


Evaluation of Indigenous Cultural Practices that Affect Resistance of the Family Unit in Sub-Saharan Africa



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ABSTRACT

The objective of this study was to assess the impact of indigenous cultural practices on the resilience of families in Sub-Saharan Africa. In addition to analyzing the degradation of these behaviors and the increase in single parenthood in the region, the objective was to investigate how these cultural traditions contribute to families' capacity to cope with and recover from hardship. This study offers practical suggestions for incorporating indigenous values into contemporary family assistance programs. Utilizing a qualitative research methodology, this study used semi-structured interviews, focus group discussions, and participant observations with a sample of 120 single parents from four local governments in Nigeria to obtain data. The reoccurring themes identified through thematic analysis include the degradation of traditional values, the transition towards single parenthood, and the socio-economic elements that influence family constructions in contemporary African societies. The present study enhances academic research by emphasizing the pivotal significance of indigenous cultural practices in promoting resilience. This study provides valuable perspectives on the integration of ancient communal support networks and values into modern interventions designed to enhance family resilience. Furthermore, the research underscores the significance of safeguarding these cultural traditions in response to modernization and socio-economic transformations, hence broadening the discussion on cultural conservation and adjustment in African communities.

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Publication History

Received: 19th July, 2024
Accepted: 13th September, 2024
Published online:
18th September, 2024

Keywords: Indigenous Traditions, Cultural practices, Family Resilience, Societal Problems

INTRODUCTION

Family resilience refers to a family's capacity to endure and bounce back from hardships, and it plays an important role in understanding how families manage difficulties. Indigenous cultural traditions have a substantial impact on promoting resilience within families, especially in communities that prioritize communal values and support structures. Indigenous cultures have a profound and inseparable bond with their land and natural resources, which are essential to their identity and existence. These civilizations saw themselves as an integral component of nature, having distinct emotional connections to their land and

surroundings.¹ Their cultural practices, governance structures, and social norms prioritize the well-being of the group over individual benefits, as evidenced by this link.²

Child-rearing in numerous indigenous cultures involves a community obligation, where elders play a crucial role in imparting cultural values and practices. The collective method of raising children stands in stark contrast to the individualistic inclinations evident in most contemporary civilizations. The knowledge and expertise of older individuals are much esteemed, and they have the duty of imparting self-awareness, self-confidence, and cultural customs to the younger cohort.³

The impact of colonization on indigenous communities has been profound, causing tremendous disruption and historical pain. Practices such as the forcible abduction of children from their families, the loss of customary territories, and the repression of indigenous languages have left permanent wounds in these communities.⁴ The lasting impacts of these traumas are visible in the lack of trust many indigenous people feel toward government institutions and social services.⁵

Studies on family resilience in indigenous environments emphasize the significance of culturally appropriate and adaptable approaches. For instance, culturally adapted parenting programs for African American and Latinx families have shown that incorporating cultural values and addressing issues of prejudice can dramatically improve socio-emotional outcomes for children.⁶ These programs frequently incorporate elements such as linguistic adaptation, cultural competence, and sensitivity to the distinct challenges experienced by these communities.⁷

Familism, a widespread idea in numerous indigenous cultures, underscores the significance of family bonds and support. Research has indicated that a high level of family unity, emotional openness, and effective conflict resolution abilities have a beneficial impact on mental health and overall life contentment.⁸ Amidst the COVID-19 pandemic, these inherent characteristics played a vital role in assisting families in dealing with the difficulties of lockdowns and remote learning.⁹

Indigenous cultural practices encompass traditional coping techniques that bolster resilience. The Bedouins of Egypt draw upon their profound spiritual bonds and collective assistance to cultivate tranquility and fortitude amidst challenging circumstances.¹⁰ The subak system in Bali, based on the philosophy of Tri Hita Karana, prioritizes the balance between the spiritual realm, humanity, and nature. It promotes resilience through sustainable agriculture techniques.¹¹

Indigenous families' fortitude includes not only enduring hardship but also flourishing in spite of it. Robust cultural identities and a sense of belonging to a broader community frequently enhance resilience. Efforts to assist indigenous families must be culturally sensitive and considerate of their traditions and values.¹²

¹ Duane Champagne, "UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples): Human, Civil, and Indigenous Rights," *Wicazo Sa Review* 28 (January 1, 2013): 9–22, <https://doi.org/10.5749/wicazosareview.28.1.0009>.

² Luis R Gómez-Mejía et al., "Socioemotional Wealth and Business Risks in Family-Controlled Firms: Evidence from Spanish Olive Oil Mills," *Administrative Science Quarterly* 52, no. 1 (2007): 106–37.

³ Barbara Y White, "ThinkerTools: Causal Models, Conceptual Change, and Science Education," *Cognition and Instruction* 10, no. 1 (1993): 1–100.

⁴ Delphine Collin-Vézina, Jacinthe Dion, and Nico Trocmé, "Sexual Abuse in Canadian Aboriginal Communities: A Broad Review of Conflicting Evidence," *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health* 7, no. 1 (2009): 27–47.

⁵ Pooja Sawrikar, *Working with Ethnic Minorities and across Cultures in Western Child Protection Systems* (Routledge, 2016).

⁶ G. Bernal and E. Saez-Santiago, *Culturally Adapted Mental Health Interventions: Integrating Culture into Evidence-Based Practice* (Washington, DC: American Psychological Association, 2016).

