

**EXPLORING PERSPECTIVES OF PARENTS ON CHALLENGES OF PARENTING
CHILDREN BORN FROM INTERRACIAL RELATIONSHIPS: A GESTALT FIELD
PERSPECTIVE**

by

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ABSTRACT AND KEY TERMS

The phenomenon of interracial couples who are also parents is on the increase in South Africa, since one in every four marriages is interracial. An empirical study was undertaken to conduct applied, exploratory, descriptive, evidence-based research to describe the perspectives of interracial parents as related to Gestalt Theory, parenting challenges and strategies towards a sense of self and cultural identity of their children.

A qualitative approach utilizing an open ended questionnaire and semi-structured interviews with six interracial parent couples was transcribed and analysed.

The study concluded that interracial parent couples', in respect of dealing with societal-non-acceptance of themselves and their "mixed" children, utilize several strategies including avoidance and focusing on the positive; that certain aspects play a vital role in the formation of their children's sense of self and cultural identity such as religion or faith and both parental identities. The implication of this research is that despite the challenges there are no marked effects on their children's identity and that interracial parenting strategies must be sound.

TITLE OF DISSERTATION:

EXPLORING PERSPECTIVES OF PARENTS ON CHALLENGES OF PARENTING CHILDREN BORN FROM INTERRACIAL RELATIONSHIPS: A GESTALT FIELD PERSPECTIVE

Key terms: perceptions; interracial parents; Gestalt theory; field theory; sense of self; cultural identity; parenting challenges.

OPSOMMING EN SLEUTELTERME

Die voorkoms van gemengde ras pare asook gemengde ras ouerskap is tans in Suid Afrika besig om toe te neem, met een uit elke vier huwelike wat gemeng is.

'n Empiriese studie wat aangepas, beskrywend en ondersoekend van aard is, asook bewyse lewer oor Gestaltteorie, gemengde ras ouerskap uitdagings en strategiëe ten opsigte van persepsies van hul gemengde ras kinders se kulturele identiteit en selfsin.

'n Kwalitatiewe benadering met gebruik van 'n vraelys en semi-gestruktureerde onderhoude met ses gemengde ras ouerpare is getranskribeer en kwalitatief geanaliseer.

Die studie het bepaal dat die gemengde ras ouers ten opsigte van sosiale verwerping of aanvaarding van beide hulself en hul gemengde ras kinders gebruikmaak van sekere strategiëe insluitend ontwyking en positiewe benaderings en fokusse; wel glo dat sekere aspekte 'n rol speel in die vorming van hul gemengde ras kinders se kulturele identiteit en selfsin, byvoorbeeld geloof en beide ouers se kulturele identiteite.

Die implikasie van die navorsing toon dat, nie te min die ouerskap uitdagings wat gemengde ras ouers ervaar, daar geen merkbare effekte op hul kinders se identiteit is nie, dus dat gemengde ras ouerskap strategiëe effektief moet wees.

TITLE VAN SKRIPSIE:

PERSEPSIES VAN OUERS VAN HUL OUERSKAPUITDAGINGS IN DIE OPVOEDING VAN KINDERS GEBORE UIT GEMENGDE RAS VERHOUDINGS: 'N GESTALT VELD PERSPEKTIEF

Sleutelterme: persepsies; gemengde ras ouers; Gestaltteorie; veldteorie; selfbegrip; kultureleidentiteit; ouerskapuitdagings

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- Lastly, In DEO GLORIA without who I am nothing ...

DECLARATION

I, Jacqueline Lloyd, student number 0825-120-7, declare that

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PERSPECTIVE**

to be my own work and all other contributors have been acknowledged.

Jacqueline Lloyd

2010-06-15

DEDICATION

*To all the children of all cultures who I have had the honour to work with, with
love...*

To My Philip ...

To Eddie Smith, my Dad

Let me not pray to be sheltered from dangers but to be fearless in facing them.

Let me not beg for the stilling of my pain but for the heart to conquer it.

Let me not look for allies in life's battlefield but to my own strength.

Let me not crave in anxious fear to be saved but hope for patience to win my freedom.

*Grant me that I may not be a coward, feeling your mercy in my success alone, but let me
find the grasp of your hand in my failure.*

Rabindranath Tagore

TABLE OF CONTENTS

ABSTRACT AND KEY TERMS	ii
OPSOMMING EN SLEUTELTERME	iii
ACKNOWLEDGEMENTS	iv
DECLARATION	v
DEDICATION	vi
TABLE OF CONTENTS	vii

CHAPTER ONE: INTRODUCTION TO THE STUDY

1.1 INTRODUCTION	1
1.2. RATIONALE	1
1.3. PROBLEM STATEMENT	3
1.4. THE AIM AND OBJECTIVES OF THE STUDY	3
1.4.1. Research question	
1.4.2. Goals of the research study	
1.4.3. Research objectives	
1.5 THEORETICAL FRAMEWORK AND PARADIGM	4
1.6. DEFINITION OF TERMS AND KEY CONCEPTS	5
1.6.1. Interracial parents	
1.6.2. Perceptions	
1.6.3. Parenting challenges	
1.6.4. Gestalt theory	
1.6.5. Cultural identity	
1.6.6. Sense of self	
1.7. LITERATURE REVIEW AND VIABILITY OF THE STUDY	7

1.8. RESEARCH DESIGN	8
1.8.1. Qualitative approach	
1.8.2. Evidence-based research	
1.9. RESEARCH METHODOLOGY	9
1.9.1. Research procedure	
1.9.2. Preparation for data collection	9
1.9.3. Research strategy	10
1.9.3.1. The semi-structured interview	
1.9.3.2. Questionnaire	
1.9.3.3. Procedure of interviewing	
1.9.4. Data collection	13
1.9.4.1. Criteria for inclusion in the study	
1.9.5. Data analysis and literature control	14
1.9.5.1. Management and organization of the data	
1.9.5.2. Reading and note making	
1.9.5.3. Generation of categories, themes, patterns	
1.9.5.4. Coding of the data	
1.9.5.5. Testing the data and writing of the report	
1.10. ETHICAL ASPECTS	15
1.10.1. Protection from physical or emotional harm	
1.10.2. Informed consent	
1.10.3. Confidentiality	
1.10.4. The researcher's ethical code and competency	
1.11. LIMITATIONS OF THE RESEARCH	17
1.12. STRUCTURE AND LAYOUT OF RESEARCH REPORT	18

1.13. CONCLUSION	19
CHAPTER TWO: THEORETICAL CONSIDERATIONS ON INTERRACIAL MARRIAGES AND PARENTING CHALLENGES	
2.1. INTRODUCTION	20
2.1.1. Defining “interracial” relationships and marriages	
2.1.2. Defining parenting challenges	
2.2. INTERRACIAL RELATIONSHIPS AND MARRIAGES IN SOUTH AFRICA	21
2.2.1. Introduction	
2.2.2. South African Interracial Couples	
2.3. PHENOMENOLOGY OF INTERRACIAL PARENTING	24
2.3.1. Introduction	24
2.3.2. Interracial parenting	24
2.3.3. Parenting and the perception of a sense of self	25
2.3.4. Parenting and cultural identity	27
2.4. INTERRACIAL PARENTING CHALLENGES	30
2.5. SUMMARY	32
CHAPTER THREE: THEORETICAL CONSIDERATIONS ON SENSE OF SELF AND CULTURAL IDENTITY FROM A GESTALT PERSPECTIVE	
3.1. INTRODUCTION	34
3.2. GESTALT THEORY	34
3.3. GESTALT CONCEPTS AND PRINCIPLES	35
3.3.1. The Gestalt concepts of holism and field theory	
3.3.2. The Gestalt principle of phenomenology	
3.3.3. The Gestalt concept of self theory	
3.3.4. The Gestalt principle of dialogical approach.	

3.4 GESTALT FIELD PERSPECTIVE OF SENSE OF SELF AND CULTURAL IDENTITY	37
3.4.1. Introduction	37
3.4.2. The Gestalt Sense of Self	38
3.4.3. Gestalt concept of cultural identity as part of self	39
3.5. SUMMARY	41
CHAPTER FOUR: METHOD OF ENQUIRY	
4.1. INTRODUCTION	43
4.2. THE RESEARCH DESIGN	43
4.2.1. Qualitative study	
4.2.2. Evidence-based research	
4.2.3. Gestalt paradigm	
4.3. SELECTION OF THE RESEARCH PARTICIPANTS	45
4.3.1. Snowball sampling	
4.4. DATA COLLECTION	48
4.4.1. Data collection procedure	
4.4.2. Individual semi-structured interviews	
4.4.3. Observation	
4.5. METHOD OF DATA ANALYSIS	50
4.5.1. Observation	
4.5.2. Content analysis	
4.5.3. Analytic comparison	
4.5.4. Analysis procedure	
4.5.4.1 Inductive and A priori codes	
4.5.4.2. Practical procedure	
4.6. TRUSTWORTHINESS AND RIGOR	56

4.6.1. Credibility	
4.6.2. Applicability	
4.6.3. Consistency	
4.6.4. Neutrality	
4.6.5. Rigor	
CHAPTER FIVE: EMPIRICAL FINDINGS	60
5.1. INTRODUCTION	
5.2. PERCEPTIONS OF INTERRACIAL PARENTS REGARDING THEIR PARENTING CHALLENGES AND STRATEGIES	
5.2.1 Themes related to parenting challenges	60
5.2.2. Themes related to interracial parents' parenting strategies	73
5.3. APPLICABILITY TO GESTALT FIELD	77
5.4. SUMMARY OF FINDINGS	87
5.5. CONCLUSION	88
CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS	91
6.1. INTRODUCTION	91
6.2. USE OF THE RESEARCH DESIGN	91
6.3. THE GOAL OF THE RESEARCH STUDY	92
6.4. SUMMARY OF CHAPTERS	93
6.5. FINDINGS AND CONCLUSIONS	94
6.6. RECOMMENDATIONS	96
6.7. LIMITATIONS AND ASPECTS FOR FURTHER RESEARCH	97
6.8. CONCLUDING REMARKS	97

APPENDICES

APPENDIX I: Information sheet & consent forms	99
APPENDIX II: Biographical Information	105
APPENDIX III: The Multiple Heritage Couples Questionnaire: R Henriksen Jr.et al.	106
APPENDIX IV: Interview Schedule	109
APPENDIX V: Newspaper clipping	111
APPENDIX VI: Interracial Parents' Interview	112
APPENDIX VII: Sample Extract of Data Analysis	113
APPENDIX VIII: Language Editor's Information	114

TABLES

TABLE 4.1: Biographical Data on Interracial Parents.	47
TABLE 4.2: Procedure for data analysis of responses	54
TABLE 5.1: Summary of Interracial parents' perceptions of Parenting Challenges	72
TABLE 5.2: Summary of Interracial parenting strategies related to societal non-acceptance	76
TABLE 5.3: Themes related to perceptions of interracial parents as regards two aspects of their "mixed "children.	77
TABLE 5.4: Summary of Interracial parents' perceptions of their children's sense of self	80
TABLE 5.5.: Summary of Interracial parents' perceptions of their children's cultural identity.	85
TABLE 5.6: Summary of interracial parents' perceptions	86
REFERENCES	116

CHAPTER ONE:

INTRODUCTION TO THE STUDY

“For as long as blacks and whites have chosen to settle down and marry, they have been confronted with the question: But what about the children?”

Funderberg

1.1. INTRODUCTION

Interracial parents in South Africa experience that their children encounter incidents, which have an effect on their sense of self and cultural identity (Jaynes, 2007:22). The effectiveness of their parenting and coping strategies in dealing with these challenges, determines whether sound development of a sense of self and cultural identity occurs within the child (Mojapelo-Batka, 2008:55).

1.2. RATIONALE

Currently four out of every hundred marriages in South Africa are interracial (FLI, 2009:1) indicating an increase in interracial marriages and the steady integration of the races in the post apartheid era. In addition, Finlay (2006:54) reports that in modern South African society cultural practices are becoming more eclectic and the distinction between the various cultures is dissipating. Previously, due to the Prohibition of Mixed Marriages Act, Act No 55 of 1949 and the Immorality Amendment Act, Act No 23 of 1957, it was unlawful until 1994, for a person from one race to be intimate with or marry a person from another race (Boddy- Evans, 2001:12). However, societal acceptance of interracial marriages and the children born from interracial relationships has varied widely from person to person and region to region and over time (Joyner, Kara & Grace Kao, 2005:564; Yancey & Lewis, 2009:62). This correlates with the experience of the researcher in the last ten years, working as an educator, a counsellor and latterly a student in Gestalt Play Therapy, in a community where interracial couples reside.

The predicament is that society remains socially non-acceptant of the children born from interracial marriages, and the children appear to be ill-treated by other cultural groups (Moore, Staton, Muse & Revilla; 2007:7; Mojapelo-Batka, 2008:154). The problem this study will investigate is that interracial parents appear inadequately equipped to deal with this non-acceptance, and tend to use avoidance strategies which are likely to distort their children's sense of self (Crippen, 2007:115; Calitz, 2007:131; Mojapelo - Batka, 2008:190). According to Oaklander (1988:186) children display self-esteem and identity issues when their sense of self is affected.

Gestalt theory underpins that a person cannot function in isolation without the environment or field, as an individual responds to what happens in the environment (Parlett, 2005:69). When the external field interferes with the internal field there is lack of equilibrium (Woldt & Toman, 2006:57). The field in this research study plays a major role in determining the interracial parents' strategies when dealing with parenting challenges which have an effect on the sense of self of their children.

Interracial studies compiled in South Africa include the following: a study focussing on the feelings, experiences and needs of racially mixed married couples (Van Zyl, 1993:77); a study on multiracial foster placements dealing with difficulties when parenting children from one culture, who were placed into another (Booyesen, 2006:15); and studies on intimate interracial relationships (Jaynes, 2007:113; Mojapelo-Batka, 2008:245). Yet research on interracial parenting challenges appears neglected. The target group for this study will be interracial parents who experience challenges when parenting their children; as an increasing need exists for South African social services' practitioners to provide culturally sensitive services to interracial parents (Finlay, 2006:15). The researcher hopes to explore and describe from a Gestalt perspective, the perspectives of interracial parents on how they deal with parenting challenges. Both the literature review and the researcher speculate that these challenges may include societal non-acceptance (FLI, 2009: 1; Multiracial, 2008:1). In addition the researcher is interested in how interracial parents assist their children in forming a sense of self and a cultural identity. As interracial relationships are a current and contemporary phenomenon in South Africa, there is scope for a research study of this nature.

1.3. PROBLEM STATEMENT

The formulation of the problem in a research study engages the reader towards the specific focus of the study (Fouché, 2005:118). The literature on interracial parenting emphasizes the problem that society remains non-accepting of the children from interracial marriages; and that interracial parents appear inept in dealing with societal non-acceptance and furthermore experience challenges with regard to their parenting (Crippen, 2007:115; Moore et al., 2007:7 and Mojapelo-Batka, 2008:154). The implication, according to the authors of the above mentioned research is that interracial children may develop a poor sense of self and a distorted cultural identity, which could affect their interactions in the field (Crippen, 2007:116). The focus of the study is on the perspectives of interracial parents with regard to their parenting challenges and strategies, and both these influences on their “mixed children’s sense of self and cultural identity.

1.4. THE AIM AND OBJECTIVES OF THE STUDY

1.4.1. Research questions

The problem formulation results in the research question being formulated, which aims to guide the process of enquiry and to help the researcher stay within the boundaries of the field selected (Fouché, 2005:106; Strydom, 2005:278). The main research question for this study, against the theoretical backdrop of Gestalt field theory can be formulated as:

What are the perspectives of interracial parents on the challenges they experience in parenting their children?

Other questions that will support the answering of the research question are:

- What are their perceptions of the effect of societal non-acceptance on their children’s sense of self and cultural identity?
- In what ways are the coping strategies and the methods used to assist their children in dealing with societal non-acceptance, effective?

1.4.2. Goals of the research study

The goal of research is described as the broader and more abstract aim and purpose (De Vos & Fouché, 2005:104). As an applied research study focussing on practical results, the primary goal of this study is to explore and describe the perspectives of interracial parents. The investigation is twofold firstly what parenting challenges interracial parents experience, and what strategies they use to deal with these challenges. Secondly how they, according to those strategies, assist their children in forming a positive sense of self and a cultural identity.

1.4.3. Research objectives

Research objectives are defined as the “more concrete, measurable and more speedily obtainable conception or the steps needed which one has to take to attain the dream” (Fouché and De Vos, 2005:104). Objectives in order to achieve the aims of the research in this study are:

- To conduct a literature study on Gestalt Theory, perspectives on interracial parenting challenges and strategies towards a sense of self and cultural identity of their children;
- To collect empirical data, by utilizing focus groups, making use of semi-structured interviews with parents from interracial marriages, concerning their perspectives;
- To analyse the phenomenological data by means of a framework applicable for qualitative data and to verify the research findings against the literature background of this study;
- To draw appropriate conclusions and recommendations of the research findings.

1.5. THEORETICAL FRAMEWORK AND PARADIGM

1.5.1. Theoretical framework

The theoretical assumptions of a research study are defined as the statements a researcher makes about the nature of the world and human beings from their conception thereof, according to Mouton (2001:16). The researcher is training in Gestalt Play Therapy; as a result, her own phenomenology is inevitably strongly influenced by Gestalt theoretical philosophy.

A Gestalt researcher is described as following a holistic enquiry taking into account that the whole person and their field are intimately and energetically related to everything and everybody else within it (Barber, 2006:21; Joyce and Sills, 2001:24). Self theory, field theory and holism as core principles of the holistic nature of Gestalt were the basis of this research (Calitz, 2006:131). Central to the Gestalt paradigm is the need humans have to give meaning to their perceptions, experiences and existence (Clarkson, 2004:5); therefore the researcher used the phenomenological perspective. Authors such as McConville and Wheeler (2001:30) and Parlett (2005:125) define the unitary field as the individual's phenomenological (experiential), as well as the larger field, that of the physical, social, historical and cultural world. The interracial parent as focus for this study is considered part of the unitary field.

1.6. DEFINITION OF TERMS AND KEY CONCEPTS

1.6.1. Interracial parents

Interracial couples are discerned by one partner being a different race from the other (Moore, Staton, Muse & Revilla, 2007:2) whereas interracial intimate relationships are defined as all relationships which are romantic between individuals classified as belonging to different races, whether formalised marriages, or informal dating arrangements (Jaynes, 2007:1). Intercultural parenting is viewed by Crippen (2007:107) as parenting based on racial, ethnic, and religious differences. For the purposes of this study interracial parents will mean two racially or culturally different

individuals, who are in a relationship and have children. In addition the term interracial children or “mixed” children will mean children born from interracial marriages or relationships.

1.6.2. Perceptions

The word perception refers to the “absorbing of beliefs which impact in the consciousness as well as the result thereof “(Davies, 2000:113). For the purposes of this study perception refers to the beliefs interracial parents have about their parenting challenges as well as their children’s sense of self and cultural identity. In addition the phenomenological perspective allowed the researcher to focus on the unique contribution of each parent interviewed, not interpreting but exploring the interracial parents’ own beliefs and experiences (Booyesen, 2006:4). Brownell (2008:43) states that the philosophy of phenomenology stands behind research methods like phenomenological enquiry, which is concerned with the meanings human beings attach to their human experience.

1.6.3. Parenting challenges

Parenting challenges entail any activity, verbal or physical which impede effective parenting (Moore et al., 2007:5). In terms of the study the literature describes societal non – acceptance of interracial children to be an impeding factor (Thomas, Karis & Wetchler, 2003:18; Alstein & Simon, 2003:135; Donovan, 2004:55). Other challenges interracial parents appeared to experience included perceived reactions from family (Thomas et al, 2003: 11); religious upbringing (Caballero, Puthussery & Edwards, 2008: 22) and choice of race group or culture (Burrello,2000; 1).

Parent challenges (PC) identified in the empirical data in this research study included the following:

- **Acceptance by families (PC1)**
- **Varying approaches to differences(PC2)**
- **Feelings of parental inadequacy(PC3)**
- **Parenting based on gender difference(PC4)**
- **Neighborhood acceptance (PC5)**

- **Religious pressures(PC6)**

1.6.4. Gestalt theory

Gestalt theory is the theoretical framework which underpins the research study. (Maimon, 2006:12).The core of Gestalt is the aspect of holism; which in summation means that everything is part of a whole; and as such impacts on itself and the things around it. For the purposes of this research study the aspects of Gestalt theory which are seen to be paramount were that the self is in the field and the field is in the self and this is all part of the whole. The field includes all aspects of an individual and around an individual. In addition the family field played a pertinent role in the research study, since each parent brought his own family system and background history to the study.

1.6.5. Cultural identity

A sense of cultural identity implies that an individual has a sense of who they are in a group. This involves a sense of self, sense of belonging and entails aspects of custom and tradition (sahistory.org, 2009:2). Kiang and Fuligni (2009:229) describe ethnic identity development as establishing what it means to be a member of one's ethnic group. In terms of the study the cultural identity of the interracial child as perceived by his interracial parents was explored.

1.6.6. Sense of self

The self for the purposes of this study can be generally defined as the essential qualities that make a person distinct from all others. The description of self is based on how the individual person sees themselves from their own perspective or conception of themselves (Maimon, 2008:23). In addition this sense of self is ever changing according to the different people or experiences encountered; in relation to the changing circumstances of the field (MacKewan, 2003:73).

