

FAMILY MEMBERS' EXPERIENCES OF LIVING WITH PEOPLE WHO CONSUME
HOME-BREWED ALCOHOL (*SPAYONI*) IN OAKLEY VILLAGE, ENHLANZENI
DISTRICT, MPUMALANGA PROVINCE:
A SOCIAL WORK PERSPECTIVE

MASTER OF SOCIAL WORK

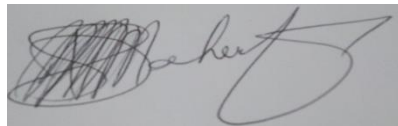
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DECLARATION

I Dineo Sharon Makofane student number 201205272, declare that this dissertation titled: *Family members' experiences of living with people who consume home-brewed alcohol (spayoni) at Oakley village, Enhlanzeni District, Mpumalanga Province: A Social Work Perspective* is my original work. This dissertation has never been submitted before for any other academic purposes in any other university. Sources that have been used in the study have been acknowledged through a referencing system.

Signature



Date 05 February 2019

Place Burgersfort, Limpopo

DEDICATION

This study is dedicated to all families who live with someone who is abusing substances. They should remember that everyone plays a role in the family life cycle, and that it is the responsibility of all family members to support each other so that the family is well equipped and able to bounce back from life challenges. As a result, they should carry on playing their role in the family.

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ABSTRACT

The study was aimed at exploring the family member's experiences of living with people who consume home brewed alcohol (*spayoni*) in Oakley. Oakley is a village based in Ehlanzeni district, Mpumalanga province. The researcher looked into the financial management, balancing of the work-family nexus and the manner in which people that consume *spayoni* deal with and conduct themselves in violent situations. A qualitative research approach was used by the researcher through an exploratory design. A total number of nine (9) respondents took part in the study. They were identified by the use of a purposive and snowball sampling method. Furthermore, the researcher used a semi-structured interview to collect data which was analysed by a thematic analysis structure.

Data obtained from the study reveals that people that consume *spayoni* spend less time with family members as they are either out at work or drinking *spayoni* throughout the day. They leave home very early in the morning and come back late at night. Family roles and relationships are negatively affected by their routines. The people that consume *spayoni* mostly rely in piece jobs hence they don't have stable income. Nonetheless, the little money that they get is spent solely on the purchase of *spayoni*. They do not prioritise financial contribution towards household needs. The study also identified that people that consume *spayoni* are generally disrespectful when drunk but refrain from violent situations.

In order to combat the challenges faced by the family members, internal and external measures should be put in place. The use of community awareness campaigns is one method which can help in reducing the demand of *spayoni* in Oakley village. Involvement of monitoring bodies such as the Liquor control boards and the local traditional authorities will assist the community to have regulations governing the supply of home brewed alcohol. Family members should also develop platforms of open communication between each other to avoid misunderstandings and build a more positive family environment.

CHAPTER 1

OVERVIEW OF THE STUDY

1.1 INTRODUCTION AND BACKGROUND

For nearly 3000 years, people have been making potent spirits for medicinal and recreational purposes (Anton, 2011). The business of exporting and importing alcohol makes it possible for people to taste alcohol from different parts of the world (O'Kennard, 2017). Nevertheless, local people are developing recipes on how to brew their own alcoholic drinks. The fact that these home-brewed drinks are not regulated by any manufacturing laws becomes a problem because many users get sick from effects of this home-brewed alcohol, and in worst case scenarios, they develop lifelong health consequences or die (Cherpitel, 2008). In 2007, the British Broadcasting Corporation News reported that thousands of Russians have been poisoned by home-brewed alcohol containing medical disinfectant causing drinkers' skin to turn yellow before they fall dangerously ill or die. This report indicates that the alcohol consumed by the poisoned users had approximately 95% AV. This incident affected the largest number of people in Russia when recorded under lifestyle diseases. An estimated 1000 people in Pskov were poisoned of whom 120 died, and in Russia, 10 000 people were poisoned and 1000 people were reported to have died (Denisova, 2010).

Studies in Africa and alcohol brewing show that brewing of alcoholic drinks has been part of the African culture for many years now. Nigeria and Ghana are well known for the home-brewed beer Ogogoro (Heap, 2008). In the context of Zambia, lbwatu is the famous home-brewed alcoholic drink, while South Africa, according to Chelule, Mokoena and Gqaleni (2010), is famous for its *Umqombothi*. The mentioned African drinks are recorded to have less than 4.5% of alcohol by volume, with minimal effects on its users. In spite of the minimal alcohol by volume on these African home-brews, lately, more hazardous drinks are being mixed by people all over South Africa. A study conducted in Limpopo Province, Giyani District Municipality found that a very strong drink known as *Xikwembu ndzi teki* is brewed. This drink is mixed

with ingredients as dangerous as acids from old batteries (Makhubele, 2012). *Spayoni* is a home-brewed spirit well known in the area of Bushbuckridge, Mpumalanga. This drink is generally made from sugar, water and unused grain during maize meal production. It is fermented for days on end until the final product is complete. When fermented, the outcome of this mixture becomes a strong and dangerous drink.

1.2 MOTIVATION FOR THE STUDY

This study was stimulated by the lack of legalities with regards to the production and consumption of home-brewed alcohol. These alcohol drinks are not standardised by any legal official from the manufacturing and distribution boards of the country. They are brewed behind closed doors by women who are not trained to do so. These women make use of an indigenous knowledge system that was passed from one generation to another. However, with the evolution of times, things change. There are more developments on how to brew alcohol, the ingredients to use, period of fermentation and many other findings. In 2008, a company called Distillique was established. The aim of this company is to train individuals on the process of distilling alcoholic drinks, be it spirits, rum, vodka or whisky. However, the costs of a mere class starts from as little as R2000.00 and their materials (books) cost twice the price of the registration process. Getting training from companies such as Distillique can be very beneficial to business women around Oakley village because this could help them prepare these drinks in a legal manner. They also assist their clients to register with the Liquor control boards of South Africa regarding the production, marketing, distribution, taxing and licencing of distilling companies. This awareness of a body that assists in the entire process of distilling will be beneficial to both buyers and sellers of this home-brewed alcohol.

Social work aims to enhance the well-being of individuals, families and communities. This being the researcher's profession has also motivated her to carry out this study. People who consume this home-brewed alcohol are human beings just like those that do not consume this alcoholic drink. They are protected by the Bill of rights, as stipulated in Chapter two of the Constitution of the Republic of South Africa Act number 108 of 1996. It is therefore of the researchers concern to understand the lifestyles of the people who consume this home-brewed alcohol. Therefore, the

researcher's profession has forced her to want to understand how it is to live with people who consume home-brewed alcohol, and find out more about their socio-economic wellbeing, relationships and behaviour towards violence.

1.3 OPERATIONAL DEFINITION OF KEY TERMS

According to the Oxford dictionary (2010), to "live with" someone refers to share a home with them. This phrase only includes friends and family members who live in the same yard and share things such as food, bathrooms and a family bond.

The term "consume" in the section of food is divided into two sections where one is for food and another for drinks (Oxford, 2010). To consume means to use up something. For the purpose of this study, consuming is referred to as the process of drinking (using) the alcoholic drink that is referred to in the study.

Experiences – the researcher's definition of this term is a string of occurrences and events that have an impact in the life of the person going through events, which in turn influence the person's perceptions.

Home-brewed alcohol – for the purpose of the study, home-brewed alcohol is alcohol that is brewed in an individual's home environment as compared to alcohol that is brewed in factories (Kravchenko, 2011).

Home brewing refers to the process of making alcohol (or any other distilled product) outside laboratories and in the home setting (Kravchenko, 2011). In the context of this study, home-brewed alcohol refers to *Spayoni*, and is a term used by the people living at Oakley village to describe the type of alcohol that is being sold in their area. This term does not belong to any formal South African language.

1.4 PROBLEM STATEMENT

The problem under investigation is centred on family members' perspectives of living with people who consume home-brewed alcohol at Oakley village. The consumption of alcoholic substances is a major problem worldwide (Da Rocha Silva, 2004). People who consume alcohol excessively tend to be socially imbalanced; they do not have strong relationships with their families as they spend most of their time drinking alcohol. According to Lester (1998), people with substance related addictions such

as alcohol cannot take care of themselves properly as they are always intoxicated. They cannot plan ahead, manage their finances, household and employment properly.

When alcohol determines much of the style and content of a person's life, it also becomes a major determinant of social relationships. According to Klingemann (2001), the quality of relationships are not entirely based on morals and values. This is because alcohol induces a person's emotions, perceptions and behaviour. In most cases, relationships which include an individual who drinks alcohol are not so stable as compared to relationships where both individuals do not consume alcohol. Within families, violence is one of the leading consequences of excessive alcohol intake whereby children and women are common victims (Lester, 1998). This affects the nature of the relationship between the person consuming alcohol and the rest of the family.

Family relationships are also disturbed by the way money is spent in the household with alcohol being a priority to the person consuming it as compared to other household necessities such as food, rent and toiletries. Lwanga-Ntale (2007) states that for certain heavy drinkers, the amount of money spent on alcohol exceeds their income, meaning that the family will struggle with indebtedness. Fothergill, Ensminger, Crum and Robertson (2008) add that apart from the money which is spent on drinks, heavy drinkers often suffer other economic problems such as lower wages and lost employment opportunities, increased medical expenses, and decreased eligibility for development opportunities due to poor performance, high absenteeism and incompetence.

The desired effects of alcohol include relaxation, lowering of inhibitions, and a certain high. The side effects, however, include decreased alertness, exaggerated emotions, slurred speech, unsteady gait, heart problems, to name a few (Rehm, 2000). Alcohol use causes more health problems than the desired effect. After a long time of continuous use, the consumption of alcohol can be deadly, leading to health problems such as cardiovascular diseases, liver malfunctioning, pancreatic cancer and associated health challenges such as accidents, homicides and suicides, amongst others (Graves, 2000). In the social context, family members of people

consuming home-brewed alcohol suffer indirectly, having to take care of the ill health of the person consuming alcohol.

The subject of substance use and abuse is a broad one. However, the fundamental interest of the researcher is to find out the perspective of the family members living with people who consume home-brewed alcohol (*spayoni*). The researcher's observations of the lived experiences of people that consume home brewed alcohol motivated the researcher to continue with the investigation. The people in Oakley village display most, if not all the above mentioned problems related to alcohol abuse.

1.5 THEORETICAL FRAMEWORK

1.5.1 Afrocentric Theory

The Afrocentric theory was used as a guiding framework for the purpose of this study. The Afrocentric theory of Schiele (2000) includes topics on the importance of self-identity, relationships, community, a problem solving model and other areas of concern. Sherr (2008) is in agreement with Schiele as he indicates that relationships are a vehicle of support and creative genius in the Afrocentric paradigm. Relationships are needed to keep a community together and developed. Afrocentric social work assumes that no one should be labelled as an individual. Everyone affects and is affected by those around them. Therefore, social problems occur because of lack of community within societies. Another assumption by Schiele (2000) is that Africans are spiritually bound beings. In order for one to understand, support and solve African problems, they should know the routes of spirituality within African people. The following are the basic elements of the theory:

Self-identity

The Afrocentric theory of social work indicates that it is important for individuals to know who they are as a way of solving problems and planning for the future. The aspect of self-identity moves from individual themselves to their culture and tradition, their parent's background and community history (Mbiti, 1970). This is an indication that in the African context, self-identity comprises of aspects beyond the individual who is being identified.

Ubuntu

The Afrocentric paradigm conceptualises self-identity as a collective construct. There is no perceptual distinction between an individual and other people (Schiele, 1996). Other people are seen as not just a mirror of the self, but as an expression of the self (Akbar, 1984). The fundamental adage that captures this collective experience of the self is the African philosophical proposition: “I am because we are and because we are, I am” (Mbiti, 1970). This famous quote speaks to the care, responsibility and connection between African people; it emphasises the idea that people cease to exist in isolation.

Spirituality

The Afrocentric paradigm also acknowledges spirituality and other non-material aspects of human beings. From an Afrocentric perspective, spirituality refers to the invisible universal substance that connects all people to each other and to a common creator (Schiele, 2000). In African philosophy, spirituality connects human beings to one another and to the rest of the universe (Mbiti, 1970; Zahan 1979). Believing in a shared connective link to a universal creator, the soul is considered just as much a legitimate source of study as the mind or the body (Mbiti, 1970). Likewise, a major tenet of the Afrocentric paradigm is that thoughts and emotions are transparently similar. It is essential to study both to understand the fullness of human life.

Thus, the Afrocentric paradigm relies on a holistic approach to study that does not impose distinct boundaries among science, philosophy and theology. All three are indispensable for understanding human behaviour.

1.5.2 Family systems theory

Kerr (2000) explains a family system as an emotional unit and uses systems thinking to describe the complex interactions in the unit. The functioning of the family system depends on each member of the family. The main assumption of the theory is that change in one member of the family affects all other family members (Collins, Jordan & Coleman, 2013). This can be observed when simple change such as when a toddler starts to walk. The change requires all family members to be alert at all times, making sure that the baby stays away from danger. Major changes can include

employment/unemployment of a parent. This will affect household spending, quality time with the family and changes in the family's daily routine.

Collins, Jordan and Coleman (2013) continue to explain that family as a whole is more than the sum of its part. This assumption can also be used in other systems such as schools and the workplace. The basis of this assumption is that togetherness brings a greater outcome than individuality. Although each family member plays an individual, different role; when all members work together for the best interest of the family there are greater chances for success. For example in performing house chores, when the father cuts the lawn, the older children clean the house, while the younger children assist in washing the dishes then the mother prepares food. The whole family working together brings better results, limits burnout of a sum of the family doing all the work and it also unites the family.