⁷ Allison McCord Stafford and Claire Burke Draucker, "Barriers to and Facilitators of Mental Health Treatment Engagement among Latina Adolescents," *Community Mental Health Journal* 56, no. 4 (2020): 662–69.

⁸ Veronica L Gregorio, Clarence M Batan, and Sampson Lee Blair, *Resilience and Familism: The Dynamic Nature of Families in the Philippines* (Emerald Publishing Limited, 2023).

⁹ Jerome V Cleofas and Ryan Michael F Oducado, "Family Relationship, Mental Well-Being, and Life Satisfaction during the COVID-19 Pandemic: A Mediation Study among Filipino Graduate Students," in *Resilience and Familism: The Dynamic Nature of Families in the Philippines*, vol. 23 (Emerald Publishing Limited, 2023), 163–82.

¹⁰ Eman Samy, Eman Hashem and Nsreen Hendawy, "The Role of the National Geographic Channel in Developing Environmental Awareness among Primary School St," *Journal of Education Studies and Humanities* 15, no. 4 (2023): 617–46.

¹¹ T Milne, D K Creedy, and R West, "Integrated Systematic Review on Educational Strategies That Promote Academic Success and Resilience in Undergraduate Indigenous Students," *Nurse Education Today* 36 (2016): 387–94, <https://doi.org/https://doi.org/10.1016/j.nedt.2015.10.008>.

¹² Amy Gillespie et al., "High School Teachers Use of Writing to Support Students' Learning: A National Survey," *Reading and Writing* 27 (2014): 1043–72.

Indigenous communities frequently prioritize the significance of collective assistance and interdependence, which cultivates a feeling of safety and inclusion. The interconnectedness between individuals is essential for developing resilience, as it establishes a strong support system that individuals can depend on in times of crisis. Van Hoorn emphasizes the significance of cultural rituals, storytelling, and traditional practices in strengthening these connections and establishing a sense of continuity and identity.¹³

In addition, the role of education and community involvement in developing resilience among indigenous families is essential. Researchers have found that programs that integrate cultural identity and community values enhance resilience and well-being. For example, educational interventions that encourage cultural identification and community involvement among Māori students in New Zealand have been helpful in developing resilience and academic accomplishment.¹⁴

Moreover, the COVID-19 pandemic has underlined the significance of social support and coping mechanisms in sustaining mental health and resilience. Studies have demonstrated that perceived social support, psychological capital, and coping methods are crucial for the mental well-being of students and families during crises.¹⁵ This underscores the necessity for culturally sensitive support services that can address the unique issues experienced by indigenous people during such times.¹⁶

Indigenous cultural traditions greatly enhance family resilience by giving a strong sense of identity, community support, and traditional coping techniques. Understanding and incorporating these customs into modern support systems can strengthen the well-being and resilience of indigenous families. Future studies should continue to explore the varied ways in which indigenous cultures contribute to family resilience, particularly in the face of contemporary problems. The purpose of this study is to explore the influence of indigenous cultural practices on family resilience. Specifically, it tries to understand how these cultural practices contribute to families' ability to survive and recover from adversity, as well as identify the important features of these practices that are most effective in developing resilience.

The objectives of this study are:

- To identify and characterize the numerous indigenous cultural practices that promote family resilience in diverse communities.
- To investigate how these cultural practices enhance the resilience of families.
- To investigate how historical trauma influences the dissemination and efficacy of these cultural customs.
- To examine the role of community support and collective values in strengthening family resilience.
- to suggest strategies for incorporating indigenous cultural practices into contemporary support systems, with the goal of enhancing family resilience.

The questions that underlie this study are:

- What are the primary indigenous cultural practices that impact family resilience in diverse communities?
- How do these cultural traditions contribute to the ability of families to survive and recover from adversity?
- In what ways has past trauma affected the transmission and effectiveness of these cultural practices?
- What role do community support and communal values play in strengthening family resilience?
- How can we integrate indigenous cultural practices into contemporary support systems to enhance family resilience?

¹³ Andre Van Hoorn, "Individualist–Collectivist Culture and Trust Radius: A Multilevel Approach," *Journal of Cross-Cultural Psychology* 46, no. 2 (2015): 269–76.

¹⁴ Milne, Creedy, and West, "Integrated Systematic Review on Educational Strategies That Promote Academic Success and Resilience in Undergraduate Indigenous Students."

¹⁵ Liang Huang and Ting Zhang, "Perceived Social Support, Psychological Capital, and Subjective Well-Being among College Students in the Context of Online Learning during the COVID-19 Pandemic," *The Asia-Pacific Education Researcher* 31, no. 5 (2022): 563–74.

¹⁶ Fugui Li et al., "Effects of Sources of Social Support and Resilience on the Mental Health of Different Age Groups during the COVID-19 Pandemic," *BMC Psychiatry* 21 (2021): 1–14.

LITERATURE REVIEW

The study of family resilience is of utmost importance, especially in indigenous communities, where cultural practices greatly influence the capacity of families to endure and bounce back from hardships. The objective of this literature review is to examine recent research on the impact of indigenous cultural practices on family resilience, with a focus on studies conducted between 2015 and 2024. The main issues explored include the significance of communal values, the consequences of past trauma, the use of ancient coping techniques, and the incorporation of these practices into contemporary support networks.

