Hope as pathway for resilience in South African youth

Wilma Pretorius

2018

Hope as pathway for resilience in South African youth

by

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Submitted in partial fulfilment of the requirements for the degree

MAGISTER EDUCATIONIS

at the

UNIVERSITY OF PRETORIA
Department of Educational Psychology

Supervisor:
Dr. A.H. du Plessis

PRETORIA
October 2018

Declaration

I, Wilma Pretorius, student number, 88002170, hereby declare that this mini-dissertation, "*Hope as pathway for resilience in South African youth,*" submitted in accordance with the requirements for the Magister Educationis (Educational Psychology) degree at the University of Pretoria, is my own original work and has not previously been submitted to any other institution of higher learning. All sources cited or quoted in this mini-dissertation are indicated and acknowledged with a comprehensive list of references.

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WILMA PRETORIUS

18 October 2018

Dedication

Firstly, to God whom has given me the strength and perseverance to complete this mini-dissertation. Secondly to my loving and supporting husband and children, David Pretorius, Janlu Pretorius, Evan Pretorius and Schalk Pretorius. Thirdly to my precious, beautiful mother, Mia Schoombie, my loving brother Evan Schoombie and wonderful parents-in-law, Jan and Marí Pretorius.

I dedicate this mini-dissertation
to my Heavenly Father and
earthly family as an expression
of gratitude and adoration
towards each of you.

Acknowledgements

My sincere gratitude and appreciation is hereby expressed toward the following people for their inspiration, guidance and support during the process:

My Lord and Saviour, Jesus Christ. Thank you for putting me on this path. I would not have been able to travel on this road without Your everlasting love, support, encouragement, and guidance. My Light for ever.

Dr. Alfred du Plessis, my supervisor. Thank you for your guidance, support, leadership and patience. Thank you for always making me feel that I can do this. Thank you for gently steering me in the right direction. You empowered me to complete this dissertation. I will always be grateful for your contribution to making it possible.

My husband David and three sons, Janlu, Evan and Schalk. I have no words to express my gratitude towards you for being my biggest inspiration and the reason for pursuing my dream. Thank you for making my load lighter and giving me hope. Thank you for emotional and physical support. Thank you for allowing me to do what I have always wanted to do.

My mother, Mia, who passed away in 2002. Thank you for the way you have raised me, to be the person I am today. Thank you for the values you have instilled in me. None of my accomplishments would have been possible without you. You have been my inspiration to achieve my goals and realise my, God given, dreams.

My brother Evan. Thank you for always being there for me and carrying my best interests at heart. Thank you for always encouraging me to do what I was born to do. You have been my greatest inspiration since we were children. Thank you for your sincere prayers, interest, support and unconditional love.

My parents-in-law, Jan and Marí. Thank you for your continuous support and encouragement throughout my studies. Thank you for every message of encouragement, motivational words, love and act of kindness, to make it easier for me to carry on. I am blessed to have you as parents.

Abstract

The current study formed part of a broader research project called Resilient Youth in Stressed Environments (RYSE project), coordinated by a team of researchers from the University of Pretoria in Embalenhle, Secunda. As part of the broader project, I aimed to determine how youth between the ages of 15 and 25, living in the resource-constrained petrochemical community of Embalenhle, conceptualise hope and identify resources of hope as pathways to resilience.

I followed a qualitative approach, guided by an interpretive epistemology and a phenomenological research design. I collected and documented data through focus-group interviews, 'draw, write and tell' methods, audio recordings, field notes and a research journal. Through inductive thematic analysis, I identified four main themes, each with related sub-themes. The themes I identified, in terms of how hope is experienced, relate to internal hope resources, structural hope resources, relational hope resources and the nature of hope. The 11 sub-themes were supported by 17 categories.

Based on the findings, I concluded that hope is conceptualised by the youth as an emotion and expectancy, aimed at the future and grounded in the internal, structural and relational sources of hope.

Based on this conclusion, I recommend that future researchers and facilitators of hope and resilience interventions focus on similar studies or initiatives, specifically when working in resource-constrained communities.

Key Terms:

- Hope
- Pathway to resilience
- Resilience
- Youth
- South Africa
- Resource-constrained communities
- Focus-group interviews
- Thematic analysis
- Phenomenological research

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DECLARATION ON EDITING

Student: W. Pretorius	Date: 2018/10/29

Document submitted for editing
Dissertation titled: *Hope as pathway for resilience in South African youth*
The abstract and chapters 1 to 5 of the above dissertation were submitted to me for language editing, which was completed on 29 October 2018.

M.B. BRADLEY (MA) - Language editor

Ethical Clearance Certificate

UNIVERSITEIT VAN PRETORIA
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CLEARANCE CERTIFICATE	CLEARANCE NUMBER:	UP 17/05/01 Theron 17- 004
DEGREE AND PROJECT	M.Ed	
	Hope as pathway for resilience in South African youth	
INVESTIGATOR	Ms Wilma Pretorius	
DEPARTMENT	Educational Psychology	
APPROVAL TO COMMENCE STUDY	31 August 2017	
DATE OF CLEARANCE CERTIFICATE	24 October 2018	

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This Ethics Clearance Certificate should be read in conjunction with the Integrated Declaration Form (D08) which specifies details regarding:
- Compliance with approved research protocol,
- No significant changes,
- Informed consent/assent,
- Adverse experience or undue risk,
- Registered title, and
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CHAPTER 1
INTRODUCTION, RATIONALE AND OVERVIEW

1.1   INTRODUCTION AND RATIONALE

Living in resource-constrained environments may jeopardise the growth and development of youth (Lam, Leibbrandt & Mlatsheni, 2008). In the South African petrochemical community, the outcomes of such constraints include unemployment, absent parents, violence and psychological health problems (Lam et al., 2008; Isaacs & Savahl, 2013). Energy resource activities may have a negative impact on the psychosocial, biological and socio-economic wellbeing of communities living in such environments (Cox, Irwin, Scannell, Ungar & Bennett, 2017). Children and youth emerge as the most vulnerable section of the population with regard to the impact on their social, biological and economic well-being in resource-constrained petrochemical environments (Cox et al., 2017).

Despite these factors, youth in this sector of the community often seems to remain hopeful and manage to overcome many adversities because of their mental flexibility, which is a fundamental characteristic of resilience (Quota, El-Sarraj & Punamaki, 2001). According to Dass-Brailsford (2005), individual resilient children are characterised by being goal-focussed, having motivation and knowing themselves, which contribute to positive change. Ong, Edwards and Bergeman (2006) mention that hope is an important source of resilience because it correlates with goal-directed pathway thinking and consequently positive adaptation to stress (resilience). Being hopeful can depend on aspects such as self-worth, agency, goal-setting, enthusiasm and achievement orientation (Maree & Maree, 2013). Exploring youths' understanding of and capacity for hope, in order to overcome such deprived circumstances, by demonstrating a resilient trajectory, may uncover and illuminate its unique role in this challenging context (Dass-Brailsford, 2005). Expanding such knowledge can thus assist in understanding hope as pathway to resilience.

Mental health researchers continuously find hope to be a significant factor in assisting those with physical and emotional challenges, such as post-traumatic stress, chronic

illness and pain, bereavement and poverty, to name a few (Cutcliffe, 2006; Edney & Jevney, 2003; Mc Mackin, 2012; Ng, Chan & Kin Lai, 2014).

Despite the fact that hope has been named as a key factor contributing to behavioural change across various psychotherapeutic models (Larsen & Stege, 2010) and has been identified as a personal resource in coping with difficult life situations (Mc Mackin, 2012), hope has not been explored as a pathway to resilience in various contexts in the mental health domain (Sælør, Ness, Holgerson & Davidson, 2014). The significant role of hope in general human functioning and especially in the context of difficult life circumstances and traumatic events encouraged researchers such as myself to explore hope as pathway to contextual resilience.

Exploring hope in the context of living in difficult socio-economic, biological and emotional environments may contribute to understanding its influence on affected youths' ability to cope with their socio-economic challenges and become resilient. Although hope often only functions as a silent factor, it is recognised as a fundamental factor in supporting people in being resilient (Edey & Jevne 2003; Valle, Huebner & Suldo, 2006; O'Hara, 2013). It is imperative to define hope contextually in order to explore and explain its significance in the human quest to acquire psychological health and be resilient (O'Hara, 2013). A limited amount of research has been conducted on understanding South African youths' perspectives on hope, with research often focusing on the adult population (Mc Mackin, 2012).

The current research focussed on how youth between the ages of 15 and 25, living in the resource-constrained petrochemical community of Embalenhle, conceptualise hope and identify resources of hope as pathways to resilience. The study formed part of a research project called Resilient Youth in Stressed Environments (RYSE project), conducted by a team of researchers from the University of Pretoria in Embalenhle, Secunda.

Working as an educator and student counsellor in a school environment for the past 26 years has made me keenly aware of the importance of cultivating hope among young people. During this time, I became intrigued by how youth found sources of hope, conceptualised hope and ultimately utilised it in becoming resilient. As a student of psychology, my curiosity to understand hope has grown continuously deeper as I

have been exposed to and have interacted with youth from disadvantaged communities. Working in such environments as student counsellor, I have often also been confronted with youths' sense of hopelessness regarding their future expectations and goals. These experiences have encouraged me to explore the sources of hope in the lives of youth in diverse environments.

Through the understanding of youth' conceptualisation of hope, more information about their sources of hope and how youths apply hope to become resilient in adverse circumstances might be garnered. Such understanding is likely to shed light on the vital role hope plays in assisting people in becoming well-adjusted citizens despite adversity.

1.2   RESEARCH ASSUMPTION

The following assumptions are underlying to this study and are based on literature discussed in my review in Chapter 2:

- Firstly, hope is an important pathway to resilience.

- Secondly, hope and its resources can be identified in youth through the expression of their future expectations.

- Thirdly, understanding hope may play an important role in guiding professional facilitation towards resilience in resource-constrained communities.

1.3   PURPOSE OF THE RESEARCH

The purpose of this interpretive phenomenological study was to discover more about how the youth experience hope and what their sources of hope are. Through this I aimed to explore how the youth understood, constructed and expressed hope in the midst of challenging circumstances. The study focussed on youth in the context of the resource-constrained community of Embalenhle, Secunda.

1.4   RESEARCH QUESTIONS

1.4.1   Central research question

How do South African youth living in the resource-constrained community of Embalenhle experience hope?

1.4.2   Secondary questions

- How do South African youth in the resource-constrained community of Embalenhle conceptualise hope?

- What are the sources of hope in the resource-constrained community of Embalenhle?

1.5   POTENTIAL VALUE OF THE STUDY

As mentioned, hope may bring about favourable psychological outcomes, despite widespread difficult life circumstances (Mc Mackin, 2012). Having hope in adverse circumstances contributes to feeling protected, which translates into the softening and elimination of the impact of difficulties, thus becoming resilient (Oktan, 2012)

The aim of the study was to gain knowledge about hope in the context of youth living in the resource-constrained community of Embalenhle. Youth living in communities in close proximity to petrochemical industries, such as Embalenhle, suffer negative biological, psychosocial and economic effects (Cox et al., 2017). Negative effects with regard to psychosocial and economic health in these petrochemical communities are often caused by the contractual nature of employment, which causes long-distance commuting, temporary residency, limited social and employment opportunities and depression (Cox et al., 2017). The study may inform mental health workers and enable them to apply this knowledge to support individuals and communities through improved practice and policy. Such knowledge can assist mental health workers to engage in communities in ways that would empower individuals to restore hope in their own communities and thus contribute to the upliftment of their society.

