent, most of the youth heading households reported that sometimes their siblings would come home from school and find no food to eat and there would be times when they would go to bed without food. Tshepang, a 25 year old female who dropped out of school to care for her three sibling’s years, her own child and her brother’s child said:

“Sometimes when the children come back from school, there is nothing to eat. They eat at school but that does not last them for long. When I know there is no food, I force my child of 6 years and my brother’s child to sleep early and they will get their next meal tomorrow at school.”

Reyagoboka, a 22 year old female caring for two siblings and dropped school at grade 11 attested: “It’s heart breaking to see the siblings coming home without food. This day
when she come back from school, there was no food, she looked tired, she was not talking, I ask her what’s wrong, she said nothing is wrong. Its pained me, one day I found her diary, I read it, she wrote about the situations in the house, she said she wish every day she can come home to find food. I am not working and looking for a job. There is nothing much we can do; we rely on her social grant. Unfortunately, she is not talkative, she dies inside.”

4.3.3.2 Inability to discipline

The youth heading households reported that disciplining their siblings was very difficult. They explained that they could not discipline their siblings because they were also physically punished by extended families which resulted in them running away. They also reported that they could not talk to their siblings as they did not have the skill to do that. Most importantly, the youth heading household still believed that discipline should be in the form of punishment. Furthermore, the female youth heading the household reported being afraid to discipline the sibling fearing that they might retaliate.

Lerato, a 25 year old female taking care of the two brothers believes t’s difficult to discipline the siblings as sometimes they don’t want to listen and further explained that it is even more complex if the siblings are boys because as they grow older, you become fearful to punish them. “Remember they are boys, and they are grown-ups, even when I shout at them, I do that with caution, imagine if the try to beat me.”

A young 15 years old female Kekalerato staying at the hostels of Attridgeville with her four siblings admitted not able to punish children because she just can’t. “When they don’t want to study or agree that I send them to do something, I don’t hit or spank them because I can’t hit a child. I would rather leave them to my brother to hit them.”

However, some of the youth heading households indicated that disciplining their siblings was not difficult. They believed that instead of forcing them to submit and follow instructions of guidance through physical punishment they opted to talk, coach, and guide them in the right direction.
Tshepiso, 25 year old male taking care of his two siblings mentioned that it is easy to discipline the siblings if you talk out the difference in an appropriate way. “I sit down, and we talk about it properly and when my younger sister is wrong she will come back after our discussion and ask for forgiveness and when I’m in the wrong I also ask for forgiveness from her.”

Oampitsa, a 19 year twin sister to Kemametse said: “It’s not difficult to tell my sister sibling that she is wrong because we are of the same age, she usually don’t take it well and when I reprimand her, especially on matters that involves boyfriends but we talk about it and get over with it.”

4.3.4 Putting others first

Youth heading households reported feeling compelled to put their siblings’ needs first ahead of theirs in all their decisions. For example, they dropped out of school and avoided romantic relationship

4.3.4.1 Dropping out of school to care for the siblings

Upon putting others first, the youth heading households cited dropping out of school, becoming street walkers, washing cars, doing gardens, plaiting hairs, becoming domestic workers and sacrifice the money they receive to buy things for their siblings.

Onthatile, a 25 year old female caring for her two siblings who dropped out of college to work in a restaurant said: “I want my siblings to be like other children I don’t want them to be left out when other children have Christmas clothes and they don’t have, when I lay-bye clothes for my children I also lay-bye clothes for them. Even myself I wish to dress nice clothes, but I can’t because I have a lot of children.”

Repholositswe, a 23 year old female caring for her sister who dropped out of school at grade 11 explained the situation further and said: “I dropped school because I had to take care of my younger sister. At times when I look at my young sister complaining that
her school shoes are worn out and she wants new ones, I just look at her and feel sad, she
does not understand that it’s tough outside to get a job. I dropped school to find a job, to
be able to work and take care of her, I am trying..., I can’t even buy myself anything...
she must not compare herself with other children, situations are not the same. I wish one
day she could see the struggle I do for her.”

4.3.4.2 Avoiding romantic relationships

Youth heading households, particularly males, reported that they choose not to be involved in
romantic relationships. They believed that being in a relationship requires one to have money to
spend on the partner and that compels them then to sacrifice romantic relationships to save
money for basic needs for the household.

Kephedile, a 26 year old male, attested: “Girls love money. If they are interested in you
and realize that you don’t have money they will leave you. Also, they want money to go to
the salon and change their hairstyles regularly; the money I earn is to buy for food for
my siblings.”

Repholositswe, 23 year old male confirmed: “It’s difficult to have a relationship, some of
my friends have girlfriends, but I find it hard to engage in relationship I will not have
time to see her, I am always at the taxi rank washing taxis, there is no time, I once had
girlfriend but the relationship didn’t work, it just died a silent death, I was hurt, and I
decided to stop issues of relationship.”

Tshepang, 25 year old voiced his feeling: “How will you know this girlfriend will love
your siblings like you do?” What if she comes here and tries to control us. Girls change
and they like controlling, she will expect me to give her money for her hair when my
siblings don’t have food. Remember we are not from the same background, what if she
doesn’t understand my circumstances. Hell no, I think I’m better without a girlfriend.”
4.3.5 Feeling morally obligated to care

Upon taking the role of a parent in the household, YHH in the study expressed a feeling of being morally obligated to care for their siblings. They felt that it is their responsibility to keep their younger siblings out of harm, and to protect and love them to close the void of them not having parents.

A 23 year old Keamogetswe who dropped school at grade 11 and taking care of her three siblings said: “I’m trying to close the gap so that they don’t feel pain or think too much about the past, for instance, when our mother was still alive, they would go to bed with a full stomach. I don’t want my siblings to think too much about the past or to dwell on it. I want them to acknowledge that our parents passed away, but our brother is taking care of us that make a huge difference.”

Kgaogelo a 24 year old female said: “After the death of my mother, my siblings were looking upon me for everything; it is my responsibility to stay with my sibling. Our step father chased us from his house, I am obliged to care for my sibling and I will make sure that I work hard for my sister and brother to have a better life; they must not drop school like I did.”

4.3.6 Survival strategies

Despite the parenting role being burdensome and difficult, YHHs developed ways for survival which included self-isolation as well as engaging in activities such as performing casual jobs, prioritizing money to spend on necessary basic things, and/or engaging in transactional sexual activities.

4.3.6.1 Self-isolation

On learning to adapt to or adjust their role of heading a household, YHH found themselves alone and isolated. They preferred to minimize interaction with peers and community members to avoid letting people know about their living arrangements as well as the challenges they faced on a day-to-day basis.
Keamogetswe, a 24 year old girl who dropped school at grade 11 and cared for her two brothers said: “This life makes me sad, I can’t be happy for long time. I keep quiet and think how long we are going to leave like this, sometimes at work when I’m quiet, deep in my thoughts they will notice and ask me, I always say there is nothing wrong. I can’t talk to anyone about my situations all the time. That’s why I prefer sitting alone and indoor, I feel like everyone sees what going through my mind and want to know my situation.”

Kekalerato la lae of 15 years said: ‘I don’t have friends at school, I stay home alone, the only friend that I have does not stay here, and we only talk over the phone.”

Oampitsa, a 19 year twin sister to Kemametse, said: “The people in the neighbourhood talks too much, you will hear them saying orphans this orphans that, that’s what I don’t like, I rather stay alone at home and sleep than to interact with them.”

4.3.6.2 Engaging in transactional sexual activities

Data explored in the study showed that the girls engaged in sexual relationships and depended on the boyfriend for food, clothing and basic needs required in the house.

Keamogetswe, a 24 year old female who dropped school at grade 11, staying with 4 siblings, said: “I depend on my boyfriend to give me money. My other siblings are getting grants, but my aunt takes it, she does not give us anything, she supports her children and husband with that money so I need money to care for my siblings”.

Kgaogelo, a 24 year old female who dropped school at grade 11, said: “My aunt stays in the same area and she is a hawker, she pass by this street everyday as it is a main street, but she does not help us with food, she can’t even buy us electricity. I always depend on my boyfriend when there is no food in the house.”

Kelebogile, a 25 year old female taking care of her sibling and dropped school at grade 11 said: “I get help from the father of my children, we are not married but he helps with
his children, the money he gives me, helps me to take care of my young sister, she doesn’t get social grant.”

While some of the girls voluntarily engage in sexual activities, some youth heading households reported engaging in sexual activities because they were forced to do so by older family members. The girls were coerced to sleep with older men by extended family members.