The Importance of Communal Values

Indigenous cultures frequently prioritize community values and collective support structures, which play a vital role in nurturing family resilience. Child-rearing in numerous indigenous communities involves a collective duty, where extended family members and elders have a substantial role in imparting cultural values and behaviors. This collective approach differs from the individualistic inclinations evident in numerous contemporary societies.¹⁷ The profound wisdom and extensive life experience possessed by older individuals are highly esteemed, as they have the responsibility of imparting self-awareness, self-assurance, and cultural traditions to the younger cohort.

Champagne's study underscores the profound connection between indigenous cultures and their land and natural resources, which are considered crucial to their identity and survival.¹⁸ Their cultural practices, governance structures, and social conventions prioritize the collective's well-being over individual benefits, reflecting this link. Gómez-Mejía et al. highlight that indigenous populations perceive themselves as an integral component of the natural world, exhibiting distinct connections to their territory and surroundings.¹⁹

In their study, Cleofas and Erasga examine the notion of familism, which underscores the significance of familial bonds and assistance.²⁰ Their study on Filipino families during the COVID-19 pandemic reveals that robust family togetherness, emotional openness, and effective conflict resolution abilities have a favorable impact on mental well-being and overall life satisfaction. These findings emphasize the significance of communal values and support structures in strengthening family resilience.

Effects of Historical Trauma

Colonization has caused significant historical trauma that has severely damaged indigenous civilizations. Practices such as the forcible removal of children from their families, abandonment of traditional territories, and repression of indigenous languages have left permanent wounds on these people. The lasting impacts of these traumas are visible in the lack of confidence many indigenous people feel towards government institutions and social services.²¹

Collin-Vézina et al. examine how the historical trauma of colonization has damaged the peace, balance, and mutual collaboration among indigenous communities.²² The forced assimilation programs, such as residential schools in Canada, have resulted in a loss of cultural identity and the collapse of conventional family systems. These experiences have led to intergenerational trauma, impairing the mental health and well-being of the following generations.

Sawrikar explores how particular cultural groups may have had past unpleasant experiences with governments, leading to a lack of faith in authorities and the child protection and justice system.²³ Similarly, Wesley-Esquimaux noted a lack of trust for groups such as children's aid societies and delegated agencies among indigenous families.²⁴ This lack of trust stems from the historical trauma and injustice suffered by these populations.

¹⁷ White, "ThinkerTools: Causal Models, Conceptual Change, and Science Education."

¹⁸ Champagne, "UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples): Human, Civil, and Indigenous Rights."

¹⁹ Gómez-Mejía et al., "Socioemotional Wealth and Business Risks in Family-Controlled Firms: Evidence from Spanish Olive Oil Mills."

²⁰ Gregorio, Batan, and Blair, *Resil. Fam. Dyn. Nat. Fam. Philipp.*

²¹ Collin-Vézina, Dion, and Trocmé, "Sexual Abuse in Canadian Aboriginal Communities: A Broad Review of Conflicting Evidence."

²² Collin-Vézina, Dion, and Trocmé, "Sexual Abuse in Canadian Aboriginal Communities: A Broad Review of Conflicting Evidence."

²³ Sawrikar, *Working with Ethnic Minorities and across Cultures in Western Child Protection Systems.*

²⁴ C Wesley-Esquimaux, "Keynote Speech, Reconciliation Is Not Just a Word," in *Proceedings of Building Reconciliation Forum, Fort Garry, MB, Canada*, 2017, 8–9.

Traditional coping mechanisms

Indigenous cultural practices encompass customary strategies that strengthen resilience. The Bedouins of Egypt draw upon their profound spiritual bonds and social assistance to cultivate tranquility and fortitude in challenging circumstances.²⁵ These conventional customs offer a feeling of consistency and selfhood, which is essential for constructing resilience.

The subak system in Bali, which is based on the philosophy of Tri Hita Karana, places immense importance on achieving a state of harmony among the spiritual, human, and natural elements. This approach fosters the development of resilience by implementing sustainable agriculture techniques and cultivating a robust sense of community.²⁶ Similarly, educational techniques that encourage the preservation of cultural identity and active participation in the community among Māori pupils in New Zealand have proven to be successful in cultivating resilience and academic excellence.

Huang and Zhang investigate the impact of social support and coping mechanisms on the preservation of mental well-being and resilience in times of crisis.²⁷ Their research emphasizes the significance of how students view social support and psychological resources in relation to their mental well-being amidst the COVID-19 pandemic. These findings emphasize the necessity of culturally appropriate support systems that can tackle the distinct obstacles encountered by indigenous communities.

Incorporation into Modern Support Systems

Efforts to assist indigenous families should be based on a deep understanding of their culture and demonstrate respect for their customs and principles. Studies investigating parenting programs tailored to African American and Latinx families have demonstrated that including cultural values and addressing discrimination can greatly enhance the socio-emotional well-being of children.²⁸ These programs frequently incorporate elements such as linguistic adaptation, cultural competence, and awareness of the distinct issues encountered by these communities.²⁹

Gillespie et al. underline the need for a strategy that addresses community and structural concerns influencing Aboriginal family and child well-being while honoring the resilience built within Aboriginal traditions of caring for children, families, and communities.³⁰ This method fosters collaborative efforts to understand indigenous children's experiences and to include greater cultural safety in practice.

The Coffin Cultural Security (CCS) Model, established in Australia, presents an example of a method that decolonizes services and community initiatives by engaging indigenous viewpoints from the start.³¹ The model emphasizes true partnerships, two-way communication, sustainability, and reciprocity, all of which are vital for creating trust and strengthening resilience.