Ackerman (1958), as cited by Collins, Jordan and Coleman mentions how the family is an important system that brings a balance in the continuous changes that take place in life. The family initiates a child, balancing them in the predictable changes of life such as when a child starts walking, to when they start school up until they reach an independent life. Moreover, families also give a balance in unpredictable changes such as the sudden loss of a loved one. They act as a primary support system with the aim of bringing stability.

It has come to the attention of the researcher that in conducting this study, one must be culturally relevant in order to get an in-depth understanding of family members' perception of living with people who consume *spayoni*. It would be very difficult to adopt a theory that was studied and developed in a European country where causes of substance abuse and lived experiences differ drastically from African perspectives of these terms. As a result, the researcher has chosen to be guided by an African centred theory that was developed through the observation of African people. The researcher also incorporated the family systems theory in the study as a second guiding theory, this is because the overall participants of the study are family members. It is important for the researcher to understand fully and reflect on the family as a system. These theoretical frameworks will assist the researcher to investigate the problem at hand.

1.6 PURPOSE OF THE STUDY

1.6.1 Aim

The aim of the study was to explore experiences of family members living with people who consume home-brewed alcohol (*spayoni*) at Oakley village, Enhlanzeni District, Mpumalanga Province.

1.6.2 Objectives

The study was guided by the following objectives:

- To establish from family members' experiences of how their significant others who consume home-brewed alcohol (*spayoni*) manage their finances.
- To determine from family members' experiences of how their significant others who consume home-brewed alcohol (*spayoni*) balance work-family nexus.
- To assess from family members' experiences of how their significant others who consume home-brewed alcohol (*spayoni*) deal and conduct themselves in violent situations.

1.7 METHODOLOGY

A research methodology consists of all procedures and techniques of identifying and selecting the population and samples of the study, and the way data is collected and analysed. This is basically the way in which a researcher gets to solve the problem of the study. As a result, the necessary steps that the researcher has taken in planning the study include the research design, population, how participants were sampled, inclusion and exclusion criteria, data collection method and how data was analysed. The researcher has explained how she managed to remain reliable throughout the study by explaining the method used to ensure quality data collection. The ethical issues that have been taken into consideration in the study were also discussed.

1.7.1 Research method and design

The researcher chose to follow the qualitative method. Qualitative research aims to elaborate, explain and describe social phenomena. It seeks to answer the why and how as opposed to how much and what. Researchers can use it to explain human experiences (Jameel, Shaheen & Majid, 2018). Exploratory research design was

used as a guideline to explore the problem at hand. According to Stebbins (2001), exploratory design is the best design when one wants to study a problem that has not been studied before or needs more clarity. As a result, the researcher chose this design as it allowed her to explore family members' experiences of how their significant others who consume home-brewed alcohol (*spayoni*) manage their finances and deal with family-work nexus and conflict.

1.7.2 Profile of the study area

Oakley village is based in Mpumalanga where too much substance abuse prevails. Substances such as home-brewed alcohol are easily accessible to community members. The male community members have been observed to be at an advantage of easy access towards the mentioned substances. Traditionally, if there is a death and a need for people to go and assist in issues such as digging of the grave, the family in mourning should provide food, including breakfast and lunch. The food brought by the family includes home-brewed alcohol and a number of match boxes with either marijuana or boxer that is smoked by male community members who assist in digging the grave. These substances act as motivators for men to work. This custom is common to the point that addicted community members are always on the lookout for the next family that needs assistance with digging graves so that they can access *spayoni*.

It is also observed that the brewers of these alcoholic drinks are women in their senior stages of human development. These women indicate that they do not abuse *spayoni* though they do consume it to check for its maturity and readiness consumption.

1.7.3 Research population

Participants that take part in a study are gathered from a population. A population, is a group of people that that display one or more characteristics of interest in the study (Mensah & Oteng-Abayie, 2017). For the purpose of this study, the population that was chosen are family members of people who consume home brewed alcohol (*spayoni*) at Oackley village.

1.7.4 Research sample

The researcher has used both purposive and snowball sampling methods. The researcher was informed of a few individuals who consume *spayoni*, hence purposive sampling was used. The family members were then asked to take part in the study. *Spayoni* is a prevalent home-brewed alcohol which is brewed and sold in Oakley village. A total number of nine participants took part in the study, nonetheless information was gathered on 12 people that drink home brewed alcohol this was because in two families there was more than one person consuming the alcohol.

Regarding snow-ball sampling, the known family members were used as a link for the researcher to other families living with people who consume the home-brewed alcohol. Purposive sampling is done when the researcher has a specific purpose in mind. In this case, it is the lived experiences of family members living with people who consume home-brewed alcohol. Snowballing was used because the bigger population was rare and difficult to identify (Creswell, Ebersoh, Eloff, Ferreira, Jansen, Nieuwenhuis, Pietersen, PlanoClark & van der Westhuizen, 2012).

1.7.5 Inclusion and exclusion criteria

Inclusion criteria include the characteristics which participants of a study should have, it is a qualifying criteria. Exclusion criteria on the other hand are characteristics which disqualify participants from taking part in a study as they are not needed for that particular study (Ary, Jacobs and Razavieh, 2006).

As part of inclusion criteria, all participants were family members of the person consuming home-brewed alcohol. The participant were above the age of 18 years and have known the person consuming the home-brewed alcohol for more than two (2) years.

People who were not related to the person consuming the home brewed alcohol could not form part of the study. Family members who were less than 18 years of age were excluded as they are considered as minors who need adult consent before they could take part. Family members who have known the person consuming home brewed alcohol for less than two years have been excluded from the study too.

1.7.6 Data collection

The researcher used a semi-structured interview schedule as a method of collecting data. The interviews were conducted in a pre-determined environment, that is, at the participants' home. Interviews were conducted in Zulu language; they were recorded and then later transcribed and translated into English. Interviews are informative data collection methods whereby the researcher was able to probe the feedback of the participant, and to find out more about the topic. The researcher chose interviews due to their informative nature and the fact that she was able to read the non-verbal communication of participants during interviews. The semi structured interviews allowed the researcher a chance to gain in-depth knowledge of lived experiences of people who consume home-brewed alcohol from their family members. De Vos *et al.* (2011) indicate that interviews allow the researcher to get rich data in large amounts. This is an advantage because the data can be obtained quickly and in the interviewee's pace.

1.7.7 Data analysis

The researcher used Thematic Analysis as a method of interpreting the data. This allowed her to group the information in specified themes that were identified from the participants' responses. Data was then grouped in categories and sub categories. Data that did not fall under any group (theme) was titled other. The themes were analysed and presented in paragraph forms. The analysis was done using the following steps as suggested by O'Conner and Gibson (2003):

Step 1. Organising the data

After collecting all the information needed and reaching a point of saturation, the researcher organised the data. She made sure that she had all the details needed. The data was transcribed from the interviews into written content. Since the Zulu language was used during the interview, the researcher translated the data into English. In organising the data, the researcher made sure that it was well administered to such a point that she can access the information when needed. The researcher made use of a pocket file to keep hard copies of data and has soft copies of the transcribed work on a computer as a form of back up.

Step 2. Finding themes in the data

At this level, the researcher performed open coding of the information that has been organised in the previous step. De Vos et al. (2011) maintain that the process of open coding is when data is broken down into small manageable parts; it is examined and compared for any similarities or differences. The data was coded by hand, making use of colour to highlight the frequency of words and phrases that appeared on the collected data.

Step 3. Building themes in the data

After finding the themes through the process of coding, the researcher checked if these themes represented an accurate response of the interviews. This was done in order to ensure accuracy in what was reported. The researcher drew a table. This table is a form of axial coding that was used to put together the coded work making connections. The table has two columns, one for themes and another for sub themes, because in identifying the theme, one may possibly note that some concepts occur due to the fact that the main idea has been identified, meaning that it is a sub theme which depends on the main theme. The table explains the relationship between the themes and how they emerge; it was then submitted to the supervisor for professional advice relating to its content (triangulation).

Step 4. Ensuring credibility and transferability in data analysis

The researcher made sure that data is accurate by using the method of triangulation from different researchers. The supervisor also assessed the validity of the work and guided the researcher of any form of inconsistency that may be noted. More on this step will be discussed in quality criteria.

1.7.8 Quality assurance

For the purpose of this study, the researcher maintained quality information by asking the participants the same questions. This ensured that the outcomes of the research are valid and not based on a biased data collection scale. The interview process was recorded and later transcribed and translated into the English language. The process of transcription and translation was done by a professional in the field of languages to ensure accuracy. Information collected was filed and kept safe. On the

basis of triangulation, the researcher sought a second opinion on her findings from her supervisor.

1.8 SIGNIFICANCE OF THE STUDY

The substance of this research is to broaden the researcher's understanding of the perspective of family members living with people who consume home-brewed alcohol at Oakley village. The study will fill the gap that exists in information regarding the problem at hand. Findings from this study will recommend further studies that can be done with regards to the wellbeing of individuals who consume *spayoni*, their families and the community.

The Department of Social Development and other organizations that share an interest in combating substance abuse such as the South African Council on Alcoholism and Drug Dependence (SANCA) can use the findings from the study to enhance service delivery through policy evaluation and deployment. Policies such as the National Drug Master Plan and the Prevention of and Treatment for Substance Abuse Act are one of the few policies that can be relooked from findings of such a study.

1.9 ETHICAL CONSIDERATIONS

The researcher is aware of ethical issues that need to be followed as a matter of conducting a successful research which satisfies participants, and as a result of such awareness, the following ethics were handled, guided by De Vos *et al.* (2011):

1.9.1 Permission to conduct the study

The researcher is aware of the logistics that are needed before the research can be conducted. She requested for permission to conduct the study from the participants, and applied for ethical clearance from the Turfloop Research and Ethics Committee, which was granted.

1.9.2 Informed consent

Henning as cited by De Vos *et al.* (2011) states that the written consent form is a necessary condition rather than a luxury, adding that emphasis should be placed on accurate and complete information. The researcher should treat the forms with

utmost confidentiality and store them away in a correct manner. The researcher acquired the participants' full consent before starting with the research. This technique was done by explaining to participants the aim of the research, what will be done and their expectations were clarified.

1.9.3 Voluntary participation

De Vos *et al.* (2011) state that it is important for researchers to inform participants that participation is voluntary. The participants of this study were selected purposively from the total population. They were allowed the freedom to reject the invitation of the research if they were not available or shared no interest in the study. Those who gave their voluntary consent to take part in the research were notified of their freedom of termination from the research at any point that they wished, as long as they gave a week's notice.

1.9.4 Privacy and Confidentiality

According to Hepworth, Rooney, Dewberry Rooney and Strom-Gottied (2013), it is important to assure confidentiality to clients as it is unlikely that they would risk disclosing private aspects of their lives if they will be putting their names to shame or danger. As a result, the researcher saw it fit to maintain the privacy of the participants by keeping their identity a secret. The researcher did not ask personal information such as names, identity numbers, contact details and physical addresses during the interview. The participants were kept anonymous through the process of identifying them only as Participant A, Participant B and so on rather than using their real names. Interviews took place in a pre-determined environment, at the participant's home, allowing freedom of expression. Information provided by the participants is kept safe away from the public eye. Only the researcher and the supervisor are allowed to go through the raw material from the interview (and other authorized personnel if there is a need).

1.9.5 Respect and dignity

The researcher considered the ethical practice of respect and dignity by treating all participants without any judgement or discrimination, and allowed them the freedom of individuality, self-determination and as mentioned above, by assuring privacy and confidentiality of their identity. Pillay (2014) indicates that taking into consideration

human rights is also another way of showing respect. This is extended to respecting the cultures and beliefs of people. The researcher also adopted the clause of respecting the rights, cultures and beliefs of the participants throughout the study.

1.10 LIMITATIONS OF THE STUDY

The researcher succeeded in conducting the study. However, there are a few challenges which the researcher faced during this period, including the following:

- The population of *spayoni* consumers is well known by the community. Nonetheless once someone starts to question community members about *spayoni* they became reluctant to share information.
- The laws surrounding the manufacturing and distribution of alcohol in South Africa are guided by the National Liquor Act, the Department of Trade and Industries together with other provincial laws. The presence of these laws made it difficult to identify brewing spots and people who consume *spayoni*. This is because individuals are afraid of being arrested or called “snitches”.
- This delayed the sampling process but was later overcome after the researcher built a rapport with one family.
- The researcher experienced a challenge in transportation during the sampling process, this is due to the fact that the identified families sampled for the study lived far apart from each other.

1.11 CONCLUSION

This chapter was aimed at introducing the study to the reader. According to the outline of this chapter, the problem statement, theoretical framework, methodology, limitations, significance of the study and ethical considerations were discussed. The study investigated family members' experiences of living with people who consume home-brewed alcohol (*spayoni*) at Oakley village.

CHAPTER 2

HOME BREWED ALCOHOL AND THE FAMILY IN SOUTH AFRICA

2.1 INTRODUCTION

The following chapter will do a review on literature related to the home brewing of alcohol, manufacturing and distribution laws around alcohol, the family life cycle and family dysfunctions related to the consumption of alcohol. South Africa has many laws related to the manufacturing, distribution and consumption of alcohol. These laws were designed to protect the entrepreneur, the consumer and those surrounding these two parties. The laws range from manufacturing processes to ensure that it does not harm the people who drink it. As a result, the liquor authorities require standardised tests to prove factors around quality. Distribution laws are also put down as they include who is allowed to sell and buy alcohol. Laws related to distribution outlets are there to protect the mentioned and third parties such as community members, who in the long run, are affected by the presence of these outlets. More on these laws is discussed below.

The chapter will also touch on the issue of family. Family forms an important part of the study because it is people within the family context who are put to the stand. However, the term family differs across continental borders. The Afrocentric definition of family includes all extended family members and the community at large (Schiele, 2000).

