

**Resilience factors as perceived by orphaned adolescents
living in grandparent-headed households**

By

Thabile Nicholine Mtsweni

2018

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Submitted in partial fulfilment of the requirements for the degree

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(Educational Psychology)

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**PRETORIA
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It is by the grace of God that I live. I thank the almighty God for all the blessings and His enduring strength that he continues to renew every morning. Thank you heavenly father 'My grace is sufficient for you, my power is made perfect in weakness' (2 Corinthians 12:9). To my late parents, Sarah Skhosana and Jappie Mtsweni. You are my angels. I know you are always with me and watching over me.

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Declaration of Originality

I, Thabile Nicholine Mtsweni (student number 27329195), hereby declare that all the resources consulted are in the reference list and that this study titled: *Resilience factors as perceived by orphaned adolescents living in grandparent-headed households* is my original work. This dissertation has not been previously submitted by me for any degree at another university.

Thabile Nicholine Mtsweni

September 2017

Declaration – Language Editor

I, Wilhelm Haupt, declare that I had the privilege of editing the dissertation

**Factors contributing to resilience of orphaned adolescents
living in grandparent-headed households**

by

Thabile Nicholine Mtsweni

Ms Mtsweni retains all rights and obligations as author.



Wilhelm Haupt MBA
Pretoria
28 September 2017

Ethical Clearance Certificate



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CC Ms Bronwynne Swarts
Prof Ruth Mampane

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- Compliance with approved research protocol,
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Abstract

Resilience factors as perceived by orphaned adolescents living in grandparent-headed households

by

Thabile Nicholine Mtsweni

Supervisor: Prof. MR Mampane

Degree: M. Ed. (Educational Psychology)

The purpose of the study was to explore and understand how orphaned adolescents in grandparent-headed households achieve healthy functioning and how they rise above unfavourable circumstances. In exploring and gaining understanding, the research was approached from an interpretivist stance as it entails an inductive qualitative enquiry suitable to gaining a better understanding of the experiences and perceptions of orphaned adolescents.

A qualitative methodological design was followed to ensure that the research questions could be answered. Purposive sample selection was used to select participants for this research study. The sample included nine adolescent orphans who reside in grandparent-headed households and are affiliated with Stanza Bopape Community Centre. Data collection included biographical questions, focus group interview and semi-structured interviews. Five of the nine participants took part in a focus group interview and the remaining four participated in individual semi-structured interviews. All interviews were conducted and transcribed by the researcher. Inductive thematic analyses was utilised to identify themes which emerged from the data.

The themes which emerged were: the person I am, the supportive roles in parenting, role models in my life, things that are important to me, the future in me. These themes reflect the factors which contribute to the participants' resilience and can be deduced as the mediating factors which assist them in achieving healthy functioning. The risks identified are aligned with residing in a township and attending a township school, however these risks were not experienced as demotivating adversities for the participants. They rather viewed them as motivating factors to achieve a better future.

Bronfenbrenner's bio-ecological theory served as the theoretical foundation for the study and it emerged that factors which contribute to the orphaned adolescents' resilience (maintaining factors) come from various systems. Based on the findings of the study it can be concluded that orphaned adolescents residing in grandparent-headed households, although generally of

low socio-economic status, are aware of their challenges and utilise certain processes to strengthen their resilience and overcome their challenges.

Key words

- Resilience
- Risk factors
- Orphaned adolescents
- Systems
- Grandparent-headed households
- Resilience processes
- Townships
- Low socio-economic status
- Bio-ecological theory
- Mediating factors

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Chapter 1

Introduction and Background to the Study

1.1 INTRODUCTION AND RATIONALE OF THE STUDY

Death is a traumatic event, it is mostly involuntary, permanent and an inevitable conclusion of the lifecycle (Carr, 2006; Louw & Louw, 2014). Carr (2006) further states that parental death is the most painful form of loss which children experience. According to Statistics South Africa (2012), orphanhood estimates have become precarious with the escalating prevalence of Humane Immune Virus / Acquired Immune Deficiency Syndrome (HIV/AIDS) and the total number of children (aged 0-17) across all nine provinces who reported that they had lost one or both parents was 3 374 971. The Gauteng province has a higher population of orphans than any of the other eight provinces (Statistics South Africa, 2012b). Orphanhood estimates have increased with the advent of HIV/AIDS in Southern Africa, with paternal and maternal orphanhood increasing to 15.41% and at 7.4% respectively, consequently double orphan number rose to 3.7% (Statistics South Africa, 2012b).

Statistics show that, in South African townships, there is a high rate of parental death due to varying reasons, leaving many children and adolescents orphaned and vulnerable (Statistics South Africa, 2012b). Consequently grandparents are often left with the responsibility of taking care of their grandchildren. Townships are residential areas which were erected as a result of the segregation policy (Group Areas Act) of the South African apartheid government, and are built on the periphery of towns and cities to ensure that black labourers reside closer to their places of work (Mampane & Bouwer, 2011). Initially these residential areas served for non-whites, and have continued to remain majority black residential areas. Due to socioeconomic factors, they are characterised by informal housing, lack of water and electricity, violence, poverty, under resourced schools, unemployment, and high prevalence of HIV/AIDS.

The death of a parent is a depressing event which can leave any individual traumatised regardless of his or her developmental stage. Apart from the emotional trauma (stress) experienced by children at the death of a parent, disruption of their lives may also occur in adjusting to a new caregiver or becoming a caregiver to younger siblings. However, there are resilient adolescent orphans i.e. those with more positive developmental outcomes than might be expected due to the level of adversity threatening their development (Gilligan, 2001).

Resilience is a human capacity which can be utilised to deal with, overcome, learn from or even to be transformed by the unavoidable adversities of life such as death (Grotberg, 2003; Louw & Louw, 2014). Resilience comes from within the human spirit as well as from external social, ecological and spiritual sources of strength (Richardson, 2002). Richardson (2002) views resilience as a motivational force within individuals that enables them to pursue wisdom, self-actualisation, and altruism, and to be in harmony with a spiritual source of strength. Black and Lobo (2008), Richardson (2002), Walsh (2006) view resilience as a process of reintegrating from disruptions in life which manifest through the law of disruption and recuperation, this process is also seen as the motivational energy. Thus when people draw from diverse sources to reveal not only survival of life stressors but progress and ability to overcome and fruitfully live beyond the life stressor, it is said that they are resilient (Ferreira & Ebersöhn, 2012; Richardson, 2002).

Adolescence is a transitional period which can be reasonably difficult, and the difficulty can be escalated by a loss of one's biological parent(s) (Louw & Louw, 2007). In essence, orphans are at risk of being demotivated and experiencing negative developmental outcomes. Resilient adolescent orphans are those who are able to experience positive developmental outcomes despite the level of adversity which threaten their development (Gilligan, 2001).

The research forms part of a larger body of continuing research lead by Dr Mampane and titled "Building resilience in families: The role of care workers in mitigating family risk factors." The rationale for this specific contribution can be found in personal experience of the passing of a loved one and its effect on a person's development and experiences of life. This lead to a wish to study factors which could contribute to the resilience of orphans facing apparently insurmountable challenges, with a view to exploiting such knowledge to the benefit of other adolescents experiencing similar difficulties and growing in a similar context after the loss of a parent or parents.

The family is an important contributor to children's wellbeing (Louw & Louw, 2014). Ferreira and Ebersöhn (2012), Louw and Louw (2014), discuss positive "institutions" (which includes faith based organisations, teachers, families, caregivers and parents) as one of the contributors to resilience. It is important to obtain a profound understanding of the positive role grandparents play in parenting and supporting the healthy development of orphaned children in their families. Currently there seems to be a gap in knowledge pertaining to orphaned adolescents living in grandparent-headed families in South African townships, which may be addressed by this research.

1.2 INITIAL LITERATURE REVIEW

Literature pertaining resilience, adolescence as a development stage of the life cycle, orphanhood and its risks and challenges, growing up in a township, and context of grandparents as carers of their grandchildren will be discussed fully in Chapter 2.

1.3 PROBLEM STATEMENT

It has been documented that there is an increase in parental death and this consequently leads to increased number of orphans. According to Coombe and Little (2005) and Statistics South Africa (2012b) the Humane Immune Virus (HIV) pandemic is increasing and death is subsequently on the increase. The rising number of family death affects many children as the total number of children (aged 0–17) across all nine provinces who reported that they lost one or both parents is high (3,374,971).

The loss of parent(s) has manifold implications for children and mostly leads to new family constellations, including, the oldest child (child headed household), other family members e.g. grandparent (grandparent-headed household) or non-related caregivers assuming a parental role (Coombe, 2002; Louw & Louw 2014; Prinsloo, 2005). In child-headed households the responsibility of taking care of younger siblings and managing the household can often result in premature school dropout of children heading such households. Taking full responsibility of a household while still studying creates role conflict as it becomes difficult to attend school and mother younger siblings simultaneously. Moreover, in many instances child-headed households and grandparent-headed households experience challenges pertaining to supporting the young (Coombe, 2002). Resilience is required to overcome such challenges.

1.4 PURPOSE OF THE STUDY

The purpose of the study is to explore and understand how orphaned adolescents in grandparent headed families achieve healthy functioning and how they rise above unfavourable circumstances. The study aimed at addressing and understanding the question ‘what contributes to the resilience of adolescents raised in grandparent families?’ This purpose was achieved through the identification of resilient processes that promote and encourage healthy functioning employed by orphaned adolescents.

Understanding such resilience processes was important especially against the background of increasing orphans in South Africa and how grandparents can play a significant role in ensuring the resilience of their orphaned grandchildren as research

indicates that positive family relationships play a role in promoting resilience (Patterson, 2002). Furthermore, the study acknowledges that orphanhood in adolescence is a difficult period regardless of the cause of death of the parent(s). Consultation of current and past literature on care and support of orphans has produced more research indicating that majority of orphans are being raised by grandparents (Albrecht, 1954; Edwards, 1998; Minkler & Fuller-Thomson, 1999; Pinson-Millburn, Fabian, Schlossberg, & Pyle, 1996; Skinner, Sharp, Jooste, Mfecane, & Simbayi, 2013).

1.5 RESEARCH QUESTIONS

Below are research questions which were used to guide the findings set out in Chapter 4 and the discussion in Chapter 5. The questions were predominantly aimed at discovering what orphaned adolescents perceive as factors which contribute to their ability to achieve healthy developmental outcomes and what they view as healthy developmental outcomes.

The primary research question is framed as follows:

What are the resilient processes employed by orphaned adolescents from grandparent-headed households?

Secondary research questions which arise based on the primary research question are:

- ❖ What is the role of grandparents in facilitating the adolescents' resilience?
- ❖ How do orphaned adolescents in grandparent-headed families demonstrate resilience?
- ❖ Which risks and protective factors do orphaned adolescents experience in their ecological environment?

1.6 ASSUMPTIONS

Being an orphan is difficult, and even more challenging during adolescence. However, there are adolescents who are resilient and are able to cope with unforeseen crises due to protective factors within them as well as those from the environment. These adolescents are essentially able to overcome the adversities in their life and are able to flourish and thrive despite the cumulative difficulties which they face on a daily basis. Living with family (grandparents) can be invaluable to the process of resilience building by orphaned adolescents. Residing with grandparents contributes a positive feeling of

belonging to many orphans and contributes to their ability to identify with significant others in their lives which in turn accrues their confidence.

1.7 CLARIFICATION OF TERMS

1.7.1 RESILIENCE

Resilience comprises a set of qualities that helps a person to withstand many of the negative effects of adversity, it is a process of reintegrating from disruptions which occur in an individual's life (Gilligan, 2001; Richardson, 2002). Similarly, resilience is the ability to bounce back from adversity (Neenan, 2009). Additionally it is described as the ability to overcome the odds, to be successful despite exposure to high risk (Boyden & Mann, 2005). My current study will refer to resilience as a process contributing to the ability to bounce forward from adversity and to overcome the odds.

1.7.2 ADOLESCENCE

Adolescence is a transitional phase bridging childhood to adulthood (Louw & Louw, 2007). Similarly, adolescence is the period of life beginning puberty and ending with completed growth and physical maturity including major changes in body image, self-concept and intellectual development (Kroger, 2007). "Adolescence is somewhat variable but specific in its beginnings with the physiological changes of puberty; it is highly variable and nonspecific in its end" (Marcia, 1980, p. 109). The definition of adolescence which is more appropriate and that I will refer to in this study is that adolescence, is a transitional period bridging childhood and adulthood.

1.7.3 GRANDPARENT-HEADED FAMILY

A family is a unit that functions together, with members who are interdependent, emotionally and the members are subjectively defined (Black & Lobo, 2008; Walsh, 2006). Kroger (2007) explains family as a group of relatives, typically represented by a father, mother and children, however it may include groups of individuals lacking one parent or individuals embracing other relatives, adopted children, and in some cultures, may include servants. "Grandparent is a term which denotes the parents of a person's mother or father, invoking a relationship across three generations of a family" (McCarthy & Edwards, 2011, p. 107). Thus, this study will refer to a grandparent-headed family as a family that is headed by a grandparent, whereby the grandparent is the breadwinner and primary caregiver of the family.

1.8 RESEARCH METHODOLOGY

Qualitative method was identified as more suitable for this study, as this study strived to find a human experience (from the orphaned adolescents) and aimed to understand a social condition (Ritchie, Lewis & Elam, 2003). Qualitative research permits the researcher to obtain an understanding rather than an explanation from the subject being studied (Schurink, Fouché, & De Vos, 2011). The focus of the study was on orphaned adolescents who reside with and are taken care of by their grandparents. Moreover, qualitative research methodology was identified as being more suitable for this study because it does not prescribe sample size and permits the researcher to use a small sample out of the population of orphaned adolescents who are cared for by their grandparents in order to obtain in-depth and a wealth of data on this phenomenon (Maree, 2012).

1.8.1 META-THEORETICAL PARADIGM

This research was approached from an interpretivist stance as it entails an inductive qualitative inquiry aimed at gaining a better understanding of the experiences and perceptions of the orphaned adolescents. Interpretivism complimented this research study and the chosen methodology as it allowed the researcher to investigate and explore the in-depth experiences of orphaned adolescents and obtain insight about the contributing factors to their resilience.

Interpretivism correlates with qualitative research as it emphasises and values the human interpretative aspects of knowing about the social world and the significance of the investigator's own interpretations and understanding of the phenomenon being studied (Ritchie, Lewis & Elam, 2003). Interpretivism best suited this research study as it allowed the research questions to be answered fully by the participants and it allowed the findings of the research to be fully based on the experiences of the participants. Moreover, the advantage of interpretivism is that, as a researcher, it allowed me to adopt an exploratory orientation, one that tries to learn what is going on in a particular situation and to arrive at an understanding of the distinctive orientations of the people concerned. Thus I was able to investigate the subjective experiences of the orphaned adolescents.

1.8.2 RESEARCH DESIGN

Case study as a research design is used in various situations to contribute to knowledge of individual, group, organisational, social, political and related portents

(Yin, 2014). A case study comprises of detailed inquiry into a confined entity in which a researcher examines an issue within its social or cultural context (Salkind, 2010). A case can refer to an individual, a group, a community, an episode, an event, town or city or a sub-group of the population, and a case study occurs when a whole study population is treated as an entity (Kumar, 2011). I have thus selected a case study for the current study as it will assist me in effectively answering my research question.

1.8.3 SAMPLING

Participants were purposively selected from a Community Centre in the division of a Centre for Orphaned and Vulnerable children which is located in a Township known as Mamelodi in Pretoria.

Convenience sampling was used to select the centre as the study forms part of a larger study by Prof. R Mampane. Thus access to the centre had already been obtained through this affiliation.

Purposive sampling was used to select the participants. The participants were comprised of nine adolescents between the ages of 11 and 16 years of age, who are orphaned and are currently residing and being taken care of by their grandparent(s).

1.8.4 DATA ANALYSIS

Thematic analysis entails analysing the contents of an interview in order to identify the main themes that emerge from the responses given by the participants (Kumar, 2011). For the purpose of my study, data was analysed utilising inductive thematic analysis. I thematically analysed the transcripts of the focus group interview and semi-structured interviews, identified emerging themes and topics. By utilising thematic analysis I aimed at identifying the relationships between the relevant elements of meanings and themes.

1.9 THEORETICAL FRAMEWORK

An ecological theory was more suitable for this study of resilient orphaned adolescents living in grandparent-headed household, as it was able to explain the interactions the individuals and their environments as well as the influencing outcomes and processes that are involved in the different systems. The theoretical framework which I applied to this study is the bio-ecological theory of Bronfenbrenner.

This study discussed resilience as a process and as the study focusses on orphaned adolescents who live with their grandparents, different systems and ecological levels are involved. Thus various factors can be dissected from the study to fit into the different levels of the bio-ecological theory. He asserts that, there are external systems affecting the family, and they are categorized as meso-system, exo-system, and chrono-system models (Bronfenbrenner, 1986).

1.10 ETHICAL CONSIDERATIONS

Ethical considerations as explained by the ethical code for research of the University of Pretoria, Athanasou, Mpofu, Gitchele, and Elias (2012), Maree (2007), and Sapsford and Jupp (2006): were followed and fully discussed in Chapter 3.

1.11 RIGOUR OF STUDY: TRUSTWORTHINESS

Trustworthiness refers to the way in which data is collected, sorted and classified (Di Fabio & Maree, 2012). In qualitative research, “trustworthiness” replaces the concepts of validity and reliability (Cohen, 1998). Trustworthiness, dependability, transferability, conformability as well as triangulation were followed in the current study and will be fully discussed in Chapter 3.

1.12 POSSIBLE CONTRIBUTIONS OF THE STUDY

This study has potential to add to the limited body of research regarding resilience processes utilised by orphaned adolescents who reside in grandparent-headed households. The current study will inform the larger study by Prof. Mampame as stated in paragraph 1.1. The findings of this study may inform future research to create new models of resilience. From these findings, individuals involved in the care and support of these or similar households, might be able to create interventions which may contribute to the healthy developmental outcomes of orphaned adolescents who reside in grandparent headed households.

1.13 PROGRAMME OF STUDY

My Mini Dissertation is structured in five chapters as follows:

Chapter 1 provides a general and brief overview of the mini dissertation, discussing aspects such as the rationale and purpose of the study, research questions, key concepts, selected research methodology as well as ethical considerations.

Chapter 2 is the Literature Review chapter and will be concerned with reviewing relevant literature relative to resilience, orphans, living in a township, low socio-economic families and grandparents as a custodian type. The literature review will guide the development of focus group questions.

Chapter 3 is the Methodology chapter, and will focus on discussing research design and methodology in terms of the relevant methods of data collection, documentation thereof as well as the analysis and interpretation of the data.

Chapter 4 is the Results and Findings of the Study chapter and it will be concerned with presentation and interpretation of the results. I will present the raw data obtained and discuss my interpretation of the data. I will present the themes that emerged during data analysis and explain how these relate to existing theory as presented in chapter two.

Chapter 5 is the Final Conclusions and Recommendations chapter. This will be the conclusive chapter of my Mini Dissertation and it will provide the summary of the study. I will relate the study to the original purpose of the study and the research questions as formulated in Chapter 1. I will reflect on the challenges that I experienced and make recommendations for potential future research projects. In this chapter I will also highlight the potential contributions of the study.

1.14 CONCLUSION

Chapter 1 provided an overview of what the reader could expect in the preceding chapters of my dissertation. I commenced with a discussion of the rationale and purpose of my study, assumptions and clarification of the key concepts. The rationale for undertaking this study was discussed in terms of my personal interests, that this study would form a larger research study, as well as the need for ongoing research on resilience of orphans, as per the identified increase of orphans in our population. The purpose of my study was discussed and the research questions were formulated accordingly. The primary research question of the study was presented as well as the secondary research questions which are rooted from the primary research question. I briefly introduced my theoretical framework, research design and methodology, as well as the ethical guidelines which the study would adhere to.

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Chapter 2 Literature Review

2.1 INTRODUCTION

In this chapter, I explored existing literature on resilience, adolescence and orphanhood, townships and low socio-economic status and grandparents as heads of households and identify gaps in the existing literature and clarify the need and significance of undertaking my study. In this chapter, I discuss grandparents as caregivers to their orphaned grandchildren and their contribution to their resilience. I aim to propose a link between positive adaptation and grandparents as custodian of their orphaned grandchildren, with reference to the family as an institution where the processes of resilience manifest. For the purpose of this study, the township as a context is explained and the risk factors experienced by families and children including documented barriers to healthy developmental outcomes of orphaned adolescents living in townships will be highlighted. See main concepts in Figure 2.1.

Existing research on orphaned children, and resilience in children will be discussed and resilience as a process will be explored as per the focus of the current study. Thereafter, adolescence will be discussed as a developmental stage, and the experiences of orphaned adolescents will also be explored.

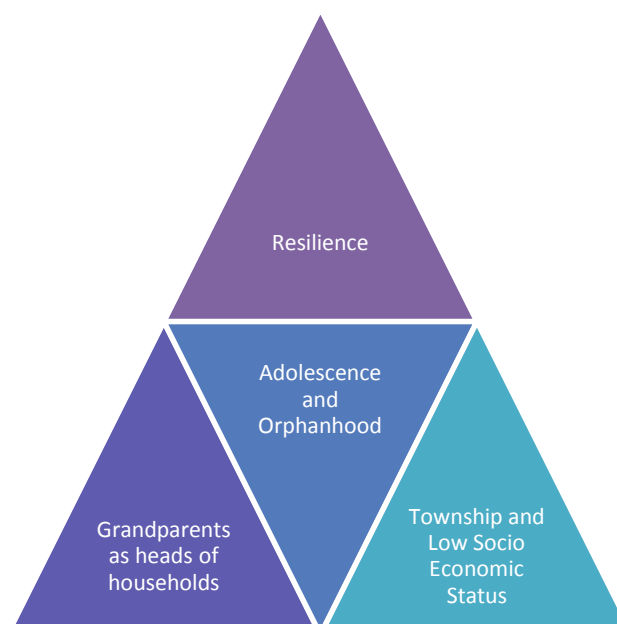


Figure 2.1: Main concepts in literature review which aid in answering the research question of the current study

2.2 DEFINING THE CONCEPT: RESILIENCE

Large portions of research on resilience has been conducted over the years, and there has been some controversy regarding its definition, and what standards should be regarded when defining the phenomenon of resilience. Earliest research on resilient children dates back to the 1970s when a group of psychologists and psychiatrist identified the phenomenon of resilience in children who were seen as being at risk of pathology and problems in development as a result of genetic or experiential conditions (Masten, 2001). The above mentioned professionals, were guided by the belief that research on children who thrived and recovered well in the context of risks and adversity held the potential to inform theoretical studies of the cause and reasons for psychopathology and to learn what the contributing factors could be to these unique positive outcomes (resilience) in the lives of children at risk that could guide intervention and policy (Garmezy, 1993; Masten, 2001).

Researchers noted that individuals were able to survive hardships and demonstrated the capacity to tolerate the distress as well as proceed with their lives in a positive manner, indicating positive adaptation and the ability to maintain healthy functioning. Therefore, early descriptions of resilience in literature, inferred that there was something extraordinary about resilient individuals (Masten, 2001). The focus was mainly on characteristics which assisted people to thrive despite exposure to chronic adversities, and protective factors were confined to the individual and included personality traits, dispositional characteristics and biological factors (Theron & Theron, 2010).

The move from identifying individual personality traits when defining resilience, towards viewing resilience as a process involving interpersonal relationships of the family, kin and mentors (Black & Lobo, 2008) forms the basis of this study. The focus on resilience as a process remains important because research repeatedly shows that many children are able to overcome the effects of the risks in their environment and are able to advance into successful, competent and resilient individuals (Masten, 2001; Ungar 2012, as cited in Mampane, 2014).

Literature review on early research studies of resilient children asserted that there were unique qualities which were required to overcome adversity and did not regard ordinary adaptive resources and systems as relevant (Masten, 2001). These studies were

designed purposefully to identify contributing factors to development of psychopathology and in doing so the qualities of children that were resilient to stress were identified (Luthar, Cicchetti, & Becker, 2000). However, current research on resilient children acknowledges resilience as a process and includes resources such as relationships to competent and caring adults in either the family and/or the community, cognitive and self-regulation skills, positive views of self, and motivation to be effective in the environment as contributing factors (Garmezy, 1993, Luthar et al., 2000; Masten, 2001). The current study utilises Bronfenbrenner's (1977) ecological theory. Resilience as a process takes into account other systems and "aims to understand these processes at system interacts effectively and ineffectively over time with the systems in which it is embedded" (Masten, 2001, p. 235). Thus the current study echoes that resilience is not only an individual quality, as individuals exist in different systems and acknowledges that resilience can manifest through interactions with the environment on other levels, from genes to, relationships and investigating how the individual exists as a complex living.

Masten defines resilience as a "phenomenon characterized by good outcomes in spite of serious threats to adaptation or development" (2001, p. 228). She further explains that resilience is an inferential and contextual construct which requires two main categories of judgments; the first judgement addresses the threat side of the inference and the second judgement addresses the criteria by which the quality of adaptation is assessed as being good (Masten, 2001). In her investigation of resilience, she uncovered that resilience seems to be a common phenomenon that follows as a consequent in most cases from the operation of basic human adaptational systems (Masten, 2001). She further explains that, "resilience does not stem from rare and unique qualities, rather from everyday magic of ordinary, normative human resources in the minds, brains, and bodies of children, in their families, and relationships, and in their communities" (Masten, 2001, p. 235). Her definition and explanation of resilience can be interrelated to resilience as being a process of adaptation as per the focus of the current study.

The research conducted by Portilla and Obradović (2013) asserts that children react differently to various stressors and the findings of their study indicates that, there is subjectivity in resilience and that resilience is dynamic. Literature further indicates that the school system is a contributor to resilience as it is filled with protective factors that foster resilience (Theron, Liebenberg, & Malindi, 2014). Research has identified several processes at the individual, family and wider environmental levels as significant influencers of risk and resilience (Boyden & Mann, 2005). Furthermore, literature

identifies inner resources and interpersonal relationships as essential factors in mediating risk and resilience (Boyden & Mann, 2005; Grotberg, 2003).

A study conducted by Dass-Brailsford (2005) aimed to comprehend how a group of black youth in South Africa who are of low socio-economic status achieved academic success and demonstrate resiliency. This research was based on the principle “(a) human behaviour is complex and attempts to simplify it are erroneous and (b) that the psychological challenges facing socio-economically disadvantaged groups in South Africa are integrally linked to a variety of political and historical factors” (Dass-Brailsford, 2005, p. 575). This study referred to resilience as the “ability to embrace the challenges of life and to retain openness to the world in the face of adversity” (Dass-Brailsford, 2005, p. 575). As academic achievement is regarded as an imperative developmental task, in this study it was selected as the indicator of resilience (Dass-Brailsford, 2005). The results of the study revealed that “the students had strong initiative and motivation, were goal oriented and experienced the self as having agency, had strong support from their family, had good relations with teachers, role models and supportive community members” (Dass-Brailsford, 2005, p. 579). This study validates my yearn to conduct my research study as it confirms for me that there is resilience in youth living in townships and thus my research will focus on orphans who reside with grandparents.

2.2.1 RESILIENCE AS A PROCESS

There are few studies which explore the processes of resilience in grandparent-headed households, whether from the perspective and experiences of the grandparents or other family members. It is therefore important for researchers to explore resilience processes in different contexts and how the processes contribute to resilience and positive adaptation. Research on resilience conducted by Ungar (2013) amplifies that resilience is not only an individual quality, rather it is a quality of the interaction between individuals and their environments, thus good youth-adult relationships are important to successful adaptation from adversity. This study will uncover the processes followed by the orphaned adolescents in growing and adapting despite exposure to significant cumulative life stressors.

Masten (2001) contends that resilience does not solely emanate from unique qualities within an individual, rather it comes from regular daily interactions and interactions which an individual actively engages in. Thus resilience is a transactional process which relates to ecosystem transactions that include an individual navigating towards

and negotiating for support from different systems such as the family, and community (Sameroff, 2009; Ungar et al., 2007).

The current study concurs with the view of resilience as being an interplay between protective and risk process over a period of time, involving individual, family and larger socio-cultural influences. Additionally, it views resilience as a process in which an individual approaches challenges with fortitude.

The process, rather than the characteristics which define resilient individuals in specific contexts and cultures has arisen as the focal point of recent resilience research (Theron & Theron, 2010). Mampane (2014) states that resilience is a process that is evident in the behaviour and daily activities in which an individual engages in, especially when responding to challenging circumstances. Another focus of resilience research is on the phenomenon of resilience as a prerequisite for healthy developmental outcomes (Schatz & Ogunmefun, 2007). The view of Masten (2001) that, the resilience construct is characterised by good outcomes in spite of a magnitude of threat to adaptation is supportive of looking at resilience as an outcome. But, Masten (2001) recognises the interplay between the individual and the systems which qualifies resilience as a process.

Knox (2014), Mahlangu (2015) and Schneider (2015) conducted studies which explored processes of resilience in grandparent headed families in the same community I am conducting the current study. In his study, Knox (2014) found that family resilience processes are utilised in the family. His study can thus inform one aspect which the current study does not focus on, as it identified a grandmother headed family that lives in the township and explored their family resilience processes, and this was done from the perspective of the entire family.

There is limited research that explores the resilience processes employed by orphaned adolescents in grandparent headed households. Thus the current research will contribute to the body of knowledge on resilient processes and will aid in obtaining a more culturally significant explanation of resilience processes employed by orphaned adolescents to achieve healthy developmental outcomes.

2.3 ADOLESCENCE AND ORPHANHOOD

2.3.1 ADOLESCENCE

Adolescence is a distinctive phase within human development in which an individual enters a phase whereby for the very first time, they are required to confront the world and their sense of identity through a different lens (Tanner & Arnett, 2017). The onset and completion of adolescence as a life stage seems to be an area of debate in literature as it varies in different cultures and contexts (Bucholtz, 2002; Louw & Louw, 2014). However, reviewed literature indicates that there is a common thread regarding the onset; that adolescence begins when developmental changes concerned with the physical and psychological characteristics of the child's transitioning into adulthood take place (Bray, 2003; Steinberg & Morris, 2001).

Adolescence is commonly referred to as a transitional period bridging childhood to adulthood (Louw & Louw, 2007; Tanner & Arnett, 2017). During this process of transitioning, adolescents explore and question who they are in relation to the world and how the world functions. Adolescents can experience the process of transitioning from childhood to adulthood as challenging subsequent to the onset of maturity in physique, social, emotional and cognitive features (Keating, 2004).

In this stage, there exists a variety of changes that adolescents need to negotiate in order to establish themselves as functional adults. Adolescence on a developmental perspective entails physical maturation of the body, cognitive development, emotional development, and social reorganisation (Keating, 2004). Physical development includes: puberty, brain development, cognitive development which includes information processing, formal operations, psychosocial development which may include family and sibling relations, peer relationships, moral development, and development of self (Keating, 2004). During adolescence there is an increased awareness of complex emotional cycles and an increased use of complex strategies to autonomously regulate emotions (Carr, 2016). These self-regulation strategies are increasingly informed by moral principles, beliefs pertaining what is good and right, and what is wrong and evil (Carr, 2016). Moreover, adolescents become increasingly aware of the significance of mutual and reciprocal emotional self-disclosure in making and maintaining friendships (Carr, 2016). Thus it can be deduced that healthy adolescent development is determined by many factors including: social context of the family, peers and schools, as well as personal attributes (Fulkerson, Story, Mellin, Neumark-Sztainer, & French, 2006).

Developmental tasks which are expected from adolescence in the Western society entail making a successful transition to high school, accomplishing psychological independence, learning and adapting academic skills which are essential for higher education, forming a self-concept, developing and maintain friendships with other adolescents of either the same sex or of the opposite (Tanner & Arnett, 2017). A research study conducted by Granic, Dishion, and Hollenstein (2003) identified the following developmental tasks in the adolescent stage: acquiring gender roles, accepting one's body, emotional independence and harmony, selecting and preparing for an occupation, creating a value and ethics system, developing proper patterns of giving or receiving affection, and realising mature relations with both genders. This indicates that there are developmental milestones which individuals need to achieve within the adolescent stage. The abovementioned tasks were identified in western societies and it would be valuable to identify these for the South African Township, thus my study could fill this gap of knowledge and may identify similarities and differences from the different contexts.