Social networks and community engagement are significant aspects.

Social networks and community involvement are crucial in developing resilience among indigenous families. These networks give emotional support, practical assistance, and a sense of belonging, which are vital for handling problems. According to Li et al., social support greatly improves mental health and resilience, especially during emergencies like the COVID-19 epidemic.³² This is particularly relevant for indigenous cultures where communal values are strongly established.

²⁵ samy, Hashem and Hendawy, "The Role of the National Geographic Channel in Developing Environmental Awareness among Primary School St."

²⁶ Milne, Creedy, and West, "Integrated Systematic Review on Educational Strategies That Promote Academic Success and Resilience in Undergraduate Indigenous Students."

²⁷ Huang and Zhang, "Perceived Social Support, Psychological Capital, and Subjective Well-Being among College Students in the Context of Online Learning during the COVID-19 Pandemic."

²⁸ Bernal and Saez-Santiago, *Culturally Adapted Mental Health Interventions: Integrating Culture into Evidence-Based Practice*.

²⁹ Stafford and Draucker, "Barriers to and Facilitators of Mental Health Treatment Engagement among Latina Adolescents."

³⁰ Gillespie et al., "High School Teachers Use of Writing to Support Students' Learning: A National Survey."

³¹ Pooja Sawrikar and Ilan Katz, "Barriers to Disclosing Child Sexual Abuse (CSA) in Ethnic Minority Communities: A Review of the Literature and Implications for Practice in Australia," *Children and Youth Services Review* 83 (2017): 302–15.

³² Li et al., "Effects of Sources of Social Support and Resilience on the Mental Health of Different Age Groups during the COVID-19 Pandemic."

Kandeğer et al. revealed that perceived social support and efficient coping methods lessen symptoms of anxiety and depression, underscoring the necessity of solid support networks.³³ This underlines the need for programs that build social support systems within indigenous communities. Similarly, Mai et al. emphasizes the function of social support in establishing resilience, demonstrating that strong social networks can buffer the harmful consequences of stress and adversity.³⁴

Educational strategies and resilience

Educational practices that incorporate indigenous cultural values can considerably boost resilience. Evidence suggests that initiatives aimed at fostering cultural identity and encouraging community engagement among students have a positive impact on both academic performance and mental health. Fernández-Zabala et al. found that school climate and resilience, acting as mediators, influence the connection between peer relationships and academic achievement.³⁵ This underscores the significance of establishing educational settings that uphold and incorporate indigenous cultural principles.

Efforts in the Philippines to prioritize cultural heritage and community engagement in education have proven successful in cultivating resilience among pupils. Cleofas and Oducado assert that robust familial bonds and a feeling of unity are crucial in fostering improved psychological well-being and overall contentment, especially in the face of the adversities brought about by the COVID-19 epidemic.³⁶ These findings indicate that incorporating cultural identity and community values into educational techniques can improve resilience and well-being.

The impacts of modernization and economic transformation are significant.

Modernity and economic transformation have a significant impact on indigenous cultural traditions and families' ability to adapt and recover. The transition from conventional to contemporary economic practices has the potential to disturb cultural norms and values, which could weaken resilience. The Heirloom Rice Project in the Philippines showcases the impact of rural development and evolving agricultural practices on traditional cultural practices.³⁷

Gibson contends that rural transformation is a non-linear phenomenon that encompasses many reactions to economic and political shifts.³⁸ Farmers frequently uphold conventional methods, not only for economic advantages but also because these traditions are fundamental to cultural heritage and social frameworks. This underscores the significance of safeguarding ancient cultural customs in the midst of modernization in order to sustain family fortitude.

Future directions and suggestions for improvement

The various ways that indigenous cultural practices enhance family resilience warrant further investigation. This entails analyzing the consequences of past traumatic events, the influence of social connections, and the incorporation of cultural principles into contemporary support structures. Efforts to assist indigenous families should be based on a deep understanding of their culture and demonstrate respect for their customs and beliefs.

Programs and policies should give utmost importance to incorporating indigenous perspectives and cultural values. The development of mental health interventions tailored to specific cultural contexts, educational approaches that foster cultural identity, and support systems that strengthen social connections

³³ Ali Kandeğer et al., "Evaluation of the Relationship between Perceived Social Support, Coping Strategies, Anxiety, and Depression Symptoms among Hospitalized COVID-19 Patients," *The International Journal of Psychiatry in Medicine* 56, no. 4 (2021): 240–54.

³⁴ Yingping Mai, Yenchun Jim Wu, and Yanni Huang, "What Type of Social Support Is Important for Student Resilience during COVID-19? A Latent Profile Analysis," *Frontiers in Psychology* 12 (2021): 646145.

³⁵ Inge Axpe Saez et al., "Percepción Del Alumnado Respecto a La Modalidad Docente Mixta Durante La Pandemia. El Caso de La Facultad de Educación y Deportes de Gasteiz," in *IX Congreso Internacional Multidisciplinar de Investigación Educativa 1 y 2 de Julio 2021: Libro de Actas# CIMIE21* (Ediciones de la Universidad de Lérida= Edicions de la Universitat de Lleida, 2021), 1–6.

³⁶ Cleofas and Oducado, "Family Relationship, Mental Well-Being, and Life Satisfaction during the COVID-19 Pandemic: A Mediation Study among Filipino Graduate Students."