Knowledge about hope as pathway to resilience may further inform educators and health care providers, qualifying them to facilitate hope and foster resilience in their communities. Workshops may be presented to community leaders on ways to empower young people in diverse circumstances to be hopeful in potentially hopeless situations.

1.6 CONCEPT CLARIFICATION

In this section I clarify the key concepts of my study.

1.6.1 Who are the youth of South Africa?

According to the United Nations Department of Economic and Social Affairs (UNDESA, 2015), people between the ages of 10-24 years are called youth. The Southern African Regional Poverty Network (SARPN, n.d.) reports that youth can be broadly defined as any person between the ages of 14 and 35. Sociologically youth denotes an interface between childhood and adulthood (SARPN, n.d). The World Health Organisation (WHO) defines a young person as a person between the ages of 10 and 24 (WHO, n.d), as both adolescents and young adults are collectively called youth (Arora, Shah, Chatuvedi & Gupta, 2015).

I will refer to the participants in this study as youth. In the current study youth were viewed as people from the Embalenhle community between 15 and 25 years of age.

1.6.2 What is a resource-constrained community?

According to the Oxford dictionary, a resource can be defined as a source of information or a source of help, a supply or stock of money, staff, materials and other assets that can be used by a person or organisation to function effectively (2016). The English Oxford dictionary defines a constraint as a limitation or a restriction (2016). In this study a resource-constrained community is represented by the community of Embalenhle, where the community often has limited essential resources necessary for optimal well-being.

The Embalenhle community is often challenged by a boom-bust economy owing to its dependence on the petrochemical and local mining industries, which are in turn dependent on inconsistent world economic markets (Reid & Vogel, 2005). In such a boom-bust economic environment cycles of growth (boom) are followed by cycles of decline (bust) and consequently fluctuation between employment and unemployment, money coming into the community and lack of opportunities and resources are experienced (Tornell & Westermann, 2006). Living in an economically challenged community such as Embalenhle, with decreased and unpredictable availability of

resources, individuals are at great risk of developmental and psychological problems (Kim, Oesterle, Catalano & Hawkins, 2015; Zolkaski & Bullock, 2012).

1.6.3   Hope

Various definitions of hope exist, yet in this study hope will not be specifically defined, as its definition will remain dependent on the subjective interpretation of the research participants. Despite not committing to a specific definition of hope from the outset of the study, this study supports the broad universal characteristics of hope described below in that it views hope as a positive psychological construct, with bias towards a positive future expectancy (Egan, 2013; Raleigh, 2012; Seligman & Csikszentmihalyi, 2000).

1.6.4   Resilience

Theron (2012) defines resilience as a way to identify what assists youth to do well despite the risks they face. Powell (2003) in Ungar (2008) defines resilience as adopting positive patterns in the presence of adversity and major risk factors. Resilience is a person's capability to recuperate, adapt and remain strong in adverse circumstances (Boyden & Mann, 2005). Broadly understood, resilience is the capacity of a dynamic system to adapt successfully to threats that jeopardise the functionality, viability or development of a system (Masten, 2014). In this study resilience will be seen as a process enhancing the ability of an individual to overcome adverse circumstances and prosper personally despite the odds against him/her achieving a positive outcome (Mednick et al., 2007). The process of resilience is increasingly explored in research as a method of discovering causes for some people to recuperate from adversity and traumatic encounters (Glendøs, 2017). Resilience is currently seen as a series of vigorous adaptive and interconnected systems, which can change and be maintained according to the person's circumstances (Glendøs, 2017). Sleijpen et al. (2016) identified hope as an important pathway to resilience among young people facing adversity.

1.6.5   Pathways to resilience

According to Ungar et al. (2007), earlier understanding of resilience implied mostly individual or individually facilitated factors associated with positive outcomes under

stressful circumstances. Later research focussed more on protective factors and processes involving secular and relational factors of positive development under diversity (Ungar et al., 2007). Recent research described a more ecological interpretation of resilience, which implies the outcome of interaction between individuals and their environments and the contribution such interaction makes to the outcome (Luthar, 2003; Rutter, 2005). Resilience can thus be seen as both a process and an outcome of positive adaptation (Theron & Theron, 2010). The pathway to resilience is, therefore, a combination of the traits of the individual, protective factors, assets and the quality of his environment, which provides the resources for positive development despite adversity (Ungar et al., 2007).

1.7   INTRODUCTION TO LITERATURE REVIEW

The study explored how youth conceptualise hope and the identification of their sources of hope in the resource-constrained community of Embalenhle, where the community is dependent on resources stemming from the petrochemical industry. It was therefore imperative for the phenomenon of hope to be contextually defined through evidence-based research substantiated by theory. The study was furthermore aligned within the framework of Dufault and Martocchio's hope model, consisting of spheres and dimensions of hope (Dufault & Martocchio, 1985). This model of hope is multi-dimensional in nature and requires integrative understanding thereof, making it suitable to use in research exploring participants' views on hope.

The literature review presented in Chapter 2 of this study starts with a discussion about the diversities found in resource-constrained environments and the presence of resilience in these communities, despite adverse circumstances. A review is given of research findings about pathways to resilience. I also elaborated on the concept of hope as expressed in different theories and definitions found in literature. I enquired into how hope can be utilised as pathway to resilience.

1.8   EPISTEMOLOGICAL PARADIGM

In the study, the interpretivist paradigm was used. A research paradigm constitutes an all-encompassing frame of reference or orientation to science that includes a basic set of beliefs about science (Creswell, 2013) and directs how the researcher approaches every aspect of the research (Terre Blanche & Durrheim, 1999). In using the

interpretive paradigm, the underlying beliefs and assumptions about reality and science described below informed the research. Firstly, the nature of reality (ontology) was conceptualised through an idealistic lens (Creswell, 2013; Snape & Spencer, 2004). Secondly, interpretivism as research paradigm is fundamentally used to explore the lived experiences of the research participants and nested within the broad interpretivist paradigm in social constructivism (Nieuwenhuis, 2014). The interpretivist paradigm enabled me to explore the construct of hope and acquire rich understanding of how youth individually and in a group conceptualise hope through their experiences in their particular contexts.

The epistemological paradigm pertains to assumptions about how reality is accessed (Nel, 2007; Sefotho, 2015). I identified strongly with the epistemological notions of constructivism (also described as belonging to interpretivism), which align logically with an idealist ontological perspective (Nieuwenhuis, 2014). Constructivism relates to believing that reality can only be known through individual creation of meaning (Mack, 2010). A constructivist epistemology is congruent with the interpretive paradigm because interpretivists believe that reality cannot be defined objectively but is constructed socially (Maree, 2015; Nieuwenhuis, 2014). Congruent with constructivist assumptions, interpretivism proposes that there are multiple realities in trying to understand phenomena and different realities exist across place and time (Nieuwenhuis, 2014). Interpretivism has therefore constituted the primary paradigmatic perspective in this study.

1.9   A METHODOLOGICAL PARADIGM

Goldkuhl (2012) describes qualitative research as mostly associated with interpretivism, which is often referred to in literature as constructivism because of its focus on the ability of a person to construct meaning (Mack, 2012; Smith, 2008). The methodological approach of my study was qualitative in nature. A qualitative in-depth inquiry appears to be the most suitable methodology to access the subjective meaning participants assign to the construct of hope. In this section I shed light on the phenomenological design I used as a directive in my study and I discussed the particular research methods I employed to operationalize the research.

The research methods entailed strategies employed to operationalize the study and are to be discussed in Chapter 3, namely sampling, data collection and data analysis. I used purposive or non-probability sampling where participants were chosen according to some classifying characteristics.

1.10   RESEARCH DESIGN

A research design is a strategy informed by the fundamental theoretical assumptions to identify the selection of respondents, participants, techniques of collecting data and data analysis (Maree, 2014). In this study I have made use of an interpretive phenomenological design. An interpretative phenomenological approach constitutes fundamental theoretical assumptions aligned to an interpretivist paradigm and in-depth qualitative inquiry (Yin, 1984). Throughout this study I have used both descriptive and interpretive aspects of phenomenology as I engaged with the phenomenon of hope in the context of the Embalenhle community. It therefore describes the views of the community, acknowledges researcher subjectivity and engages reflectively with a critiqued interpretation of the researched phenomena.

1.11   DATA COLLECTION AND INTERPRETATION

Data was collected by doing a focus group interview after employing an art-based ("draw, write and tell") (Angell, 2015, p. 22) method. Researcher observations and reflection were documented in a researcher's journal. Documentation was done by recording all discussions and transcribing them verbatim. Thematic analysis will be used to identify themes and code the data.

1.12   QUALITY CRITERIA

Quality validity means that the researcher assesses the accuracy of the findings by using various procedures (Creswell, 2014). Quality validity is based on the accuracy of the findings from the perspective of the researcher, the participant and the reader (Creswell, 2009). According to Nieuwenhuis (2010), reliability gives an indication of how consistent the data analysis was across the research. Reliability furthermore refers to the replicability of research findings, in other words, to the likelihood that another study using the same methods would obtain the same results (Lincoln & Guba, 1985). Research validity and reliability thus denote the credibility and trustworthiness

of the research (Nieuwenhuis, 2010). According to Nieuwenhuis (2014), credibility, transferability, dependability and confirmability are key criteria of trustworthiness.

Several techniques were used to ensure the validity and trustworthiness of the study:

a) Triangulation – multiple data collection techniques, such as "draw and tell", focus-group interviews, body mapping and other art-based methods were used to strengthen the validity and trustworthiness of the findings.

b) Member checking – The transcribed interviews and final report were presented to the participants for approval.

c) Supervision – My supervisor was involved in every step of my study to make sure data was collected properly, transcribed correctly and analysed appropriately.

d) I kept a researcher journal to record every step of the research process as it progressed.

1.13 ETHICAL CONSIDERATIONS

The researcher obtained an ethical clearance certificate from the Faculty of Education of the University of Pretoria for this study, which was aligned with the ethical code of conduct for psychologists.

Ethical considerations taken into account were letters of consent, permission from authoritative bodies to undertake the study, permission to do interviews, safeguarding of data and assuring participants that they might refuse participation at any point in time. The following ethical considerations were implemented in my study: Informed consent, voluntary participation, protection from harm, privacy and confidentiality, dissemination and permission from authorities.

1.14 OVERVIEW OF THE STUDY

❖ **CHAPTER 1: INTRODUCTION, RATIONALE AND OVERVIEW**

The first chapter of this dissertation discusses the introduction and rationale of the research. It also provides an overview of the study.