2.2 HOME BREWED ALCOHOL AROUND THE GLOBE

Reviewed literature on the countries that brew alcohol around the world included China, Egypt, Nigeria and South Africa. The researcher focused on these countries as they shared rich information on alcohol brewing.

2.2.1 China

The earliest development of home brewed alcohol was discovered in China, where alcoholic beverages were distilled from rice. As time evolved, fermented grain, fruits and honey were used to make alcohol for many years. The alcohol by volume from

these drinks would go up to 20%. Chinese people normally consumed their alcohol warm and added other herbs, assuming it brings flavour to the drink. They viewed alcohol as a traditional Chinese medicine (Byard, 2010). Remedies included the fermenting of herbs such as *curuma*. *Curuma* is a member of the ginger family known for reducing inflammation, increasing brain health and other bodily benefits. Despite the discovery of Western medicines, there are people who still prefer the use of traditional Chinese medicine, which at times includes the use of self-brewed alcohol (Xu, 2004).

2.2.2 Egypt

Egyptians brewed nine different types of alcohol which varied from its quality and ingredients used. Alcohol was used for spiritual rituals as they traditionally believed that it brings unification with the gods. In 1800 BC, alcohol was brewed for the sake of banquets and ceremonial dinners as a method of fostering togetherness and to form an alliance between tribes. The best production of their alcohol was used as an offering to the “gods”. This was given to worshippers as it was an important aspect in connecting with the gods. However, the poorer quality of alcohol brewed in Egypt during those times was used as remuneration for magistrates, servants, priests and other workers. This type was known as “black” beer. The name was adopted from its colour. Black beer was prepared only from barley, and its colour probably resulted from the grain as the wild barely used was commonly purple in colour (Byard, 2010).

2.2.3 Nigeria

Ogogoro, just like many home brewed alcoholic drinks, carries a significant role in the Nigerian culture (Heap, 2008). It is used by priests during religious ceremonies. They pour the drink on the ground as an offering to the gods. This drink is believed to be the ‘way paver’ in communication between priests and the gods. They also use it during other ceremonies such as weddings as a method of welcoming the husband into the family by the bride’s father. Initially, Nigeria lacked knowledge on the brewing of alcoholic drinks. They had to import all their alcoholic drinks from Europe (Olupayimo, 2017). However, the continuous increment of taxes and custom duties motivated the Nigerian citizens to brew something by themselves. The government banned the brewing of *Ogogoro* in Nigeria as it was concerned about the standards of the drink (Obot and Ibanga, 2002). The law enforcement officials deployed by the court to check the production and distribution of locally brewed alcohol were only

effective in the towns because these towns were easily accessible. This ensured that villagers continued to brew *Ogogoro* in the villages. The limitation of state supervision was an advantage for both sellers and buyers. Those brewing the alcohol had money to gain, and for the users, *Ogogoro* was relatively affordable as compared to imported alcohol. *Ogogoro* was legalised after Nigeria gained independence in 1960, but the government later reconsidered their decision as multiple health complications and deaths were reported due to poor standards of production. According to an article by Mail Online (2015), brewers of *Ogogoro* are confused by the actions of the government who wants to support locally made products, but at the same, time banning the brewing of *Ogogoro*.

2.2.4 South Africa

South Africa is famous for its Xhosa-Zulu home brew, *umqombothi*. Historically made from maize, maize malt, sorghum malt, yeast and water, *umqombothi* has an alcohol by volume less than 3% (Chelule, Mokoena and Gqaleni, 2010), and is a traditional beer that has been brewed for many years. The significance of this drink included its presence during important ceremonies. Ceremonies were deemed incomplete without it. It has been viewed as a nourishment of the relationship between ancestors and the living (Jolles, 2005). Zulus used *umqombothi* when they visit the graveside; they would pour it by the grave as an offering to the ancestors. It did not matter the size of the ceremony, *umqombothi* had to be present during rituals. It was also made when young boys come back from initiation school as a celebratory drink, for weddings, lobola negotiations, funerals and tomb unveiling ceremonies (Ngcobo, 2012). The brewers of *umqombothi* have always been women from the most senior age to the recently married woman. A woman would gain popularity and favour by making the best tasting *umqombothi* in her home and village.

The same women would make beer pots from clay, which were used to consume *umqombothi*. These pots were put in the sun to dry for days on end, and put on a fire so that they become strong from breaking. They would then use patterns to decorate the pots. The patterns and colours used on the pots described the different factors within gender, fertility and hierarchy (Armstrong, Whitelaw and Reusch, 2008). According to Kalafeng (2008), the recent brewing of *umqombothi* is rarely due to traditional ceremonies but for economic gains. South Africa has a growing industry of demand of home brewed alcohol. As a result, many home brewed alcoholic drinks

surfaced with even stronger ingredients and for the purpose of recreation and diverting from the high cost of retail alcohol.

Marual traditional beer is commonly brewed in deep rural areas of Limpopo, however, provinces like Mpumalanga are also brewing it too. This is a seasonal beer made of the marula fruit (Vukuzenzele, 2012). The beer is enjoyed mainly during the Easter festive season. A marual festival is held every year in venues around Limpopo, hosted by the Department of Sports, Arts and Culture. This annual celebration was initially celebrated in 2004. The event marks the official start of the harvesting and brewing season. This happens during February/March. Rampedi and Oliver (2013) indicate that the best part of the marula traditional beer is that brewing it does not require any other ingredients except the marula fruit. The marual fruit has increased economic development, travel and tourism and traditional activities in Limpopo.

2.3 LICENSE TO DISTRIBUTE ALCOHOL IN SOUTH AFRICA

The Mpumalanga Department of Economic Development and Planning (2007) indicates that the application of a liquor licence must be in line with the Nation Liquor Act of 2003. It must be accompanied by all relevant forms and supporting documents, such as a certified identity copies of the applicant. It must also have a supporting letter from the local municipal office where the business will be operating. The application form requests information on the type of licence which is being applied for. The application fee of a liquor licence is R500.00 on average. The following are the different types of liquor licenses available in Mpumalanga province:

2.3.1 Liquor license for consumption on the business premises

The license holder of an on-consumption licence needs to be well furnished of the laws and regulations that are linked to that specific business. On-consumption alcohol businesses include hotels, restaurants, wine houses, theatre, clubs and sports grounds. Each business is guided by their specified rules. For example, a wine house license indicates that the distributors can only sell wine and no other alcoholic drinks. In theatres, alcohol is sold only to the people who have access to the show or presentation; those that are not invited may not decide to pass by and purchase the alcohol. Businesses such as hotels and restaurants may not sell

alcohol to customers for off consumption purposes. This relates to all on consumption business. However, emphasis is placed on hotels and restaurants.

2.3.2 Off-consumption liquor license

Distributing outlets that have applied for this license include wholesalers, brewers, liquor stores and grocery stores. It is always best for customers to buy alcohol and settle in a private space for its consumption because it is illegal to drink in public according to South African laws.

Brewers and wholesalers are only permitted to sell alcohol only to people who hold a distribution license rather than any individual. In a case that the wholesaler or brewer is required to deliver the alcohol, they are also required to follow proper delivery laws such as having an invoice with them in the delivery car. The name and address of the delivery place must be stipulated in the invoice, and only certified delivery cars may do the delivery.

Off-consumption licenses have different operating hours as compared to on-consumption business. For example, off-consumption outlets are not allowed to operate during national holidays and on Sundays and they close much earlier than on-consumption outlets. This is aimed at combating the issue of substance abuse by reducing supply. However, grocery outlets are allowed to carry on with other grocery distributions on days that alcohol is not sold, such as Sundays.

2.3.3 On and off consumption liquor license

Distributing outlets that apply for a license to sell both on and off consumption licenses must make sure that they comply with conditions of both terms of distribution. This will allow the distributor to sell alcohol to people who wish to consume it elsewhere rather than that outlet, while at the same time customers are allowed to enjoy their alcohol within the distribution outlet.

2.3.4 Occasional and events licenses

According to section 54 of the Free State Gambling and Liquor Act of 2010, only individuals who already have an on-consumption distribution licence can register for an event licence. This should be done 14 days prior the event. The applicant must attach permission to occupy the place on the day of the event. If the people

attending the event exceed 2500, the applicant must also apply for police surveillance during the event.

There are different licenses required from each outlet of distribution. The above mentioned are only a few from the extended list of licences required to distribute alcohol in South Africa.

2.4 ALCOHOL DISTRIBUTION OUTLETS

The alcohol industry in South Africa has grown over the past decades with both imported and home brewed alcohol increasing. The law of accessing alcohol includes an age limit of 18 years and above, and that the alcohol must be covered from the public eye. Together with other regulations from the National Liquor Policy, alcohol is easily accessible in South Africa. However, different distribution outlets are guided by different laws suited for their area of operation and the type of business that they run. They are influenced by the type of distribution outlet, the laws related to the area from specific councils, the impact of the distribution outlet within the community, community views, traffic impacts and sustainability of the structure. The type of area also influences operational hours of the distribution outlet (Liquor Regulation Convention, 2012). The following are classifications of alcohol distribution outlets in South Africa.

2.4.1 Residentially Zoned Areas

This setting is well planned with specific zones or categories by development managers. Each zone is regulated by specific provisions and rules set out for the sole purpose of that zone. The rules include the rights and responsibilities of the prospective owners of the zones (Scheepers, 2000). It is therefore important for businesses that sell alcohol in residentially zone areas to get proper papers so that they operate legally. Residentially zoned areas of distribution are normally guest houses, restaurants, (sports) bars and supermarkets. As a result of the strict laws and availability of security surrounding residentially zoned areas, there are fewer incidents reported in relation to alcohol consumption in these areas.

2.4.2 Industrial areas

The distribution of alcohol becomes scattered in these areas. This area is occupied by most of the population in a town. Industrial areas are described by the availability

of jobs such mining industries, manufacturing, malls or the general central business district (Scheepers, 2000). This is the core industry of almost everything. Because of the many people living in and around industries, it is difficult to monitor issues related to the distribution of alcohol. Distribution outlets include bottle stores, restaurants, supermarkets and places of entertainment such as pubs, clubs and bars.

2.4.3 Agricultural and rural areas

According to the Mangaung Liquor Trading Law (2012), agricultural areas are developed with the purpose of agriculture. They are isolated from the most urban areas as hectares of the farms are used primarily for agricultural activities such as small scales farming or economic farming.

The description of rural areas on the other hand, is always mistaken by centralising communities to one rural area. However, there are various constructs indicated, such as the distance from urbanised areas, availability of resources and institutions (schools, clinic, shops) and classification of roads. Others have gone as far as including the population size as a determining factor. However, Miller (2010) indicates that it is wise to evaluate the definition and factors of rural areas on a 10-year cycle in order to be on track with moving times.

The alcohol distribution outlets that are available in these areas include taverns, farm stalls, house shops and wine stalls. The government has difficulties in monitoring the manufacturing and distribution of alcohol in rural outlets because the owners do not register for licencing and are not easily accessible. This includes the core of this study, the consumption of *spayoni* at Oakley village. There is no research that has been conducted on *spayoni* distribution outlets. Nonetheless, another type of home-brewed alcohol has been studied together with its consequences on the health of its users (Makhubele, 2012).

2.5 LAWS AND LEGISLATIONS RELATING TO ALCOHOL IN SOUTH AFRICA

2.5.1 Department of Trade and Industry (DTI)

The department has been put in place to monitor commercial and industrial policies of South Africa. It has programmes aimed at achieving economic development, empowerment, promoting and regulating trade and protecting customers. This department played a role in the implementation of different trade laws, including the

National Liquor Act 59 of 2003 and others. It is also playing a significant role in fighting against non-standardised products, false advertising of products, and alcohol is one of its biggest concerns. The following objectives of DTI have been outlined by the department to ensure that service provision is met:

- To facilitate economic transformation with the aim of promoting industrial development, competitiveness and to create employment.
- Networking with national and international trade industries with the aim of building a better country economically.
- To advance economic transformation and increase economic participation by interventions of inclusive growth.
- To create equality in regulating investments, trade and enterprise with the aim of being accountable and responsible.
- To promote a professional, ethical, dynamic, competitive and customer-focused working environment that ensures effective and efficient service delivery.

The Department of Trade and Industry has managed to transform the alcohol industry after the realisation that most trade laws were not properly aligned with the goals that the country was trying to reach against the unintended consequences of the use of alcohol. Prior to 1994, South Africans used the Liquor Act number 27 of 1989. It was reworked until the National Liquor act of 2003 which again has been reviewed for effectiveness.

The Department of Trade and Industry also managed to bring about a reduction of socio-economic costs of alcohol by reducing the cost of alcohol by having standardised alcohol sold by the liquor industry, and by having laws for distributors who are required to apply for distribution licences. This also promoted accountability and sustainability as businessmen were screened through the application process and limited from the licensing process. However, the department still remains with a problem from home brewed alcohol as their outlets are not easily accessible for monitoring and checking for compliance.

2.5.2 The National Liquor Act No 59 of 2003

In South Africa, the National Liquor Act No 59 of 2003 provides for essential national standards and minimum standards required for the rendering of services. It also

provides for measures to promote cooperative governance in the area of liquor regulation. This act looks at different issues such as regulation for manufacturing and distribution of liquor, restrictions to manufacturers and distributors, compliance of the regulations of the act and penalties.

For the purpose of this act, traditional African beer is a fermented liquid made by the fermentation of malt, unmated grain or meal of the cereals sorghum, maize, finger millet or pearl millet, with no more than 5% sugar by weight relative to the combined weight of all the malt, grain or cereal ingredients or combining traditional African beer powder with water, with no addition of ethyl alcohol, and the alcohol content should not exceed 3% ABV. The drink must not contain any product derived from hops.