Adolescence period includes characteristics such as: conflict with parents and other authority figures, moodiness and high risk behaviours which may include auto-erotic behaviour, interactive sexual activities, teenage pregnancy, experimentation and use of alcohol and drugs (Louw & Louw, 2007). Moreover, the stage of adolescence is referred to a stage of maladjustment, a stage of heightened stress and confusion (Rajeswari & Eljo, 2013; Tanner & Arnett, 2017). Steinberg and Morris (2001) state that factors which affect adolescent development include: self-regard, academic stress, parental style and support, cultural support, perceived appearance, financial aspects, sense of control and ability for effective communication. Furthermore, they add that adolescent development can be healthy when they receive support with important life matters from parents and family, and that parents constitute the first form of social relationship that a child experiences. These factors are relevant for the current study as the researcher can validate these against the findings from the participants.

As reviewed literature indicates that the adolescent stage is difficult, the current study focusses on exploring and gaining an understanding of how adolescents who are orphaned and raised by their grandparents, and live in a township navigate through the challenging stage of adolescence and achieve healthy functioning. This resonates with resilience processes which are context specific thus as per the focus of the current study it interests the researcher (in retrospect) to deeply understand how buoyancy contributes to their adaptation and healthy developmental outcomes.

2.3.2 ORPHANHOOD

Kübler-Ross and Kessler (2014) states that during one's life cycle, at least one person close to them will die, and the complexity of the grief can be aggravated by varying factors. More significantly, Kübler-Ross and Kessler (2014) adds that grieving can be more difficult for an individual who is going through a life transition. As discussed above; adolescence is a period of transition from childhood to adulthood and can be perceived as a developmental bridge between being a child and becoming an adult, loss during adolescence can be perceived to be a highly traumatic experience.

When discussing orphanhood in South Africa, it is unrealistic to turn a blind eye on the HIV/AIDS pandemic (although it is not the main focus of the study) as it has a significant impact on the rising numbers of orphans. By the year 2005, 1.37 million children were orphaned, and about 830,000 of these children were orphaned due to the HIV/AIDS pandemic (Cluver & Gardner, 2007b). Moreover, orphan numbers are anticipated to escalate to 2.3 million in the year 2020 (Dorrington, Johnson, Bradshaw, & Daniel as cited in Cluver & Gardner, 2007b).

Death of a loved one is universally acknowledged as a stressful life event, as it is concomitant with periods of extreme suffering, and adjustment can take months and even years (Stroebe, Schut, & Stroebe, 2007). This supports the notion that orphanhood is a difficult phase, as per the assumption of the current study. A child's vulnerability increases prior to the death of a parent and escalates when the parent pass away (Moletsane, 2004). The vulnerable orphan is then at risk of experiencing anxiety, complicated grief, depression, poverty, school dropout as a result of the loss of the parental love and care (Moletsane, 2004). Challenges faced by children who are orphaned include: lack of sufficient food, shelter, schooling and medical care, furthermore these children are at risk of abuse and economic exploitation (Moletsane, 2004). Moletsane's study does not indicate where the orphans who were included in his study live, thus the current study which focusses on orphaned adolescents who reside with grandparents will explore this and might reveal if there is a different impact due to parental loss.

More literature (South African and international) on orphaned youth focuses on the risks and challenges which orphans are exposed to in comparison to their bounciness and ability to reach healthy developmental outcomes. A study by Zapata, Kissin, Bogoliubova, Yorick, Kraft, Jamieson, and Hillis (2013) focused on the vulnerability of orphaned and abused youth to pregnancy and suicide risk. This study found that there

is a high prevalence of female abused orphaned youth as compared to males and the exposure to abuse poses a risk factor for suicidal ideation (Zapata et al., 2013).

Bray (2003) in her study titled “Predicting the social consequences of orphan-hood in South Africa”, examined evidence on the impact of orphan-hood on the wellbeing and socialisation of orphaned children in South Africa. Her study reveals that in many circumstances, the orphans are taken care by their pensioner grandparents and this essentially points to the fact that financial security is weakened as the pension fund cannot stretch to cover educational as well as food and clothing costs for the entire family. Often, the grandparent may receive the child support grant, and in rare cases the grandparent may receive the foster care grant which assists with providing the needs of the orphaned child. The child support grant is often not sufficient and the Foster Care Grant which is four times the amount of the child support grant is only available to adults who go through the courts to foster orphans formally, and this information is not commonly available to grandparent population that parents grandchildren. Thus it is observed that many grandparents do not receive the child support grant or the foster care grant, and essentially experience heightened levels of poverty than what they should. Her study illustrates that there exists administration barriers to social security that have direct impact on the child’s wellbeing (Bray, 2003).

Access to schooling was also identified as a difficulty faced by orphans (Bray, 2003). The reason for withdrawing the orphans from the schooling system is mainly motivated by lack of finances, and cultural bias was identified as many girls dropped out to assume a caregiver role in comparison to boys of the same age (Bray, 2003). Another finding of the study indicated that extended families lack financial capacity to cope with the care of orphans, and that orphans experience decline in health and physical well-being.

Deininger, Garcia, and Subbarao (2003) identified risks faced by orphans and state that there is an increased likelihood of the orphan to drop out of school and engage in child labour in order to generate an income, there is an increased likelihood for a decline in nutritional status, and an increased risk of exploitation, discrimination and loss of assets. Kidman, Petrow, and Heymann (2007), concur with Deininger et al. (2003) that orphans face risks mentioned above and that many of the orphans’ needs are not met as a result of the caregiving gap that exists in many communities.

Consulted literature conclusively point to the fact that orphanhood presents with many challenges for the orphans. Thus the current study will explore how the orphans in this

study achieve healthy developmental outcomes, and what contributes to their buoyancy.

Orphans are reported to experience a double loss when their parent passes away. They lose their parent, secure parent headed household which had a reliable source of income. Life becomes perplexing without their income earning parents. They then need to adjust and learn to live with the chronic stressor of being without their familiar care of a loving parent (Ebersöhn & Eloff, 2002). The death of parents rearranges family member's roles, as some orphans may choose to live in child-headed households: with the older siblings assuming a parenting role which they are ill prepared for and in circumstances whereby all siblings are of a tender age they are then taken care of by family, or are placed in institutions (Ebersöhn & Eloff, 2002).

2.4 GRANDPARENT-HEADED HOUSEHOLDS

The diversity of the South African population is reflected on the many family forms, customs, structures and way of life. A family is a unit that functions together, with members who are interdependent (Black & Lobo 2008; Walsh, 2006). Keating (2004) explains a family as a group of relatives, typically represented by a father, mother and children, however it may include groups of individuals lacking one parent or individuals embracing other relatives, adopted children, and in some cultures, may include servants. This family structure is commonly referred to as the 'nuclear family.' Family structures have changed over the years, nuclear families consisting of a mother, father and their legitimate children is no longer the common family type as it previously were. Hareven (1978) identifies the following family structures, as family structures which have become common in the modern day: extended families, single-parent families, lesbian and gay headed families, reconstituted families with stepparents and stepchildren, families with parents who are unmarried but live together, sibling-headed families or child-headed families.

Two additional family structures which are not listed above, are the grandparent-headed household, and the child-headed household, which are fast becoming common as a result of the heightened mortality due to HIV/AIDS and other chronic illnesses (Krepper & Lerner, 2013). The increasing mortality rate instigated by HIV/AIDS among adults has resulted in an emergent number of orphans than ever before, thus resulting in the emergence of these new types of family units. "Grandparent is a term which denotes the parents of a person's mother or father, invoking a relationship across three generations of a family" (McCarthy & Edwards, 2011, p. 107). A grandparent family is

thus a family that is headed by a grandparent, whereby the grandparent is the breadwinner and primary caregiver. A child-headed household is one, whereby the older sibling takes on the parenting role and looks after the younger siblings (Ebersöhn & Eloff, 2002).

All families come across adversities during their journey through the family life cycle, some of these adversities may be so negative and drastic that they cause a ripple effect and leave no member of the family unaffected (Greeff, 2013). Such adversities include death of a family member, which usually has drastic effects when it is a parent that passes away. When such negative life events occur, grandparents take in their grandchildren and parent them regardless of financial incapacity, hostile living conditions and their declining health for mainly two reasons, “(1) moral and religious values, (2) to prevent their grandchildren’s entrance into a foster care system which they do not regard positively” (Gibson, 2005; Mpofo, Ruhode, Mhaka-Mutepfa, January, & Mapfumo, 2015). Hughes, Waite, LaPierre, and Luo (2007) suggest that grandparents have for quite a long time been providers of financial, practical, and emotional support in many South African families, and now the HIV/AIDS pandemic has made their role even more imperative, especially the grandmothers. Mpofo et al. (2015) further explain that Africans generally practice a collectivist culture, and grandparents have for many years been the primary care givers of their grandchildren regardless of the reasons for the parent’s absence. In South Africa, more specifically amongst black people, it has been a traditional practice for grandparents to raise their grandchildren. There exists a wide variety of reasons as to why children would be raised by their grandparents instead of their own parents. Schatz (2007) asserts that migration, morbidity, mortality, and reorganisation of household members between households, all contribute to household arrangements that leave the elderly in charge. Essentially, this means that grandparent-headed households have existed for a long time and have been the norm in South Africa. However, this practice is now heightened and aggravated by HIV/AIDS as most people who become infected with HIV survive for a few years then they fall extremely ill and usually die due to AIDS, leaving behind their children who are often left to be raised by the grandparents (Sands & Goldberg-Glen, 2000). Thus in the event of death, it becomes second nature for the grandparents to assume the parenting role to their grandchildren.

In developing countries such as South Africa the elderly are not only concerned with their declining health and obtaining quality healthcare, social security and old age care, however they are also concerned with their adult children’s unemployment, illness, migration and non-marital births which often results in maternal grandparents taking

care of their children, moreover, they are left with the challenging responsibility of taking care of orphaned children (Schatz, 2007). This responsibility of taking care of the orphans is often gendered to females as women traditionally play a major role in taking care of their sick children and the orphaned children (Schatz, 2007).

Raising children for a second time is particularly difficult for grandparents who have not negotiated on childrearing in a time that should be of peace and quiet, however when there are negative life events many grandparents step in and become parents to their grandchildren (Kropf & Wilks, 2003). Research on grandparents who take care of their grandchildren indicates that regardless of the good intentions which grandparents may have for taking care of their grandchildren, they experience difficulties to meet their carer responsibility (Mpofu et al., 2015).

When obliged to take on this parenting role to their grandchildren, grandparents face enormous difficulties (Kropf & Wilks, 2003). The elderly is a vulnerable population, and when taking care of another vulnerable population such as orphans, there is no doubt that there are difficulties. In their old age, grandparents can barely fend for themselves, however, they are left with the responsibility of taking care of their grandchildren immediately after spending money on their children who were sick, and having paid for their funeral (Mailula, 2009). In other words, these grandparents face and experience emotional and financial stress. This responsibility is strenuous and financially straining for grandparents who are already on pension, as this usually means that their social grant has to feed, clothe and take the grandchildren to school (Mailula, 2009; Schatz, 2007).

It can be spectacularly difficult for parents to raise grandchildren effectively especially when the child experiences adjustment difficulties and adopts a behaviour that is delinquent or defiant (Kropf & Wilks, 2003). This difficulty may be escalated by the fact that the grandparent struggles to adjust to the parent role due to decreased energy levels, illness, and decreased desire (Kropf & Wilks, 2003). This can consequently lead to reduced discipline and insufficient socialisation (Hunter as cited in Freeman & Nkomo, 2006).

Grandparents can experience a form of depression because of the disappointment that they experience when their adult children become ill and are unable to take care of them. The research study by Schatz (2007) found that there exists an expectation in women who are over the age of 60 that the children that they raised will support them in their old age. This is known as “benefits of your fruits.” This study also reveals that

most of these grandparents do not mind taking care of their sick children as one of the participants passionately explained: “Any child who becomes sick in our culture, while their parents are still alive, the mother must take care of her child” (Schatz, 2007, p. 152). The other difficulty in caregiving responsibilities of grandparents as found in the study by Schatz (2007) included: travelling with the sick, paying for their transportation and medication. What was found to be more emotionally strenuous by these elders is that despite all the expenses, the sick children still pass away and their passing is heightened with sadness due to their health deteriorate.

Even though research indicates that parenting grandchildren is difficult for the grandparents, there are some benefits as the grandparents can send these children to shops, and those grandparents who live in rural areas can send these children to fetch water, firewood, and these children can help with cooking, cleaning, and other duties which require more physical strength which the elderly no longer have (Schatz, 2007). Moreover these children can help the grandparents with administering of medication and ensuring that they take the correct doses. The children can take the role of keeping in touch with the rest of the family members who live far. The children can become a point of contact, for example uploading airtime for the grandparent and help them to make phone calls, and can assist them by reading mail and sms on their cell phones. And the current study proposes that there could be benefits for the grandchildren who are being raised by their grandparents, and through this perspective the current study could add to the body of knowledge regarding orphans.

In a study by Schatz (2007), one of the respondents expressed that she takes her grandchildren as her own children, as they are her blood. This passion in taking care of their children can be related to the traditional way of thinking that the elderly believe that they will benefit when they take care of their children and the grandchildren because in turn they will take care of them (Schatz, 2007).

In reviews of literature on grandparents as caregivers, I discovered that the focus was mostly on their role in ensuring health and economic wellbeing of the households, and this advocates that grandparents do take up the role of caregiver in their grandchildren’s lives (Boyer, 2015; Dolbin-MacNab, 2006; Landry-Meyer & Newman, 2004; Leder, Grinstead, & Torres, 2007; Martin, 2016).

Sands, Goldberg-Glen, and Shin (2005) conducted a study in the United States on children who are cared for by grandparents as a result of parent’s substance abuse, incarceration, abandonment, mental-illness, depression or HIV/AIDS, and this study

shows how grandchildren portray their parents and indicates how they talk about their grandparents and the grandchildren's resources and strengths. Their study found that the grandchildren appreciated living with their grandparents, and expressed their disappointment, shame and ambivalence towards their biological parents, moreover the children stated their resources as institutional supports and indicated their pride in their schoolwork and participation in sports. The current study will add value as data will be collected through a focus group, and semi-structured interviews and data will be obtained in the perspective of the participants. This is valuable because the importance in exploring children's views is that their perspective on aspects which they perceive as a support to their resilience, holds valuable source of unique knowledge which could be used by scholars and practitioners to address the social and educational challenges of children in similar circumstances.

2.5 THE TOWNSHIP CONTEXT AND SOCIO-ECOMIC STATUS

Housing is not only a basic human need, it has insinuations such as health, welfare and social status in communities. Thus housing can be viewed as an indicator of wealth or poverty. The characteristics of houses in majority of the townships in South Africa makes it evident that the residents are of a low socio-economic status (Peeters & Osman, 2005; Statistics South Africa, 2012a). Most houses in townships are characterised by informal housing such as shacks built out of timber or scrap materials as well as purchased materials, or often a combination of both, brick houses which are the four room Reconstruction and Development Programme houses (RDP), and these houses are sometimes extended with a shack in order to provide more room for large or growing families (Ntlantla, 2004). Despite the fact that apartheid ended in 1994, and the onset of democracy pledged an equal distribution of wealth, however, the state of the South African Townships as described above is proof that the mission of democracy is far from being accomplished (Dass-Brailsford, 2005).

Mamelodi is a large, densely populated (500,000 people), and historically densely populated non-white township located in Pretoria (Peeters & Osman, 2005). Mamelodi is situated in the east, approximately 20km from the city of Tshwane (Mailula, 2009). Mamelodi was established in the 1950's, and was previously known as Vlakfontein before it was named Mamelodi which means mother or melodies (Mailula, 2009). Moreover, the geographical location of Mamelodi is explained by Mailula (2009) as composed of Mamelodi East and Mamelodi West and this division is landmarked by the Moretele River.

Mamelodi, like other South African townships, is characterised by a high rate of unemployment, high HIV/AIDS prevalence, violence, minimum health care facilities, poverty, child-headed households, and some households do not have access to water or electricity (Mailula, 2009). A rapidly increasing percentage of South Africa's population is living in townships; mostly in shacks they built themselves, and most of these people live in these informal settlements due to a lack of housing and financial incapacity, and some of them are rural immigrants who work in the city and commute to their rural homes over weekends (Ramafamba & Mears, 2012; Stein, 2003). This conclusively means that the residents of Mamelodi may have varying levels socio-economic statuses, however it can be deduced that majority of the residents fall under the low socio-economic status bracket.

On a more positive note, there is a taxi rank, bus stop, train station, conclusively public transportation services are available for those who do not own cars (Mailula, 2009). There are schools, however, the schools are not as resourced as the modern Model-C schools which are found in the inner city. Majority of the township schools are characterised by over-crowded classes, poor educational resources and infrastructure, uneducated parents, unemployed parents (Stein, 2003). These schools consequently remain under resourced and disadvantaged due to parents who are unemployed.

This profile of the township highlights low socio-economic status as an identifying factor. It is imperative to note that low socio-economic status when not challenged can become a cycle which has the potential to be chronically passed on inter-generationally (Dass-Brailsford, 2005). Socio economic stress carries the risk of threatening children's growth and development, and damaging their sense of trust, safety and security (Dass-Brailsford, 2005). Dass-Brailsford (2005), further explains that the most 'at risk' child in a society, is the child who is born under the entrenched conditions of socio-economic disadvantage, because the effects of those conditions are far reaching and have higher chances of evolving into a vicious cycle of poverty.

A factor which needs to be considered as a contributor to low socio-economic status in some families is HIV/AIDS and the manner in which it affects families (Dass-Brailsford, 2005). Dass-Brailsford (2005) further explains this by stating that when the breadwinner or primary caregiver is infected, this consequently means that the family's socio-economic status is hampered as the infected person may stop working when the illness peaks, thus the family loses its income.

The context in which a child grows up in can be regarded as high risk when the community is exposed to psychological stressors such as dysfunctional families, poor schools, substance abuse as well as negative social interactions (Inglis & Lewis, 2013). Such a community can be regarded as a risk factor in the development of the child, because as noted above it can jeopardise the development of the child immensely.

The social ills experienced in the townships have a direct impact on children and youth. When parents are unemployed this consequently means that children are prone to go hungry, not have school uniform, not perform academically and this can likely lead to truancy, risky behaviour or criminal involvement. Social ills which are experienced by children are noted by Mailula (2009) as: starvation, poverty, exploitation, stigmatisation, physical abuse, emotional abuse, and sexual abuse. Lockhat and Van Niekerk (2000) indicate that there are other challenges faced by adolescents in townships, and these include: child labour, school drop-out, involvement in criminal activities or joining of criminal gangs), incarceration, homelessness (as a result of leaving home to seek a better life), physical violence, psychosocial trauma and distress (due to being affected by HIV/AIDS and the experience of taking care of ill parent(s) and exposure to violence).

Majority of the adolescents in the township who are from low income families usually attend the local township school. They face the following challenges at school; poorly qualified teachers, lack of career guidance facilities, lack of adaptation to the current curriculum, over-crowded classrooms which usually as a result of high failure rates, lack of educational resources such as computer labs, libraries and science laboratories. Township life exposes adolescents to risk factors such as poverty, drug and alcohol abuse and dependency, violence which can lead to premature gang involvement in boys, and premature sexual exploration which can lead to teenage pregnancy and teenage parenting (Mampane, 2006). Children and youth are exposed to these risks as they are often left unsupervised during the time that they return home from school and the time that their parents return home from work in instances whereby parents are employed (Palmary & Moat, 2002). The contributing factor to this 'unsupervised time' is the fact that parents work long hours and they spend a lot of time travelling to and from work. Moreover, this 'unsupervised time' that children have could be attributed to the fact that parents and caregivers experience social circumstances that require them to spend their time on other activities thus marginalising the time that they need to spend on childcare (Palmary & Moat, 2002).

Inglis and Lewis (2013) conducted a study which explored the adolescent's risk of dropping out in a high risk community secondary school. The criteria which rendered this community as 'high risk' included factors such as: high levels of gang activities, shebeens, challenging living conditions, poverty, high school dropout figures, alcohol and drug abuse, and poor police control (Inglis & Lewis, 2013). Additionally this community has a large population in comparison to its actual size, and was characterised by overcrowded houses, high unemployment rates, full schools, poor residents of whom many relied on social grants to pay rent, communal sharing of living space, lack of educational opportunities which consequently result in low economic status (Inglis & Lewis, 2013).

Risk behaviour can be defined as any form of behaviour that places a person at risk for negative, physical, psychological or social consequences (Hughes et al., 2007). A survey on risky behaviour was conducted on South African adolescents in grades 8–11, indicated that there is a high prevalence of risk behaviours in the following domains: substance use, sexual behaviour, violence, traffic safety, eating behaviours, physical activity, and suicide related behaviours (Hughes et al., 2007).

Literature reveals that school drop-out and failure is a common factor in township schools, it can thus be noted as a risk which adolescents face in the township. The risks and contributing factors to failure in adolescents is that they have no study facilities at home, they receive no homework assistance at home, lack of educational resources at home, learner-teacher ratio is too high at school (Inglis & Lewis, 2013; Mampane, 2006; Van Zyl Slabbert, Malan, Marais, Olivier, & Riordan, 1994).

2.6 THEORETICAL FRAMEWORK

Pellegrini (2009) asserts that a child's life is engaged in more than one setting, and what happens in one setting can have a significant impact on the child's functioning in the other. Thus this study resonates with the ideology which stems from General Systems Theory that "the whole is larger than the sum of its parts" (Cottrell & Boston, 2002; Dallos & Draper as cited in Pellegrini, 2009).

The challenges confronting orphaned adolescents can be regarded as forming part of various interrelated systems. These systems could be effectively portrayed and understood through Bronfenbrenner's ecological theory of development for the purpose of illustrating the interaction between a person's development and the various systems embedded in a particular social context (Bronfenbrenner & Ceci, 1994). According to this theory, the person and the social context are interrelated and form

complex relationships (Bronfenbrenner & Ceci, 1994). The person and context bidirectional relationship formulates foundation for healthy development across the life span (Van den Berg, George, Du Plessis, Botha, Basson, De Villiers & Makola, 2013). This theory is relevant to my study, as my study focuses on resilience which can be characterised as a protective factor in the face of risks and the subjects are the orphans who will be studied in their system which is the family.

As this study will be undertaken through a case study research design, the ecological theory is most compatible as it essentially means that the participants of this study will be investigated in their natural habitat. This study aims to investigate the resilience processes employed by orphaned adolescence, thus it can be said that the current study will be undertaken within a specific context. Hook (2009) asserts that context should be noted as a major phenomenon in any reasonable account of development.

Brooks (2005) proposes that resilience is an ecological phenomenon. Considering the reviewed literature and the evolution of the study of resilience, I can concur that with Brooks' proposal that resilience cannot be developed by sheer willpower within the at-risk person; rather, resilience is developed through interactions within the environment—families, schools, neighbourhoods, and the larger community (Brooks, 2005). This is the very stance that the current study takes on resilience as a process, thus an ecological theory is important to further understand resilience as a process. An advantage of utilising an ecological theory is that both the negative risk factors and the positive cumulative risk factors could be transparently identified as environments may add to a person's risk of numerous problems, but can also serve as a protective measure, promoting the possibility of positive outcomes.

Bronfenbrenner and Ceci (1994) describe the systems as including a microsystem; which entails the patterns, relations and activities within the individual's immediate environment. This entails bi-directional relationships between the person and other individuals such as friends, parents, or siblings. The second system is the mesosystem; which includes the relationship between the microsystem and the mesosystem. The mesosystem can be deduced to include family members, school, church members or any other individuals who interact with the systems which are surrounding the individual.

The third system is the exosystem and this refers to any environment that the individual is not directly involved in, but which might still be directly affected by the events in these environments, for e.g. the workplace of the grandparent. The fourth system is the

macrosystem, which is comprised of belief, ideologies and values which might resemble specific motivations for specific behaviour such as the cultural practice that grandparents take care of their grandchildren when their parents have passed away.

Bronfenbrenner (2005) also identifies the chronosystem, which reveals the dynamic nature of development within the adolescent and the environment. The chronosystem is also described as the time dimension (Hook, 2009). This time dimension carries two meanings within the ecological theory. (1) Time is noted as an important factor as it explains the order of environmental events and transitions over the life span (Hook, 2009). This dimension applies to the current study as it can refer to the process of healing which the orphaned adolescence may have undergone, for instance time is commonly known to be a healer. It can be deduced that the loss of a parent or caregiver can have severe effects on an adolescent child, however those effects can decrease as time passes (Hook, 2009). (2) The time dimension may also refer to the exclusive socio-historical placement of the individual, the paradigm which is in place in that period of the lifespan (Hook, 2009). Socio-historical contextualisation in light of this study for instance, could refer to the rising concern of social ills such as the increase of HIV and the high prevalence of parental deaths. This consequentially calls for interventions which promote the wellbeing of orphaned children. To indicate the ripple effect of this social issue in the other systems for instance, it can be assumed that on the microsystem the child will experience role changes in the instance of the elder child becoming the head of the family after the parental bereavement. In the mesosystem, the child might drop out of school due to the additional responsibilities which they may have to take up. In the exosystem, the parent's former employer might pay the parent's pension fund or may refuse to do so. In the macrosystem the child might engage in risky behaviour as a desperation to earn an income in order to look after younger siblings. Thus it can be established that the changes which occur within the individual system and the environmental system determine whether the developmental route will be either positive or negative (Hook, 2009).

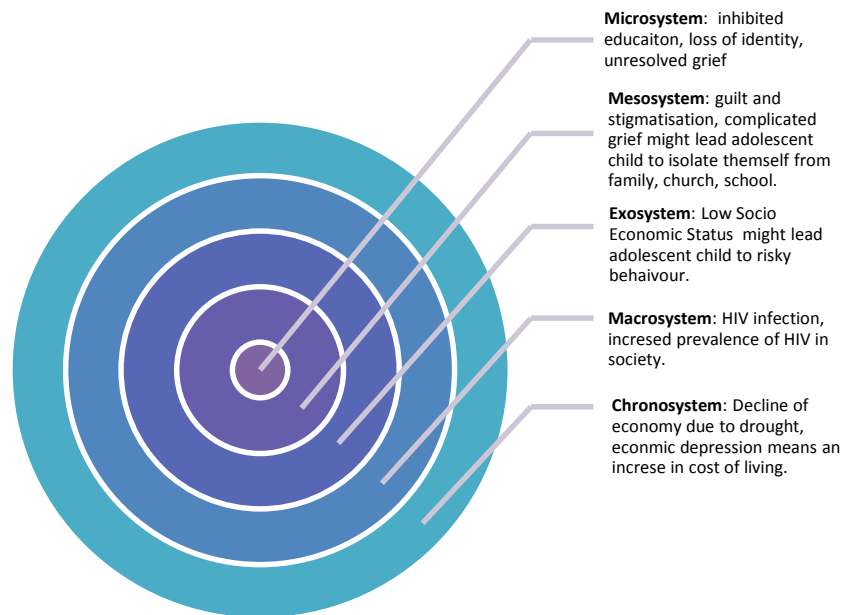


Figure 2.2: Cumulative negative effects (risk factors serving as barriers to resilience) of orphan-hood during the adolescent period of the life cycle (Adapted from Hook, 2009)

All the above mentioned systems interact and influence one another, and a deficit in one system can cause a ripple effect on the other systems. The ecological theory proposes that internal and environmental systems are inseparably connected thus it is noted that the difficulties and challenges ascending from each system and the capability of the individual and environmental resources which can be utilised have an effect on the wellbeing and development of the adolescent (Van den Berg et al., 2013).

As stated previously, that my participants reside in a township with grandparents who are their primary caregivers and heads of families. This is essentially a predictor, as per the literature reviewed on townships, that they come from low socio-economic homes and consequently do experience certain challenges within their environment that challenge their living circumstances and can pose as risk factors to their development. On the other hand these living arrangements could be viewed as protective factors as the grandparents could be providing the orphaned adolescent with nurturance, comfortable and safe home that meets the child's physiological needs.

An understanding and acknowledgement that environmental factors influence development is important, and there are proximal processes which take place between the individual and the environment. It has been noted in previous studies that changes that occur in society place immense pressure on adolescents and that it is imperative

to consider that socio-political changes do influence social environments and this in turn influence the adolescent (Van den Berg et al., 2013). The relevance of this perspective is to ensure that my study does not focus on the adolescent as a sole entity, but rather as part of the interconnected systems in which proximal processes take place.

Bronfenbrenner's theory is appropriate for my study as he argues that "in order to understand human development, one must consider the entire ecological system in which growth occurs" (Bronfenbrenner, 1994, p. 37). The theory is appropriate as it will allow me to work from a postmodern paradigm which is subjective, and will accommodate the findings of my study as my research can be relevantly associated with being exploratory as it seeks to gain an understanding of factors that contribute to the resilience of orphaned adolescents. The bio-ecological framework is relevant because it is systemic and it shows how the different subsystems influence one another. Again, the transactional interaction between the individual and the environment is acknowledged. This theory is further relevant to my study because it views the child as the centre and it acknowledges that a child affects and is affected by the settings in which he/she spends time (Bronfenbrenner, 1995).

2.7 CONCLUSION

Chapter 2 provided an overview of existing literature on grandparents as caregivers, orphan-hood, adolescence as a developmental stage, resilience, as well as the township as a context of my research study. The theoretical framework was discussed against the topic of my study.

The next chapter, (Chapter 3) will discuss the Research Methodology of the current study. The selection of participants, the methods of data collection and data analysis are explained. Throughout, I provide reasons for my choices, against the background of the focus of my study.

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Chapter 3

Research Design and Methodology

3.1 INTRODUCTION

This chapter expositis the research design and methodology applied in the current study. The qualitative research method is followed employing a multiple case study design. The methods of data collection used included self-administered demographic questionss, semi-structured interviews and a focus group interview. Thematic analysis was utilised to analyse the data, as is also discussed in this chapter. The ethical issues which were considered prior to conducting the study are discussed indicating the way in which these issues were handled during the study. The chapter is concluded with a presentation regarding quality criteria strategies that were adopted in this study.

Figure 3.1 is a visual representation of the research process that were followed:

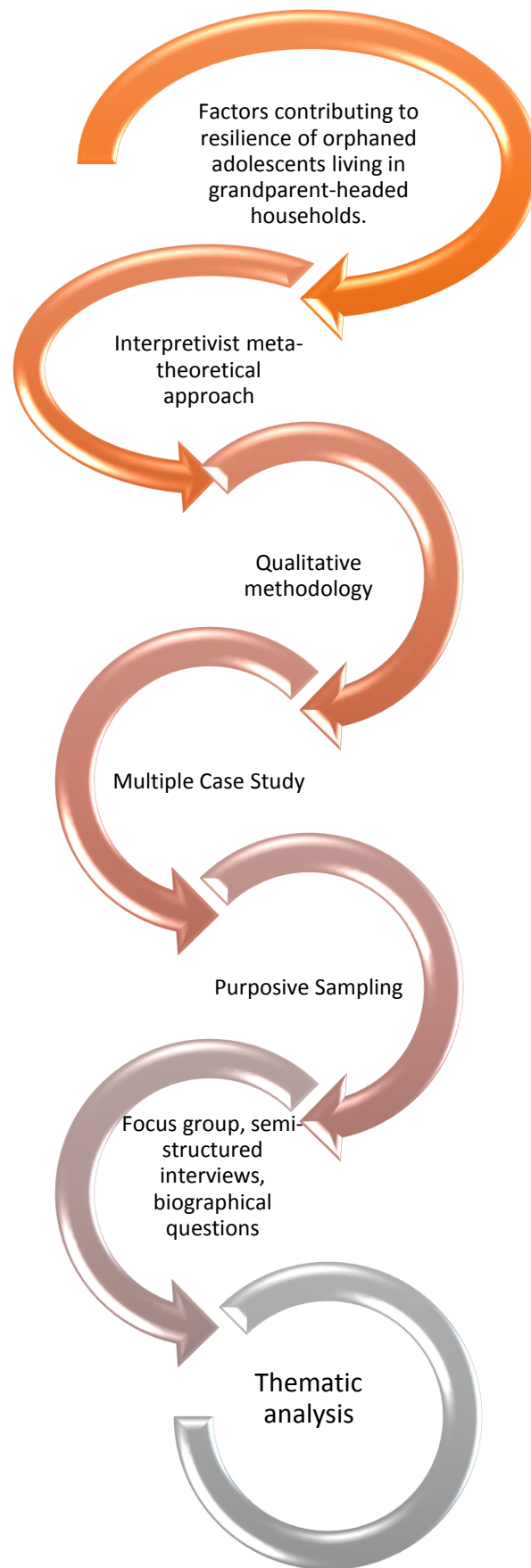


Figure 3.1: A visual illustration of the research process

3.2 PROBLEM STATEMENT

The population count (Statistics South Africa, 2012a) conducted in South Africa indicates an increase in parental death and the number of orphans in South Africa, as compared to the previous population counts (Statistics South Africa, 2012b). Apart from the trauma associated with the death of a loved one, the death of a parent bears additional negative consequences for children. These may include loss of assets, poverty, risk of abuse, truancy, lack of medical care, insufficient nutritional food, anxiety, complicated grief and depression (Bray, 2003; Cluver & Gardner, 2007a; Moletsane, 2004). Therefore an understanding of resilience processes utilised by orphaned adolescents is essential in providing knowledge that could promote resilience in other adolescents who are in similar circumstances.