❖ **CHAPTER 2: LITERATURE REVIEW**

Chapter 2 provides an in-depth review of existing literature on the phenomenon of hope and how it facilitates positive outcomes in adverse circumstances and emerges as a pathway to resilience.

❖ **CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY**

Chapter 3 discusses the qualitative research methodology, selected research design, research participants and data collection procedure.

❖ **CHAPTER 4: RESULTS OF THE STUDY**

Chapter 4 includes the analysis of data and an in-depth discussion of how the various art-based methods of data collection had been implemented and focus-group interviews had been used to obtain data. A discussion and interpretation of the results of the data analysis are provided.

❖ **CHAPTER 5: SYNOPSIS OF FINDINGS, LITERATURE CONTROL, ILLUSIONS AND RECOMMENDATIONS**

Chapter 5 presents the conclusions and recommendations of the study. The main findings from the literature and the empirical study are synthesised and further recommendations made from literature.

CHAPTER 2
LITERATURE REVIEW

2.1   INTRODUCTION

In this chapter the literature related to my research is reviewed. I have started by providing an overview of literature on resource-constrained communities, such as the community of Embalenhle. These resources are presented as internal and external promotion and protective factors of hope. Literature informing my perception of resilience is also discussed. Through the reviewed literature various adversities are discussed to emphasise both the need for and the pathways to resilience. Special attention is paid to hope as a pathway to resilience and various conceptual explanations of hope are considered. The theoretical framework for my study is presented through Dufault and Martocchio's (1985) model of hope. To conclude this chapter, hope is framed in this literature review as a pathway to resilience.

2.2   ADVERSITY IN RESOURCE-CONSTRAINED COMMUNITIES

Globally a growing number of youth are subjected to an increasing number of adversities (Goldstein & Brooks, 2013). In 2010, 60% of all South African children lived in poverty, which jeopardised their positive development and overall well-being (Hall, Woolard, Lake & Smith, 2012; Theron & Theron, 2014).

In addition to poverty, community life in low-income and resource-constrained contexts is often characterised by violence, parental neglect and physical abuse, which pose tremendous challenges to the health and well-being of young people (Mosavel et al., 2015, Windle et al., 2018). Ungar (2014) and Felitti et al. (1998), mention that a large cohort of studies showed that adverse childhood occurrences such as family violence, poverty and neglect resulted in long-term weakening of mental and physical health. The afore-mentioned challenges are often found in communities where people are dependent on energy system activities for making a living (Cox et al., 2017). Communities living in close proximity to industrial sites and areas with multiple sources of pollution are often low-income ones (Solomon et al., 2016). Low-income

communities are often characterised by inadequate access to health care and poor housing, worsening social stressors and general health (Solomon et al., 2016).

Both Australian and Canadian literature suggests that many low-income towns dependent on industrial activities are characterised by adversity and the incidence of violence, addictions and sexually transmitted infections (Carta et al., 2012, Solomon et al., 2016).). However, few studies focussed particularly on the impact of natural resource production activities on children and youth, such as in the petrochemical community setting (Cox et al., 2017). Furthermore, according to the United Nations Children's Fund (UNICEF, 2013), children (0 - 14 years) and youth (15 – 24 years) are the population groups affected most negatively by energy resource activities across the globe. The social and economic well-being of children and youth are most fragile when families, communities and physical environments are negatively influenced by factors such as irregular employment, lack of social support systems, job loss and poverty (Cox et al., 2017). Irregular employment is characteristic of boom-bust mining communities. According to Tornell and Westerman (2005), a boom-bust cycle can be explained as a spurt of growth, in for example the economy, after a period of decline or stagnation. Young people seem to have a higher frequency of affective disorders, such as depression, in boom-bust mining communities (Petkova, et al., 2009).

Mosavel et al. (2013) mention that South African youth living in low-income, resource-constrained and boom-bust communities are confronted with high levels of daily pressure and strain, which are associated with negative outcomes. Resource-poor communities in South Africa live under very stressful circumstances due to deteriorating social networks and poor access to basic services and resources (Reid & Vogel, 2006).

A system's capability to anticipate adversity, oppose it and recover from it, constitutes its level of vulnerability in various settings (Reid & Vogel, 2006). Scoones (2004) mentions that stress factors such as lack of access to resources, decline of social patterns and support, degeneration of the environment and insufficient access to information contribute to the vulnerability and adversity of individuals and communities. Cannon (2000) identifies five key aspects of vulnerability: Initial well-being, livelihood resilience, self-protection, social protection and social unity. The afore-mentioned factors of vulnerability account for people's everyday life and the circumstances in

which individuals or communities find themselves and to which they have to respond on a daily basis (Reid & Vogel, 2006). These life vulnerabilities and adversities are not extraordinary, but are seen as regular circumstances from which people must self-protect or group-protect themselves, which goes further than only coping or adaptation (Reid & Vogel, 2006).

Theron and Theron (2010) argue that human well-being is at risk owing to escalating poverty, violence, crime and disease, necessitating the establishment of effective support for the youth to become resilient. The means of support and response options of the poor are restricted and therefore the most eminent challenge in South African resource-poor communities is understanding how to reinforce the social, economic and environmental resilience of its most vulnerable population sectors (Fisher et al., 2002).

2.3   WHAT IS RESILIENCE?

Various definitions of resilience can be found in literature. In my attempt to conceptualise the concept of resilience I have highlighted a few of the definitions I regard as best informing the reader of its meaning.

Early scholarly descriptions of resilience implied that it was an extraordinary characteristic found in the individual, and sometimes referred to it as a quality making individuals "invulnerable" or "invincible" (Masten, 2001, p. 227). In later research, however, it was indicated that resilience is an ordinary phenomenon and mostly the result of fundamental human adaptational functions; therefore, some people are not negatively affected by adversity and adapt well in difficult life circumstances (Masten, 2001; Theron & Theron, 2014). Youth can often adapt well when they have the support of their social bionetworks (Ungar, 2011; Masten, 2006, 2014).

In an attempt to define resilience, Ungar (2014) mentions that in extremely adverse contexts, the reason for individuals' resilience is often the quality of the environment rather than the child's temperament, personality, or psychosocial coping mechanisms.

Furthermore, Masten (2001) suggests that when these functions or systems are protected and working effectively, it is possible for an individual or community to develop vigorously despite severe adversity.

According to Ryff and Singer (2003), resilient young people often demonstrate characteristics such as a high intelligence quotient and good problem-solving skills and have access to supportive environmental factors. Ungar (2014) states that the study of resilience is often complicated because it entails both the adaptive outcome and the process leading to the outcome. Thus, researchers must concurrently focus on the individual, the change, and the interaction between the protective and risk factors that alleviates the impact of adversity (Ungar, 2011).

Lerner (2006) proposed that researchers study the collaboration between individuals and their environment to determine the source of resilience and see it as a person-context altercation, which benefits both the individual and the environment.

According to Ungar (2011), most research, however, still focusses on resilience outcomes at an individual level caused by the environment, which makes the environment secondary in the inquiry. According to Ungar (2011), as well as Hammen and Conrad (1993), there are many resource factors that predict positive outcomes. Most resources are ecologically based, such as good schools, academic performance, maternal social proficiency and youths' interaction with other adults and peers, showing that social ecologies are imperative to youths' functional outcomes in adverse circumstances (Theron, 2016; Ungar, 2011).

Ungar (2008) supports the idea that resilience includes both the ability of individuals to find their way to health-sustaining resources (opportunities to have an impression of well-being) and circumstances where the family, community and culture of the individuals provide health resources in a meaningful way. The research history of resilience strongly connects with the history of developmental psychology and theories of relational development systems that explain differences in the way people adapt to life circumstances over the course of life (Lerner et al., 2012).

Resilience research is often aimed at understanding the systems at work to elicit good outcomes (Masten, 2001). Therefore, resilience can be broadly understood as the ability of an active system to adapt successfully to challenges that jeopardise the functioning of the system, sustainability or development (Masten, 2014). The system can include children, youth, family, security systems, and economic and/or environmental factors (Masten, 2014). Young people's resilience depends heavily on

the capacity of the community to assist them to cope with the adversity found in the community, such as protective parenting and social cohesion (Ungar, 2014).

Theron and Donald (2011) state that recent understanding of resilience relates to the transactional-ecological approach, which relies on the syntheses of ongoing dynamic interactions between an individual and his/her social environmental experiences. Ungar (2014) confirms that social ecological factors such as caring families and communities are more important for positive outcomes in the lives of children and youth than individual factors (e.g. self-worth, good judgement, or problem solving) when facing difficult circumstances. Communities can enable positive outcomes in providing good formal services to members in order to satisfy their needs (Theron & Theron, 2013). Examples of the aforementioned services are educational opportunities and health care services. In South Africa, as in most of Africa, black people, especially children, youth and females, did not historically have equal access to formal services and therefore resilience-based knowledge can potentially influence the broader adversity context positively (Theron & Theron, 2014; Hart et al., 2016). The application of resilience-based knowledge can thus be useful to the youth in the resource-constrained petrochemical community of Embalenhle, Secunda.

Ungar (2014) examined the diagnosis of childhood resilience by developing a model by which the severity, chronicity, ecological level, ascription of causation, cultural and contextual relevance of experiences of adversity are examined. He furthermore identified the promotive and protective elements associated with resilience and the influence these have on outcomes in adverse situations. These promotive and protective elements include personal qualities such as temperament, cognition, personality and contextual factors related to positive functioning, such as access to resources, effective use thereof, positive reinforcement by family, friends and other community members, as well as the ability of the environment to adapt successfully by itself (Ungar, 2014).

Through increased research exploration of resilience in recent years it was indicated that young people are less active in achieving resilience than was first believed (Ungar, 2011; Hart et al., 2016). Although personal traits should therefore be taken into account when studying resilience, it would be inadequate to focus on individual strengths only in explaining the phenomenon. Evidence suggests that resilience is mostly facilitated

through environmental resources (Ungar, 2011). From a systemic perspective the identification of risk and protective factors at the micro-level of the individual to the meso-level in social constructs such as family, school, and the wider community becomes imperative to understand the process of resilience fully when facing adverse conditions (Hart et al., 2016).

An important realisation in studying resilience is the fact that resilience does not emerge from rare and special individual qualities, but rather emerges from the "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).

This study was aimed at a thorough investigation of how resilience is portrayed by taking into account the adaptive systems, how they develop and operate under diverse conditions and how they can be protected, repaired, enabled and nurtured in the lives of youth (Masten, 2001). Resilience can thus be defined "as both a process and an outcome characterised by positive adaptation to adversity …" (Theron & Theron, 2010, p. 1). Resilience is therefore seen as the individual's ability to overcome adversity and prosper despite the expectation of not achieving a positive outcome (Mednick et al., 2007).

The notion that resilience transpires from ordinary processes offers a hopeful outlook on the development of resilience when faced with adversity (Masten, 2001).

2.4   PATHWAYS TO RESILIENCE

Early understanding of resilience found mostly individually facilitated factors such as wholesome temperament and psychological well-being related to positive outcomes after or during exposure to chronic adversity (Ungar et al., 2007). Later research emphasised protective factors, with the focus on time-based and relational factors of positive development under strain and trauma (Ungar et al., 2007). According to Boyden and Man (2005), the positive results and processes related to resilience are subject to the youth's environment (e.g. schools and services), and culture (e.g. beliefs, values and everyday coping strategies).