1.7. LITERATURE REVIEW AND VIABILITY OF STUDY

Kahn (2007:ix) clearly states “ ... while there is a wealth of information written for overseas readers, there is practically nothing available that takes our unique South African context into consideration”. The researcher identified her topic by observing practice and then scanning the literature as prescribed by Fouché and Delport (2005:80). In terms of interracial research, post-1994, a study on racially mixed marriages focussed on the feelings, experiences and needs of the mixed couple, but not on the feelings, experiences and needs of the children born from the marriages (Van Zyl, 1993:77). Booysen’s study (2006:15) on multiracial foster placements dealt with difficulties with perceptions of children from one culture, placed into another. In addition the research on interracial topics undertaken in the last five years (post-2005) has focussed on interracial elements related to sex and gender-based discrimination (Alzate, 2009:11; Francis, 2008:101) and religion (Briggs, 2009:114), but interracial parenting appears neglected.

The insight gained with regard to the perspectives and challenges of interracial parents, in terms of societal non-acceptance; the effectiveness of parental coping strategies and parental perceptions of their children’s sense of self and cultural identity from this research study may:

- Be new knowledge that could contribute to the field of social and human sciences, providing parents and practitioners who work with clients from interracial marriages with insight and thus lead to culturally more sensitive services.

- Results of this study may lead to future research and publications in accredited journals. The researcher therefore believed that the research was viable.

1.8. RESEARCH DESIGN

Gestalt approaches to research may fulfil the following criteria: "...epistemological roots in phenomenology, participants' natural language, flexible, data sources determined by settings and holistic concentrating on relationships between elements" (De Vos, Strydom, Fouché & Delport, 2005:750) thus lending itself to more qualitative than quantitative approaches. Brownell (2008:40) contends that Gestalt qualitative researchers conduct experiential inquiry from within a relationship; linking field theory to phenomenology; hermeneutics to action research and ethnography to case study. These are essentially qualitative aspects of research.

1.8.1. Qualitative approach

The research study followed a qualitative approach using applied research of an exploratory and descriptive nature (Babbie & Mouton, 2004:28; Barber & Brownell, 2008:38; Fouché & De Vos, 2005:105-106) to gain rich and descriptive insight into the phenomenon of interracial parents' perspectives on their parenting challenges and strategies; where direct experience was a source of knowledge (Haverkamp & Young, 2007:272).

1.8.2. Evidence-based research

Whilst aiming to have implications for "knowledge development" (Fouché & De Vos, 2005:106), this study sought to provide evidence for its results. According to Brownell (2008:4) and Chatterjee, Poddar and Ameen (2009:2) evidence is obtained by undertaking confidential and anonymous well-defined, collective case studies. The researcher undertook to make use of questionnaires and semi-structured individual interviewing, thus making the research scientifically verified through "multiple means" or what is referred to as "member checking" (Brownell, 2008:327).

Since the data was empirically supported through literature review and based on Gestalt field theory philosophy it would result in more evidence-based findings.

1.9. RESEARCH METHODOLOGY

The research problem required a particular design and method best suited to its nature. Silverman (2005:6) is of the opinion that the choice of method should not be pre-determined, but is reliant on the type of research undertaken.

Utilising a multiple case study method, systematic observation and data collection (De Vos, 2005:272), where “replicable results” were produced; the researcher attempted to find data to confirm that the phenomenon occurred within all respondents in the study. The interest in the individual case was secondary to the researcher’s interest in a group of cases, as suggested by Brownell (2008:2).

1.9.1. Research procedure

During the study Chapter One included key concepts, the research approach and ethical concepts. A literature review was undertaken in Chapter Two and Chapter Three where theories about interracial parenting challenges and Gestalt aspects were considered. An Interracial friendship circle was approached (Appendix VI). The researcher’s research plan was presented to the members. Permission for the interracial parents was requested together with consent forms and information sheets were presented, completed and received back, together with a biographical information questionnaire and Henriksen’s Multiple Heritage Couples Questionnaire (Appendix I – IV).

The researcher conducted individual parent couple interviews with six couples. Video recordings and field notes were taken. These videos recordings were transcribed and analysed together with the research methodology elaborated upon in Chapter Four and Chapter Five. Recommendations resulting from the findings, implications of the study as well as limitations and further research opportunities were discussed in Chapter Six.

1.9.2. Preparation for data collection

The researcher conducted a pilot study, with the aim of determining the need and relevance of the research by interviewing interracial married parents individually, using open-ended questions. It was found that most of the couples experience challenges in their strategies in dealing with societal non-acceptance. The pilot study served to guide the researcher towards the planning of questions to be used for the research. Semi-structured individual interviews were compiled in order to collect the data.

1.9.3. Research strategy

The purpose of the research must guide the researcher to choose the most effective method. Interviewing is the predominant mode of data or information collection in qualitative research.

1.9.3.1. The semi-structured interview

The method of data collection used in the research study was semi-structured parent couple interviewing. The researcher had planned to use focus group interviews (a group form of a semi-structured interview as suggested by Greeff, 2005:287-301).

However during the pre-interviews, the participants felt they would not be comfortable in the presence of people unknown to them. The researcher felt that the focus group method would best suit the purpose of the study, to determine the perceptions of interracial parents, since it allows for the likeliness that people are to self-disclose, feel relatively empowered and supported, share feelings and experiences in the presence of people whom they perceive to be like themselves in some way (Farquhar, Barbour & Kitzinger in De Vos, 2005:301). However, the advantage of the semi-structured individual interview came to the fore in that the researcher could have more flexibility; participants also tended to share more closely and were more willing to introduce issues to the researcher (Greeff, 2005:296).

1.9.3.2. Questionnaire

The researcher felt that there was a need for background information on the participants. Culture greatly influences the kinds of questions used and that are appropriate in focus group interviews (Greeff, 2005:309); therefore the researcher felt the only way to enlarge the scope of the research study and to be in keeping with the Gestalt field theory perspective was to make use of a questionnaire. An existing open-ended qualitative questionnaire freely used by counselling professionals abroad was used. "The Multiple Heritage Couple Questionnaire (MHCQ) is a revision and extension of the Interracial Couple Questionnaire (ICQ). It is designed to help counseling professionals attend to crucial information that is often overlooked when working with multiple-heritage couples" Richard C. Henriksen Jr (The Family Journal, 2007, (15) p.407- 408).

1.9.3.3. Procedure for Interviewing

The researcher's initial planning for focus group interviewing was based on Greeff's suggestions (2005:303). The researcher made use of the same procedure in compiling the individual semi-structured interviews. The procedure included that the aim of the research be closely refined. A timeline was setup and the criteria for the participants determined. A compilation of semi-structured, open-ended questions was prepared. Suitable participants were approached and the necessary permission was obtained.

The researcher planned to have four to six focus group discussions, as the topic of interracial parenting is a sensitive topic and fewer meetings would be limiting. As a result of the hesitancy of the participants to participate in focus group sessions, individual semi-structured interviews were held. Video tape recordings of the interviews and reflective notes on each session were reserved for accuracy purposes to ensure trustworthiness of the study (Creswell, 2005:189; Mouton, 2001:108).

By utilizing multiple cases within the parameters of the particular setting, population and theoretical framework, the researcher trusts the research is valid (Lincoln &

Guba in De Vos, 2005:346). Mojapelo-Batka (2008:56) describes alternating between data collection and analysis as a method of ensuring trustworthiness as the gathering of data can cease as soon as theoretical saturation occurs. Strauss and Corbin (1998:158) are in agreement stressing that “no new properties emerge from the data, and the analysis has accounted for much of the possible variability”, further stating that research can actually reach a stage where data collected seems counterproductive, when data is still collected even though no new information is received.

The researcher made use of the suggestion that a broad question can be used as in-depth interviewing (Greeff, 2005:309), which in this case was: **What are your perceptions of the parenting challenges that you as parents of interracial children have?** A kind of an interview schedule or set of pre-determined questions was compiled from Greeff’s suggestions (2005: 296) to guide the researcher during the interview (see Appendix VI).

1.9.4. Data collection

Sampling in qualitative research is described as being subsequent to establishing the circumstances of the study clearly and directly (Strydom & Delport, 2005:328). Strydom (2005:193) defines the “universe” as all potential subjects and for this study can be described as all parents who are in interracial relationships in Gauteng. A population is the total set from which the individuals are chosen, whilst the “sample” is a smaller set of individuals selected who will actually be included in the study, in an effort to understand the population which shares characteristics.(Strydom, 2005:193). For this study the sample was all parents who were in interracial relationships in Eastern Gauteng. In non-probability sampling the odds of selecting an individual are not known because the researcher does not know the members of the population (Strydom, 2005:201). A non-probability sampling technique that of snowball sampling was used in this research study, where each located subject suggests another subject as such “snowballing” the process as each subject suggests other interviewees (Babbie, 2007:185; Forrester, 2010:237).

1.9.4.1. Criteria for inclusion in the research study

For this qualitative study purposive sampling was utilized as it allowed for the selection of a case, which illustrated some feature or process in which the researcher was interested (Fouché, 2005:273; Strydom & Delpont, 2005:328). In addition since the population is difficult to find purposive sampling is recommended (Babbie, 2007: 185; Maree & Pietersen, 2007:176). The criterion for this study included that the participants

- were in interracial relationships and had pre-school / school-aged children
- volunteered to be part of this study
- were willing to share their experiences as interracial parents
- were willing to respond in English

1.9.5. Data analysis and literature control

Qualitative data analysis is the description of situations, events, people, interactions and observed behaviours, direct quotations from people about their experiences, attitudes, beliefs and thoughts in detail (Merriam, 2002:67). The following steps as compiled by De Vos (2005:334-339) and Terre Blanche, Durrheim and Painter (2006: 136) were used in the data analysis procedure:

1.9.5.1. Management and organization of the data

The data was to be collected in a systematic way. The researcher had to keep in mind the setting and the participants. The flow of the discussion proved essential in a semi-structured individual interview. In addition, the researcher had to ensure that her field notes were complete and that the transcripts were complete and properly labeled. The researcher organized the data in file folders as recommended. Relevant copies had to be made (Patton, 2002:442). Terre Blanche, Durrheim and Painter (2006: 136) describe this as the stage of familiarization and immersion where the researcher becomes involved with the data.

1.9.5.2. Reading and note making

The best way for the researcher to become comfortable with the data was to read it repeatedly and to make a note of any idea that came to mind. The researcher typed up field notes after the interviews and included hand written memos. These memos were short phrases that occurred to the researcher (Creswell, 1998:143).

1.9.5.3. Generation of categories, themes and patterns

The generating of categories, themes and patterns is regarded as the most important aspect of data analysis. It is considered the “heart” of qualitative data analysis. During the process of analyzing the data the researcher was able to identify themes and sub-themes (Marshall & Rossman, 1995:116 -117). Terre Blanche et al (2006:137) describe this as the induction of themes. The interpretation of the data or making sense of the data; occurred in various ways, since the researcher combined personal opinions and scientific opinions.

1.9.5.4. Coding of the data

Data collected was organised, labelled and colour coded according to key concepts; transcribed and analysed using open-coding such as naming and categorising of phenomena through close examination (Nieuwenhuis in Maree, 2010:105; De Vos, 2005:340; Terre Blanche et al., 2006;138), until significant and recurring themes were identified, which indicated saturation. Adler and Clark (2003:394 - 395) describe this type of analysis, content analysis as” the systematic study of some form of communication”. The data (units of analysis) were subsequently integrated and interpreted in the form of comparative tables. In addition analytic comparison was used to find agreement (common in all cases) and difference (different amongst cases), according to De Vos (2005:340) and Neuman (2006:120). The researcher included a sample analysis extract which was utilised for all six couples. (Appendix VII).

1.9.5.5. Testing the data and writing of the report

The most important element at this stage of data analysis was to evaluate the data in terms of usability. The researcher had to determine if the data could be used. For purposes of this study established patterns, the common challenges encountered and different strategies used in interracial parenting were compared and critically reviewed, and as suggested by Neuman (2006:23), without assumptions. Validity and reliability was ensured through video recordings and transcriptions, and the application of uniform questions for interviews; as well as the use of the Henriksen Couples Questionnaire. The writing of the report is the last step and it required the researcher to compile the data in a suitable format, such as a table or text.(De Vos, 2005:339).

1.10 ETHICAL ASPECTS

Ethics is described as “a set of moral principles that are suggested by an individual or group, subsequently widely accepted, and offering rules and behavioural expectations about the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants and students” (Strydom, 2005:56 - 69). The application of ethical principles by researchers is mainly founded on own moral values. Ethics is related to morality and is concerned with what is right and wrong (Rubin & Babbie, 2005:71). The following ethical aspects were considered in the research study:

1.10.1. Protection from physical or emotional harm

There are guidelines set about to protect participants in research studies, ensuring no physical, psychological or emotional damage is caused as a result of the research. The researcher had a responsibility to protect participants from physical and emotional harm in the research study (Monette, Sullivan & DeJong, 2005: 59-60; Strydom, 2005:58). The researcher believed the likelihood that there would be physical or emotional harm to be unlikely, but made use of her training and skills as a counsellor to address the issues sensitively. In addition a registered counsellor was present to debrief the participants during the interviews.

1.10.2. Informed consent

The ethical aspect of informed consent, whereby the participant has given consent to participate voluntarily in the study, based on the knowledge and understanding of the study's purpose, data analysis and availability of the findings was considered vital in this research study (Appendix I). Signed informed consent was obtained from interracial parents prior to interviews (Rubin & Babbie, 1997:60; Strydom, 2005: 59).

1.10.3 Confidentiality

Confidentiality, whereby anonymity of participants and their responses is only accessible to those who have been given permission to have access is an important aspect any research study. The participants' information may not be divulged without their express permission and only the researcher knew their full names (Waldrop, 2004:242; Strydom, 2005: 61). Pseudonyms were used in the quotations of the participants in Chapter Five. The participants were informed of the video recordings prior to the commencement of the interviews. The transcribed semi-structured couple interviews; other documents; and the video recordings are retained in a locked cupboard for the duration of a year.

1.10.4 The researcher's ethical code and competency

The researcher is registered at the HPCSA, the Council for Counsellors and SACE. All these institutions have a strict ethical code, which the researcher must ascribe to. Strydom (2005:67) maintains that the final responsibility for ethical behaviour rests on the onus of the researcher. The Huguenot College ethics committee was also responsible for approving the ethical way in which the research was conducted.

The competency of the researcher required that the researcher have sufficient skills and knowledge to complete the research (Henning, 2004:74; Strydom, 2005:63). Nonetheless, the researcher was also provided with an efficient supervisor to oversee this dissertation.

1.11. LIMITATIONS OF THE RESEARCH

The limitations of the study and possible future research opportunities could be identified as the patterns emerged in the data (De Vos, 2005:339; Fouché & Delpont, 2005:84). The selection of cases, based on maximizing what could be learned in the period of time available for the study can be considered a constraint, since the researcher was only capable of doing research on a scale possible for one individual within a limited time and scope. The researcher only made use of 6 parent couples, which can not be considered as a generalisation of all interracial parents' perceptions of interracial parenting challenges.

1.12. STRUCTURE AND LAYOUT OF RESEARCH REPORT

The layout of the research report as described by Lourens (2007:34-41) is:

Chapter One: Introduction and Methodology

This chapter gives an overview of the study and how it was undertaken. A general introduction to interracial parenting was given. The rationale for the study and the outline of the methodology used, which includes research approach, research methodology, ethical aspects and definitions of main concepts was described.

Chapter Two: Theoretical Considerations on Interracial relationships or marriages and parenting challenges

This is the literature study including previous studies and literature on interracial relationships or marriages, parenting and the related challenges, as well as research abroad and recent research in South Africa.

Chapter Three: Perceptions of Interracial Parents concerning their children's sense of self and sense of cultural identity from a Gestalt perspective

This chapter concentrates on Gestalt theory as the main theoretical framework or paradigm behind the study. The core Gestalt theoretical aspects of field theory and holism; phenomenology; self theory and dialogical approach are elaborated upon in

relation to interracial parenting. Cultural identity and sense of self are defined from a Gestalt field perspective.

Chapter Four: Method of Enquiry

The elaboration on research methodology and trustworthiness of the research study were presented in this chapter.

Chapter Five: Empirical findings

The research findings are the focus of this chapter. The findings of the research were divided into the following categories:

- * Themes related to parenting challenges
- * Themes related to interracial parents' parenting strategies
- * Themes related to perceptions of interracial parents as regards two aspects of their "mixed" children, namely sense of self and cultural identity.

In addition the applicability of the findings in relation to Gestalt field perspective was discussed. The findings were compared and contrasted to existing research.

Chapter Six: Conclusions and Recommendations

The aims, goals and objectives that were first discussed in Chapter One are revisited and compared to what was actually achieved. The findings were summarised and recommendations together with suggested future research were made. The limitations of the study are considered and the conclusion ends the chapter.

1.13 CONCLUSION

This chapter was an introduction to the ideas and debates surrounding interracial parenting challenges. The method of the study was briefly discussed and important concepts were explained.

Chapter Two will provide more detail on ideas; debates and literature on interracial parenting and the challenges thereof.

CHAPTER TWO

THEORETICAL CONSIDERATIONS ON INTERRACIAL MARRIAGES AND PARENTING CHALLENGES

“The beginning of love is to let it be...” Thomas Morton

2.1. INTRODUCTION

The literature review of this study describes firstly, what interracial relationships or marriages and interracial parenting challenges are, and secondly, how these two factors relate to interracial parental perceptions of their “mixed” children’s sense of self and cultural identity. The researcher provides an analysis of the existing research regarding interracial parenting challenges, identifying some gaps and indicating the relevancy of this study.

2.1.1. Defining interracial relationships and marriages

Various terminologies have been used to describe people from multiracial backgrounds (Briggs, 2009:114; Caballero, Edwards & Puthussery, 2008:VI; Posel, 2001:50). These terms include: *bi-ethnic*, *biracial*, *dual heritage*, *interfaith*, *interracial*, *mixed ethnicity*, *mixed faith*, *mixed heritage*, *mixed origin*, *mixed parentage*, *mixed race*, *multi-ethnic*, *multiracial*, *multiple heritage*, and *transcultural* (Ali, 2003:7; Aspinall, 2003:269; Barn & Harman, 2006:1311; Ivey, 2002:36; Tikly, Caballero, Haynes & Hill, 2004:30; Wright, 2000:8); and are descriptors predominantly attached to individuals rather than couple relationships and families.

A review of the varying definitions of “interracial” as related to couples and parents in the existing research are summarised by Moore, Staton, Muse and Revilla (2007:2); Jaynes (2007:1) and Crippen (2007:107). The definitions include **interracial couples** as “one partner being a different race from the other”, whilst **interracial intimate relationships** are seen as “all relationships which are romantic between

individuals classified as belonging to different races, whether formalised marriages, or informal dating arrangements”, and finally **interracial parents** as “intercultural parents... parenting based on racial or ethnic, and religious differences”. For the purpose of this research study the researcher delineates ‘interracial’ parent couples as two racially; culturally or religiously different individuals, who are in a relationship and produced children.

The decision by the researcher to predominantly use the term ‘interracial’ as opposed to “multiracial or intercultural” in the research study, has been made since it encompasses the range of racial, ethnic and faith differences among the ‘interracial’ parents in the study. The limitation of the term ‘interracial’ is recognized by the researcher, as well as the fact that the use thereof has histories of debate and contestation. Since the purpose and focus of this research study is on interracial and intercultural parent couples; the rearing of their children and their perceptions of the parenting challenges they face, a short definition of parenting challenges follows.

2.1.2. Defining parenting challenges

Parenting challenges entail any activity, verbal or physical which impede effective parenting (Moore et al., 2007:5). In terms of the study the literature describes social non – acceptance of interracial children to be an impeding factor. Thomas, Karis and Wetchler (2003:18) found that interracial parents either did not discuss racist incidents with the children or that they explicitly questioned and challenged others’ behaviors towards them in front of the children. The researcher is of the opinion that these responses could impede effective parenting and affect the children’s sense of self and cultural identity.

2.2. INTERRACIAL MARRIAGES OR RELATIONSHIPS IN SOUTH AFRICA

2.2.1. Introduction

Couples from different racial, ethnic and faith backgrounds and their “mixed” children are increasingly visible in the public eye in South Africa. In-depth knowledge about these families and particularly about the perspectives and experiences of mothers

and fathers in bringing up their children, however, is less apparent (Caballero, Edwards & Puthussery, 2008:52). In addition, various authors including, Graham, Schmool and Waterman, 2007:5; Goldstein & Harknett, 2006:123; Murphy, 2006:3; Owen, 2005:12 and Voas, 2008:83; indicate that there are increasing trends in marriage and co-habitation across racial or ethnic and religious boundaries. Effectively four out of every hundred marriages in South Africa are interracial (FLI, 2009:1) currently indicating an increase in interracial marriages and the steady integration of the races in the post apartheid era.