Grandparent-headed households are sometimes the result of parental loss. These households experience significant social, emotional and financial difficulties as grandparents attempt to parent their grandchildren despite their own needs to be taken care of due to old age and declining health. These challenges are known to have an impact on healthy development of the adolescent child.

3.3 AIM OF THE RESEARCH

The aim of the study is to explore and understand how orphaned adolescents in grandparent-headed families achieve healthy functioning. Furthermore, the study seeks to explore and understand the resilience which they use to overcome the cumulative risk factors they are confronted with. The significant role of grandparents in ensuring the resilience of their orphaned grandchildren also needs to be understood as research indicates that positive family relationships play a role in promoting resilience (Patterson, 2002). Furthermore, the study acknowledges that orphanhood is difficult for adolescents regardless of the cause of death of the parent(s).

Consulted literature indicates that school attendance in association with close and supportive relationships with adults, especially family members, is associated with resilient orphaned adolescents and contributes to their healthy functioning (Carr, 2016; Steinberg & Morris, 2001; Ungar, 2012).

3.4 PARADIGMATIC APPROACH

3.4.1 META-THEORETICAL ASSUMPTION

The current study embraces a qualitative methodology embedded in the interpretivist meta-theoretical paradigm. The research questions were explored by utilising an interpretive meta-theory and qualitative methodological paradigm. An interpretive meta-theoretical paradigm was selected for the current study as it is best suited when disclosing subjective experiences of participants. The unearthing of the subjective experiences requires the implementation of a qualitative approach to ascertain that a proper perspective of the participants' perceptual world is obtained. Thus the research was approached from an interpretivist paradigm, to ensure that the above mentioned goal was achieved.

Epistemology is the theory of knowledge, which is concerned with how human beings come to have knowledge of the world around them, it is concerned with how we know what we know (Blaikie, 2007). Epistemology is defined as the branch of philosophy that deals with questions about knowledge, beliefs and truths and the differences and relationships between these entities (Forrester, 2010). Ontology is a branch of philosophy that is concerned with the nature of being, i.e. the nature of social reality (Blaikie, 2007).

Interpretivism as an epistemological paradigm asserts that knowledge arises from the understanding of symbols and meaning and values the subjective meaning (De Vos, Delpont, Fouché, & Strydom, 2011, p. 309–311). “The assumption is thus made that reality should be interpreted through the meaning that research participants give to their life world” (De Vos et al., 2011, p. 308–309). Similarly, Maree (2012) adds that, proponents of interpretivism contend that human experience can only be understood from the viewpoint of people and that reality is socially constructed. Based on the abovementioned definitions, it can be deduced that interpretivism presents a way to discover meanings and thereby gain valuable insight by seeking the comprehension of the whole. Thus interpretivism compliments the chosen methodology in this research to investigate and explore the in-depth experiences of orphaned adolescents and obtain insight into their resilience processes. Interpretivism strengthens qualitative research by emphasising and valuing the human interpretative aspects of knowing about the social world (Ritchie, Lewis & Elam, 2003). It will allow the research question to be answered comprehensively by the participants while the findings of the research will consequently reflect the experiences of the participants satisfactorily.

Interpretivism further suggests that the study of social phenomena requires an understanding of the social worlds that people inhabit, which they have already interpreted by the meanings they produce and reproduce as a necessary part of their everyday activities together. Therefore, it relates to my research design and research methodology.

3.4.2 METHODOLOGICAL PARADIGM

3.4.2.1 Qualitative research

As the focus of the current research is aimed at discovering and understanding the subjective experiences of the participants, the study embraces a qualitative method as it is identified as being more suitable to obtain a proper perspective on the participants' perceptual world.

Qualitative research, also referred to as qualitative enquiry, is a term that is used to define various research methods and methodologies that provide complete in-depth accounts. It attempts to describe and contextualise the interactive and interpretive nature of our social reality from predominantly written and verbal data (Salkind, 2010).

- *“Qualitative research is comprised of the following five features: (1) studying the meaning of people’s lives, under real world conditions, (2) representing the views and perspectives of the people in a study, (3) covering the contextual conditions within which people live, (4) contributing insights into existing or emerging concepts that may help to explain human social behaviour, (5) striving to use multiple sources of evidence rather than relying on a single source alone” (Yin, 2011, p. 7–8).*

Qualitative methodology generally emphasise interpretation and meaning, and aims to understand the meaning which people attach to their experiences (Theron & Malindi, 2012). Qualitative research is essential in order for us to understand our lives, because the definitions, descriptions and overall meanings we attach to events and things are derived from their qualities (Berg & Lune, 2012). Qualitative research therefore aims to describe and explain events and experiences (Willig, 2008). Additionally, Willig (2008) contends that researchers who utilise this methodology study people in their own territory and within their naturally occurring settings, and these researchers are concerned about the quality and texture of experiences rather than the identification of cause-effect relationships. Thus the current study is aimed at understanding the

resilience processes employed by orphaned adolescents through investigating their subjective experiences.

Characteristics of qualitative research include: natural setting, multiple sources of data, researcher as key instrument, holistic account, reflexivity, emergent design, participant's meanings, and inductive and deductive data analysis (Creswell, 2014). Furthermore, qualitative research is based on the belief that knowledge is subjectively constructed and that it is widely dispersed among communities of knowers, who individually possess an own, yet valid interpretation of reality (Maree, 2012). Therefore, I have chosen to use the qualitative methodological paradigm as it is most suitable for my research study and it will allow me to have my research question answered holistically by the right participants. Moreover, qualitative research is more suitable for this study because it does not require large sample sizes and enables the researcher to use a small number of orphaned adolescence who are cared for by their grandparents in order to obtain a wealth of in-depth data on this phenomenon (Maree, 2012).

3.5 RESEARCH DESIGN

A research design refers to the logical path which serves as a premeditated plan to undertake research (Yin, 2011). The research design distinctly explains the sort of study that will be undertaken by a researcher (Ferreira, 2012). A research design essentially refers to a procedure which one or more researchers can employ to conduct research, and it provides specific direction for procedures which will be followed (Creswell, 2014). Thus a research design is the path that a researcher takes to conduct a research study. The sections below, provide the detailed research design of the current study beginning the case study, research setting, and the process utilised in sample selection.

3.5.1 MULTIPLE CASE STUDY

A case study consists of a detailed inquest into a restrained entity in which a researcher examines an issue within its social or cultural context (Salkind, 2010). Yin (2014) distinguishes two qualities of a case study which involves:

- ❖ Investigating a case in depth, bringing attention to the real-world context, especially when the boundaries between context and the case are not limited and

- ❖ Interpreting the case study results with the aim to understanding the participants' real world while acknowledging the existence of important bounded conditions applicable to the proposed case study.

This qualitative case study is used to investigate (within a specific context) and understand the perceptions of the orphaned adolescents to determine important contributors to their resilience. The subjects in this study were identified as the orphaned adolescents. Their experiences and perceptions of resilience contributors were explored and understood in their own context and as uniquely experienced by them, thus the researcher's role was that of investigating and understanding their perspectives of resilience contributors.

The purpose of a case study reflects the researcher's reason for undertaking the study (Gerring, 2006). The primary purpose for undertaking this research was to gain an understanding of how orphaned adolescents overcome the cumulative risk factors which they are confronted with in their lives. This case study design aimed to collect data from a specific context and not to generalise the results of this study (Gerring, 2006; Yin, 2014). A case study aims to have in-depth understanding of the case in its natural setting and to acknowledge its complexity and context (Maree, 2012). This case study involves people, those researching, those who provide data for the research and ultimately those using and benefitting from the results. This determines the potential value of the study and the concomitant responsibility that rests on the researcher. In this study multidimensional data is collected and analysed (Maree, 2012). As multiple sources of data collection can be used in such a study (Yin, 2014), data was collected through the focus group interview, demographic questions as well as the semi-structured interviews.

Case studies are also classified according to the way in which a researcher approaches a study (Kumar & Phrommathed, 2005). The approach which I followed in this research study was through illustrating, investigating and understanding the resilience processes employed by the participants. In this study the subjects were the orphaned adolescents, who were individual subjects although they shared common demographics and met the same criteria for selection to participate in the research study.

The disadvantage of utilising a case study method, is that findings are not readily generalizable because the sample is small. However, the advantage is that I was able to obtain rich descriptions of the phenomenon from the participants.

3.5.2 DESCRIPTION OF RESEARCH SETTING

This research took place in the township of Mamelodi, at Stanza Bopape Health and Community development Centre in a division for Orphaned and Vulnerable Children called Matimba Sinqobile. This research setting was conveniently and purposefully selected due to the fact that the current research forms part of a collaborative longitudinal study between University of Pretoria, department of Educational Psychology and the community centre titled “Building resilience in families: The role of care workers in mitigating family risk factors.”

Stanza Bopape Health and Community Development Centre is a non-profit organisation. It aims to promote the development of individuals, families and communities towards a state of self-reliance; empower people and enterprises; raise awareness of job opportunities; mobilise critical stakeholders in support of the community and provide personal and professional development (Stanza Bopape Community Centre, n.d.). The centre has a division called Matimba-Sinqobile Integrated Social Development Centre which houses the Centre for Orphaned and Vulnerable Children. Some of the children who are affiliated with the centre are identified by teachers in the surrounding schools and referred to the centre. Others are identified by care workers who reach out to community members to offer support.

At the centre the children are offered emotional support through various interventions by social workers, auxiliary social workers and care workers who are employed at the centre through the Department of Social Development. The children are provided with a meal each afternoon of the work week, and are given a lunch tin to take home for weekends. The children receive homework assistance and participate in various interventions in the afternoons. The centre also runs a school holiday program which provides educational and entertainment activities aimed at keeping the children off the streets. The participants of the current study were identified and selected through this centre.

3.5.3 SAMPLE SELECTION

The quality of research is not only reliant on the relevance of the methodology and instrumentation, but also on the sampling strategy (Cohen, Manion, & Morrison, 2011). Sampling decisions are important and need to be considered right from the onset of the research process as they play a pivotal role in the planning of the research (Cohen et al., 2011). Factors such as time, expense and accessibility have important

implications for the data collection process and are important to consider in the planning process of the research.

Sampling theory reasons that a small set of observations can provide a researcher with what could be expected from the total population of the intended study (Kumar, 2011; Strydom & Delpont, 2011). Sampling refers to the procedure involved in selecting units of observations for research purposes (Babbie, 2008).

Sampling in qualitative research is less structured due to the methods of data collection utilised in qualitative research (Strydom & Delpont, 2011). In qualitative enquiry there are no rules for sample size (Strydom & Delpont, 2011). While qualitative research permits the use of quite a small sample, although this restricts the extent to which the result can be generalised (Bowen, 2008; Neuman, 2007). The sample of the current study was small yet relevant as drawn from the population of orphaned adolescents who reside with grandparents.

The sampling strategy which was used in the current study is non-random sampling strategy. Non-random sampling is based on a researcher targeting a particular group with awareness that it does not represent the wider population, but rather, represents itself (Bowen, 2008; Kumar, 2011; Neuman, 2007). This sampling strategy is not concerned with generalising results. Non-random samples are small and are regarded as disadvantageous due to their non-representativeness of the entire population (Neuman, 2007). The advantage of this sampling strategy is that it is less complicated to set up, less expensive and can prove perfectly adequate where researchers do not intend to generalise their findings beyond the sample in question (Babbie, 2008).

Within the non-random sampling strategy, I utilised purposive sampling. Purposive sampling design entails that a researcher judges and decides on who can provide the best information in order to achieve the objectives of the study (Babbie, 2008; R. Kumar, 2011). Purposive sampling primarily seeks to represent the selected sample of the population and entails the researcher selecting participants to be included in the sample based on their possession of the particular information being sought for (Neuman, 2007). The sample is selected on the belief that they would be able to meet the needs of the researcher and meet the selection criteria for the research participants (Babbie, 2008).

3.5.4 DESCRIPTION OF SAMPLE

The Program Manager as well as the care-workers assisted me with participant selection as they work with all the children on a daily basis. Initially 12 participants were identified as potential participants. However, two of those participants failed to meet the selection criteria as their parents were still alive, although they were vulnerable and under the care of grandparents. Another participant could not attend the scheduled appointment as it clashed with a sporting match on the day.

Table 3.1 below provides details of participants. For the purpose of this study, the participants met the following criteria:

- ❖ Residents of Mamelodi
- ❖ Affiliated with Stanza Bopape Community Centre
- ❖ Orphaned adolescents aged 9–16 years of age
- ❖ Biological parent(s) deceased
- ❖ Residing with- and being taken care of by grandparents

Table 3.1: Details of the participants of the study

Participant	Age	Gender	Home Language	Grade	Primary caregiver	Residence
P 1 (semi-structured interview)	14	Male	Sepedi	8	Grandmother	Mamelodi
P 2 (semi-structured interview)	14	Male	Sepedi	8	Grandmother	Mamelodi
P 3 (semi-structured interview)	15	Male	IsiNdebele	9	Grandmother	Mamelodi
P 4 (semi-structured interview)	16	Female	IsiNdebele	10	Grandmother	Mamelodi
FP 1 (focus group participant)	13	Male	IsiZulu	7	Grandmother	Mamelodi
FP 2 (focus group participant)	11	Male	Setswana	6	Grandmother	Mamelodi
FP 3 (focus group participant)	10	Male	Setswana	5	Grandmother	Mamelodi
FP 4 (focus group participant)	9	Male	Sepedi	4	Grandmother	Mamelodi
FP 5 (focus group participant)	9	Male	Setswana	4	Grandmother	Mamelodi

3.5.5 DATA COLLECTION AND DOCUMENTATION

A data collection plan sets out the strategy that a researcher will utilize for data collection (Vithal & Jansen, 2010). In consultation with my supervisor, I created a plan for data collection which included a schedule stating the days which I would visit the centre, select participants, send out consent forms to caregivers, conduct the interviews as well as conduct member checking. See Table 3.2 below.

Table 3.2: Dates of the data collection processes

Date	Purpose
16 May 2016	To meet with the manager of the centre in order to introduce myself in person, to explain my research and discuss the process of identifying potential participants.
18 May 2016	To identify potential participants and send out consent forms to parents.
24 May 2016	First semi-structured interview.
25 May 2016	Second semi-structured interview.
26 May 2016	Focus group interview.
4 June 2016	Third semi-structured interview.
4 June 2016	Fourth semi-structured interview.
5 and 6 September 2016	Member checking.

My research followed the steps for data collection in the qualitative method as proposed by Creswell. The steps of data collection were followed in a cyclical process and included initial contact with participants, data collection, observations and member checking (Creswell, 2012).

Data was collected from the participants in May and June 2016 through focus group interviews, biographical questions and semi-structured interviews. The participants' home language was used to communicate with them, in order to ensure that they could understand the questions posed in the interviews. No interpreter was used during the data collection process as I could communicate in English, IsiZulu, Sepedi, Setswana and IsiNdebele. To obtain a profile of the sample, all participants filled in the biographical questions. The younger participants were selected to partake in the focus group to ensure that they could fully answer the questions without being influenced by the answers provided by the older participants. The older participants took part in the individual semi-structured interviews so that they could provide a wealth of information during the time in which they were available.

Time was a limiting factor during data collection as the centre closes strictly at 16:00. The primary school learners arrive at the centre at approximately 14:30, and still needed to have their meal. I was able to facilitate the focus group session from 15:00 until 16:00. The challenge was mainly with the high school learners who arrived at the centre at 15:45, which would allow only 15 minutes for the semi-structured interviews. I opted to arrange with the centre manager and participants to rather have the semi-

structured interviews on a Saturday and at the participants' residence. This was agreed upon and implemented.

Data documentation during the interviews consisted of audio recordings and informal observations. With regards to ensuring accuracy of the collected data, two voice recorders were used to record all interview sessions. The recorded data were saved on a disc after each interview and transcribed immediately thereafter by the researcher.

Member checking was conducted prior the analysis stage of the research process to ensure that the participants were comfortable and could confirm the data which they provided during their interviews. Member checking was conducted with the focus group participants as they were easily available as well as with two of the semi-structured interview participants.

3.5.5.1 Semi-structured interviews

Interviewing is the most commonly used data collection method in qualitative research (Greeff, 2011). An interview is a social relationship which entails a researcher and participants who engage in an interactional exchange of information, with the researcher asking questions and the participants providing answers to the researcher's questions (Greeff, 2011). The semi-structured interview is comprised of open ended questions and discussion rooted from an interview guide. The objective of the semi-structured interview is to understand the respondent's point of view (Willig, 2006).

This technique of data collection was noted as being more beneficial for the methodology which the study follows. The semi-structured interview allowed me as a researcher to have an opportunity to listen to the participants talk about their life experiences (Willig, 2006). The manner in which I posed the questions to each participant was different, and the order of the questions was varied, although the questions were rooted in guidelines from an interview guide. This was influenced by the rapport which existed at the time of the interview (Greeff, 2011). In building rapport with each participant, I maintained eye contact, and took note of their non-verbal behaviour and this influenced the flow of the conversation positively (Greeff, 2011).

The current research utilised a semi-structured individual interview to collect data from the participants between the ages of 13 and 16. The aim was to ensure that comprehensive and comparable data could be obtained (Greeff, 2011). Age group separation prevented the older participants from possibly influencing the answers

given by the younger participants. The purpose of semi-structured interviews is to obtain a detailed understanding of the participant's beliefs or perceptions about the phenomenon of research (Greeff, 2011).

A total number of four semi-structured interviews were conducted with the participants. The interview guide directed questioning in support of the main research question. The questions acted as prompts to stimulate the participants to talk freely (Willig, 2006). Additionally, through probing I was able to seek clarity from participants when the answers they gave seemed incomplete or difficult for me to interpret. This use of further questioning and discussions of their answers yielded relevant data which would aid in answering the main research questions posed by the current research study (Willig, 2006).

The advantage of using the semi-structured interview was that I was able to be more flexible, and I was able to follow up on certain opinions and seek clarity from the participants. The participants were viewed as experts, and were given ample time to explain each answer. All participants were awarded the opportunity to fully express themselves by elucidating their answers in their home language and they also had the chance to ask for clarity regarding the questions which I asked. Moreover, semi-structured interviews provide reliable, and complementing qualitative data (Willig, 2006).

3.5.5.2 Focus group

Kumar (2011) suggest that a focus group may be used alone or in conjunction with other methods and this may strengthen the research design of the study. This study included a focus group as one of the forms of data collection.

A focus group is a carefully planned discussion which is designed purposefully to obtain views and opinions from participants on a specific area of interest in a permissive and non-intimidating setting (Krueger as cited in De Vos et al., 2011). The focus group interview was selected to facilitate the collection of in-depth information and to allow for the researcher to probe and seek clarity from the participants effectively. Focus groups are characterised by a group process whereby communication occurs interchangeably between the facilitator and participants while the facilitator poses questions and directs the conversations by use of probing and comments (De Vos et al., 2011). The same interview schedule, designed by the researcher, was used for both the focus group interviews as well as the semi-structured interviews. Focus groups are a form of interview which includes more than one

participant. The group that is interviewed possesses a common denominator related to the topic (Greeff, 2011). The focus group interview was administered to 5 of the participants who are aged 12 years and younger. Themes which indicate resilience were included in the questions. In essence, focus groups allow for a better understanding and insight into how people feel or think about a certain issue (Kumar, 2011; Smith, 2008).

The advantage of using focus group interviews was that I was able to obtain a wealth of information and different perspectives from my participants, as based on their subjective experiences. Another advantage of using a focus group interview is that I was able to produce highly concentrated data on the topic and interaction stimulated the participants to express more ideas without fear of criticism and of being patronised as they seemed to have similar experiences, which to some extent can be viewed as a consolation (Greeff, 2011). Moreover, the different perceptions were obtained in a shorter period of time as compared to individual interviews. In my opinion and experience gained in this study, collecting data through focus group interviews promoted comfort as the participants were able to share their experiences easily. They shared many experiences and could relate to one another easily which promoted engagement in the discussion without fear of being judged or mocked.

A challenge encountered in focus group interviews is that shy, reserved or downright passive participants may elect not to participate in discussions. A moderator can direct questions to such a participant and ask for his or her personal experience or opinion to ensure full participation. This was required from me in at least one case. As a moderator, I was observant of all the participants and maintained eye contact and ensured that my questions were understood by the participants by elaborating on questions using the participants' home language. This brought about that they could provide relevant answers. I needed to probe and ensure that all the members of the group have equal opportunities to participate answer questions. This was done by attending and listening to each participant relating his or her views or experiences. Additionally, my role as a moderator included informing the participants that I would like them to be fully engaged in the discussions and assured them that they would not be judged based on what they say. I informed them about the ethical code which the research is bound by.

The questions were structured in such a way that the participants were able to provide their own view, and were able to give their own perspective pertaining resilience contributors. These questions provided a guideline, because a focus group does not

need to stick to a set of questions. Supporting questions arose as a result of the responses which the participants provided, and this were recorded in the interview transcripts (see Appendix D).

3.5.5.3 Biographical questions

Biographical questions were used qualitatively to collect demographic data from all the participants. The biographic data which was collected included identification details and questions which would assist in understanding the household, and community profile. The biographical questions were self-administered by each participant prior to the focus group interview and the semi-structured interview. To ensure that they understood how they were required to answer the questions, the instructions as well as the questions were read out to the participants before they were permitted to proceed with providing answers. They were encouraged to ask questions if they were uncertain about anything.

Biographical questions were used as a supplementary data collection tool aimed at collecting contextual and personal data about the participants (Maree, 2012). These questions are important, as they permit the researcher to fathom the context of the research participants, which is important for resilience research.

I designed the biographical questions purposefully for this research study. The biographical questions included 2 sections, the first section is the identification particulars of the learner, and the second section is the details of the learner. The second section included questions which are open ended and this aided in constructing the profile of the participants.

The questions were designed to ensure that participants are able to answer all the questions; simple language which is clear, logical and concise was used. The format, font and structure of the questions is legible, with simple language to accommodate the fact that the participants are not first language English speakers. As a result, all participants were able to answer the questions.

3.5.6 DATA ANALYSIS AND INTERPRETATION

The study used inductive thematic analysis to analyse data. Thematic analysis involves a process of identifying, analysing and reporting patterns within data (Braun & Clarke, 2006). The purpose of thematic analysis is to organise and describe data in concise detail (Braun & Clarke, 2006). Inductive thematic analysis entails analysing the

contents of an interview in order to identify the main themes that emerge from the responses given by the participants (Kumar, 2011). A theme identifies something important within the data in relation to the research questions and represents the sequence in the responses within the data (Braun & Clarke, 2006). The significance of a theme is not necessarily dependant on the number of times that the theme appears in the responses, but on the importance of the theme in relation to the overall research question (Braun & Clarke, 2006). The advantage of thematic analysis is that the main themes which emerge from the study will be discussed verbatim as per the participants' responses, and this ensures that the research findings are original and subjective (Kumar, 2011). Braun and Clarke (2006) proposes that the researcher become familiar with the data through thematic analysis by:

- ❖ reading and re-reading,
- ❖ designing initial codes,
- ❖ searching for themes,
- ❖ reviewing themes,
- ❖ defining and naming themes and finally
- ❖ producing the report.

Thematic analysis was used in this study to analyse the set of texts, i.e. the transcribed focus group interview as well as the semi-structured interviews. I began the process of systematically analysing the data by immersing in the data, which entailed becoming familiar with the text by reading and re-reading the data several times. Following this, I identified themes, which assisted me in identifying subthemes as well as categories. During this process, themes and categories that did not fit the aim of the study were discarded. The next step involved generating general headings through merging of related categories. Through this process, the themes and categories tested against the data were revised where necessary.

The following steps, as adapted from Addison (1992), Kumar (2011), Schreier (2012), and Terre Blanche and Kelly (1999), were followed in analysing the data:

❖ **Step 1: Familiarisation and immersion**

The taped interviews are recorded verbatim by the researcher. The transcribed scripts are then read through (at least four times each) by the researcher in order to become familiar with the information, and to become immersed in the world created by the data so that sufficient sense can be made from the information provided by the participants.

❖ **Step 2: Thematising**

In the course of reading the interview transcripts, themes relating to the aim of the study should be identified.

❖ **Step 3: Categorisation of themes**

From the identified themes, similar themes should be grouped together to form categories under appropriate headings. By clearly defining each category it will become possible to decide whether a meaning unit belongs to a category or not. The categories will be combined to form a set of broader categories that provide a more comprehensive picture of the participants' views. This involves a process termed induction, where concepts are inductively developed from the data and then raised to higher levels of abstraction which indicates the inter relationships between concepts (Kumar, 2011).

❖ **Step 4: Elaboration, stability and credibility**

➤ Elaboration

The generalised themes are explored by the researcher. This is a process of refinement during which themes and categories that do not belong together are regrouped and sub issues are explored in greater depth.

➤ Stability and credibility

Stability is achieved through a process of repeatedly selecting themes and grouping them. This involves a circular progression through data segments until the themes and categories achieve stability. The researcher ensured credibility by going through the research cycle several times. Interpretations were discussed with the supervisor.

❖ **Step 5: Interpreting and checking**

This process involves comparison and searching for similarities and differences between ideas generated by the data and theoretical knowledge. This step provides the researcher's final written account. Findings are substantiated by provision of excerpts from interviews and links between themes and categories identified in literature.

Triangulation is defined as the mixing of data or methods of data collection within the same study (Adami & Kiger, 2005; Thurmond, 2001). Triangulation is aimed at

validating claims of a study as well as to increase the confidence in the findings by using two or more sources of data (Di Fabio & Maree, 2012; Heale & Forbes, 2013). Triangulation applies to the current study as more than one data collection method was used (Heale & Forbes, 2013). In the discussion section, triangulation is utilised to validate the data collected from the focus group interviews, biographical questions and the semi-structured interview (Di Fabio & Maree, 2012).

The data analysis is represented in narrative and in tables to indicate the most prominent themes. Data interpretation will include assessing to what extent my research questions have been answered, and the findings will be compared to the literature. Data interpretation will also include reflection on personal meaning of findings and stating new questions based on findings (Creswell & Clark, 2011).

3.6 ROLE OF THE RESEARCHER

Prior to commencing with data collection, I negotiated with the gatekeeper: the Project Manager of Matimba-Sinqobile Centre for Orphaned and Vulnerable Children a division within Stanza Bopape Community Centre, Ms Refiloe Mohlala. I informed her about the research study, including the number of participants that would be needed, and the process that the researcher aimed to follow, i.e. handing out of consent forms to the children, conducting the focus group interview, conducting the semi-structured interviews and conducting member checking.

In preparation for the focus group interview and the semi-structured interviews, I created questions that would guide the conversations to ensure that relevant topics were discussed to ensure that the research questions were answered to satisfy the aim of the research. An interactive role entails that a researcher should record all observations and interactions with participants (McMillan & Schumacher, 2001). Observations were made throughout the interviews.

As the researcher, I was the primary research instrument, responsible for all the data collection and analyses activities. I drafted the assent and the consent forms (see Appendix B and C). The aim of the consent and assent form was to honour the premise that no data should be collected from any person who has not issued their permission to be included in a research study (Potter, 1996). The consent form included the following information: title of the study, invitation paragraph, reason why the invitee had been approached, what contribution they would be expected to make, risks and benefits, confidentiality and anonymity, opportunities to withdraw from the study (Potter, 1996).

3.7 RIGOUR OF THE STUDY

Validity in qualitative research implies that the researcher checks for the accuracy of the findings by using certain procedures (Creswell, 2014). Qualitative reliability specifies that the researcher's approach is consistent across different researches and across different projects (Creswell, 2009). To ensure consistency in my research I ensured that I documented all procedures and steps which were taken from the inception to the conclusion of my study. Gibbs (2007) suggests several reliability procedures such as: checking transcriptions, check the meaning of codes and cross check codes developed by different researchers. Reliability procedures were conducted through peer examination, as my supervisor monitored all the data collection and analyses processes.

3.7.1 CREDIBILITY

I achieved credibility by only making conclusions based on the data collected and this ensured that my work was checked by my supervisor. I aimed to produce findings that are honest and reliable and I ensured this by having an expert assess the demographic questions and interview schedule for the focus group interview and the semi-structured interview prior to commencing with data collection. Generalisation occurs when qualitative researchers study additional cases and are able to generalise those same findings to new cases (Creswell, 2009). The findings of my study will not achieve generalizability as my sample is limited and it is a case study, thus the findings only apply to this specific sample.

3.7.2 DEPENDABILITY

Dependability refers to the repeatability of results, and this process requires the researcher to provide a manual on the methods used to reach the outcomes of the data, which should enable other researchers to replicate the process of arriving at the same outcomes as the original research (Strydom, 2011). This was achieved by providing details of the research methods, as is done in this chapter.

Dependability was further achieved by using member checking. I conducted four individual interviews and one focus group interview, the first interview assisted me with re-checking the order of the questions and my ability to break down the questions, and my ability to translate them to participants so that the participants could fully understand what they were being asked. I used rich and nourished descriptions to convey findings (Creswell, 2009). Peer debriefing ensured that the accuracy of the

study was enhanced (Creswell, 2009). The trustworthiness of this study was enhanced by utilising crystallisation through the use of various data collection methods (focus group interview, semi-structured interview, and demographic questions) with the aim of understanding the experiences as well as the background of the participants. Nieuwenhuis (2010) contends that crystallisation provides an in depth understanding of the phenomenon under study.

3.7.3 CONFORMABILITY

Conformability refers to the concern of objectivity to ensure reduction of investigator bias, and the absence of research errors (Perry, 2012). This was ensured by reporting in detail the steps taken to facilitate data collection, analysis and processing.

Perry (2012) suggest that the following key factors need to be addressed in order to ensure that trustworthiness is achieved in a study:

- strategies to achieve rigour,
- congruence between methodology and methods,
- consideration of the theoretical position of the researcher and
- description of the analytical lens through which data are examined.

This was achieved through peer debriefing as it allowed for the data, coding, and results to be checked by another researcher who is in the same field and who understands the research process well. The rationale for this was that the research will be guided and this would ensure accuracy of results (Ritchie, Lewis & Elam, 2003). In the current study, the supervisor oversaw the whole research process.

3.7.4 TRANSFERABILITY

Attwood-Smith (2006) asserts that transferability means that other researchers will be enabled to reproduce the findings of the study in full when full descriptions are provided, and these may include full profile of participants, focus group questions as well as focus group transcripts. The researcher ensured that all the biographical questions were filled in and scanned, focus group questions as well as transcripts of the focus group interviews, and semi-structured interviews are provided in Appendix D.

Triangulation is described as a strategy to ensure validity of data interpretation and establishing reliability by using different sources of information (Perry, 2012). The

researcher achieved this by referring to observations made in the focus group interviews and the semi-structured interviews.

3.8 ETHICAL CONSIDERATIONS

The research was conducted in an ethical manner which is consistent with the ethical code for research of the University of Pretoria. Participation was voluntary in nature, all participants were asked to fill in assent forms and their parents were asked to fill in consent forms giving their minor children permission to participate in the research (Maree, 2007). Participants were allowed to decline answering any questions if they felt uncomfortable and they were given the right to withdraw from the study at any time should they wish to do so (Maree, 2007).