Protective factors are widely explored in research on resilience and are believed to contribute to the increase of psychological resilience (Oktan, 2012). Mosavel et al. (2015) mention that resiliency researchers emphasise assets or protective factors that foster a positive response to risk factors. Protective factors such as spirituality, temperament, a sense of humour, culture, a sense of purpose and hope assist youth against the adverse effects of adversity, translating distress into resilience (Boyden & Mann, 2005; Ungar, 2014). These factors are some of the sources providing pathways to resilient functioning (Theron, 2010).

Recently resilience has been associated with the capacity of the individual's context to support access to health-promoting resources in culturally relevant ways (Ungar et al., 2007; Heart et al., 2017).

In a cross-cultural study undertaken by Ungar et al. (2007), seven elements were identified as further paths through which youth had to navigate in order to see themselves as resilient and be seen as resilient by their community. Although all seven elements were found in all cultures represented in the study, each form of tension was experienced on varying levels of influence across cultures (Ungar et al., 2007). The seven forms of tension identified related to access to material resources (financial, medical, educational resources), relationships (peers, significant others, family, adults and community), personal and collective identity (purpose, self-worth, aspirations, beliefs, values, spiritual and religious connection), power of control (caring for oneself and others, the power to change the social and physical environment to access medical resources), cultural adherence (cultural practices, beliefs and values), social justice (social equality and purpose within the community) and cohesion (feeling part of something bigger than oneself, social self, spirituality, responsibility) (Boyden & Mann; 2005; Ungar et al., 2000).

In South Africa's Sesotho community, it was found that informal support had a more profound influence on youth resilience in diverse conditions than formal services. (Theron, 2010). This portrays the significance of naturally occurring resources such as family and community support in bringing about positive outcomes despite negative life circumstances (Theron, 2010).

Particularly attachment to female caregivers, such as mothers and grandmothers, spiritual belief systems such as believing in God and/or ancestors, as well as an unfathomable pride in cultural heritage, proved to be uncontested pathways to resilience (Theron, 2010). An Afri-centric way of living seems to reinforce respect for inter-reliance on and connectedness to human and spiritual beings (Theron, 2010). A resilience-path analysis showed that simply providing services to individuals is inadequate to establish positive adaptation without constructive relationships to make these services meaningful (Theron, 2010).

Many personal traits were identified as factors contributing to resilience, such as intelligence, flexible skills, self-control, ability to solve problems and social skills (Boyden & Mann, 2005; Scudder, Sullivan & Copeland-Linder, 2008; Ungar, 2014).

The presence of positive psychological constructs such as optimism, locus of control, usefulness, self-esteem, believing in oneself and independence in youth contributes positively to resilience (Scudder et al., 2008). According to Scudder et al. (2008), the most consistent behavioural characteristic to predict resilience across age groups found in research was an internal locus of control, which translates into control over the environment. They argue that when control over the environment is combined with the skill to solve problems, a powerful protective shield against the risks in an adverse environment is formed (Scudder et al., 2008). Youth believing in themselves and their ability to succeed in various domains of their lives display hope and resilience (Scudder et al., 2008).

Fergus and Zimmerman (2005) examined external factors associated with resilience, such as healthy relationships in families and parental leadership and supervision, where rules and expectations were used to monitor children and adolescents, and found that young people subject to these were more likely to develop personal strengths associated with internal locus of control. The social environment beyond the family can also be a source of protection where individuals find significant relationships, which account for alternative protection other than within the family (Scudder et al., 2008). Other external environments that provide protection in troubled conditions are positive school environments with high academic standards, developmental opportunities, motivation from significant others, social relationships and places of worship (Scudder et al., 2008).

Internal pathways of resilience were identified as motivation to achieve, caring, responsibility, honesty, planning for the future, decision-making and interpersonal skills (Scudder et al., 2008).

An important factor to consider during my inquiry into hope as pathway to resilience is that the interaction between external and internal protective factors and risks is more important than any single pathway when it comes to resiliency (Rutter, 2007).

2.5 PERSPECTIVES ON HOPE

2.5.1 Overview of hope as concept

Various researchers have described the concept of hope as an emotion (Scioli et al., 2011; Snyder, 1991), as a cognition (Snyder, 2002), as a trait and state (Snyder, 2000), as goal-directed thinking (Snyder, 2000), as a holistic occurrence (personal), as situational (risk), as interpersonal (authentic caring), as an orientation to life (Pipe et al., 2008), as a process (Farran et al., 1995), as a process with anticipation (Stephenson, 1991), as general or particularised (Dufault & Martochio, 1985) or as desire with expectation, grounded in reality and vision (Clarke, 2003).

Rich contributions to the understanding of hope as an independent construct can be found in research literature, where especially Snyder's hope theory shaped the understanding of hope in the field of psychology (Snyder, 2000, 2002). Snyder (2002) described hope as an individualised human strength manifested through cognition in goal-directed, pathway and agency thinking.

Snyder's (1991) hope theory has more recently been criticised for its narrow focus on individual qualities (Bernardo, 2010; Du & King, 2012). The individualistic qualities of hope imply that the self is the centre negotiator of goal attainment, while more relational dimensions and collectivist views are not adequately explored (Du & King, 2012). Bernardo (2010) therefore extended Snyder's hope theory by adding the possibility of the internal and external loci of hope, claiming different sources of hope associated with both individual and collective agencies. The dimensions of internal and external loci of hope can assist in understanding why individuals in similar contexts have different experiences and expressions of hope (Du & King, 2012). Bernardo (2013) further explored the role of social proverbs about the role of the social world as

a precursor of hope, which is relevant when doing research on hope in communities with collective goals, such as that of Embalenhle.

Understanding of hope as a psychological construct in literature seems to be gradually shifting towards a more integrative perspective. As in the case of resilience, the development of hope has lately been framed from a more eco-systemic perspective. In one such integrative perspective, Scioli et al. (2011, p. 79) framed hope "as a future-orientated, four channel emotion network, constructed from biological, psychological and social resources". The four channels or pathways are identified as mastery, attachment, survival and spiritual systems. Scioli et al. (2011) interweaves biological (individual), social (collective), and psychological (loci of hope) dimensions of hope by clarifying these according to the four channels.

Erikson (1982) recognised the importance of hope in the development of children. The development of hope from childhood, as explained by Erikson (1982), sheds light on attachment, which is recognised as one of the pathways Scioli described. Erikson (1982) explained that hope is an emotional state derived from a child's early attachment to caregivers, which makes it relevant to investigate the role of hope as it unfolds as life progresses (Mc Mackin, 2012).

2.5.2   Theoretical frame

As mentioned in Chapter 1 of my study, the model of Dufault and Martochio (1985) was broadly used to guide my exploration of hope as pathway to resilience.

Dufault and Martochio (1985) developed a model of hope called the spheres and dimensions of hope, which supports many of the elements found in the hope theories of Snyder (2002); Scioli et al. (2011) and Bernardo (Bernardo, 2010). Therefore, the model of spheres and dimensions of hope is a practical framework to direct the exploration of hope as pathway to resilience in this study. Dufault and Martocchio (1985) identified six dimensions of hope, with key elements that construct the nature and conceptualisation of hope and thus explain the processes of hope. See Figure 1.
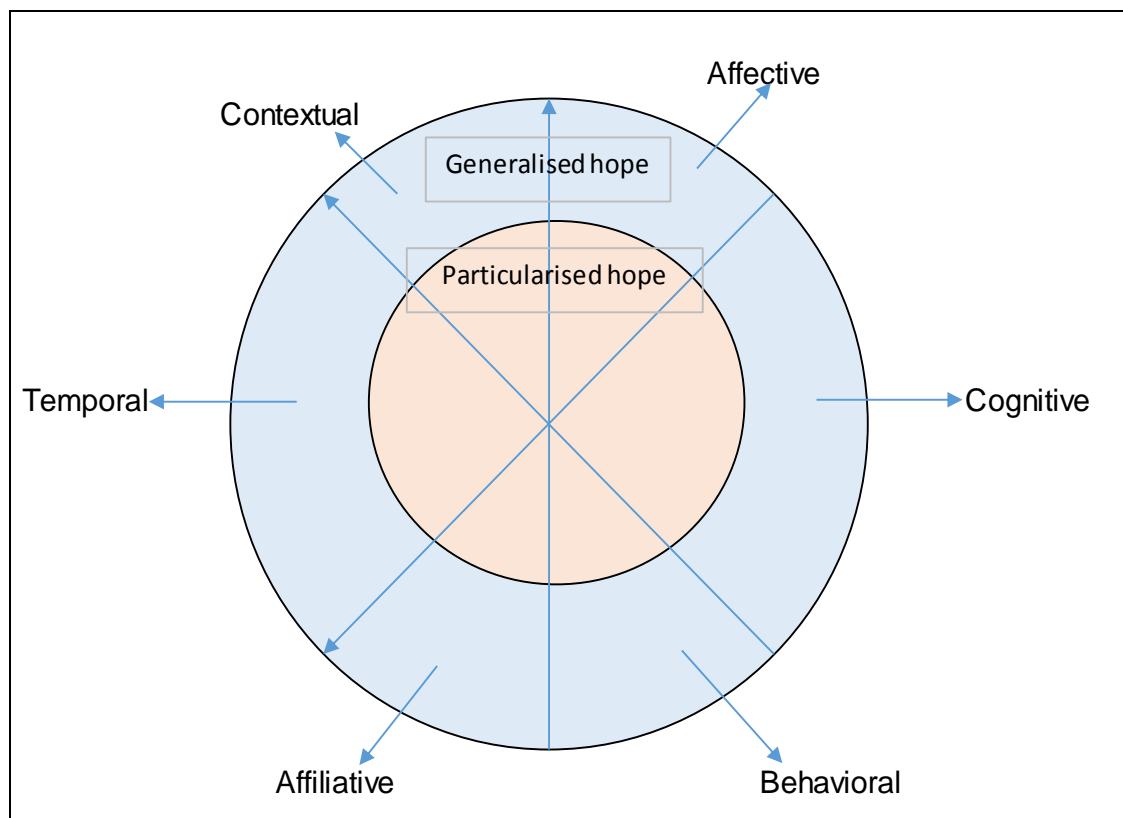
Figure 2.1: Spheres and dimensions of hope (Source*:* Dufault & Martocchio, 1985)

Dufault and Martocchio (1985) explained the concept of hope on the basis of the model they developed, called the spheres and dimensions of hope (see Figure 1 above).

2.5.2.1 Spheres of hope

The spheres of hope are divided into *generalised hope* and *particularised hope* (Dufault & Martocchio, 1985). *Generalised hope* can be explained as a sense of some or other favourable future outcome without any particular timeframe or object in mind, whereas *particularised hope* is focussed on the realisation of a particular outcome and directed at a specific, concrete object or objects (Dufault & Martocchio, 1985).