Keutlwile bohloko, a 19 year old girl staying with her two brothers, said: “She forced me to sleep with older man for money. Now I am HIV positive, and no one knows even my teachers. I sometimes bunk classes so to collect tablets and I sometimes get sick for drinking the medication without food. I eventually resort to continue with life of boyfriend to get something to eat. That’s the life I know to get money so to survive, but surely, I don’t like it.”

4.3.6.3 Prioritize spending

As most of the YHHs were out of the social grant plan, they reported that they usually engaged their siblings in planning the budget in the household as they depend on their support grant. The data indicated that YHHs managed the little money they received from social grants well. They prioritized what to buy on a monthly basis and managed to buy basic food required in the household, including clothing, school uniform, and pay rental if applicable.

Kephedile, 26 year old male, schooling at FET and taking care of his two siblings said: “At the time I would hold the money on her behalf and would make sure that we buy necessities in the house or if she is going on a school trip. I would give her lunch money from the grant money.”

Keitumetse, a 20 year old male caring for his sibling and dropped school at grade 11 said: “I use my brother’s money for buying food in the household as I am not working, after buying the grocery I save R100.00 at the post office for him.”
In some cases YHH expressed dissatisfaction with their younger siblings as they thought that their siblings used the social grant on their own with no regards to the needs of the household.

Tshepiso, 25 year old male taking care of his young sister, said: “She gets angry with me when there is no food during the course the month, her social grant is not much, I use R300.00 for grocery and save R100.00 for December to buy her clothes, but she think I spent her money on my stuff because I didn’t tell her I save some of the money.”

Oampitsa, a 19 year old taking care of her twin sister, said: “Kemametse don’t not know how to spend money. When she get her child support grant she buys things that are not necessary like sweets, junk food while there is no mealie meal at home when I ask her to give me money to manage it, she complains and think I want to eat her money.”

Onthatile, a 25 year old taking care of her 19 year sister, disclosed: “She moved out to stay with her boyfriend; I heard from her friends that she moved out because she thinks I was spending her money on my children.”

4.3.6.4 Performing casual jobs

On learning to survive, the YHHS mentioned that they perform casual jobs such as working in restaurants or being street hawkers and plait hairs in order to provide for their siblings.

Lerato, a 25 year old female with two siblings, voiced out: “Like I said I get piece job there and there, I feel like I can do something better with my life than to work at the restaurants and come every day with swollen feet. What can I do, that’s the only money we have to survive, Dimakatso, [one of the siblings] receive a grant but my uncle takes it so it means I have to work.”

Omphemetse, a 22 year old female taking care of two siblings said: “I plait hair at someone salon, I don’t have money to rent the station, I get paid on commission.”
Omphile, a 19 year old taking care of his sibling said: “I sell sweets at school, sometimes I struggle with buying stock because I take money for stock and buy food, it’s difficult.”

4.3.7 Response to losing a mother
The YHHs become overwhelmed after losing their mothers and expressed various feeling of sadness, loneliness, frustration, anger, contentment, and acceptance.

4.3.7.1 Contentment and acceptance
For orphans who lost their mothers while they were still young, the data showed that they expressed feelings of acceptance much faster. The data suggested that children who lost their mothers at an early age tended to grieve for shorter periods.

Oratile, a 25 year old female whose mother died 21 years ago when she was four years and is now working at a restaurant and caring for her two siblings said: “I wish everything can be sorted and I live a better life because my mom she is gone, she died and no miracles will happen, she won’t come back. I can’t keep on crying for nothing, the water has spilled has spilled. My mom is no more….. She is no more. We should live on what we have.”

Keitlulwe, a 24 year old whose mother died when she was seven years said, “Sometimes I wish my mother was alive, but I need to be strong for this children, I can’t be always referring to situations when my mother was around, she is not here anymore and I am there for them, I am taking care of them, my aunt kicked us out of the house and I should be there for them.”

In contrast, children whose parents died when they were older expressed feelings of sadness, loneliness, frustration, and anger.
4.3.7.2 Sadness and loneliness

Youth heading households expressed feelings of sadness and loneliness about the situation they found themselves in and expressed that if their mothers were still alive things would have been better. Bohlale, a 19 year old female with two siblings, working at the restaurant, mentioned:

“The situation makes me sad, if my mom was still alive; I would have finished my degree and lives a better life than to work at the restaurant. I wanted to study for teaching, I dropped from the university because I did not have money for fees, I applied for student loans and I was not granted. I changed institutions thinking I will be lucky but no. I produced documents to show that I am an orphan but still, I am not getting loan, I don’t understand if this people they can’t help us children without parents, where they think we should go.”

However, some expressed a wish to have their fathers alive; one participant expressed feelings of sadness after the loss of her father. Tshepang, a 25 year female mother of one and with one sibling, reported:

“After my father died, the family took him to Limpopo to bury him; we could not attend the funeral because we did not have money for transport. I was used to my father, we were so close, we used to share a bed, but I could not bury him. I am still hurting inside, it was so sad for me and my siblings.”

4.3.7.3 Frustration and anger

Upon grieving for the loss of their mothers, the youth heading households expressed feelings of anger towards their mothers and felt frustrated about the situations they found themselves living in after their deaths.

Lerato, a 25 year old taking care of her younger sister of 15 years whose mother died when her sister was 13 years and she was 18 years, said: “My younger sister is having anger to everyone and fights people in the yard, she is so impatient and likes fighting. I think she still not over the death of the mother and take anger towards everyone
including me. I always tell her that she must always focus in the future and not on the past because our mother will not come back.”

Reyagoboka, a 22 year old female who stayed with two siblings and dropped out of school at grade 11 said: “This people hate us..., to think that they are from my mother’s side..., it makes me feel so hurt. How could they chase us from the house and never bother to know where the children are, whether they go to school or not and to know what they are eating. At least if they chased me alone it was going to be better. I am angry at my mom, what is it that she did to this people that they hate us this much.”

Keitumetse, a 20 year old male caring for his sibling having dropped out of school in grade 11, said: “To hassle the whole day and still don’t come with anything is hard and painful, the situations is even more frustrating when the children comes home and you know that there is no food to eat. I am so angry because if my mother was still alive I would not be faced with this situation. We never went to bed with an empty stomach when my mother was alive. My mother was not working but she used to manage everything well. I don’t like this situation, I get so frustrated and wish I can one day get a job.”

4.3.8 Schooling

The role of parenting becomes demanding for the YHHs impacting on the patterns of school attendance, availability of school uniform, and performing homework which results in repeating grades.

4.3.8.1 Patterns of attendance

Data revealed that, while young people heading households reported that their siblings attended school regularly, they did not attend school regularly. They sometimes bunked classes to perform duties in the neighbourhood to get money for food.

Kgaogelo, a 24 year male caring for his two brothers, pointed out: “I bunk school classes because I have to do some casual jobs in between to get money. If I am called to say there is a job for me, I make sure I leave everything to do that job. I don’t know when I will get
another job. At school I don’t tell them my situation because every time I’m not at school, teachers will think I went to do some chores, I just keep quiet.”

Bohlale, 19 years old, said: “I don’t attend classes on regularly because I had to go and my collect medications at the clinic.”

Reyagoboka, 22 years old and caring for her two siblings, said: I don’t attend classes every day at the end of the month because I had to collect social grant for my young sister and child support grant for my child.”

4.3.8.2 Repeating grades

It was evidenced in the data that most of the siblings headed by the youths repeated grades more than once or twice. Those who repeated grades either migrated after the death of the parents or were unable to cope.

Tshepang, a 25 year female, said this about her sibling: “The one who repeated grade 9 is like he has stress because he always beats my brother’s kid, he needs some counseling. When my mother passed away in 2003 she passed away in his hands and she saw everything. So, he is not well, the way I see it.”

Omphemetse, a 22 year old male with two siblings who dropped out of school at grade 11 relates: “You know how I feel. I feel like my younger sibling is having anger. He does not listen, when he was doing grade 1 he used to just sit in class and when they say he must write he will just sit and look at the teachers. He then repeated grade 1 and another grade is grade 8 twice until he dropped out of school.”

4.3.8.3 Assistance with homework

Data emerging from the interviews with YHHS about their siblings’ schooling revealed that there were some challenges where homework was concerned. They reported that some were capable to assist their siblings with homework but only when they understood what was required. They
further explained that the YHH sometimes ask someone in the neighbourhood to assist with homework if they did not understand what was required.

Kelebogile, a 25 year old male staying with the two-sibling, alluded: “I help where I can but I will sometimes ask other kids who are about to matriculate to help me where I don’t understand because the syllabus isn’t the same as back then. So, where I don’t understand I refer to people who can help in the community.”