Confidentiality and anonymity of all information which they give was maintained, none of their names were reported in the transcripts (Maree, 2012). The participants remain anonymous as the study does not disclose which participant provided which information; their identities remain unknown to the reader of the research. No harm was done to participants, and the participants were protected from undue intrusion, distress, physical discomfort or personal embarrassment (Sapsford & Jupp, 2006). I ensured that I protected the participants from harm by being fair towards them during the entire research process by not harming them either physically, mentally or emotionally. As a researcher, I avoided being bias at all times and the collected information was not be misused, i.e. the information will only be used for research purposes, and no other person was given permission to access the collected data (UP ethical code for research).

The consent form had two sections, an information section providing details of the research study and data collection procedure to ensure that the caregiver makes an informed decision regarding granting permission for their child to participate in the study (Potter, 1996). The consent form also included a tear off section for the caregiver to sign as an indication of granting permission for their child to participate in the study, and this was returned to me (Potter, 1996). I ensured that consent was obtained from the caregivers by checking that each of them had signed the consent form prior to proceeding with the focus group interview or the semi-structured interview (see Appendix B). The assent form was handled in a similar way to that described above. Each participant was given the assent form (see Appendix C), read the assent and it was explained to the younger participants and signed prior to proceeding with the focus group interview or the semi-structured interview.

3.9 CONCLUSION

A detailed research method was described in this chapter. The paradigmatic approach, methods of data collection and documentation, data analysis and interpretation were discussed. I concluded the chapter with a description of the ethical guidelines I adhered to and a reflection on rigour of the study.

The research process consisted of six main steps, as listed below. These steps were developed according to general qualitative research guidelines described by Terre Blanche and Durrheim (1999). The steps entailed a logical and circular process, which ultimately lead to the results of the current study.

- Step 1: A literature study was conducted on concepts related to the aim of the study.
- Step 2: Literature search guided the development of the research questions of the study.
- Step 3: Semi-structured interviews and focus group interviews were conducted, and the biographical questions were completed by all participants.
- Step 4: The recorded interviews were transcribed and fully analysed through inductive thematic analysis.
- Step 5: Analysed interviews were discussed in terms of the formulated research questions.
- Step 6: Conclusions and recommendations were made based on the analysis and findings of the study.

In the chapter to follow, a breakdown of the results will be presented along with evidence of the analysis. The analysis and interpretation of the data is presented, discussing the results against the literature presented in Chapter 2.

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Chapter 4

Research Results and Discussion of Findings

4.1 INTRODUCTION

This chapter will presents the research results and a discussion of findings cross-referenced to appropriate literature. The data were analysed by identifying recurring themes and subthemes through inductive thematic analysis.

The chapter presents a summary of the inclusion criteria for each theme and identified subtheme. This is followed by findings according to the themes and subthemes as they emerged during the inductive thematic analysis of the raw data; and by a discussion of each theme in relation to existing literature. As my study aimed to identify the resilient processes employed by orphaned adolescents, verbatim quotations from the focus group interview as well as the semi-structured interviews are included in the discussions to indicate the participants' subjective opinions and experiences.

A table of participants (Table 4.1) is provided below. The identifier presented in the leftmost column will be used in the remainder of this document to identify participants where appropriate.

Table 4.1: Table of participants

Identifier	Participant
P1	Semi-structured interview participant 1
P2	Semi-structured interview participant 2
P3	Semi-structured interview participant 3
P4	Semi-structured interview participant 4
FP1	Focus group participant 1
FP2	Focus group participant 2
FP3	Focus group participant 3
FP4	Focus group participant 4
FP5	Focus group participant 5

4.1.1 BRIEF BACKGROUND OF THE PARTICIPANTS

Biographical data was collected to enable the researcher to understand and appreciate the individual and shared backgrounds of participants and the risks they had been exposed to. The questionnaire used for this data collection was tailored to suit the context of beneficiaries of the drop-in centre in Mamelodi, as eluded to in Chapter 1. Information collected included identification details and questions which aided in profiling the contextual risk of the participants. The questionnaires were completed by the participants (self-administered). The collected information is summarised in Table 4.2 below.

The participants were all adolescent (aged 9–16) orphans being cared for by their grandparents. Reasons for parental death, as well as the age of participants at the time of parental death was not included in the questions, nor discussed. It was reasoned that such information would only be peripheral to this study, while collecting it might upset sensitive participants. This would hamper rather than aid the study.

All participants indicated that the heads in households where they resided was their grandmothers and that there were no grandfathers. Each participant had siblings who resided in the same grandparent-headed household. This indicated that every grandmother was mothering more than one orphaned child. Participants also indicated that they lived with other family members, such as aunts and uncles, in the grandparent-headed household.

Table 4.2 below summarises the data collected from the self-administered demographic questions which was self-administered by each participant.

Table 4.2: Aggregate demographic information of participants

Demographic statements	Number of participants who answered YES		Number of participants who answered NO	
	Count	Percentage	Count	Percentage
One or more members of my family have a job	5	56%	4	44%
I live in a brick house	5	56%	4	44%
We have electricity at home	7	78%	2	22%
We have running water at home	4	44%	5	56%
I have access to health services	9	100%	0	0%
I sleep well at night	9	100%	0	0%
I enjoy going to school	9	100%	0	0%
I have school uniform	9	100%	0	0%
I respect my teachers	9	100%	0	0%
I pass very well at school	9	100%	0	0%
I get along with my peers at school	9	100%	0	0%
I am sad sometimes	7	78%	2	22%
I have enough food to eat at home	7	78%	2	22%
I have many problems	3	33%	6	67%
I can take care of myself	8	89%	1	11%
I am kind to all people	8	89%	1	11%
I feel I am treated badly at home	4	44%	5	56%
My life is very good	7	78%	2	22%

All the participants were residents of Mamelodi Township and attend the nearby schools. As per the results obtained from the biographic questions, 56% of the participants indicated that there is a member of their family who is employed, however it was not explored as to what type of job they are employed in. Twenty-two percent participants indicated that they have no electricity at home. Fifty-six percent participants indicated that they live in brick houses. The researcher's familiarity with the environment allowed her to conclude that these youngsters live in Reconstruction and Development Programme (RDP) houses which were provided by the government to bridge the poverty gap. The other 44% do not live in brick houses which means, in

this environment, that they use informal housing such as self-built shacks. Only 56% of the participants have running water at home.

The collected information indicates that the participants are from low socio-economic backgrounds and not all of them have access to basic resources such as electricity and water. Risks associated with low socio-economic status threatens the growth and development of children and can impair their sense of trust, safety and security (Dass-Brailsford, 2005). Moreover, it can cause children to have low self-esteem. They may experience hopelessness regarding their future as a result of difficulty in imagining themselves escaping their current circumstances. Dass-Brailsford (2005) stated that the most at risk child is the one who is birthed into socio-economic disadvantage as the effects of low socio-economic status are far reaching.

Seventy-eight percent of the participants reported they have enough food to eat at home and this may indicate that their grandmothers are taking good care of the grandchildren and that they have the potential to reach healthy developmental outcomes. Furthermore, an indicator of wellbeing amongst participants is that 67% of the participants reported that they do not have many problems, while 78% confirmed that their life is very good. One hundred percent of the participants indicated that they sleep well at night.

Participants are well engaged in their schooling as all (100%) reported that they enjoy going to school, pass well at school and get along with peers at school. All participants also indicated that they have school uniforms and that they respect their teachers.

The context in which these participants are growing up does, to a certain extent, have a negative impact on their emotional well-being as 44% of the participants indicated that they feel that they are treated badly at home, and 78% of the participants indicated that they are sometimes sad. This indicated that these participants do sometimes experience negative emotions, but this could very well be attributed to the challenging adolescent phase of their development.

4.2 RESULTS FROM THE THEMATIC ANALYSIS

As tabulated in Table 4.3, five main themes emerged during the inductive thematic analysis, namely:

- The person I am
- The supportive role in parenting

- Role models in my life
- Things that are important to me
- The future in me

Table 4.3: Themes and sub-themes emerging from the thematic analysis

Themes	Sub-themes
The person I am	<ul style="list-style-type: none"> • I am an OK person • I am not an OK person
The supportive role in parenting	<ul style="list-style-type: none"> • Provision of nurturance • Assistance with scholastic needs • Provision of physical needs
Role models in my life	<ul style="list-style-type: none"> • Adults in my life
Things that are important to me	<ul style="list-style-type: none"> • Family support is important • Access to community resources is important • Relationships are important to me • Spirituality is important to me
The future in me	<ul style="list-style-type: none"> • Having future dreams • Obstacles to future perspectives

4.2.1 THEME 1: THE PERSON I AM

In order to gauge how people perceive who they are in relation to the world, it is important to first gain an understanding of the indicators they use in positioning themselves. To define who they are, individuals often tend to judge the circumstances they find themselves in coupled with the resources and material they control. In this theme the participants' perceptions of who they are, are discussed. This theme explores the views of each participant in this regard. See Table 4.4 below for details.

Table 4.4: Inclusion and exclusion criteria for Theme 1

Theme 1: Who am I		
Sub-theme	Inclusion criteria	Exclusion criteria
Sub-theme 1.1	Any positive and negative explanation of self which excludes others.	Any positive and negative explanation of others which does not refer to self.
I am an OK person		
I am not an OK person		

4.2.1.1 Sub-theme 1.1: I am an OK person, I am not an OK person

This sub-theme focused on how the self was conceptualised in relation to context and possibly culture. Specific attention was paid to the participants' definitions of

themselves. The participants defined who they are according to positive attributes and in relation to social behaviour, engagement and learning:

- *I'll just tell you that I am a very open minded person, I have so many ideas at times, and I just wish to implement them at the same time but I try to handle them. I'm a guy that loves to do their work, especially school work. I love doing my school work because and I always make sure that I have no other complications even when I do not understand I ask for assistance so that I could do much better. I admit my problems so that I can learn from them. I have patience towards people who are rude and I try to cope with them (P3, line 17–25).*

Another participant elaborated on the kind of person he is by adding his personal attributes, as well as how he engages with people in his life to indicate that he is a good person. He defines himself based on positive attributes, and this may also indicate a preferred “self”, it may be a desired self-perception based on self-regulation of behaviour.

- *Mostly I could just say that I am just a very young man who is ambitious, kind, intelligent and also exquisite (P3, line 7).*

P3, in a different answer that he gave, elaborated on the kind of person that he is, indicating that he is kind, ambitious, caring, yearns to have a bright future and wishes to help other children who may be faced with the similar challenges that he is faced with. Another element that comes out is the importance of affiliating himself with success and with education and the need to learn. In speaking about his values, he characterizes his personality and indicates how he views himself:

- *My personal value is that I want to mostly become “someone”; I just want to take care of other people. I don't want other kids ... of another generation to go through what I am going through ... As I said I wanted to be an inventor but sometimes I just thought that [...] if only I could just grow up and then be that accountant or that inventor, I want to open a foundation where kids could be helped. Kids that live with grannies, or kids that are orphans could be helped. yeah I want to open an organization as my personal value, I want to take care of my family, I just want to learn more, I want to learn more about the world and stuff like that (P3, line 26–136).*

Participants defined who they are according to how they successfully regulate their behaviour. They seem to place value on the fact that they behave well and according

to the way they have been taught by elders (grandparents). Most importantly, they recognize that they practice what they have been taught.

- *I am a quiet person who does not like talking too much and doesn't like fighting with other people (P4, line 9–10).*
- *I am an OK person, and I like to do nice things and those who don't treat me well ... I leave them and continue with my life (P2, line 10–11).*

Furthermore, their definition of who they are were presented as welfare emotions and focused on health and wellness. Their definition of being an OK person seemed to indicate that they see themselves as being a good and non-problematic person who is well behaved:

- *I am an OK person, I am quiet and OK (P1, line 7).*
- *I am a person who is OK (FP2, line 34).*
- *I am an OK person (FP3, line 43).*

To explore and understand what meaning they attached to being an OK person, participants provided descriptions which indicated a meaning in line with good attributes, good behaviour, wellness, and respect for adults.

- *Because I have respect (FP3, line 63).*
- *What I believe as being important is to respect elders and being kind to every person and not to hate those who hate you (P4, line 135–136).*
- *My friends are important to me because they have good hearts and they have respect, and I learn a lot from them (P4, line 256–257).*

Respect can be displayed in many ways, however one participant elaborated on how he displays respect. Respect for adults is seen also as ensuring that adults have privacy, especially taking into consideration the type of housing which the participants live in. It is predictable that there is minimal seating space inside the house to host visitors, therefore it becomes necessary for children to vacate the house to give adults privacy.

- *When there are visitors at home I go outside to play (FP2, line 50).*

One participant was reflective and self-critical and defined himself according to emergency emotions. This participant seems to have an awareness of his behaviour and the response he gives to people based on how he is treated.

- *I am person who has anger, and sometimes I become angry (FP2, line 19).*

The above statement indicates self-awareness and self-knowledge. When asked to elaborate on what he meant by the statement, he indicated:

- *When a person is impatient with me I give them attitude* (FP2, line 26).

In this instance he indicated, that when he feels mistreated he is unable to pretend as if he does not feel the negativity, and that in turn he becomes defensive by being negative as well. In his words he termed it “giving attitude.”

- *When a person is impatient with me I give them attitude* (FP2, line 25).

4.2.1.2 Discussion of findings for Theme 1

Theme 1 focusses on the ways in which participants defined who they are, according to their world views and beliefs. Self-perception was the main concept used by participants to define and describe who they are and this was influenced mainly by their views on social behaviour, engagement, self-regulation and learning. These are positive developmental outcomes as the participants described themselves in a positive light. They therefore exhibited resilience, as resilient adolescent orphans are those who are able to experience positive developmental outcomes despite the level of adversity which threaten their development (Gilligan, 2001).

Honesty was observed in the focus group in the response given by FP2. He indicated that he is a person with anger. As people would generally refrain from sharing such self-knowledge with others, this response suggested that he is open and comfortable to talk about himself, confront his feelings and engage in a conversation about emotion regulation. This implies that he knows right from wrong and can discriminate between acceptable and unacceptable behaviours. He has an appreciation of different emotions. He tacitly acknowledges that he employs negative emergency emotions when he is mistreated by another person, thereby using inner strength to buffer negative energy. This can be noted as emotion regulation, exhibiting the right emotions at the right time. He regards it as acceptable for one to experience and display negative emotions when treated unfairly. If someone is impatient with him, he gives him attitude in return.

The behaviour of participants in the focus group mirrors the resilience process as they seem to utilise resources such as relationships to competent and caring adults in either the family, and or the community, cognitive and self-regulation skills, positive views of self, and motivation (Garmezy, 1993, Luthar, Cicchetti, & Becker, 2001; Masten, 2001). The data indicates that participants use their circumstances as motivation to work

harder so that they may live better lives in the future. They value the teachings from their grandparents, such as morals and socially accepted behaviour.

4.2.2 THEME 2: THE SUPPORTIVE ROLE IN PARENTING

Participants highlighted multiple roles played by their grandparents and reported how their grandparents make life easier to live. This theme demonstrates how grandparents contribute to the well-being of the grandchildren. The sub-themes emerged based on the roles which grandparents play in their lives. The supportive roles can be attributed to promoting resilience in their grandchildren’s lives. Table 4.5 below outlines the inclusion and exclusion criteria for the sub-themes.

Table 4.5: Inclusion and exclusion criteria for Theme 2

Theme 2: The supportive role in parenting		
Sub-theme	Inclusion criteria	Exclusion criteria
Sub-theme 2.1 Provision of nurturance/love/care	Any reference made to provision of nurturance/love/care which grandparents and siblings play in their lives and in their families.	Any reference made to provision of nurturance, love, care played by other people and family members, other than their grandparents and siblings.
Sub-theme 2.2 Assistance with scholastic needs	Any reference made to scholastic assistance by grandparents.	Any reference made to scholastic assistance by other family members or people
Sub-theme 2.3 Provision of physical needs	Any reference made to provision of physical needs by grandparents.	Any reference made to provision of physical needs by other family members or other people.

4.2.2.1 Sub-theme 2.1: Provision of nurturance/love/care

The grandchildren experience their grandmothers as providers of nurturance, love and care. Some of the participants indicated that they have sisters alongside their grandmothers, these sisters also provide nurturance, love and care mostly when the grandmothers are absent. The grandchildren see their grandmothers as parents who give them unconditional love, affectionate care and attention. Therefore in turn, it is very important for the grandchildren to respect their grandparents. They expressed that they have good relationships with their grandmothers as they provide emotional

support and care. The statements below indicate nurturance provided by grandmothers and sisters.

- *I live with my grandmother, who is my caregiver. Also have 2 sisters, nephew and niece. My grandmother is such a loving person and she makes sure that when I go to bed I have eaten, she is very loving and she is good at taking care of us. And then my sister Innocentia, she tries her best to make sure that we do not go to bed on an empty stomach and that we get what we want. And my biological sister is a bit controlling. But because we are kids we have to cope with it and be patient (P3, line 53–66).*
- *It's knowing that I have people taking care of me (P1, line 114).*

P1 and P3 express that grandparents take good care of them.

4.2.2.2 Sub-theme 2.2: Assistance with scholastic needs

Grandparents play a parenting role and a large component of this role, in the modern age is to provide assistance with scholastic needs. Participants stated that their grandparents assist them with their homework, school uniform as well as paying for school trips. The statements below are evidence of this.

- *Oh they help me by paying for my school trips, homework and buying me school uniform (FP1, line 80–81).*
- *I love that she buys me school uniform (FP1, line 121).*
- *They help me with whatever I want, with homework and everything that I ask them to help me with (FP2, line 88–89).*
- *They help me with paying for certificates at school, things for my lunch tin (FP3, line 96–97).*
- *Homework (FP4, line 102).*
- *She pays for my school trips (FP4, line 108).*
- *She buys me clothing, pays for my school trip and helps me with homework (FP5, line 114–115).*

4.2.2.3 Sub-theme 2.3: Provision of physical needs

Physical needs can be viewed as basic needs of survival. Grandparents take care of their grandchildren as their own and provide for their basic needs. This includes ensuring that they live in a clean home, have clean clothes, are able to attend school and have food to eat. This was evident in the answers given by the participants in the interviews.

- *When she wakes up, she sweeps then she washes our laundry and when she goes places she brings us clothes (P2, line 210–211).*
- *Because she buys me clothing (P2, line 135).*

Another participant stated that his grandmother assists him by:

- *She cooks for us (FP3, line 143).*

Another added that:

- *We don't go to bed on an empty stomach, when she comes back from work she buys us food, we eat and sleep well on a full stomach (FP5, line 160–162).*
- *She helps me by buying me clothing (FP1, line 167).*
- *She makes me food and when I ask for money she gives me (FP1, line 175).*
- *She cooks for me and buys me school uniform (FP4, line 180).*
- *She buys me food, cooks for me and helps me with homework (FP5, line 183).*

All participants had good things to say about their grandparents, thus indicating that they value them and are aware of the positive contribution which grandparents make in their lives. Participants seem to be well taken care of, and are being moulded to become responsible individuals.

- *What makes me motivated is that I left home and there weren't many problems, it was OK, I had eaten and slept well (P1, line 61–62).*

Grandparents teach participants to be responsible and assist with taking care of their siblings:

- *What can I say, sometimes when she tells me to fetch my sibling from crèche I go because she is the one that takes him in the mornings (P2, line 218–219).*

This also indicates sharing of responsibility in the household.

4.2.2.4 Discussion of findings for Theme 2

This theme provides evidence that grandparents of the participants play the role of providers. It became apparent throughout the interviews that the grandparents play a parenting role; providing for their grandchildren's needs and caring for them. This theme also highlights that grandmothers are the primary caregivers for the participants, this finding concurs with Schatz (2007) who noted that taking care of orphans is a gendered responsibility as women traditionally play a major role in taking care of orphaned children. Alongside grandparents, the grandchildren have older sisters who

supports the nurturing, loving and caring role of the grandparents. The data indicated that the participants are fond of their grandparents and sisters, and are grateful to have them in their lives.

The role of the grandparents, according to the sub-themes which emerged from the data indicate that the provision of nurturance/love/care, assistance with scholastic needs and provision of physical needs are important basic needs for survival in the age group which the participants are in.

Parenting orphans has been noted as being difficult and a financially straining duty (Edwards, 1998; Mailula, 2009; Mpofu, Ruhode, Mhaka-Matepfa, January & Mapfumo, 2015). However, the participants seem to appreciate this role which is played by their grandparents. Participants seem to be aware of the financial circumstances in their homes. They appreciate the sacrifices which their grandparents make in raising them. The data also indicates emotional attachment that the grandchildren have towards their grandparents, they want to live for them as a way of showing gratitude for all they have done for them.

Participants are fully aware that their lives are better because of the presence of their grandparents. They realise that, if it were not for their grandparents, they would probably live in child-headed households and would not receive the support which they are receiving from their grandparents. The data indicates that the grandparents make their grandchildren's lives a priority and are dedicated to providing for their needs. Grandparents give their grandchildren the love which they had previously given to own children and now treat their grandchildren as their own children and cater for their every need. In the same light, the grandchildren appreciate all that their grandparents do for them as they see them and look up to them as their own parents.

Although some of the answers in the data seemed similar (especially in the focus group), this indicates that participants have a common experience with their grandparents. They experience positive care and love from their grandparents. Their grandparents are there for them and meet their basic needs. From the data, it became evident that the grandparents make sure that their grandchildren have all the resources they need for school, that they have food and clothing, a warm home and that they live fulfilling lives regardless of lack of finances and minimal access to community resources.

4.2.3 THEME 3: ROLE MODELS IN MY LIFE

A role model is a successful individual whose demeanour and generally way of life sets a laudable example whom others wish to imitate. Young people look up to such a person and are motivated to live a life that is similar to that of their role model(s). A role model can refer to someone that one knows on a personal level and interacts with on a regular basis or it may be someone which you have not yet met. This theme pays attention to people which the participants look up to, i.e. their role models. It highlights that, other than their grandparents who are within their family, there are other significant adults in the lives of the participants who contribute to their well-being in one way or another. It is further highlighted in this theme that these significant adults play a role of inspiring and motivating the participants. Table 4.6 below highlights the inclusion and exclusion criteria for the sub-themes.

Table 4.6: Inclusion and exclusion criteria for Theme 3

Theme 3: Role models		
Sub-theme	Inclusion criteria	Exclusion criteria
Sub-theme 3.1 Adult role models	<ul style="list-style-type: none"> ➤ Any reference regarding people within their community or family that inspires them. ➤ Any reference to people of high status in the general population who inspire them. 	<ul style="list-style-type: none"> ➤ Any reference made to people within their community that does not inspire them. ➤ Any reference to people of high status in the general population who do not inspire them.

4.2.3.1 Sub-theme 3.1: Adult role models

Participants are aware of the significant adults in their lives and the positive influence which these adults have on their lives. Some participants spoke about the adults within their community and others spoke about famous people such as Nelson Mandela and Sipiwe Tshabalala. The participants seem to value the manner in which they relate to these significant adults in their lives, as they are able to learn from them, are motivated by them, are able to confide in them by talking to them about various issues which they are confronted with and are able to get advice from them. These are the people that the participants look up to and desire to live like, mainly because these people are viewed in a positive light. This was evident when the participants were asked if they have role models or people which they look up to. They answered:

- *Yes there are* (P4, line 169).
- *Mam Mathibe* (P1, line 237).

P3 was able to provide an answer indicating that he does have a role model and elaborated on the reason why he admires this role model:

- *Yes I have that person, it is my school teacher she's a really open hearted woman she cares a lot about other people when I'm with her I could just pump out that sad feeling that I have in my heart, it's really a relief to talk to her (P3, line 280–283).*

This is the evidence that role models can also be people that we interact with on a daily basis as P3 has referred to his teacher. P4 has also referred to a teacher as her role model. This also indicates that participants seem to have good relations with teachers as they are able to learn valuable life lessons from them which can also motivate the participants to work hard academically. P4 also has good relations with her teachers. She mentioned that she enjoys going to school as she has good teachers and elaborated stating that:

- *It's the lessons that they teach us. Our teachers give us a lot of advice and I would like to live a better life when I grow up (P4, line 256–257).*

When explaining what he had learned from his teacher, participant 3 stated:

- *I've learnt that no matter how hard the situation or no matter how hard that problem could be; don't be part of the problem solve the problem (P3, line 288–290).*

P1 elaborated stating that his teacher, teaches well and makes it easier to understand maths:

- *She teaches maths well and you can pass the maths well (P1, line 249).*

To indicate that role models can be people we do not know on a personal level, P3 mentioned that the late Nelson Mandela inspires him.

- *Nelson Mandela was one of my role model, even now but you know the situation but yah he inspired me a lot because no one could ever for people to earn freedom and no one cared so much about people.*
- *I want to open an organization where it will help kids to be strong in whatever situation they have. Yeah (P3, line 244–249).*

He further explained that he wants to be like this great man:

- *He inspires me a lot when it comes to the way he cares for people and especially the way he cares for children. Like how he opened a children's hospital, even though he is no longer in the world, he is an icon coz I also would like to become an important person someday, or become another icon or be on the list of icons in South Africa (P3, line 254–258).*

In essence he is inspired by the difference that he has made in other people's lives, he also wants to imitate that behaviour and also make a difference in other children's lives.

P2 indicated in line 285 that he looks up to Sipiwe Tshabalala. He further elaborated that he looks up to him because of the way he behaves and the manner in which he conducts himself when playing soccer.

- *He is good and he doesn't like arguing, he plays soccer very well and when they win a trophy he celebrates and becomes happy (P2, line 292–293).*

The participants were further asked what it was that they had learned from these people that inspire and motivate them. Participant 4 stated that:

- *She teaches me a lot, and tell me to respect others everyday regardless of what they have and that I should always go to school even when I don't have money and to never give up (P4, line 204–206).*

Participant 4 was asked to elaborate on her answer and she said:

- *It's people like Sister Ntombi who always tell me that school is important and that when she was young she used to go to school to make sure that she can be where she is now (P4, line 176–178).*

4.2.3.2 Discussion of findings from Theme 3

The above theme indicates the importance and value which participants place on adults who are in their lives (adults in their community or adults in the general population), i.e. their role models. It is important to note that these adults do not merely exist in their lives, but that they are significant as they have done things for these participants, do things which are admirable, or have taught them certain lessons. Participants look up to these adults and desire to do the good which these adults do.

The above theme gives evidence that participants will see an adult role model as important when the adult has played a positive role in their lives or does good deeds for others. The participants mentioned that they are able to speak to these adults and that they learn many lessons from them. P3 stated that it is a relief for him to speak to

his teacher as he is able to tell her anything that is bothering him. Relationships with adults have been noted as being important in the lives of adolescents and may promote resilience (Fulkerson, Story, Mellin, Leffert, Neumark-Sztainer & French, 2006).

This theme indicates that these participants are able to share their thoughts or feelings outside the family without fear of being vulnerable or being judged by others. This indicates that participants use external resources as well and do not only rely on intrinsic factors to deal with difficulties that they come across on a daily basis. The reality is that these participants do experience challenges which they wish to share with adults. The participants need to, in the aforementioned words of P3: *“just pump out that sad feeling that I have in my heart”* (to his teacher). This indicates one responsible way of dealing with emotions by seeking external help from another system. Furthermore, this indicates emotional intelligence; a responsible way of dealing effectively with emotional difficulties. Despite the absence or lack of access to professional psychological services at school, the participants are able to find alternative ways of dealing with their emotional difficulties.

4.2.4 THEME 4: THINGS THAT ARE IMPORTANT TO ME

In life, there are certain things which make our lives easier to live. These things can either emerge from within our family or from other systems, nevertheless they make life or the obstacles and challenges which one comes across easier to manage. Theme 4 exposit the things that are important to the participants. This theme unpacks the things which contribute to making their lives easier to live. There are external and internal factors which contribute to the process of resilience, external contributors of the participant’s resilience are highlighted in this theme. Table 4.7 below highlights the inclusion and exclusion criteria for Theme 4.

Table 4.7: Inclusion and exclusion criteria for Theme 4

Theme 4: Things that are important to me		
Sub-theme	Inclusion criteria	Exclusion criteria
Sub-theme 4.1 Family support is important to me	Any reference made which indicates family as being important to them.	Any reference made which indicates family as being unimportant to them.
Sub-theme 4.2 Having access to community resources	Any reference made which indicates that community resources are important to them.	Any reference made which indicates that community resources are not important to them.
Sub-theme 4.3 Relationships are important to me	Any reference made which indicates relationships as being important to them.	Any reference made which indicates relationships as being unimportant to them.
Sub-theme 4.4 Spirituality is important to me	Any reference made which indicates spirituality as being important to them.	Any reference made which indicates spirituality as being unimportant to them.

4.2.4.1 Sub-theme 4.1: Family support is important to me

Participants are aware of what is important to them, in the interviews they spoke about the importance of family, and how their family members make life easier to live. They were able to state what they do together and love about their family.

- *What I love the most is that they are encouraging people, when they see that you are down they could pick you up from the sad moment and change it to the opposite which is happiness. They are really caring people and I love them so much and I know they love me too. That’s what I know (P3, line 71–74).*

The importance of being a member of a family is best expressed by the following words:

- *My family is also something that I could regard as an important thing because they are always there for me, they support me, and they give me all a kid could ask for even though we don’t have that much money. But they try all their best so that I get whatever I need (P3, line 90–91).*

The family is dependable and is always present.

- *I have a supportive family, they are always there for me. When I have to go somewhere, whereby there is an opportunity to better my life they would not deny me as they know that our situation at home is not good so maybe the opportunity that I would be embarking on would make us more financially stable one day (P3, line 117–122).*

The emphasis is on living together as a unit which resembles a traditional family:

- *The people in my life are my sisters and people that are close to me, other family members and they are good to me, we all take care of one another. We live together with my sisters and their children (P4, line 36–38).*

Participants expressed that they are happiest when with family, during school holidays.

- *It's my family (P1, line 186).*

Furthermore he expressed his value for family in his response as he is eager to have his own family in the future.

- *I wish to have a beautiful house, a car, wife and two children; one boy and one girl (P1, line 195–196).*

Taking care of family in the future and being dependable is viewed as important.

- *My dreams are to get a job when I finish school so that I can take care of my family and provide for their needs. I wish for my dream to come true (P4, line 299–300).*

The value of family remained a common thread in the responses given by the participants. This indicates that the participants place great value on belonging somewhere and this gives them a frame of reference.

What makes participants happy, is being in the presence of their family:

- *Being together with my family (P4, line 274).*

Participants further spoke about the things which they do together as a family.

- *Mostly we just chat, most of the time we chat together and mostly we love singing and just cleaning together, we are good at team work, we love helping each other and all that (P3, line 82–85).*

- *We like to sit together and talk about the olden days. They tell me about how things were when they were younger and how they used to live back in the days (P4, line 282–284).*

Good relationship with sisters and an appreciation of their support was also emphasized in the responses:

- *Because we live together and we try by all means to get what we need to live as a family (P4, line 49–50).*

Family is important, if given a chance to change life, the family would benefit as food will be supplied. This not only indicates the value that is placed on his family, but also acknowledge the needs of the family. A participant wishes to become a good provider to ensure that the family has everything it requires.

- *I would go live in town, in a hotel and bring my family food (FP2, line 275).*

4.2.4.2 Sub-theme 4.2: Having access to community resources

Mamelodi can be described as a township with low socio-economic status (Mailula, 2009), but there are some valuable resources which community members have access to. These include public schools, public libraries, reliable public transportation, public health facilities as well as community centres. Participants are aware of the community resources which they have access to, including Stanza Bopape and they were able to refer to these in their answers throughout the interviews. Participants reported that they positively benefit from going to Stanza Bopape after-school centre.

- *They help us to do our homework, spelling and we sometimes read (P2, line 136).*
- *It's that when I have difficult homework I get assistance (P2, line 151).*

Participants seem to value the access which they have to community resources. They were able to state positive examples indicating how they benefit from access to these resources.

- *When I am sick I can go to the clinic and they give me medication and that's what I like in my life (P2, line 181).*
- *I love school and going to school every day gives me motivation to change my life for my future and my situation (P3, line 200–203).*

Education is valued and participants love school, they enjoy learning and know that in order to live a successful life they have to attend school and pass well.