Generalised hope has also been defined as a positive life orientation but it is important to note that it should not merely be seen as optimism (Dufault & Martocchio,1985). Therefore, two concepts are differentiated by defining optimism as primarily a cognitive state where a person expects only a positive outcome whereas a hopeful person recognises that life may not turn out as planned, but still hold on to the probability of a positive result (Dufault & Martocchio,1985). *Particularised hope* is characterised by an anticipation that the person's current circumstances can be improved and the desired

outcome will be obtained without the hindrance of negative occurrences (Dufault & Martocchio, 1985).

Generalised hope and particularised hope operate simultaneously when generalised hope supports specific hopes when the desired objects are not obtained or when particularised hope gives encouragement when generalised hope decreases (Dufault & Martocchio, 1985). In some circumstances only generalised hope may be accessible (Dufault & Martocchio,1985).

The six dimensions of hope portrayed in the model are called affective, cognitive, behavioural, affiliative, temporal and contextual, which jointly shape the processes of hope but can also function independently from one another (Dufault & Martocchio,1985).

2.5.2.2 Dimensions of hope

The first dimension is the *affective dimension,* which relates to the emotions of the hoping process. Hope is seen as an emotion and therefore associated with the features of basic emotions (Averill et al., 1990; Dufault & Martocchio,1985; Scioli et al., 2011). Hope operates like an emotion by displaying attraction to a sought-after outcome and the attraction can be called a longing or yearning for something that is an indication of personal significance for the hoping individual (Dufault & Martocchio, 1985). Hope has a twofold character; a hoping person can feel both confident and uncertain about the outcome of life events, thus simultaneously feeling doubtful, which is related to the waiting and delay characteristic of the hope process, and confident (Dufault & Martocchio, 1985).

The second dimension of hope is the *cognitive dimension,* which relates to the thinking process that includes the assessment of reality in relation to hope, the separation of internal and external hope-enhancing and hope-inhibiting factors, past and present facts, inspiring possibilities and identification of objects of hope such as goals (Dufault & Martocchio, 1985). In short, this dimension is associated with a person's reality perspective.

The third dimension is the *behavioural dimension,* which is about action or activity to achieve the desired positive outcome or goal (Dufault & Martocchio, 1985). Action can

manifest in various areas, such as the psychological, spiritual, social and physical domains (Dufault & Martocchio, 1985). Psychological action includes planning strategies, structuring ideas and assessing the situation to know when to take further action and when to wait (Dufault & Martocchio, 1985). Physical action involves practical steps to accomplish objectives and social action is about taking action to create social relationships that will engender hope (Dufault & Martocchio, 1985). Spiritual action relates to the affiliative area and entails some form of relationship, even though the focus is on the awareness of a higher power, be it God, nature, spirit or force, which includes actions such as praying, reading religious books and other religious practices (Dufault & Martocchio,1985).

The fourth dimension is called the *affiliative dimension,* which is concerned with relationship-building across a wide spectrum of attachments such as family, friends, other members of the community, spiritual connections and nature, even animals (Dufault & Martocchio, 1985).

The fifth dimension is the *temporal dimension,* which entails the hoping person's understanding and perception of time as it relates to hope and the waiting and delay process (Dufault & Martocchio, 1985). Temporal hope relates to particular and generalised hope as discussed previously and demonstrates how memories of past and present events can influence hope that is future-orientated (Dufault & Martocchio, 1985). Particularised hope involves the attainment of the goal in a particular time, which may be short-, medium- or long-term, depending on the nature of the object of hope and its worth (Dufault & Martocchio,1985). Generalised hope is non-time-specific hope and therefore gives a broader hopeful viewpoint where both the past and present experiences elicit possibilities for hope (Dufault & Martocchio, 1985).

The sixth dimension of hope is the *contextual dimension* and relates to the context of the individual and the influence it has on the person's hope (Dufault & Martocchio, 1985). According to Dufault and Martocchio (1985), hope is effected by perception of needs and aspirations, which can be associated with Maslow's hierarchy of needs. The individual's environment in a particular time frame has an influence on his/her specific needs that inspire hope (Dufault & Martocchio, 1985).

2.6 HOPE AS PATHWAY TO RESILIENCE

Hope is considered a psychological strength for youth in various contexts and is a source of cognitive-motivational strength that assists young people in coping better in adverse circumstances (Valle et al., 2005).

According to O'Hara (2013), goals are objectives and directs our thoughts and actions, yet cannot present the route to get to the goal. Pathways are the roads we take to reach our goals (O'Hara, 2013; Snyder, 1991). It is possible to plan a route from the present to the future, but the more distinct the goal, the better the possibility to create a pathway that will lead to the goal. Snyder (2002) suggests that goals and pathways should be distinguished. Goals are appeals or invitations without clear directions on how to reach them (Snyder, 2002). Pathways, however, are the human brain's capacity to predict a route from the past through the present to the desired future (Snyder, 2002).

Snyder et al. (1998) and Snyder (2002) suggest that individuals with high hope are very successful at identifying possible routes to reach their goals and are equally confident in their decisions, identifying an unblemished pathway, and are determined and confident to pursue it. These individuals are adaptable thinkers and have the ability to find alternative pathways if the primary pathway is obstructed (O'Hara, 2013). Low-hope individuals, however, are less self-assured about finding an alternative pathway and are far less flexible (O'Hara, 2013).

Ong et al. (2006) suggest that hope is a significant source of resilience. According to their study, hope correlates with positive adaptation to stress (resilience). Researchers agree that higher hope is almost always correlated to more favourable outcomes, even under widespread difficult life circumstances (Mc Mackin, 2012; Ong et al., 2006; Stephenson, 1991; Wallander & Horton, 2001). Among other factors, a belief in a bright future (hope) in the face of diversity has contributed to the development of resilience in children and adolescents (Ungar, 2008).

In exploring hope as a pathway to resilience, it is important to keep in mind the guiding view on hope used in my study, as discussed in the previous section. With hope there is usually a personal investment involving thoughts, behaviours, relationships and

feelings, which contributes to a sense of hopefulness and a prospect of a positive future (Dufault & Mortacchio, 1985; Stephenson, 1991).

Therefore, specific sources of hope in individuals or communities in resource-constrained communities revealed how these resources are used as pathway to resilience. Such resources include strengths found in the spheres and dimensions of hope as described by Dufault and Martocchio (1985). For example, individual strengths such as positive self-esteem, motivation, faith, problem-solving and planning skills can be fitted into the cognitive, affiliative and behavioural dimensions of hope. More collective and external strengths such as family cohesion and cultural support can again be placed in the contextual and affective dimensions of hope (Dufault & Martocchio, 1985). Therefore, such strengths identified within the dimensions of hope become sources of hope by which pathways to resilience are created (Dufault & Martocchio, 1985).

In the United States of America, it was found that individuals with higher hope are better at recognising opportunities and using these as a pathway to gain adaptive coping strategies leading to resilient behaviour (Valle et al., 2005). Valle et al. (2005) found hope to be a mediator between stressful life conditions and positive mental health outcomes and supported the hypothesis that hope acts as a pathway to resilience in various contexts.

Hope appears to be a major cognitive-motivational factor, which can safeguard against the effects of acute negative incidents in life and ultimately assist in developing the positive psychology of youths in adverse conditions (Valle et al., 2005).

2.7   CONCLUSION

In this chapter clarification of hope in terms of resilience was given in the context of adversity in resource-constrained communities, both locally and internationally. Pathways to resilience were considered in the framework of communities deprived of resources in the petrochemical industry as well as other contexts of adversity.

The literature in this chapter informed the reader on different conceptualisations of hope in various contexts. A few significant theories were explored to shed light on key aspects of hope relevant to this study, such as the hope theories of Snyder (2002) and

Scioli et al. (2011) and additions to existing theories on hope by Bernardo (2010). My study, however, focussed particularly on the spheres and dimensions of hope described by Dufault and Martocchio (1985).

Lastly, hope was discussed as a pathway to resilience with emphasis on how individuals personally conceptualise hope and identify sources of hope and how they use it as a pathway to become resilient despite difficult life circumstances. This research offers the opportunity to discover hope as an essential contributing factor to resilience. Opportunities to be resilient and thus to attain positive life outcomes arise through identifying psychological strengths such as hope (Valle et al., 2005). Psychological strength cultivates youths' healthy development, especially in the face of adversity (Valle et al., 2005).

CHAPTER 3
RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

In Chapter 2, I provided a detailed literature review to authenticate this empirical study. The literature on hope as pathway to resilience included evidence of the role and value of hope as fundamental resource to individuals and communities living in stressed environments. Hope as phenomenon is described in the context of its application in becoming resilient in diverse circumstances.

In the current chapter, I elaborate on the chosen research methodology and design used in this qualitative study, in particular the meta-theoretical paradigm of interpretivism and the phenomenological research design.

3.2 PARADIGMATIC PERSPECTIVES

A qualitative research approach, substantiated by interpretivism, was used in this study.

3.2.1 Meta-theoretical paradigm

Through interpretive research, researchers often attempt to make meaning of a phenomenon by elaborating its functionality and application in a particular context (Schwartz-Shea & Yanow, 2012). Nieuwenhuis (2014) emphasises that social life is specifically a human creation and therefore in studying any phenomenon, research techniques should assist the researcher in establishing how people relate to one another and interpret their subjective understanding of their social milieu. Interpretivists, therefore, obtain information by working according to a unique logic of inquiry referred to as induction, which starts with the particular and reasons towards the general (Schwartz-Shea & Yanow, 2012). Our knowledge is influenced by the meaning we give to phenomena, and this meaning is influenced by our subjective values, intuition, beliefs and prior knowledge (Nieuwenhuis, 2014).

Bronfenbrenner (1977) mentions that the most effective way of studying human development is in the natural environment that represents the ecological system

(Keenan & Evans, 2010). Hope, like other human cognitions and emotions, continues to develop in people and can be understood best in this context (Clore & Ortony, 2013). Barrett (2013, cited in Cunningham, 2013), states that emotions are intended to emerge from the social context and not to be reducible to an isolated process, therefore research from an interpretivist approach needs to convey the interaction and syndication of emotions that form new psychological states, such as hope. Interpretation is the centre of all research and it is important to acknowledge the importance of people's values, interests and histories in the construction of knowledge (Gringeri, Barusch & Cambron, 2013).

The interpretivist research paradigm is often criticised for its lack of generalisability to other contexts (Maree, 2014). In defence, Schwartz-Shea and Yanow (2012) propose that interpretive researchers attempt to understand rather than explain phenomena, which is the purpose of the current study, and it is therefore not aimed at generalised findings. As with other research approaches, interpretivism has limits, but only if it is seen in methodological isolation (Williams, 2000).

Based on the criticism that the interpretivist paradigm is prone to personal researcher bias (Maree, 2014), I made use of various qualitative assurance methods that will be discussed in this chapter (3.4).

In the study the values, histories and interests of the youth of Embalenhle were important because of the influence these have on the way they think about and conceptualise hope individually and in a group and how they utilise it as a pathway to resilience. In my pursuit to learn more about the youth's understanding, expression and sources of hope, it seemed sensible to explore the construct of hope through the interpretivist lens, as it allowed for the interpretation of the youth's subjective understanding of hope on an individual level and within the group.