³⁷ WHO, "Global Report on Neglected Tropical Diseases 2023," 2023, <https://www.who.int/teams/control-of-neglected-tropical-diseases/global-report-on-neglected-tropical-diseases-2023>.

³⁸ Will Gibson, "Qualitative Research as a Method of Inquiry in Education," *Educational Research and Inquiry: Qualitative and Quantitative Approaches*, 2010, 54–64.

are all part of this. Through this approach, we may establish conditions that promote the development of resilience and enhance the overall well-being of indigenous families.

Indigenous cultural traditions are crucial for promoting family resilience as they offer a robust sense of identity, community support, and traditional coping strategies. Comprehending and incorporating traditional behaviors into contemporary support systems can improve the welfare and adaptability of indigenous families. There is a need to conduct further research to explore the diverse methods by which indigenous cultures bolster family resilience, particularly in light of current challenges.

METHODOLOGY

Research Design

This study used a qualitative research approach to investigate the impact of indigenous cultural practices on the resilience of families. The use of a qualitative approach was suitable for this study because it enabled a comprehensive understanding of the many social and cultural factors that contribute to family resilience in indigenous communities.³⁹ This study sought to collect comprehensive and intricate data that accurately represents the real-life experiences and viewpoints of indigenous families, using interviews, focus groups, and participant observation.

Sampling

The investigation included single parents from 20 organizations in the Ogbomoso North, Ogbomoso South, Ogo Oluwa, and Surulere Local Governments, Oyo State, Nigeria. A total of 120 single parents were interviewed.

Methods for Collecting Data

Semi-structured interviews were conducted with the selected participants to gain a comprehensive understanding of their perspectives and experiences. The semi-structured approach allowed for a thorough exploration of specific areas of interest and ensured the inclusion of critical topics.⁴⁰

Focus Group discussions were conducted with a variety of demographic groups, a total number of 90 people from 3 different associations in the Ogbomoso North community, such as the elderly, parents, and young adults. These discussions provided participants with an opportunity to exchange their shared experiences and engage in a dialogue about the role of cultural practices in the development of resilience. Krueger and Casey found that focus groups were highly beneficial for investigating the dynamics within a group and the shared perspectives of its members.⁴¹

Participant observation was conducted by the researcher, who actively participated in traditional events and rituals and immersed themselves in the communities. This method offered direct observations and a more profound comprehension of the importance of cultural customs in the daily lives of community members. This approach effectively captured intricate cultural traditions and details that interviews or focus groups may not have been able to adequately convey.⁴²

Data Analysis

Thematic analysis was used to analyze qualitative data from interviews, focus groups, and participant observations. Braun and Clarke proposed that this methodology entailed the identification, examination, and documentation of recurring themes in the collected data.⁴³ The thematic analysis process involved the following steps:

³⁹ J W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2014), https://books.google.com.gh/books?id=4uB76IC_pOQC.

⁴⁰ Steinar Kvale and Svend Brinkmann, *Interviews* (Sage, 2015).

⁴¹ Richard A Krueger, *Focus Groups: A Practical Guide for Applied Research* (Sage publications, 2014).

⁴² Callie Jane Spradley, *Making Families Visible: A Qualitative Interview Study Examining How Early Childhood Practitioners Equitably Support Families Experiencing Incarceration* (Mills College, 2016).

⁴³ Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101.

Data Familiarization: To acquire a thorough comprehension of the data, the researcher meticulously reviewed the observational notes and transcribed the interviews and focus group discussions word for word.

Coding: The researcher implemented a methodical approach to data coding by selecting significant portions of text that were pertinent to the study's subjects. The researcher then organized the codes into overarching themes that effectively conveyed the essence of the data.

Theme Development: The researcher collected the initial codes, organized them into potential themes, and categorized all relevant data accordingly. He examined the themes for patterns and correlations. The researcher comprehensively evaluated and modified the themes to ensure their accurate representation of the data. This entailed evaluating the compatibility of the themes, the coded extracts, and the entire dataset. Themes were defined and named in accordance with their fundamental character and significance in relation to the research topics.

Report Writing: The researcher substantiated the themes with illustrative excerpts from the data, and compiled the findings into a cohesive narrative. The report contained a comprehensive examination of the influence of indigenous cultural practices on the resilience of families.

Ethical Considerations

The appropriate institutional review board obtained ethical clearance to initiate the investigation. All participants provided informed consent, demonstrating their complete understanding of the study's objectives, their entitlements, and the voluntary nature of their participation. The data was securely preserved to protect participants' privacy, conducting the research process with utmost confidentiality and anonymity.

Dependability

The researcher employed techniques such as reflexivity, triangulation, and member verification to establish the credibility of the study. Lincoln and Guba defined member checking as the process of communicating research findings with participants to confirm the veracity of the interpretations.⁴⁴ The findings were validated by utilizing a variety of data collection techniques and sources to accomplish triangulation. Reflexivity necessitates that the researcher be cognizant of their own biases and the potential influence they could have on the study process and outcomes.⁴⁵

In conclusion, the goal of this investigation was to gain a comprehensive understanding of the influence of indigenous cultural practices on families' resilience through qualitative methodologies. Interviews, focus groups, and participant observation were employed to gather comprehensive and intricate data that authentically represented the real-life experiences of indigenous families. Thematic analysis was implemented to identify and investigate the primary themes in the data, thereby broadening the understanding of the resilience of indigenous families.