While the data initially showed challenges encountered with homework were related to the inability of the youth heading the household to comprehend the homework, data further revealed that in some cases these siblings do not want to be assisted due to other reasons.

Lerato, a 25 year old with two siblings, said: “My younger brother is not performing well at school and does not give me chance to teach him, he says I am impatient because I am intelligent, how can I help other people and fail to help my own sibling. You see he has his own issues that one.”

4.3.8.4 Lack of school uniform

Lack of uniform arose as an enormous challenge in youth headed households. Most youths reported that lack of uniform impeded school attendance of their siblings. Furthermore, they reported that, over and above having old school clothes, their siblings did not have the complete uniform for specific days of school. Girls in the study reported not having uniforms like tunics to wear on certain days and some boys reported absenting themselves on specific days of the week when they were supposed to wear different shirts to avoid being different from other children and teachers who do not understand their situations.

Kgaogelo a 25 year old male who dropped at grade 11 and cares for his two siblings said: “I feel so sad to see my siblings not dressing like the other kids when going to school. I am not working, the money I hassle for can only buy food, the younger sister don’t have a tunic to wear on Mondays and Friday, I don’t have money to buy I depend
Kekalerato lahae, a 15 year old female, said: “I do not have tunic; I only wear a grey trouser every day. The situation makes me sad because I don’t look like other children and teachers keep asking me why I am wearing a wrong uniform.”

Keitumetse, a 20 year old male caring for his sibling and dropped out of school at grade 11, said: “My teacher don’t understand, she always shout at me in front of other students for not wearing correct uniform, I don’t have a yellow shirt, I told her but she don’t understand. I no longer attend her subjects on days that I should wear yellow shirts, the other teachers never complained in their classes.”

4.3.9 Support

Support in this theme is about how YHHs felt supported or not supported by others. Support includes support by family, community, peers, school, and social workers.

4.3.9.1 Support by family

The interviews with YHHs revealed that orphaned children lack support from immediate extended family members. Children left on their own to head the families after the death of their parents in this study were either chased away from their parents’ home or were ill-treated until they ran away to fend for themselves. They reported that extended families sometimes exposed them to abusive acts and neglect which were their main reasons for running away.

Keutlwile, a 19 year old twin sister to Kemametse, said: “My grandmother was the type of person whom you would rely on her when my mom was still alive. Now things have changed, she always beat us without verifying whether what her children said about us is true. They always accuse us of wrong doings, and then she will start swearing or beating us. We used to be beaten every night for nothing, you understand what I mean, if she can’t find something she is looking
for it’s us who took it… she will start, we were always afraid in that yard until we ran away.”

Most of the children were chased from their mothers’ houses by uncles, aunts or step fathers.

Omphemetse, a 22 year old taking care of the brother and cousin, pointed out: “We don’t have a home now and rent other people shack because of my uncle. Imagine he took my child birth certificate to get for himself an RDP house. I can’t apply for mine now. He stays in the family house and has an RDP house as well. I can’t open a case for him at the police station because he is friend to them; he told me that it will be a waste of my time because he won’t be arrested.”

4.3.9.2 Support by community

Children in the study appreciated some of the people in the community who are supportive of them. They indicated that some of their neighbours were providing them with food and clothing.

Omphemetse, a 22 year old, said: “Eish it’s tough not to have a job, sometimes I don’t get any clients to plait the hair and will tell the mother from next door and she will give us cabbage to cook.”

Keitumetse, a 20 year old male who is caring for his sibling and dropped out of school at grade 11 said: I never struggled with uniform because at school we wear grey trouser and white shirt and I always get school uniform at the centre donated by the community.”

In contrast, some expressed some scepticism in reaching out to the community for help. They thought of asking for help all the time as bothering the next person and opening yourselves to be shamed or be the focus of gossip.

Kephedile, a 26 year old male caring for his two siblings, said: “I don’t like to bother another person, yes if they offer to provide us with food I will never say no but I will not
reach out and ask for food to anyone in the neighbourhoods, if we don’t have anything we sleep like that.”

Omphile, a 19 year old female staying with the brother, said: “The community will gossip about you. This is what I hate, I rather stay alone than mingle with the community because one thing I know after the death of my mom, people keep talking hey my mom this mom hey my mom that. Hey, my mom died of AIDS, hey their mom died of AIDS. When my mom dies I was still young I wouldn’t know what killed her. This is the type of life people live here. They stay at their corners and gossip on other people’s life.”

Tshepiso, a 25 year old male taking care of his young sister, said: “I don’t want people to feel pity for me saying shame after the death of their mother, this and that, I do not ask anything from them anyone.”

4.3.9.3 Support by teachers

Young people heading families felt that the support of the teachers should go beyond the hours of school. They stated that the support they received from the teachers was solely on education and did not take into consideration the basic needs such as food, clothing, and school uniforms.

Olerato, a 22 year female with two siblings, said: “I wish the teachers can have interest to understand what’s happening beyond the hours of school, we are having challenges in feeding these children after school, if they can help us with food parcels to eat at home. We are struggling a lot; maybe the teacher’s voice can be heard at the social workers”.

Some of the YHs revealed that some teachers were there for them after the death of their parents to ensure that they furthered their tertiary education. However, they reported that they could not take the offer to further their studies as they had a moral obligation to care for their siblings.
Bohlale, a 19 year old female with two siblings and two children of her own, said: *At school they were supportive, like I am talking about myself, when my grandma died; the teachers did their level best to give me support. Some of the teachers went to an extend of assisting in taking me for a matric dance because they noticed I was a clever child at school, but I refused the offer, how can I go for matric dance when there is no food at home. Others also used their own money from their pocket to apply for me at Technicon to further my studies.*

4.3.9.4 Support by social workers

Support by the social workers did not emerge from the interviews with YHHs. They reported that they did not receive any counselling after the death of their parents and that they attributed the poor school performance of their siblings as due to lack of counselling.

Kgaogelo, a 27 year male, expressed: *“The one who repeated grade 9 is like he has stress because he always beat my brother’s kid, he needs some counselling. Since our mother passed away in 2003 she passed away in his hands. So…., he is not well, the way I see it.”*

Olerato, a 22 year old female with two siblings voiced out: *“No one gave us counselling, after my mother died my brother’s performance at school dropped, he was refusing to write, when the teachers talk to him he was just looking at them and not doing what he was asked to do. I think he was stressed.”*

4.3.10 Relationships with others

The data revealed that YHHs often isolate themselves and avoided mingling with people or other learners at school. The study explored the relationships they have with friends and extended family and how they feel about those relationships.

4.3.10.1 Relationship with friends

Making and maintaining friendship in this study emerged as very challenging. Some of the YHHs reported making friendship as being easy while others reported not. They reported that they were not able to maintain the friendship due to expectations that they could not meet. Such
expectations included going to parties, drinking, and fancy dress codes which they felt did not fit the lifestyle they lived.

Omphemetse, a 22 year old female, said: “Friends don’t have the right mind-set; they always want us to chase boys and what not. I mean the people you would consider “friends” enjoy entertainment too much. I don’t see that as important to have such friends. Yes, I used to have friends, but I left those friends because of bad influences. Sometimes you must give your children the love that you never had or experienced than running around after friends”.

Keitumetse, a 20 year old female, said: “Yes, I can make friends, but I can’t keep the friendship for long because I don’t have time to socialize with them, I was once in a friend club which I moved out because I could not cope with their lifestyle, I was not having clothes that meet their standard. During weekend when they go for parties, I could not because I have to look for casual job to bring food on the table for the kids, it’s hard to be in a group that don’t understand your situation, rather stay away.”

4.3.10.2 Extended family

Data showed that YHHS in the study had extended families in the area where they lived or where they originated such as the rural areas from where their parents migrated. However, for most of the YHHS, the relationship with their parents’ families ended the day their parents died. Some children reported that they were not able to bury their parents after their death.

Olerato, a 22-year-old female who dropped out of school at grade11, said: When my father was still alive we used to go to them and they would help us and give us food here and there and when he passed on they kicked us out. We didn’t have a place to call home as the house belonged to my grandmother. I asked if we can stay on her yard and she refused. When I told her, we don’t have a place to live and we don’t have any food and she told us that she doesn’t care and doesn’t want to be involved.”
Data shows that some of the extended families, even if they were in the same area with the YHHs, did not visit them, and they were also not on talking terms. YHHs who reported positive relationships with extended families in the study were very few. Data further revealed that it was difficult for the YHHs to reach out to the extended families in case of need. It was also evidenced that those who attempted to ask for help were either refused help or promised help but did not receive it.