3.2.2   Methodological paradigm

As stated in Chapter 1, a qualitative approach was followed throughout the study. Qualitative research is used to describe a collection of approaches that analyse data through words and social interaction and explore meaning through an iterative process of evolving findings called induction (Levitt et al., 2018). The qualitative researcher

attempts to study phenomena in a natural context and endeavours to understand the meaning people assign to it (Snape & Spencer, 2004).

According to Denzin and Lincoln (2011), qualitative researchers employ various interrelated interpretive practices with the aim of acquiring better understanding of the theme or subject at hand. Through qualitative research, in-depth understanding of the social world of people becomes possible by interpretation of their experiences, their points of view and histories (Snape & Spencer, 2004). Key elements of qualitative research are its flexibility in research design, the significance of the participants' point of view, the variety of qualitative data idiosyncratic approaches to analysis and interpretation and the nature of outputs (Snape & Spencer, 2004).

Qualitative research has been criticised widely for its subjective stance towards knowledge and the fact that findings in research are limited in universal application owing to their subjectivity (Nieuwenhuis, 2014). Qualitative researchers oppose this by arguing that it is impossible to obtain theoretical answers to complicated human problems (Nieuwenhuis, 2014). Qualitative research findings cannot be generalised because of the specific, individual, social experiences underpinning each study. They do, however, have great value in providing understanding of how people give meaning to the human condition (Nieuwenhuis, 2014). Moreover, qualitative data sets are often derived from fewer sources than quantitative studies, but nonetheless produce rich, in-depth and circumstantial descriptions (Levitt et al., 2018).

In my study the qualitative design assisted me in giving detailed descriptions of the construct of hope and of how individuals conceptualised hope in their unique context. It also enabled me to understand and describe what sources of hope they identified and used as pathways to resilience, in difficult circumstances.

3.3   RESEARCH METHODOLOGY

3.3.1   Research process

Research involves a systematic process that focusses on being objective and gathering a multitude of information for analysis so that a conclusion can be reached. A research process is a multiple-step process where the steps are interlinked with each other. The following steps were used in this study:
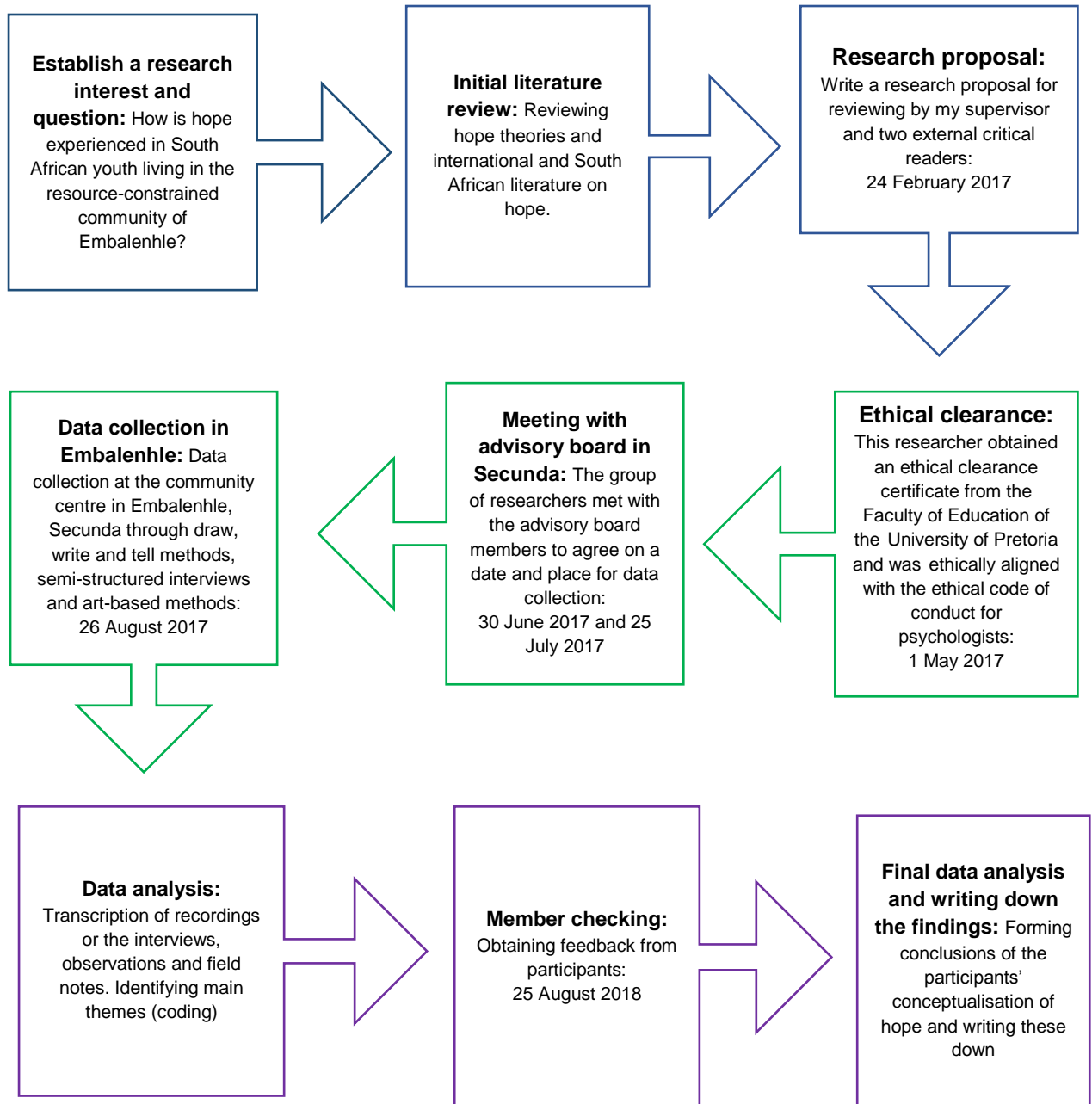
Figure 3.1: Research process

3.3.2 Research design

Two types of phenomenological approaches have been described in the literature, namely descriptive or interpretive (hermeneutic) phenomenology (Finlay, 2009; Hergenhann, 2005). Descriptive phenomenology stems from the work done by Edmund Husserl and Martin Heidegger (Kafle, 2011; Koopman, 2015; Reiners, 2012; Sloan & Bowe, 2013) and focusses on highlighting the essence of meaning underlying a phenomenon as described through people's experiences (Reiners, 2012).

Different from a mere descriptive goal of meaning, the goal of interpretive phenomenology is to go beyond understanding to describe participant's life experiences to formulate a critical interpretation of the meaning of the phenomena (Finlay, 2009; Tuohy et al., 2013).

One of the challenges accompanying phenomenological research is the researcher's subjectivity (Finlay, 2009). The researcher's subjectivity is a key characteristic of phenomenology and a consequence of the intersubjective interconnectedness between the researcher and the researched (Finlay, 2009). Koopman (2015) deliberates that *Dasein* (understanding about understanding) compels the researcher to enter into the personal space of the researched for personal engagement. Despite the personal nature of the encounter between researcher and researched, it is imperative for the researcher to give an unbiased reflection on both the researched and his/her own understanding of lived experiences (Koopman, 2015). Therefore, several data collection strategies could be applied to refrain from researchers' biases. Yüksel and Yildirim (2015) describe one such strategy, called *Epoché*, a Greek word used by Edmund Husserl, which means to refrain from judgement when exploring a phenomenon. The *Epoché* process entails the bracketing or setting aside of the researcher's own knowledge and experiences when considering the value associated with the researched phenomenon (Yüksel & Yildirim, 2015). According to Yüksel and Yildirim (2015), however, bracketing is not always possible. Conversely, the validity of the study depends on the measures taken by the researcher to assure unbiased reporting of the findings (Yüksel & Yildirim, 2015). Yüksel and Yildirim (2015) report on other measures, such as member checks to verify the researcher's understanding, as well as the researchers' subjectivity statement, where the researcher describes his/her assumptions and beliefs prior to analysing data, after which the changes in preconceptions are measured.

In the current study I attempted to self-reflect as part of a process to be aware of and counter biases, and to distinguish better between my own and participants' views. My researcher's journal assisted me in reflecting on my own thoughts and observations, which contributed to the successful separation of my own views and the views of the participants. Finlay (2009) described this process as being open to other people and suggested that knowledge of the social sciences requires self-knowledge.

3.3.3   Selection of research participants

3.3.3.1 Sample size

A cohort (n=31) of 18 early adolescent and young adult males and 13 females participated in my study. (After examining the participants' details, it was discovered that one of the male participants' age exceeded the predetermined age criteria, therefore his data could not be included in this study). Hence only 17 male participants' data were used.

3.3.3.2 Sample strategy

According to Nieuwenhuis (2014), qualitative research is mostly constructed on purposive or non-probability sampling. In my study stratified purposive sampling was administered. The participants were chosen according to some classifying characteristics, which were present in all or most of the participants (Nieuwenhuis, 2014). Purposive sampling ensured that the richest possible data could be collected to answer the research question.

In my study the youth of Embalenhle were defined according to the community where they lived, their age group ranging from adolescence to young adulthood and the challenge of being dependent on mining and petrochemical industries. Purposeful sampling was thus applied in selecting suitable participants fitting the following predetermined inclusion criteria:

- Youths living in the community of Embalenhle, Secunda
- 15-18-year-old males and females from either Quintile 1[1] or 2 schools
- 15-18-year-old males and females from Quintile 5[2] schools
- 19-24-year-old employed males and females
- 19-24-year-old unemployed males and females
- Participants who are directly or indirectly affected by the mining and petrochemical industries in the area

[1] Quintile 1 schools denote the poorest public schools in South Africa based on the rates of income, unemployment and literacy in the school's catchment area.
[2] Quintile 5 schools denote the least poor public schools in South Africa based on the rates of income, unemployment and literacy in the school's catchment area.

The following table provides a list of participants, referred to as participants, for example, participant 1 (P1). The participants are divided into four units, referred to as groups, for example, group 1 (G1).

Table 3.1:   Groups, pseudo-names, gender and age of participants

Group 1 (G1)			Group 2 (G2)		
"Name"	Gender	Age	"Name"	Gender	Age
Participant 1 (P1)	Male	23	Participant 1 (P1)	Female	17
Participant 2 (P2)	Female	17	Participant 2 (P2)	Female	20
Participant 3 (P3)	Female	19	Participant 3 (P3)	Female	17
Participant 4 (P4)	Male	17	Participant 4 (P4)	Female	22
Participant 5 (P5)	Male	17	Participant 5 (P5)	Male	17
Participant 6 (P6)	Male	18	Participant 6 (P6)	Male	21
			Participant 7 (P7)	Female	17
Group 3 (G3)			Group 4 (G4)		
"Name"	Gender	Age	"Name"	Gender	Age
Participant 1 (P1)	Female	24	Participant 1 (P1)	Male	23
Participant 2 (P2)	Female	19	Participant 2 (P2)	Male	19
Participant 3 (P3)	Female	17	Participant 3 (P3)	Female	18
Participant 4 (P4)	Female	17	Participant 4 (P4)	Female	19
Participant 5 (P5)	Male	21	Participant 5 (P5)	Male	15
Participant 6 (P6)	Male	20	Participant 6 (P6)	Male	22
Participant 7 (P7)	Male	20	Participant 7 (P7)	Male	16

Participant 8 (P8)	Male	17	Participant 8 (P8)	Male	18
Participant 9 (P9)	Male	20			

3.3.3.3 Representatives and parameters of the sample

Embalenhle is a township next to the South African Synthetic Oil Liquid (Sasol) plant in Secunda (Van Niekerk, 2017) and the selected participants were all residing in Embalenhle at the time of data collection and adhered to all criteria formulated and discussed in the previous section. Embalenhle had a population of 118 889 people when the study was conducted. The Embalenhle population consisted of 99.04% black Africans (Van Niekerk, 2017).