- *The thing that makes my school so fantastic is the teaching, when they teach, they make you understand what they are teaching you (P3, line 220–227).*
- *Because when I grow up I want to have a successful life and be able to help my family (P4, line 66–67).*
- *School (P1, line 32).*
- *To have a better life at the end of my life and to ensure that when I complete school I can take my family and live with them in better circumstances than the current circumstance (P4, line 155–157).*
- *My dreams are to get a job when I finish school so that I can take care of my family and provide for their needs (P4, line 299–300).*

However they are also aware of the resources which they lack in their community, or resources which they do not have access to. This indicates that participants are aware of their surroundings. They seem to know what is important to them, what they can live with and what they cannot live without. They are aware of ways to obtain resources which are not readily available to them, such as accessing electricity through illegal connections.

- *There is water but there is no electricity (P1, line 300).*
- *We get electricity from extension 20 and then we pay them at the end of the month (P1, line 311–312).*

There are not enough brick houses in the area where participant 1 lives and he indicated that they live in a shack. Even though it might not be comfortable, they make do with what they have.

- *There are no RDP houses, we live in shacks but it is OK (P1, line 317).*

To fathom whether participants are aware of their surroundings and the community in which they live, one participant was asked how he would direct someone to his home. In his response he mentioned resources that are available in his community:

- *Easy, with landmarks like sports grounds, railway and bridge (P1, line 325).*

Thus it can be concluded that participants are able to state the things which are currently obstacles in their lives, and those which make their lives pleasurable and easier to manage.

4.2.4.3 Sub-theme 4.3: Relationships are important to me

Relationships can be defined as the manner in which two or more people or groups connect, regard or relate towards one another. Relationships can have positive benefits for an individual as the way in which the one individual is treated can inspire or motivate them to do well in their life. The positive influence can be observed in social support as well as personal control (Umberson & Montez, 2010). These good relationships can be regarded as “quality relationships” as they contain positive aspects which are beneficial for the parties involved. Carr (2016) refers to friendships, and states that adolescents become more aware of the importance of mutual friendships during the adolescent stage, and may invest more energy in maintaining such friendships.

Steinberg and Morris (2001) state that adolescent development can be healthy when they receive support with larger life matters from parents and family, and that parents (in this instance we can refer to grandparents, teachers, neighbours and older siblings as a result of the participants being orphaned) constitute the first form of social relationship that a child experiences. This was evident in the responses given by the participants as they referred to the ways in which they relate with their grandparents, older siblings as well as younger siblings. They seem to have a need to relate well with these individuals as a way of showing respect, but also to learn from them so that they will be able to form good relationships with other people, such as peers, as well. This was evident in the way which they fondly spoke about their grandparents, teachers, neighbours and older siblings.

- *I love her, she does good things. When she sends me I do not refuse I just go wherever she needs me to go (P2, line 50–51).*
- *She tells us about the Bible, and I ask her to buy me a soccer ball. And then I play with it with my friends (P2, line 373–374).*
- *What I love the most is that they are encouraging people, when they see that you are down they could pick you up from the sad moment and change it to the opposite which is happiness. They are really caring people and I love them so much and I know they love me too. That's what I know (P3, line 71–77).*
- *Yes I have that person. It's my school teacher. Mrs Makapane she's a really open hearted woman she cares a lot about other people when I'm with her I could just pump out that sad feeling that I have in my heart, it's really a relief to talk to her (P3, line 280–283).*
- *It's that I do what my teachers say I should do (P2, line 230).*

- *It's people like sister Ntombi who always tells me that school is important and that when she was young she used to go to school to make sure that she can be where she is now (P4, line 176–178).*
- *Here, she is my neighbour (P4, line 192).*
- *She teaches me a lot, and tell me to respect others everyday regardless of what they have and that I should always go to school even when I don't have money and to never give up (P4, line 204–206).*
- *It's the people that support me because they tell me what to do. They tell me the good and the bad things about life and that is what has helped me to see that life is important (P4, line 239–243).*

Participants seem to have a common understanding when it comes to the importance of relationships. To indicate that they have learned from the relationships that they have formed with their older siblings and grandparents, the participants are building good relationships with peers and younger siblings. They understand the purpose of relating to others and the advantage thereof. When speaking about friends, they spoke about positive incidences.

- *It's having friends who can help you on the streets (FP2, line 551).*
- *Having friends, when you are bored you go to them and play with them (FP3, line 559).*
- *Playing with friends and you become happy always (FP4, line 565).*
- *My friends are important to me because they have good hearts (P4, line 268).*
- *We treat each other well, I play well with my friends at school and we do good things (P2, line 42–43).*
- *It's playing with other children and not hitting them and then I can sleep happy (FP5, line 574–575).*
- *If they have the problem they tell me to help them because I am the older brother (P1, line 94–95).*
- *They come and they say brother, someone hit me and then I help them (P1, line 101).*

Participants also demonstrated that they would be able to empathize and motivate other children going through a difficult time. This indicates learned behaviour and the ability to comfort others which could facilitate the growth and potential of a good relationship. This is evident in the answers given:

- *I would tell her to be determined with whatever she wants as that is important and she should not give up (P4, line 221–222).*

- *I would simply tell them that crying will not help and that it is not such a big deal because crying will not help. What you can do is change your situation, maybe you could become someone. Sometimes you have to tell yourself that as people know that self-confidence is the biggest value of all people, firstly before you tell yourself that you are going to do something but you lack self-confidence. You should not just mourn over your loss but you should change the situation into a positive direction and make your future bright (P3, line 172–174).*

4.2.4.4 Sub-theme 4.4: Spirituality is important

Spirituality seems to be one of the things noted as being important to the participants. They seem to have an understanding of the activities which take place at church, and this includes praying, worshipping, reading the Bible and singing. Participants have a reason for going to church and they are aware of the dates and times that they attend church. This not only indicates an awareness from the side of the participants, however, it indicates that they are being groomed well and they are being encouraged to have a personal relationship with a higher power. This was indicated in the statements given by the participants:

- *It's love, praying before I sleep and respecting others (P2, line 103).*
- *I love singing and praying (FP2, line 240).*
- *Mam, what I love is that we pray (FP3, line 210).*
- *What I love about going to church is that we pray, we go today and tomorrow and Friday (FP1, line 217–218).*
- *I love church because we sing and pray and then they give us bread and macaroni (FP1, line 255).*

Church is attended on different days at different churches.

- *Sunday (FP3, line 246) and (FP4, line 237).*
- *We go to church on Sundays (FP5, line 213).*
- *OK today is Thursday, so you go Thursday, Friday and Sunday (FP1, line 221).*

Participants were peculiar about the things that are important to them:

- *School and church (P4, line 57).*

She further elaborated on her reasons for loving to go to church and how it impacts her life, and stated what her duties at church entail:

- *Because I love God a lot and when I go to church I feel better about my life (P4, line 103–104).*
- *I sing and we clean the church on Saturdays as youth members (P4, line 112).*

She also seems to view church as giving hope. She gave the following answer when she was asked about what it is that she does to deal with sadness:

- *I go to church and sing, that makes me feel right (P4, line 335).*

Values were referred to as:

- *It's love, praying before I sleep and respecting others (P4, line 103).*

He chose to include praying at a certain time amongst the things that he values. This indicates that it is important for him to continue this practice and one can state that it adds value to his life. This indicates that there is a level of spiritual connectedness that he experiences.

4.2.4.5 Discussion of findings for Theme 4

This theme highlights the values which the participants hold. Their values seem to contribute to their motivation to succeed. Despite unfavourable living conditions they find meaning and continue to seek to improve themselves. They know education is the fundamental key to success.

Participants are aware of the things that make their lives pleasurable and easier to live. Things which make their lives easier to live include access to community resources, spirituality, family and relationships. The above theme gives evidence that the participants value different things for different reasons, and are fully aware of the impact which these things have on their lives. This indicates that the participants do not exist as isolated entities, rather, they co-exist as part of an interconnected system in which proximal processes occur.

Participants made reference to community resources such as clinics and schools. They lamented the lack of electricity and proper housing structures. This awareness of what they have access to or not indicates that environmental factors may have an influence on the development of these participants. Their perspective may be influenced by the environmental factors which they are exposed to.

Participants shared that they value family. This may be related to valuing a sense of belonging, and knowing that they experience protection due to living with their

grandparents. It was also indicated that participants experience nurturance, comfort and a safe home that meets their physiological needs.

This theme also proved that systems interact and influence one another and that there are bi-directional relationships between person and friends.

4.2.5 THEME 5: THE FUTURE IN ME

In this theme, the future perspective of the participants is highlighted through the theme “the future in me.” It is important for children to tap into the future and explore how they see themselves in the future, as this indicates hopefulness, ambition, and courage. This assists children to note the difference between the present and the future and can give them an understanding that they have the power to change who they will become. Table 4.8 below highlights the inclusion and exclusion criteria for the sub-themes.

Table 4.8: Inclusion and exclusion criteria for Theme 5

Theme 5: Who I want to become		
Sub-theme	Inclusion criteria	Exclusion criteria
Sub-theme 5.1 Having future dreams	Any reference to what they would like to become, or have in the future.	Any reference to what they do not want to become in the future, or things that they do not want to have in the future.
Sub-theme 5.2 Obstacles to dreams	Any reference to resources which they lack, which could make their lives better in future.	Any reference to resources which they already have presently which are not barriers to a better future.

4.2.5.1 Sub-theme 5.1: Having future dreams

A positive future outlook on one’s life indicates a level of self-confidence. The participants do experience adversity, however they are not discouraged by this. Adversity serves to motivate them to escape their current circumstances. Participants yearn to become successful adults. They wish to finish Grade 12 and pursue post school qualifications in order to follow professional careers such as Accountancy and Nursing. They seem to be aware that the people who are living fairly good lives in their community are educated professionals, hence they also want to become educated in order to provide for their families. Responses given by the participants indicate an awareness that their current difficulties are temporary and that they will grow up and become better individuals and live better lives.

Participants mentioned the career that they would like to follow:

- *Pilot (P2, line 27).*
- *I want to become a mechanical engineer (P1, line 44).*

In line 50 he mentioned his reason for wanting to become an engineer stating:

- *To help people by doing things such as cars and the likes.*

His reason is also for his own financial benefit and also to help others.

Participant 4 mentioned what she would like to become in the future and gave a reason for her chosen career:

- *I want to become a nurse (P4, line 77).*
- *Because there are some people who need my help (P4, line 83).*

Not only does she want to become a nurse to help others, but she acknowledges that she would be working and earning an income which will help in making her life better. This she mentioned in line 299–300 (P4).

- *My dreams are to get a job when I finish school so that I can take care of my family and provide for their needs. I wish for my dream to come true.*

This further indicates that she is able to see the difficulties that her family faces and she has hopes of changing the current circumstances. When she was asked what she would change if she was given the opportunity she stated:

- *I would change the way we live and nothing else (P4, line 313).*

She did not seem to be interested in going into details about the adversities, rather she was more interested in talking about the positive life that she foresees in the future.

- *We would live nicely and be free (P4, line 321).*

Participant 3 mentioned that he has a dream, his dream also includes making a difference in other people's lives as well as building a career in which he will earn money and better his life and that of his family. He mentioned this in line 208–213 (P3):

- *My dream is to see myself as an accountant. I also want to see myself as an inventor or that I just want to see the stuff that I have invented running around the world. People just have that inspiring or that motivation to buy that thing and being an accountant would really mean a lot because that's the one thing that I would like to become.*

He elaborated on this when he answered the question on personal values stating in line 126–136 (P3):

- *My personal value is that I want to become someone. I want to care for other people. I do not want children of the next generation to go through what I am going through as I said that I wanted to be an inventor but sometimes I just thought that when I grow up I want to be an accountant or to be an inventor. I want to open a foundation where children will be helped. I want to help children like you are doing now, children who are staying with grandparents or children that are orphans. I would like to open an organization as my personal value, I want to take care of my family, I just want to learn more, I want to learn more about the world.*

Participants seem to have long term goals as well as short term goals.

- *My goals are to pass my Grade 10 and go to Grade 11 (P4, line 325).*

Participant 3 mentioned his goal for this year in line 270–273 (P3):

- *My goal for this year is earning a level 7 in Maths, I had a little bit of a complication when it came to Maths but now I just told myself that I want to earn a level 7 and passing Grade 9 is the next goal.*

4.2.5.2 Sub-theme 5.2: Obstacles to future perspectives

Participants mentioned the dreams and goals that they have. This theme indicates obstacles to dreams which the participants have referred to. The participants are aware of their circumstances and they desire to get out of those unfavourable circumstances. They acknowledge that getting an education will pave the path to a better life. They are also aware that money and other resources contribute to getting out of an unfavourable situation. Participants are aware of social risks in the community that they live in which could possibly prevent them from reaching their dreams. Participants spoke about the presence of smoking and walking around at night as being bad habits.

- *Education is the first one because I want to see myself succeed one day. So that's why I am putting education as my first priority because I know that it can take me places. My family is also something that I could regard as important because they are always there for me, they support me, they give me all a child could ask for, even though we don't have that much money we do not have many financial problems. But they try all their best to ensure that I get whatever I need (P3, line 90–97).*

He further elaborated that he is aware of current circumstances stating in line 117–122 (P3):

- *It's that I have self-confidence, I have a supportive family, they are always there for me. When I have to go somewhere, whereby there is an opportunity to better my life they would not deny me as they know that our situation at home is not good so maybe the opportunity that I would be embarking on would make us more financially stable one day.*

Participant 4 mentioned that the area in which he lives in is under resourced, however they are still surviving despite lacking some basic needs. He elaborated on the current circumstances:

- *There are no RDP houses, we live in shacks, but it is OK (P4, line 317).*
- *There is water but there is no electricity (P4, line 300).*
- *When I come back at night (P2, line 262).*

4.2.5.3 Discussion of findings for Theme 5

Participants seem to have clear ideas of who they want to become in the future. They seem to have a positive future outlook, and have confidence that they will thrive as adults. They have faith; they believe that, once they complete their schooling, they will find work, earn an income and be able to provide for their families. As much as they are aware of what they want to become in the future, they are aware of their current circumstances and the obstacles that confront them.

Participants have a desire to change the circumstances they are faced with at home and in the community. The struggles are not seen as obstacles by the participants, but rather as reasons to work hard in order to secure a better and brighter future. They have confidence and are willing to make the changes in the future.

In this theme it became evident that the participants have short term and long term goals. They desire a bright future. They are aware of careers that they would like to follow. It was, however, not clear whether they know how long they will need to study, or which subjects they need to take or pass in matric in order to follow those careers.

On the other hand, participants are aware of the obstacles to their dreams. Finance was mentioned as a resource which is lacking. They also mentioned community

resources which they do not have access to. They did not directly link these to being obstacles to their dreams, but mentioned that it makes life a little difficult.

4.3 CONCLUSION

This chapter highlights the findings of the study. The identified themes as well as sub-themes have been described and discussed in this chapter.

The next chapter will focus on discussion of the findings in relation to relevant literature on the topic. The research questions will also be discussed in relation to the findings of the study.

The limitations of the study are presented and the possible contributions of the study are also provided in the next chapter.

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Chapter 5

Summary and Discussion

5.1 INTRODUCTION

In this chapter answers to the research questions, as supported by the underlying conceptual framework and the findings presented in Chapter 4, are explored, derived and presented. These results are guided by the participants' responses to primary and secondary questions.

The results and contribution of the study to the pool of knowledge are presented and placed into perspective by information regarding limitations of the study. Recommendations are offered and followed by conclusions and some reminiscence regarding the value of this mode of study in developing the researcher herself.

5.1.1 SUMMARY OF CHAPTERS 1–4

Chapter 1 provides an introduction and background to the study, it elicits the problem statement and the purpose of the study.

Chapter 2 investigates the literature review on resilience, adolescence, grandparents as caregivers and orphanhood in general.

Chapter 3 presented the research process, design and methodology of the study. The theoretical framework of the study is also discussed in Chapter 3.

Chapter 4 elicits the results of the study, presented through themes and subthemes which were uncovered through inductive thematic analysis.

This chapter positions the conclusion and recommendations of this study against the background of existing literature reflecting on the resilience of orphaned adolescents. The research questions presented in the first chapter are presented and responded to and completed by recommendations for further research and for training.

The primary purpose of the study was to explore and understand how orphaned adolescents in grandparent-headed families achieve healthy functioning and how they rise above unfavourable circumstances. The study aimed to address and understand

the question ‘what contributes to the resilience of adolescents raised in grandparent families?’ All participants contributed to answering this question as they expressed what contributes to their resilience and the factors which they identified emanated from various factors, thus indicating processes of resilience.

5.2 RESPONDING TO THE RESEARCH QUESTIONS

This section attempts to address the main research questions of the study. The research questions are answered in accord with relevant existing literature as discussed in Chapter 2, as well as with the findings of the study as presented in Chapter 4. To provide a holistic understanding of the study and its purpose, the primary research question is addressed first, then followed by the secondary research questions.

5.2.1 PRIMARY RESEARCH QUESTION

- ❖ **What are the resilient processes employed by orphaned adolescents from grandparent-headed households?**

Resilience refers to the ability of an individual to thrive and flourish in the context of unfavourable circumstances. Essentially resilience is displayed during adversity, without exposure and experience of risk there is no display of resilience (Theron, Mitchell, Smill & Stuart, 2011), and is the eminence of the interaction between individuals and their environments (Ungar, 2013). Resilient processes entail a continuous interplay between protective and risk processes over a period of time where an individual, family and larger socio-cultural influences are involved. Resilience as a process takes into account other systems and “aims to understand these processes as system interacts effectively and ineffectively over time with the systems in which it is embedded” (Masten 2001, p. 235). Resilience is a process that manifests in the conduct and day-to-day activities in which an individual engages in, particularly when responding to challenging circumstances (Mampane, 2014).

The findings of the study indicate that, resilient processes which were observed include the interplay between protective factors and risk factors, which further indicated an interplay between different systems. This includes the orphaned adolescents forming good relationships with adults. This emerged in the theme ‘things that are important to me.’ Relationships with others were revealed to be important for most participants. They indicated that they learn from these adults and are able to talk to them about their problems. So the findings acknowledge that resilience is a process and includes

resources such as relationships to competent and caring adults in either the family, and or the community (Masten, 2001). P3 indicated that he is able to confide in his teacher, who seems to understand him well, so that he is able to speak to her about any challenges that he is confronted with. This means that he has an additional support system that can buffer his resilience. Close and supportive relationships with adults, school attendance, and supportive family members are associated with resilient orphaned adolescents and contributes to their healthy functioning (Carr, 2016; Osterling & Hines, 2006; Steinberg & Morris, 2001; Ungar, 2012). The school is a safe environment where children learn and socialise with peers. The study fulfilled its aim which was to understand the contributors of resilience to orphaned adolescents. Thus we can conclude that the participants in this study utilise the different systems in order to ensure that they experience healthy development as they all indicated that they have supportive family members, they all attend school and they all have supportive relationships with adults in their different systems.

Furthermore, the resilient processes evident in the findings of the study were observed in the self-perception of the participants, their ability to use themselves as assets, including their inner resources. This emerged in the theme 'the person I am.' The participants also employed the resilient process of using external sources, interacting with the ecological environment to make their lives easier to live. Assets of coping are utilised by the participants as coping occurs in a system through interactions and transactions. The participants utilised strategies such as problem solving, motivation, seeking support from others, avoidance (which includes denial as opposed to distraction) and positive restructuring (Folkman, 2011).

In the theme 'the future in me' participants indicated the use of inner resources such as locus of control, confidence, perceived competence and self-efficacy as they were motivated to achieve good futures and live better lives despite the current challenging life events which they are confronted with (Skinner & Zimmer-Gembeck, 2011).

Participants confirmed that living with grandparents gives them a sense of belonging and places stability in their lives as their grandparents provide for their basic needs, and this decreases some of the pain accompanied by the loss of their biological parents. The grandparents play the parental role. All participants reflected in their answers that their grandparents play instrumental roles in the home i.e. cooking, cleaning, laundry. P4, for instance, indicated that they clean together as a family. This indicates shared responsibility, and learning and teaching of life skills. This transfer of skills is also indicative of resilience processes. Resilience as a process takes into

account other systems and “aims to understand these processes at other levels, from genes to, relationships and investigating how the individual as a complex living system interacts effectively and ineffectively over time with the systems in which it is embedded” (Masten 2001, p. 235).

Ultimately, participants in this study achieved healthy functioning by being obedient to teachers and elders, having a positive future outlook, valuing education and viewing education as the stepping stone to a better future. Participants also practice religion and have supportive family members. As the ecological theory proposes that internal and environmental systems are interconnected, participants were aware of their surroundings, things which they lack and were able to indicate an understanding that this was as a result of not having money and attempted to use environmental resources in order to overcome their challenges. It can be concluded that transactional interactions between the individual and the environment indeed negotiate and contribute to the resilience of the orphaned adolescents as some have good relationships with adults who teach them about life.

In conclusion the themes which emerged from the findings to indicate the resilient processes employed by adolescents are:

- Microsystem – the person I am, the supportive roles in parenting;
- Mesosystem – role models in my life;
- Macrosystem – things that are important to me and the future in me.

One participant spoke about understanding the difficulty of losing a parent, and that when he was younger he did not fully understand the meaning of the loss and implications thereof, now that he has grown up he understands. This also involves the chronosystem – that as time goes we mature and may learn to understand certain phenomena better.

5.2.2 SECONDARY RESEARCH QUESTION 1

❖ What is the role of grandparents in facilitating the adolescents’ resilience?

The results of the study indicate that grandparents play a pivotal role in facilitating the adolescents’ resilience. From the findings of the study, the theme ‘the supportive role in parenting’ prevailed. I observed from the findings that the multiple roles which

grandparents play include: provision of scholastic needs, provision of nurturance, and provision of physical needs.

This study concurs with Masten (2001) who states that the interplay between the individual and the systems are crucial in understanding and qualifying resilience as a process. In the microsystem, the theme 'the supportive roles in parenting', was observed in the findings as an indicator of a process which allows the orphaned adolescents to exercise the resilience process.

The parenting roles played by the grandmothers entail an interaction and transaction between the individual and the family system. Grandmothers take care of their grandchildren as they would take care of their own children, this means that they would do all that is needed to ensure that their grandchildren's needs are met. The results of the study indicted this fully as all participants were able to state that their grandparents are loving and understanding, they are good people, they ensure that they do not go to bed on an empty stomach, they take care of younger siblings, buy them clothing and school uniforms, buy them stationery and pay for their school trips. This alleviates important of the adolescents enabling them to concentrate better on their studies and in class. They, for instance need not worry about supplying groceries, as this role is fulfilled by the grandmother. Grandparent-headed homes are protective environments where participants receive support and protection. Living in a functional family contributes to the wellbeing of the orphaned adolescents and this enhances their self-perception.

Grandmothers assumes the role of spiritual guidance and teach the participants about the Bible and about the importance of prayer and attend church with them. In turn this means that the adolescents learn about belief and faith in a higher power. Spiritual belief systems are said to have positive outcomes on individuals. These teachings place the chronosystem in perspective in assisting the orphaned adolescents to understand life on a spiritual level. This may, in turn, assist them with the healing process as they may begin to understand life and mortality.

Parental death has been identified to hold many risk factors for the orphan including loss of assets, poverty, risk of abuse, truancy, lack of medical care, insufficient nutritional food, anxiety, complicated grief and depression (Bray, 2003; Cluver & Gardner, 2007a; Moletsane, 2004). However, the results of this study prove that grandparents buffer and minimise these risks as they play a protective and supportive role to their grandchildren. All the participants attend school (100%), they receive

medical care from the community clinic and they are fed at home and at the Stanza Bopape centre. Their grandparents are taking care of them in the best way that they can, as they believe that they are equally their own children.

5.2.3 SECONDARY RESEARCH QUESTION 2

❖ How do orphaned adolescents in grandparent-headed families demonstrate resilience?

The findings of this study indicate that participants demonstrate resilience in various ways, and in similar patterns. Participants seem to make use of internal and external resources which contribute to their resilience.

Participants in this study demonstrate resilience by seeing positiveness and strengths in continuing to attend school, passing at school and having good relations with their teachers. They also have long term and short term goals tailored towards achieving good academic progress and success. They demonstrate resilience by being adaptable to their environment, they make use of what is available to them to live (Masten, 2001). They are not discouraged by the things they lack. This entail that they continue to have dreams and goals, a positive future outlook, healthy functioning and they relate well with peers and elders.

Participants demonstrate resilience by having a positive self-concept. They seem to have unconditional positive regard for themselves. They have self-confidence and are hopeful for their future. They were able to indicate the career which they would like to follow and could state the reasons for wanting to follow those careers and would motivate that they want to work so that they can provide for their families. They have respect for elders, especially their grandparents. Participants spoke about positive behaviour such as respect when elaborating on the type of person they are. Adapting and behaving in socially accepted ways and by demonstrating the manners which they have been taught by their grandmothers is a sign of being submissive to authority and this can be viewed as part of the resilience process.

Participants demonstrate resilience by accessing and utilising available resources which can buffer their resilience (Mampane, 2012). They make use of community resources such as clinics, schools and Stanza Bopape. They relate well with peers, teachers and neighbours. Relationships can have positive benefits for an individual. This can include social support and personal control (Umberson & Montez, 2010). Some participants indicated that they have individuals in their lives whom they have

good relationships with. They also spoke about how these individuals teach them good life lessons and motivate them to continue with school.

5.2.4 SECONDARY RESEARCH QUESTION 3

- **Which risks and protective factors do orphaned adolescents experience in their ecological environment?**

Based on the findings of the study, it seems clear that the participants are fully aware of their ecological surroundings. Protective factors buffer the resilience of the orphaned adolescents (100% of the participants indicated that they have access to health services, enjoy going to school, have school uniform, respect their teachers and pass well at school), while risks in the ecological environment threaten the resilience of the participants. Although they experience risk factors, they find alternative ways to survive and thrive.

Findings of the study revealed challenges which are experienced by the participants. These were identified as risks which threaten the resilience process. Risk factors include lack of access to community resources, limited financial support due to their caregivers' unemployment statuses (56% of the participants indicated that one or more member of their family is employed) and dependence on social grants, residing in a low socio-economic community lacking sufficient access to external resources.

Residing in a low socio-economic community entails that participants experience risk factors in the macro-system such as: lack of proper housing, lack of electricity and lack of running water. Other issues in the community include exposure to violence and crime. High unemployment rates in the community means that violence and crime are rife and this affects the safety of children. Exposure to social ills can negatively affect the wellbeing of children.

Residing in a low socio-economic community presents elevated risk as this means that, while the community at large is financially unstable, those who are employed work blue collar jobs and are unable to meet all their basic needs. Education is often seen as a financial burden especially when money is needed for school related matters and often some children will lack essential items of school uniform. However, participants in this study highlighted that their grandparents provide for their scholastic needs (100% of the participants indicated that they have school uniform). This indicates that education is valued by their grandparents, hence participants seem to have developed sentimental value towards their education.

It is further noted that residing in poor socio-economic community puts adolescents at risk of substance abuse, sexual risk behaviour and violent behaviour (Fergus & Zimmerman, 2005). The risk factor which most of the participants referred to was lack of finance and they spoke about how they want to change their family's financial status by getting educated so that they could secure good jobs and be able to provide for their families. Some participants also confirmed that they do not have electricity (22%) at home and that their elders have found other ways to substitute this. Others indicated that they do not have running water (56%) and that the houses which they live in are not made out of bricks (44%). Despite all these, the participants are living well and they are thriving. Thus the findings of this study do not fully agree with the findings in the study conducted by Fergus and Zimmerman (2005).

Protective factors experienced by the participants include their access to internal and external resources which buffer resilience. This entails the use of available structures and systems in order to gain strength to face challenges. Protective structures which the participants referred to include, their schools, good teachers, church, positive self-concept, Stanza Bopape Community centre, Community clinic and family.

The schools which the participants attend can be observed as a protective factor as the children spend their day there. They are in a safe environment and through the school they had access to Stanza Bopape. The benefit of schooling is that educational development and learning takes place and this contributes to the psychosocial development of a child. Affiliation with Stanza Bopape entails that participants receive educational support, psychological support as well as nutritional support.

Church is also recognised as a protective factor. Participants indicated that they attend church, they pray and sing and often have a meal at church. Giger, Appel, Davidhizar, and Davis (2008) validates the importance of church attendance and states that church attendance enables psychosocial support. Furthermore church attendance is beneficial as it contributes positively to a person's wellbeing, by widening their worldview, contributing to their faith and making their lives more meaningful.

Social grants are also recognised as protective factors as most participants indicated that their caregivers are unemployed, thus their survival depends on this form income. The social grants allow the families to experience peace of mind in terms of meeting basic needs (Gray, 2006). This also ensures that the participants' basic scholastic needs are also met.

The use of these structures contributes to limiting vulnerability especially when one is exposed to risk factors. The family system is also recognised as a protective factor as most participants referred to the importance and benefits of family. A family constellation is important as it is where a child's needs are met, they receive support, protection and love from their family.

5.3 REFLECTIONS ON THEORETICAL FRAMEWORK

According to Bronfenbrenner (1979) there are systemic interactions at all times among the various systems. Chapter 2 outlined Bronfenbrenner's bio-ecological theory which served as the theoretical foundation for this study. Brooks (2005) proposes that resilience is an ecological phenomenon, thus this study followed the bio-ecological theory of Bronfenbrenner which asserts the existence of the following systems: microsystem, mesosystem, exosystem, macrosystem and chronosystem.

Considering the results obtained from this research, the selection and use of this theoretical framework to guide this study proved to be useful and it can be deduced that the theoretical framework was relevant and useful. The findings of the study concur with Pelligrini and Bohn (2005) which states that a child's life is engaged in more than one setting and what happens in one setting can have a significant impact on the child's functioning in the other setting.

The challenges which the participants are confronted with form part of various interrelated systems and participants' interaction within the environment has been seen to contribute to their resilience. The participants interact with schools, community resources, families, peers, teachers and neighbours. This constitutes transactional interactions between individuals and the environment. Such transactional interactions serve as protective factors enabling participants to deal with their day to day challenges. For instance the participants who lack electricity at home are able to go to Stanza Bopape to do their homework and to obtain assistance with their homework instead of having to do their homework by candlelight without assistance from an educated individual.

The theme 'the supportive role in parenting' can be regarded as the strongest theme to emerge from the data analysis as all participants spoke fondly about their grandparents and all the participants had positive things to say about their grandparents. This indicated that they are grateful for the multiple roles which the grandparents play in their lives. Participants spoke about their grandparents as providers of nurturance, providers of their basic needs and wants, and providers of

scholastic needs. This also indicated that they value their grandparents who play a pivotal role in their lives.

5.4 ADDRESSING THE ASSUMPTIONS OF THE STUDY

This section of the research evaluates whether the findings of the study confirms the assumptions of the study.

- Orphanhood is a difficult period, and it is more challenging during adolescence developmental stage.
- Residing with family (grandparents) is a contributing factor to the process of resilience as engaged by the adolescents.
- Residing with grandparents contributes a positive feeling of belonging to orphans and contributes to their ability to identify with significant others in their lives which in turn accrues their confidence.

The participants indicate that they experience feelings of belonging in their families and that this is facilitated by their primary caregiver role played by their grandmothers as well as their sisters. They expressed that they feel loved and adequately taken care of by their grandparents. Participants value living with their grandparents and acknowledge their contribution to their scholastic needs.

Participants exhibit confidence about who they are, their home circumstances as well as the community resources which they have access to. They expressed that they are positively influenced by their grandparents, i.e. they are encouraged to attend school and church. The participants also confirmed that they have meaningful relationships with other adults within the community and that they get encouragement and motivation from these significant others.

They acknowledge that their living conditions leaves much to be desired, but this serves to motivate them to study in order to secure good jobs in future and be able to provide for their family. They acknowledge loss and its effects on their lives, however they have found ways to cope and overcome their adversity. They demonstrate resilience by adapting to a positive mentality and positive outlook on life.

Validity was demonstrated utilising credibility, transferability and conformability. In essence the findings of the study are congruent with reality and demonstrate trustworthiness. Additionally, the findings demonstrate reliability for this specific context, taking into consideration the methods of data collection that were used in this study.