Bohlale, 19 years old, said: “It’s tough because we can’t go and ask for help from my uncles because once my mother passed on they kicked us out and they said that she passed on without having a house. Even though it’s crowded there are not helping us, even if I go ask for help with the children they will say they will help and they don’t. I decided not to involve them anymore.”

4.3.11 Future aspirations

Most of the YHHs were compelled by the circumstances they found themselves in to drop out of school. The data revealed that they put their siblings first and sacrificed a lot and devoted themselves to providing a homely environment for all of them. Nevertheless, the data revealed that they wanted to have a better life for themselves and did not want to be stuck in the past. Lerato, a 25 year old female who dropped out of college and worked at a restaurant said, “I wish to go to university and have a degree in teaching”, while Bohlale, 19 year old female taking care of her two siblings stated, “I wish one day we have a house of our own and stop guarding other people’s houses”. Oampitsa, a 19 year old female said, “I wish I can go back to school and study nursing and have a better life”.
Chapter 5: Discussion, conclusions and recommendations

5.1 Introduction

This chapter presents the main findings of the study, a description of the study sample and the context of being a youth heading a household, followed by a synthesis of the main themes that emerged from the analysis. Conclusion, limitations of the study and the recommendations will also be presented.

5.2 The context of being a youth heading the household

Similar to what has been documented about the establishment of youth headed households, the presence of a youth to care for younger siblings in the current study was established for the same
reasons. In the current study there were 13 females and five males. This is consistent with what is documented in literature, that almost all the time the establishment of YHHs is influenced by the presence of an adolescent girl who is the eldest child (Thupayagale-Tshweneagae, 2012).

Nevertheless, in most instances, the eldest sibling in the household, regardless of gender, was considered to have more caring responsibilities after the death of the parents (Evans, 2012). Literature further shows that orphaned youth usually start undertaking the responsibilities of heading the households when the parents are still on their sick beds. The girls often start standing in as domestic workers for their mothers and boys start with casual jobs like washing taxis, street hawkers, queue marshals and selling sweets or loose cigarettes to gain extra cash to assist at home to sustain the family (Motha, 2016).

The context of being YHH in the current study occurred in impoverished informal settlements. The living arrangement of children in youth headed household was not conducive as they lived in absolute poverty and most of them lived in one room shacks and slept on the floor as they did not have beds (Schenk, 2010). Tsegaye (2008) indicated that most orphaned children in youth headed households live in informal settlements, rural settings, or urban slum settlements. The informal settlements where most of the YHHs resided had problems such as drug addiction, degradation, absence of formal street grids, poor sewage networks and high rates of unemployment (Ombuya, 2017). The state of poverty was exacerbated by the fact that most of the youth headed households did not receive any child support or foster grants for their siblings because they lacked proper birth registration documentation and knowledge of the process of application for foster grants (Tseyagae, 2012). Similar findings were reported by Mogotlane et al. (2010) who reported that YHHs do not have information on how to access services, while others did not have the right documents such as identification documents and birth registration certificates. Lack of foster grants leave these children financially incapacitated with no access to money to maintain the success of the household. These findings are in line with other studies (Marongwe et al., 2016).

Some of the children in YHHs lived in absolute poverty because they were forcefully removed from their parents’ homes by their relatives who took their parents’ belongings (Motha, 2016).
Literature shows that some of the orphaned children are chased out of their homes by relatives who claim to have inherited the house from the children’s deceased parents (Tseyagae, 2012), while others who lived with relatives were forced out of the family household due to their ill treatment from their relatives. YHHs cited that when the ill-treatment became unbearable they ran away with their siblings and carried nothing and did not even have safe place to stay. After running away, some lived in the streets whereas others ran to their friends’ homes.

Moreover, the YHHs reported that, after escaping physical punishment from their relatives’ homes, they rented shacks, guarded other people’s shacks and lived without basic utensils like pots to cook and instead they used tins to cook. This explains the impoverished living conditions of orphans in youth headed households (Schenk, 2010).

In most African societies, after the death of the parent, particularly the mother, the expectations are that the grandparents, aunts, uncles or any of the extended family members would take over to raise the children. Consequently, the elder child then had to step in as a parent unprepared. Furthermore, literature reveals that YHHs often do not get a chance to grieve for the loss of the mother resulting in various reactions to death (Pillay, 2014).

The current study revealed that YHHs expressed grieving in the form of anger, sadness, frustration, and feelings of helplessness. The lack of an opportunity to grieve resulted in YHHs developing deep-rooted and persistent anger towards the mother for dying and leaving them in the conditions they found themselves.

The YHHs also expressed feelings of sadness due to lack of support from close or extended relatives. The sadness was triggered by the fact that the extended family who they thought would care for and provide support to them, kicked them out of the house. This included a grandmother whom the YHHs thought would be there for them after the death of their mother, but, instead, she kicked them out. The circumstances of their living arrangements made them feel frustrated and helpless, especially when faced with challenges of providing their siblings with the necessities such as food, clothes, money for lunch box, school fees, school uniform, etc.
5.3 Schooling for orphans in child headed households

The sample consisted of 18 orphaned YHHs, 13 females and five males aged 15-26 years, with an average age of 21 years. Most (12 out of the 18) dropped out of school as an obligation to care for their siblings to provide food, money for lunch boxes and uniforms for their siblings. The study findings are in line with previous studies that found that, after the death of a parent, children in YHHs permanently drop out of school to care for their siblings.

However, prior to the YHHs dropping out of school, there was a noticeable change of patterns of attending classes. The YHHs would miss classes, not do homework, and lose focus or concentration in class. The findings are in line with studies conducted in Zambia and Zimbabwe which reported that orphaned YHHs' absenteeism from school started by them first missing classes for other non-school related matters (Evans, 2010). Similarly, in the current study, YHHs started by missing classes while their parents were still alive doing odd jobs like plaiting hair, doing gardens, and working at the taxi ranks washing taxis.

Additionally, YHHs reported dropping out of school because they could not do their homework, did not understand the homework, had no adult taking an interest in their education, and had no one asking about school work and encouraging them to be involved in school activities. Studies conducted in Kenya, Tanzania, and South Africa showed that not having someone to discuss the problems at school results in absenteeism among YHHs and eventually the orphaned children drop out of school (Marongwe et al., 2016).

5.4 Parenting

As stated, after the death of parents the elder children step in as a parent unprepared. Masondo (2006) indicates that orphaned YHHs struggle to adjust to the role of taking decisions on the health, psychological, and emotional needs of their siblings. Similarly, YHHs in the current study refer to the role adjustment from being a child to a parent as difficult as they assumed the role unprepared with no support from the relatives or extended family. They mentioned that the role is even more burdensome as they are expected to make decisions on issues with no skills. Thupayagale-Tshweneagae (2012) argues that role adjustment for YHHs is difficult as it includes
managing multiple and competing responsibilities of helplessness and uncertainty about personal safety, family disintegration and discipline.

Orphaned YHHs are regularly confronted with making decision on what needs to be eaten on a day-by-day basis (Walker, 2002). Similarly, the YHHs in the current study expressed that the most difficult part of the parenting role was the inability to provide food, and the lack of employment and a foster grant for their siblings. The findings are consistent with previous studies which reported that often YHHs are unable provide food daily for their siblings due to lack of a stable income (Robson et al., 2007; Van Breda, 2010).

In the current study, YHHs reported that often their siblings had only one meal which they received through the school feeding scheme and would come home to find there is no food. The fact that their siblings go to bed without food was a main source of pain and sadness for the YHHs. They revealed that when there is no food at the house they would let the children sleep early to avoid them getting hungry. Chiastolite (2008) found that when children in YHHs are unable to have a meal on daily basis they often depend on obtaining their food from neighbours, friends or school feeding schemes.

Similarly, the YHHs asked for food from friends or neighbours before the children come back from school but some days they were not lucky to receive anything and hence sleep without food. While the YHHs developed strategies to solve the food crisis issue, the older siblings did not talk about it but wrote about the lack of food in their diaries.

The YHHs found the expectations to instil discipline in their siblings without skill or support from family very difficult. They found it difficult to discipline their siblings because they were also exposed to the life of physical punishment from the relatives or extended families when they resided in the same households. They cited lack of skills to apply other disciplinary measures apart from physical punishment as it was the only method they were orientated to after the death of their mother. Other researchers found that YHHs find it challenging to assign house chores to their siblings and spend more time performing household chores and managing the household (Evans, 2010).
5.5 Obligations to care

The findings showed that YHHs expressed feelings of being morally obligated to care for their siblings and close the void having lost their parents. In the process of heading their households, the youth felt obliged towards caring, protecting, and providing the siblings with shelter, love and food. Several studies reported similar observations that providing care for younger siblings in youth-headed households creates an element of obligation by the elder child in the family who takes the responsibility towards younger siblings and feels the obligation to take the place of the deceased parents (Van Dyk, 2010; Kindon, 2007; Evans, 2010).