The first concern in the act is that in order to be a manufacturer, one must have a license. The act indicates that any South African citizen has the right to apply for a manufacturing or distributing license, as long as they have the following requirements. The applicant must be above the age of 18 years; they must indicate the extent to which they will be distributing the liquor; they cannot be a rehabilitated insolvent; they must not have a history of being committed under the Mental Health Act 18 of 1973; and should be clear of any conviction from this act.

The National Liquor Act stipulates that alcohol which is distributed should not be falsely advertised. Manufacturers and distributors should be honest in their advertising of alcohol. They should stipulate the true ingredients, alcohol by volume and possible side effects of consumption of the liquor. This part of the act also indicates that manufacturers and distributors should not indicate that a drink is what it is not. The act continues to indicate that manufacturers and distributors are prohibited from supplying their liquor products to minors.

The act does not go into detail on the manufacturing and distribution of home brewed alcohol. Pitso (2007) indicates that the government has been finding challenges in monitoring home-brewed alcohol. They cannot keep track of its quality, advertising, buying and selling regulations. This could be as a result of home brewed alcohol often being outside the scope of control by local government authorities, and therefore, largely neglected by law-makers and the research community as well (Parry, 2010).

2.5.3 The National Liquor Policy 2016

The policy was aimed at bringing redress to issues surrounding the alcohol industry in South Africa. South Africa has been rated as one of the top three countries in the world with the highest levels of alcohol consumption. This resulted in multiple unintended consequences such as increase in crime, accidents, substance abuse related health conditions and many other issues (Didenko and Pankratz, 2007). The state put together a team to lay down norms and standards that were later turned into this legislation.

The team put together by the Department of Trade and Industry sat down to discuss the socio-economic consequences related to alcohol abuse. It aimed to address illegal manufacturing and distribution of alcohol. It put together the following recommendations:

- Review of the legal drinking age from 18 to 21 years
- Manufacturers, suppliers and retailers to bear liability for any harm or damages caused by an intoxicated person. In the case of home brewed alcohol, most if not all brewers of alcohol would have to close down after evaluating the effect of the drink in its users.
- Amendment of section 9 of the Liquor Act, which states that; “A person must not advertise-

(a) Any liquor or methylated spirits

(i) In a false or misleading manner

(ii) In a manner intended to target or attract minors.

The recommendations laid out by the team indicated that advertising of alcohol should be prohibited together with sponsoring and marketing. According to this recommendation, the less we see the less we will demand.

- The set uniform trading hours within the norms and standards should be integrated into national, provincial and municipal legislation. The team indicated that different areas have different norms and standards. As a result, it will only be fair to lay out customised trading hours for different alcohol distribution outlets.

- Liquor premises to be located at least 500 meters away from schools, places of worship, recreation facilities, and rehabilitation centres, residential areas and public institutions.
- No liquor licenses should be issued to petrol service stations; premises attached to petrol service stations; and premises near public transport.
- The National Liquor Authority to ensure that registration conditions as articulated in the Broad-Based Black Economic Empowerment (B-BBEE) Codes of Good Practice are imposed and strictly monitored. Failure to adhere to the B-BBEE Codes of Good Practice may result in revocation of a registration or non-renewal.

2.5.4 The Prevention of and Treatment for Substance Abuse Act 70 of 2008

The Act regulates the establishment, registration, and management of treatment centres, inpatient, outpatient and community based services for substance abusers and defines the mandate of the Central Drug Authority (United Nations Publication, 2009). The objectives of the act strives to combat substance abuse, provide for the registration and establishment of programmes and services, including community based services and those provided in treatment centres and half way houses, provide prevention, early intervention, treatment, re-integration and after care services and promote a collaborative approach amongst government departments and other stakeholders involved in combating substance abuse.

Chapter 2 of the act talks about combating substance abuse through the following strategies: supply reduction, demand reduction and harm reduction.

- Supply reduction interventions entail reducing the supply of substances by controlling the distribution of and access to raw drugs (and alcohol), precursor materials; controlling the production, manufacture, sale, distribution and trafficking of substances. This strategy can be observed partly in the National Liquor Act amongst the manufacturing and distribution regulations.
- Demand can be reduced through social education, community development, poverty alleviation and other strategies.
- On the other hand, harm reduction focuses on the development of policies and programmes that focus directly on reducing the social, economic and health-related harm resulting from the use of alcohol and other drugs.

The Prevention of and Treatment for Substance Abuse Act 70 of 2008 continues to identify intervention strategies from chapter four to chapter seven. The following are the identified strategies:

- **Community Based Services:** services provided to persons who abuse or dependent on substances, these services are provided to persons while remaining within their families and communities. These services are emphasised on targeting children and youth both in and out of school, people with disability, older persons, and families in rural and urban communities.
- **Inpatient services:** A person is admitted to a public treatment with the purpose of undergoing treatment and rehabilitation, including skills development. A monitoring and assessment team which consists of qualified persons in accordance with the DG may enter any treatment centre.
- The professionals assess and monitor compliance with any prescribed requirements and applicable minimum norms and standards in relation to the act.
- **Outpatient services:** provides the same or similar services as those in community based programmes.
- **After care and reintegration services:** Aftercare means on-going professional support to a service user after a formal treatment episode has ended in order to enable him or her to maintain sobriety or abstinence, personal growth and to enhance self-reliance and proper social functioning. The emphasis of this section encourages social workers intervention to focus on successful reintegration of service users into society, the workforce and family and community life. Social work practice aims at allowing interaction, sharing of long term sobriety experiences, group cohesion, and abstinence from substances and utilising structured programmes.

2.6 THE FAMILY CONTEXT

The people that we live with can either be their family, friends, flat mates or total strangers. However, in most cases despite blood relations, the people that we live with end up being their family. The term family has changed so much that these days that people define family through their support systems rather than blood relations. The roles, responsibilities and characteristics of a family have been distorted.

The South African Department of Social Development (2009) defines family as a group of persons united by the ties of marriage, blood, adoption or cohabitation, they can be characterised by common residence or not, interacting or communicating with one another in their respective family roles, maintaining a common culture and governed by the same rules. The roles of family members are those of nurturing, protecting and supporting each other. According to Patel, Knijn, Gorman-Smith, Hochfeld, Isserow, Garthe, Chiba, Moodley and Kgaphola (2017), the roles and responsibilities also depend on the various dynamics such as culture, religion and values. These result in building the strengths and weaknesses of a family.

2.6.1 Family life cycle

All families go through a cycle of development in life. Through these stages, families learn new skills and resilience methods. By developing such skills, the family is able to go through trials and tribulations of life together (Carter, 2005). Situations such as severe illnesses, domestic violence, substance abuse, financial problems or death of a loved one can affect a family negatively so that if the family does not develop strong resilience methods, they stand a chance of being a dysfunctional family and distorting the family life cycle. A family passes from one stage in its life cycle to another whenever there is an important change in the role complex of the family group. The following is an example of the family life cycle:

Stage 1: Marriage as the beginning phase of family

The initial stage of any family cycle begins with a man and a woman coming together with the aim of becoming one. During this stage, individuals have to balance the transition from being single to the life of partnership (Amato, 2005). This means realigning issues of time, money, goals and dreams so that they suit both individuals. They must adjust into life as a neutral family and to the two extended families brought together. It is important that newly married couples make decisions on

where they will live, how they will handle finances, choices on religious denominations and having children. Couples that are open to change and compromise tend to have better marriage relations than couples with conflicting goals (Bradbury & Karney, 2004).

Stage 2: Launching children

The choice of having children in a new marriage comes with major changes for both partners. Each partner is faced with a new role of being a parent. This adds on the already demanding character of being an individual and a partner in the family (Thornton and Young-DeMarco, 2001). Partners that have not learned the character of commitment and compromise in the previous life stage will find it difficult to transition into parenthood. The change into becoming a parent brings a great deal of stress, sleepless nights, fear, anxiety and many other positive impacts such as fulfillment. However, if the process of transition was not done properly, the new parents might not enjoy the benefits of parenthood.

Stage 3: Pre-independence of children

As children grow under their parents' care, they learn the cultures and norms of their families. However, as they reach their teenage years, they face identity challenges as they have to transition into woman/manhood and choose their character, goals and future. Parents learn to be more flexible towards the children during this stage. They start permitting more movement in children and allow little independence. Children gain more independence when they reach varsity level, and during that time, parents are allowed a chance to revisit their personal lives, marriage and careers as they have more time in their hands (Amato, 2005).

Stage 4: Children's independence

Technically, children reach the stage of independence when they are employed and move out of home. However, it is not all cases which unfold that way. This is the most important stage in the family life stage as both the children and parents are largely affected by the independence of one child. During this stage, a child becomes fully able to look after themselves emotionally, financially, physically and socially, needing parental support in occasional points. The availability of independence can be overwhelming to the point that unprepared young adults make many mistakes but

the ongoing presence of parental guidance keeps situations under control (Thornton and Young-DeMarco, 2001).

Stage 5: Second generation marriage

It is then acceptable that once a young adult is independent, they can consider marriage. In this lifetime the male figure is given more pressure on responsibility rather than the female. When the young adult gets married, another family life cycle is started. The initiation of this family does not eliminate the families that the young couple comes from, but it brings two families together and increases the family number (Amato, 2005). In most cases, the initial family is already used to the gap of the new couple as they have moved out due to work purposes or just because they needed privacy and independence.

Stage 6: Launching grandchildren

The cycle is replayed again. The new couple will have to decide on having children, handling finances, religion and other affairs. However, as the cycle carries on, the previous generation is involved. The previous couple are now labelled as grandparents and they gain a second chance of parenting through child minding. At this point, the grandparents get a chance to do things that they could not do with their own children, and in most cases, they are less strict, more flexible and more open to the grandchildren because they understand the road to parenthood better (Amato, 2005).

Stage 7: Retirement

This is the senior stages of the couple's life. By this stage, the couple has experienced their fair share of life. They have welcomed new family members, experienced the loss of loved ones and seen their children grow, learn, become independent and leave home. Retirement is used as a reflection stage for some individuals while others care less of the past endeavours as they want to concentrate more on the here and now. Ill health and old age are the common exit methods of senior citizens. The death of a parent/grandparent affects more than one generation as such people were knowledge bearers and supporters of the family. However, the family life cycle continues with the remaining generations (Bradbury and Karney, 2004).

2.7 ALCOHOL RELATED DYSFUNCTIONS IN A FAMILY

According to Collins, Jordan and Coleman (2013), substance abuse happens in all types of families. There is no gender, age, culture, educational status or occupation that can be excluded from statistics of substance abuse. Theorists working with substance abuse victims have shifted their approach from the individual to the family system's theory as they have realised that substance abuse affects more than just the person who is consuming the alcohol. The family life cycle and roles in a family with a member who abuses substances tend to be distorted as compared to families that do not experience substance abuse. The following are a few of the dysfunctions experienced by families with a member that abuses substances (Maistro, Galizio and Connors, 1995):

2.7.1 Role confusion

The family life cycle has a set of rules regarding the roles and responsibilities of family members. Each family member plays a significant role in the family which is age appropriate and appropriate to the capabilities of the family member. When it comes to families with a member that abuses substances, there seems to be confusions in roles (Collins, Jordan and Coleman, 2013).

- Parents speak less to each other and children speak more with one another; it is difficult to address the issue of substance abuse within the family. The communication tends to come from the lower level (children) to the upper level (parents) because the parents fail to plan and communicate together.
- The eldest child becomes the "family hero"; they inherit all the responsibilities of the parents. This includes discipline, decision making, protection and provision for the rest of the family. This is because the parent that is using alcohol or drugs is not capable of doing so themselves.
- The middle children often have no idea what their roles are. They have not been orientated to be a child or have they be taught independence by their parents. As a result, they try to imitate both the senior and junior roles in the house. At times, they feel the need to support the parent who is not abusing alcohol together with the first born child who is acting as a parent. However, there comes a time when the child feels a need to act as a child and abandon all responsibilities.

- The last born child will, in most cases, act immaturely. They are hyperactive and seek all the attention from the family. They do not want to face the reality of the family.

The confusion of roles within the family life cycle tampers with normal childhood behaviour, which may go on past childhood and affect the children as adults. If the behaviour is not dealt with in a proper manner, the children may re-live the cycle as adults in their homes.

2.7.2 Domestic violence

Domestic violence results from many reasons, one of them being the excessive use of substances. The abuse of substances becomes maladaptive, leading to impairments or distress. Evidence suggests that alcohol increases the occurrence and severity of domestic violence.

Diana, Henslin and Macionis (2010) indicate that domestic violence can range from subtle, coercive forms to marital rape and to violent physical abuse, at times resulting in disfigurement or death. Though a wife or female partner is most commonly the victim of domestic violence, the victim can also be the male partner, or both partners may engage in abusive or violent behaviour, or the victim may act in self-defence or retaliation.

Domestic violence can also be extended to the children in the household. Parental violence can lead to the battered child syndrome, a psychological disorder in which a child can experience low self-esteem and sometimes clinical depression associated with former or current abuse perpetrated by a biological or custodial parent. One of the most disturbing forms of physical abuse of children is sexual abuse. In one study, child sexual abuse was defined in terms of three actions: intrusion, molestation with genital contact or other forms of fondling, and inadequate supervision of a child's sexual activity (Newhill, 2003)

The Domestic Violence Act No 116 of 1998 provides for the issuing of protection orders prohibiting the participant from committing any act of domestic violence, and the order may prohibit the person from entering the residence of the complainant. It also provides for the seizure of weapons and warrant of arrest when a protection order is made.