What further complicates studies of “mixed” or interracial relationships is, the fact that “mixed” is culturally defined (Mojapelo-Batka, 2006:26). In America, culture is defined by “like” characteristics such as: same neighbourhood, economic and educational background, religion, norms and values. Should a black American marry a White American the marriage is described as racially mixed because race is socially differentiated (Burello, 2000:1; Thomas, Karis & Wetchler, 2003:6). In Nigeria, intermarriages are related to social status and order instead - the much publicised marriage of Seretse and Ruth Khama is such an example (Burgess, 1995:321; Rider, 2003:3). The Multiple Heritage Project (2007:2-3) defines dual heritage as “two backgrounds- where the child’s parents come from”. On the other hand, “mixed parentage” refers to “a mother and father of diverse or combined descent or extraction” (Moore et al., 2007:2). In South Africa, these children may have a European mother and an African father, a European father and an African mother. Children born from parents with two different religions are prevalent, as well as those born from Asian and Indian parentage (Francis, 2007:1).

2.2.2. South African Interracial Couples

Whilst a thorough review of the history of interracial relationships in South Africa, is interesting and informative, it is beyond the scope of this research study. For the purposes of this chapter, a brief yet thorough description of the previous perceptions of interracial relationships which is relevant to and forms part of the theoretical assumptions of the study is included.

Jaynes (2007:15) acknowledges that interracial relationships in South Africa have largely been indelibly shaped by the Apartheid legislation. Mixed marriages were prohibited by the Mixed Marriages Act, Act No 55 of 1949 and the Immorality Act in South Africa prior to 1994 (Ratele, 2003:240). This meant that it was unlawful for a person from one race to be intimate with or marry a person from another race. Nonetheless, children of dual heritage and mixed parentage were born.

Although, an abundance of research on multiracialism abounds abroad, especially in the United States and South America (as described in *Multiracial* in Levin, 2008:3), Kahn (2007:ix) believes that "...there is little available research that takes our unique South African context into consideration". The researcher is of the opinion that in the social and human sciences, it is of great importance that practitioners become more aware of the role interracial parentage has on "mixed" children's cultural identity formation and sense of self, as this phenomenon is on the increase.

In addition, post- 1994 there have been a number of South African researchers who concentrated on interracial adoption and relationships, but not on interracial parenting (Booyesen, 2006; Duncan, 2002; Finlay, 2006; Francis, 2006; Jaynes, 2007; Ledderboge, 1996; Mojapelo- Batka, 2008; Miller, 1999; Morral, 1994; Ratele, 2002 and Zegeye, 2001). Despite the noticeable increase in the number of interracial relationships and marriages in South Africa, this occurrence is still viewed as beyond the norm and there remains scope for research on the challenges of interracial; parents raising "mixed" children, so that the stereotyping of interracial relationships is minimized due to improved knowledge about these relationships.

Consequently, interracial parenting relationships and the parenting challenges experienced by interracial couples, as related to their interpersonal experiences (perceived views of what others say or do); their intrapersonal experiences (what the person believes in), and the ways they deal with experiences in inter-group processes and ideologies will be more thoroughly explored in this research study; since their approaches to parenting will be influenced by these three factors (Killian in Thomas et al., 2003:18; Mojapelo-Batka; 2006:5).

As primary caregivers, interracial parents play an all encompassing role in defining their children's sense of self and cultural identity, it is therefore necessary to understand the importance of the role of parenting in the development of a sense of self and cultural identity in "mixed" children.

2.3. PHENOMENOLOGY OF INTERRACIAL PARENTING

2.3.1. Introduction

Parenting in general is defined as "the process of promoting and supporting the physical, emotional, social and intellectual development of children from infancy to adulthood...the activity of raising children rather than the biological relationship" (Davies, 2000:342). Furthermore, parental figures provide for children's physical needs, protect them from harm and impart to them skills and cultural values until they reach legal adulthood (Bernstein, 2008:x). Parenting skills or methods and approaches to child-rearing are influenced by heritage and culture (Papalia, Olds & Feldman, 2006:313). Indeed, a number of publications are concerned with the instruction of interracial parents on how to undertake the process of parenting (Nakazawa, 2003:55; Rockquemore & Lasloffy, 2005:33; Tizard & Phoenix, 2002:111; Wehrly, 2003:285).

2.3.2. Interracial parenting

There are differing opinions in the literature offering alternative perspectives pertaining to interracial parenting. One strand of the literature on "mixed" race (which has been very influential on adoption and fostering practice in London); contends that children of black and white parentage should be raised as black, since it is presumed that this is inevitably how they will be perceived by society (Caballero et al, 2008:21). An opposing strand, which challenges this view, argues that parents need to raise their "mixed" children to recognise both or all of their heritages for a healthy identity (Milan & Keiley, 2000:13), sometimes with the mix regarded as producing a 'trans' culture (Burello, 2000:3; Crippen & Brew, 2007:54).

During social interaction and comparison we learn a great deal about ourselves through comparing of our abilities and opinions with those of others (Jaynes, 2007:33; Maimon, 2008:60). Oaklander in Mortola (2003:88) and Mojapelo-Batka (2008:57) proffer that this is the case in interracial children's experiences of themselves, as the result of what children overhear or experience from others which leads them to form a view of themselves. The researcher is in agreement with Oaklander (2003:88) and Mojapelo-Batka (2008:57) based on her experience of the manner in which the children from interracial relationships were avoided by other cultural groups; as well as the name - calling and the overall attitudes of disdain which was prevalent towards the interracial parents in the community, where the researcher works.

2.3.3. Parenting and the perception of a sense of self

Parents or parental figures play an important role in development, particularly in the development of children's attitudes and values (Louw, 1999:55; Woerchel, Cooper & Goethals, 1991:141). Since parents control most of children's sense of rewards and punishments (permit things children like or force children to do things they dislike) on which early information categories are formed, resistances to change are created. A person's sense of "self" of "whom am I" of "me" is derived from experiences with others. The responses from others indicate to children who they are; for example, "Johnny is polite, Katie is a good speller" (Louw, 1999:55; Woerchel et al, 1991:141) which in turn leads to an appraisal or opinion of themselves and their "self concept" is partially based on the behaviour of significant others (Gilbert, 2005:60).

Mead (in Joerchel, 2004:3) further depicted that the self is inseparable from the social, but emerges from the social. The social is described as the "environment into which the child is born, the culture that pre-exists the individual, the beliefs, ideas and "facts" the individual will be exposed to while developing" (Joerchel, 2004:5). Allende (in Papalia et al., 2006:295) writes that the sense of self has a social component: children incorporate into their self image- the growing understanding of how others see them. This dialogical self is the "me or I" in relation to various contexts and times; is interaction with social environments and normally begins formation in toddler hood. This picture of the self or the self-concept brings about an

understanding of whom I am, and how I understand both myself and others (Hermans, 2001:2).

Inadvertently there are sometimes “imagined appraisals” from parents about their children which can be inaccurate and still have an impact on the sense of self the children have formed of themselves. Known psychologists Piaget and Vygotsky describe these “appraisals” as social and cultural representations (Duveen, 1997:71 in Joerchel, 2004:7). Gestalt theorists term inaccurate or judgemental appraisals of children’s selves as “introjections”. These clichés parents use can be described as subtle manipulation and children may experience this as judgemental and parents not being accepting of them (Schoeman & Van der Merwe, 1996:31). Research shows that reflected appraisals can be affected by an individual’s social interactions with others (Woerchel et al., 1991:142). The sense of self is then a combination of how children perceive their significant others see or appraise them and also the broader social context around them.

Harter (2006:296) attributes parental influence on self-concept to culturally defined and constructed autobiographical memories, which are subtly transmitted through everyday conversations, cultural ideas and beliefs on how to define the self. The author continues by saying that differing cultural values influence the way children in each culture perceive themselves, for example European - American parents encourage independent aspects of the self, such as: individuality, self-expression and self esteem, whereas Chinese parents encourage interdependent aspects of the self, such as compliance to authority, appropriate conduct, humility and a sense of belonging to community (Papalia et al., 2006:319). This “differing sense of self” in overseas literature prompted the researcher to question if the interracial children in South Africa in some way may be influenced with regards to their sense of self, identity formation and life experiences.

The literature implies that interracial parents have a tendency to attempt to compensate for the fact that their children are of mixed extraction or being “different”. (Cheng & Powell, 2007:19; Moore et al., 2007:12). The researcher experienced that the interracial parents of the “mixed” children she worked with provided their children with expensive amenities like home computer[s], private schooling, educational

books and CDs and encouraged them to participate in extra-curricular activities like dance, music, or art lessons. These attempts shown by interracial parents to promote racial and ethnic belonging to a more modern cultural or societal group, leads to the belief that interracial relationships have a positive future as marriages. In turn the belief is that “mixed” families construct new forms of cultural, social class and gender identities, as well as a new sense of self (Francis, 2007:15; Luke & Luke, 2008:11).

To summarise, a person’s identity is made up of their own character in combination with that of their family and social roots, whilst identity and culture is ever changing - as its formation is a process involving social constructs, self-concept, personality and self- knowledge, so too is the individual’s sense of self. “Self and identity are made up of a collection of social roles, memberships to groups and various other attributes combined. A sense of cultural identity and a sense of single self present as both part of the child’s sense of self” Baumeister in Finlay (2006:47). Simmonds (2004:11) maintains that cultural identity appears to be important in building support and thus a new sense of self in their uniqueness as “mixed” children. As a result of interracial parents and children making contact with people from the same cultural community their sense of cultural identity develops. South Africa has many cultures therefore inevitably cultural identity should play a role in the parenting by South African interracial parents. In effect the most recent research indicated by Kiang and Fuligni (2009:238) emphasized that social connectedness and providing opportunities for group connectedness can improve ethnic identification and a sense of commitment to one’s ethnic group. In the case of “mixed” children they are part of more than one group and it would appear they have devised a new “ ethnic group”.

2.3.4. Parenting and cultural identity

“He said that we are all one race; and that God made all people in this world and whether you are white or brown or black it did not matter. All that mattered was what colour your heart was.” (Dayallan)

Little has been said about the role of culture and the experience of culture in influencing interracial parenting (Rubalcava & Waldman, 2004:129). Culture is defined as “the way of life for a group of people and can be seen in the ways of

behaving; beliefs; values; customs followed; dress style; personal decoration like make-up and jewellery; relationships with others and special symbols and codes” (sahistory.org.za, 2009:x). However, culture is not static and lasting, it is always changing as each generation contributes its experience of the world and drops practices no longer useful to them. Culture is not in - born, it is learned from family; school; religious teachings; the government of a country; television and media. Advertisements, magazines and movies are all powerful influences, which promote values, expressions and attitudes for people (Rebelo, 2004:115).

In addition, cultural heritage is “formed expressions that demonstrate the creativity of people, such as a building, sculpture, painting, a cave dwelling or anything important related to its history, with artistic or scientific value. Personal heritage is made up of the practices and traditions passed on from parents to children” (Ivey, D’Anrea, Bradford-Ivey & Simek- Morgan, 2002:37). Heritage is also about what has been passed on from the family, community and place where people have been raised. South Africa has many cultural practices since there are various groups of people, with different languages, religions, race, customs and traditions. Cultural practices include how we talk and behave, ways in which we pray, the special things we do when we celebrate festivals, births and deaths (sahistory.org.za, 2009:5).

Calitz (2007:131) writes that culture is part of a process whereby “we give meaning to life, the way we think and feel about things, and therefore the way we express and behave ourselves”. As previously mentioned by Bernstein (2008:x) parents play a role in the transfer of cultural values to their child through cultural practices. Overall, in relation to race or ethnic and faith mixing, there are arguments for and against ideas of choosing between respectively, ‘one race, both races or ethnicities, beyond race’ or ‘one faith, both faiths, no faith’ when it comes to interracial parenting (Caballero et al, 2008:6). The implication of interracial parenting is that cultural identity is learnt and is part of “mixed” children’s sense of self. Parents promote particular versions of racial or ethnic belonging (Tizard & Phoenix, 2002:105). The researcher is in agreement with McCarthy (2003:117) that inexplicably a parent’s culture will be transferred to his child through his daily living. The behaviour and attitudes expressed must inevitably play a role in the children’s cultural identity.

Research from abroad previously mentioned that an identity conflict or crisis results when individuals cannot come to accept all aspects of the self, which may lead to multiple definitions of self and identity confusion (Levin, 2008:3; Oaklander in Mortola, 2003:39). Steinberg and Hall (2000:14) believe that interracial parents need to be aware of the similarities and differences between how they and their children perceive the world by stating that "...your child is having a different experience than you are in the world". This relates to the daily experiences of interracial parents and their "mixed" children's interpersonal and intra-personal experiences; and how these experiences are perceived.

Moreover, according to Duveen (1997:70) "Children are born into a world which is already structured by the social representations of their community, which ensures that they take their place within systematic sets of social practices and social relations". If this true, the children of "interracial" parents make their own "best fit". The latest research indicates according to Goldstein and Harknett (2006:138) that there remains a persistent measure of social distance between interracial couples and other social groups. This requires that interracial couples facilitate that their "mixed" children are able to experience and explore both backgrounds from which their parents are and thus develop a rich sense of tradition and cultural identity as well as a sound sense of self.

As previously mentioned a gap exists in the literature relating to South African research on interracial parental perceptions of their "mixed" children's experiences. The fact that interracial parents' experiences of their children's daily experiences prompt them to parent in a way to construct and enhance their children's cultural identity and sense of self (Caballero et al, 2008:11; Moore et al, 2007:12; Francis, 2008:125) led the researcher to explore how effective interracial parenting and coping strategies in dealing with challenges are. This implies that interracial parents' perceptions and strategies could determine whether sound development of a sense of self and cultural identity occurs within the child (Tizard & Phoenix, 2003:115; Woerchel et al, 2003:142; Joerchel, 2004:2).

2.4. INTERRACIAL PARENTING CHALLENGES

Many intercultural couples abroad report challenges arising over issues on how to carry out child-rearing and religious worship (Moore et al, 2007:2; Thomas et al, 2003:18). The most common external factors on interracial parenting include the acceptance by family and the society in which the couple lives (Alzate, 2009:1) Sometimes the families of the partners display rejection, resistance, hostility and lack of acceptance for their kin's partner in addition to having to deal with racism from outside sources which is a common area of potential challenges (Alstein & Simon, 2003:135; Donovan, 2004:55). These are only some of the difficulties mentioned in the literature that an interracial couple face and should reflect upon when considering parenthood.

Societal acceptance of interracial marriages and the children born from interracial relationships varies widely from person to person; region to region and overtime (Joyner, Kara & Grace Kao, 2005:564; Thomas et al., 2003:16-18) Yancey and Lewis (2009:31) found that despite there being four decades since the legal prohibition against interracial relationships being abolished in America the stigma remains. In South Africa this prohibition has only been sixteen years and therefore longitudinal studies will provide insight into how issues such as discrimination and societal acceptance will change over time.

Crippen (2007:115) and Calitz (2007:131) found that parents use avoidance strategies in response to societal non-acceptance, which tends to distort their children's sense of self. Whilst some existing research on multiracialism, in the United States and South America (Levin, 2008:3) indicates that some children from interracial relationships struggle with self-esteem and identity issues, other writers maintain some children from interracial relationships reportedly experience guilt, shame, socialization and interaction difficulties (Weston & Klykylo, 2002:1). Oaklander (1988:186) wrote that children display self-esteem and identity issues when their sense of self is affected. Yet, more recent research concluded that interracial adolescents and young adults in interracial relationships have bridged their differences by focussing on communication and lifestyles to enhance their

cultural identity, sense of self and overcome societal non-acceptance (Francis, 2008:108; Alzate, 2009:22).

Research in both the 'should be raised as 'black' and 'should be raised as mixed' strands, as well as research that explores more generally the subject of "mixedness", recognises the racism and challenges that parents face from wider family and society (Ali, 2003:12 ; Alibhai-Brown, 2001:11; Olumide, 2002:55; Tizard & Phoenix, 2002:33; Twine, 2004:735 and Tyler, 2005:480). A South African interracial parent and researcher, Francis (2003:111) writes that often the challenges that interracial parents experience are related to the circumstances they are in and therefore these challenges can vary on a daily basis.

An example of an experience is the account of Dennis Francis of his son's birthday party:

"It was my son Cameron's 7th birthday and we had invited ten of his friends to enjoy a party. Later as the parents arrived, one remarked, "What is Cameron, Indian – White, mixed race person or Coloured?" The racial inferences may have been triggered by the fact that Emma is White and I am Indian. Why didn't she say, Christian, Hindu, boy, South African or simply a seven year old who loves pancakes?" (Francis, 2008:11).

The racial biases in the above mentioned situation is often how interracial parents experience assumptions about children born from interracial relationships indicating possible ignorance and inferences on the part of others in society.

Francis (2008:111) mentions that often as a result of ignorance and assumptions made by people in society about interracial couples, societal non-acceptance is brought about. These tendencies were experienced by the researcher in the community where interracial families reside where she is working as a counsellor to these children of interracial relationships. As a result, the researcher views these findings to be important considerations for her research study: the possibility that children of interracial relationships view themselves as different from other children; that children from interracial relationships experience being part of two cultures and the possible confusion as to in which culture the children feel the best fit.

Cheng and Powell (2007:19) as well as Moore et al (2007:12) hypothesize that interracial parents may invest more time in child-rearing either in order to counter the social challenges they face as an interracial couple or to disprove stereotypes regarding the instability of multiracial families. The researcher experiences that interracial parents in the community where she works dedicate a significant amount of time and attention to their children, to provide a more positive environment for the children that may experience ostracism, discrimination and exclusion as a result of their interracial background in order to provide a healthy home life and rich cultural heritage, as well as a sound sense of self.

2.5. SUMMARY

This research study is of an exploratory and descriptive nature as it hopes to explore issues on interracial parenting challenges; and describe in the face of little knowledge in the field, interracial mothers' and fathers' own experiences and constructions of sense of self and cultural identity; and the challenges of parenting their "mixed" children (Caballero et al, 2008:5). Interracial families living in a multicultural neighbourhood where their family 'fits in', or in one where their mixed family stands out, may well be a factor in how parents negotiate difference and attempt to give their children a sense of self and cultural identity (Caballero et al, 2008:6).

In addition, the study is not concerned here with parenting 'styles'; rather, the focus is on the interracial mothers' and fathers' approaches or strategies of dealing with experiences of difference; and the challenges of parenting their "mixed" children. The researcher hoped to determine in what way interracial parents deal with their parenting challenges; such as when their children experience societal non-acceptance, social disdain and name calling; and how interracial parents assist their children in forming a sense of self and a cultural identity, from a Gestalt Field Perspective.

In researching interracial relationships and the parenting challenges which arise when parenting "mixed" children the literature reviewed in this chapter highlighted the controversies of defining "interracial". Challenges of interracial parenting were

described based on overseas research. The researcher came to the conclusion that interracial parents play an essential role in forming a sense of self and cultural identity, through their daily parenting. The aspects of cultural identity and a sense of self were explored.

The next chapter, Chapter Three will elaborate on the theoretical framework or paradigm underpinning the research study, which is Gestalt Theory.

CHAPTER THREE

THEORETICAL CONSIDERATIONS ON SENSE OF SELF AND CULTURAL IDENTITY FROM A GESTALT PERSPECTIVE

“There is no I without the other” Kirchner

3.1. INTRODUCTION

The researcher goes into the field with a strong orienting framework of what will be studied and how it will be studied, as stated by Fouché (2005:264), which should where possible display the paradigm that underlies the assumptions and values brought to the research study (Delpont & Fouché, 2005:124). These theoretical assumptions are the statements the researcher makes about the nature of the world and human beings from their conception thereof, according to Mouton (2001:16). In this case the researcher is training in Gestalt Play Therapy; as a result, her own phenomenology and the research study are inevitably strongly influenced by Gestalt theoretical philosophy.

The aim of this chapter is to explore and describe from the literature the philosophical perspectives of Gestalt theory as outlined as related to interracial parenting; the sense of self and cultural identity formation of children born from interracial relationships. An explanation of how the researcher understands the functioning of the interracial parents and their children as a whole within the Gestalt framework will be presented.

3.2. GESTALT THEORY

A theory is “systematic set of interrelated statements intended to explain some aspect of social life or enrich our sense of how people conduct and find meaning in their daily lives”, according to Rubin and Babbie (2001:51). Gestalt theory is defined by Latner (2000:13) as “a system that provides the context for concepts, techniques and applications that facilitate the structure and organization of living in terms of

aware relations". A large body of theoretical concepts and principles underpin Gestalt theory, to begin with the definition of a "Gestalt" is that it is a German term for a whole or complete pattern; a structured entity that is more than, or different from its parts (Smith,1992:5; van Niekerk in Schoeman and van der Merwe, 1996:4).

The basic concepts of Gestalt theory which are grounded in holism and field theory; phenomenology; self theory and dialogical approach create the foundation (Kirchner, 2000:12; Simkin, 1973:423-432 and Clarkson, 2004:31) and serve as the context of Gestalt theory for this study.

3.3. GESTALT CONCEPTS AND PRINCIPLES

In order to understand the Gestalt theory framework, which is used in the research study; the researcher elaborates on relevant Gestalt concepts and principles.

3.3.1. The Gestalt concepts of holism and field theory

The philosophy of Gestalt theory is that the person is a whole and is a body, emotions, thoughts, sensations and perceptions- all of which function in an interrelated way (Passons,1999:14 ;Clarkson,1999:1). Secondly, a person is part of his environment and cannot be understood apart from it- the totality of the individual's "being- in- the -world" (Ivey et al., 2002:277). Therefore, the Gestalt view of the individual is that the person is a functional, organismic whole that strives towards actualization- the uniqueness of each person is emphasized and viewed as an integrated whole with the capability for growth (Perls,1969:44).