For most of the YHHs in the current study, being obligated to care for their siblings entailed dropping out of school to look for jobs. Although YHHs are pushed into parenting obligations to care for their siblings without support and guidance, they thought that they had become more mature and independent because of their caring responsibilities to their siblings (Thupayagale-Tshweneagae, 2012). Being obligated to care meant self-sacrificing themselves by putting the needs of their siblings first. The males heading households felt compelled to avoid engaging in romantic relationships to save money for basic needs for the household.

The YHH boys believed that relationships require one to have money to spend on the partner. Whatever money they had was prioritized for spending on food, lunch boxes, and clothing for their siblings. Currently there is no literature that describes avoidance of romantic relationships as an obligation to care. Whereas the males heading households avoided romantic relationships, the female YHHs reported engaging in sexual activities to fulfil the role to care, protect and provide for their siblings. What females opted to do is in line with what other studies conducted in South Africa and Zimbabwe found (Richter and Desmond, 2014).

5.6 Response to the loss of a mother

Grieving is critical after the loss of the loved ones and people commonly expect to see sadness and crying for the loss but do not expect anger as a reaction to loss. However, the immediate role adjustment after death of a parent leaves these children with anger as an expression of grief (Pillay and Nesengani, 2010). In the current study, the YHHs did not have the chance to grieve
for the loss of their mothers. Some were kicked out of the house immediately after death and had to assume the role of a parent immediately without support, while others did not even have the chance to bury their parents. As mentioned, YHHs expressed feelings of persistent anger over the prevailing difficult situations they often faced on a daily basis without a mother. This anger was often towards the mother for dying and leaving them in precarious conditions.

The study found that YHHs continue to yearn for their mothers. They believed that if their mothers were still alive their precarious situations might have been better. This finding is consistent with that of other studies conducted in Botswana and South Africa that revealed that YHHs express anger and despair after the death of a parent (Schenk, 2010; Mturi, 2012; Thupayagale-Tshweneagae, 2012).

Furthermore, even though children find it difficult to accept the death of a mother, literature suggests that the age of the child at the time of death makes it easy for the child to accept (Pillay, 2012). If the death of the mother occurs while the child is young, they might not have memories of the mother and not understood what happened during that period (Cluver et al., 2012). This was the case in the current study, where two of the YHHs who lost their mothers when they were small at ages 4 and 10 years expressed acceptance of the death of their mothers and desired to move on with life.

5.7 Survival strategies

Despite the parenting role being burdensome and difficult, the YHHs appeared to be managing the situation of heading households. The choice of friends who were orphans meant that YHHs felt comfortable to discuss their issues with their friends. Tsegaye (2008) also noted that orphaned children are comfortable keeping their issues to themselves or sharing them with friends who are orphans to avoid explaining their situations and incurring gossip.

The YHHs also learned to prioritize spending money on the most important needs of the family. To provide for their siblings, most did part time jobs to get extra money for the household. As found in previous studies, YHHs self-isolate themselves from friends, peers, and the community
as a way of dealing with economic hardships, and avoided people knowing their precarious circumstances (Boris, 2008; Van Breda, 2010).

There is substantive evidence that orphaned girls are vulnerable to exploitation by family members to have sex with older men in exchange for money (Thurman et al., 2009; Maja, 2014). Similar exploitation of girls was observed in the current study. Females heading households reported being exploited to engage in sexual activities by family members. The study further established that as the means of surviving the hardships of heading the household, the females heading households were also vulnerable to engage in sexual activities voluntarily to provide for their siblings.

A previous study conducted in South Africa by Maqoko and Dreyer (2007) reported on the phenomenon of sexual exploitation of impoverished children in youth headed households. What females opted to do in this study is in line with what other studies found in Zimbabwe, Uganda, and Zambia, i.e. female children in YHHs become vulnerable to exploitation and exchange sex for money, food, protection or shelter (Richter and Desmond, 2014).

5.8 Availability of support

Social support is crucial for survival in youth headed households. However, in the current study, YHHs cited that they received limited support from the teachers in the form of books and food provided through the school feeding scheme during school hours. This is in line with studies conducted in sub-Saharan Africa (Ombuya et al., 2012).

Of note is that the YHHs expressed not receiving any support from social workers either in the form of counselling support, application for foster grants, food parcels, and birth registration. The findings are similar to that of other studies conducted in South Africa, Botswana, Zambia, and Kenya (Tsegaye, 2008; Mogotlane et al., 2010; Cluver and Gardener, 2012). Concerning support from the community, some of YHHs indicated that they received food parcels from NGOs even though it was not on a regular basis. The findings are similar to studies conducted in Botswana and South Africa (Chiastolite, 2008).
5.9 Conclusion

The study found that YHHs occurred in the context where most of the youth lost their mothers and had no support from extended families, community, teachers, and social workers. The study further found that YHHs occurred in an environment where the children had no means of income, dropped school, were unemployed, and were not recipients of the child or foster grants.

Lastly, YHHs occurred in an environment where the heads of the households felt obliged to take care of their siblings and self-sacrificed their needs by putting the needs of the siblings first. In an endeavour to care for and protect their siblings the youth heading the households avoided relationships or engaged in sexual activities to provide food, shelter and education for their siblings.

Heading a household was difficult and burdensome for the youth who were unable to provide food on a regular basis or discipline the siblings. The orphaned children expressed feeling of sadness, frustration and helplessness on the loss of their parents and the lack of time for them to grieve manifested as anger especially towards the mother for dying.

The study also found that the YHHs also developed strategies such as self-isolation, performing casual jobs and prioritizing spending to deal with their day-to-day situation. Of concern are the high levels of depressive symptoms that were identified among YHHs which manifested as anger towards the mother, self-isolation, prolonged grief and yearning for the mother, and sadness.

5.10 Recommendations

The living conditions of children in YHHs were not conducive as they lived in absolute poverty in impoverished informal settlements with most living in one room shacks. In a country that provides RDP housing for citizens, the Department of Human Settlement and Housing should prioritize provision of houses to orphaned children living in YHHs.

Orphaned children in YHHs experience hidden grief and continue to yearn for their mothers and the lack of time to grieve was manifested as anger towards the mother for dying. Findings revealed lack of support networks to assist YHHs to care for their siblings. There is a need to
develop ongoing counselling and support interventions for these children to deal with the death of their mothers and the high depressive symptoms they presented.

Although the child support grant is widely recognized for improving children's access to food, education and basic services, this was not the case for the orphaned children in YHHs in the current study; the YHHs had no means of income and were not the recipients of the child or foster grants. The Department of Social Development should develop strategies to empower the NGOs working within the communities to provide support to orphan children in YHHs to access the child support grant for their siblings and foster grants for them as caregivers.

Furthermore, the Department of Social Development should work hand in hand with the relevant stakeholders to improve the tracking system of unregistered orphans in the communities. This will create awareness for these children to come forth and be registered on a social development registry so as to be assisted with grants, education and shelter.

The findings also revealed that there was lack of involvement of the teachers in the life of the children beyond the classroom which was interpreted as lack of support by YHHs. Therefore, there is a need to integrate the school health programmes with social development programmes to identify and manage the problems experienced by orphan children in YHHs. The two systems are needed to address the level of drop out amongst the orphaned children.

**5.11 Strengths and limitation of the study**

One strength of the study is that it used youth heading households with variability of socio-demographic backgrounds which highlighted the challenges and lived experiences of being a youth heading the household. The perspectives of the heads of the households from different age groups, caring for a different number of siblings with different ages and different genders, increased the dependability and transferability of the study findings.

The limitation of the study is that the study was conducted in under resourced informal settlements and the challenges and lived experiences of orphaned youth heading households were not compared to heads of households in privileged environments with additional resources.
References


Evans, R. 2010. The experiences and priorities of young people who care for their siblings in Tanzania and Uganda. University of Reading, Geography and Environmental Science, School of Human and Environmental Sciences.


and Marongwe, N., Sonn, R., & Mashologu, M.W.N. (2016). Dealing with children from child-headed households: How prepared are the teachers?


Thank you for agreeing to participate in this individual face to face interview. My name is Ephodia Sebola; I am a student at the School of Public Health in Sefako Makgatho Health Science University. I am talking to orphans heading households residing in Attridgeville. I understand you assumed the responsibility as a head of the household and I would like to better understand the challenges you face as the head of the household, what you do to overcome those challenges and what are the needs required as the head of household and to whom do you turn to for support to accomplish those needs. I would also like to assure you that everything we discuss here will be held confidential. Please feel free to tell me when you are not comfortable about any of the questions, but I would appreciate if you could answer as many of the questions as possible.