2.7.3 Socio-economic aspect

Alcohol consumption is at its highest in developing countries rather than developed countries. Most developing countries experience an increase in alcohol consumption due to cultural and economic globalisation (Ruwan, 2007). In the 18th centuries, home brewing became a demanding industry where women in South African cities brewed and sold beer as a financial income strategy (Nduvheni, 2012). Up to date, home-made alcohol production and selling is a strategy to address the prevailing problems of unemployment and poverty. Samarasinghe as cited by Makhubele (2012) contends that these are mostly entrepreneurial and focused on individuals or small collectives. Home brewing is a poverty alleviation effort which people use to improve their economic status by increasing their incomes. According to Zainasheff and Palmer (2007), home brewing is also an advantage to the people buying the drink because of its low costs. As a result, both buyer and seller benefit entirely from this transaction.

According to Leonard, Rothbard, Booth and Feng, as cited by Makhubele (2012), over time, excessive alcohol use can lead to the development of socio-economic problems including unemployment, lost productivity, and family problems. The excessive intake of alcohol affects employment in such a way that people who abuse alcohol have poor quality in work submission, come to work drunk and are not productive or they have to skip work entirely because they do not feel well enough to go to work. The negative behaviours related to alcoholism in the work place can result in an employee being fired and unemployed. Issues such as domestic violence are also social consequences of excessive intake of alcohol (Didenko and Pankratz, 2007).

2.7.4 Poor physical wellbeing

Homebrewed alcohol has been reported as a health risk to its users because of its toxic nature. There can be physical and mental consequences of the intake of unstandardised alcoholic drinks. Physical dependence on a substance occurs when an individual's tissue cells get used to a certain level of intoxication. This means the body physically changes, needing the substance in regular doses to maintain its chemical balance. Psychological dependence occurs when a person needs regular doses to maintain mental and emotional stability (Cherpitel, 2008).

Health hazards that result from excessive use of strong alcoholic drinks as reported by Cherpitel (2008) include blindness, cell damages, liver and kidney damages and cardiovascular diseases. The following are other health related consequences identified by Manganyi (2015) that result from the excessive intake of home brewed alcohol: perpetual diarrhoea leading to dehydration, nutritional deficiencies, infections due to addiction, loss of appetite and even death. Mental consequences of excessive alcohol intake can range from minor consequences such as depression, sleep-wake disorders to major mental problems such as brain damage and impairment.

2.8 CONCLUSION

Literature presented in this chapter shows that the brewing of alcoholic drinks dates back to many years with reasons that vary from country to country. The manufacturing and distribution of alcohol is governed by different laws. However, law enforcement finds it difficult to monitor the rural areas. The chapter also outlined the family life cycle and several consequences of alcohol consumption in a family.

CHAPTER 3

DATA PRESENTATION, ANALYSIS AND DISCUSSION

3.1 INTRODUCTION

Chapter three presents the analysis of the study findings from the interviews conducted with the nine participants. The researcher analysed the content of the data by transcribing the raw data from the interviews into written content then translating the content from IsiZulu to English. The researcher then grouped the data into common themes, as presented below. Furthermore, the researcher collected demographic information that gave more detail on the description of the participants and their relationship with the people consuming *spayoni*. Demographic information will be presented before the analysis, permitting the reader an understanding of who the participants are.

3.2 DEMOGRAPHIC INFORMATION

Table 1: Demographic information

	Gender	Relationship	Years living together
Participant 1	Male	Sibling-Brother	40+ years
Participant 2	Male	Sibling-Brother	41 years
Participant 3	Female	Sibling-Brother	17 years
Participant 4	Female	Child-Son	30+ years

Participant 5	Female	Other-Nephew	10 years
Participant 6	Female	Sibling-Brother	47 years
Participant 7	Female	Other-Maternal Uncles (2)	16 years
Participant 8	Female	1.Mother 2.Other- Parental Uncle	50+ years
Participant 9	Female	1.Spouse 2.Child- Son 3.Other-Nephew	14 years 29 years 15 years

The study took place at Oakley village where the researcher met with participants in the comfort of their homes. A total number of nine participants took part in the study. They were all above the age of 18 years, and they were significant others of the people consuming *spayoni*. All the participants have been living with the people consuming *spayoni* for over two years now.

The researcher got data on 12 people who consume *spayoni*. This is because in two different households, there was more than one person consuming *spayoni*. According to table 1 (above), the gender of the participants was two males and seven females. The people who consume *spayoni* are related to the participants as follows:

- Spouse : 1
- Mother : 1
- Siblings : 4
- Child : 2
- Other Nephew : 2

Uncles : 2

Total : 12 consumers of *spayoni*

From the total number of people whose significant others took part in the study, only one of those who consume *spayoni* is female and the remaining 12 are male. This means that 11 of the 12 consumers are male and the remaining one is female.

The collected data shows that all the participants have been living with the person who consumes *spayoni* for over two years. Six of them have been living together since birth while five of the people who consume *spayoni* only moved in with the significant other due to circumstances ranging from the death of a parent to being separated from relationships and having to go back home. However, the last person started living with the participant because they are in a relationship. The duration of time which has been spent with each participant and the person who consumes *spayoni* is long enough to consider the information given by the significant others valid enough to be used as part of the study. The shortest time spent living with the person consuming *spayoni* is 10 years, and the longest time is more than 50 years, which has been spent between siblings.

3.3 SOCIAL ASPECTS

The concept of Ubuntu and connectedness is explored in the study as the people who consume *spayoni* are identified as well as related to the community members. Schiele (2000) indicates that although individuals are recognised as unique and different, the African paradigm strives to recognise how no man is an island and that change to one individual affects a web of other individuals. This has been witnessed during the study as most of the participants indicated that they started living with their significant others due to change that took place from one family member, which in turn affected many other family members.

The researcher explored the different types of relationships of the people consuming *spayoni*. These relationships included family relations, neighbourhood relations, community and workplace relations. The study discovered that the consumption of *spayoni* has an impact on the behaviour of the people consuming it to the point that

they carry themselves differently when they are drunk as compared to when they are sober. However, the impact differs from one individual to the other.

3.3.1 Family and community associations

Participant 2 indicated that his brother is unapproachable when sober; the children fear interacting with him as he portrays a strict facial expression which scares the children away. However, the moment he gets *spayoni* to drink, he tends to relax more and that allows him to interact freely with his children without fear. This is one of the unique cases reported by the participants that took part in the study.

Participant 2 also mentioned the following:

“I do not approve of his drinking, however there is nothing I can do because it is his hard earned money that he is using and when under the influence he is approachable to the children as a result I think it is okay for him to drink”.

Participant added that his brother is a very social person within the community. He happens to have friends from the drinking circle and others outside the circle. He has a good relationship with the neighbours, the community at large and his colleagues. He went on to support his statement by explaining that his brother loves to socialise a lot. He does not miss any school outing and the family has never received a bad report from his workplace with regards to his behaviour. To the participant, that is proof enough that his brother has a good relationship with people around him.

Participants 3 and 4 also painted their significant others as those that have a good relationship with family members. This has been identified through the interviews that took place in the comfort of the participants' homes. Participant 3 indicated that she can rely on her little brother to babysit her children when she is not around. He gets along very well with them and respects his sister too. Participant 4 mentioned how her son is respectful of her only because he fears being reprimanded, which may lead to court cases with the local traditional authority. However, to her that is good enough. The very same participant also mentioned how her son takes good care of his two children and their mother. She explained that the son will always mention how he is working to support his family. His relationship with his mother, girlfriend and children is described as civil and supportive.

The participant noted that:

“He is currently living in two homes; he still occupies his room in this house but also goes to his girlfriend’s house for sleep overs. He has clothes and toiletries in both houses; we can never know where he will sleep today.”

To his mother, this is an indication that he wants to take responsibility and be independent. However, he is not willing to move out of his mother’s home. The mother is not concerned about this as she enjoys having her son around.

The relationship between participant 6 and her older brother is that of the average siblings; filled with quarrels and fights which are accompanied by much love and care for each other. The participant explained their background as follows:

“I built my house in the same yard as my parents’ house. In the olden days the yard measurements were very big because of small scales farming. My parents gave me a portion of the yard and I decided to build my house there. They both passed away and my brother tried to take full ownership of the house without our consent but my siblings refused. That caused a lot of conflicts within the family and some relationships were damaged. But I had no choice than to accept the decision and move on with life. We had to fix our relationship too, because unlike our other siblings we shared a yard.”

She indicated that since the passing of their parents, she has taken the role of being both a parent and a sibling to her brother. This has strengthened their relationship as the brother respects her and takes correction with a good heart. When it happens that he does not see his sister for a day or two because of his busy “drinking schedule”, he makes it a point to call his sister and check on her.

When asked about her mother’s relationships within the family and the community, participant 8 was excited in explaining the uniqueness of relationships between two people who drink *spayoni*. She says that her mother has a good relationship with everyone around her, especially her friend who she drinks with. Participant 8 mentioned how people who drink *spayoni* find it easy to forgive, and according to her, this is far much better than how “they” as Christians relate to one another even

though forgiveness is one of their principles. Participant 9 was very brief in explaining the relationships of her significant others. She basically summed up the explanation by indicating that her significant others live in peace and harmony with the family members and people within the community.

A different version of relationships is explained by participants 5 and 7. According to them, their significant others are rude and disrespectful. Participant 5 mentioned how her nephew gets along with many community members but once he gets too comfortable around you, he will start to disrespect you. This disrespect seems to be related to his level of drinking, availability of money and the person he is addressing. Participant 5 mentioned the following:

“When has money you cannot tell him anything, in fact you will not even see him because he goes out the whole day. When he comes back he will be very drunk and start swearing at us. He does not do any of this with people who he does not live with. He is afraid of them”.

The significant other of participant 5 disrespects everyone in their home, especially when he has money; he has a feeling of being “invincible”. This is heart-breaking to the participants as she is like a mother figure to him. She is responsible for putting food on the table each day, yet he does not give her the respect she deserves. The same behaviour is reported by participant 7, who lives with her two maternal uncles. She gave scenarios of how every time her uncles come back home drunk from *spayoni*, you could observe some level of craziness in them. They go as far as shouting at her and telling her that her mother passed away while owing them, and it is her responsibility to pay for her mother’s debts. Participant 7 indicates that when her mother passed away, she was still very young and did not know much of her dealings with the uncles. She was requested by the family to move in with the uncles so that she can look after them, especially the one with an ear condition. She continued to explain how she gave up so much in life, such as furthering her studies after passing grade 12 to look after her uncles. Nonetheless, her efforts are not appreciated. Instead, she gets the worst possible response. According to her, her uncles will do the smallest things to break her heart. The most painful part is that they do all this when they are drunk, and when they have regained sobriety, they expect life to move on as if nothing happened. Participant 7 concluded that all this

disrespect is deliberately targeted at her because no other extended family member or community members ever complains about such behaviour. She too, just as participant 5 is the bread winner of the family, feels that this is reason enough for her uncles to give her some respect.

According to the assumptions of the family system's theory, the behavior of the people that drink the home brewed alcohol is currently affecting the family members. The negative behavior of the one family member is affecting all the other family members and in turn causing a negative reaction to the family environment

Participant 1 indicates that their significant other is the best example of a neighbourly individual. They share a very good relationship with all the neighbours. This includes the lady living opposite his house who is also a brewer of *spayoni*. It has been mentioned that the significant other has received and given support to their neighbours multiple times. This includes giving each other helping hands during difficult times such funerals and being supportive during other occasions including *lobola* ceremonies and parties.

3.3.2 Romantic relationships

The researcher discovered that one of the 12 people who consume *spayoni* is traditionally married to his wife. According to his brother, *lobola* was paid for the wife's hand in marriage. The participant explained their marriage as follows:

“They have a good relationship together; he supports his wife every month. I do not recall my sister-in-law complaining about anything relating to my brother. To me this means she is well taken care of, if she had problems she would report them to the family.”

Participant 8 mentioned that her father passed away a few years ago, leaving her mother a widow. She explained that prior to his passing, her parents were still together. Four of the other individuals are living with their partners. This includes participant 1's significant other, who got separated from the mother of his first born child and has now been living with his current partner for over 10 years. The separation has been linked to financial conflicts.

The significant others of participant 6 and one of participant seven's uncles have been reported as separated from their previous long term relationships.

“The woman that my uncle was living with chased him away because he was not buying any food but he always wanted to eat even when he got money from his piece jobs he did not contribute. The lady got fed up and chased him away. I am currently experiencing that too. The fact that they do not contribute affects our relationship because I get tired of providing for them”.

Four of the people who consume *spayoni* do not have partners. This is reported by the participants living with them. According to participant 3, her little brother does not have any desires whatsoever of being in a relationship. He does not even talk about girls. This became worse after the diagnosis of mental condition. Nonetheless, she is not worried about him forcing himself on other people as his mindset has not reached that level of puberty that includes sexuality. The nephew of participant 5 also claimed that he does not look like one to be in a relationship. He has been described as selfish. This contradicts the aspect of compromise in a relationship. However, participant 9 explained that both her son and nephew have been in relationships before. However, to the best of her knowledge, they are currently not seeing anyone. Her son has a daughter with a woman he met in his youth days but this did not last long. The daughter is living with them, and she is allowed to visit her mother and the maternal family.

3.3.3 Division of time

The researcher also explored the daily routines of the people who consume *spayoni* in order to find out how they spend their time between the family, work and the socialisation nexus. The study shows that 75 percent of the people who consume *spayoni*, and whose lived experiences have been studied are almost, always not at home. The participants indicated how they wake up every morning and go out. Only 28.2% of the 75% actually spend some of their time away from home at work. Nonetheless, the moment they come back home, they go to drinking spots. According to participant 2, his brother comes back from school, tries to do some work and half way through the work, he goes out drinking. But sometimes he manages to complete his tasks before going out. According to the brother, the significant other only comes back at around 18:00 during school nights, and at 22:00 when the next day is not a school day. Participant 4 mentioned that it is difficult to get some time with her son as he has to go to work every day, and he is living in-

between two homes. The mother continued to discuss how the son also comes back home drunk on a daily basis. This means that when he knocks off at work, he passes by the drinking spots before he arrives home. The son does not share his time between his work, family and social groups equally.