The essence of field theory is that a holistic perspective towards the person extends to include the environment, the social world, organizations and culture (Parlett, 2005:2). The field refers to the inner world of the participant, the outer world of the environment and the relationship between the two that is dynamic and constantly shifting (Joyce & Sills, 2001:24; Perls, 1969:35 and Yontef, 1993:86). The person is seen as part of a dynamic field; a unitary whole where everything is connected to everything else, so a person affects and is affected by everything. In addition, the temporal and contextual aspects of the Gestalt phenomenological process maintain

that the individual's way of being in the world changes depending on the moment and the context. Therefore to fully understand a person at a particular place and time, an understanding of who they are is a combination of their history, personality, assumptions, both internal and external environments (Harris, 2005:115; Yontef, 1993:286).

3.3.2. The Gestalt principle of Phenomenology

The subjective experience of each individual and the personal description of the phenomenon or so-called perceptions are considered constructs of meaning of life experiences or phenomenology in Gestalt theory (Yontef, 1993:3). These descriptions are not the truth of the situation, but the meaning that the individual gives to the situation- expressing themselves in their own language. There are multiple possibilities of a given situation as experienced subjectively by people and each individual experiences reality and forms impressions differently; resulting in the reality of the phenomenological field being unique to the individual (MacKewan, 2003:15). Phenomenology is linked to field theory by three areas of phenomenological investigation of the individual namely the internal world, the external world and the ever-changing relationship between them (Joyce & Sills, 2001:24). Each situation and each person-situation is unique; circumstances are never quite the same and each of several persons inevitably has a different perspective, even if they are located at the same time and place (Parlett, 2005:4).

3.3.3. The Gestalt concept of Self Theory

The self is seen as holistic consisting of two phenomenological views and interrelated functions of process and structure (Crocker, 2002:12; Toman in Woldt & Toman, 2006:187). The view of self as a process is one of ever evolving and changing; as ideas, information and material are assimilated into the self if they are perceived as nourishing or fulfilling a need whereas self as a structure is that it consists of cohesive, stable patterns of values, biases, memories, cultures and habits (Kirchner, 2000:40; Perls 1969:16; Toman in Woldt & Toman, 2006:187). The self can be generally defined as the essential qualities that make a person distinct from all others. Maimon (2008:23) writes therefore the self concept can best be

understood in terms of the field and only exists because it is contrasted with what it is not, in other words “there is no I without the other” (Kirchner, 2000: 41). Furthermore the self is about creative tension between the internal and the external world, since the self exists only in relation to others, it is constantly changing in relation to the field.

3.3.4. The Gestalt principle of dialogical approach

The dialogical relationship implies that two individuals with two different outlooks accept each other in their own reality, but that this relationship is reliant on sound contact. It requires fully placing oneself into the experience of another without judging, analyzing or interpreting. Contact arises from the interaction that happens between two people; so the dialogue is lived, embodied rather than talked about in an authentic relationship (Kepner, 1987:11).

3.4. GESTALT FIELD PERSPECTIVE OF SENSE OF SELF AND CULTURAL IDENTITY

3.4.1. Introduction

Lewin (in Parlett, 2005:2) made the statement that field theory can hardly be called a theory in the usual sense; but that it is a set of principles, an outlook, a method, and a whole way of thinking, stressing the interconnectedness between events and settings in which these events take place. A field theory perspective highlights mutuality and co-influence in as much as human interaction is a function of the person as the person is a function of the situation.

The field in Gestalt theory is viewed as a systematic web of relationships, existing in a family context or even larger web of relationships; where there is a holistic principle of relatedness, entailing interaction between two or more elements (Yontef, 1993:297; Saner in Parlett, 2005:10). The focus of the research study, the phenomenon of interracial parents and their “mixed” children, is grounded in essence in field theory, since an understanding of the phenomenon requires understanding multiple variables and dynamics. Crocker (2002:11) concluded that each person is

influenced by their dynamic field, where there is interaction between the parts and that any part of the field depends on every other part of the field. Hence the interracial parents and their “mixed” children as well as their responses are influenced by their family, their school and their culture. This means that the sense of self of “mixed” children can only be understood in terms of the field.

3.4.2. The Gestalt Sense of self

The self develops by taking in ideas, information and rejections; is located in the field, partakes of the field; is constructed out of the constantly changing field; is in relation to the field and exists only in relation to others (Papalia et al, 2006:296). This implies that the “mixed” children born from interracial parents, the environment, the broader social context, the inner field of the both interracial parents and their children (their understanding of their thoughts, behavior and feelings) cannot be isolated. All of these field aspects are taken into account when the identity and quality of an event, experience, object or organism is experienced (Crocker, 2002:2 and Yontef, 1993:293) and in the case of the research study when interracial parents and their “mixed” children for example experience societal non-acceptance, social disdain and name-calling.

In addition, in terms of the meaning that is given to an experience from the perspective of the interracial parents and their “mixed” children, Falikowski (2002:11) describes perception of self, as a construction of reality; an active process involving categories, whereby an impression through experience leading to knowledge about self and others is made. This implies that interracial parents and their “mixed” children subjectively perceive and interpret how others perceive them to be and that they compile a sense of self accordingly.

Self can therefore be described as internal and identity as external. Identity is about people having certain qualities or characteristics that separate them from people who are dissimilar and is determined by the behaviours or ideas people take on. If the external identity accurately represents the internal self then they are connected (Maimon, 2008:25). These aspects influence the perspective and experiences of the self, causing multiple definitions of self in conflict, since individuals cannot come to

accept all aspects of the self collectively, leading to an identity crisis. Baumeister (in Finlay, 2006:47); McConville (1995:8) and Morrison (1995:141-52) observed that the external identity must be accurately defined otherwise an identity crisis can ensue which implies then that the interracial parent plays a vital role in defining the “mixed” child’s sense of self and sense of identity accurately.

It seems possible, the researcher speculates, that the interracial children can have more than one sense of “self” and more than one identity, depending on the field and situations they find themselves in. If the self is a description by an individual person from the perspective of that person as Maimon (2008:23) and Toman (in Woldt and Toman, 2006:187) propose then it is possible that the interracial self is merely one aspect of the individual within his interracial field. Thomas et al. (2003:33) advocate the possibility that there are various opportunities for defining aspects of self and identity. In South Africa, for example if the children of interracial parents, visited their Afrikaans Dutch Reformed church on Sunday they would be experiencing the field aspects for that part of themselves and their cultural identity; and if they were to attend a Hindu wedding they would be experiencing other field aspects and part of their cultural identity.

3.4.3. Gestalt concept of cultural identity as part of self

Gestalt theory concerns itself with how people make contact with others, and the fact that individuals need to be seen in the context of their environment, family, school and culture (Woldt & Toman, 2005:125). In terms of interracial parents and their “mixed” children, literature implies that contact brings about their perceptions of self and cultural identity, but also that the contact they have with the field is disturbed and this leads to societal non-acceptance (Perls, 1969:44).

Children have a “fluid sense of belonging to the world, of fitting in with their families and their playmates” McConville (2001:8). The boundary with the family field is very permeable and children’s experiences are strongly shaped by the family. Their opinions, beliefs and prejudices are believed to be an objective reality “meaning is organised for, rather than actively constructed by the child” claims McConville

(2001:8). Gestalt theorists term these meanings including prejudices “introjections”. Interracial parents subsequently, play an important role in the field of children by shaping their experiences and placing meaning on these experiences for them. Avoidant strategies of social disdain and name-calling may be one parenting strategy, which could teach interracial children to make use of the same strategy in a similar situation (Calitz, 2007:131; Crippen, 2007:115 Mojapelo- Batka, 2008:190). Change in the whole will bring change in the parts (MacKewan, 2004:45), indicating that the way the interracial parents use strategies to deal with socio- political definitions of their “mixed” children will determine how the children will perceive themselves and their cultural identity.

Furthermore, the interracial parents play a role in shaping the perception of racial or ethnic heritage through experiences they provide for their children (see Chapter Two) and how the children perceive their heritage (self or internal field), yet how society (external field) perceives that heritage can affect how children define and value themselves for who they are - and therefore their self-images are affected by perceptions (Mojapelo- Batka, 2008:190; Oaklander, 1988:186). Consequently, the researcher is of the opinion that one Gestalt view of the interracial parents and their “mixed” children in the research study may be that as Morrison (1995:147) and Wheelan (2005:27) maintain that people are the “products of their field “.

The ways in which the racially mixed couples and their children construct or reconstruct their racial or cultural identity are influenced by “that aspect of the individual’s self-concept which derives from their knowledge of their membership in a social group(s) together with the value and emotional significance attached to that membership” (Mojapelo- Batka, 2008:54). Together with this self concept is the group orientation used to guide one’s feelings, thoughts or beliefs and this orientation is reflected in value systems, racial esteem, racial ideologies and racial identity (Papalia et al, 2006:319). In a bid to create healthy race identity in “mixed” children, Nakazawa (2002:54) and Wright (2000:24) state that parents must lay the foundations of cultural and race identity between the ages of five and eight. In addition, the developmental stages of the “mixed” children play a role with regard to both their sense of self and their perception of their cultural identity since at the

chronological age of five; a child's perception of themselves and of his cultural identity is fully developed (Wright, 2000:24).

Culture is the field of our world; is constantly moving and ever-changing and becoming, thus not one constant given- but a process of which we are a part. Cultural identity is the way we give meaning to life, the way we think and feel about things, and therefore the way we express ourselves and the way we behave (Perls, 1997:1 in Calitz, 2005:13; Toman in Woldt & Toman, 2006: 157). Cultural identity is therefore about having certain qualities or characteristics that a group of people take on, while racial identity is influenced by situational processes (Calitz, 2007:110; Maimon, 2008:23 and Wheelan, 2005:25). Various cultures can be described as various field perspectives. In the case of interracial children who are exposed to more than one culture or field perspective inevitably the one they choose to use the most becomes their primary culture or cultural field perspective (Wheelan, 2005:25).

The interracial parents and their "mixed" children live in a cultural framework, which is a cognitive, a biological and a social phenomenon consequently, since the field influences the "mixed" child's whole self; it stands to reason then that all aspects of the individual are affected by the (field) culture and community influences. To conclude, culture is part of field; in effect it is the field, but it is also part of self - individual personality and behaviour styles, and therefore determines the perception of the interracial parents and their "mixed" children.

3.5. SUMMARY

This chapter focussed on the philosophical paradigm of Gestalt theory, since this is the basis of the research study. The Gestalt principles pertinent to the research study: field theory and holism; perception and phenomenology; self-theory, dialogical approach were elaborated upon; and were discussed in detail as relates to interracial parents perceptions. The researcher came to the conclusion that field theory does not see the child in isolation, but considers the interplay between family, community, culture and socio-political context. Interracial parents and their "mixed" children are part of the field, so is culture and self. These field influences determine how the

children perceive their sense of self and cultural identity. The next chapter deals with the research strategy and methodology behind the collection of data in semi-structured individual interviews held.

CHAPTER FOUR:

METHOD OF ENQUIRY

“All our knowledge has its origins in our perceptions.” Leonardo da Vinci

4.1. INTRODUCTION

The emphasis in this chapter is on the research approach and methodology used in the research study. The qualitative, evidence-based research; the research paradigm chosen by the researcher; the means and method of data collection and analysis are elaborated upon. Moreover a description of the participants, the manner in which they were chosen and their interaction with the researcher will be outlined. The chapter concludes with the discussion of the trustworthiness of qualitative research.

4.2. THE RESEARCH DESIGN

The aim of the study is to gain a deeper understanding and increased knowledge through exploring the experiences, perceptions, strategies and challenges faced by interracial parents when parenting their “mixed” children. To achieve this aim, a qualitative research approach was used in order to “... understand social life and the meaning that people attach to everyday life” (Fouché & Delport, 2005:74).

4.2.1. Qualitative study

In qualitative research designs, researchers study people qualitatively, getting to know them personally and what they experience in their daily pattern of interaction. They learn about the inner life of the person, their moral struggles, successes and failures in securing their destiny in a world at variance with their needs, hopes and ideals (Taylor & Bogdan, 1999:11). The researcher undertook a qualitative design since it involved the participants’ meaning, perception or experience which included identifying the participants’ beliefs and values (Delport & Fouché, 2005:274). This study was termed a qualitative experiment in accordance with the Gestalt paradigm.

Firstly it entails a search for and discovery of the themes in the study and secondly, the scientific perception that all research is considered part of an experiment is followed (Joyce & Sills, 2001:100). In addition basic research in order for the increase in knowledge, the exploration and description of the phenomenon that form the perceptions of interracial parents on their parenting challenges was undertaken. The qualitative design ensured direct contact with parents in interracial relationships, providing an opportunity to enter their phenomenology, to hear their stories in order to understand their challenges and strategies.

4.2.2. Evidence –based research

Whilst aiming to have implications for “knowledge development” (De Vos & Fouche, 2005:106) which is described as “interpretive research”, this study seeks to provide evidence for its results. A reasonably new trend in research and practice- that of the evidence based movement has evolved (Brownell,2008:4, Chatterjee, Poddar & Ameen, 2009:2) emphasising research and practice which needs to be well-defined, systematic, accountable and empirically supported. The researcher therefore aims to make the research study one which can be verified through the criteria of evidence-based theory which Brownell (2008:2) described. Evidence-based research can be utilised with Gestalt theory, to make Gestalt theory more scientific and provide verifiable and replicable results, including the validity and trustworthiness of the study.

4.2.3. Gestalt paradigm

A paradigm refers to a “world view, basic set of beliefs or assumptions that guide enquiries...” (Fouche & Delport, 2005:268; Haverkamp & Young, 2007:272). The approach the researcher selected to study the particular phenomenon is the Gestalt paradigm. To approach the participants, by respecting the individual’s unique way of being and by exploring carefully their perception of events, whilst bearing in mind that the individual consists of a self in relation to the environment or field (Crocker, 2000: 36) is the Gestalt approach.

Gestalt theory can be summarized as “The holistic, process-orientated, dialogical, phenomenological, existential and field approach to people with a focus on contact, awareness, personal responsiveness and responsibility” (Kirchner, 2000:40). At the base of Gestalt theory is the concept of the field - discussed in great detail in Chapter Three. To fully understand people at a specific place and time one needs to understand that who they are at that moment is a combination of their history, personalities, assumptions, internal world and external environment (Harris, 2005:115). The participants in the research study are therefore individuals who are products of their field. In this study the researcher was mindful that individuals brought with them their own unique way of being that is influenced by their family system and background history.

4.3. SELECTION OF THE RESEARCH PARTICIPANTS

4.3.1. Snowball sampling

The research participants for the study were selected by approaching “Interracial Relationship Friendship Circle” (Appendix V). Kelly (in Terre Blanche, Durrheim & Painter, 2006:401) is of the opinion that people who have similar experiences tend to seek out each other, or at least are aware of others who have the same experience. The researcher was referred to other couples in relationships that are interracial via word of mouth. This is referred to as snowball sampling. Nieuwenhuis in Maree et al (2010:80) describes this sampling technique as “chain referral sampling”. It is used to find “hidden populations” for groups not easily accessible to researchers through other sampling techniques. In snowball sampling the researcher collects data on the few members of the target population she can locate, and then asks those individuals to provide the information needed to locate other members of that population (Babbie, 2007:185; Forrester, 2010:237). For the purposes of this study six cases of parent couples in relationships of an interracial nature constituted the research participants.

Initially there was a great deal of reluctance by the couples to participate in a group interview. This might have been due to the fear of being judged; or fear of exposure. The participants were requested to complete a biographical information sheet

(Appendix II), providing demographic information on their age, ethnicity, occupation, children and religion. The researcher deemed a second document, *The Multiple Heritage Couples Questionnaire* of Henriksen Jr. (Appendix III), necessary as it provided questions, which would not be covered in the interviews. The questionnaire set the tone for the type of information the researcher would be interested in obtaining for the group interviews. In addition, due to the sensitivity of the research problem it was necessary to build rapport with the participants and to set them at ease by asking them background and biographical information as an icebreaker. A tabular summation was drawn up to give an overview of the biographical information of the participants. For ethical reasons the real names have been replaced with pseudonyms.

Table 4.1: Biographical Data on Interracial Parents.

	Name	Age	Ethnicity	Religion	Occupation	Children	Suburb
Man 1	Brian	38	Coloured	Christian	Sales- Telecom	1 Girl	Germiston
Woman 1	Sara	38	White	Jewish	HR Administrator		
Man 2	Jess	47	African	Christian	Logistics Manager	1 Boy	Benoni
Woman 2	Allanah	44	Indian	Hindi	Receptionist		
Man 3	Antonie	32	White	Dutch Reformed	Technician	2 Girls	Brakpan
Woman 3	Priyah	36	Indian	Hindu	Clerk		
Man 4	Thabo	25	African	Christian	Technician	1 Boy 1 Girl	Brakpan
Woman 4	Valerie	22	White	Christian	Hairdresser		
Man 5	Moosa	47	Indian	Hindu	Self-employed	2 Girls 1boy	Benoni
Woman 5	Theresa	42	African	Christian	Auxiliary worker		
Man 6	Gerhard	32	White	Christian	IT Specialist	1 Girl	Boksburg
Woman 6	Brenda	45	Coloured	Christian	Medical Rep		

4.4. DATA COLLECTION

A pilot study interview with five interracial couples on their views, feelings, perspectives on and attitudes on interracial relationships and parenting determined the viability of the study (Appendix IV). The outcome of these interviews assisted the researcher in compiling the questionnaire for the actual interviews (Appendix VI).

4.4.1. Data collection procedure

An Interracial friendship group was approached; after permission was obtained from the chairperson and the intended research study was presented. By using the technique of snowball sampling, the researcher was able to meet with six couples individually and completed consent forms and information sheets (Appendix I) as well as biographical information sheets (Appendix II) and the *Multiple Heritage Couples Questionnaire* (Appendix III). Couples were informed about the recordings on video tape of the focus groups. The programme that would be followed during the focus group interviews was presented to the couples for their perusal. At this point the reluctance of the participants to participate in a group became apparent. The researcher respectfully reflected the concerns and emotions of the participants to them and then suggested that one-to - one interviews be held instead in the privacy of their own home; to which they conceded. Semi-structured couple interviews, which were lasted 60-90 minutes, were then conducted and field notes were made where possible during the sessions and describing impressions after each session. Videos recordings were transcribed and analysed after each session. The method of data analysis is more thoroughly described in section 4.5.

4.4.2. Individual semi-structured interviews

Three data collection strategies were used: questionnaires, couple interviews and observation. As previously mentioned the researcher's motivation for using the questionnaire was to set the tone for the focus group interviews, since interracial couples and parenting remains a sensitive subject. The semi-structured parent couple interviews involved predetermined yet open-ended questions which functioned as a guide for the interviews (Greeff, 2005:302). These types of

interviews allow for flexibility by allowing the participant the freedom to introduce another idea or aspect the researcher had not thought of. In addition due to open-ended nature of the questions every word that people use in telling their stories is a “microcosm of consciousness” (Greeff, 2005:292).

The focus group interviews were based on the group interview process from a Gestalt framework (Corey, 2008:280 and Zelna, 2004:5). These were however not conducted but substituted with in-depth interviewing to collect the data in couple interviews. The broad question: ***What are your perspectives as interracial parents on the challenges you experience in parenting your children?*** initiated the discussion relevant to the research study (Greeff, 2005:303). A selection of sub-questions assisted the interracial couples contextualise their perceptions of their parenting challenges within their field (intrapersonal; interpersonal, socio- cultural and political) these included:

- How do you feel and what do you perceive about your differences?
- What are people’s reactions to your differences?¹
- How did your family of origin react initially to your relationship and having children?
- Did their attitudes change over time and in what way?¹
- What impact does your relationship have on the racial and cultural identity of your partner and your children?¹
- What are your perceptions of the effect of societal non-acceptance on your children’s sense of self?
- What are your perceptions of the effect of societal non-acceptance on your children’s sense of cultural identity?
- What patterns of adjustment did you need to make in relation to your way of living and family roles?¹
- In what ways are the coping strategies and the methods do you use to cope and to assist your children in dealing with societal non-acceptance effective?

Due to initial reluctance of the participants to participate in focus group interview setting, the researcher had to adapt and conduct individual interviews instead (AppendixVI). The questionnaire could be based on the questions utilised for the

pilot study, in conjunction with research from Emily Mojapelo-Batka (2008:51) ¹[1]. Despite the differences in personal, social and economic context and the premise that each couple is unique, shared meanings could be found. The findings are more fully elaborated upon in Chapter Five.

4.4.3. Observation

Observation played an essential role in both the aspects of data collection and data analysis in this research study. Since the research was governed by Gestalt theory, the Gestalt counselling approach of dealing with individuals and groups seemed to influence the interviewing process. Due to the sensitivity of the topic, building a rapport with the participants and the establishment of trust was of fundamental importance, in the opinion of the researcher. Findings could have been affected by the fact that the researcher was an outsider and by a lack of co-operation from the participants, who may have felt threatened.