1. Let us talk about your siblings (how many, ages, how many attending school, performance at school, etc.)

2. Please tell me about the living arrangements in your household.
   Probes
   - How long have you been living in this household?
   - Where were you staying before you came here?

3. How are decisions made with regards to living arrangements in your household?
   Probes
   - Chores
   - Buying and cooking of food
   - Discipline
   - Household budget

4. Please share with me what happens when one of your siblings is sick in the house.
   Probes
   - How do you know the child is sick?
- Who do you talk to?
- What do you do?
- Where do you go?
- How easy or difficult is it to access healthcare services?

5. Please tell me about schooling for you and your siblings.
   Probes
   - Attendance
   - Homework
   - Grades
   - Books
   - Uniform

5.1 Is there any support you get from school? Please explain.

6. Let us talk about your relationship with your extended family members
   Probes
   - What are some of the positive things that you experience in this relationship?
   - What are some of the negative things that you experience in this relationship?
   - How does this make you feel? (Interviewer probe for feelings about either positive or negative things mentioned)

7. What are some of the situations that cause you to seek help from your extended family members?
   Probe
   - How easy or difficult is it to ask for help from your extended family members?

8. Please tell me what it is like being a child having responsibilities of taking care of your siblings.

9. Let us talk about you and your friends
   Probes
   - How easy or difficult for you to have and keep friends?
<table>
<thead>
<tr>
<th>Question</th>
<th>Probes</th>
</tr>
</thead>
<tbody>
<tr>
<td>How have you experienced friendship with people you told me about?</td>
<td></td>
</tr>
<tr>
<td>10. Are there times in your life when you need to ask for help from your friends?</td>
<td>Probe</td>
</tr>
<tr>
<td></td>
<td>• If yes, how easy or difficult is it to ask for help from them?</td>
</tr>
<tr>
<td>11. Please tell me about your experiences of living as an orphan in your community.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Would you say that the community supports children in child headed households? (If either yes or no please explain).</td>
</tr>
<tr>
<td></td>
<td>• What are some of the negative things they say about orphans?</td>
</tr>
<tr>
<td></td>
<td>• How does it make you feel and how do you deal with it?</td>
</tr>
<tr>
<td>12. What are some of the things that can make it easier for you to raise your sibling/s?</td>
<td>Probe</td>
</tr>
<tr>
<td></td>
<td>• Living arrangements</td>
</tr>
<tr>
<td></td>
<td>• Schooling</td>
</tr>
<tr>
<td></td>
<td>• Money</td>
</tr>
<tr>
<td>13. If circumstances allow, would you allow your sibling/s to stay with your extended family?</td>
<td>Probe</td>
</tr>
<tr>
<td></td>
<td>If yes why and if no why not?</td>
</tr>
<tr>
<td>14. As a child heading a household, what do you think would be the best way to take care of children who have no parents?</td>
<td></td>
</tr>
</tbody>
</table>

THANK YOU
Appendix 2: In-depth interview guide-Sepedi

Dumela Moarabi
Ke rata go go leboga ge o dumetse go ba karolo ya dipoledisano. Leina laka ke Ephodia Sebola. Ke moithuti ko sekolong sa Sefako Makgatho Health Science University. Ke bolela le bana bao ba senago batswadi ba hlokomseng bana ba bo bona ba ba dulang mo Attridgevile. Ke kwisisa gore ka se sebaka o hlokometse bana beno ntle le batswadi. Ke rata go tseba maitemogelo a gago ge o thoma go tsea maikarabelo a go hlokomela bana ba geno. Ke rata gape go kwisisa maitemogelo a bana ba ba senago batswadi, dinyakwa tsa bona le mathata a ba kopanang le wona ge ba godisa bana ba ga bo bona. Ke rata go go tshepisha gore se sengwe le se sengwe se re tlogo se bolela mo se tlo felela magareng ga rena. Ke kgopela o lokologe go bolela, o se ke wa tshaba go mpotsa ge gona le potsitsiso e ngwe e sa dire gore o lokologe go bolela e fela nka leboga ge o ka araba dipotsismo ka moka ge go kgonagala. Tseba gore go tsea karolo a se ka kgapeletso e fela ke be nka rata gore o be karolo go kwisisa ka mo bana ba ba senang batswadi ba phela ka gona.

1. Ke rata ge re ka thoma ka go bolela ka bana bana ba geno
   Ke ba ba kae?
   Ba na le mengwaga e me kae?
   Ke ba ba kae ba tsenago sekolo?
   Ba shoma bjang ka kua sekolong?

2. Ke kgopela o mpotsa gore le dula jwang ka mo legaeng la geno?
   Dihlotleletso
   • Ke nako e ka kang le dula mo legaeng le
   • Le be le dula kae pele le e tla mo?

3. Diphetho tsa ka mo gae di tseewa bjang mabapi le bodulo jwa ka mo lapeng?
   Dihlotleletso
   Diphetho mabapi le:
   • Mesomo ya ka ntlong?
   • Theko ya dijo le go apeya?
   • Dikgalemo?
• Tshelete ya go dira dilo tsa mo lapeng?

4. Ke kgopela o mpotse gore go diragala eng ka mo ntlonq ge o mongwe wa baratho bagagao ba lwala?
  • O tseba jwang gore ngwana o mongwe o a lwala?
  • O bolela le mang ka taba ye?
  • O dira eng ge ngwana o mongwe a lwala?
  • O ya kae go humana thuso?
  • Go bonolo goba go boima jwang go hwetsa thuso kuwa lefelo la tsa maphelo?

5. Ke kgopela le mpotse ka tshepidiso ya sekolo mabapi le wena le bana ba geno

  Dihlotleletso
  • Le tsena sekolo?
  • Moshomo wa sekolo wa go dirwa gae?
  • Le dira mephato efe?
  • Dibuka?
  • Diaparo tsa sekolo?

5.1 Le na le thekgo yeo le e humanago mo sekolong. Ke kgopela o re hlalosetse.

6. A re bolele ka phedisano ya gago le meloko ya geno

  Dihlotleletso
  • Ke eng ya tse dingwe tse di botse tse o di humanang mo phedishanong ya gago le meloko le metswalle ya geno
  • Ke eng tse di sa lokang tse o di boneng mo phedishanong ya gago le meloko le metswalle ya geno
  • Seo se dira gore o ke kwe jwang( Monyakisisi o thloheletsa mmoledi gore a bolele ka maikutlo a mabotse go ba go seloke ao a ke humanang ale ko mo go ona)
  • Go bonolo jwang goba go boima jwang go humana thuso go tswa go meloko ya gago

7. Ke afe a maemo a ka dirang gore o nyake thuso go meloko le metswalle ya geno

  Dihlotleletso
  • Go bonolo jwang goba go boima jwang go kgopela thuso go meloko le metswalle ya geno

8. Ke kgopela o mpotse gore go jwang go tsea maikarabelo o go hlokomela bana beno o sa le monyenynane

9. A re bolele ka wena le bagwera ba gao
Dithlotleletso

- Go bonolo jwang goba go boima jwang go humana bagwera o be o kgone go phela le bona nako e telele
- O humana bogwera bja lena bo le jwang le batho ba o mpoditseng ka bona

10. Go na le nako e ngwe mo bophelong o nyakang thuso mo go bagwera ba gago
Ge o dumela, go bonolo go ba go boima go kgopela thuso mo o bagwera.

11. Ka kgopela o mpotse ka maitemogelo a gago a go dula mo sechabeng/motseng o le ngwana wa go hloka batswadi
   Dithlotleletso
   - O ka re sechaba se thekga bana ba ba golang mo legaeng le le senang batswadi
   - Ge o dumela, ke kgopela o nhlalosetse gore bjang, ge o sa dumele le gona ke kgopela o nhlalosetse
   - Ke eng ya tse dingwe ba di bolelang ka bana ba go hlokofalela ke batswadi tse di sa lokang
   - Dipolelo tseo di dira gore o ke kwe jwang le gona o kgona jwang go tswa mo go tsona

12. Ke eng ya tse dingwe ya dilo tseo di ka dirang gore go be bonolo go godisheng bana ba geno
   Dithlotleletso
   - Mokgwa wo le dulang ka gona
   - Tshepidiso ya sekolong
   - Kabo ya tshelete

13. Ge mabaka a ka dumela, o ka dumela ge bana bageno ba ka dula le meloko le metswalle ya geno
   Dithlotleletso
   - Ge o dumela ke ka lebaka la eng
   - Ge o sa dumele le gona ke ka lebaka la eng

14. O le ngwana wo a dulang ka lapeng ntle le batswadi, o nagana gore ke eng se maemo a fetisisa se o se ka dirwang go hlokomelo ya bana ba ba senang batswadi

KE YA LEBOGA
Appendix: 3 In-depth interview guide isiZulu

Ngiyabonga ukuthi uvume ukuthatha inxaxheba kulenkulumisano yethu yanamhlanje. Igama lami ngingu Ephodia Sebola; Ngiyi student e Sefako Makgatho Health Sciences University. Ngizokhulumisana nabantwana abanakekela amakhaya angasenabazali lapha e Attridgeville.