Seven of the people who consume *spayoni* were reported to be away from home most of the time during the day. The participants indicated that these people will leave home as soon as they wake up in the morning. Participant 5 mentioned how she hardly knows the whereabouts of her nephew during day time. She says that he always comes back late each and every night, and that his returning times are influenced by his financial standing. The more money that he has, the later he comes back home. The people who are always away from home do not get to spend much time with their family members.

Only 3 of the 12 people have been reported to spend some time at home even though it is not the ideal family time. The significant other of participant 1 comes home every day at around 14:00 and listens to the radio; sometimes his friends visit him. This is done because it is the main reason for him to stop seeking employment in order to look after the house as both husband and wife could not afford being away from home at the same time. Participant 6 mentioned how her brother always does house chores every day before he goes out. This happens to be the only time they get to catch up and to find out how each one is doing. The brother goes as far as fixing the fence when he is home. However, the moment he goes out, no one knows when he will come back. Participant 8 also gets to spend some time with her mother in the mornings as she cooks and cleans the yard. To the participant, this is okay as they get to talk before she gets drunk.

3.3.4 The impact of *spayoni* on the family context

Patel et.al (2017) mentioned that nurturing, protection and support are some of the core roles of family members. However, the research has discovered little if not any family roles practised by people who consume *spayoni* within the study. The following roles are neglected:

3.3.4.1 Support

The participant's only perception of support is that of material and financial aspects. To them, it is very important for the significant others to contribute to living expenses.

Nonetheless, only four of the 12 people were described as good contributors by the participants. The rest have not shown any form of financial support to the family. Although the majority of the people who consume *spayoni* are not permanently employed, they still have an advantage of doing piece jobs in the community. However, they chose to use their earnings to satisfy the cravings of *spayoni*.

The family systems theory indicates that each family member carries a strength despite being who they are. It has been observed from the four individuals that contribute to household cost, that although they don't add much into the family system, their financial support makes a difference because they are the sole bread winners and they manage to financially support their families.

3.3.4.2 Role confusion

It has been concluded from the study that the people being studied do not take full responsibility in their roles as family members. This is identified in the family context of participant 7, where a young girl has to look after her two maternal uncles. She ends up taking the "parent" role in the family rather than one of being a child.

The participant argued as follows:

"I was not living here, I only moved in after my grandmother passed away. The family asked me to move in with my uncles so that I can assist with house chores however, I found myself giving up a lot for them. I can go to university to further my studies because I feel the need to take care of them. I am the breadwinner who is only a child as compared to them".

Collins, Jordan and Coleman (2013) mentioned how a family that has a member that drinks alcohol stands a chance of role confusion as one of the consequences of alcohol consumption. According to participant 6, she is younger than her brother but the manner in which she portrays their day to day living indicates that she carries greater responsibility than him. The individual in participant 4's case is stuck between two households, which can be regarded as normal for his age. Thornton and Young-DeMarco (2001) believe that according to the family life cycle, the process of gaining independence can be overwhelming. However, one can question his planning if he spent more time being sober than drunk.

3.3.4.3 Communication and Interaction

Verbal communication is one of the most common ways of passing information from one person to the other, and includes listening and speaking skills. In order for verbal communication to succeed, both parties in the string of communication should be willing to be patient with the other person, and respect their opportunity to express themselves (Le Poire, 2005). This also includes having a proper way of expressing themselves.

The researcher has discovered a lot of disrespect from the people who consume *spayoni* towards their family members. This includes the individuals identified by participant 5, 6 and 7. According to them, people's behaviour is influenced by their *spayoni* intake. This affects the family life cycle in such a way that family members end up being hurt by the words communicated by those that consume *spayoni*. There is no positive communication reported by the other participants from their significant others. This is also influenced by the minimal time spent at home with the family while sober.

Improved quality time between family members could also be used as a method of communication, without having to use their verbal skills. However, the people who consume *spayoni* are either not at home during the day or they come back to refresh, eat and return to drinking spots. At times, they come back home drunk and unable to arrive at any positive communication or interaction, hence a lot of disrespect prevails. The more dysfunctions that a family has, the less chances they have of being resilient to challenges which they might face (Collins, Jordan and Coleman; 2013).

3.4 FINANCIAL MANAGEMENT

Two of the 12 people who consume *spayoni* are permanently employed. One is a professional teacher and the other is a skilled builder employed in a construction company, which is currently building a new clinic in the community. He also does painting for the company.

Three of the people consuming *spayoni* are beneficiaries of grant from the South African Social Security Agency (SASSA). Two of the SASSA beneficiaries get old age grant while one gets a disability grant, which is renewed annually. There are

times when the assessing doctor will not recommend the disability grant as they believe that the “patient” is able to work. As a result, this individual will do piece jobs during the time that the grant money is not available.

Two of the people who consume *spayoni* are permanently unemployed and not getting any grant from the state. According to participant 1, his brother is unemployed because of the following reasons:

“The husband and wife were both working away from home. There would be no one to look after the house because I was also not living here. They decided that he must stay at home and look after the house. They are victims of multiple break ins. Since my brother was relying on contract jobs from mines and constructions and the wife had a permanent and better paying job they decided after the last termination of contract of my brother that he should stay and the wife would look after him financially”.

The rest of the individuals who consume *spayoni* are not employed on a permanent basis. However, they do piece jobs in the community to get money that will be used to buy *spayoni*. These piece jobs range from gardening, fencing, collection of fire wood or water to many other household chores which they can get their hands on. These individuals are well known for their different skills. As a result, they are recommended by the families and invited on a continuous basis to assist with different piece jobs from households, churches and small businesses.

According to Statistics South Africa (2019) the unemployment rate in South Africa during the first quarter of 2019 was 27.6%. This affects poor people, more especially those in informal settlements and rural areas. Oakley village is one of those that are affected by the unemployment rate of the country. This is evident from the data collected in this study. According to the data, 8 out of the 12 people who consume *spayoni* are unemployed. This excludes the teacher and skilled builder who are permanently employed and the two people who have been excluded from the workforce because of age-related reasons, as they get old age grant. The remaining people are unemployed South Africans. Although they are not registered in any employment data base, their dedication to get piece jobs in the community is highly commended.

Good financial management is related to the level of financial literacy (Matebele, 2016). The data shows that 2 of the 12 people who consume *spayoni* have dropped out of school in their primary school years, three have dropped out in high school and one has completed his grade 12. Participant 4 noted the following:

“My son was a promising learner during his school days. He passed his matric well but because I could not afford to take him to tertiary to further his studies, he was forced to stay and find something else to do. He went into construction and learned how to build houses. Today he is well known for his building skills and he enjoys it”.

Only one of the 12 people who consume *spayoni* has managed to get a tertiary qualification, and the educational background of the rest of the people was not clearly known by the participants. Participant 5 indicates that she does not know the educational history of her nephew because he was not living with them during his upbringing. The person concerned was raised by her sister. This happens to be a similar issue with participant 7 who is living with her two maternal uncles. She mentioned during the interview that she only started living with her uncles about 16 years ago after their mother and sister (mother to the participant) passed away. This happened because she had to look after them. However, she was not born when the uncles, who were at school-going age and they never talk about their academic history. This includes two other participants that never mentioned anything about the academic history of the person that consumes *spayoni*.

Bag (2013) indicates that having financial literacy improves the chances of individuals having good financial management skills. Given the poor education background of the people who consume *spayoni*, one can question their capabilities of having sound financial literacy knowledge. Parker, Castillo, Garon and Ley (2016) separate good financial management into four different categories, which are spending, saving, borrowing and planning. According to their theory, a person is considered a good financial manager when they spend less than what they earn, and pay their bills on time and in full. They should have enough living expenses and long term savings. When it comes to borrowing, the writers indicated that a good financial manager has a sustainable debt load and a prime credit score. Lastly, under planning, one should have appropriate insurance and plan ahead for expenses.

The data collected indicates that the majority of the people who consume *spayoni* do not even contribute to household expenses as they prioritise drinking *spayoni* before everything else, and because they do not earn much as some rely on piece jobs, they are left with nothing after satisfying their thirst. Participant 7 mentioned this:

“My uncles do not assist me in buying groceries but they eat here every day. I am doing a piece job with the CWP and I get R700 per month. Is that enough to feed three people?”

Five participants indicated that their significant others' financial management skills are okay because with the little that they have, they make sure that they contribute to household expenses. This shows that at the least possible scenario, they are able to spend their money well as household expenses can be categorised under the measurement of paying bills. Participant 1 gets pocket money from his wife. This money is used for household expenses such as buying electricity and food. After this has been sorted, they go and use the rest on *spayoni*. Participant 2 mentioned that his brother spends over R2000.00 on alcohol on a monthly basis. He drinks beer most of the time and only resorts to *spayoni* when he runs short of money. It has been mentioned that he buys groceries for the entire family and supports his wife and children. The brother considers him as a good financial manager as the wife has never complained about lacking anything. Another participant indicated that her mother will always buy food for the family with her old age grant, no matter the circumstances. After fulfilling the needs of the family, then she gets to go out and spend on *spayoni*.

Participant 4 indicated that although her son is working at the construction company, she does not know how he spends his money because he does not pay any bills, contribute to living expenses, save or plan ahead. However, rumours have it that the person concerned spends much money on his girlfriend and two children to the point that he was the one responsible for buying building materials of the house in which his girlfriend is living, and he too built the house. Therefore, without knowing his priorities, one cannot properly judge his financial management skills.

Participants 5, 6 and 7 mentioned that the financial management skills of the people who consume *spayoni* are poor. According to these three participants, their significant others do not contribute to household living; they do not save or plan; and

they buy their *spayoni* on credit. The credit sales are affecting participant 7's day to day living, because when the significant other is not able to pay debts, then ladies who brew alcohol involve her too, which she ends up paying for the sake of peace.

Participant 6 talked about her brother's finances and said the following:

"He has developed a strategy of moving from one brewer to another when he sees that his tab is huge and the brewer refuses to give him more spayoni on credit. He ends up owing more than one brewer. His debts amounts to R400 or R500 per month".

This means that before he can pay any bills the following month, he will have to pay his debts first.

Participant 5 argued as follows:

"He would rather die from hunger than buy food".

There is only one person who is consuming *spayoni* as in this study. This can be expected from the financial management assessment as he has a mental condition. According to participant 3, his little brother dropped out of school in grade 9 following a lot of confusion that requires monthly medical attention from the clinic, six month visits to a mental hospital and an annual doctor's assessment to renew his disability grant. According to the participant, the person does not have any financial management skills whatsoever. As a result, it is up to her to manage his money on his behalf. This management includes buying him clothes, furniture and giving him spending money.

It can therefore be concluded that none of the people who consume *spayoni*, who formed part of the study, have good financial management skills. This is concluded after evaluating their spending, saving, borrowing and planning habits. Although a few of the people contribute to household expenses, they are still living hand to mouth. The interviews probed mostly on spending, and more than two participants indicated that their significant others are in debt because of buying *spayoni* on credit, which reflects badly under the category of borrowing. Not much was disused under saving and planning.

3.5 VIOLENT BEHAVIOUR

According to the Domestic Violence Act number 116 of 1998, physical abuse, sexual abuse, emotional, verbal and psychological abuse; economic abuse; intimidation; harassment; stalking; damage to property; entry to complainant's residence without consent, where the parties do not share the same residence; or any other controlling or abusive behaviour towards a complainant, where such conduct harms, or may cause imminent harm to, the safety, health, or wellbeing of the complainant are included as subjects under violent abuse in households.

The researcher enquired about how the people who consume *spayoni* conduct themselves during violent situations and if the presence of *spayoni* influences their behaviour.

“When my mother is drunk, she is very noisy but her fights are not so bad that they would require community intervention. She will always have a fight with her friend when they are drunk but the very next day you will find them together drink spayoni. I once realised that we Christians are not good in practicing patience and forgiveness towards each other even though it is one of our values. My siblings and I have stopped intervening in their fights as it makes things worse, they always resolve their differences without outside assistance.”

A history of non-violent behaviour has been reported by participants 1, 3 and 9. According to participant 9, none of her significant others is a violent person. She says that they are rather “victims” of the violence than initiators. Her nephew was once stabbed in a drinking spot, and he did not retaliate to the incident. Participant 1 mentioned how the significant other is more of a logical person who chooses to communicate about problems that occur as compared to resorting to violence. He has separated with the mother of his eldest child because they failed to sort out their financial differences. This separation was done so that no physical or verbal violence takes place in the midst of their differences.

A lot of verbal abuse has been reported by participants 2, 4, 5 and 7. According to them, their significant others are more verbal than physical.

“He is very vocal and grumpy only when he is craving for alcohol, once he gets the drink all the grumpiness goes away. However, I am worried about this; what will happen the day that his grumpiness is prolonged. There are chances that he might pose a threat to the person that is prolonging the cravings and any other person around him. He does not care what he says to whom and how harsh it is; as long as their behaviour is preventing him from getting a drink he will not be nice to them.”

Participant 5 mentioned how her nephew is very disrespectful when he is drunk. This leads to him to verbally abuse the family through threats and swear words. This is a similar experience with participant 7. According to the majority of the participants, the people who consume *spayoni* may be verbally violent and disrespectful. However, they always refrain from physical violence. Whenever a fight comes up, they stop their disrespectful behaviour, apologise and at times walk away.

3.6 HEALTH CONDITIONS

Homebrewed alcohol has been reported as a health risk to its users because of its toxic nature. There can be physical and mental consequences of the intake of unstandardised alcoholic drinks such as *spayoni*. Physical dependence to a substance occurs when an individual’s tissue cells get used to a certain level of intoxication. This means the body physically changes, needing the substance in regular doses to maintain its chemical balance. Psychological dependence occurs when a person needs regular doses to maintain his mental and emotional stability (Cherpitel, 2008). The Department of Trade and Industry aims to monitor the manufacturing and distribution of many products, including alcohol, but indicates that they find it challenging to do so in rural areas because of limited access.