Photograph 3.1:   Conditions in the resource-constrained town of Embalenhle, Secunda.

Photograph 3.2:   Another reflection in the resource-constrained Embalenhle, Secunda.

3.3.3.4 Access to the sample

Members of the community were invited to be members of an advisory panel. Members of the advisory panel were requested to recruit participants fitting the predetermined criteria as discussed in the sample strategy (see par. 3.3.3.2). The first two meetings were with advisory board members and took place on 30 June 2017 and 25 July 2017 respectively, in Secunda, South Africa. The meeting with the participants and data collection took place on 26 August 2017 in Embalenhle, Secunda, South Africa.

3.3.4 Data collection and documentation

According to the Oxford South African School Dictionary (2010), data means 'facts or information'. Gibson and Riley stated in Forrester (2013) that researchers have begun to make use of a variety of data collection forms where data can be analysed qualitatively and the meaning of phenomena can be explored. In my study I have gathered research data within a phenomenological research design.

The documentation methods I used in my study were recordings of interviews and note taking, including a reflective journal. It is important to review field notes in order to identify additional questions and gaps to build into follow-up interviews (Nieuwenhuis, 2014). It is imperative to compile a written record or transcript of the interview to assist in data analysis later on.

The data collection took place among the youth in the community of Embalenhle. The data-gathering techniques I used are discussed below and entail a combination of semi-structured interviews and art-based methods.

3.3.4.1 Focus group interview

According to O'Nyumba, Wilson, Derrick and Mukherjee (2018), focus group interviews are broadly used in qualitative research and is often seen as an effective form of interviewing. During a focus group interview, however, the researcher is also a facilitator rather than just an investigator, as in the case of interviews (O'Nyumba et al., 2018). According to O'Nyumba et al. (2018), the researcher facilitates the discussion between participants and plays a secondary role.

In my study, the participants first completed individual art-based and "draw-write-and-tell" activities, after which a focus group interview was conducted (see Annexure D). All discussions were recorded and transcribed verbatim to ensure the quality of the data.

3.3.4.2 Art-based methods for collecting data

Punch (2002) mentioned in Angell, Alexander and Hunt (2015) that concerns about young people's understanding of research questions and their ability to communicate their thoughts effectively led to the development of a number of creative research methods to enable their participation.

In the phenomenological design, creative data collection techniques can be used in conjunction with focus group interviews. Working with the youth makes the use of alternative creative art-based methods possible because art-based methods create a platform for young people to express themselves in a playful way and eliminate communication difficulties brought about by language, age and culture (Yohani & Larsen, 2009; Yohani, 2008). By using the method of drawings, the youth could make meaning of their understanding of hope. In the current research, drawing body maps (body-mapping) formed part of the data collecting strategies.

According to previous studies, young people who made drawings and articulated their experiences presented twice as much verbal information as those who only told their stories (Woolford et al., 2015). Drawing can be used as a projective measure or a technique to build rapport with a child or adolescent. When projection is the aim, the drawing becomes more important than what the individual is saying (Woolford et al., 2015). In recent research emphasis has been placed on drawing as a tool to enable youth to report verbally (Woolford et al., 2015). Rich narratives and semi-structured interviews about their activities can assist in understanding and interpreting their work (Yohani, 2008).

3.3.4.3 "Draw, write and tell" (Angell et al., 2015, p. 22)

The creative research method called "draw and write" developed into the more effective "draw, write and tell" method, which is successfully applied in qualitative research (Angell et al., 2015, p. 22) and combines the method of semi-structured

interviewing with an art-based method. According to Porcellato et al. (1999, cited in Angell et al., 2015), drawing and writing produce richer data than other methods. Draw, write and tell techniques give youth the opportunity to give information in a way with which they are comfortable.

In my study I have used drawing as a technique to gather information on the youth's understanding of hope in conjunction with focus group interviews and open-ended questions to facilitate their verbal reports. Each participant answered all pre-determined questions by first drawing a picture. They then wrote sentences about their drawings, after which they were interviewed in a focus group about the content of the drawings and sentences. The body-mapping was able to confirm all findings and was used as an additional data control measure.

3.3.4.4 Field notes

Qualitative observation was done when the researcher took field notes at the site where research was taking place and provided important information about the participants' behaviour, interactions, and actions (Creswell, 2014). Observation offers the investigator the chance to collect data systematically from the natural social situation and elicits first-hand accounts, which are more authentic than secondary methods (Cohen, Manion & Morrison, 2011).

Through observations I could focus on facts, such as the number of participants, events, the frequency of off-task conversation between participants and researcher, behaviour, and friendliness among participants (Cohen et al., 2011).

According to Cohen et al. (2011), observations also include verbal and non-verbal accounts, such as facial expressions and general body language. Observations may be highly structured, which means that the researcher will know beforehand what he wants to observe, semi-structured and unstructured, which means the observations will be reviewed before they are used, as being significant to the study (Cohen et al., 2011). In my study, I made use of unstructured observations (see Annexure E).

In my study I used observations as a supplementary tool to triangulate and substantiate developing findings in conjunction with the other data collection methods used. I employed unstructured observations. My observations were helpful in

interpreting non-verbal behaviour, such as the mood of the participant during the interviews and activities.

3.3.4.5 Audio recording

Audio recordings are a helpful tool to capture data during interviews. Depending on the number of participants and interviews, it can be limiting to capture data through field notes only (Devers & Frankel, 2000). Audio recordings make it possible for the researcher to revise the original source of data and thus confirm the accuracy of transcription and interpretation (Seidman, 2013).

When employing audio recordings in data capturing, it is important to consider methodological issues such as the time-consuming process of transcribing them (Devers & Frankel, 2000). Other disadvantages are the costs involved in obtaining good quality equipment, the unsatisfactory quality of recordings and technical interference during interviews and other engagement with participants (Horrocks, 2010).

In my study I made audio recordings on the day of data collection and made sure that the whole day's activities were recorded by not switching off the recorder until all data collection had been done. Soon after the day of data collection, the recordings were transcribed by myself in order to ensure the quality of the data.

3.3.4.6 Researcher journal

An important part of the research process is to keep a researcher's journal and to document anything that comes to mind as being applicable to the research (Shaw, 2013). According to Smith, Flowers and Larkin (2009, cited in Shaw, 2013), it is advisable to keep a record of all analytical activity in order to create an audit trail that shows the path from raw data to interpretation, which is reflected in the results. Making notes in the researcher's journal is important and according to Nieuwenhuis (2014), this part of the analysis process is called memoing, which builds into a journal with the researcher's own reflective notes about the knowledge gained through the data.

I used a researcher's journal to document my thoughts and understandings and the development of the study.

3.3.5 Data analysis and interpretation

The phenomenological approach to research encourages the emergence of large amounts of data from people's life experiences, which results in thick descriptions of phenomena (Gray, nd). In my study the quest to establish how youths in the resource-constrained community of Embalenhle understand the phenomenon of hope and how they use it to build resilience, makes it compatible with thematic analysis (TA) (Clarke & Braun, 2013). I have thus used TA. TA resorts under the interpretive approach (Shaw, 2013), which is appropriate for determining how youth understand hope. Clarke and Braun (2013) mention that the benefits of TA in qualitative research are that it is relatively easy to learn and teach and can be applied across a wide range of theoretical perspectives and research questions, such as questions related to people's experiences and those about understanding phenomena.

3.3.5.1 Steps in analysing data

The first step for the researcher is thus to become familiar with the data, which means to engage intensively with the data by reading and re-reading the transcripts and listening to the audio-recorded data (Clarke & Braun, 2013).

Nieuwenhuis (2014) notes that qualitative data is lengthy and needs to be organised by cutting and sorting, keeping related data together and arranging it into folders. By writing descriptive summaries, issues and emotions are identified and initial interpretations are made and themes identified (Shaw, 2013). Codes are allocated to each theme, which is, in essence, a data reduction method that forms part of data analysis (Clarke & Braun, 2013). At the end of this phase the researcher must classify the codes and data extracts. The descriptive summaries previously compiled are used to suggest the meaning of the data (Shaw, 2013).

The searching process is an active process of finding themes (Clarke & Braun, 2013). By identifying relationships between themes, bigger clusters of themes are established, which creates final themes (Shaw, 2013). The writing up is like weaving together the analytical narrative, creating a convincing story about the data and putting it into context in relation to existing literature (Clarke & Braun, 2013).

Creswell's steps for data analysis were followed to guide the process of data analysis (Creswell, 2009):

Step 1: Organising and preparing the data for analysis. This step involves the transcription of semi-structured interviews, typing up the researcher's observations that had been recorded in the researcher's diary (Creswell, 2009).

Step 2: Reading through the data to familiarise oneself with it in order to acquire a broad impression of meaning and reflect on it. This assisted me in visualising how the participants conceptualised hope and utilised its sources to become resilient (Creswell, 2009).

Shaw (2013) mentions the importance of reading the transcripts with attention, breaking them down into smaller sections and then describing the meaning of each separate section.

Step 3: Coding follows the familiarisation step. With coding, emerging categories are identified and segmented by labelling them with terms or words. The words were written in the margins of the transcriptions of my study (Creswell, 2009).

Step 4: The coding process assists in generating descriptions of the individuals, the setting and themes for analysis (Creswell, 2009).

Nieuwenhuis (2014) defines coding as a process of carefully reading transcripts and dividing the data into significant analytical units. Clarke and Braun (2013) suggest that condensed and brief labels are assigned to important features found in the data, which is applicable to the research question. Themes are constructed by the researcher by finding similarities in the data and categorising these into relevant themes. Nieuwenhuis (2014) states that categories should be linked to other categories to form a network of connectedness.

Step 5: The themes that emerged from the data are now presented in a qualitative narrative. The findings of the analysis are given in a narrative passage where a detailed discussion of themes is presented (Creswell, 2009).

The researcher can now create a narrative interpretation and version of the meaning of the phenomena through the participants' experiences (Shaw, 2013).

Step 6: Finally, the researcher makes an interpretation of the findings. In my study I used a process of inductive reasoning (Creswell, 2009). Inductive research implies that the data is directly examined by the researcher through an iterative process and themes emerge from the data, which are then coded and categorised (Maree & Van der Westhuizen, 2014; Nieuwenhuis, 2014).