1. Ngicela siqale sikhulume ngabantwana bakini (bangaki, iminyaka, bangaki abangena isikole, esikolweni zihamba kanjani izifundo zabo)?
   
   **Probes**
   - Awungichazele ukuthi nihlala kanjani
   - Ninesikhathi esingakanani nihlala kulelikhaya
   - Ngaphambi kokuthi nizohlala lapha benihlalaphi?

2. Ake ungitshele ukuthi niwenza kanjani ama decisions wokwenza izinto lapha ekhaya
   
   **Probes**
   - Umsebenzi wenu niwuhlukanisa kanjani?
   - Indaba yokuthenga ukudla nokupheka niyihlela kanjani?
   - Indaba you ku khalimela abantwana niyenzenjani ?
   - Niyihlela kanjani I budget?

3. Ngicela ungichazele ukuthi wenze njani uma omunye wabantwana la e khaya egula
   
   **Probes**
   - Umbona kanjani ukuthi uyagula?
• Bese utshela bani?
• Bese kwenzakalani emva kwaloko?
• Ummikisa kuphi ukuyothola usizo lokwelashwa?
• Kulula noma kunzima kanjani ukuthola usizo Iwezempilo uma nigula?

4. Ake sixoxe ngendaba yesikole mayelana naye nabantwana bakini

**Probes**

• Nikwazi ukuya esikoleni njengoba kufanelekile?
• Ama homework kuhamba kanjani ngawo?
• Esikoleni niphasa kanjani?
• Izincwadi ziyatholakala?
• I uniform yona ihamba kanjani?
• Kukona usizo eniluthola esikoleni ? (Ngichazele)

6 Ake sikhulume ngendlela eniphilisana ngayo nezihlobo zenu

**Probes**

• Yini enye yezinto ezinhle mayelana ne ndlela eniphilisana ngayo?
• Yini enye yezinto ezingemnandi mayelana ne ndlela eniphilisana ngayo?
• Uzizwa kanjani ngendlela ongichazele ngayo ukuthi niphilisana ngayo?

7 Awungichazele ezinye zezimo ezenza ukuthi ucele usizo ezihlotsheni zakho, usizo olunjani?

**Probes**

• Kulula noma kunzima kanjani ucele usizo ezihlotsheni zakho?

8 Ngicela ungichazele kabanzana nje ukuthi kunjani ukuba umntwana onomthwalo wokunakekela abantwana bakubo?

9 Manje masixoze ngabangani bakho

**Probes**

• *Kulula noma kunzima kanjani ukuthi ube nabangani uphindle ubagcine?*
• *Ubungane bakho nalabangani okhuluma ngabo uziizwa kanjani ngabo?*

10 Ungasho ukuthi kunezikhathi lapho ufanele ucele usizo kubanagane bakho, usizo olunjani?
**Probe**

- IUmangabe kuyenze ka kulula noma kunzima kanjani ukuthi ucele usizo ebanganini bakho?

11 Ake ungixoxele ngama experiences wakho okuhlala emphakathini wakho njengomuntu ongenabazali

**Probes**

- Ngokubona kwakho ungathi umphakathi usaphota amakhaya abhekwe yizingane? (chaza)
- Yini yezinye izinto ezingemnandi mhlawumbe abazisho ngabantwana
- Luku abakushoyo okungemnandi kwenza uzizwe kanjani?

12 Ngomboko wakho yiziphi ezinye zezinto ezi ngenza ukuthi kubelula ukuthi ukhulise abantwana bakini?

**Probes**

- Indlela enihlala ngayo
- Yindaba yesikole
- Imali

13 Uma ngabe bekwenzakala, ubungavuma ukuthi abantwana bakini bahlale nezihlobo zakho (chaza)

14 Njengomntwana onakekele abantwana bakubo, ubona ukuthi yiiphi indlela engabanhle ukuthi abantwana abangenabazali banakekelwe kahle?

**NGIYABONGA**
Appendix: 4 Informed Consent - English

Statement concerning participation in Research
Name of Study: Investigation of the needs and experiences of orphans in youth-headed households in Pretoria region, Gauteng Province

I have read the information on the aims and objectives of the proposed study and was provided the opportunity to ask questions and given adequate time to rethink the issue. The aims and objectives of the study are sufficiently clear to me. I have not been pressurized to participate in any way.

I know that sound recordings will be taken of me. I am aware that this material may be used in scientific publications which will be electronically available throughout the world. I consent to this provided that my name is not revealed.

I understand that participation in this research is completely voluntary and that I may withdraw from it at any time and without providing reasons.

I know that this research has been approved by the Sefako Makgatho Research Ethics Committee (SMUREC), Sefako Makgatho Health Sciences University. I am fully aware that the results of this research will be used for scientific purposes and may be published. I agree to this, provided my privacy is guaranteed.

I hereby give consent to participate in this research.

____________________  _______________________  __________
Name of participant   Signature      Date

Statement by the Researcher

I provided verbal and/or written information regarding this research
I agree to answer any future questions concerning the research as best as I am able.
I will adhere to the approved protocol.
Appendix 5: Assent English Version

Project Title: Education, social and emotional needs and lived experiences of orphans living in child headed households in Pretoria region, Gauteng Province.

Researcher: Ephodia Sebola
Supervisor: Dr Busi Ntuli
Co-Supervisor: Prof Madiba

We are doing a research study about the lived experiences of orphans heading child headed household and those who dropped out of school. A research study is a way to learn more about people. If you decide that you want to be part of this study, you will be asked to share with us your day-to-day challenges as an orphan and your educational, social and psychological needs. You will be interviewed and audio recorded and the session will take approximately 45 minutes.

Taking part in the study is voluntary and you do not have to be in this study if you do not want to be. If you decide to stop after we begin, that’s okay too. When we are finished with this study we will write a report about what was learned. This report will not include your name or that you were in the study.

If you decide you want to be in this study, please sign your name.

_________________   ______________________   ______
Name of Researcher   Signature     Date
I, _________________________________, want to be in this research study.

______________________________  _____________________
Sign your name here                Date

Statement by the Researcher
I provided verbal information regarding this study.
I agree to answer any future questions concerning the study as best as I am able.
I will adhere to the approved protocol.

______________________________  _____________________
Name of Researcher                Signature                Date

Appendix: 6 Informed Consent –Sepedi

Setatamente mabapi le go tšea karolo ka go Dinyakišišo.
Leina la dithuto: Maimogelo a bana ba dikhutsana ba eleng didlhogo tsa malapa motseng setoropong wa Tshwane, provinsing ya Gauteng.

Kebadile ka ga sephetho le merero mabapi le dithuto tseo di tlo go nyakisiswa ka ba ka fiwa sebaka sa go botšiša dipotsiso gape ka fiwa nako yeo e lekanego gore ke nagantšiše ka ga taba ye. Ke tloga ke kwešiša maikemišetšo le morero wa dinyakišišo tše gobotse. Ga se ka gapeletšwa go kgatha tema ka tselo efe goba efe.
Ke a kwešiša gore setsaya mantšu se tlile go dirišwa mme se ka dirišwa ka mokgwa wa ba phatlalatša kgatiso ye tsa mahlale (sanse) ka mokgwa wa elekroniki gomme wa arogalana le mafase a mangwe ka bophara. Ke a kwešiša gore go kgatha tema mo dinyakisishong ke ga boithaopo gomme nka tlogela go kgatha tema nakong efe goba efe ntle le gore ke fe mabaka.

Ke a tseba gore dinyakišišo di dumeletšwe ke komiti ya dinyakišišo ya Yunibesithi ya Sefako Makgatho (SMUREC). Ke tseba gabotse gore dipelo tša dinyakišišo di tla dirišetšwa morero ya saense gomme di ka phatlalatša lefase ka bophara. Ke dumelelana le se, ge felabosephiri bjaka bo ka tiišetšwa.

Mo ke fa tumelelo ya go kgatha tema dinyakisishong.