The daily routine of the 12 people’s lives that has been studied indicates that they are all dependent on *spayoni* to some point. The grumpiness of the individual in participant number 2’s case proves that there is a shortage in his body which needs to be attended to. Participant 8 also talked about how her mother’s health has deteriorated in the last couple of years, and she suspects that it has something to do with the consumption of *spayoni*.

Nonetheless, participant 3 is adamant that her little brother's mental confusion was not caused by the consumption of *spayoni*.

She described his situation as follows:

He dropped out of school in grade nine; he was a bright learner even the principal was worried about him dropping out. The mental confusion started during that time, he was not drinking spayoni by then. The dropping out lead him to drinking because he had more time in his hands as a result his condition is not related to the spayoni consumption. He currently relies on a continuous treatment plan which requires him go to the clinic on a monthly basis and the hospital after every six months. I always make sure he goes for his appointments at times I drop him off by the clinic but I always accompany him to Tintswalo hospital, a hospital for people with mental conditions”.

Participant 7 says her uncle was born with an ear condition. He is partly deaf on both ears, but once in a while, he is able to hear. He was also diagnosed with tuberculosis, and according to the participant, he is not taking his treatment well because he either forgets or mixes it with *spayoni*. As a result, she does not see him healing well. She mentioned how every time he goes for his regular check-ups at the hospital, the nurses always complain about his drinking, and at times, they keep him for observation.

The nephew of participant 9 has epilepsy, and has had a few episodes at the drinking spots. The participant explains how she always worries about him whenever he goes out during certain periods, where his episodes are most likely to happen. However, the participant says that there is not much she can do about it as the condition is not linked to his consumption of *spayoni*. She cannot monitor him throughout the day.

Only one of the above mentioned health conditions is suspected to be related to the consumption of *spayoni*. That is the condition of participant 8's mother. She explains that her mother's health has deteriorated; she has a darker skin colour as of late. Other conditions show no link to the consumption of *spayoni*. However, the intake of

spayoni has potential to worsen the conditions and affect the treatment processes of significant others.

3.7 IDENTITY DOCUMENTS

The researcher has also identified that three of the 12 people whose lived experiences have been investigated do not have any form of identification documents. This means that they are not registered in any recognisable database in South Africa. In terms of the background information given by participant 7 and 9, these individuals were born in South Africa, and their biological parents and siblings have identification documents but they do not.

Participant 7 explained that she does not know the reason of her uncle not having an identity book because her deceased mother had one and the younger brother also has one. She continued to explain how the Department of Home Affairs has taken a sample of his finger prints for verification purposes, and they informed him to come and check after two months. An extended relative assisted with the transportation at the time, but because he does not live around, he was not able to transport the uncle again for check-ups.

The respondent noted that:

“When it is time to check on the Home Affairs progress my uncle always has excuses stopping him from going. After our last enquiry no one went back to check on the progress because I also don’t have money for transport. However, I’m worried as to what will happen if a crisis such as a death happens. He does not even have a funeral policy and no one knows his age. Home Affairs used an estimation system with the help of his school documents”.

Participant 9 indicates that her son’s vaccination card had an error in the spelling of the name of the child. As a result, they used “tipex” to correct the name. When they went to Home Affairs for an application, the official questioned the authenticity of the card and requested them to go back to the hospital of birth to request for notice of birth documents. They struggled to get assistance from the hospital because every time they went there, they were sent from pillar to post until they got tired and ran out

of money to do enquiries. On the contrary, her nephew's application was not so strenuous as he had all the necessary documents and had his finger prints taken to Pretoria, but still they could not follow up the process.

Both participant 7 and 9 are concerned about the lack of documentation of their significant others. They mentioned that this deprived them of additional income in the form of social grants, child support grant for the boys and older person's grant for the uncle. According to participant 7, the uncle without an identity document is older than the one who is already getting old age grant. As a result, with an ID, he would be able to get disability grant for his ear condition, and later old age grant. She continued to explain that her worst fear is that if her uncle dies without an ID, this would mean a lot of paper work and delay.

3.8 SPAYONI AS AN ALCOHOL PREFERENCE

The researcher has identified that the majority of the individuals whose lived experiences have been studied actually preferred *spayoni* over other types of alcoholic drinks. Participant 6 mentioned how much her brother loves drinking *spayoni*. She said the following:

"My brother drinks a lot of alcohol. When you see him drunk you can easily spot it through his behaviour that he was drinking spayoni. Beers and other types of alcohol don't get him drunk. He loves spayoni. If you give him spayoni, he will adore you, it makes him happy".

However, participants 1 and 2 said that their significant others are only drinking *spayoni* as a last resort. Participant 1 went as far as comparing the price of 750 ml beer, which is R18, and a 500 ml bottle of *spayoni*, which costs R10. It was explained that a number of three beers are considered enough for the significant other for one day, but one bottle of *spayoni* can be consumed over a period of three days. Therefore, it is more cost effective to consume *spayoni* over beer.

Participant 2 indicated the following about his brother's alcohol preferences:

"He can spend about R2000.00 a month on alcohol and cigarettes. The beers are the reason why he spends so much money so when he realises that he is running low on money he starts buying spayoni because it is cheaper".

This means that only 2 out of the 12 individuals do not prefer *spayoni*, but drink it as a second option because of its cost effectiveness. However, the remaining 10 enjoy and prefer drinking *spayoni*.

3.9 CONCLUSION

The aim of the study was to find out the lived experiences of people who consume home brewed alcohol at Oakley village from family members' perspective. This chapter presented data from interviews with nine participants. The data was grouped according to common themes identified by the researcher. The chapter presented the demographic information of the respondents. These common themes include social relationships, financial aspects, violent behaviour, health conditions and identity documents. A summary of the findings will be discussed in the next chapter.

CHAPTER 4

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

4.1 INTRODUCTION

The previous chapter presented the main themes emerging from data analysis. Chapter four will summarise the study by presenting the findings. The aim and objectives will be restated, recommendations on how to deal with the problem at hand will be discussed and the final conclusions of the study will be made.

4.2 RESTATEMENT OF THE AIM AND OBJECTIVES

4.2.1 Aim

The aim of the study was to explore the experiences of family members living with people who consume home-brewed alcohol (*spayoni*) in Oakley village, Enhlanzeni District, Mpumalanga Province. The researcher managed to successfully investigate the lived experiences of the family members through interviews based on the following objectives:

4.2.2 Objectives

- To establish from family members' experiences how their significant others who consume home-brewed alcohol (*spayoni*) manage their finances.

The researcher discovered that people who consume home-brewed alcohol are not financially responsible. The majority of these people are employed in piece jobs. They get money on the availability of jobs from community members. Three are beneficiaries of social grant, one gets pocket money from his wife on a monthly basis and two are permanently employed. The study identified *spayoni* expenses as a priority to all the people whose lived experiences have been investigated. However, those with fixed incomes in the form of salary or pension manage their finances better as they also contribute to household costs.

- To determine from family members' experiences how their significant others who consume home-brewed alcohol (*spayoni*) balance the work-family nexus.

The daily routines of these people showed that they do not spend much time at home with their family members. According to the data collected through interviews, the people who consume *spayoni* leave their homes early in the morning as soon as they wake up. The family members are not familiar with their whereabouts throughout the day or the time that they will come back home. Nonetheless, the two individuals that have permanent jobs go to work every day. This is an indication that their *spayoni* consumption does not affect their work schedules. The significant others explained that when the individuals are not at work or at home, they are likely to be found around drinking spots. The study findings concluded that they do not balance the time that they spend equally amongst all their structures.

- To assess from family members' experiences of how their significant others who consume home-brewed alcohol (*spayoni*) deal and conduct themselves in violent situations.

This objective was achieved by gathering information in the form of an interview from significant others who consume *spayoni*. The participants provided feedback that described how these individuals refrain from violence whenever it arises. The participants alluded to the fact that the individuals display characteristics of disrespect when drunk, but ultimately run when they are faced with violent situations. One of the participants went as far as explaining that whatever differences that these individuals may face, they happen to be far more forgiving than those that do not drink *spayoni*.

4.3 SUMMARY OF RESEARCH FINDINGS

The research findings have been summarised as follows by the researcher:

4. 3.1 Social Aspects

The people who drink *spayoni* are associated with community members, family and neighbours. They have friends from drinking spots and outside. Those that do piece jobs rely on a network of connections that allows them to advertise their skills and availability to community members, businesses and churches where they offer their

skills in return for money. Their relationships have been summarised into different sections which will be discussed below.

4.3.1.1 Family and community associations

The people who consume *spayoni* were reported as well-known people in the community. They have a good relationship with community members, especially those that drink *spayoni* and brewers of *spayoni*. The community and neighbours rely on the people who drink *spayoni* to assist them with household chores such as collecting fire wood and water for them. This allows them extra incomes, and at the same time, a network of association. The significant others explain that the relationship of the people who drink *spayoni* and the community is good because they never get bad reports about their behaviour from the community.

Nonetheless, most participants are not happy about the relationship that these individuals share with the family members. According to the family members, the individuals spend most of their time away from home, they do not do house chores, they do not contribute to household costs and when they are home, they are usually drunk. When drunk, the people who consume *spayoni* are disrespectful towards their family members. This behaviour alone causes a lot of heartache to the family members, especially the breadwinners.

4.3.1.2 Romantic relationships

The study has identified a variety of romantic relationships from the people who consume *spayoni*. The participants reported two failed relationships, two marriages, three committed relationships, one widow and six single individuals. Although they vary in their relationship status, the people who consume *spayoni* spend little time with their partners. Those with failed relationships are linked to financial conflicts. According to participant 3, her brother is single because of a mental condition. Participant 5 indicated that her nephew is not willing to share. His stinginess causes him to be alone. Nonetheless, the other two single individuals have been in relationships before and are currently single because of circumstances. This means that they are open for future relationships.

4.3.1.3 Division of time

The research indicated that people who consume *spayoni* do not spend their time equally between their different associations. They prefer to spend more time in drinking spots rather than at home. The participants indicated how the individuals always leave home as soon as they wake up in the morning and come back home late every night.

4.3.1.4 The impact of *spayoni* in the family context

The consumption of *spayoni* has affected the families of the people who consume the drink. The study found that there are poor levels of support in the families from both family members and individuals that consume *spayoni*. The people who drink *spayoni* are not able to give support to their family members due to their disrespectful behaviour. They are not responsible family members either. The participants mentioned how they had to take up the role of being the bigger person despite their age differences. The participants indicated that even though they were younger than the people drinking *spayoni*, they had to do the planning, budgeting and care taking of their families. This also resulted from another problem that was identified by the researcher. The people who drink *spayoni* have poor communication skills. They are disrespectful to family members when drunk and this affects the family relationship too. This is a result of more than half of the responses received from the interviews.

4.3.2 Financial management

The study identified that the majority of the people who consume *spayoni* rely on piece jobs as a way of making money. There are three individuals who get social grants, two who are permanently employed and one gets a monthly allowance from his wife. The financial priorities of the individuals are linked to buying *spayoni*. As a result, family member suffer in terms of providing for the family without any additional assistance. The individuals' spending goes up to the point where it forces them into a corner, whereby they have no choice but to buy *spayoni* on credit when they do not have money. The interviews show that these individuals spend more than they have; they do not pay any bills and they do not save for the future. Thus some of them live on debts in order to satisfy their cravings.

4.3.3 Violence

The research findings show that the people who consume *spayoni* are not violent people. Only one participant reported her mother as someone who is involved in fights with her friend when they are drunk. However, she continued to explain that they also find it easy to forgive each other and move on. According to the participants, these individuals are very rude in their speech when they are drunk, but that is where it ends. The consumption of *spayoni* does not encourage them to be violent.

4.4 CONCLUSIONS ON FINDINGS

The study was aimed at exploring the experiences of family members living with people who consume home-brewed alcohol (*spayoni*) at Oakley village. The researcher interviewed nine people who gave their perceptions on their lived experiences. The findings of the study have been reported above and the researcher has the following conclusions:

Family members' experiences of how their significant others who consume home-brewed alcohol balance the work-family nexus.

- The researcher identified that there is not enough time to spend with people who drink *spayoni* as they leave home very early in the morning. This is because most of them rely on piece jobs that require them to collect fire wood, do gardening and the likes. Such work is best done in the morning. These individuals are then paid on the spot, and rather than going back home, they prefer going to the drinking spots.
- The drinking spots are based at the homes of brewers. This means that the consumers have easy access to *spayoni* anytime of the day. As a result, they can go to the spots as early as 06:00 in the morning. This means that they will spend less time with family members and more time drinking.
- The consumers that are fortunate enough to have permanent employment respect their jobs; they go to work every day. They are also aware of the fact that they should go home early a day before the work day. The researcher's conclusion is that their reasoning and respect for the work force is the same/similar to those that do not consume *spayoni*.

- The consumption of *spayoni*, however affects other roles that are expected by family members from the individuals that consume *spayoni*. This is reported through lack of support, lack of contribution on day to day living expenses and lack of responsibility as adults, and poor communication skills.

Family members' experiences of how their significant others who consume home-brewed alcohol (*spayoni*) manage their finances.

- Family members understand that individuals who rely on piece jobs have to build a network of connections within the community.
- The family members indicated that they experience poor financial contributions from these individuals as they prioritise spending money on *spayoni* than other household needs.
- Some of the individuals end up buying *spayoni* on credit because at the time, they do not have money to pay for it. As a result, they end up with huge debts, which the participants have been forced to pay at some point.
- The researcher concludes that the individuals that consume *spayoni* have bad financial management skills.