In Gestalt counselling, non-verbal information and body dialogue provides information which can be remarked upon as regards the suggestion of boredom or discomfort if a participant should blush or tap his fingers or toes, for example. McMillan and Schumacher (1993:422) suggest that observation is useful in exposing “discrepancies between what people say and what people actually do”. The use of the video camera tends to cause people to feel nervous, but the participants had been informed of the presence of the video camera prior to the interviews. In addition the camera was useful as a co-therapist and note-taker of observations of behaviours, which were missed by the researcher during the course of the interviews. The use of observation in data analysis will be addressed in the following section.

1. Mojapelo- Batka, E. 2008. *Questions 4, 6,7,8,9, p.51* Interracial Couples within the South African context: Experiences, Perceptions and Challenges. Doctor of Philosophy. UNISA

4.5. METHOD OF DATA ANALYSIS

With regard to analysing qualitative data, Creswell (2003:190 -195) and Marlow (1993:231) state that, “The primary mission in the analysis of qualitative data is to look for patterns noting similarities and differences.” Neuman (2006:11) adds that the patterns in data (broadly termed themes) or recurrent behaviour, objects, phases and ideas can exist in more than one situation. Terre Blanche, Durrheim and Painter (2006:437) write that an understanding of the trans-situational character of “themes” allows the researcher to look for generality, similarity and contextual differences. Analysis is therefore the process whereby the researcher begins to make sense of what seems overwhelming and unmanageable (De Vos, 2002:343). The process in this research study includes observation; content analysis and analytic comparison of qualitative data.

4.5.1. Observation

Participant observation is often used in qualitative and exploratory studies, and is used to understand the feelings of participants more fully (Strydom, 2005:281). For this research, the gathering of data was done through actual observation of behaviour reflecting on body language or tone of voice and taking of field notes, which is relevant to a Gestalt research project (Brownell, 2008:43).

4.5.2. Content Analysis

Content analysis and analytic comparison used in this research study, have been described by Adler and Clark (2003:394-395) as “unobtrusive and flexible methods of data collection”. Silverman (1993:59) and Du Toit (in De Vos et al., 2005:425) explain content analysis as involving the establishment of categories and then counting the number of instances when the categories were used in a particular text. The units of analysis were themes which emerged from participants’ communication with the researcher during the semi-structured couples’ interview. Terre Blanche et.al. (2006:438) and Nieuwenhuis (in Maree, 2010:108) define these themes as inductive codes.

4.5.3. Analytic Comparison

Analytic comparison is the qualitative data analysis method of interview data which allows the researcher to use agreement (which involves focusing on what is common across cases) and difference (which involves difference among cases) to identify themes, as stated by Neuman (1997:112). The central themes in the experiences and feelings of the individuals in the study were explored. By stating that units of analysis or “themes” resulted, the researcher indicates that repetitive similar responses were raised. These themes centred on the challenges of interracial relationships and parenting and the strategies used to deal with these challenges. In addition the researcher was also able to discover similarities and differences with regard to the participant perceptions of their “mixed” children’s sense of self and cultural identity. The similarities and or differences which were identified were then compared to literature and elaborated upon in order to explain each theme.

4.5.4. Analysis procedure

The process or procedure of data analysis is described in the following steps by Terre Blanche, Durrheim and Painter (2006:379 - 437):

- Step 1: Familiarisation and Immersion: Videotaped interviews are transcribed and integrated with researcher’s field notes
- Step 2: Inducing Themes and Coding: Meaning units are identified from data scripts. Meaningful or relevant data is used and the rest discarded.
- Step3: Elaboration, Interpretation and Checking: Categories are connected by comparing units by attending to similarities and differences.

Maree and Van der Westhuizen in Maree (2010:37) maintain **inductive data analysis** used in naturalistic paradigms is most suitable for data analysis in well planned qualitative research as “realities in essence complete aspects (wholes) that cannot be understood in isolation from their contexts”. These authors believe that meticulous planning of data analysis is required including literary criteria, questionnaire construction and data presentation. Maree et al. (2010:37) concur with McMillan and Schumacher (2001:463 - 4) that “there is no one right way to analyse

data...data can be analyzed in more than one way.” The researcher attempted a methodical and systematic analysis of the transcripts and questionnaires. The researcher followed Nieuwenhuis’s suggestions in Maree (2010:104) on organising and transcribing data by cutting, sorting and identifying characteristics, using folders, files and boxes to gather materials dealing with the same batch of data. Specific quotations from participants and researcher reflections were also labelled, sorted and resorted.

4.5.4.1. Inductive and a priori codes

A set of existing codes called **a priori codes** are developed before examining the current data, from empirical studies dealing with the research topic (Nieuwenhuis, 2010: 107). These themes provide direction for what to look for in the data. In terms of this research study the literature review indicated the following **a priori** codes or themes:

- Societal non-acceptance (discrimination) as a parenting challenge (PC)
- One-faith, both faiths, no faith religious preferences as a parenting challenge (PC)
- Social avoidance as a strategy (ST)
- Sense of self is affected by societal non-acceptance (SOS)
- Parents need to recognise both heritages for healthy cultural identity (CI)

Inductive codes involve selective coding in the process of selecting and identifying the category in the empirical data (Nieuwenhuis, 2010:109). These inductive codes or themes appeared in the responses from the participants and will be elaborated upon in Chapter Five.

4.5.4.2. Practical procedure

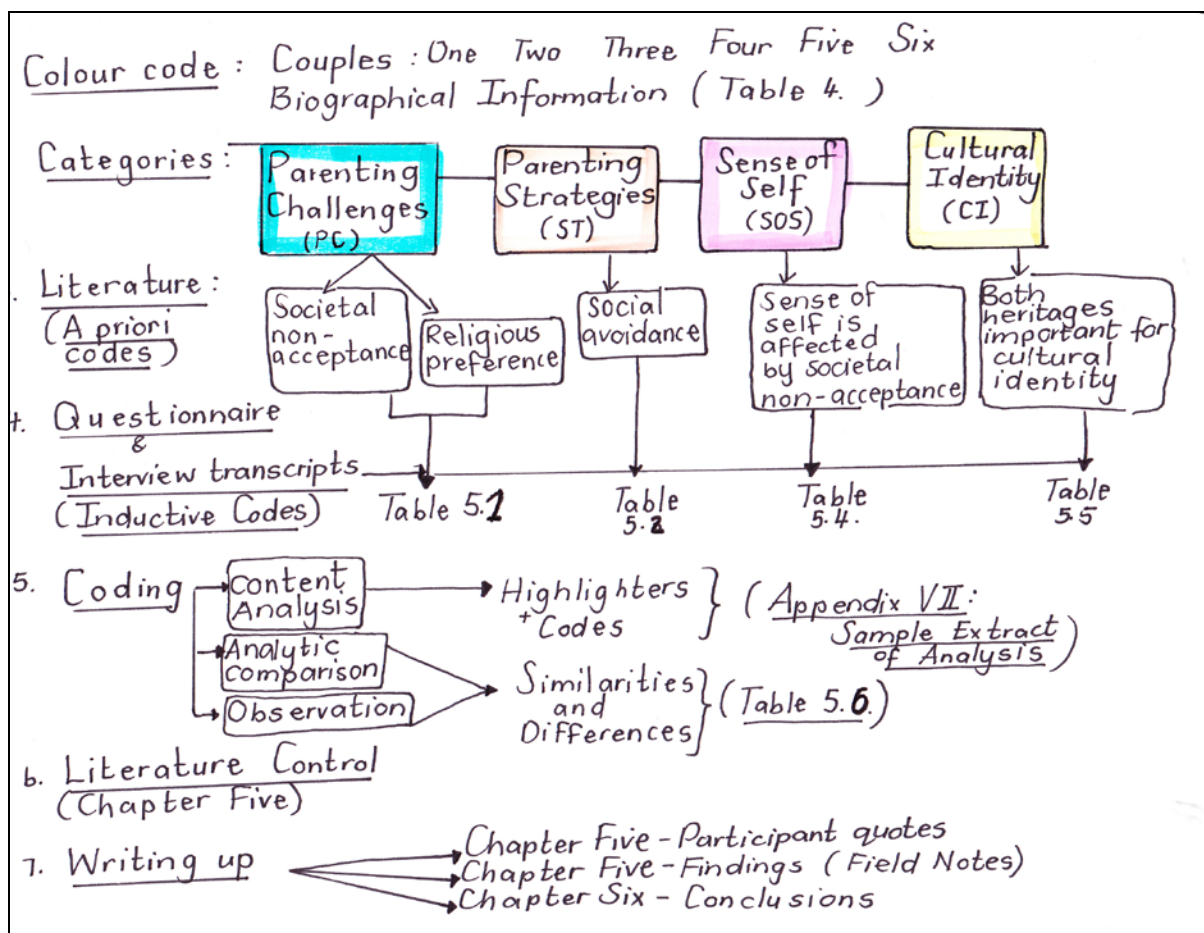
In terms of the research study the data analysis was undertaken in the following manner:

- Each couple was colour coded: Couple One – Green; Couple Two- Orange; Couple Three –Blue; Couple Four- Yellow; Couple Five- Red; Couple Six-

Purple. Each couple had a folder with all the documentation in corresponding to their colour.

- Each aspect the researcher was interested in was coded: Parent Challenges (PC); Parent Strategies (ST); Sense of self (SOS); Cultural Identity (C.I.)
- Mind maps were drawn indicating the various themes from the questionnaires and the video interview transcripts. A sample analysis extract is included as Appendix VII. All six couples were analysed in this way.
- Table 4.2. summarizes the procedure.
- Tables were drawn up with the biographical information based on the demographic form completed; tables corresponding to the mind maps of the four categories (PC, ST, SOS, and C.I.) were drawn up with the corresponding colour coding of the couples and the coding for the categories.

Table 4.2: Procedure for data analysis of participant responses



The findings and summaries in tables will be elaborated upon in Chapter Five. The researcher undertook to maintain the trustworthiness and validity of the study in the following manner.

4.6. TRUSTWORTHINESS AND RIGOR

Ethical issues regarding qualitative data analysis emerge when the personal, intellectual or professional biases of the researcher play a role in spite of validity checks (Marlow, 1993:242). Four constructs, namely credibility, transferability, dependability and conformability need to be considered in the validity or 'truth value' of a qualitative study (Lincoln & Guba in De Vos, 2005:345-348). In selected literature on validity and reliability in qualitative research the terms *applicability or transferability; dependability or consistency and neutrality or conformability* are interchangeable with the other. As the researcher was unknown to the study participants prior to the research study the reliability (McMillan and Schumacher, 1999:386) of the study increased.

4.6.1. Credibility

Credibility requires that a qualitative study be conducted in such a way that the selected subject is accurately identified and described. The researcher must adequately state the parameters of the setting, population and theoretical framework. In the light of the fact that the research focused on a specific population group, that of interracial parents and their parenting challenges as related to their "mixed" children, the research results are presented as credible. The following measures were undertaken to ensure the further trustworthiness of the study:

- After each session the researcher transcribed and interpreted the data to find categories or themes in the data. It was possible to select relevant data, and theoretical saturation was reached.
- The systematic use of contradiction was utilized, the supervisor and a colleague acted as "a critical friend" by questioning the analysis and interpretation of the data.

4.6.2. Applicability or transferability

Transferability can be described as generalization of the results over similar contexts. Since the study focuses on a very specific population group, that is, interracial parents, and as such aims at a very specific target market, the researcher believes that by using multiple informants, the results collected are representative of the total population in Eastern Gauteng. The main basis for transferability is what is called “thick description”; that is giving the reader enough rich contextual information to fully understand the findings, so that they can judge whether or not the arguments being put forward are applicable or ‘fit’ with other contexts (Lincoln & Guba, in De Vos, 2005:345).

4.6.3. Consistency or dependability

De Vos (2005:346) describes dependability as the researcher’s attempt to account for changes in and around the phenomenon studied in the research study. In the case of the conducted research the findings may be relevant for a short time span only, yet the findings may change and not necessarily be replicated, as societal views towards interracial parents and their “mixed” children become more open, closed or neutral. This is due to the fact that our social world is constantly under construction (Duveen, in Joerchel, 2004:4).

4.6.4. Neutrality

Conformability, neutrality or objectivity refers to the findings of the study and if they could be confirmed by other findings (Lincoln & Guba in De Vos, 2005:347). Given the specific and emphasised focus of the study, the researcher understands the situation which implies discrimination, by stating that she thinks that “...interracial parents are understandably sensitive to any remark or implication that calls into question their efficacy as parents”. Lincoln and Guba (2005:345) move the evaluation from the researcher (objectivity); place it onto the data and ask: do the data help confirm the general findings and lead to the implications? The researcher undertook to present to the best of her ability the findings and limitations of the research.

4.6.5. Rigor

Cantrell in van der Mescht (2002:46) notes that the researcher is the primary instrument of data collection and analysis and is the medium through which the interpreted world is presented. “Validity in qualitative methods, therefore hinges to a great extent on the skill, competence and rigor of the person doing the fieldwork” according to Patton in van der Mescht (2002:14). The qualitative researcher must have good communication skills and be able to listen effectively. Sensitivity to own personal biases, but also to all the verbal and non-verbal data, overt and hidden agendas, and all the cues and nuances of people and settings is essential. Further an atmosphere of trust and rapport must be established with participants (van der Mescht, 2002:17). These aspects of rigor follow the Gestalt philosophy which the researcher aspired to.

4.7. SUMMARY

A review of the research methodology followed in this research study was given in this chapter. This included the research paradigm being qualitative and evidence-based. A detailed description as to the method of data collection, research participants and data analysis was given. The trustworthiness of the study was elaborated upon. Chapter Five presents an in-depth description of the research findings.

CHAPTER FIVE:

EMPIRICAL RESULTS

The proof of the pudding is in the eating (Anon.)

5.1. INTRODUCTION

The empirical findings of a research study vary according to the key research questions and objectives, and are characterised by the new factual discoveries or confirmed existence of previously hypothesised phenomena (Mouton, 2001:113). A thorough explanation and description of the findings of the data collected together with the literature control applied to the research findings is the focus of this chapter.

The researcher was able to identify a number of themes (inductive codes) from the transcribed interviews and the questionnaire the participants completed. The participants gave the following descriptions of their perceptions of themselves, their children's sense of self; cultural identity and the perceptions they have of their parenting challenges and strategies. Together with selected direct quotes from the participants the researcher has included a literature control for each theme differentiating between the themes related to parenting challenges and themes related to parenting strategies.

5.2. PERCEPTIONS OF INTERRACIAL PARENTS REGARDING THEIR PARENTING CHALLENGES AND STRATEGIES

5.2.1 THEMES RELATED TO PARENTING CHALLENGES

Parenting challenges entail any activity, verbal or physical which impede effective parenting (Moore et al., 2007:5). In terms of the study the literature describes societal non – acceptance of interracial children to be an impeding factor (Alstein & Simon, 2003:135; Donovan, 2004:55; Yancey & Lewis, 2009:61). Parenting challenges identified in the empirical data included the following:

- Acceptance by families (PC1)
- Varying approaches to differences(PC2)
- Feelings of parental inadequacy (PC3)
- Parenting based on gender difference (PC4)
- Neighborhood acceptance (PC5)
- Religious pressures (PC6)

South African interracial parent and researcher, Francis (2008:111) writes that often the challenges that interracial parents experience are related to the circumstances they are in and therefore these challenges can vary on a daily basis.

5.2.1.1 Theme One: Parenting Challenge One: Acceptance by family

Marrying interracially or being in an interracial relationship carries personal and systemic consequences. Sometimes the families of the partners display rejection, resistance; hostility and lack of acceptance for their kin's partner (Alstein & Simon, 2003:135; Donovan, 2004:55; Thomas et al, 2003:18). Yancey and Lewis (2009: 70) write that to a degree acceptance within the family is mirrored by community and societal acceptance, interracial family support differs based on a hierarchical system based on skin colour where lighter skin colour is more accepted than darker skin colour.

Couple One: Brian and Sara: *'we don't get on well now but it's not the colour thing, they love our daughter and play big part in her life... but it wasn't like that at the beginning.'* *"My mother said 'Don't get pregnant we'll have Caramel's running around.'*

Couple Two: Allanah and Jess: *" my mother at first did not want to know him... because he is Black, but when my son was about four and she was on her deathbed then she called him in and after that everything was fine".*

Couple Three: Antonie and Priyah: *"we still don't get along after nearly six years... Priyah goes there by herself".*

Couple Four: Valerie and Thabo: *“my parents don’t have a say... it’s my choice”*
“Even if I show my respect to them (greet them) they still do not want to know me
(Thabo)”

Couple Five: Theresa and Moosa: *“at first they were shocked and did not want to*
know anything... then the kids came and then they changed their minds.”

Couple Six: Brenda and Gerhard: *“they were concerned I would get hurt again after*
the first time and the bad experience I had with my first husband- they were wary;
lucky for me Gerhard’s parents are pretty open-minded”

Literature control with regard to theme one:

Extended family were important to most of the parents we spoke to, providing support and helping in giving children a sense of identity and belonging, as well as posing difficulties and undermining their approaches to bringing up their children. Grandparents in particular could be both a help and a hindrance in this respect. For some parents, though, relationships with grandparents were consistently distant and problematic (Caballero et al, 2008:42).

Dana said, “my parents freaked out at first... but then they did calm down and gave Osmar a chance... now they think he is wonderful” Thomas et al (2003:51).

The role of the extended family is crucial in the development of interracial children in terms of their identity (Alzate, 2009:12).

The researcher is of the opinion that the above mentioned literature confirms that there indeed is mostly difficulty with families initially accepting the interracial relationship between their children. It would appear that there is a change as the time goes on and the interracial couple remain in the relationship.

5.2.1.2. Theme Two: Parenting Challenge Two: Varying approaches to differences between them.

Interracial couples respond to partner differences in different ways. Some couples try to describe themselves as being “like any other couple”. Killian in Thomas et al. (2003:11). Some cultural differences between parents as well as communication styles may be challenges an interracial couple face (Kang Fu, 2009:687)

Couple One: Brian and Sara: *“There isn’t really a coloured-white thing between us. I was attracted to Brian’s sense of humour... We have a very broadminded relationship and joke with each other... couples that are white/ black mixes have far more problems... a coloured is seen as half white... where we go it used to be spot the white and it would be me.”*

Couple Two: Allanah and Jess: *“My religion is very important to me and I told him I wouldn’t give up my religion. At times I had to go to Hammanskraal to visit his family and we had to compromise”.*

Couple Three: Antonie and Priyah: *“We still don’t always agree on things but the one thing that we do agree on is that our children are biggest priority and yes they know that we are different”.*

Couple Four: Valerie and Thabo: *“We try to teach our children that it doesn’t matter what colour a person is but that the people matter- how they are; their personality and the things they like are the same – just like their Mom and Dad”.*

Couple Five: Theresa and Moosa: *“We try to expose our children to different cultural festivals and rather emphasize culture than colour- we encourage them to see people as we see them just people.”*

Couple Six: Brenda and Gerhard: *“Our approaches to our differences are the same we try to encourage the same values- the best of both worlds”.*

Literature control with regard to theme two:

One way that parents dealt with ongoing or unexpected challenges and difficulties in how they understood difference between them, and approached their children's sense of identity and belonging, was to move away from understanding the problem as rooted in cultural difference, towards seeing it as a viewpoint shaped more by choice than ascription (Caballero et al, 2008: 38).

Alzate (2009:5) believes that interracial couples have unique challenges when it comes to differences between them since these could include lifestyle and understanding each other's intentions which could lead to miscommunication and misunderstanding.

The above mentioned literature confirmed to the researcher that there were some parents who seem to have differing approaches when parenting their "mixed" children and that this could bring about some challenges for them. The majority of the parents in this research study rather emphasize values and culture than colour differences and also maintain that these are more important in people.

5.2.1.3. Theme Three: Parenting Challenge Three: Feeling of parenting inadequacy (parenting roles)

"Parenting is a learning process for all of us", Dr. Fitzhugh Dodson echoes the experience for most parents, but more so in interracial parents since there are apparently distinct roles based on religion and or cultural expectations of parenting roles (Papalia et al, 2006: 106). Interfaith, intercultural and interracial relationships present huge challenges to parenting- based on one of these conflict could arise leading feelings of inadequacy (Azoulay, 2009:22)

Couple One: Brian and Sara: *'Brian is very involved...I am just the disciplinarian-the ogre.'*

Couple Two: Allanah and Jess: *“The husband is to care financially and the wife should nurture the family- I just think I made a mistake by refusing for my son to learn to speak Zulu. It has robbed him of some of his culture.”*

Couple Three: Antonie and Priyah: *“We decided together to follow his culture- Hindi is very difficult- sometimes though I struggle with the Afrikaans- also my husband is the harsh one- I find that I struggle with the girls sometimes- with discipline.”*

Couple Four: Valerie and Thabo: *“I sometimes feel that Thabo should be more involved- his culture (South Sotho) believes the mother must raise the children- I can’t always answer my children’s questions.”*

Couple Five: Theresa and Moosa: *“My husband is involved in teaching the children about his religion- I do the other things”.*

Couple Six: Brenda and Gerhard: *“the woman is always the one who does the most work initially- Gerhard helps a lot more now that she is bigger.”*

Literature control with regard to theme three

While nearly all of the fathers played a significant role in their children’s lives, and placed great importance on developing close relationships with them, in reality it was mothers who largely took the primary responsibility for, and carried out the daily practice of, children’s upbringing. Furthermore, mothers not only were usually the primary carers and instigators of negotiation, but also could take greater responsibility for passing on knowledge and awareness of their children’s cultural backgrounds. They could assume the task of overseeing faith instruction or knowledge, even where this was not their own or their original religious background (Caballero et al, 2008: 42).