5.5 CHALLENGES AND LIMITATIONS OF THE STUDY

The qualitative nature of the study means that the findings cannot be generalised to the wider population. The limitation is that the findings are contextually bound.

Subjectivity can be identified as a limiting factor even though quality assurance criteria were followed (member checking and supervision). Researchers' subjectivity could have been an influence during data collection and interpretation processes.

Time was a limiting factor during the data collection phase. Moreover as this research is part of an academic programme, time was overall limited as the research had to be concluded within a specific period.

Another limitation relating to data collected, is that grandparents were not included as part of the study even though the criteria for inclusion was that the orphaned adolescents should be residing with their grandparents. Richer data could have been collected from the grandparents if they were included in the study. Data on how they take care of their grandchildren, personal account of their strength, struggles and motivation could have added value to the study.

5.6 POSSIBLE CONTRIBUTIONS OF THE STUDY

The findings of the study contribute to the limited literature on resilience of orphaned adolescents in South Africa. As indicated in Chapter 1 and 2, there has been an increase in the number of orphans in South Africa. This study has potential to add to the limited body of research regarding resilience processes utilised by orphaned adolescents who reside in grandparent headed households. The findings of this study may inform future research to create new models of resilience.

From these findings, individuals involved in the care and support of these or similar households might be able to create interventions which may contribute to the healthy developmental outcomes of orphaned adolescents who reside in grandparent headed households.

5.7 RECOMMENDATIONS

Due to the qualitative method which the study followed, the findings cannot be generalised to other contexts, however the study gives an indication that there are various factors which contribute to the resilience of adolescent. Even if the makeup of such factors may be unique for each adolescent, common threads exists that may

qualify this study to serve as a basis for follow up research to uncover other dimensions of resilience. The increased understanding of resilience processes may increase knowledge on effective ways to support orphaned adolescents.

Based on the findings of the study I recommend that access to community resources needs to be advocated and increased as it acts as a buffer and grandparent-headed families need to be encouraged to make use of the resources. The government and municipalities need to ensure that low socio-economic areas have functional community resources. I recommend access to proper career guidance for all township schools, as the findings of the study indicate that the adolescents have a positive future outlook and they believe that education is the key to success and they can unleash their potential by becoming educated and this will increase their chances of securing white collar jobs. Based on the findings of the study I also recommend that spirituality and counselling should be encouraged among orphaned adolescents and their caregivers. This may have potential of healthy relationships and healthy emotion regulation.

As the findings of the study are contextually bound, it is recommended that quantitative studies be conducted in more South African townships to allow for generalizable results to be found. There is room for further research to be conducted. Such research can include the perspective of the grandparents and can explore other contexts in order to contribute to the body of knowledge on resilience of orphaned adolescents. This information could inform policy such as Social Grant distribution.

5.8 CONCLUSION AND RESEARCHER'S REFLECTIONS

This study aimed at exploring and understanding how orphaned adolescents in grandparent-headed families achieve healthy functioning and how they rise above unfavourable circumstances.

The purpose was achieved by identifying resilient processes that promote and encourage healthy function as per the opinion and experiences of the orphaned adolescents who participated in this study. Their resilient processes were identified through the focus group interview as well as the semi-structured interviews. These resilience processes are utilised by the participants to overcome their adversity and to maintain a positive future outlook. Therefore it can be concluded that the participants of this study demonstrated resilience and resilient processes.

Through this research study I have explored my roots and the influences which shape the type of psychological stance which I have come to resonate with. I have uncovered my beliefs and values as well as provide a personal narration of my experiences.

I view the world as having many structures and substructures bound by laws which are written and unwritten. Social constructionists believe, similarly to Bronfenbrenner's (1977) developmental theory, that the way in which a person understands the world is dependent on where and when in the world they live (Burr, 2015). I view the world as a huge place which demands us as individuals to give our all in order to survive.

The world is constantly changing. While the need to survive persists, the competition for sources for survival seems to increase. Predefined circumstances and hierarchies define and limit the quality of life for many people. This amplifies the common saying that "life is not fair." Many such circumstances and hierarchies are man-made and rooted in socio-politically, constructs.

I perceive that all humans are unique and that they have an innate drive to achieve their maximum potential despite the barriers which may stand in their way. Humans have a zeal to thrive. I perceive humans to have a universal nature. I believe that as humans we have common characteristics which remain fairly constant and these are evident in communication, behaviour, taste, knowledge and sense of right and wrong. This is distinguishes us from other animals.

The world is challenging and each individual needs to be fierce in order to face the world. The systems within the world are interdependent and are important. I view man as individuals that are within systems and are interdependent. Man has a potential to thrive. I believe that people have inner resources that can contribute to their well-being even when it is difficult to identify those resources during times of severe adversities.

The hours which I spent working on this research study have made me realise that human beings are capable. I believe we were born with innate abilities that we can harness and employ to live successful lives.

Having personally grown up as an orphan under difficult circumstances, I can testify that such circumstances cannot define or control your destination. There is always a way. As people we do not exist as isolated entities as there is always someone that can help. My experience bears out that there are others who care, who will always help someone reach his or her dreams. That is what kept me going and inspired me to thrive.

Through this study I discovered that support from adults (whether from the family or community), having role models and attending a good school are common denominators which contribute to the resilience of adolescents. I personally found this study extremely valuable as it contributed to my knowledge (even self-knowledge). In embarking on a career as an Educational Psychologist, the knowledge and skills gained from this study, and specifically from this topic, will continue to nurture me.

Having a solid support system, having a positive future outlook and access to resources has been proven to be an asset to orphaned adolescents. The unfavourable circumstances which the participants have encountered contribute positively to their lives because they have discovered how to turn adversity into an asset. They have learned this from family in grandparent-headed households. The grandmothers love and care for them as their own and teach them about the “way of life.” I believe this research study will contribute to the existing body of knowledge and inform future research which will aid in assisting orphans who are in similar circumstances.

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APPENDICES

Appendix A:
Focus Group Interview and Semi-Structured Interview Schedule

Appendix B:
Informed Consent Form

Appendix C:
Informed Assent Form

Appendix D:
Transcribed and Translated Focus Group and Semi-
Structured Interviews

Appendix E:
Sample of Analysis

Appendix F:
Biographical Questionnaire

Appendix A:

Focus Group Interview and Semi-Structured Interview Schedule

1. How do you define yourself?
2. What makes you who you are?
3. Tell me about the people in your lives
4. Name the most important things in your lives
5. What motivates you? How do you keep yourself motivated?
6. What are your personal values?
7. In which way do you practice your values?
8. What are the positive aspects that make your life easier?
9. What has helped you to rise above unfavourable circumstances?
10. What role do your grandparents play in your life?
11. When you experience challenges, how do you move on from them?
12. What makes you strong?
13. When you experience sadness/anger, how do you move beyond such states?
14. When are you the happiest?
15. What are your dreams or wishes?
16. Do you have role models? Or people that inspire you? ... in what way do they inspire you?
17. What advice would you give to someone else going through the same situation as you?
18. If you were given a chance to change your life, would you change it?
19. If yes, what is it that you would change?
20. What are your goals for this year?

Appendix B: Informed Consent Form



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Department of Educational Psychology

11 May 2016

Dear Caregiver

My name is Thabile Nicholine Mtsweni and I am a full time Educational Psychology student at the University of Pretoria. I am busy with my Masters and in order to finish my degree, I have to do research on a topic of my interest.

My research is part of a larger body of research conducted by Dr Ruth Mampane. My research study aims at getting an understanding of the strengths and coping of orphaned children. Your child has been identified as a possible participant in the study.

I hereby request your permission for your child to participate in this research study. I hope that this study will help me understand what makes him/her strong and positive despite the bad experiences in his/her life. We will not focus on the difficulties, the main interest is to find out the contributors to their ability to continue to live happily and how they are able to remain positive individuals.

The study will consist of two activities. The first activity will involve filling out a background information questionnaire. The second activity is a focus group, whereby your child will be asked questions about his/her experiences together with other children who have been through similar experiences. The focus group interview will be audio recorded for quality purposes and will last for about 2 hours. The focus group interview will take place at the Stanza Bopape Community Centre, where your child usually goes after school.

As a researcher, I am required to follow an ethical code and to respect your rights. During the research I do not foresee that your child will experience any harm or risk. The focus group interviews will take place in a secure and private location (Stanza Bopape Community Centre). Participation is voluntary, and if you feel that your child should no longer to take part in the research, you have the right to change your mind. Should your child experience any trauma, a social worker from the community centre will be available for counselling.

The name of your child will remain confidential. This means that when I write the results of the study, I will not mention his/her name. Nobody will be able to trace the information back to him/her. All information gathered from the focus group discussions will be given to the children who took part in the discussion in another meeting so that they can check if the information is correct. I will make sure that I meet with them so

that they can provide me with feedback, as well as to make sure that I write a true reflection of their experience.

If you are interested and give permission for your child to participate in this research study, please give your consent by signing in the space provided below.

Thank you very much for your interest and support in the study.

Should you have any questions or desire further information, please feel free to contact:

Ms Thabile Mtsweni
Research Student
Department of Educational Psychology
University of Pretoria
thandinic21@gmail.com
072 839 3132

Dr Ruth Mampane
Supervisor
Dept. of Educational Psychology
University of Pretoria
ruth.mampane@up.ac.za
012 420 2339

Sincerely,

Thabile Mtsweni

**RESILIENCE FACTORS AS PERCEIVED BY ORPHANED ADOLESCENTS IN
GRANDPARENT-HEADED HOUSEHOLDS.**

Please indicate whether or not you give permission for your child to participate in this research by placing a tick on one of the statements below. May you please sign and return this last page to me as soon as possible.

_____ I do grant permission for my child to participate in the research.

_____ I do not grant permission for my child to participate the research.

Signature of Guardian

Printed name of Guardian

Printed Name of Child

Date

Appendix C: Informed Assent Form



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Department of Educational Psychology

To be read and explained to children

Resilience factors as perceived by orphaned adolescents in grandparent-headed households.

Dear participant,

Who am I?

My name is Thabile Nicholine Mtsweni. I am a student from the University of Pretoria and currently studying towards a Masters in Educational Psychology. In order to finish my studies I have to do research on a topic of my interest.

Research is a special way to find out about something. I would like to tell you a little bit more about my research. In my research I am trying to find out more about how adolescent children manage to beat the odds.

I am asking you to join my research because you form part of a grandparent-headed family and I want to learn about how you manage to remain strong even though you have experienced problems in your life.

What will happen?

The research will take the form of two activities. The first activity involves filling out a form which will tell me more about your background. The second activity will be a focus group interview.

A focus group interview is a discussion among people who are selected to be interviewed in a group, and questions are used by the researcher to facilitate the discussion among group members. In this instance the group will include you and other adolescents who are in similar circumstances as you. During the focus group discussion, I am going to ask you questions about your strengths, especially after you have experienced difficulties. There is no right or wrong answer to my questions, as this is not a test. I just want to get an understanding of how you see yourself.

The focus group will be about 2 hours. I ask for your permission to audio record the interview, this will be done to ensure quality only. The recorded audio will only be accessible to me and my supervisor. I will only use the recorded audio for my research to write about the findings of the study and I will not allow anyone else to listen to the audio.

The activity on the background information will help me to understand more about you and your family situation. This activity can be done in about 15 minutes.

What are your rights?

You are allowed to refuse to take part if you feel uncomfortable or unhappy. Even after you said you want to take part, you have the right to end your participation. I also asked permission from your caregivers for you to participate in this research. Remember, participation in this study is up to you and no one will be upset if you don't want to participate or even if you change your mind later on and want to stop.

By participating in the research, there is no harm or risk that is expected. I believe that your participation may help you to be stronger as you will hear how other children are able to remain strong, positive and achieve well despite having experienced difficulties in life. This can be an opportunity to learn from other children. Should you feel emotionally disturbed due to participation, a social worker will be available to provide you with counselling.

When we finish with the group discussions, I will write about the things we spoke about. I assure you that I will never use your name and I will write in such a way that the information cannot be traced back to you. This forms part of confidentiality and privacy. To ensure what I wrote is true, I will bring the written work to you so that you can tell me whether what I have written is true.

Please sign or write your name below to show that you understand what I have just explained to you and that you want to participate.

Thank you very much for your interest in the study and the support that you are giving me.

Thabile Nicholine Mtsweni
Researcher
060 695 1255

Dr Ruth Mampane
Supervisor
012 420 2339

I _____ have read and understood what the study is about and hereby agree to participate in the study.

Participant's signature

Date

Appendix D:
Transcribed and Translated Focus Group and Semi-Structured Interviews

Focus group interview: 26 May 2016

Researcher: The first question ere. O ka tethlalosa gore o motho o mobjang?
How would you explain the kind of person that you are?

Respondent: Yes mam (request to give an answer).

Researcher: Ok bolelang ge.
Ok you may talk.

Respondent: Ke motho wa go bana le anger.
I am a person that has anger.

Researcher: O motho o etsang?
A person who?

Respondent: Wa go bana le anger, Ke motho o naleng anger, sometimes kea kwata.
Who has anger, I am person who has anger, sometimes I become angry.

Researcher: Ok Sometimes wa kwata ... O kwatisa ke eng so?
Ok sometimes you become angry, what usually makes you become angry?

Respondent: Ge motho a mfella pelo kea mo arabisa.
When a person is impatient with me I give them attitude.

Researcher: Oh ok ge motho a go fella pelo wa mo arabisa, ok o mongwe yena a ka tethlalosa gore ke motho o mo bjang?
Oh ok, when a person is impatient with you, you give them attitude. So how can some of you explain the kind of person that you are?

Respondent: Ke motho o mo shap.
I am a person who is ok.

Researcher: Ok o motho o mo shap ... Ke eng e yetsang gore o be motho o moshap. Mmmh Bolela and o bolelle kodimo. mmmmh O ska ba shy ankere.
Ok you are an ok person. What makes you an ok person. Speak up, don't be shy.

Respondent: Ke motho o mo shap.
I am an ok person.

Researcher: Ok ... o motho o mo shap, ke eng e yetsang gore o be motho o mo shap?
Ok you are an ok person, what makes you an ok person?

Respondent: ... ge go fihla baeng ko gae kea tswa ko dlala kontle.
When there are visitors at home I go outside to play.

Researcher: Oooh ok o fa batho space ge ba le etetse ko gae.
Ok wena?
Ok you give the visitors space. And you?

Respondent: Ke motho o mo shap.

I am an ok person.

Researcher: O motho o mo shap ka go reng?

You are an ok person because?

Respondent: ... ka gore ke nale respect.

Because I have respect.

Researcher: Ok o kane wa bolela.

Ok you may state your answer.

Respondent: Ke motho o mo shap because ke hlompha batswadi.

I am an ok person because I respect elders.

Researcher: Ok o hlompha batswadi alright. Potsiso e latelang e re ... aaam go na le batho mo maphelong a lona go tswana le bokoko ba bale hlokomelang ko gae ne, ke kopa le nthlalosetseng gore ba le thusa ka eng?

Ok you respect elders right. The next question is: there are people in your lives like your grandparents who take care of you, please tell me what do they assist you with?

Respondent: O nna ba nthusa ka nthwe ... ka ka gore ba mpattella ditrip ba nthusa le homework, ba nrekela le uniform.

Oh they help me by paying for my school trips, homework and buying me school uniform.

Researcher: Ok right next, re tlo ya so neh.

Ok next, we are gonna go around this way neh.

Respondent: Ba nthusa ka ntho e ke ye nyakang, di homework, le dilo tsohle tse ke kopang ba nketsetse yona.

They help me with whatever I want, with homework and everything that I ask them to help me with.

Researcher: Ok.

Respondent: Ba nthusa ko skolong ge bare ke pateelle certificate ba mpatelle ebe o tla le dilo tsa skhafthini tsa di paloni le borotho.

They help me with paying for certificates at school, things for my lunch tin.

Researcher: Ok ... Sbusiso Bolela ... koko o go thusa ka eng?

Ok Sbusiso you may talk, what does your grandmother help you with?

Respondent: Homework.

Researcher: O go thusa ka homework, le eng gape?

She helps you with homework, what else?

Respondent: O mpatella trip.

She pays for my school trips.

Researcher: Ok and then wena koko wa hao o go thusa ka eng?

Ok and then what does your grandmother help you with?

Respondent: O nrekela diaparo, o mpatella tripo, o thusa ka homework.
She buys me clothing, pays for my school trip and helps me with homework.

Researcher: Alright ... Ke eng ntho o le ye ratang k abo koko?
Alright, what is it that you love about your grandmother?

Respondent: Ke rata gobane o nrekela diaparo tsa skolo.
I love that she buys me school uniform.

Researcher: Ok o go rekela diaparo tsa skolo ok. Koko wa hao ke motho o mo bjang?
Ok she buys you school uniform ok. What kind of a person is your grandmother?

Respondent: O mo shap.
She is an ok person.

Researcher: Ok ... o shap ka eng?
Ok she is ok ... how?

Respondent: Ka gore, o shap ka gobane o re rekela diaparo.
Because she buys me clothing.

Researcher: Ok kante ka go orekela diaparo le go patella di trip ke eng gape a yeetsang ko ntlong?
Ok other than buying you clothing and paying for your school trips what else does she do for you at home?

Respondent: Wa re apeela.
She cooks for us.

Researcher: Wa le appeela neh. And then wena koko wa hao o etsang gape?
She cooks for you neh. And what does your grandmother do for you?

Respondent: Ah mam I repeate.
Please repeat the question.

Researcher: Koko wa hao o le etsetsang k ontlong e o ye rateng ka ntle ka go orekela diaparo le go patella trip?
What does your grandmother do for you in the house that you love and appreciate other than paying for your school trips and buying you clothes?

Respondent: Aah mam Ga re robale ka tlala ge a bowa, ge a bowa mmerekong o re rekela dijo, re khona go ja, re robala shapo a re robale ka tlala.
Aam we don't go to bed on an empty stomach, when she comes back from work she buys us food, we eat and sleep well on a full stomach.

Researcher: Ok wena?
Ok and you?

Respondent: Nna mam O nthusa ka go nrekela diaparo.
She helps me by buying me clothing.

Researcher: Le eng gape? Ok keng gape a go direlang yona e yetsang bophelo ba hao bobo bonolo?

What else? What else does she do for you that makes your life easier to live?

Respondent: O nkirela dijo and g eke mo kgopela chelate wa mfa.

She makes me food and when I ask for money she gives me.

Researcher: Ok sbusiso.

Respondent: Wa nkapeela o nrekela le uniform.

She cooks for me and buys me school uniform.

Respondent: O nrekela dijo, wa nkapeela and o nthusa ka homework.

She buys me food, cooks for me and helps me with homework.

Researcher: Kopa le njwetse, le kena kerekeko gae?

Please tell me do you go to church?

Respondent: Yes mam.

Respondent: Yes mam.

Respondent: Yes mam.

Respondent: Yes mam.

Researcher: Ok le ya neng ko kerekeng? And then lempotseng gore ke eng ntho e leyeratang ka kereke?

Ok when do you go to church? And tell me what it is that you love about church?

Respondent: Mam ore reetsang ko kerekeng?

What you say we do what at church?

Researcher: Eya ok le ya neng ko kerekeng? And then lempotseng gore ke eng ntho e leyeratang ka kereke?

Ok when do you go to church and tell me what it is that you love about going to church?

Respondent: Mam, ntho e ke ye ratang ke gore rea rapela.

Mam, what I like is that we pray.

Respondent: Rea sontaga.

We go to church on Sundays.

Respondent: Nna ntho e keye ratang ke rata go rapela and then katjeko kaosane le sontaga.

What I love about going to church is that we pray, we go today and tomorrow and friday.

Researcher: Ok kajeko ke labone ne so leya labone, Friday le Sunday.

Ok today is Thursday, so you go Thursday, Friday and Sunday.

Respondent: Nna kereke ke eratela go opela le go rapela and then ge refetsa ba refa borotho e macaroni.

I love church because we sing and pray and then they give us bread and macaroni.

Researcher: Ok Sibusiso.

Respondent: Nna ke rata go rapela, le go opela.

I love praying and singing.

Researcher: O ya neng kerekeng?

When do you go to church?

Respondent: Sontaga.

Sunday.

Respondent: Nna ke rata go rapela le go opela.

I love singing and praying.

Researcher: Wena o ya neng kerekeng?

When do you go to church?

Respondent: Sontaga.

Sunday.

Researcher: Aaammh ... ok keng ntho e etsang gore goseng ge o tsoga o be le mafolofolo, a gore o hlape o itukise o ye skolong, keng ntho e yetsang o be alright, obe le mafolofolo o ikutlwe gantle mo bophelong ba hao?

Ok so what motivates you to wake up in the morning and keeps you motivated to bath and go to school. What makes you feel good about your life?

Respondent: Keore ke robetse monate, vroeg wa tsoga ga o thuthumele o tsoga o le flex.

It's that I slept well, woke up in warmth and being fresh.

Researcher: Ok o futhumetse le go futhumala ne.

Ok being warm as well.

Respondent: Ge o fetsa o ba le mafolofolo because o khona go hlapa meno o khona le hlapa mohohle o changer o apare tsa skolo o ye skolong.

You become motivated because you are able to bath and wear school uniform.

Researcher: Ok keng ntho e le ye ratang ka go kena skolo?

Ok what do you love about going to school?

Respondent: Ke go bala, ke go ngwala.

To learn and to write.

Researcher: Hhhmmm.

Respondent: Le bare re ye ko pele ba re badise ko skolong.

When they say we must go forward and read in class.

Researcher: Ok wena?
Ok and you?

Respondent: Keo bala le go ngwala, ge bare re ye ko pele ko assembly ray a ge re fetsa go ya re kena ko diklaseng nako engwe re dlala ko di grounding.

It's reading and writing and when they say we must go to the front in assembly and then we go into our classes and sometimes we play by the sports grounds.

Respondent: Ke rata ntho e ko skolong ba ruta ntho o sa yitsing gore o kgone go itsi le kaosane.

I like that they teach us things that we don't know so that we can know for the future.

Researcher: Ok ... Why le nagana gore go le bohlokwa gore le kene sekolo?
Why is it important that you go to school?

Respondent: O kgone go ihlokomela ge o gola.

So that you can take care of yourself when you grow up.

Researcher: O tlo khona go ihlokomela ge o gaola nee. Le nge gape?
So that you can take care of yourself when you grow up ne, what else?

Respondent: Okhone go bereka.

So that you can work.

Researcher: O kreye mmereko neh he setse o feditse skolo.
So you can get a job when you finish school.

Respondent: Gore o khone go bereka, o ihlokomele ge o bona batho bat tsoba o ska tsoba le bona.

So that you can work, take care of yourself and when you see people doing drugs don't do drugs with them.

Researcher: Ge o bona?
When you see?

Respondent: Ge o bona batho ba tsoba o ska tsoba le bona.

When you see people doing drugs don't do drugs with them.

Researcher: Wena Why o nagana why go le bohlokoa go kena sekolo?
And you? Why do you think its important to go to school?

Respondent: Go ruta le gobala, gore ge o fetsa skolo o kreya mmereke o reke le dikoloyi.

To learn, so that when we finish school we can get jobs and buy cars.

Researcher: Ok that's good ... ok aahm keng ntho e le thabisang gagolo mo bophelong?

Ok that's good, what makes you happy the most in life?

Respondent: Ke gore bo koko ba rerata ko gae.

It's that our grandmothers love us at home.

Researcher: Ba le bontsha juang gore ba le rata?
How do they show you that they love you?

Respondent: Ka go re hlokomela so le wvena kaosane o hlokomele ban aba hao.
By taking care of us so that we can also take care of our children in the future.

Respondent: Ka go re hlokomela, ba re apeela and then g eke fetsa go gola ko reka koloi ke e le koko chelate.
By looking after us, they cook for us and then when I grow up I will buy a car and give my grandmother money.

Researcher: Mm ok that's good, Sibusiso.

Respondent: Go tsena skolo, ge ke fetsa skolo ke bereke.
To go to school so that when I finish school I can work.

Respondent: Ke tsene skolo, ke bereke, ke tsene university ke reke le koloi.
To go to school, work and go to university and buy a car.

Researcher: Ok that's good ... aaahm ge nka o botsisa gore di wishes tsa gago ke eng, ke eng ntho eo o ye wishang? Or dilo tse le di wishang ke tse feng?
If I had to ask you what your wishes are? And what do you wish for?

Respondent: Mam Nna ke wisha gore nka ba rich.
I wish I was rich.

Researcher: O kaba rich, ge o snoba rich o tlo etsang?
Ok to be rich, what will you do once you are rich?

Respondent: Ke tlo rekela bana babangwe dijo.
I will buy food for other children.

Researcher: Ok that's good.

Respondent: Le ntlo e golo.
And a big house.

Respondent: Ke wisha ke be president ke kgone go hlokomela lefase.
I wish to become president so that I can look after the nation.

Researcher: President ... wow ok le eng gape?
Wow ok, what else?

Respondent: Le gore bog e o sena dijo le ge o sna ntlo re go agele.
So that those who don't have houses and food can be given those.

Researcher: Ok that's good.

Respondent: Ke wisha nkebe ke le rich so that koko a ngodisitse ke mo hafolele chelate le nna ke khone go rekela bana diaparo.
I wish I could be rich so that my grandmother who raised me can get money from me and that I can buy my siblings clothes.

Respondent: Ke tlo aga ntlo ke sa hlaka kefe koko chelete.

I will build a house, not be poor and give my grandmother money.

Researcher: Ok wena o wisha eng mo bophelong ba hao?

Ok, what do you wish for in your life?

Respondent: Ke wisha go ba driver.

I wish I could be a driver.

Researcher: O batla go driva eng?

What do you want to drive?

Respondent: Taxi.

Researcher: Ok that's good. Ge nkare mo wena ke gofa chance ya gore o changer bophelo ba gao? Le ka changer?

Ok if I said I was giving you a chance to change your life, would you change it?

Respondent: Yes.

Respondent: Yes.

Respondent: Yes.

Respondent: Yes.

Respondent: Yes.

Researcher: Ok ke eng e o ka ye changang?

Ok what is it that you would change?

Respondent: Nka changer go tella mateachere, go tella batswadi.

I would change from disrespecting teachers and elders.

Researcher: Ok wena o ka changer eng?

Ok what would you change?

Respondent: Yes mam, nka changer go se hlole ke ba le anger.

I would change so that I no longer have anger.

Researcher: Go se hlole o ba le anger ne.

To no longer have anger.

Respondent: Nna nka changer ka se hlole ke ba le mathata.

I would change and no longer have problems.

Researcher: Ok go se hlole o ba le mathata. Ok Sibusiso wena o ka changer eng? O ka changer eng ge nkare ke gofa chance ya go changer bophelo ba hao?

Ok to no longer have problems. Ok Sibusiso what would you change? What would you change if you were given a chance to change your life.

Respondent: Go ba le maka.

I would change being a liar.

Researcher: O ka changer go ba le maka. Ok wena o ka changer eng?

Ok you would change being a liar, ok what would you change?

Respondent: Nka changer go betha bana ba banwe.

I would change from hitting other children.

Researcher: O ka se thlole o betha ban aba bangwe. Ok ke dilo tse feng tse etsang gore le utlwe bohloko?

You won't hit other children anymore. Ok what things make you sad?

Respondent: Ke gore ba re trata and then ga o na ntho re ka yetsang and then ge re bots abo koko bo koko b aba lata and then re utlwa bohloko ge baba betha le bona.

It's that I am bullied and then what I do is I tell my grandmother and I become hurt when she confronts them and hits them.

Researcher: Ok.

Respondent: Ko classing ge re ngwala mmereko wa mam ba rata go re betha dimpama.

In class when we write our work some kids hit us.

Researcher: Ke eng ntho e go utlwisang bohloko?

What makes you sad?

Respondent: Ke gore ke betha ban aba bangwe, ke tella batswadi and then ga ke nyake go ba tella batswadi ba batho.

It's that I hit other children and I disrespect and I don't want to disrespect other children's parents.

Researcher: So he le ka kopana le bana ba bangwe ba utlwileng bohloko for example ngwana o naleng mengwaga e meraro o hlokofaletseng ke mamagae and then a utlwileng bohloko haholo mobophelong ba hae o ka mo advice wa reng?

So if you had to meet another child who has been hurt for example a child who is three years old whose parents have passed away and is feeling hurt. What advice would you give them?

Respondent: Nka mothusa kare a tle kohetso go bontsa gore ga ana batswadi and gas a na batswadi re mo hlokomele.

I would help them and let them come to my house and tell them that she/he doesn't have parents and we will look after them.

Researcher: Ok wena?

Ok and you?

Respondent: Ko mothusa g eke hlaka le ena khone go mofa tse ke ditswereng.

I will help them even though I am struggling I will give them what I have.

Respondent: Nka mothusa gore anne ko gae, ke mofe dilo tse a di nyakang.

I would help them by letting them stay at my home and give them what they need.

Researcher: Ok ... nna geke le lebelletseng ke bona o kare lebasemane b aba leng strong, keng ntho e etsang gore le be strong so?

Ok when I look at you, I see that you are strong. What makes you so strong?

Respondent: Mam ... ke go focussa.

It's focusing.

Researcher: Le eng gape?
What else?

Respondent: Go respecta.
Being respectful.

Respondent: Le go respecta, le go hlompha.
To respect.

Researcher: Le eng gape?
What else?

Respondent: Ga ba re ira so wa ira.
When I am told to do something I do it.

Researcher: Ok wena?
Ok and you?

Respondent: Repeat mam.

Researcher: Keng ntho e etsang gore o be strong mo bophelong ba hao?
What is it that makes you strong in your life?

Respondent: Ke gore kenale matla a go thusa bana.
It's that I have strength to help children.

Researcher: O thusa bana? Wena keng ntho e yetsang gore o be strong?
To help children? What makes you strong?

Respondent: Ke go respecta, ge koko a mpotsa gore ke hlatswe dibjana tswantse ke di hlatswe.
It's respecting, when my grandmother asks me to wash the dishes I have to wash them.

Researcher: Ok that's good, go nale selo se sengwe se lebatlang go mpotsa ka son aka mo le dulang mo teng mo Mamelodi gore ke eng e tsaang gore maphelo a lena a be bonolo?
Is there anything that you would like to tell me about living in Mamelodi that makes your life easier to live?

Respondent: Ke goba le dichomi le bao ba go thusang ko strateng.
It's having friends who can help you on the streets.

Researcher: Ok keng gape e etsang gore le phele bophelo bo bonolo mo Mamelodi?
Ok what else makes it easy to live here in Mamelodi?

Respondent: Goba le dichomi, ge o boregile dichomi tsa hao bao bitse gore o tlo dlala le bona ballo.
Having friends, when you are bored you go to them and play with them.

Researcher: Le eng gape?

What else?

Respondent: Ke go dlala le dichomi, o phela o Thabile.

Playing with friends and you become happy always.

Researcher: O phela o Thabile ge o dlala le dichomi ... ok wena o nagana gore ke enge e etsang gore bophelo ba ha obo be bonolo mo Mamelodi?

Ok you are always happy when you play with friends, what do you think makes your life easy to live here in Mamelodi?

Respondent: Ke go dlala le ban aba bangwe re sa ba betha re dlale ke khone go robala ke thabile.

It's playing with other children and not hitting them and then I can sleep happy.

Researcher: Alright kea leboga for all your answers.

Ok thank you for all your answers.

Semi-Structured Interview 1: 24 May 2016

Researcher: So how do you define yourself? O motho o mo juang?
So how do you define yourself? What kind of a person are you?

Respondent: Ke motho o mo shap, ke a itidimalla ke ba shap.
I am an OK person, I am quiet and ok.

Researcher: Ok ke eng ntho e tsang gore o be jwalo, gore ob motho oitidimalletseng?
Ok what makes you like that, being a quiet person?

Respondent: Ko gae nna ga ke tswenye, ban aba ko gae ba rata go tswenya. Ke ntho e dirang gore nna ke didimale. Yaa ke shap.
At home I am not troublesome, my siblings are troublesome. So that makes me quiet and yes I am an OK person.

Researcher: Ok. Tell me about the people in your life. From ko gae, ko skolong maybe dichomi, everything about the people in your life. Ke batho baba juang, keng ntho e etsang gore le utlwane?
Ok tell me about the people in your life. From home to school and maybe friends, everything about the people in your life. What kind of people are they? What makes you get along?