Family members' experiences of how their significant others who consume home-brewed alcohol (*spayoni*) deal and conduct themselves in violent situations.

- Individuals who consume *spayoni* are very vocal when they are drunk. They end up saying things that are hurtful to their family members. The very same people put on an innocent face the next day and move on with their lives as though nothing has happened.
- When faced with violent situations, people who consume *spayoni* choose not to be involved. They refrain from violent situations.
- The consumption of *spayoni* does not contribute to any violent behaviour from these individuals.

4.5 RECOMMENDATIONS

4.5.1 Demand Reduction

Community education is one of the social work models used by the South African Department of Social Development and other welfare agencies to bridge the gap between communities and the availability of education on topics that can help

develop such communities. The Prevention of and Treatment for Substance Abuse Act 70 of 2008 aims to combat drug and substance abuse through this strategy. When community members are informed about the consequences of consuming *spayoni*, they stand a greater chance of reducing their demand of the product. As a result, the researcher would recommend that the community liaises with the relevant people in educating individuals that consume *spayoni* about the dangers of its intake.

Community education can take place in the form of campaigns by professionals within the community. The Departments of Health, Social Development, Education and the South African Police Service can be roped in to assist. Campaigns can be conducted in schools, clinics, churches, community meetings and other gatherings taking place in the community.

Nonetheless, the demand reduction strategy goes as far as exploring the initial reasons as to why people consume *spayoni*. Once the problem has been identified, then a plan can be put in place to assist these families. The researcher recommends that another study is conducted with the aim of exploring the reasons leading community members to consume *spayoni*.

4.5.2 Supply reduction

The National Liquor Act number 59 of 2003 is generally responsible for the monitoring and supervision of production and distribution of alcohol together with the Department of Trade and industry. However, for this to happen, they require businesses to register with regulating bodies. As a result, community businesses that brew *spayoni* are unable to follow the required procedures as they are not registered. Once again, another study is recommended to investigate the world of *spayoni* brewers to find out more on the challenges they face, the laws they follow and the impact of their businesses. This will assist the community further in dealing with problems occurring from the consumption of *spayoni*.

4.5.3 Traditional Authority Involvement

Brewers of *spayoni* need a regulating body that will help them formulate laws of operation. Such laws may include operating hours. The people who consume *spayoni* are hardly at home as early as sunrise because they know that the drinking spots are available for them to come and purchase anytime. When compared with other distribution outlets of alcohol such as taverns that have laws regulating their

operating hours, one can assume that they are home in the morning before taverns open.

The involvement of Traditional Authorities will also assist with the conflicts that take place at the homes of the people who drink *spayoni*. The participants that have reported their significant others as disrespectful and rude when they are drunk need to be dealt with by higher authorities. The South African Police Services may not have punishment for disrespectful citizens, but traditional authorities will use their traditional methods to call these individuals to order.

4.5.4 Family communication and interaction

The researcher recommends an open channel of communication within each family. This should be done when everyone is sober and emotionally stable. For as much as the study shows that the people who consume *spayoni* do not take responsibility and are very disrespectful, the researcher would endorse a platform where everyone speaks freely about their emotions, expectations and problems. This will assist in building a relationship through understanding and acceptance.

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ANNEXURE 1: INFORMED CONSENT FORM (ENGLISH)

You are invited to join a research study aimed at investigating the lived experiences of people who consume *spayoni* at Oakley Village. You have been chosen as a participant because you are a significant other of someone consuming *spayoni*.

- Please take whatever time you need to discuss the study with your family and friends, or anyone else you wish to.
- If you decide to participate in the study, you will be asked to answer a couple of questions regarding the person in question. We think this will take you a minimum of 45 minutes. However, upon analysis of the interview, if there is a need to do a follow up interview, you will be contacted beforehand and another appointment will be arranged.
- Participation in this study is voluntary. You have the right not to participate at all or to leave the study at any time. Deciding not to participate or choosing to leave the study will not result in any penalty.
- Please be advised that there is no compensation given to participants for taking part in the study.
- The identity of participants will not be revealed. The researcher will practise the value of confidentiality by referring to participants as “Participant A, B, C, D” and so forth, recordings and other documentation pertaining the study will be kept away from public access.
- The study has been approved by Turfloop Research Ethics and Committee.
- For any enquiries feel free to contact the researcher’s supervisor: Prof JC Makhubele

Address : University of Limpopo

: J Block

: Office 1001

Contact : 015 268 2605

Email : Jabulani.makhubele@ul.ac.za

- A copy of this form is available at the request of the participant.

Statement by the participant

Please cancel the inappropriate statement.

I am unaware/aware of the purpose of the study.

I agree/do not agree to take part in the study without expecting any compensation.

I will/will not fully cooperate during interviews and be honest as best as possible.

I hereby give/do not give consent to participate in the study.

_____	_____	_____
Name of researcher	Signature	Date

_____	_____	_____
Name of Participant	Signature	Date

_____	_____	_____
Name of witness	Signature	Date

ANNEXURE 2: INFORMED CONSENT (ZULU)

Imuvume unolwazi

Umeniwe ukuba uhlagane nocwaningo iwemfundo injongo yophenyo, ulwazi ofumayekan nabantu abathenga isipayoni emakhaya e Oakley. Ukhethiwe nje nge mpendulo ngoba ubalulekile kumuntu othenga isipayoni.

- Cela uthathe yinoma yisiphi isikhathi osidingayo ubonisane ngalemfundo nomndeni, nabangani, kumbe yinoma ngabe ngubani omfisayo
- Uma uthathe isisincumo sokuzibandakanya, uzocelwa ukuba uphendule imibuzwana mayelana nomuntu othenga isipayoni. Sicabanga ukuthi loku kuyokuthatha imizuzu engamashumi na hlanu. Nokube, phezu kwekuthi bavisise umhla ngano wabo wemisetfo wemibuzo nezi mpendulo. Uma ngabe sikhona isidongo sokulandelela umtsetfo wemibuzo nezimpendulo bazachumana nawe ngaphambili futsi nomunye umhlanagano uzolungisiwa.
- Ukuzi bandakanya kwakho kwesifundo lesi ukuzinikela. Unalo ilungelo lo ku ngazibandakanyi nakancane nome ukushiya imfundo zakho nome kunini. Ukungthathi isincumo inobe ukunga zibandakanyi nome ukungakhethi kushiya imfundo zakho ngeke kuphumeleliwe ukuhlawa kwakho.
- Ngiyacela kutsi ulviameke kokuthi kute imali ezovikiswa enikezwe kulophendulako ngekubambisana kuletifundo.
- Ukufana kwempendulo ngeke kube phambili, lomcwaningi uzowentta njalo njalo ukuze abenamadla okuthembeka ngoku sho kulaphophendulako nje noge lo phendulako A, B, C, D kuyaphambili, letithwebuliwe naletinge tinewadi leticuketoe letifundo tito gcinwa kude zingathathowa malula emphakathini.
- Lesifundo sivunyeliwe ngulaba base Turfloop lucwaningo lete mithetho neleti nkomidi.
- Mayela nemibuzo, khululeka ukushayela uphetho abacwaningi: Prof J.C Makhubele

Ikheli : I-univesi yase Limpopo

: J Block

: Ihofisi 1001

Ucingo : 015 268 2291

Imeyili : Jabu.Makhubela@ul.ac.za

Okufanayo kwaloku kukhona ungakucela kulona ophenyayo

Lokushilo umuntu ophendula imibuto

Ngiyacela usule ukyngadzingeki kuloku ukushiwo

Mine bengingazi/bengazi ngale ngifisakuba nako ngalokufunda

Ngiyavuma/Angivumi ukutsatsa indzawo kulengifundako ngaphandle kwekulindela okunye kwe mali yokubadalwa.

Ngizo/Angizo ngibambisani uma kwenziwa imibuzo nempendulwano futsi ngeciniso ngalokuhl okungenzeka.

Ngila ngizonika/ngeke bufakazi bokuzi bandakanya ngaleti fundo

_____	_____	_____
Igama lomcwaningi	ukusayina	usuku
_____	_____	_____
Igama lophendulako	ukusayina	usuku
_____	_____	_____
Igama lomfakazi	ukusayina	usuku

ANNEXURE 3: INTERVIEW GUIDE (English)

Family members' experiences of living with people who consume home-brewed alcohol (*spayoni*) at Oakley village, Enhlanzeni District, Mpumalanga Province: A Social Work Perspective.

A. Demographic information

1. Gender

a) Male	
b) Female	

2. Relationship with the person consuming *spayoni*

a) Parent	
b) Spouse	
c) Sibling	
d) Child	
e) Grandparent	
f) Other (specify)	

3. How many years have you been in contact with the person?

a) 2 years	
b) 3 to 5 years	
c) 6 to 8 years	
d) 9 to 11 years	
e) 12 years and more	

B. Main Questions

Financial Management

May you kindly provide details as to how he/she manages his/her finances?

Family-work nexus

How does he/she divide his/her time amongst work, home and socialisation?

Violence

Please explain how he/she conducts himself/herself during violent situations.

Is their behaviour influenced by the use of the home-brewed alcohol?

ANNEXURE 4: INTERVIEW GUIDE (Zulu)

I-Plan ye mibuzo nezimpendolo

Isihloko: Ukuhlala nabantu abathenga isipayoni esenziwa ekhaya e Oakley emakhaya, eDistrict yase Nhlanzeni, sifunda sase Mpumalanga: Emalunga emndeni acabangani ngaloku

C. Ulwazi ngolunani lwabantu

4. Ubuli

c) Owesilisa	
d) Owesifazane	

5. Ubudlelwane nabantu abathenga isipayoni

g) Abazali	
h) Umuntu uthandana naye	
i) Abantwana basekhaya	
j) Umtwana	
k) Abazali bebazali bami	
l) OAbanye (ucacise)	

6. Iminyaka emingaki uchumene nalomuntu

f) 0-2 yeminyaka	
g) 3 to 5 yeminyaka	
h) 6 to 8 yeminyaka	
i) 9 to 11 yeminyaka	
j) 12 yeminyaka nokuningi	

D. Imibuzo emicoka

Ukumakahle kwezimali

Uyiphi indlela lendoda/lomfazi athola ngayo imali futhi uyi sebenzisa kanjani ngenyanga ngenyanaga?

Ubuhlobo bo msebenzi nomkhaya

Ingabe isizebendzisa kanjani isi katis sayo lendoda/lomfazi?

Udlame

Ngicela unginikete ulwazi ngo kuzi phatha wa lendoda/lomfazi mayalana ne bod lame?

Ingabe kuzi phatha kwa lendoda/lomfazi ku hlangene noku sela le si payoni?

ANNEXURE 5: ETHICAL CLEARANCE



University of Limpopo
Department of Research Administration and Development
Private Bag X1106, Sovenga, 0727, South Africa
Tel: (015) 268 3935, Fax: (015) 268 2306, Email: anastasia.ngobe@ul.ac.za

**TURFLOOP RESEARCH ETHICS
COMMITTEE CLEARANCE CERTIFICATE**

MEETING: 27 November 2018

PROJECT NUMBER: TREC/215/2018: PG

PROJECT:

Title: Family members' experiences of living with people who consume home-brewed alcohol (spayoni) in Oakley village, Ehlanzeni District, Mpumalanga Province: A Social Work Perspective


Researcher: DS Makofane

Supervisor: Prof JC Makhubele

Co-Supervisor/s: N/A

School: Social Sciences

Degree: Masters in Social Work


PROF TAB MASHEGO

CHAIRPERSON: TURFLOOP RESEARCH ETHICS COMMITTEE

The Turfloop Research Ethics Committee (TREC) is registered with the National Health Research Ethics Council, Registration Number: REC-0310111-031

Note:

- i) Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee.
- ii) The budget for the research will be considered separately from the protocol.
PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.

ANNEXURE6: PERMISSION TO COLLECT DATA

MATHIBELA TRADITIONAL COUNCIL
EHLANZENI DISTRICT
BUSHBUCKRIDGE

BAKOENA

ENQUIRY
NGWENYA T.A Cell no: 073 4766 122
MKHONTO LC Cell no: 076 6565 316
TEL : 0137080171
FAX : 0137081306

P.O. BOX 64
LEGOGWE
1222

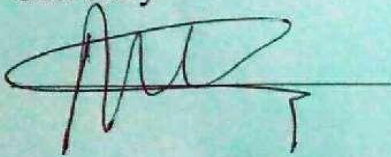
TO : THE UNIVERSITY OF LIMPOPO

Dear Sir / Madam

The Mathibela Traditional Authority hereby give Dineo Sharon Makofane I.d number 940106 0705 085 permission to conduct the requested study in Oakley Village.

Hope you will find this in order.
Thanking you in anticipation.

Yours Faithfully
Secretary



ANNEXURE 7: ACKNOWLEDGEMENT OF EDITING



University of Limpopo
School of Languages and Communication Studies
Translation Studies and Linguistics
Private Bag x1106, Sovenga, 0727, South Africa
Tel: (015) 268 3707, Fax: (015) 268 2868, email: joe.kubayi@ul.ac.za

04 February 2019

Dear Sir/Madam

SUBJECT: EDITING OF MASTER'S DISSERTATION

This is to certify that the master's dissertation entitled 'Family members' experiences of living with people who consume home-brewed alcohol (*spayoni*) in Oakley village, Enhlanzeni District, Mpumalanga Province: A Social Work Perspective' by Makofane Dineo Sharon (201205272) has been proofread and edited, and that unless further tampered with, I am content with the quality of the dissertation in terms of cohesion, clarity of thought and precision.

Kind regards



Prof. SJ Kubayi (DLitt et Phil - Unisa)
Senior Lecturer (Department of Translation Studies and Linguistics – UL)
SATI Membership No. 1002606

Finding solutions for Africa