PRESENTATION OF FINDINGS AND DISCUSSION

The data collected from the study suggests many significant themes connected to the influence of fading indigenous cultural practices on family resilience and societal outcomes in Sub-Saharan Africa. These topics include the degradation of cultural values, the growth of single parenthood, and the broader ramifications for societal structure and behavior.

Theme 1: Erosion of Indigenous Cultural Values

The fast elimination of indigenous cultural traditions within houses is having a profound cumulative influence on society. Cultural norms that formerly provided a framework for communal living and

⁴⁴ Y.S. Lincoln and E.G. Guba, *Paradigmatic Controversies, Contradictions and Emerging Influences* (California: Thousand Oaks, 2000).

⁴⁵ Linda Finlay, "Exploring Lived Experience: Principles and Practice of Phenomenological Research," *International Journal of Therapy and Rehabilitation* 16, no. 9 (2009): 474–81.

personal behavior are being undermined, leading to various forms of societal disintegration such as indiscipline, sexual immorality, high divorce rates, and corrupt activities. This erosion of cultural identity and values is particularly alarming as households are considered the primary unit of society.

The influence of indigenous culture in determining societal norms and behaviors is well-documented. Traditional traditions generally include communal support networks, moral precepts, and rites of passage that create a feeling of duty and community.⁴⁶ The degradation of these traditions disturbs these social systems, resulting in increasing individuality and a breakdown in social cohesion.⁴⁷

Theme 2: Rise in Single Motherhood

The data suggests a considerable growth in single parenthood in Sub-Saharan Africa, attributed to several factors such as increased age of marriage, economic prospects for women, labor migration, and a dearth of marriageable men. This trend reflects broader cultural trends sometimes referred to as the Second Demographic Transition, which includes modifications in marriage patterns, a dissociation between marriage and childbearing, higher premarital births, rising divorce rates, and decreased remarriage rates.

The growth in single parenthood is partly due to greater economic options for women, which can lead to delayed marriages and a preference for economic independence over traditional marital duties.⁴⁸ Additionally, labor mobility, notably during the apartheid era in South Africa, pushed many males to leave rural areas for metropolitan centers, leaving women to run houses alone.⁴⁹ The historical background has somewhat made single motherhood more accepted since women have grown accustomed to autonomously handling family obligations.

Theme 3: Causes of Single Parenthood

Single parenthood can result from a range of events, such as death, divorce, break-ups, abandonment, domestic abuse, rape, births by single individuals, and single-person adoption. The various methods by which individuals become single parents demonstrate the intricate interaction between personal, social, and economic elements that influence family arrangements.

The apartheid era in South Africa significantly influenced family dynamics, as the movement of men to urban areas resulted in women in rural regions assuming exclusive responsibility for child care. The historical context has influenced current perspectives on marriage and family, leading to a situation where young individuals may not give priority to marriage because they view single parenthood as a common occurrence.⁵⁰

Topic 4: Social Consequences of Rising Single Parenthood Rates

The rise in single parenthood is a constituent of the Second Demographic Transition, indicating substantial alterations in societal norms and behaviors. This societal shift encompasses an increase in births occurring before marriage, a rise in the rates of divorce, and a decrease in the rates of remarriage. These changes have wide-ranging consequences for the organization of society, impacting economic stability, social cohesion, and the development of children.

Single-parent households frequently have economic difficulties, which can have a significant influence on the well-being and prospects of their children. Children's social and emotional development might be negatively impacted by the absence of one parent, as they may lack positive examples to follow and experience feelings of being abandoned or unstable.⁵¹ Moreover, the acceptance of single parenthood and the weakening of the link between marriage and having children might result in changes in societal

⁴⁶ Champagne, "UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples): Human, Civil, and Indigenous Rights"; Gómez-Mejía et al., "Socioemotional Wealth and Business Risks in Family-Controlled Firms: Evidence from Spanish Olive Oil Mills."

⁴⁷ Gregorio, Batan, and Blair, *Resil. Fam. Dyn. Nat. Fam. Philipp.*

⁴⁸ Sawrikar, *Working with Ethnic Minorities and across Cultures in Western Child Protection Systems.*

⁴⁹ Wesley-Esquimaux, "Keynote Speech, Reconciliation Is Not Just a Word."

⁵⁰ Gibson, "Qualitative Research as a Method of Inquiry in Education."

⁵¹ Li et al., "Effects of Sources of Social Support and Resilience on the Mental Health of Different Age Groups during the COVID-19 Pandemic."

standards, where conventional family arrangements are no longer regarded as the optimal or obligatory structure for raising children.⁵²

Theme 5: The Influence of Historical and Economic Factors

Historical and economic variables are essential in influencing the formation of family structures and their ability to adapt and withstand challenges. The apartheid era in South Africa, marked by the movement of men to cities and the subsequent financial autonomy of women, has had a long-lasting impact on present-day family structures. The historical backdrop, together with the present-day economic prospects for women, nevertheless shapes perspectives on marriage and family.

The economic opportunities available to women, however uplifting, can have an impact on traditional family roles and structures. Women who attain financial autonomy may place greater importance on their professional aspirations rather than getting married, or they may opt to postpone marriage, resulting in a rise in single-parent homes.⁵³ Moreover, the scarcity of eligible men, partially attributed to economic inequalities and societal challenges, intensifies the inclination towards single parenthood.