Respondent: Ke ko gae ke bashap, ba nrekela diaparo, ke feela shap.
At home I am ok. They buy me clothing and I feel OK.

Researcher: Name the most important things in your life.

Respondent: Sekolo.
School.

Researcher: Why?

Respondent: Sona se shap se important because ge o gola obatla goba ntho oye nyakang so o tswanetse go rutegea.
It is good and important because if you want to become something you need to be educated.

Researcher: Wena o batla go ba eng?
What do you want to become?

Respondent: Ke batla go ba mechanical engineering.
I want to become a mechanical engineer.

Researcher: Ok that's a good option, keng ntho e go motivating?
Ok that's a good option, what motivates you?

Respondent: Go thusa batho ka go etsa dilo like dikoloyi so.
To help people by doing things such as cars and the likes.

Researcher: On a day to day basis like for instance today o tsogile vroeg keng ntho e yentseng gore o be motivated, o hlape o lokise ntho tsa skolo, keng ntho e etsang gore o be le mafolofolo?

On a day to day basis for instance today you woke up early in the morning, what makes you motivated to take a bath and get ready for school ... what keeps you energized and motivated?

Respondent: Ntho e nkirileng ke gore ke be le mafolofolo ke tswile gae go sena mathata a mantshi, go le shap, ke jele, ke robotse monate.

What makes me motivated is that I left home and there weren't many problems, it was OK, I had eaten and slept well.

Researcher: The things that you value ... ke dilo tse feng tse leng bohlokwa bophelong ba hao? Things like having clothes, prayer, money, respect, love ... what are your values.

The things that you value ... what are the things that are important in your life?

Respondent: Aketse gore keng ... ntlo a house.

I don't know what to say ... a house.

Researcher: Why is it your value?

Respondent: Because o ba protected ka mo gare ka yona oba safe.

Because you become protected inside the house. You become safe.

Researcher: So in essence you value safety, feeling protected knowing that you are in a good space. Aaam and with you valuing safety, in what way do you practice that? Keng notho o yetsang to make sure that you are protected, and safe?

What is it that you do to ensure that you are protected and safe?

Respondent: You build a good house so that I can be safe.

Researcher: Who built that house?

Respondent: Maybe a professional who can make a good house.

Researcher: Ok, and I see that you have a younger brother and two younger sisters, do you sometimes maybe protect them or make them feel safe and in what way do you do that?

Respondent: If they have the problem they tell me to help them because I am the older brother.

Researcher: What type of problems do they come to you with?

Respondent: They come and say brother ba mpethile ko strateng and then kea ba thusa.

They come and they say brother, someone hit me and then I help them.

Researcher: Ok ... what are the positive aspects that make your life easier? For example you mentioned an important thing for you is being able to go to school and you already mentioned that oba le mafolofolo gobane ko gae o robala monate, o tsoga

gole monate ge o ya sekolong, so what other things are good that make your life easier to live?

For example you mentioned an important thing for you is being able to go to school and you already mentioned that you become motivated because you sleep well at home and you wake up feeling good when you go to school, so what other things make your life easier to live?

Respondent: Ke go tswaetse go ba le bahlokomedl.

It's knowing that I have people taking care of me.

Researcher: How does that make your life easier?

Respondent: Ba nhlokomela, nna le banaba ko gae.

They take care of me and my siblings.

Researcher: Alright ... you know gore mo bopheolng sometimes we come across ntho tse seng monate, things that will make us feel sad, things that are not nice. So wena ge o kopana le ntho tse seng bonolo, how do you get over those things?

You know in life we come across difficult things, things that make us feel sad. So when you come across such things in your life, how do you get over them?

Respondent: Ga ke sure ka potso eo.

I am not sure about that question?

Researcher: For example wa bala and then wa ska passa ankere that is not nice, so ge o sa passa ga go monate ... how do you move on from that sadness?

For example you study and then you don't pass, that is not nice right. Because when you pass it is nice. So how do you move on from that sadness?

Respondent: Ko gae aba mpotsa gore go tla loka, study harder.

At home they would tell me that it will be alright and that I should study harder.

Researcher: Do you apply that in other things maybe?

Respondent: Not really.

Researcher: Ok ... are there other things that you like doing besides going to school, do you play any sports?

Respondent: I play soccer at school.

Researcher: Do you win?

Respondent: Sometimes.

Researcher: O mpoditse ka oumama gao, so what other things does she do for you? *You told me about your grandmother, what other things does she do for you?*

Respondent: Ge ke passitse, ka June re ngwala test so ontsepsitse ge nka passa o tla nrekela phone, g eke passitse December ba ntsepisa go nrekela diaparo.

When I pass, in June we write tests so she promised me that if I pass she will buy me a phone. And when I pass in December she will buy me clothes.

Researcher: And then what makes you strong coz I can see you are a strong boy?

Respondent: I don't know ...

Researcher: Ok when are you happiest, ke neng moo o ka tekreyang o thabile go feta matsatsi amangwe?

Ok when you are happiest, when was it that you found yourself happier than on any other day?

Respondent: Ke ko magaeng, batho bao ankere o nna mo so ge bao bona ba go thabela ka gore ke kgale o sa ba bone.

It's when I am at the homelands, the people there become happy when they see me because I only see them a few times.

Researcher: Ke ba agasani kappa batho ba lapeng?

Is it the neighbours or people in your family?

Respondent: Lapa la ko gae.

It's my family.

Researcher: So ge o le mo Mamelodi ba go gopola. What are your dreams, what are the things that you wish for?

So when you are here in Mamelodi they miss you. What are your dreams, what are the things you wish for?

Respondent: Ke wisha gore nka ba le ntlo e pila, le koloi, le mosadi le bana ba bai 2 ngwanyana le mosimane.

I wish to have a beautiful house, a car, wife and two children; one boy and one girl.

Researcher: O nyaka go nyala ge o nale mengwaga emekaye?

At what age would you like to marry?

Respondent: 30 years.

Researcher: O nale di role models? Batho ba eleng gore you look up to that you can say, one day when I grow up ke batla go tswana le o?

Do you have role models? People that you look up to, that you can look at and say that one day you would like to be like?

Respondent: Yaa kena le bona.

Yes, I do have.

Researcher: Ok please tell me about them.

Respondent: Like dikoloyi tse ke di bonang mo strateng kere ke nyaka go tsamaya ka tsona lenna.

The cars that I see on the streets, I say I want to drive them one day.

Researcher: So ke di koloyi o batlang go tsamaya ka tsona one day ... but batho ke bo mang? Are there people that you can say, go nale malome John ke batla go tswana le yena, onkgatlela gore ga a etse so le lo kappa?

So you see cars that you would like to drive one day, but who are the people that are your role models? Are there people that you can say you would like to be like when you grow up ... for example uncle John that inspires you because of something?

Respondent: Aketse gore ke mang, ga ke itse.

I don't know who it could be. I don't know.

Researcher: Alright and do you have a favorite teacher ko skolong?

Alright. Do you have a favorite teacher at school?

Respondent: Yaa.

Yes.

Researcher: Mpotse ka yena.

Tell me about that teacher.

Respondent: Mam Mathibe.

Researcher: O go ruta eng?

What does she teach you?

Respondent: Mathematics.

Researcher: Ke eng se sego kgatlang ka yena?

What is it that you like about your teacher?

Respondent: O go ruta maths shap, pela, o khona go passa pela maths wa gae.

She teaches maths well and you can pass the maths well.

Researcher: For instance re boletse ka ge o le sad, if there was someone going through a sad situation ne o ka mobolella goreng?

For instance we spoke about being sad, if there was someone going through a sad situation what would you tell them?

Respondent: Ne ke tla mmotsa gore nka mo thusa ka se sengwe but ga kena tsepiso ya gore go tla etsagala mara go tla loka.

I would tell them that I can help them with whatever they need but I can't promise them that they will all happen but it will be ok.

Researcher: Di goals tsa gao ... you know we set goals usually at the beginning of the year batho ba tlare this year ba batla go etsa so le so. O nale tsona wena di goals?

Your goals ... you know we set goals usually at the beginning of the year people will say that this year they want to achieve this and that. Do you have goals?

Respondent: Go passa ko skolong.

To pass at school.

Researcher: How do you plan to pass?

Respondent: A ke dlale strateng, kea bala ke labella dibuka.

I don't play in the streets, I study.

Researcher: If nka go fa a chance right now kere are change bophelo ba hao, what would you say?

If I gave you a chance right now to change your life. What would you say?

Respondent: Aketse.

I don't know.

Researcher: Ok ... ga re re, tell me about ko o dulang ko teng.

Ok tell me about where you live.

Respondent: Ke dula extention 16 mo Bophomolong

I live in extention 16 in Bophomolong section.

Researcher: Ke pleke e juang if o tlhlosetsa motho o a sa duleng mo?

What kind of a place is it ... if you explain to someone who does not live there?

Respondent: Ke pleke e shap.

It's an ok place.

Researcher: Go na le eng gao na eng?

What is there and what is not there?

Respondent: Go nale meetse, ga go na mabone?

There is water but there is no electricity?

Researcher: But life goes on le ge go se na mabone ... that tells me gore the people that live there are people basing matepe, ba kgona go kgotlelela because their life is going on. So how do they supplement mabone?

But life goes on even when there is no electricity ... that tells me that the people who live there are strong, they can persevere because their life is going on. So what do they do to supplement the lack of electricity?

Respondent: Mabone ne re a goga ko extention 20, mafello a kgwedi rea patella.

We get electricity from extention 20 and then we pay them at the end of the month.

Researcher: And then other than that?

Respondent: Ga go na di RDP re nna ko mekhukung, mara go shap.

There are no RDP houses, we live in shacks but it is ok.

Researcher: Ge nkare ke etla ke tlo go etela o ka ndirecta juang go fihla ko geno?

If one had to visit you, how would you direct them to where you live?

Respondent: Easy, ka di landmarks go tswehana le ground, sporo, le lebridge.

Easy, with landmarks like sports grounds, railway and bridge.

Researcher: So ga di na mabitso?

So they don't have names?

Respondent: Ga di na mabitso.

They don't have names.

Researcher: Ok that is understandable ... is there anything e ke sae botsisang that is important for me to know about you?

Ok that is understandable ... is there anything that I have not asked you that you feel is important and I need to know about?

Respondent: Not really.

Researcher: Ok ... thank you so much for your time ... those are all the questions that I prepared to ask you and I wish you all the best in life and re tla bonana gape.

Respondent: Ok dankie.

Semi-Structured interview 2: 25 May 2016

Researcher: Ok we can begin. Ok T ke kopa o njwetse ka wena, gore o motho o mo juang?

Ok T ... tell me about yourself. What kind of a person are you?

Respondent: Ke motho o mo shap, and gape ke rata go etsa dilo tse pela, and bas a nketse dilo tse pela, ka ba tlogela ka tswela pele ka bophelo baka.

I am an ok person, and I like to do nice things and those who don't do nice to me I leave them and continue with my life.

Researcher: Ok kopa o njwetse gore ke dilo tse feng tse di tshwara gore o be motho o oleng yena today?

Ok please tell me about the things that have contributed to you being the person that you are today?

Respondent: Ke gore ke tsena skolo, ke fetse skolo ke bereke lenna go tshwana le batho ba bangwe.

It's that I go to school, and I want to finish school as well like other children.

Researcher: Wena o batla go bereka mmereko o mobjang?

What kind of a career would you like to follow?

Respondent: Pilot.

Researcher: That's good, kopa o mpotse ka batho ba baleng mo bophelong ba hao.

That's good, please tell me about the people in your life.

Respondent: Batho ba baling mobophelong baka? Like bjang so?

People who are in my life? How so?

Researcher: Ba go tswara juang o phela juang? O rile o dula le koko ankere, le tswarana bjang?

How do you live with them, how do they treat you? You said you live with your grandmother so how do you treat each other?

Respondent: Re tshwarana pela, le dichomi ko skolong re dlala pela, re etsa dilo tse pela, re dlala pela.

We treat each other well, I play well with my friends at school and we do good things.

Researcher: Kopa o mjwtse ka koko wa hao.

Please tell me about your grandmother.

Respondent: Ke a morata o etsa dilo tse pela, ge a nroma ga ke gane, ka yako anyakang go nroma ko teng.

I love her, she does good things. When she sends me I do not refuse I just go wherever she needs me to go.

Researcher: Ge o re o go etsa ntho tse pela, ke dilo tse feng tse a go etsang tsona tse o di ratang?

When you say she does good things, what things does she do for you that you like?

Respondent: Nako engwe, ge re se na seshebo o ya masemong a tle le morogo.
Sometimes when we don't have food she goes to the farms and brings us spinach.

Researcher: Le eng gape?
What else?

Respondent: Nako engwe o tla le matokomane le mmedi, ra apeya raja.
Sometimes she brings nuts, mealies and we cook that and eat.

Researcher: So ko masemong o ya ka go bereka. You are lucky go ja dijo tse fresh. Ke kopa o mpotse gore ke dilo tse feng tse leng bohlokwa mo bophelong ba gao?
So she goes to the farms to work. You are lucky to eat food that is fresh from the farm. Please tell me what are the things that are important to you in life?

Respondent: Ge ke ya sekolong.
Going to school.

Researcher: Why go le bohlokwa gore o ye sekolong?
Why is it important for you to go to school?

Respondent: Ke batla go ithuta le nna, ke tswela pele ka bophelo baka, ke etse dilo tse shapo.
I want to be educated, be successful in life and do good things.

Researcher: And then ke kopa onjwetse ka sekolo sa hao ... keng ntho o ye ratang ka sekolo sa hao?
And may you please tell me about your school, what do you like about your school?

Respondent: Ke rata ba nteache, ke bale, ke concenterate ke ngwale di exam pela.
I like that they teach me, I learn and concentrate so that I write exams well.

Researcher: Mo bophelong go nale dilo tse redibitsang di values ... wena o ka nthlalosetsa gore di value tsa gago ke eng?
In life there are things we call values, what would you say your values are?

Respondent: Ke lerato, go rapela before ke robala, le go hlompha.
It's love, praying before I sleep and respecting others.

Researcher: Ok, alright o nthlaloseditse ka go rapela gore every night before o robala wa rapela, and then wa mpotsa gape gore o value lerato, le hlomphe ke kopa o nthlalosetse gore hlomphe le lerato o di practica juang?
Ok alright you explained that you pray every night before you sleep, and you told me that you value love and respect. Please explain to me how you practice love and respect?

Respondent: Gore ke rate bana ba bangwe le bona banrate. Ke dlala le bona everyday, ke tsamaya le bona, ge baba romile ke a ba felletsa gor ba ska ba utswa because re tsamaya rele group.

To love other children so that they love me too, I play with them everyday and I walk with them when they've been sent to the shops so that they don't get kidnapped as we walk in groups.

Researcher: Ka hlomphe ohlompha juang?
How do you practice respect?

Respondent: Pela, ge ba ndumedisa lenna kea ba dumedisa, ke etsa dilo tse pila mo strateng. Ke satsoba dinyaope ke be ngwana o pela o shap ke sa etsa dilo tsa go tswa tseleng.

Well, when people greet me I greet them back and I do good things when I am on the streets. I don't do drugs and I don't do things that are out of order.

Researcher: So everyday ge otswa skolong o tla mo, ke se sefeng se o se ratang gigolo mo Stanza?
So everyday when you leave school you come here, what do you like about coming to Stanza?

Respondent: Ba re thusa go ngwala di homework, le spelling, nako engwe rea bala.
They help us to do our homework, spelling and we sometimes study.

Researcher: Ok ba re ban age ba fihla high school ga bas a rata go tla mo, wena o tlo tliswa ke eng mo le ge o kena high school.
Ok I hear that some children no longer come here once they are in high school, what would make you continue to come even if you are in high school?

Respondent: Ke tlotla until grade 10.
I will come until grade 10.

Researcher: Ke eng ntho e tlo etsang gore o tle?
What will make you continue to come?

Respondent: Ka gore ge bamfile homework e difficult bat lo nthusa.
It's that when I have difficult homework I get assistance.

Researcher: Ke eng e etsang gore o nagane gore ge o dira Grade 10 o ka se be le homework e difficult?
What makes you think that in Grade 10 you won't get difficult homework?

Respondent: Grade 10, aubuti waka ke le grade11 ge a fetsa tlabe ke ira grade 10 ke tlo ithusa ka di buka tsa gae.
Grade 10, my brother is in grade 11 so when he is done I will be in grade10 so I will use his books to assist myself.

Researcher: Aaam onale solution. Ke dilo tse feng tse pela mo bophelong ba hao tse etsang gore o phele bonolo.
Oh you have a solution. What things in your life make your life easier to live?

Respondent: Ke gore ke ska tsamaya bosego, and then ge bagolo bare ke ska ke skaya, ge ba nroma ke tsamaye.
It's that I don't walk at night and when my elders say I should not go somewhere I don't and when they send me somewhere I go.

Researcher: Ge re bolela ka bophelo ne, go nale dilo tsa go tswana le magae, le diclinic, dishopo around ankere o dula mo Mamelodi, wena ke dilo tse feng tse o diratang ka go dula mo Mamelodi?

When we talk about life ne, there are things like homes, clinics, shops around here in Mamelodi, which things do you like about living here in Mamelodi?

Respondent: Ge ke lwala nkane ka ya clinic, ba mfa dihlare that's why ke go rata mo bophelong baka.

When I am sick I can go to the clinic and they give me medication and that's what I like in my life.

Researcher: As ke go hlaloseditse before gore sometimes mo bophelong we go through difficult times, how do u deal with difficulties or challenges?

As I explained to you that sometimes in life we go through difficult times, how do you deal with difficult times or challenges?

Respondent: Like bjang so?

How so?

Researcher: For example maybe ko skolong ga wa passa, how do you pick yourself up and make sure gore o tswela pele ka dithuto tsa gao?

For example maybe at school you haven't passed, how do you pick yourself up and make sure that you continue with your studies?

Respondent: Ke tlere ba ngwadise gape ke tlo phasa go tswhana le ban aba bangwe.

I would as the teacher to allow me to write again so that I can pass like other children.

Researcher: Ke kopa o mpoelle ka koko wa hao, ke role e feng a ye bapalang mo bophelong ba hao? O go etsetsang?

Please tell me about your grandmother, what role does she play in your life? What does she do for you?

Respondent: Ge a tsoga wa kolomaka, wa fiela. Ge a fetsa o hlatswa washene, ge a tsamaile a ile maetong o re boela le diaparo.

When she wakes up, she sweeps then she washes our laundry and when she goes places she brings us clothes.

Researcher: Le eng gape?

What else?

Respondent: Nkareng, nako engwe ge a mpotsa gore ke late ngwana cretcheng kea mo lata, vroeg ke ena amoisang cretcheng.

What can I say, sometimes when she tells me to fetch my sibling from crèche I go because she is the one that takes him in the mornings.

Researcher: Aam ... alright. nna ge ntse ke bolela le wena ke bona o le motho o mo strong, you are a strong boy who is responsible and waitse gore o batla gore o ya kae ka bophelo ba hao. Ke dilo tse feng tse etsang gore o be strong?

Alright, as I am talking to you I sense you are a strong person who is responsible and knows what they want in life. What things make you strong?

Respondent: Gore ke etse dilo tse di teachers di re ke dietse.

It's that I do what my teachers say I should do.

Researcher: Kopa o ntlhalosetse gore ke dilo tse feng tse etsang gore o thabe mo bophelong ba hao?

Please explain to me what things make you happy in your life?

Respondent: Nako engwe ge ba nkirela birthday ka thaba, ge ke dlala le dichomi ballo kea thaba and then ge ba nreketse something, dihtlako or diaparo kea thaba.

Sometimes when I have a birthday party I am happy. When I play soccer with my friends I am happy and also when they buy me something like shoes or clothes I become happy.

Researcher: Ke dilo tse feng tse etsang o ska thaba wa utlwa bohloko?

What are the things that make you sad?

Respondent: Ke ge dichomi dinkwatetse, digana go dlala le wena or ko gae ge ba mpetha.

When my friends are angry at me and they don't want to play with me or when I am hit at home.

Researcher: O tloga o ba dirile eng?

What would you have done?

Respondent: Nako engwe ba ndena and then ke tsea ballo ke e ragela kua.

Sometimes they tease me and then a take the ball and throw it far.

Researcher: Ko geno ba go betha ge o dirile eng?

And at home? When do they hit you?

Respondent: Ge ke bowa bosego.

When I come back at night.

Researcher: Ke kopa o mpotse ka ditiro tsa gao le dilo tse o di wishang.

Please tell me about your dreams and the things you wish for.

Respondent: Ke wisha nka topa R1000.

I wish I could pick up R1000.

Researcher: O tlo go etsang ka yona?

And what will you do with it?

Respondent: Nka tsamaya ka ilo nna ko tropong, ko di hoteling, ke tlietse bakohae dijo.

I would go live in town, in a hotel and bring my family food.

Researcher: Mo bophelong go nale batho ba re ba bitsang di role models. Di role models ke batho ba go swana le bo Nelson Mandela, bo Winnie batho ba etsang ntho tse ntle, ba etsa dilo tse pela. Who is your role model? Mpotse ka yena, y o batla go tswana le yena?

In life there are people we call role models. Role models are people like Nelson Mandela, Winnie, people who do good things. Who is your role model? Tell me about them and why you want to become like them?

Respondent: Sipiwe Tshabalala.

Researcher: Why o batla go tshwana le yena?
Why do you want to be like him?

Respondent: O shapo ga a rate manganga o dlala pela bollo and ge ba winne ge ba krey a cup ba celbrata ba thaba.

He is good and he doesn't like arguing, he plays soccer very well and when they win a trophy he celebrates and becomes happy.

Researcher: Ke yena fela?
Is it him alone?

Respondent: Eya.
Yes.

Researcher: If nka go fa chance ka re today ke chance ya hao ya go changer bophelo ba hao ... o ka changer eng?
If I gave you a chance to change your life today, what would you change?

Respondent: Nka changer gore ke tlogele go bowa boshego. Ke utlwelle.
I would change that I come back home late and listen more.

Researcher: Ge o bowa bosego o tloga o le ko kae?
When you come back late where would you have been?

Respondent: Ke dlala ko phakeng.
I play at the park.

Researcher: Besides batho ba bagolo ba o dulang le bona ko gae go nale motho o mongw ko skolong kappa communiting o dulang o bua le yena ka di problems tsa hao kappa a go fang advice. O na le yena motho ooo?
Besides older people that you live with, is there anyone maybe at school or in the community that you are able to talk to about your problems or someone that gives you advice?

Respondent: Ga teng.
No there is none.

Researcher: In life we often set goals. What are your goals? Ya hao goal ke eng?
What is your goal?

Respondent: Goal yaka ke gore ke budgete ko skolong bat lo ntsa trip, so ke budgete, ke beye chelate ke patele trip.
My goal is to budget so that when there is a trip at school I can pay for the trip.

Researcher: Goal ya bophelo ba hao ke eng?
What is your goal for your life?

Respondent: Ke gore g eke tswere tshetele ke ye shopong, ke reke dizimba nako engwe ke tirekela stokswitsi ke boele ko koko waka ke lebelle TV.
It's that when I have money I should go to the shop and buy chips or lollo pop and then go back to my grandmother and watch TV.

Researcher: If ne go nale motho o okapanang le yena who is going through a difficult time maybe bophlo ba hae ga bo monate, ne o ka mo fa advice ejuang?

If there was someone that you met that was going through a difficult time, whose life is challenging. What advice would you give them?

Respondent: Like bjang so?

How so?

Researcher: For example if o kopana le motho a lla o ka mophomola dikeled juang? So am asking you if someone was going through a difficult time, if o hokofalletwe ke batswadi or ba mokobile, o ka mo advice wa reng?

For example if you meet someone who is crying how would you wipe their tears? So I am asking you if someone was going through a difficult time, if they have lost their parents what advice would you give them?

Respondent: Nka bolela le yen aka mo isa ko gae, ka ba bots age ba mokobile ko gabore nne leyena.

I would talk to them and take them home and ask that we stay with them as they have been kicked out.

Researcher: Mpotse ka relationship ya hao le koko wa hao, ge le dutse go sena ntho e le etsang, le tlotla ka eng?

Tell me about your relationship with your grandmother, when you sit with her what do you talk about?

Respondent: Wa re botsa ka beibele, ge a fetsa ke mmotsa gore kopela o nrekele bollo. Ge a fetsa a tle le yon aka bosiu, and ke dlala ka yona le dichomi tsaka.

She tells us about the Bible, and I ask her to buy me a soccer ball. And then I play with it with my friends.

Researcher: Go nale selo se sengwe se maybe ke sa go botsisang ka sona se bohlokwa se ke tswanetseng go se tseba ka wena?

Is there anything else maybe that I have not asked you that you think is important for me to know?

Respondent: Aowa.

No.

Researcher: Thank you for your time.

Semi-Structured Interview 3 Transcript: 4 June 2016

Researcher: Ok Tery, tell me how do you define yourself?

Participant: Mostly I could just say ukuthi I am a just a very young man who is ambitious kind intelligent and also exquisite.

Mostly I could just say that I am just a very young man who is ambitious kind, intelligent and also exquisite.

Researcher: Ok.

Participant: Yeah.

Yes.

Researcher: Aaahm so if I had to ask you to tell me more about the person that you are, what would you tell me?

Participant: I'll just tell you that I am a very open minded person, I have so many ideas sometimes and like then I just wish to do them at the same time, but I try to handle them and also like aahm I'm a guy who loves to do their work especially school work and then I love doing my school work and I always make sure that I have no other complications even when I do not understand I ask so that I could do much better and then I admit my problems so that I could learn from them and then I also, I also like I also have that perseverance to people who are a little bit rude and I could just cope with them.

I'll just tell you that I am a very open minded person, I have so many ideas at times, and I just wish to implement them at the same time but I try to handle them. I'm a guy that loves to do their work, especially school work. I love doing my school work and I always make sure that I have no other complications even when I do not understand I ask for assistance so that I could do much better. I admit my problems so that I can learn from them. I have patience towards people who are rude and I try to cope with them.

Researcher: Wow ... that was a mouthful. But going back to the beginning of your answer you said to me that you are an open minded person so ... What makes you open minded what influences u to become open minded? What influences you to become open minded?

Participant: Mostly I was influenced by the situation at home, after granny left work, then when she was not working anymore, then like that's when it all came the influence came and then I told myself that ok fine, from now on I want to do everything that could take me out of this situation anything everything that could lift me up as long as it is legal it and applies to the laws and then I just said to myself ok fine everything that I could think of and implement because not everything that I could think and implement coz some of them I don't have that much support or that much time or people who can help me with that thing or help me with that idea. But what I could implement by that moment I implement and see where it could ends. And all that.

I was mostly influenced by the situation at home, after my grandmother left work, that's when the influence came and I told myself that from now on I would do everything that could take me out of this situation, anything that could lift me up as long as it is lawful. I said to myself everything would be ok and would try to implement some things but not all of them as I do not have much support or that much time or people who can

help me. But what I could implement by that moment I would implement and see where it can take me.

Researcher: Aahm ok what make you different form other people?

Participant: Aam I think that what makes me different is that I am very unique I love my own style I like even when someone has an idea but I just try to make an influence which can be a unique thing something that is not done by many people, yeah that's what I do.

What makes me different is that I am very unique and I have my own style, even when someone has an idea I just try to influence them os that it can be uniques thing. Yes that is what I do.

Researcher: Alright can you tell me more about the people u live with?

Participant: Aam I live with my gran, my grandmother and she is the take, the caretaker of my life like and I also have 2 sisters and 2 nephews, one of them is Mandisa, and the other one is Hope which is onkgopotse. And then my grandmother is such a loving person and makes sure like that you go to bed when you've ate something and I could also just say she is so so very loving she can, she can, she is good at taking care of us. And then my sister Inocentia, she also like makes or tries her all effort that we go to bed when we have eaten or we get what we want at some time and then it comes to my biological sister which is Them bani Millicent and then like, Them bani she is a little bit, she can be a bit of a control freak she likes controlling, likes controlling. But you know we are kids and we have to cope with it. And then yeah. That's what we do, we just cope we just have that patience.

I live with my grandmother, who is my caregiver. Also have 2 sisters, nephew and niece. My grandmother is such a loving person and she makes sure that when I go to bed I have eaten, she is very loving and she is good at taking care of us. And then my sister Innocentia, she tries her best to make sure that we do not go to bed on an empty stomach and that we get what we want. And my biological sister is a bit controlling. But because we are kids we have to cope with it and be patient.

Researcher: Ok seems quite interesting what would y say you love the most about your family?

Participant: What I love the most is that they are so encouraging people, they encourage you like even when they can see that you are down they could pick you from that sad moment and change it to the opposite moment which is happiness and then like they are really care they are really caring they are caring and I love them so much and one thing for sure they are also loving me back. That's what I know.

What I love the most is that they are encouraging people, when they see that you are down they could pick you up from the sad moment and change it to the opposite which is happiness. They are really caring people and I love them so much and I know they love me too. That's what I know.

Researcher: Hahn ... Am glad that you find your family to be loving. What other things do you do together as a family?

Participant: Mostly we just chat, most of the time we chat together and mostly we love singing and just cleaning together, we are just, we are good at team work, we are love, we love helping each other and all that.

We just chat, most of the time we chat together and we love singing and cleaning together, we are good at team work, we are love. We love helping each other.

Researcher: That's good to hear ... What other things would you regard as being important in your life?

Participant: Education is the first one coz like I wanna see myself one day. So that's why am putting education as my first priority Cos I know that it can take me places and all that, my family is also something that I could regard as an important thing because they are always there for me, they support me, they give me all a kid could ask for even though we don't have that much money we have that lack of problems in financiality. But they try all their best so that I get whatever I require.

Education is the first one because I wanna see myself succeed oneday. So that's why I am putting education as my first priority because I know that it can take me places. My family is also something that I could regard as important because they are always there for me, they support me, they give me all a child could ask for, even though we don't have that much money we do not have many financial problems. But they try all their best to ensure that I get whatever I need.

Researcher: U spoke a little bit about your future that you wanna see yourself becoming something important in life?

Participant: Yes.
Yes.

Researcher: What would you like to ... Which career would you like to follow?

Participant: I'd like to be an accountant and but also saying as I said that I am an open minded person I wanted to be an inventor, I wanted to invent things, because like sometimes I love playing with stuff and then only to find out it turns out to be a good thing even though they do not last that much that's why am saying I wanna be an inventor.

I would like to be an accountant and I am an open minded person, I want to be an inventor, I want to invent things because sometimes I love playing with things and then only to find out that it turns out to be a good thing even though it does not last much. That is why I say I wanna be an inventor.

Researcher: Aam you seem like a very amm highly motivated individual, what makes you so motivated?

Participant: Is that I have self-confidence I need, I have a supportive family, they are always there for me and then like even when I have to go somewhere where there is an opportunity they are not denying coz they know the situation is not well and maybe that opportunity I'm entering for could help us to be more financilaised at some point yeah.

It's that I have self-confidence, I have a supportive family, they are always there for me. When I have to go somewhere, whereby there is an opportunity to better my life they would not deny me as they know that our situation at home is not good so maybe the opportunity that I would be embarking on would make us more financially stable one day.

Researcher: What would you say are your personal values?

Participant: My personal values is I wanna mostly like be someone, I just want to care about other people, I don't want to kids or the following kids of the other generation go what am going through as I said I wanted to be an inventor but sometimes I just thought that when if when I could just if only I could just grow up and then be that accountant or a that inventor, I want to open a foundation where kids could be helped. Kids like as you are doing now, kids that live with grannies, or kids that are orphans could be helped. Yeah I wanna open an organization as my personal value, I wanna care about my family, I just want to learn more, I wanna learn more about the world and stuff like that.

My personal value is that I want to become someone. I want to care for other people. I do not want children of the next generation to go through what I am going through as I said that I wanted to be an inventor but sometimes I just thought that when I grow up I want to be an accountant or to be an inventor. I want to open a foundation where children will be helped. I want to help children like you are doing now, children who are staying with grandparents or children that are orphans. I would like to open an organization as my personal value, I want to take care of my family, I just want to learn more, I want to learn more about the world.

Researcher: Oh wow that's big, I feel that the answer u have given me is very inspirational aah and one thing that pops to my mind right now is what has helped you as a young man still growing up aaahm to rise above unfavorable circumstances?