Leina la moithaopi Mosaeno wa moithaopi Lešašikgwedi

Setatamente ka Monyakisisi

Ke fana ka tshedimošo ka molomo mabapi le dinyakišišo tse.

Ke dumela go araba dipotsiso dife goba dife mabapi le Dinyakišišo ka bo kgoni ka moo nka kgonago ka gona. Ke tla latela melao ka moka, yeo e dumeletšwego ya dinyakišišo

Leina la Monyakisisi Mosaeno Lešašikgwedi
Appendix: 7 Informed Consent -Setswana

SEFAKO MAKGATHO HEALTH SCIENCES UNIVERSITY SETSWANA CONSENT FORM

Seteitlemente se se ka ga go tsaya karolo mo Tekopatlisisong
Leina la dithuto: Maimemogelo ke bana ba dikhutsana le bahlokomedi ba malapa a motse motseng oa Tshwane, Gauteng’s provinsing.

Kebadile ka sehlooho le maikutlo mabapi le dithuto tseo di tla hlhalhoja ka tsuna le ho fumana monyetla oa ho bota maikutlo hape ke filoe nako e loketseng hore ke nahonisise ka taba ena. Ke tlohela ho utloisisa sepheo se setle le sepheo sa lipatlisiso hantle.

Kea tseba hore mantsoe a mangata a tla sebedisoa ’me a ka sebedisoa ka mokhoa oa ho phatlalatsa tse ling tsa diselbisoa tsa elektronike le ho arohana le maemo a mang ka bophara. Kea tseba hore ho nka sehlooho se reng ke ka boithatelo ke hore ke ka tlohela ho fana ka puo ka nako leha e le efe ntle le hore na ke hobane'ng.

Ke tseba hore tlhalhlobo ea tlhalhlobo ea ditaba e lumelloa ke Sefako Makgatho (SMUREC) Research Centre. Ke tseba hantle hore liphetho tsa lipatlisiso li tla sebelisoa saense ea saense me e ka phatlalatsa lefats'eKe lumellana le sena, ha feela khomphuta e ka tiisoa

Fano ke neela tumelelo ya go tsaya karolo mo patlisiso

_____________________   ____________________  _____ ______
Leina ka moithaopi    Tshaeno ya motlamedi    Lethla

---

Seteitlemente ka Mmatlisisi
Ke tlametse tsedimentoso ka molomo le Patlisiso
Ke dumela go araba dipotsone dingwe le dingwe mo nakong e e tlang tse di amang le/ Patlisisoka moo nka kgongang ka teng.
Ke tla tshegetsa porotokolo e e rebotsweng.

________________   ___________________  _____________
Leina la Mmatlisisi   Tshaeno    Letlha

Appendix: 8 Informed Consent -isiZulu

SEFAKO MAKGATHO HEALTH SCIENCES UNIVERSITY ISIZULU CONSENT FORM

Igama lohlelo
Investigation of the needs and experiences of orphans in youth -headed households in Pretoria region, Gauteng Province
Ngizizwile izinhloso nezinjongo zocwaningo oluhlongoziwe futhi nganikezwa nethuba lokubuza imibuzo nganikezwa nesikhathi esanele sokuphinde ngicabange ngodaba. Inhloso nenjongo yocwaningo kucace ngokwanele Kimi. Azange ngicindezelwe ukuthi ngihlanganyele nganoma iyiphi indlela.
Ngiyaqonda ukuthi ukuhlanganyela kulolu cwaningo yohlolo ngokukuzithandela ngokuphelele nokuthi ngingahoxa kulo noma nini ngaphandle kokunikeza izizathu. Lokhu angeke kube nomthelela ekwelashweni okuvamile kxesimo sami futhi angeke kube nomthelela ekunakekelweni engikuthola kudokotela wami ovamile.
Ngiyazi ukuthi lolu Cwaningo ligunyazwe e Sefako Ma kgatho Health Sciences University Nginolwazi olugcwele lokuthi imiphumela yalolu Cwaningo izosetheniselwa izinhloso zesayensi futhi ingashicilelwa. Ngiyakuvuma lokhu, uma nje ingase lami liqinisekisiwe Lapha nginikeza imvume yokuhlanganyela kulolu cwaningo.

_____________________  __________________  ________ ______
Agama levolontiya    Ukusayida    Usuku
Indawo     Usuku     Ufakazi

Isitatimende somCwaningi
Appendix 9: English and Sesotho Data Collection Tool

<table>
<thead>
<tr>
<th>Demography</th>
<th></th>
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<tbody>
<tr>
<td>1 What is your age?</td>
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<tr>
<td>O na le mengwaga e me kae</td>
<td>Male monna</td>
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<tr>
<td>2 What is your sex?</td>
<td></td>
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<tr>
<td>O mong</td>
<td>Female Mosadi</td>
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<td>3 Residential area</td>
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<td>Madulo</td>
<td>Formal settlements</td>
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<td></td>
<td>Metse e tlwaelegilego</td>
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<td></td>
<td>Informal Settlements</td>
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<td></td>
<td>Metse e e sa tlwaelegang</td>
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<tr>
<td>4 What type of house do you live in?</td>
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<td>O dula ka gare ga ntlo e jwang?</td>
<td>Shack</td>
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<td>Mokhukhu</td>
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<td>Brick house</td>
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<td>Ntlo ya maswika</td>
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<td>RDP</td>
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<td>Ntlo ya puso ya mahala</td>
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<td>Backroom</td>
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<td>Ntlo ya go hirisa</td>
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<td>5 Are you at school?</td>
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<td>O tsena sekolo</td>
<td>Yes Ee</td>
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<td>No Aowa</td>
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<td></td>
<td>Question</td>
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<td>6</td>
<td>If yes, which grade are you in?</td>
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<td>Geo dumela, o ko mphato o fe</td>
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<td>7</td>
<td>If no, which is your highest level of education?</td>
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<td></td>
<td>Geo sa dumele o fihile ka mphato ofe</td>
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<td>8</td>
<td>How many siblings do you have?</td>
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<td>O na le baratho ba ba kae</td>
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<td>9</td>
<td>What are their ages?</td>
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<td>Mengwaga ya bona</td>
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<td>10</td>
<td>Is there someone employed in your household?</td>
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<td>Gona le yo a shomang ka mo gae</td>
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<td>11</td>
<td>Source of income?</td>
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<td>Mekgwa wa go humana tshelete</td>
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Appendix 8: Ethical clearance Certificate
Appendix 9: Permission letters

812 Sebastiaan Street
Dorando
Pretoria North
0182

Block PH 2057
Phomolong
Attridgeville West
Saulsville
Pretoria
0125
7 May 2018

Dear Sir/Madam

Re: Permission to conduct a study at Nthokomelele Ngwana Organization

My name is Kagaugetsew Ephodia Sebola I am currently enrolled for a Master of Public Health (MPH) Degree at the School of Public Health, Sefako Makgatho Health Science University. I would like to request permission to undertake a research in the Tshwane central sub district as a requirement to submit a research report in partial fulfilment of my degree. The purpose of the study is to investigate the challenges and lived experiences of children in youth headed household.

My study received ethical clearance as shown in the attached certificate from the Sefako Makgatho University Research Ethics Committee (SMUREC). I will observe all ethical considerations pertaining to obtaining informed consent, confidentiality, volunteer participation, and disclosure of potential risks and benefits during data collection.

Your permission to conduct this study will be greatly appreciated.

Sincerely

Ephodia Sebola
Student No: 201609329
Contact details: 0609975039

NTHOKOMELLE NGWANA DJULABAPI
ORGANIZATION FOR ORPHANS
BLK M2057
PHOMOLONG
CELL: 074 796 4407 / 076 214 3722
071 133 3154

[Signature]

[Stamp]
MS KEGAUGETSWE EPHODIA SEBOLA

Dear Ms Kegaugetswe Ephodia Sebola

RE: APPLICATION TO CONDUCT RESEARCH IN THE GAUTENG DEPARTMENT OF SOCIAL DEVELOPMENT

Thank you for your application to conduct research within the Gauteng Department of Social Development.

Your application on the research on “Investigation of the Needs and Experiences of Orphans in Youth-Headed Households in Pretoria Region, Gauteng Province” has been considered and approved for support by the Department as it was found to be beneficial to the Department’s vision and mission. The approval is subject to the Department’s terms and conditions as endorsed on the 20th of April 2018. In order for the department to learn and draw from the findings and recommendations of your study, please note that you are requested to provide the department with a copy of your dissertation/thesis once your study has been completed.

May I take this opportunity to wish you well on the journey you are about to embark on.

We look forward to a value adding research and a fruitful co-operation.

With thanks

Ms A HARTMANN
Deputy Director General: Support Services
Date: 26/4/2018