Critical Discussion of The Analysis

The analysis of the collected data reveals numerous critical observations about the impact of vanishing indigenous cultural traditions on the resilience of families and societal frameworks in Sub-Saharan Africa. This part provides a thorough analysis of the themes revealed in the data, emphasizing the consequences and fundamental elements that contribute to these shifts.

The degradation of Native cultural principles

The disappearance of indigenous cultural traditions has significant implications for family resilience and society stability. The erosion of traditional customs, which previously served as a foundation for communal living, ethical conduct, and social unity, has resulted in a range of societal deterioration, including a lack of discipline, sexual immorality, increased divorce rates, and widespread corruption. The aforementioned modifications highlight the significance of cultural continuity in upholding social order and individual accountability.⁵⁴

However, one must recognize that a decline in interest in or reverence for tradition is not the sole cause of the degradation of cultural values. Globalization, urbanization, and modernization are influential factors in the transformation of cultural landscapes. Communities may view old behaviors as less applicable or feasible as they become more interconnected with the global economy and embrace new technologies and ways of living.⁵⁵ Hence, endeavors to safeguard indigenous cultures should tackle these wider societal transformations and devise methods to incorporate ancient principles into modern existence.

An increase in single motherhood

The rise in single parenting in Sub-Saharan Africa is a result of wider cultural developments, including alterations in marital trends, economic prospects for women, and demographic transitions. The Second Demographic Transition, which is marked by the postponement of marriage, a rise in babies occurring before marriage, an increase in divorce rates, and a decrease in rates of remarriage, exemplifies these societal shifts.⁵⁶

Enhanced economic options for women enable them to strive for autonomy and professional aspirations, but they also pose a threat to conventional family dynamics. The attainment of financial stability by women may lead them to prioritize personal and professional growth over marriage, hence

⁵² Kandeğer et al., "Evaluation of the Relationship between Perceived Social Support, Coping Strategies, Anxiety, and Depression Symptoms among Hospitalized COVID-19 Patients."

⁵³ Cleofas and Oducado, "Family Relationship, Mental Well-Being, and Life Satisfaction during the COVID-19 Pandemic: A Mediation Study among Filipino Graduate Students."

⁵⁴ Champagne, "UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples): Human, Civil, and Indigenous Rights"; Gómez-Mejía et al., "Socioemotional Wealth and Business Risks in Family-Controlled Firms: Evidence from Spanish Olive Oil Mills."

⁵⁵ Sawrikar, *Working with Ethnic Minorities and across Cultures in Western Child Protection Systems*.

⁵⁶ Cleofas and Oducado, "Family Relationship, Mental Well-Being, and Life Satisfaction during the COVID-19 Pandemic: A Mediation Study among Filipino Graduate Students."

contributing to the increase in single-parent homes.⁵⁷ In addition, labor migration, especially during the apartheid era, caused the separation of family units as men relocated to metropolitan areas for employment, leaving women to single-handedly run households.⁵⁸

Causes of Single Parenthood

Single parenthood can result from a range of events, such as death, divorce, break-ups, abandonment, domestic abuse, rape, and single-person adoption. These several routes emphasize the intricate interaction of individual, societal, and financial elements that impact family formations. The period of apartheid, when the movement of labor compelled males to leave rural regions, attributed the acceptance and prevalence of single parenthood, particularly in South Africa, to women's sole responsibility for raising children.⁵⁹

The historical backdrop of apartheid has enduring repercussions on present-day attitudes toward marriage and family. Contemporary youth may perceive marriage as less crucial due to the enduring prevalence of single-parent households. Economic difficulties and societal measures that support single-parent households further reinforce this viewpoint, making it more feasible for individuals to function without a partner.⁶⁰

The implications of the rising prevalence of single parenthood on society are significant.

The increase in single motherhood has wide-ranging societal ramifications, impacting economic stability, social cohesion, and the development of children. Single-parent households frequently have financial difficulties, which can restrict possibilities for children and heighten their susceptibility to adverse consequences. The lack of one parent can also have an effect on the social and emotional growth of children, resulting in problems such as feelings of desertion, uncertainty, and behavioral difficulties.⁶¹

Moreover, the separation of marriage and childbearing symbolizes the change in societal norms, as people no longer view traditional family structures as the best for raising children. This transition has the potential to result in additional societal transformations, such as a heightened recognition and approval of various family structures, as well as a reassessment of the functions and obligations within families.⁶²

Historical and economic factors hold significant importance.

Historical and economic variables greatly impact family structures and resilience. Apartheid in South Africa, characterized by worker mobility and unequal wealth distribution, left a lasting impact on family dynamics. Women residing in rural regions achieved financial autonomy and successfully adjusted to the responsibility of running households independently, thereby establishing single parenthood as a common occurrence and altering cultural norms around marriage and family dynamics.⁶³

However, the economic opportunities available to women influence the current family patterns. As women attain educational and professional opportunities, they may opt to postpone marriage or stay unmarried, placing greater importance on financial autonomy rather than conforming to traditional marital expectations. This phenomenon is indicative of wider shifts in society and highlights the necessity for policies that promote various family arrangements and tackle the distinct difficulties encountered by families headed by single parents.⁶⁴

Discussion Summary

The data analysis reveals the intricate interaction between cultural, economic, and historical elements that impact family resilience and social structures in Sub-Saharan Africa. The decline of indigenous cultural

⁵⁷ Stafford and Draucker, "Barriers to and Facilitators of Mental Health Treatment Engagement among Latina Adolescents."