Participant: The only thing that helped me a lot is that I just focused on myself and then I just because by that time when my mom died I was just a little kid, but as I grew and grew, that's when I realized ooh having, or not having a mother in your life is something so painful coz it makes your life more complicated coz many of us there's no kid who doesn't want that mother's love, every kid needs that mother's love ... so one thing I told myself is that fine, one thing I'm going to do now I understand I'm a grown up I understand what happened when I was a young boy one thing for sure that I told myself is that fine no matter what I do crying over it or stressing won't get me anywhere because it's like I am taking two steps backward and one step forward and one thing I told myself is that I just.

I want to move on with my life and just prove those people wrong those who were thinking I will not be successful and whoever were feeling the shame for me I just told myself that they should not do that because doing that will pull me back and just. Bring me those memories and then I told myself that ok fine I am a young man I understand what I'm going through and if only I remember her for some time it will be for some time and if only I remember her it will just be for one moment and I won't that stop me from reaching my goals or my career.

The only thing that helped me is that I focused on myself because at the time of my mother's death I was just a little child. But as I grew up I realized that not having a mother in your life is so painful because it makes your life more complicated. Many of us as we do not get to experience mother's love, and that is something that every child needs. So one thing that I told myself is that I have to understand that I am a grown up, and I need to understand what happened when I was a young boy and that no matter what I do crying over it or stressing will not get me anywhere because it would set me back. I told myself that I would like to move on with my life and prove people wrong, especially those who think that I will not be successful and those who are feeling sorry for me and I do not want them to feel sorry for me because that will not help me but it will pull me back as it will bring back the sad memories. I understand what I am going through and I only want to remember her for some time and I do not want remembering her too much to stop me from reaching my goals or my career.

Researcher: Wow ... yoh that is amazing, I hear how u deal with your loss ... aahm if you had to come across other children who were going through the same situation that you have gone through already with the loss of your mother?

What advice would you give them?

Participant: I'd simply tell them that crying over this thing is not such a big deal coz u cry over it and what do what gain ... u gain nothing you stand there and sit there cry and cry but one thing for sure is that maybe you could change it.

Maybe u could change it maybe u could be someone.

Sometimes you have to tell yourself that self as all people know that self-confidence is the biggest value of all people, first before u cud tell yourself that fine m going to do this and that you can do that when y don't have self-confidence and just don't mourn over it but just make it a situation in which u change it into the opposite direction and make yourself a brighter future.

I would simply tell them that crying will not help and that it is not such a big deal because crying will not help. What you can do is change your situation, maybe you could become someone. Sometimes you have to tell yourself that as people know that self-confidence is the biggest value of all people, firstly before you tell yourself that you are going to do something but you lack self-confidence. You should not just mourn over your loss but you should change the situation into a positive direction and make your future bright.

Researcher: Hhm wow ok, when are you the happiest?

Participant: Mostly I was happiest when I was a little man, I mean a little boy but as I grew it's where my mother's death affected me a lot because when I was a little boy I didn't understand what happened, but as I grew I understood ok fine. Ok fine my mother now is dead and then this and this will be needing a mother's love, this and that needing a mother but then I told myself that.

Mourning over it won't help me so I just have to move on with my life.

I am happiest when I was younger but as I grew up my mothers' death affected me a lot because as I started to understand what happened. I started to understand that my mother is now dead and that I would need mother's love and I would need my mother but then I told myself that mourning would not help so I just have to move on with my life.

Researcher: What are the things that make you happy now?

Participant: Like now?

Like now?

Researcher: As you have grown up.

Participant: Now the thing that makes me happy is that I love school a lot, I love school and going to school every day, gives me motivation to change my life for my future and my situation and also playing soccer helped a lot coz it gets my mind off things a lot.

Now the thing that makes me happy is that I love school a lot, and I enjoy going to school everyday. It gives me motivation to change my life for the future and situation. Playing soccer also helps as it gets my mind off things.

Researcher: Ok aammm alright ... what are your dreams or what do you wish for?

Participant: My dream is I want to see myself as an accountant, I also want to see myself as that young inventor or that inventor I just want to see the stuff that I have invented running all around the world. People just have that inspiring or that motivation to buy that thing and being an accountant would mean would really mean a lot becoz that's one thing for sure I wanna be. Yeah.

My dream is to see myself as an accountant. I also want to see myself as an inventor or that I just want to see the stuff that I have invented running around the world. People just have that inspiring or that motivation to buy that thing and being an accountant would really mean a lot because that's the one thing that I would like to become.

Researcher: Mmmh just going back to the previous answer that you gave and you said you enjoy going to school. What is it about your school that makes it so interesting and fascinating. That it has become soothing that you enjoy so much.

Participant: Aahhnm. First I could just say that the thing that makes my school so fantastic is that the teaching, like they are really, when they teach, they make you understand what they are teaching you and then that means coz sometimes they could teach you only to find that you didn't understand nothing, but at my school, they ask you that do you understand and that's when they give you the whole information.

First I could say that the thing that makes my school so fantastic is that the teaching is good, they make you understand what they are teaching you, because at times someone could teach but then you would find that you don't understand anything. But at my shool they ask you if you understand and that's when they give you the whole information.

Researcher: Ok alright so you did mention that sometimes you do experience sadness, so when you express sadness or anger how do you move beyond such states?

Participant: I just, when I, well when it comes to me that I miss my mother I just go and play soccer coz I know that it will take my mind off things and I will forget that by morning I was missing my mother or by noon I was missing my mother.

When it comes to me missing my mother I just go and play soccer because I know that it will take my mind off things and I will forget that by morning I was missing my mother or by noon I was missing my mother.

Researcher: Ok alright, do you have role models or people that inspire you?

Participant: Yeah, I have one role model.

Researcher: Hhhmmm.

Participant: Nelson Mandela was one of my role model, even now but you know the situation but yah he inspired me a lot because no one could ever for people to earn freedom and no one cared so much about people.

I wanna open an organization where it will help kids to be strong in whatever situation they have. Yeah.

Nelson Mandela was one of my role models, even now but you know the situation but yah he inspired me a lot because no one could ever for people to earn freedom and no one cared so much about people.

I wanna open an organization where it will help kids to be strong in whatever situation they have. Yeah.

Researcher: And in what way would you say that Nelson Mandela inspires you?

Participant: He inspires me a lot when it comes to his care and his care of children mostly like now he opened a children hospital, even though he is no longer there in the world, he is an icon coz I also wanna be someone maybe someday I could another or on that list of icons in South Africa.

He inspires me a lot when it comes to the way he cares for people and especially the way he cares for children. Like how he opened a childrens' hospital, even though he is no longer in the world, he is an icon coz I also would like to become an important person someday, or become another icon or be on the list of icons in South Africa.

Researcher: Hhmm ok wow ... I hope so too. If you were given a chance to change your life, would you change it?

Participant: Naah I would rather keep on my dreams and change it towards education but not change it like normally or personally.

No, I would rather keep on my dreams and change it towards education but not change it normally or personally.

Researcher: Hhmm ok ... aahm, aahm just going back to goals u know in life we often set goals, aahm what would y say are your goals for this year?

Participant: My goal for this is earning a level 7 in maths, I had a little coz, I had a little bit of complication when it came to maths but now I just told myself that I wanna earn a level 7 and passing Grade 9 to the next goal.

My goal for this year is earning a level 7 in maths, I had a little bit of a complication when it came to maths but now I just told myself that I wanna earn a level 7 and passing Grade 9 is the next goal.

Researcher: Those seem like very good goals to have, so Terry in society we have people that we look up to that are a bit closer to us as compared to role models, do u have any people that maybe u get motivated by, somebody that you are able to talk to that u are in close proximity to you?

Participant: Yeas I have that person, it is my school teacher Mrs Makapane she's a really open hearted woman she cares a lot about other people when I'm with her I could just pump out that sad feeling that I have in my heart, it's really a relief to talk to her.

Yes, I have that person. It's my school teacher. Mrs Makapane she's a really open hearted woman she cares a lot about other people when I'm with her I could just pump out that sad feeling that I have in my heart, it's really a relief to talk to her.

Researcher: Alright, it's good to hear that. What other things have you learnt from her?

Participant: I've learnt that no matter how hard the situation or no matter how hard that problem could be, don't be part of the problem solve the problem.

I have learned that no matter how hard the situation or no matter how hard that problem could be, don't be a part of the problem, solve the problem.

Researcher: Thank you so much Terry for your time and your contribution into my study, I hope and believe that your contribution is going to make a difference to other

children and I sincerely believe that your contribution is gonna make my study worthwhile.

Semi-Structured Interview 4: 4 June 2016

Researcher: So can you tell me how do you define yourself? Uma ungangichazela ukuthi umuntu onjani?

Explain to me what kind of a person are you?

Respondent: Ngingumuntu othulile, ongathandi ukukhuluma kakhulu and nongathandi ukulwa nabantu.

I am a quite person, who does not like talking too much and doesn't like fighting with people.

Researcher: Yini okwenza ukuthi ukhethe ukuba wumuntu othulile?

What made you choose to become a quite person?

Respondent: Ngoba ukukhuluma kakhulu kwenza amatshela amaningi?

Because talking too much causes trouble.

Researcher: Mmmh ok, so is there anything ongathi maybe contributes towards ukuthi ube umuntu othulile?

Mmh ... ok so is there anything that you can say maybe contributes towards you being a quite person?

Respondent: Mmmhhh (nodded no).

Researcher: Ok it's just nje imvelo yakho.

Ok it's just your nature, the way that you are.

Respondent: Mmmmh (nods yes).

Researcher: Can you tell me more about abantu abasempilweni yakho?

Can you tell me more about the people who are in your life?

Respondent: Abantu abasempilweni yami abosisi wami, nabantu engibajwayele, nefamily enye, ene ba right kimi balungile siyanakelelana nathi sonke, siphila sonke nabosisi bami nabantwana baka sisi bami.

The people in my life are my sisters and people that are close to me, other family members and they are good to me, we all take care of one another. We live together with my sisters and their children.

Researcher: Ook aamm what is about them, abosisi bakho and the rest of the family members eyenza ukuthi nibambane niqhubeke nokuzwana niphilisane kahle?

Ok what is it about them, your sisters and the rest of the family members that makes you a union and assists you in continuing with living together happily?

Respondent: Ngoba sihlala sonke and sizama konke amandla ukuthi sithole, siphilisane as ikhaya.

Because we live together and we try by all means to get what we need to live as a family.

Researcher: Ook aam tell me about the things that are most important empilweni yakho?

Tell me about the things that are most important in your life?

Respondent: Yiskolo ne sonto.

School and church.

Researcher: Oh wow ok let's start ngeskolo why ubona iskolo kuba yiso esibaluleke kahulu?

Oh wow ok let's start with school. Why do you view school as being most important?

Respondent: Ngoba mangikhula ngifuna impilo yami iphumelele ngikhona ukusiza I family yami.

Because when I grow up I want to have a successful life and be able to help my family.

Researcher: Ook on that note yokuthi ufuna ukuphumela mase ucedile iskolo so career wise what would you like to become uma sewucedile iskolo or uma uceda imatric yakho?

Ok on that note that you want to be successful once you have completed schooling, so career wise what would you like to become once you have completed schooling or once you have completed matric?

Respondent: Ngifuna ukuba yi nurse.

I want to become a nurse.

Researcher: Yi nurse? Oh ok why specifically ufuna ukuba yi nurse?

A nurse ... oh ok why specifically do you want to become a nurse?

Respondent: Because abanye abantu bafuna uncedo lwami ngaphandle.

Because there are some people who need my help.

Researcher: And uthemba ukuthi uzokhona ukubanceda?

And you believe you can help them?

Respondent: Yes.

Researcher: Awulisabi igazi?

You are not afraid of blood?

Respondent: Yes.

Researcher: Aam you also mentioned ukuthi isonto libalulekile kuwe nalo ... aam tell me more about why you think isonto libalulekile empilweni yakho?

Aam you also mentioned that church is important to you ... tell me more about why you think church is so important in your life?

Respondent: Because ngithanda unkulunkulu and mangiyesontweni ngi feela ncono ngempilo yami.

Because I love God a lot and when I go to church I feel better about my life.

Researcher: What else do you do esontweni what are the things that you take part in esontweni?

What else do you do at church? What are the things that you take part in at church?

Respondent: Ngiyacula siyakulmaka ngama Saturdays as I youth.

I sing and we clean the church on Saturdays as youth members.

Researcher: Ok that's good to hear ... there are things called ama values empilweni ne ... so what would you say your personal values are?

Ok that's good to hear. There are things called values in life, what would you say are your personal values?

Respondent: (Silent, and looks down on the floor).

Researcher: Do you know what values are?

Respondent: No.

Researcher: Ok ama values are things like respect love, kindness, money, faith, the list can go on, like yiziphi izinto ozibona zibalulekile, not only things like school and church, things that have to do with a way of life.

Ok values are things like respect, love, kindness, money, faith, the list can go on. It's things that are important to you not only just things related to going to school and church but it's things that have to do with a way of life.

Respondent: Into engibona ukuthi ibalulekile ukuhlonipha abazali bethu and ukuba kind kubantu abanye nabanye and umuntu okuzondile ungamzondi futhi yaaa.

What I believe as being important is to respect elders and being kind to every person and not to hate those who hate you.

Researcher: Ok that's very good, what motivates you and how do you keep yourself motivated?

Respondent: Mmmmh (no further answer).

Researcher: I mean you wake up everyday and you still continue going to school and you pass eskolweni, everything is going well, what gives you the motivation to go on with your life, to wake up everyday and go to school despite the given circumstances?

I mean you wake up every day and you still continue going to school and you pass at school, everything is going well, what gives you the motivation to go on with your life. To wake up and go to school despite the given circumstances?

Respondent: To have a better life at the end of my life and noku maybe mangceda ngikhone ukuthi ngithathe abantwana basekhaya ngihlale nabo in a better life not kule sihlala khona manje.

To have a better life at the end of my life and to ensure that when I complete school I can take my family and live with them in better circumstances than the current circumstance.

Researcher: Ok that's very good. As much as you say you want to live a better life when you grow up, are there any people maybe in the community or in the world at large ... aam that you can say inspire you or abantu bakhona the role models you want to become like them?

Ok that's very good. As much as you say you want to live a better life when you grow up. Are there any people maybe in the community or in the world at large that you can say inspire you or people that you would like to become similar to when you grow up?

Respondent: Bakhona.

Yes, there are.

Researcher: Tell me more about those people.

Respondent: Abantu labo like usisi Ntombi uphila angitjela ukuthi iskolo sibalulekile nokuthi yeana makasesmncani bekaya eskolweni ukuthi aze afike la akhona.

It's people like usisi Ntombi who always tells me that school is important and that when she was young she used to go to school to make sure that she can be where she is now.

Researcher: Can I ask ukuthi usisi ntombi wusiswakho or is it someone that you know? Can I ask if usisi Ntombi is one of your sisters or is it someone that you know?

Respondent: Umuntu lo engimaziyo.

It is someone that I know.

Researcher: Umazela kuphi?

Where do you know her from?

Respondent: Khona la, yi neighbor yami.

Here, she is my neighbor.

Researcher: Ok it's your neighbor ... ok ngicela uqhubeke ungitjele ukuthi what have you learned from her and what types of lessons does she teach you about life?

Ok she is your neighbor. Ok can you please continue telling me more about what you have learned from her and what types of lessons does she teach you about life?

Respondent: Ungifundisa okuningi and ungitjela ngoku ukuhlonipha abantu and everyday noma ungananexi, noma niganamali ngiye eskolwini nginga give upi.

She teaches me a lot, and tell me to respect others everyday regardless of what they have and that I should always go to school even when I don't have money and to never give up.

Researcher: Wow ... it seems like she teaches you very good things about life. Aam... Looking at you and your circumstances la ekhaya, aaa if you had to meet intombazanyane esakhulayo who is going through a similar situation to your naye ose alahlekelwe bazali and who is going through tragedies over and over again. What advice would you give to such a person?

Wow it seems like she teaches you very good things about life. Looking at you and your circumstances at home ... if you had to meet a young girl going through a similar situation to yours, having lost parents, what advice would you give them?

Respondent: Ngizomtjela ukuthi aphumelele ngento le ayifunayo until ayithola ngoba kubalulekile loko anga give upi.

I would tell her to be determined with whatever she wants as that is important and she should not give up.

Researcher: You seem like a very strong person in character, what makes you so strong?

Respondent: The life that I am living makes me strong.

Researcher: It's the life that you're living makes you strong.

Respondent: Yes.

Researcher: Ok, aam alright looking at your life what would you say has helped you to rise above the difficult circumstances?

Respondent: Habantu laba abangisekayo emuva because bangtjela ukuthi ngenzeni, bantjela ukuthi into e bad nayo I good and yizinto lezo ezingiphakamisile ukuthi ngibone ukuthi impilo ibalulekile.

It's the people that support me because they tell me what to do. They tell me the good and the bad things about life and that is what has helped me to see that life is important.

Researcher: Ungathi abantu abakusekayo abobani?
Who are the people that support you?

Respondent: Abosisi bami.

My sisters.

Researcher: Yini into ekwenza ukuthi uthande iskolo so much and u enjoye uqhubeke ukuya eskolweni?

What makes you love school so much and makes you enjoy going to school?

Respondent: Ama lesson abasipha wona, ama teacher wethu asipha ama advice amaningi and ukuthi ngifuna ukuba nempilo encono umangikhula.

It's the lessons that they teach us. Our teachers give us a lot of advice and I would like to live a better life when I grow up.

Researcher: Unabo abangani eskolweni?
Do you have friends at school?

Respondent: Mmmh (nods yes).

Researcher: Ok tell me more about your friends.

Respondent: Abangani bami babalulekile kimi and bannentliziyo ezishap and bane respect and ngufunda okunengi kibo.

My friends are important to me because they have good hearts and they have respect, and I learn a lot from them.

Researcher: What would you say makes you happy?

Respondent: Ukuba ne family yami Sisonke.

Being together with my family.

Researcher: And together as a family yizini izinto enithanda ukuzenza maninonke?
And together as a family, what do you like to do when you are together?

Respondent: Sithanda ukuhla sikhulume basitjele langa lebabantwana ukuthi bona uma babantwana bebaphila kanjani.

We like to sit together and talk about the olden days. They tell me about how things were when they were younger and how they used to live back in the days.

Researcher: Oh wow that seems very interesting am sure nawe uyafunda from the stories that they tell you about how it was when they were growing up. Ok ... aam what are your dreams and also when you tell me about your dreams tell me about what do you wish for the most out of your life?

Oh wow that seems very interesting and I'm sure you also learn from the stories that they tell you regarding how it was when they were growing up. Ok what are your dreams and also when you tell me about your dremms tell me what do you wish for the most out of your life?

Respondent: Ama dreams wami ukuthi ngithole umsebenzi uma ngiceda iskolo ngikhone ukuthatha ifamily yami ngibanakelele ngibaphe loko ebakufunako. Ngi wisha ukuthi I dream yami ifezeke.

My dreams are to get a job when I finish school so that I can take care of my family and provide for their needs. I wish for my dream to come true.

Researcher: Ok that's good enough. If you were given a change ukuthi ungachanger impilo yakho would you change your life?

Ok that's good enough. If you were given a chance to change your life, would you change it?

Respondent: Hhhmmm (nodded yes).

Researcher: What would you change?

Respondent: Ngachanger the way sihlala ngakhona and ngichanger ... haai akukho.

I would change the way we live and nothing else.

Researcher: Oh ok the only thing you would change kula uhlala khona. And what would it look like uma sewuchangile?

Oh ok the only thing you would change is where you live. And what would it look like once you have changed it?

Respondent: Sihlale kamnandi, sikhululeke la sikhona.

We would live nicely and be free.

Researcher: Ok alright ... aam what are your goals for this year?

Respondent: My goals are to pass my Grade10 and go to Grade 11.

Researcher: Ok that's good enough. So enkathini lapho u experienca umoya wakho uphansi maybe uzizwa ukuthi ukwatile, how do you move beyond leso space la ungajabulang khona?

Ok that's good enough. So in times when you experience sadness or anger, how do you move beyond such states to more positive states?

Respondent: Ngiyahamba ngiye esontweni ngiziculele, lokho kungenza ukuthi ngi feele right.

I go to church and sing, that makes me feel right.

Researcher: Ooh ok. Thank you so much for your time C ... I believe that all the information that you gave me is going to make a difference in my study and I'm hoping that ngikhone ukubuya kuwe and find you usese right and give you a copy of what I

will write I'm going to write and I believe ukuthi I information onginikeze yona as I asked you a question ukuthi if uhlangana nomunye umntwana osakhulayo who is going through the same situation what advice would you give them, I believe and have faith that all the information onginikeze yona inganceda omunye umuntu who is going through difficulty to feel better about their life.

Ooh ok. Thank you so much for your time C ... I believe that all the information that you gave me is going to make a difference in my study and I'm hoping that I will be able to come back and see you, and find you all right, and give you a copy of what I will write. I believe that the information you have given me will be helpful as I asked you what advice would you give someone who is still growing up and is going through the same situation that you are going through. What advice would you give them? I believe and have faith that that all the information that you have given me could be helpful and assist someone to feel better about their life.

1 **Semi-Structured interview 2: 25 May 2016**

2

3 Researcher: ok we cn begin. Ok T ke kopa o njwetse ka wena, gore o
4 motho o mo juang?

5 *Ok T... tell me about yourself. What kind of a person are you?*

6

7 Respondent: ke motho o mo shap, and gape ke rata go etsa dilo tse pela,
8 and bas a nketse dilo tse pela, ka ba tlogela ka tswela pele ka bophelo
9 baka.

10 *I am an ok person, and I like to do nice things and those who don't treat
11 me well I leave them and continue with my live.*

12

13 Researcher: Ok kopa o njwetse gore ke dilo tse feng tse dietsang gore o
14 be motho o oleng yena today?

15 *Ok please tell me about the things that have contributed to you being the
16 person that you are today.*

17

18 Respondent: Ke gore ke tsena skolo, ke fetse skolo ke bereke lenna go
19 tshwana le batho ba bangwe.

20 *Its that I go to school, and I want to finish school as well like other
21 children.*

22

23 Researcher: Wena o batla go bereka mmereko o mobjang?

24 *What kind of a career would you like to follow?*

25

26 Respondent: pilot

27

28 Researcher: that's good, kopa o mpotse ka batho ba baleng mo bophelong
29 ba hao

30 *That's good, please tell me about the people in your life.*

31

Positive self-concept
Self-perception

Values education
Acknowledges role and
importance of
completing school
Future oriented

Career choice
Future goal

32 Respondent: batho ba baling mobophelong baka? like bjang so?
33 People who are in my life? How so?
34
35 Researcher: Ba go tswara juang o phela juang? O rile o dula le koko
36 ankere, le tswarana bjang?
37 *How do you live with them, how do they treat you? You said you live with*
38 *your grandmother so how do you treat each other?*
39
40 Respondent: Re tshwarana pela, le dichomi ko skolong re dlala pela, re
41 etsa dilo tse pela, re dlala pela
42 *We treat each other well, I play well with my friends at school and we do*
43 *good things.*
44
45 Researcher: Kopa o mjwtse ka koko wa hao
46 *Please tell me about your grandmother.*
47
48 Respondent: Ke a morata o etsa dilo tse pela, ge a nroma ga ke gane, ka
49 yako anyakang go nroma ko teng
50 *I love her, she does good things. When she sends me I do not refuse I just*
51 *go wherever she needs me to go.*
52
53 Researcher: Ge o re o go etsetsa ntho tse pela, ke dilo tse feng tse a go
54 etsetsang tsona tse o di ratang?
55 *When you say she does good things, what things does she do for u that*
56 *you like?*
57
58 Respondent: Nako engwe, ge re se na seshebo o ya masemong a tle le
59 morogo.
60 *Sometimes when we don't have food she goes to the farms and brings us*
61 *spinach.*
62

Good relations with others

Positive, loving relationship with grandmother
Respects caregiver

Grandmother as provider
Supportive role

63 Researcher: Le eng gape?

64 *What else?*

65

66 Respondent: Nako engwe o tla le matokomane le mmedi, ra apeya raja.

67 *Sometimes she brings nuts, mealies and we cook that and eat.*

68

69 Researcher: So ko masemong o ya ka go bereka. You are lucky go ja dijo

70 tse fresh. Ke kopa o mpotse gore ke dilo tse feng tse leng bohlokwa mo

71 bophelong ba gao.

72 *So she goes to the farms to work. You are lucky to eat food that is fresh*

73 *from the farm. Please tell me what are the things that are important to*

74 *you in life?*

75

76 Respondent: Ge ke ya sekolong

77 *Going to school*

78

79 Researcher: Why go le bohlokwa gore o ye sekolong?

80 *Why is it important for you to go to school?*

81

82 Respondent: Ke batla go ithuta le nna, ke tswela pele ka bophelo baka, ke

83 *etse dilo tse shapo*

84 *I want to be educated, be successful in life and do good things.*

85

86 Researcher: And then ke kopa onjwetse ka sekolo sa hao...keng ntho o ye

87 ratang ka sekolo sa hao

88 *And may you please tell me about your school, what do you like about*

89 *your school?*

90

91

92 Respondent: Ke rata ba nteache, ke bale, ke concertrate ke ngwale di

93 *exam pela*

Provided role

Values education
Acknowledges
importance of going to
school

Acknowledges
importance of going to
school

Values education
Acknowledges
importance of going to
school

94 *I like that they teach me, I learn and concentrate so that I write exams*
95 *well.*

96

97 Researcher: Mo bophelong go nale dilo tse redibitsang di values...wena o
98 ka nthlalosetsa gore di value tsa gago ke eng?

99 *In life there are things we call values, what would you say your values*
100 *are?*

101

102 Respondent: Ke lerato, go rapela before ke robala, le go hlompha

103 *Its love, praying before I sleep and respecting others.*

104

105 Researcher: Ok, alright o nthlaloseditse ka go rapela gore every night
106 before o robala wa rapela, and then wa mpotsa gape gore o value lerato, le
107 hlompho ke kopa o nthlalosetse gore hlompho le lerato o di practica juang?

108 *Ok alright you explained that you pray every night before you sleep, and*
109 *you told me that you value love and respect. Please explain to me how*
110 *you practice love and respect?*

111

112 Respondent: Gore ke rate bana ba bangwe le bona banrate. Ke dlala le
113 bona everyday, ke tsamaya le bona, ge baba romile ke a ba fellelsa gor ba
114 ska ba utswa because re tsamaya rele group

115 *to love other children so that they love me too, I play with them everyday*
116 *and I walk with them when they've been sent to the shops so that they*
117 *don't get kidnapped as we walk in groups.*

118

119 Researcher: Ka hlompho ohlompha juang

120 *How do you practice respect?*

121

122 Respondent: Pela, ge ba ndumedisa lenna kea ba dumedisa, ke etsa dilo
123 tse pila mo strateng. Ke satsoba dinyaope ke be ngwana o pela o shap ke
124 sa etsa dilo tsa go tswa tseleng.

Personal values

Practices personal values

Practices personal values

Appendix E: Sample of Analysis

Thematic Analysis

Theme	Sub-theme	Inclusion criteria	Exclusion criteria	Categories
The person I am	<ul style="list-style-type: none"> I am an OK person I am not an OK person 	<p>Any positive explanation of self which excludes others.</p> <p>Any negative explanation of self which excludes others.</p>	<p>Any positive explanation of others which does not refer to self.</p> <p>Any negative explanation of others does not refer to self.</p>	Respectful Confidence Uniqueness Quiet Kind Gratitude Emergency emotions Welfare emotions
The role of grandparents in families	<ul style="list-style-type: none"> Provision of nurturance 	Any reference made to the role of nurturance which grandparents play in their lives and families.	Any reference to roles played by other caregivers other than their grandparents.	Caregiver Financial supporter Provider of basic needs Provider of intellectual needs Provider of safety and security Provider of shelter Provider of love and sense of belonging
	<ul style="list-style-type: none"> Assistance with scholastic needs 	Any reference made to provision of scholastic assistance by grandparents.	Any reference made to provision of scholastic assistance by other family members or caregivers besides grandparents.	
	<ul style="list-style-type: none"> Provision of physical needs 	Any reference made to provision of physical needs by grandparents.	Any reference made to provision of physical needs by other family members or other caregivers.	
Role models in my life	<ul style="list-style-type: none"> Adults in my life 	Any explanation regarding people within their community	Any reference made to people within their family that inspires them.	Older siblings Teachers Neighbours

Theme	Sub-theme	Inclusion criteria	Exclusion criteria	Categories
		that inspires them. Any reference to people of high status in the general population who inspire them.	Any reference to children within their community or general population who inspire them.	
Things that are important to me	<ul style="list-style-type: none"> Access to community resources 	Any reference to what they value most in their lives.	Any reference to what they value most in their lives, other than to themselves. Any reference to things which are not important to them.	Good family Respect Love Money Praying House Friends Church
	<ul style="list-style-type: none"> Spirituality is important 	Any reference made which indicates spirituality as being important to them.	Any reference made which indicates spirituality as being unimportant to them.	
	<ul style="list-style-type: none"> Family is important 	Any reference made which indicates family as being important to them.	Any reference made which indicates family as being unimportant to them.	
	<ul style="list-style-type: none"> Relationships are important 	Any reference made which indicates relationships as being important to them.	Any reference made which indicates relationships as being unimportant to them.	
The future in me	<ul style="list-style-type: none"> Future perspectives (dreams) 	Any reference to what they would like to become, or	Any reference to what they do not want to become in the future, or things that	Careers Future orientation Positive future outlook

Theme	Sub-theme	Inclusion criteria	Exclusion criteria	Categories
		have in the future.	they do not want to have in the future.	Awareness of environmental resources Awareness of social risks Awareness of family circumstances/adversity
	<ul style="list-style-type: none"> Obstacles to dreams 	Any reference to resources which they lack, which could make their lives better in future.	Any reference to resources which they already have presently which are not barriers to a better future.	

Elaboration on the main themes of the study

Theme 1: The person I am

In this theme, the participants' perception of who they are is discussed. This theme explores the view which each participant holds about how they view themselves. It is the subjective views that participants attach to the "self" and how they define and describe the person that they are.

During the data collection process, the participants were asked the question: "How do you define yourself?" The answers which they provided were based on positive attributes and related to a positive self-perception. One participant in the focus group interview provided an answer which indicated an awareness of emergency emotions, and used this to define himself.

Theme 2: The role of grandparents in families

This theme highlights the different roles which grandparents play in the families. The participants provided answers which indicated that their grandparents have multiple roles in the family and that as grandchildren, they are grateful for their grandparents. Roles which the participants mentioned included, assisting them with homework, paying for their school trips, taking care of them, ensuring that they eat and have clothing, loving them and taking care of them, encouraging and motivating them, and ensuring that they are safe and protected.

In essence the participants discussed the full parenting role expected from parents when parenting children. Their answers included emotional needs, cognitive needs, physical and psychosocial needs which are met by the grandparent.

Theme 3: Role models in my life

This theme discusses the people who have had a positive impact on the lives of the orphaned adolescents. Their responses discuss people who have been supportive and guiding towards them and these people are from different systems in their lives. The

participants either know these people on a personal level or generally know about these people and are inspired by them despite not knowing them on a personal level.

Theme 4: Things that are important to me

This theme describes the things which are important to the participants. The participants acknowledge the importance of various things such as money, family, shelter, church, clinic and school. This theme further describes the benefits and the ways in which they practice the things which they view as important.

Theme 5: The future in me

This theme identifies who the participant would like to become in the future and describes the resources which they lack currently which may pose as a barrier to the participant reaching their future goal. This theme describes the community resources as well as the home circumstances as perceived by the participant. This theme was selected as it highlights the personal perception of the participants' view of their adversity and indicates their subjective experience of challenges which they face.

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12. Who is your primary caregiver?

13. Question	Yes	No
One or more members of my family have a job		
I live in a brick house		
We have electricity at home		
We have running water at home		
I have access to health services		
I sleep well at night		
I enjoy going to school		
I have school uniform		
I respect my teachers		
I pass very well at school		
I get along with my peers at school		
I am sad sometimes		
I have enough food to eat at home		
I have many problems		
I can take care of myself		
I am kind to all people		
I feel I am treated badly at home		
My life is very good		