Sharing the same approach or combination of approaches to difference and belonging, however, did not mean that couples had little to negotiate between them in bringing up their children. They could face continuing or periodic difficulties in maintaining their common understanding. Not all parents held similar approaches as the basis of their parenting, however (Yancey, 2009:62).

The researcher is of the opinion that the above mentioned literature indicates that there are some corresponding similarities between the interracial parents abroad and the South African interracial parent couples when it comes to difficulties in parenting in terms of parenting styles and parenting roles.

5.2.1.4. Theme Four: Parenting Challenge Four: Parenting based on gender differences.

“Boys will be boys and girls; they are just girls.” Parents do the best they know how with the child they receive- love and enjoy your child for what he is, for what he looks like ,for what he does and forget about the qualities he doesn’t have’ Berk in Papalia et al. (2006:103).

Couple One: Brian and Sara: *‘I suppose if Eden was a boy it would be slightly different. However we are not prescriptive about who her friends are and what she likes and dislikes- we let her do her own thing’.*

Couple Two: Allanah and Jess: *“Charles probably would have had a more difficult time if he was a girl- Jess is very protective over the other two who are girls... but because he is a boy he can get away with murder.”*

Couple Three: Antonie and Priyah: *“I think Antonie would have liked a boy who could have worked with him on the car ... now he is very strict with the girls sometimes too much.”*

Couple Four: Valerie and Thabo: *“We have both girls and boys- Thabo expects a lot more from Josh- he wants him to be able to look after a family one day- the girls are able to twist their dad around his finger.”*

Couple Five: Theresa and Moosa: *“We treat our kids the same- both very strictly, probably because of our religion.”*

Couple Six: Brenda and Gerhard: *“there are some issues with Gerhard being their stepfather- they feel he allows more for his own kid- especially Neal my son.”*

Literature control with regard to theme four:

Despite their shared approach to difference, the couple faced a difficult situation when their sons were born. Simon experienced a very strong but totally unexpected emotional need to have them circumcised, in the Jewish tradition, to which Isobel says she unwillingly gave in ‘for the sake of the marriage’ The only time in our twelve years of marriage that I’ve ever said to my wife, ‘look, I can’t explain it and I understand what you think but I don’t care, this is important to me’ ... I think she’ll tell you that she’s still not over it, letting herself be persuaded, all these years on. Isobel reframes the possibility that their sons might be Bar Mitzvahed when they come of age as a celebration of the children themselves, in line with her emphasis on their individual humanity, rather than because it has religious connotations This assertion of what ‘we’ can turn the celebration into also puts Isobel and Simon back onto their shared parenting track. (Caballero et al., 2008:34)

Finally, though, we highlight how, regardless of parents’ approaches or negotiations, gender difference plays a significant role in which parent carries out the everyday passing on of knowledge and awareness of cultural backgrounds to children.

(Rockquemore et al., 2005:23).

The researcher is of the opinion that the above mentioned literature indicates that there in some of the cases the gender of the children affected how couples share parenting roles and also how parents tended to disagree with each other’s parenting strategy.

5.2.1.5. Theme Five: Parenting challenge Five: Neighbourhood acceptance

Many interracial families live in culturally diverse neighbourhoods (Burello, 2000:2) Alzate (2009:15) indicates that some communities are friendly to interracial couples; whilst certain members of communities make it known to interracial couples that they are not wanted among them.

Couple One: Brian and Sara: *‘we haven’t really found that our neighbour shunned us... my mother lives two blocks from us to help us out. We did find though that our daughter’s little Indian friend became offish to us- but we live in integrated suburbs unlike when Brian and I grew up- so it’s different for our children’.*

Couple Two: Allanah and Jess: *“We decided to live in a community where the majority of people are Indian- I lived here before during my first marriage- they seemed to accept Jess with open arms.”*

Couple Three: Antonie and Priyah: *“We live in a boarding house with mainly white Afrikaans people- we actually would like our own privacy- but they have been good to us when we had some trouble”.*

Couple Four: Valerie and Thabo: *“We chose to live where we would be accepted. Although we do tend to stand out- we don’t feel that our colour affects people accepting us - we are just like them- people”.*

Couple Five: Theresa and Moosa: *“We wanted to live in a better community- where richer people live so our children could attend good schools- we felt that the fact that a lot of black and Indian people live here would make it easier for us.”*

Couple Six: Brenda and Gerhard: *“ We live in a traditionally white suburb- but younger people have moved in and there is more acceptance of so-called mixed couples- we haven’t found that people have been unkind.”*

Literature control with regard to theme five:

Mixed couples with dependent children generally tend to live in metropolitan multicultural areas, though this can vary by the mixed backgrounds of the couples involved. Bringing up their children in a neighbourhood that was diverse, and sending their children to a school that reflected this multicultural environment, was often important to parents. The variety of parents' feelings about the supportiveness or otherwise of neighbourhoods to the way they were bringing up their children is also reflected in their evaluation of schools. Many who were taking an individual or mix approach, for example, pointed to the diversity of pupil intake, and schools taking advantage of this, as helpful. They appreciated the assortment of ethnic and religious celebrations, involving music, art, dance, language, stories and food from a range of traditions and cultures, in which their children could participate. (Caballero, 2008:44)

Bradley described how the multicultural nature of the area was one of the key factors in the move to the neighbourhood in which they lived, supporting the way that they approached difference for their children: "That's one of the reasons why we did come and move across to here, one of the reasons definitely, without any shadow of a doubt in my mind, was that I felt they needed to integrate with more people of colour than where we were living previously ... You like to be near the people who you are" (Thomas et al., 2003:43).

The above mentioned literature depicts that the parenting of interracial or "mixed" children is complicated and shaped by social and personal contexts or fields. Only one of the couples chose to live in so-called their "own suburb" where the majority of the people are Indian and practising Hindi. Interracial families living in a multicultural neighbourhood where their family 'fits in', or in one where their mixed family stands out, may well be a factor in how parents negotiate difference and attempt to give their children a sense of self and cultural identity (Caballero et al, 2008:6). Steyn and van Zyl (2009:211) stress that in order to survive in communities interracial couples should choose communities that are supportive and accepting of them as interracial couples.

5.2.1.6. Theme Six: Parent Challenge Six: Religious Pressures

Many interracial couples land in a totally different environment where they are the only bridge to teaching their children religious principles (Thomas et al, 2003:65). Francis (2008:119) maintains that religion takes on a different meaning and can be a source of conflict within the interracial home.

Couple One: Brian and Sara: *'In terms of religion I am Jewish/ Christian brought up loosely based and Brian from church going parents- we rather believe in spiritual. Karma and exposing her to both – she celebrates Easter and Pesach- its not a priority for me- but maybe when she is old enough for a Bat mitzvah I'll change my mind". "All the major religions have the same principles we are basically going to leave it up to her to choose (Brian)"*

Couple Two: Allanah and Jess: *"As a mother religion and spirituality is very important. The child needs direction- so I believed religion is important. As a father I believe you need rules and discipline (Jess) religion is not first."*

Couple Three: Antonie and Priyah: *"Sometimes I feel the pressure from my family to teach my kids the Hindi way to be great- I respect our choice to take them to Antonie's church- they need to learn Afrikaans too."*

Couple Four: Valerie and Thabo: *"Right now we do not really attend church- but we will have to have our children baptised... it is the right thing to do."*

Couple Five: Theresa and Moosa: *"We encourage our children to try different religious settings but also to keep to following Hindi- which their father teaches them about."*

Couple Six: Brenda and Gerhard: *"We attend Maranatha – non-denominational church- we have not yet felt it necessary to expose the children to Dutch Reformed."*

Literature control with regard to theme six

They are both bringing their children up with a combination of individual and mix approaches, with more of a focus on race and ethnicity than religion. They live in a predominantly white, middle-class area of a large city, which Jafar did not feel was a problem: I think, because it's a middle-classy kind of liberal enough area overall, then you feel comfortable and there isn't really issues, and there isn't the kind of 'oh, look at them' sort of thing ... It's not a multicultural area by any means but I think it's an area where people are more accepted...Esther is white and Jewish, and her husband Paul is white from a Christian background. Esther takes a single approach to her children's identity, bringing them up as practising Jews, while Paul supports this through an individual approach The family live in a village and, although the rural location has many advantages for them, Esther does not feel that it helps her in terms of bringing up her children in the Jewish religion: Well there aren't any Jewish families, so I have spent all my time being ,probably, the first Jew anybody's met and as such you always have to justify Israel ... [It] makes my children stick out, which I don't like (Caballero, 2008:44).

For Ishmael "Islam is a way of life" and he shared a number of experiences, which were centred on his Muslim identity. "On reflection I felt that [my identity as] being a Muslim has been more prominent than any other aspect of my identity. You see I define myself as a Muslim" Francis (2008:119).

The researcher is of the opinion that the above mentioned literature indicates that those interracial parents who stress religion as primary in raising their children find that they struggle without the support base in an environment where there is no mosque or temple or church to provide suitable religious experiences for children; or choose to live in an environment where they can provide traditional or appropriate religious experiences for their children. Table 5.1.indicates which interracial parent couple indicated which parenting challenges they experienced.

Table 5.1: Summary of interracial parenting challenges

THEMES	Couple 1	Couple 2	Couple 3	Couple 4	Couple 5	Couple 6
PARENTING CHALLENGE 1	Acceptance by family	Acceptance by family	Acceptance by family	Acceptance by family	Acceptance by family	Acceptance by family
PARENTING CHALLENGE 2	Varying approaches- reframing differences					Varying approaches- reframing differences
PARENTING CHALLENGE 3	Feelings of parental inadequacy		Feelings of parental inadequacy	Feelings of parental inadequacy		
PARENTING CHALLENGE 4		Gender difference	Gender difference	Gender difference	Gender difference	
PARENTING CHALLENGE 5		Neighbourhood acceptance	Neighbourhood acceptance		Neighbourhood acceptance	
PARENTING CHALLENGE 6		Religious pressures			Religious pressures	

5.2.2 THEMES RELATED TO INTERRACIAL PARENTS' PARENTING STRATEGIES

The researcher intended to explore strategies interracial couples use when faced with parenting challenges. Parenting strategies can be defined as “responses or approaches in rearing children “Killian in Thomas et al. (2003:18).Oaklander in Mortola (2003:88) and Mojapelo-Batka (2008:57) proffer that this is the case in interracial children’s experiences of themselves, as the result of what children overhear or experience from others which leads them to form a view of themselves. The researcher is in agreement with Oaklander (2003:88) and Mojapelo-Batka (2008:57) based on her experience of the manner in which the children from interracial relationships were avoided by other cultural groups; as well as the name - calling and the overall attitudes of disdain which was prevalent towards the interracial parents in the community, where the researcher works.

Literature abroad indicated that there were a number of strategies used by interracial parents when dealing with parenting challenges related to societal non-acceptance (Thomas et al., 2003:8-15). Six particular strategic responses especially to societal non-acceptance were used to cope with negative attention in public situations elaborated upon:

- **Fighting fire with fire**- where parents either scowled or stared back or not caring about what people were thinking
- **Making a special effort** - by presenting themselves being neatly dressed and well mannered in order to make a good impression
- **Dissociating from one another** - thus sitting away from each other on public transport and in restaurants
- **Restricting itinerary** - by keeping to known places to limit negative attention
- **Not discussing negative public reactions**- a code of silence out of fears partner would not be empathic or reluctant to discuss reactions; or out of family allegiance

- **Deprioritizing racial differences** - define themselves unremarkable or unexceptional “like any other couple or family”, in order to get a sense of normality.

Thomas, Karis and Wetchler (2003:18) found that interracial parents either did not discuss racist incidents with the children or that they explicitly questioned and challenged others’ behaviors towards them in front of the children.

The researcher encountered that the six couples had varying experiences relating the strategies they used particularly when dealing with societal non- acceptance. She observed that respondents did not want to discuss the challenges of societal non-acceptance for their multiracial family units in great detail; however the findings revealed that there had been either very little societal non acceptance remarks experienced or that the couples had experienced extreme discrimination.

Couple Two: Allanah and Jess (Indian and African) experienced the following: *We never encountered racist comments or looks, where I think maybe 20 years ago you would have done...Never ever had a problem...but then I think there are so many mixed couples now and mixed-race children... I actually think that the colour thing is less an issue than people’s personalities, their set-up.*

Couple Three: Priyah and Antonie (Indian and White) experienced:

I grew up hearing blacks referred to in derogatory terms, and I admit to having some negative perceptions about blacks. When I married an Indian woman, I lost my white privilege; I began to experience reactions from people. They told us for example when we wanted to move into a particular suburb that there wasn’t place for us. This experience heightened my awareness of racism. My wife and I are very conscientious about how we raise our daughters.

Parenting strategies towards the experience of societal non-acceptance which were revealed in the study included:

5.2.1. Reverse racism (ST1)

Finlay (2006:40) outlined the best approach to use in regard to societal non-acceptance is to teach children to identify situations in which racism and prejudice may occur and then teach them to develop a sense of selective confrontation and selective avoidance. **(ST1: Reverse racism)** Couple Three indicated that they tended to use reverse racism when confronted by societal-non-acceptance.

5.2.2. Using humour (ST 2)

In addition the respondents tended to also make use of humour. Couple One intimated that they frequented places where often she would play “spot the white” and tended to laugh off any kind of societal non-acceptance.

5.2.3. Reframing (ST3)

The researcher found that certain respondents take on an attitude that race does not matter, and try and instil this attitude in their children; speaking openly and frankly about racism to their children and acknowledging their children’s experiences thereof (Couple Four) **(ST3: Reframing)**.

5.2.4. Focus on the positive (ST4)

These parents emphasized a positive self concept or sense of self **(ST4: Focus on the positive)**. They try to normalise their family set up for themselves.

5.2.5. Selective separation from partner (ST 5)

Where necessary (Couple 5) felt that they had religious pressures to conform to so they sat in different places in their place of worship.

5.2.6 Instilling the religious concept of “God doesn’t make junk” (ST 6)

Couple Four is a couple of black/white racial mix and they have tried to instil in their children that it is not what you look like that matters but what is in your heart. They have reinforced the biblical notion of God created the world and nothing He made was useless.

5.2.7. Race doesn't matter" philosophy (ST 7)

Certain of the respondents set out to teach their children a tough-minded acceptance of the fact that it is still in many ways a racist world. They attempt to make their children aware of the stereotypes relative to their respective racial backgrounds; since they felt that "race awareness" is inappropriate and to encourage their children to feel good about themselves (Couple Two and Couple Five)(**ST7: Race doesn't matter philosophy**)

Table 5.2 indicates an overview of the interracial parenting strategies used by the participants in this research study.

Table 5.2: Summary of Interracial Parenting Strategies related to societal non-acceptance

THEMES	Couple 1	Couple 2	Couple 3	Couple 4	Couple 5	Couple 6
INTERRACIAL PARENTING STRATEGIES 1			Reverse racism			
INTERRACIAL PARENTING STRATEGIES 2	Humour: “spot the white”					
INTERRACIAL PARENTING STRATEGIES 3	Discuss the experience Reframing			Discuss the experience Reframing		Discuss the experience Reframing
INTERRACIAL PARENTING STRATEGIES 4		Encourage positive self			Encourage positive self	
INTERRACIAL PARENTING STRATEGIES 5					Separate at times in temple	
INTERRACIAL PARENTING STRATEGIES 6				“God doesn’t make junk”		
INTERRACIAL PARENTING STRATEGIES 7	“race does not matter- the person does”			“race does not matter”		

5.3. APPLICABILITY TO GESTALT FIELD:

The Gestalt view of the field that each person is affected by their environment (Yontef, 1993:93), anticipates the possibility that the responses of the participants may have been influenced by factors that the researcher was not aware of. Moreover, Gestalt theory asserts that everything is interrelated; the researcher was able to confirm this premise by the responses from participants indicating the influence of their culture, upbringing, beliefs and value systems. The researcher focused on two aspects in the field related to interracial parenting in her study: the sense of self and sense of cultural identity of the “mixed” children, as discussed in Chapter Three.

The following table is a summation of the findings of the perceptions of interracial parents of their “mixed” children’s sense of self and cultural identity. The researcher discovered in the literature that some aspects were common aspects abroad- these are written as a priori codes (red). The inductive codes arose out of the questionnaires and interviews (green).

Table 5.3.: Themes related to perceptions of interracial parents as regards two aspects of their “mixed “children

SENSE OF SELF	CULTURAL IDENTITY
Faith (A PRIORI CODE)	Faith (A PRIORI CODE)
Neighbourhood (A PRIORI CODE)	Neighbourhood (A PRIORI CODE)
Individual approach (INDUCTIVE)	Sense of who they are (INDUCTIVE)
Colour difference is incidental (INDUCTIVE)	Both parents identities important- sense of heritage (INDUCTIVE)
Divergent approaches (INDUCTIVE)	Single approach (INDUCTIVE)
Morals, rules, values (INDUCTIVE)	Mixed approach (INDUCTIVE)
Gender difference (INDUCTIVE)	Gender difference (INDUCTIVE)

The six couples felt to some degree that the mentioned factors played a role in the development of their “mixed” children’s sense of self and cultural identity.

5.3.1 SENSE OF SELF

The majority of the interracial parents felt that there were important aspects that play a role in their perception of their “mixed” children’s sense of self.

5.3.1.1. Faith (SOS.1)

To some of the parents the children’s racial and ethnic identity is of less importance than their faith. Valerie (4) *“I tell my children they are a gift from God and no-one throws a gift away”* Allanah (2) *“We believe that our relationship with God is paramount... the main thing is obviously to get our child to know who they are and not what they are. As they children should know that God made them and it’s not what other people say they are.”*

On the other hand, Couple One (Sara and Brian) feel that *“our child should be allowed to choose her affiliation. We are not biased to one faith/ the child is exposed to both faiths and given the choice of her beliefs.”* There was thus evidence of dual faith or faith mixing in the research study.

Couple Two (Jess and Allanah): *“Our son has been brought up strictly in the Hindi faith and defines himself as “Hindi”.*

5.3.1.2. Neighbourhood (SOS.2)

The environment (field) where families live can play an important part in how all parents bring up their children, and it is certainly a consideration for parent couples from different racial, ethnic and faith backgrounds. Some areas are multi-ethnic and multi-faith, while others show far less diversity. Living in a multicultural neighbourhood where their family ‘fits in’ or in one where their mixed family stands out, may well be a factor in how parents negotiate their “mixed” children’s sense of self.

5.3.1.3. Individual approach (SOS.3)

The individual approach might also manifest itself in the notion of an “organic self”, where children are encouraged to develop and be true to the potential and abilities that lie within themselves, rather than having cultural norms or expectations imposed on them (Caballero et al., 2008:x). To Couple One, it is important that their child develops her own individual and intrinsic sense of self and identity.

5.3.1.4. Colour difference is incidental (SOS.4)

To Couple One contemporary society’s social attitudes support their view that colour difference is incidental to the individuality of their children. These parents perceive their child a living cosmopolitan life, developing her organic inner self, making choices about her identity and transcending colour.

The individual approach might also involve colour transcendence, where race or ethnicity is considered incidental to how children should be seen or how they should view others. This view was expressed by Couple Four, who believed colour difference is no longer considered so commonplace in South Africa and that problems used to be associated with it have mostly been left behind in the past.

5.3.1.5. Divergent approaches (SOS 5)

Since interracial parents felt that it was important for their children to know and be proud of their specific heritages, and regard “mixedness” as an identity in itself the mixed approach, was used. Some interracial couples might use more than one approach in parenting, which could lead to misunderstandings and disagreements about parenting styles. The sense of self of children of interracial parents following a mixed approach of combining heritages includes more fully all the facets of the child.

5.3.1.6. *Morals, rules, values (SOS 6)*

One of the aspects emphasised by respondents is the importance of a set of rules and values for living life as part of a family's heritage. The majority of the respondents try to instil in their children the belief that everyone is equal, and that children should essentially not see colour. Wright (2000:2) indicates that children observe colour and race merely as an observation of facts, they do not load it with racial prejudice and bias that adults may do. An illustration of this is Couple One: Brian and Sara's daughter said: *"Mommy's white and Daddy's brown."* *"What are you?"* asked Sara. *"I am white like you, Mommy."* This is normal of the developmental phase of a five year old, where their thinking is egocentric (Wright, 2000:2), magical and the belief is that their skin colour is not permanent.

5.3.1.7. *Gender difference (SOS 7)*

For some couples their parenting is affected by the gender of their child. For Couple Two, Allanah and Jess their rearing of their son is affected by both the Zulu culture and the Hindi religion; where males are highly prized and dominant. To raise a girl is much different from a boy, since the boy is less domesticated than the girl, according to Valerie (Couple 4) whose husband is African.

Table 5.4. indicates a summary of the interracial parents' perceptions with regards to their children's sense of self.