⁵⁸ Wesley-Esquimaux, "Keynote Speech, Reconciliation Is Not Just a Word."

⁵⁹ Gibson, "Qualitative Research as a Method of Inquiry in Education."

⁶⁰ Kandeğer et al., "Evaluation of the Relationship between Perceived Social Support, Coping Strategies, Anxiety, and Depression Symptoms among Hospitalized COVID-19 Patients."

⁶¹ Li et al., "Effects of Sources of Social Support and Resilience on the Mental Health of Different Age Groups during the COVID-19 Pandemic."

⁶² Mai, Wu, and Huang, "What Type of Social Support Is Important for Student Resilience during COVID-19? A Latent Profile Analysis."

⁶³ Gregorio, Batan, and Blair, *Resil. Fam. Dyn. Nat. Fam. Philipp.*

⁶⁴ Gómez-Mejía et al., "Socioemotional Wealth and Business Risks in Family-Controlled Firms: Evidence from Spanish Olive Oil Mills."

traditions, the increase in single parenting, and shifting social standards highlight the necessity for culturally sensitive policies and support structures that honor and incorporate traditional values. To address these issues, there is a need to develop a comprehensive strategy that considers broader societal changes and provides support to diverse family types, enhancing their resilience and enhancing their overall well-being.

RECOMMENDATIONS

Drawing from the results of his study, many practical and feasible recommendations for upcoming acts, policies, or interventions are presented below:

1. Propose the integration of indigenous cultural values, including communal responsibility, elder knowledge, and traditional child-rearing principles, into family support programs. This guarantees that these activities incorporate cultural relevance and demonstrate respect.
Policy Recommendation: Foster cooperation between local community leaders and policymakers to modify initiatives that retain traditional principles, especially those that prioritize family unity and communal welfare.
2. Advocate for Cultural Conservation in Contemporary Interventions: Implement strategic measures to safeguard and rejuvenate indigenous customs, including storytelling, communal assemblies, and spiritual traditions, that foster resilience.
Policy recommendation: Implement government-funded initiatives that specifically promote cultural festivals, rituals, and community-led activities to preserve these traditions, particularly in metropolitan regions where modernization and globalization have diminished traditional values.
3. Assistance for Single-Parent Families: Implement targeted support systems dedicated to single-parent households, offering them access to economic, educational, and emotional resources that are influenced by cultural standards on family arrangements.
Policy Proposal: Enact economic and social welfare measures aimed at empowering single mothers by providing employment training, education, and childcare services, while also considering the traditional role of extended families in caregiving.
4. Educational Interventions Action: Integrate indigenous knowledge into school curricula to impart resilience methods rooted in cultural traditions, thereby fostering academic achievement and emotional well-being.
Proposed Policy: Enforce compulsory cultural education in educational institutions, therefore guaranteeing that children acquire knowledge about their indigenous ancestral background and the significance of communal support structures. Collaborate with older individuals to impart these teachings.
5. The proposed approach involves the development of customized mental health services that incorporate indigenous coping mechanisms, including spiritual and communal healing rituals, in order to effectively address trauma and enhance resilience within families.
Proposed Policy: Allocate financial resources towards mental health treatments that are culturally sensitive and specifically target the distinct difficulties faced by indigenous people. These services should prioritize the process of trauma recovery caused by historical and socioeconomic disturbances.
6. Tackling Economic Factors: Implement economic empowerment programs that take into account the socio-economic difficulties experienced by indigenous families, namely those headed by single parents, as a result of migration and modernization.
Policy Recommendation: Implement microfinance initiatives or vocational training programs tailored for single moms or marginalized family units to alleviate financial burden and enhance sustainability.
7. Revitalise Traditional Leadership Roles: Involve community elders and traditional leaders in the decision-making processes for family welfare programs, as their expertise and discernment are critical for effective intervention implementation.

Proposed Policy: Implement a structured forum where indigenous leaders work together with government organizations to direct family assistance policies, guaranteeing cultural congruence and approval.

8. Study and Continuous Monitoring Action: Encourage the continuation of research into the effects of contemporary issues, such as globalization and urbanization, on family resilience and cultural traditional practices.

Policy Recommendation: Create policy frameworks that enable ongoing evaluation and adjustment of interventions, ensuring their continued relevance to evolving socioeconomic realities.

CONCLUSION

In conclusion, this study demonstrates the essential role that indigenous cultural practices play in developing family resilience in Sub-Saharan Africa. The research demonstrates that traditional values, communal support networks, and cultural continuity are vital for helping families endure and recover from setbacks. However, the disintegration of these norms, along with the rise of single parenthood and the broader socio-economic developments, poses serious dangers to community cohesiveness and family stability. To overcome these difficulties, it is necessary to include indigenous beliefs in modern family support systems and legislation. This integration will not only maintain cultural history but also increase resilience among families, particularly those coping with the complications of single motherhood and economic adversity. Additionally, there is a need for further research to understand the developing dynamics of indigenous traditions in response to globalization and modernity. By adopting culturally sensitive techniques and policies that reflect indigenous traditions, stakeholders may promote a more resilient and cohesive society, ensuring that families are better suited to face current problems. The preservation and restoration of these cultural traditions are not only a question of legacy but an essential step toward empowering future generations.

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