Table 5.4: Summary of interracial parents' perceptions regarding their children's sense of self

THEMES	Couple 1	Couple 2	Couple 3	Couple 4	Couple 5	Couple 6
SENSE OF SELF 1	Eclectic faith-choice	Primary concern in upbringing	Choice rather than prescription	"more non-denominational"	Learning both faiths	more non-denominational"
SENSE OF SELF 2	Open suburb	Indian suburb-practise Hindi	Open suburb	Open suburb	Indian suburb	Multicultural/white suburb
SENSE OF SELF 3	Individual approach- choice		Individual approach- choice			Individual approach- choice
SENSE OF SELF 4	Colour is incidental			Colour is incidental		
SENSE OF SELF 5		Single approach-faith -based		Mixed approach	Single approach-faith -based	
SENSE OF SELF 6	Morals, values and rules					Morals, values and rules
SENSE OF SELF 7	Girl	Boy	Girls	Girls and Boy	Girls and boy	Girl

5.3.2. CULTURAL IDENTITY

The most important aspects for interracial parents to pass down to “mixed” children are: family history, cultural traditions or way of life, with nearly all interracial parents citing these. There was consensus about how the participants in the research study viewed their interracial cultural identity.

There are differing opinions in the literature offering alternative perspectives pertaining to interracial parenting. One strand of the literature on “mixed” race (which has been very influential on adoption and fostering practice in London); contends that children of black and white parentage should be raised as black, since it is presumed that this is inevitably how they will be perceived by society (Caballero et al, 2008:21; Yancey & Lewis, 2009: 62). An opposing strand, which challenges this view, argues that parents need to raise their “mixed” children to recognise both or all of their heritages for a healthy identity (Milan & Keiley, 2000:13), sometimes with the mix regarded as producing a ‘trans’ culture (Burello, 2000:3; Crippen & Brew, 2007:54). As previously mentioned by Bernstein (2008:x) parents play a role in the transfer of cultural values to their child through cultural practices. The implication of interracial parenting is that cultural identity is learnt and is part of “mixed” children’s sense of self. Parents promote particular versions of racial or ethnic belonging (Tizard & Phoenix, 2002:105).

5.3.2.1. Faith (C.I.1)

Religion and spirituality have been cited by participants as playing an important role in cultural identity. There also appears to be a shift towards an “eclectic” sense of faith where similar principles in religions are merged. Overall, in relation to race or ethnic and faith mixing, there are arguments for and against ideas of choosing between respectively, ‘one race, both races or ethnicities, beyond race’ or ‘one faith, both faiths, no faith’ when it comes to interracial parenting (Caballero et al, 2008:6). Couple One, Three, Four and Six follow the “Choice not prescription” policy that their children are exposed to both faiths, but that they will choose to follow their own faith. Couple Two hold faith as central to their child’s identity. Couple Five enforces dual faith being practised and central to their culture.

5.3.2.2. Neighbourhood (C.I.2)

The suburb in which interracial children live can affect how strong a cultural identity is formed. As previously mentioned Couple Two and Five live in suburbs where their primary religion and culture is similar or the same as others living around them. Couple One, Three and Six live in “open suburbs” where multicultural families live and where possibly they feel there is more opportunity for their children to be part of the wider society.

5.3.2.3. Sense of who they are (C.I.3)

“I’ve always found it very important to impress on them that the world that they see around them here is not the only world (Couple Three)... I think for me that is very important, that they always understand that there’s other ways of looking at things”(Couple Five). The challenge is enabling children of “mixed” heritage to feel loyal to both heritages without betraying one. Most interracial couples insist that their children have an identity based on the collective background of both parents, equally exposing their children to values, roles, norms, attitudes, behaviours and languages of both cultures. Couple Two and Three tend to follow one cultural approach but encourage the learning of both heritages even if one is not practised. Couple Six follows a new approach where the interracial parents come from two different cultural groups, but decided to only make use of English as their Home Language. Couple One has another view of the influence of heritage- that “the coloured heritage is half white” and therefore it is more dominant.

The research indicated that parents should take the opportunity to comment positively on their children’s appearance, and not point out physical differences and similarities, in order for their children to observe themselves in a natural and spontaneous way. Francis (2008:123) indicated that often mixed race children have a beautiful appearance, which frees them from racial category. Therefore defining themselves in terms of who they are with regards to their appearance can be advantageous to “mixed” children.

5.3.2.4. *The importance of both parental identities in a sense of Heritage (C.I.4)*

The participants in general insisted on their children having an identity based on the collective background of both parents. Interracial parents focusing on the specific mix of their background their children stressed that visits back home, learning of both mother tongues to be important for their children's sense of cultural identity. The importance of providing experiences for their children about their heritage from books, films, and strong role models from both cultures was emphasized.

It is important to mention that in the past a mixed race child was typically classified as being of the same race as the minority parent (Yancey & Lewis, 2009: 62). This rule is being challenged as more interracial couples insist that their children be allowed to claim all sides of their heritage - an approach that experts think makes for a more settled, secure child (Blackmon, 1999:111 in Caballero, 2008:56). Couple Four: Valerie and Thabo; teach their children a "tough-minded "acceptance of the fact that it's still a racist world; and make their children aware of the stereotypes of their respective racial backgrounds. In a world marked by racial boundaries, interracial families provide convincing evidence that races can coexist, not only in the same neighbourhood but in the same home.

5.3.2.5. *Individual approach (C.I.5)*

Nonetheless, the mothers and fathers interviewed were all in a process of negotiating a sense of cultural identity for their children, and dealing with society's reactions to difference. However, they did not do so in any one prescribed way. Three typical approaches were identified from the accounts of mothers and fathers of bringing up their children:

An individual approach, where identity of children is not necessarily related to their particular backgrounds is advocated by Couple One; Couple 3 and Couple 5. Interracial parents could see their children as living cosmopolitan lives, developing their organic inner selves, making choices about their identities and transcending colour.

5.3.2.6. A single approach versus a Mixed approach (C.I.6)

A **single approach**, where one aspect of the background of children is given priority and interracial parents stress the rules and values for life associated with the particular heritage, and see it as transcending other difference (notably faith over colour) and see it as being part of the intrinsic selves of their children was advocated by some couples. (Couple Two and Couple Five).

Whilst the **mixed approach**, where the background of the parents is seen as a rooted and factual part of who their children are was advocated by other parents. These interracial parents felt that it was important for their children to know and be proud of their specific heritages, and regarded “mixedness” as an identity in itself. In the case of Couple Four: they have to contend with two very divergent cultures (White Afrikaans Mother/ Black Zulu Father) feel “...it would be in their children’s best interest to be part of both cultures in the changed South African society.”

Table 5.5. represents a summary of the interracial parents’ perceptions with regards to their children’s cultural identity.

Table 5.5.: Summary of interracial parents’ perceptions of their children’s cultural identity.

THEMES	Couple 1	Couple 2	Couple 3	Couple 4	Couple 5	Couple 6
CULTURAL IDENTITY1	“choice- not prescription”	Central to identity	“choice- not prescription”	“choice- not prescription”	Dual faiths	“choice- not prescription”
CULTURAL IDENTITY2	Open suburb	Primary cultural similarities	Open suburb	Open suburb	Primary cultural similarities	Open suburb
CULTURAL IDENTITY3	“coloured is half white”	Single approach- but learn about both heritages	Single approach- but learn about both heritages	Learn both languages	Learn both languages	New approach- mostly English
CULTURAL IDENTITY4	Sense of heritage	Sense of heritage	Sense of heritage	Sense of heritage	Sense of heritage	Sense of heritage
CULTURAL IDENTITY5	Individual approach	Single approach	Individual approach		Single approach	Individual approach
CULTURAL IDENTITY6	New identity- “mixedness”			Mixed approach		New identity- “mixedness”

5.4. SUMMARY OF FINDINGS

The following table summarises the findings of the research study in terms of which parenting challenges appear to be the most similar and the most differing between interracial parenting couples.

Table 5.6 Summary of Interracial Parent Perceptions

Couple/Parents	Age	Children	Demographics	Main Ideas from Interview
1	38	Girl 5yrs	White/ Coloured	Acceptance from family
	38		Jewish/ Christian	Child sees self as “white”
				Broad orientation- no hiding
				Individual approach
2	47	Boy 13yrs	Indian/ African	Acceptance from family
	44		Hindi/ Christian	Boy sees self as “ Hindu”
			Religious pressures	Avoidance from family and public
			Gender difference	Indian suburb where “same” live.
3	32	Girl 5 yrs	Indian/ White	Parenting inadequacy
	36	Girl 4 yrs	Hindi/ Afrikaans	Open suburb
				English Home Language
				Afrikaans Dutch Reformed church
4	25	Boy 6	White/ African	Acceptance from family
	22	Girl 3	Christian	Parenting gender differences
				Open suburb
				“race doesn’t matter”
5	47	Girl 13	Indian/African	Religious pressures
	42	Girl 11	Hindi/Christian	Open suburb
		Boy 8		Learning both languages
				Encourage positive self sense
6	38	Girl 3yrs	Christian/ Afrikaans	Varying approaches to difference
	40		Coloured/ White	Problems with “stepfather”
				Open suburb
				English Home Language

5. 5. CONCLUSION

The research of Funderberg (1994:10) and Kahn (1997:11) suggested that because of the racial divide between white and black in South Africa “mixed” children have an ambiguous social position and will have identity problems in terms of their biological status and problematic position in society. The researcher discovered that there is more to “mixed” children than just their race. In terms of their identities: gender, class, age, religion are all identity markers. Religion and gender especially turned out to play huge roles in sources of conflict with parenting “mixed” children. In an attempt to survive within a social context interracial couples tend to concentrate on their similarities in their parenting (Couple Six).

Each couple had at least one child between five and thirteen years, which means that they had been together for this length of time or longer, and had thus established a mode of negotiating parenting practices around the identity of their children. A number of participants indicated that their children notice differences between themselves and their parents, as well as differences between people around them. In some instances participants were not entirely sure how to handle the acknowledgment of differences and therefore delayed dealing with the topic.

The parent couples in the study, encompassed a range of mixes of race, ethnicity and faith, each with its own distinctive experiences, and had a corresponding diversity of approaches as regards negotiating cultural difference and passing on a sense of cultural belonging to their children. On this basis, there seemed to be a number of ways that children were brought up to have a positive sense of self and cultural identity. There was no one style or model of “mixed” parenting that could be taken as read or considered the ‘right’ way to bring up mixed children

Consequently, interracial parenting relationships and the parenting challenges experienced by interracial couples, as related to their interpersonal experiences (perceived views of what others say or do); their intrapersonal experiences (what the person believes in), and the ways they deal with experiences in inter-group processes and ideologies were more thoroughly explored in this research study; since their approaches to parenting is influenced by these three factors (Killian in Thomas et al., 2003:18; Mojapelo-Batka; 2006:5).

5.5.1. Interpersonal Experiences (Perceived Views of What Others Say or Do)

Interracial couples' interpersonal experiences are related to the manifestation of opposition to their relationship, Killian in Thomas et al. (2003:18). These manifestations of opposition include disapproving expressions, take the form of stares, people turning around and taking a second look, and harassment at work and in public places. These are included as a challenge interracial couples experience as parents as well; and can be linked to the findings of the researcher in terms of parenting challenges of family acceptance, neighbourhood acceptance and religious pressures.

5.5.2. Intrapersonal experiences (what the person believes in)

Interracial couples define themselves according to the literature as "...like any other couple" (Thomas et al., 2003:11). Yet the researcher discovered that South African interracial couples follow two different views: either they define themselves by religion or they define themselves according to an eclectic mix in order to produce a new culture. This links to the research findings on sense of self and cultural identity.

5.5.3. Inter-Group Processes and Ideologies

In today's world the problems and issues that used to arise with interracial relationships are no longer adamant and obvious (Steyn and Van Zyl, 2009:12). Interracial couples would appear to make use of certain strategies in dealing with inter -group processes and ideologies which include racism, ostracism and discrimination (Francis, 2008: 119). In terms of the research study the interracial couples have developed survival strategies to cope with societal non-acceptance. However, in terms of the recent research and the past forty years experience a significant number of people still view interracial relationships with loathing; perhaps the words of Tokyo Sexwale South African businessman and Minister of Housing indicate the possibility of a violent backlash still exists.

"If blacks get hurt, I get hurt. If whites get hurt, that's my wife, and if you harm coloured people, you're looking for my children. Your unity embodies who I am".

Tokyo Sexwale

CHAPTER SIX:

CONCLUSIONS AND RECOMMENDATIONS

"I love it when a plan comes together." Hannibal: The A Team

6.1. INTRODUCTION

The phenomenon of interracial couples who are also parents is on the increase in South Africa, since one in every four marriages is interracial (FLI, 2009:1). The "plan" of this study was to explore how interracial parents deal with the parenting of their "mixed" children; challenges experienced in that regard and the strategies used to deal with what the researcher suspected to be 'societal non-acceptance'.

This chapter will provide a summary of the research report including the main findings of the research as well as a discussion on recommendations and suggestions for further research. Limitations of the study will be discussed and the chapter will close with the researcher's concluding remarks.

6.2. USE OF THE RESEARCH DESIGN

6.2.1. The research problem

Prior to the research study commencing, a research question, resulted from a research problem in mind, which the researcher identified as the fact that society remains non-accepting of the children from interracial marriages. The fact that interracial parents appear inept in dealing with societal non-acceptance and furthermore experience challenges, with regard to their parenting were additional aspects to be considered. The problem identification lead to the research question: ***What are the perspectives of interracial parents on the challenges they experience in parenting their children?***

6.3. THE GOAL OF THE RESEARCH

The goal of research is described as the broader and more abstract aim and purpose (De Vos and Fouché, 2005:104). As an applied research study focussing on practical

results, the primary goal of this study was to explore and describe the perspectives of interracial parents on how they deal with challenges and how they, according to those perspectives, assist their children in forming a sense of self and a cultural identity. This was done by posing the broad question to interracial parent couples: ***What parenting challenges do you experience in raising your interracial child?*** The researcher was able to attain the research goal and described the parenting challenges extensively in Chapter Five.

6.3.1. The attainment of the research objectives

The broader objectives for the research study were:

- To conduct a literature study on Gestalt Theory, perspectives on interracial parenting challenges and strategies towards a sense of self and cultural identity of their children. The researcher achieved this objective by concluding from the literature that there is some influence on the part of parents in developing their child's cultural identity and sense of self; as well as the fact that the Gestalt field forms and affects the interracial parent and his "mixed" child.
- To collect empirical data, by utilizing focus groups, making use of semi-structured interviews with parents from interracial relationships, concerning their perspectives. The researcher made use of an additional questionnaire to further assist in the attainment of this objective. The researcher was unable to use the focus group approach, but conducted individual one-on-one interviews with parent couples by snowball sampling in order to gather the information.
- To analyse the phenomenological data by means of a framework applicable for qualitative data and to verify the research findings against the literature background of this study. The researcher was able to use analytic comparison and content analysis as part of the data analysis procedure characteristic of qualitative study and was able to draw on some literature to confirm her findings.

- To draw appropriate conclusions and recommendations of the research findings. The researcher trusts that the research findings confirmed the researcher's assumptions, but also dispelled some of the research findings from abroad and leading to new knowledge with regard to interracial couples and parenting in Eastern Gauteng in South Africa.

6.3.2. The research strategy

As previously indicated in Chapter One of this study the researcher made use of multiple case studies to explore the parenting challenges of interracial parents. In keeping with a qualitative approach, six individual parent couples were interviewed; and together with the questionnaire completed by the participants, the empirical data for the study was obtained.

6.4. SUMMARY OF CHAPTERS

In the first chapter the details of the research methodology is described. In the second chapter the literature study which describes interracial relationships and parenting challenges are elaborated upon. The third chapter focuses on the Gestalt theory and Gestalt field perspective and how these relate to interracial parenting, cultural identity and a sense of self in "mixed" children.

The fourth chapter describes the research process, data collection and analysis. The data was collected through semi-structured open ended interviews and through questionnaires in an individual setting. Chapter Five consists of an in-depth description of the findings of the research. Chapter Six describes the conclusions based on the findings, limitations and aspects for further research.

6.5. FINDINGS AND CONCLUSIONS

After the empirical data was collected and analysed, certain conclusions could be drawn. These conclusions are only relevant to the parents who participated in the study, and cannot be used to generalize. The resulting conclusions based on the themes identified in chapter five are the following:

- Interracial parents tend to experience challenges in parenting their “mixed children” in terms of the non-acceptance from their immediate families.
- The parents tend to display differing approaches to reframing their differences. Some interracial parents do not discuss differences with their children until they are faced with questions; and others downplay their differences.
- The researcher found that certain couples experienced feelings of parental inadequacy, especially first time parents and those that are predominantly devoted to their religion and culture.
- Parenting based on gender difference was an aspect that certain parents stressed as challenging due to the varying views of different cultures to the importance of gender.
- Neighbourhood support (or lack of acceptance) in some cases was indicated to be a challenge to interracial parents, since they tended to live in integrated suburbs where they “fit” in; or live in a specific suburb where they could practice religious activities.
- Religious pressures influencing their parenting were indicated as a concern to some parents, others offered an “eclectic” mix of spiritual and religious experiences to their children.

With regards to the dealing with societal non-acceptance, interracial parents in Eastern Gauteng encountered varying experiences. In an attempt to find the best practice, some of the parents opted to choose strategies such as avoidance, ignoring the experiences and focusing primarily on their family. Others felt they had to talk to their children about the experiences, while the remainder of the participants justified to their children, based on their religious beliefs that “God had made them and they were special”.

An interesting trend that came to the fore was that in this research study most of the couples were previously married to their own ethnic or cultural group. Their second marriages were interracial. This is supported by findings by Kang Fu (2009) that couples were older and second marriages more so than first marriages appeared to be interracial. This implied that interracial couples tend to be more mature than other couples in age and life experience in the opinion of the researcher. Interracial couples tended to be more liberal in their parenting and less prescriptive; since they create their own culture and “eclectic mix”.

In addition there were two distinct poles indicated in the research study:

- Socio-economically well-off; older couples: choosing more conservative community or liberal community to live in; having more parenting experience; choosing private schools where there is easier acceptance for their child; focusing on one aspect either faith based or an eclectic approach. They have more opportunities and are employed in more lucrative careers.
- Socio-economically bad circumstances experienced by the younger couples: where families dropped them; receiving support from mostly white community; experiencing high levels of frustration; children not attending pre-school. They appear to be struggling more than the older couples and appear to have fewer opportunities; since are employed in less lucrative careers.

In summation the researcher found that socio-economic aspects play a role in interracial relationships.

In terms of interracial parents’ perceptions of their “mixed” children’s sense of self and sense of cultural identity the following factors were found to be influential according to the parents: faith, neighborhood, individual or divergent parent approaches, colour difference are incidental, both parents’ identities are important in a sense of heritage; gender differences; and morals, rules and values. The Gestalt field perspective that states that aspects of the field are integrated into the self structure influencing a sense of self and cultural identity was confirmed in this study.

Other issues the researcher found present were that most of the children born are girls which brings in the aspect of gender difference in parenting. In addition to the interracial aspect one of the couples had to deal with being a stepparent to

adolescents. Finally, there appeared to be some inconsistency between the needs of the interracial couples in terms of their culture and the interests of their children related to their culture.

Research studies done by Francis and Alzate focusing on interracial adolescent identity and interracial relationships in young adults; confirmed the research findings on interracial cultural identity and vice-versa; since the researcher's study confirmed Francis' study in terms of interracial parenting strategies.

The premise of the study was that interracial parents were inept to deal with the societal non-acceptance of their "mixed" children. It would however appear that the premise was only partially true, since they appear to cope well. In effect the societal non-acceptance previously indicated in literature and in the researcher's experience has appeared to dissipate as is evident in the findings of this study. Current media furthermore portrays a positive perception of interracial couples indicating a societal shift into accepting interracial couples and their offspring.

6.6. RECOMMENDATIONS

From the findings some recommendations can be made that interracial couples still feel some uncertainty and would probably benefit from culturally sensitive therapeutic intervention. Meeting with others in interracial relationships may lead to normalization of the challenges and provide support structures which in turn may increase confidence in parenting within the field.

The insight gained on the parenting strategies of interracial parents in terms of cultural identity and sense of self, is new knowledge that could make a contribution to the field of social and human sciences, providing practitioners with insight into working with clients from interracial marriages and thus provide culturally sensitive services. The researcher experienced that the interracial couples welcomed her with open arms and accepted her as she is; since they seemed to struggle with people not accepting them. The knowledge and insight gained could lead to future research and publications in accredited journals; and may lead interracial parents to gain an

improved awareness of how to manage the influence of interracial marriage on children, in terms of their cultural identity and sense of self.

6.7. LIMITATIONS AND ASPECTS FOR FURTHER RESEARCH

Whilst undertaking the literature review the researcher found that not much literature existed on interracial parenting in South Africa. The researcher could not conduct focus group interview sessions, as the interracial parents were not willing to participate in group discussions with unknown others, where they might be expected to disclose sensitive information. Despite the fact that they were in the same situation that being interracial interconnected in relationships and parents of “mixed” children. Although the interview questions were as broad and open as possible, the participants’ responses may have been restricted by how much they were willing to disclose. In line with the Gestalt view of the field, each person is affected by his/her environment (Yontef, 1993:93) and therefore the responses may have been influenced by factors that the researcher was not aware of.

One of the primary goals of a qualitative study is to identify directions for future research; the researcher is of the opinion that further research in the form of an in-depth study could be conducted using multiple cases over a longitudinal time period. In addition, if there was an overall societal acceptance of interracial couples determining if these couples would feel more at ease in society and with each other; or if they would still attempt to “fit” into a particular culture would seem an aspect for further research. It would seem plausible that the creation of a new cultural group not based on any culture in particular, but rather based on the “best of both worlds” could arise and would be worth researching. Further research with the “mixed” children of interracial parenting has been embarked on by Francis but there are still aspects which could be researched.

6.8. CONCLUDING REMARKS

Interracial relationships in South Africa are an ever increasing and noticeable phenomenon. The resulting interracial parenting involves a number of dynamics from socio-political to emotional aspects. The literature implies that the effectiveness of interracial parenting on “mixed” children determines whether or not these children will develop a sound sense of self and cultural identity. In addition findings

uncovered in Francis's research, on South African interracial adolescent identity indicate that most interracial adolescents see their situation as a "creative challenge and positive resource". This research study has shown that interracial parent couples experience some parenting challenges; and that they either utilize strategies effectively or not at all. The implication of Francis's research on the researcher's study indicates that despite the challenges interracial parents experience in parenting "mixed" children there are no marked effects on their children's identity. This implies then that the interracial parenting strategies used to counter parenting challenges must be sound.

A final thought as adults and parents we have much to learn from our children, in the words of Rabindranath Tagore:

On the seashore of endless worlds the children meet with shouts and dances.

They build their houses with sand and they play with empty shells.

*With withered leaves they weave their boats and smilingly float them on the vast
deep.*

Children have their play on the seashore of worlds.

APPENDIX I:

CONSENT TO PARTICIPATE IN RESEARCH

Title of the Study:

EXPLORING PERSPECTIVES OF PARENTS ON CHALLENGES OF PARENTING CHILDREN BORN FROM INTERRACIAL RELATIONSHIPS: A GESTALT FIELD PERSPECTIVE

Before agreeing to participate in this study, it is important that you read and understand the following explanation. It describes the procedures, benefits, risks and discomforts of the study. It is important for you to understand that no guarantees or assurances can be made as to the results of the study. Once completed, a summary of the results will be available to you on request.

1. PURPOSE OF THE STUDY:

I am a Masters student conducting research on interracial parenting. I am interested in your coping strategies and parenting strategies when dealing with daily challenges when parenting an interracial child. I would be interested to discover how the child sees his/her cultural identity. In addition I am interested in how your parenting is conducted in relation to your child's sense of self and cultural identity. **A sense of self involves a self concept of who am I as well as likes and dislikes; an identity of culture as well.** The information which is obtained from parents will give me insight into what the general perception children from interracial marriages have about themselves, as well as parenting challenges interracial parents experience. In addition, the strategies used by interracial parents in dealing with daily challenges will be new knowledge.

2. PROCEDURE AND TIMEFRAME OF THE STUDY

You will be asked to complete two documents: one is biographical information, the other a Couples questionnaire which should take about 30 minutes to complete. In addition you are asked to attend group interviews. The interview should not take longer than 120 minutes for four sessions. There may be additional sessions necessary, but these will be communicated to you timeously.

The interview will be recorded on video tape to save time and improve accuracy. This discussion will take place on a pre-arranged day at a pre-arranged time.

3. POSSIBLE RISKS AND DISCOMFORT

It would be difficult to predict that there will not be any discomfort as the subject matter is sensitive. Should there be need for psychological or therapeutic interventions, there will be an observer, a trained counselor, who will be available to deal with the psychological aspects. You are also welcome to request an individual interview, if at any stage you feel uncomfortable in the session, a sign will be discussed with you, which you can use to indicate to the observer that you do not wish to continue e.g. nod to the observer.

4. POSSIBLE BENEFITS FOR RESEARCH SUBJECTS AND/OR SOCIETY

Other practitioners working with children from interracial relationships will have greater awareness, with regards to how interracial parents deal with parenting challenges.

The researcher intends to use the findings of this research to provide suggestions and guidance to practitioners and interracial parents, to assist them with their children in dealing with challenges, such as social non-acceptance, if necessary.

5. COMPENSATION FOR PARTICIPATION

The researcher will not be compensating the participants in monetary form.

6. CONFIDENTIALITY

I hereby undertake to ensure that information obtained will be treated confidentially. The identity of the participants will not be disclosed to any publication, that means neither your identity nor your child's identity will be disclosed whatsoever. Video recordings of each session will be only viewed by the research team.

7. PARTICIPATION AND WITHDRAWAL

Your participation is voluntary and you may choose to withdraw at anytime during the study, even though your signature indicates that you have agreed to participate. You will receive a copy of this consent form.

8. IDENTIFICATION OF RESEARCHER

Principal Investigator:

Jacqueline Lloyd, Masters Student, Huguenot College, Centre of Play Therapy Training and University of South Africa, Department of Social Work.

Contact Numbers: 079-172-7726

Mobile Number: 079-172-7726

After Hours: 072-333-6200

9. RESEARCH SUBJECTS' RIGHTS

Your participation is voluntary and you may choose to withdraw at anytime during the study without any penalty. By participating in the research you will still have rights. Should you wish to query your rights as a research subject, please contact:

Dr Susanne Jacobs

Supervisor for this research Study:

Centre for Play Therapy Training Huguenot College

Contact Numbers: 082-783-7474

Dr Retha Bloem

Director/Head/Research Coordinator

Centre for Play Therapy Training Huguenot College

Contact Numbers: 021-873-1181

DECLARATION BY RESEARCH SUBJECT/ LEGAL REPRESENTATIVE:

The above mentioned information was given to me by **Jacqueline Lloyd**. It has been thoroughly explained to me by Jacqueline Lloyd in English. I, as the participant am proficient in English, without needing a translator. I, as the participant was given an opportunity to ask questions and Jacqueline Lloyd answered my questions satisfactorily.

I voluntarily consent to participate in this study. I understand what the study is about and how and why it is being done

NAME OF PARTICIPANT

NAME OF LEGAL REPRESENTATIVE

<p>DECLARATION BY RESEARCHER</p>

I declare that the information in this document was explained to _____ and/or their legal representative. They were encouraged to ask me any questions and received sufficient time to ask me any questions. The conversation was done in English and no translator was used.

APPENDIX II:**BIOGRAPHICAL INFORMATION**

- 1.1. Name: Man: _____ (first name only)
Woman: _____ (first name only)
- 1.2. Age Man: _____
Woman: _____
- 1.3. Nationality Man: _____
Woman: _____
- 1.4. Ethnicity: Man: _____
Woman: _____
- 1.5. Home Language: Man: _____
Woman: _____
- 1.6. Occupation: Man: _____
Woman: _____
- 1.7. Children: _____ (Boys)

_____ (Girls)

- 1.8. Suburb: _____

APPENDIX III:**The Multiple Heritage Couple Questionnaire****Richard C. Henriksen Jr.; Richard E Watts****And Rebecca Butamante**

"The Multiple Heritage Couple Questionnaire (MHCQ) is a revision and extension of the Interracial Couple Questionnaire (ICQ). It is designed to help counseling professionals attend to crucial information that is often overlooked when working with multiple-heritage couples." Richard C. Henriksen Jr (The Family Journal 2007. 15 p407-408)

1. Partner's Culture(s) of Origin

- a. How have beliefs and/or messages from your partner's culture(s) affected your couple relationship? How have they or might they affect couples similar to you and your spouse?
- b. What are some things you have done or other multiple heritage couples might do to overcome any difficulties generated by these beliefs and /or messages?

2. Your Culture(s) of Origin

- a. How have beliefs and/or messages from your partner's culture(s) affected your couple relationship? How have they or might they affect couples similar to you and your spouse?
- b. What are some things you have done or other multiple heritage couples might do to overcome any difficulties generated by these beliefs and /or messages?

3. Time Orientation

How would you describe your orientation toward time in relation to your partner's orientation toward time? If there are differences, how do you compromise on these differences?

4. Gender Roles

How would you define the masculine and feminine gender roles in your relationship? What are your expectations about what your partner should do in his/her role?

5. Family Context

- a. What role does your partner's extended family (or family) play in your relationship?
- b. Discuss how your family responded to your decision to enter into a multiple-heritage relationship. How do you believe your experience compares with those of couples similar to you?
- c. If you were asked to offer guidance to a multiple-heritage couple regarding the extended family interactions, what would you tell them?

6. Religion and Spirituality

- a. Describe the role that religion or spirituality plays in your relationship.
- b. What guidance would you offer other multiple-heritage couples about religion and spirituality

7. Your Children

- a. What role do you believe each partner should take in the child-raising process?
- b. If you have children, how do you believe growing up in a multiple-heritage family has affected them?

- c. How do you believe their experience compares to those of children in families similar to yours?
- d. If you were asked to offer guidance to a multiple-heritage couple regarding how to best empower their children to handle negative reactions from persons outside of the immediate family, what would you tell them?

8. General

If you were given the opportunity to educate a large diverse group of persons about being in a multiple- heritage relationship, what would you tell them?

APPENDIX IV: INTERVIEW SCHEDULE

PRE- DATA COLLECTION (PILOT STUDY RESULTS)

The researcher conducted a pilot study to determine the need and relevance of the research with five interracially married parents, who were interviewed individually with the use of open-ended questions. Themes mentioned can be considered for inclusion in the open-ended questionnaire to be used during the focus group:

- Most couples felt that their pre-school children are already aware of differences.
- One couple prefers the term “intercultural” rather than “interracial” and they choose one culture as the primary culture.
- The second couple mentioned **acculturation**, which in this case the husband does not speak the language or practice customs of his parents, as they are totally westernised and only speak English, and he therefore prefers to educate his children in the same way.
- The third couple, parents of pre-adolescent children, felt that perceptions of a sense of self and cultural identity in the teenage years become complicated, especially when it came to issues of dating, religious persuasion and their cultural experimentation could influence their choices of future life companions and religion.

Most of the couples felt they would only make their children more aware of their cultural differences when they go to school, to prepare them for any prying questions.

POSSIBLE THEMES TO BE INVESTIGATED IN SEMI STRUCTURED INTERVIEWS

- Tell me about how you as interracial couples feel/ felt about having children.
- How did you go about deciding which culture would be the primary culture?
- Describe your experiences on being a parent of a child from two cultures.
- Describe your child's social interaction and social behaviour
- Describe how you see your children's self concept?
- What challenges do you experience daily as parents of interracial children?
- Which strategies do you make use of in response to people making remarks about your children?
- How do you explain the remarks made towards your child to the child?
- Describe how you explain your cultural differences to your children?
- In what ways do you to teach the child both cultures?
- In what ways do you provide the child with traditional experiences?

APPENDIX V*GERMISTON CITY NEWS, FRIDAY, MARCH 5, 2010*

Got a story? Call Logan on 011 822-1792

WHATS ON*In Germiston **March 3***

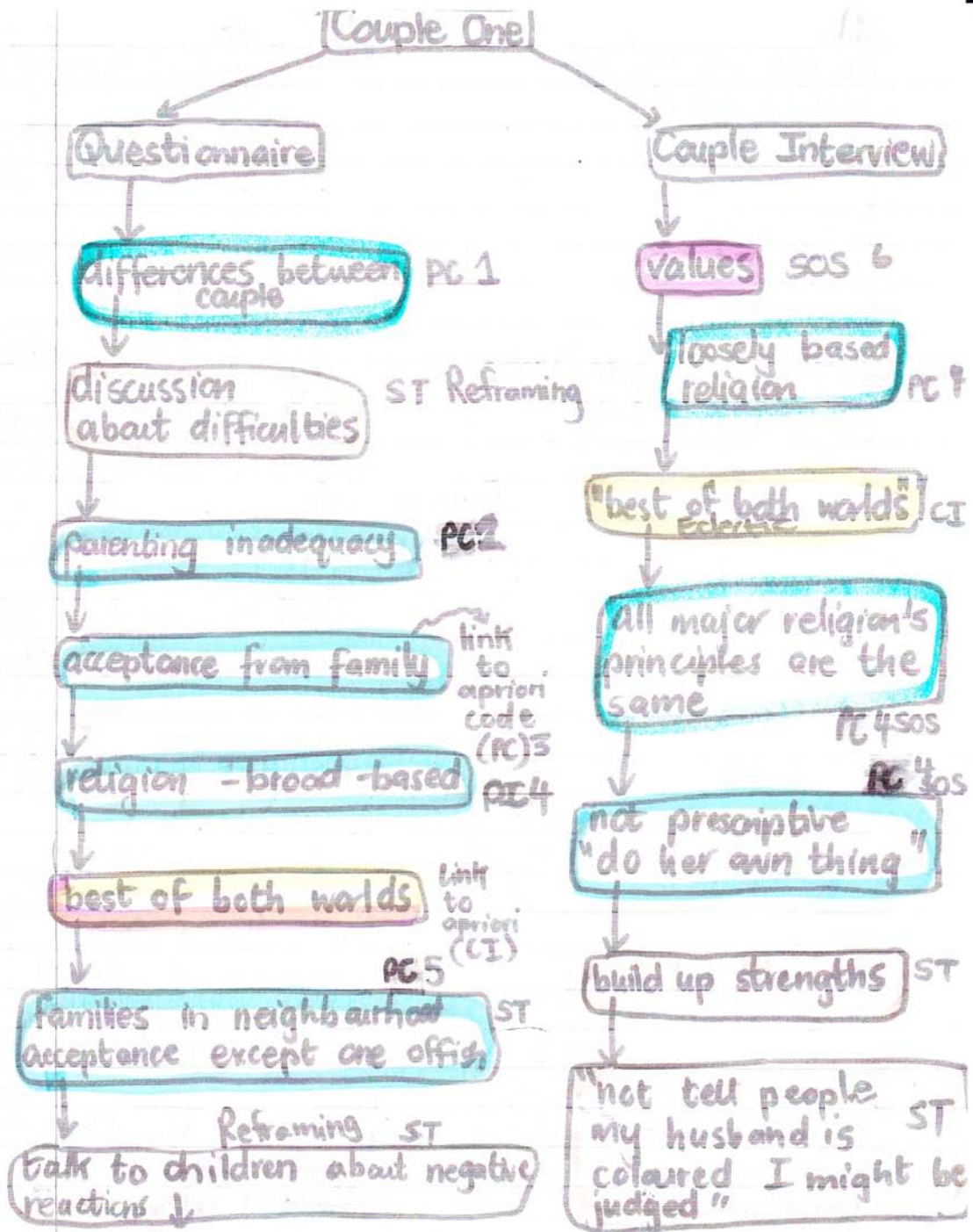
Inter-racial relationship friendship circle meets
3.30pm on the first Saturday of every month,
in Elsburg
(MaryAfonso, 011 828-5398 or 0792949091).

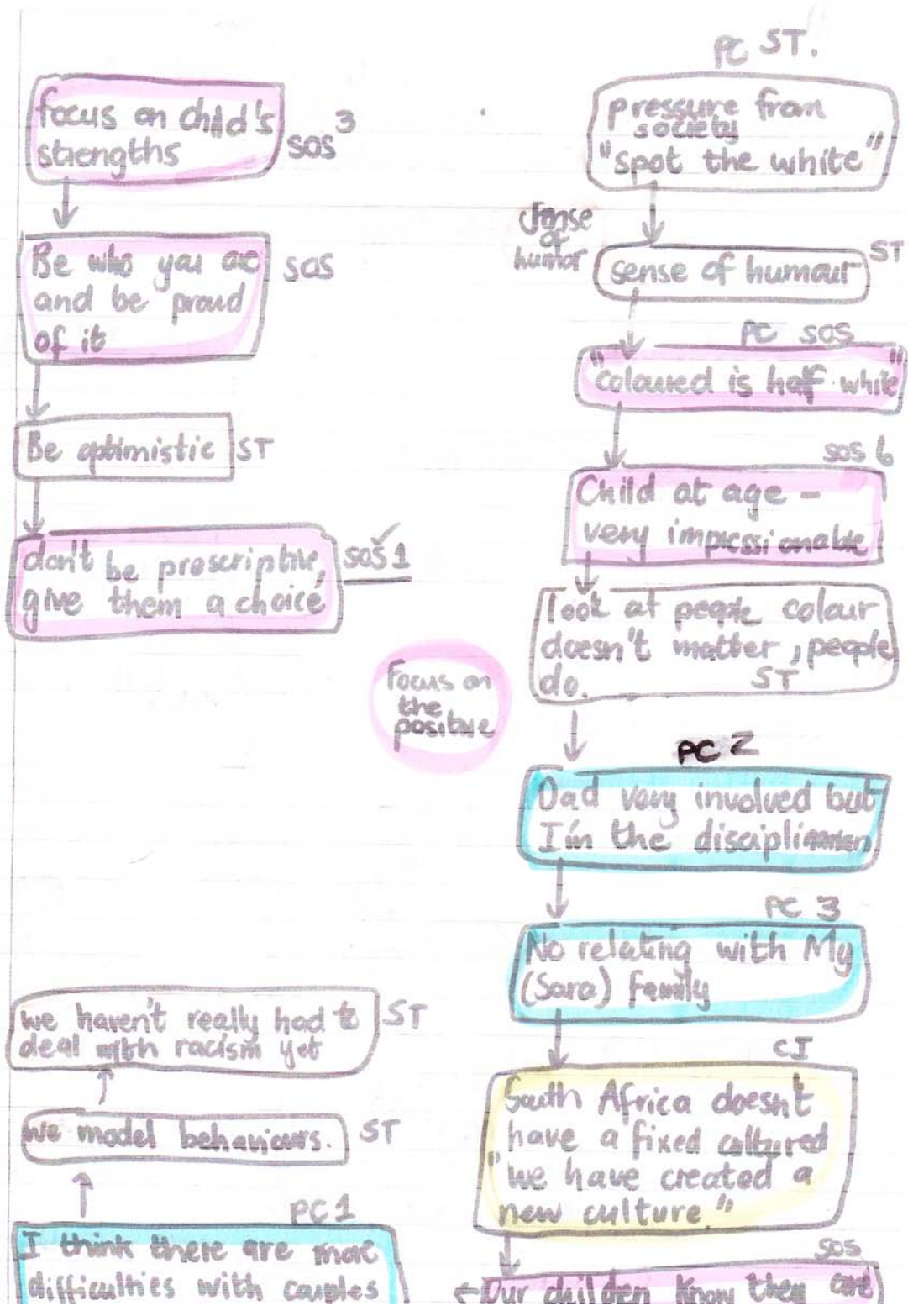
APPENDIX VI:**INTERRACIAL PARENTS' INTERVIEW**

QUESTION	FIELD NOTES
1. Tell me about how you feel/ felt about having children?	
2 .How did your family react initially to your having children?	
3. How did you go about deciding which culture would be the primary culture?	
4 What impact does your relationship have on the racial and cultural identity of your children?	
5. Describe how you explain your cultural differences to your children?	
6. In what ways do you teach the child both cultures?	
7 .In what ways do you provide the child with traditional experiences?	
8 Describe your experiences of being a parent to child from two cultures.	
10. What challenges do you experiences daily of parents of interracial children?	
11. What are your perceptions of the effect of societal non-acceptance on your child's sense of self?	

QUESTION	FIELD NOTES
12. What are your perceptions of the effect of societal non-acceptance on your child's sense of cultural identity?	
13. What strategies do you make use of in response to people making remarks about your children?	
14. In what ways are the coping strategies and the methods you use to assist your children in dealing with racism effective?	
15. What patterns of adjustment did you need to make in relation to your way of living and your family roles?	
16. Any final comments...	

APPENDIX VII: Sample Extract of Data Analysis





APPENDIX VIII: Language Editor's Information

Page 2 of 3

Kind regards

Alexa Barnby



Language Services

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Pretoria

012 337 6128

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barnbak@unisa.ac.za

From: Jacqui Lloyd [mailto:0791727726@vodamail.co.za]

Sent: 21 March 2010 03:48 PM

To: Barnby, Alexa

Subject: FW: Editors

Hallo Alexa

I would like to discuss a few things concerning the editing of the dissertation. I would like to know how long in advance you would need to receive the document; your fee and how you accept payment. I am rather anxious to complete the process by end of April.

Kind regards

Jacqui Lloyd

0791727726

From: Exactica [mailto:info@exactica.co.za]

Sent: Monday, March 15, 2010 8:19 AM

To: 'Jacqui Lloyd'

Cc: Barnbak@unisa.ac.za

Subject: RE: Editors

Hi Jacqui

I've forwarded your email to Alexa Barnby, a professional editor with UNISA who also does work for Exactica. She'll get back to you with the details.

Good luck with the final stages of your work!

Kind regards,

Erik

From: Jacqui Lloyd [mailto:0791727726@vodamail.co.za]

Sent: 15 March 2010 11:05 AM

To: info@exactica.co.za

Subject: Editors

3/30/2010

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Ms J Loyd

18 May 2010

QUOTATION

Description of services	No pages in source text	Work required	Tariff per page (300 words)	TOTAL
Editing of dissertation	93	Language and technical editing	R26	R2418-00

This quotation is valid for a period of 30 days from above date.

Payment:

We require a 50% payment up front, i.e. R1209-00.

The balance to be paid on receipt of the completed work.

Bank account details for payment are given below.

Yours sincerely



Alexa Barnby

Banking details

Name of account: AK Barnby

Bank: Nedbank

Current account: 1249290120

Branch code: 124910 (or 123009 if the former does not work)

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The researcher made use of a few resources older than ten years, which she considers classics or forerunners to current resources, in this particular field of research.

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