The writing section of the analytical process is a vital part of qualitative research (Clarke & Braun, 2013). Shaw (2013) describes the writing up of results as the creation of a narrative account of the participant's experiences and the researcher's interpretation.

3.4 MEASURES TO ENSURE TRUSTWORTHINESS

According to Lincoln and Guba (1985), trustworthiness reflects that the worth of the qualitative study was evaluated and the evaluation was based on the fact that the readers were convinced of its authenticity. Trustworthiness involves many concerns, such as social validity, subjectivity and reflexivity in qualitative research, sufficiency of data and interpretation thereof (Morrow, 2005). In the current study trustworthiness was addressed by considering the study's credibility, transferability, dependability and confirmability (Maree, 2015).

3.4.1 Credibility

Credibility is also known as internal validity (Maree, 2014). Mayan (2001) describes internal validity as the truthful demonstration of a specific context as described by the researcher. Credibility implies a guarantee that the findings of the research stem from the data (Maree, 2014). Credibility is established by employing triangulation to the methods of data collection and data analysis, and thus ascertaining any discrepancies in the findings (Durrheim & Wassenaar, 2002). Triangulation refers to the use of multiple sources of data to exhibit an authentic presentation of the phenomena under investigation (Rossman & Rallis, 2012).

In my study I applied triangulation by using multiple data collection techniques, such as focus group interviews, audio recordings and field notes, where I recorded my unstructured observations, art-based methods, in particular drawing, writing and telling

methods, to substantiate the identified themes and ensure that the experiences of participants were accurately understood.

3.4.2   Transferability

Transferability refers to the extent to which data can be generalised to the broader population (Durrheim & Wassenaar, 2002). Furthermore, it relates to the ability to transfer the findings and/or methods of the research from one study to another (Thomas & Magilvy, 2011). Although the aim of qualitative research is not to generalise per se, it can be used to provide rich descriptions of phenomena in context. Providing such full descriptions in my study enhanced the possibility of transferring the findings to similar contexts.

3.4.3   Dependability

Dependability denotes the extent to which the reader can be convinced that the findings of the research are true and were actually determined as the researcher states they were (Durrhein & Wassenaar, 2002). By employing member checking, the researcher can accomplish dependability. Member checking occurs when the themes derived from data are discussed with the participants to ensure that these are an accurate presentation of their views (Cresswell, 2003). An audit-trail of the data collection and its interpretation was made available and can be externally verified (Maree, 2015).

3.4.4   Confirmability

According to Thomas and Mailvy (2011), confirmability of findings refers to the accuracy with which the information obtained from the participants is reflected in the data. Furthermore, it relates to the degree of influence imposed by the researcher with regard to his/her own biases, perceptions and interpretations (Thomas & Magilvy, 2011).

In my study I attempted to ensure confirmability through member checking and keeping a reflective researcher's journal to ensure that I remained cognisant of my own feelings, thoughts, observations and convictions throughout the study. The research process was further supervised by my supervisor.

Member checking was done by sending a summarised version of the findings to the participants. The participants agreed that the findings reported in the conceptualisation of hope were accurate and that all themes had been covered. One participant said, "I read everything and I loved it, everything is there (covered) and well put together" (Lwande, personal communication, August 25, 2018).

3.5 ETHICAL CONSIDERATIONS

Ferreira (2015) explains that to conduct a study in an ethical way, certain ethical considerations must be implemented. Ethics concerning human participation includes the following: confidentiality, anonymity, voluntary participation, trust, protection from harm and the right to privacy, and will be discussed in the following sections. Ethics with regard to data collection, such as making recordings of data, and access to the research site should also be in place (Ferreira, 2015). Ethical issues with regard to the analysis and interpretation of data, reporting results and writing up findings should be considered as well (Ferreira, 2015).

As mentioned in Chapter 1, ethical clearance was obtained from the Ethics Committee in the Faculty of Education of the University of Pretoria prior to starting the research (see Ethical clearance certificate.)

3.5.1 Informed consent

Lewis (2004) states that informed consent is required in any research; therefore, the researcher should make sure that all proposed participants are well informed about what the research entails, such as the purpose of the study, what is required from participants during the research and the fact that their participation is voluntary. The researcher may not under any circumstances be dishonest about the nature of the study (Creswell, 2013). Therefore, I aimed at all times to earn the participants' trust.

Hadley et al. (2008) describe ethics with regard to research with children and mention that the principle of respect is considered when parents give permission for the participation of their children in research and where applicable child assent is obtained. Informed consent can be given verbally and/or in written format (Maree, 2014).

In my study informed consent was obtained from parents of all children younger than 16 and child assent from children older than 16 was sought and obtained. Youth

(adolescents and young adults, older than 18) gave written informed consent (see Annexures A and B – Template of the consent letters from the participants).

3.5.2   Voluntary participation

The participants must know that they may at any time before or during research refuse or stop participation (Hadley et al., 2008). This was communicated to the participants verbally as well as in writing, before the data collection commenced.

3.5.3   No deception

Deception is used when a researcher is convinced that knowledge about the aim of the study will compromise the findings or results (King, 2013). According to Forrester (2013), there is no methodological need to mislead participants about the nature and purpose of the study in qualitative research and this would be morally improper.

In my study the participants were informed about the purpose of the study beforehand. They were informed of how the data would be used after the research was completed. Honesty and trust between the participants and myself were key components to ensure uncompromised data collection.

3.5.4   Privacy, confidentiality and anonymity

In my study I used the "draw, write and tell" method, which reduces the differences between adults and children because it allows young people to guide the research activity (Angell et al., 2015, p. 22). Because of the unthreatening situation that is created, the researcher can easily ask questions about sensitive topics that might otherwise be unethical (Angell et al., 2015). Maree and Van der Westhuizen (2014) state that the confidentiality of the study's findings and the protection of participants' identities are imperative aspects of ethical considerations.

Anonymity is ensured when the participants' identities are not known outside the research environment (Lewis, 2004). Creswell (2013) mentions that a researcher can protect the anonymity of participants by using aliases or numbers when referring to them.

In my study the safeguarding of the youth's identities and their drawings was imperative. Confidentiality with regard to the participants' personal information was assured by using pseudonyms instead of the participants' real names. All identifying detail was removed from publications.

3.5.5   Protection from harm

It is important to consider all possible situations that can cause harm to the research participants and take precautions accordingly (Lewis, 2004). In my study the "draw, write and tell" technique was used to gather data. In drawings people may reveal more than what they intended to do (Angell et al., 2015, p. 22). Therefore, caution has to be taken and the researcher should be sensitive to possible situations where painful experiences may be uncovered (Lewis, 2004). The researcher should make sure that the language used is understood by the participants. In my study I used English.

3.5.6   Physical and emotional safety

During the research process and on the day of data collection the participants' physical safety was a priority, taking into account the high level of crime in South Africa. Therefore, the venue in Embalenhle was chosen because of its safety and security measures. These included strict access control maintained by security officers and easy access to medical support. The emotional safety of the participants was also a priority and the participants were debriefed after data had been collected. The participants could at any stage decide to stop their participation. During data collection and in the period thereafter, participants had access to counselling if they deemed it necessary, as engaging in interviews might elicit deep emotions in participants.

3.6   SUMMARY

In this chapter the meta-theoretical design, methodological design and research design used in the study were described. Methods used to collect, analyse and interpret data were explained. The quality criteria and ethical considerations supporting the research were also discussed.

In the following chapter the findings derived from the thematic analysis will be discussed.

CHAPTER 4
RESULTS OF THE STUDY

4.1   INTRODUCTION

In Chapter 4 I present an in-depth discussion of the results of the thematic analysis of the research data, which afford the reader insight into the research. The experiences and conceptualisation of hope in the research-constrained community of Embalenhle are discussed under four main themes that emerged from the research.

4.2   DATA ANALYSIS PROCESS

After data collection was completed, the focus group interviews were transcribed and analysed. The analysis of transcribed data was done taking into consideration the non-verbal cues obtained through observations documented in field notes. The analysis of the transcriptions and observations enabled me to derive meaning from the participants' experiences and conceptualisation of hope in their unique petrochemical, resource-constrained community. Different codes in the data were extracted through the analysis. Relationships and similarities between codes were identified, bigger clusters of categories were established and these were consolidated into relevant themes.

In my study the interpretative approach allowed me to present rich and meaningful themes from the data on the basis of thematic content analysis. The thematic analysis as described in Chapter 3 (par 3.3.5) uncovered the themes and sub-themes presented in this chapter.

4.3   RESULTS OF THE STUDY

During the focus group interviews, the participants shared their thoughts, views and feelings regarding their personal experiences of hope and how they conceptualised hope in their unique contexts. They were willing and eager to share their views on what gives them hope and how they individually experience hope in the resource-constrained community where they live.

Eleven sub-themes of how hope is conceptualised by youth in the resource-constrained community of Embalenhle were identified. These sub-themes were grouped under four main themes. Seventeen categories were identified under some of the sub-themes. The following four themes were identified: *internal hope resources, structural hope resources, relational hope resources* and *the nature of hope.*

Figure 4.1 provides a visual presentation of the themes, subthemes and categories presented in the data. It further indicates the occurrence frequency of each sub-theme in order to emphasise its reported prevalence.

Subsequently, each theme is discussed by providing the reader with a working definition as well as the inclusion and exclusion criteria used. Each theme is supported by sub-themes made up of their associated categories. In the discussion of the themes and sub-themes, verbatim quotations have been used to provide verifiable support from the participants. The verbatim quotations are referenced in the text by a unique code that can be linked to the participant codes found in Chapter 3 (see table 3.1) of this study. The codes present the participant number, e.g. P1 (Participant 1), as well as the participant group number, e.g. G2 (Group 2) in combination, P1G2, followed by the correlating lines in the transcribed text. Verbatim quotations have been amended slightly where needed, only to improve readability, without altering the intended message of the text. This intended message could be verified during the member checking process. In order to support all themes presented, I have included photos of the participants' drawings and written work, which were part of the "draw, write and tell" (Angell et al., 2015, p. 22) activity during data collection. In addition to supporting the themes by verbatim quotations, each theme is also discussed by means of a recursive literature review before moving to the next theme.

Figure legend describing figure 4.1

Main themes: 1, 2, 3, 4
(Frequency of occurrence)

Sub-themes:1-11
(Frequency of occurrence)

Categories within each sub-theme
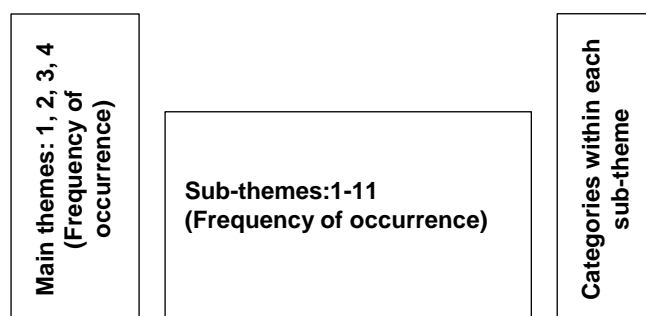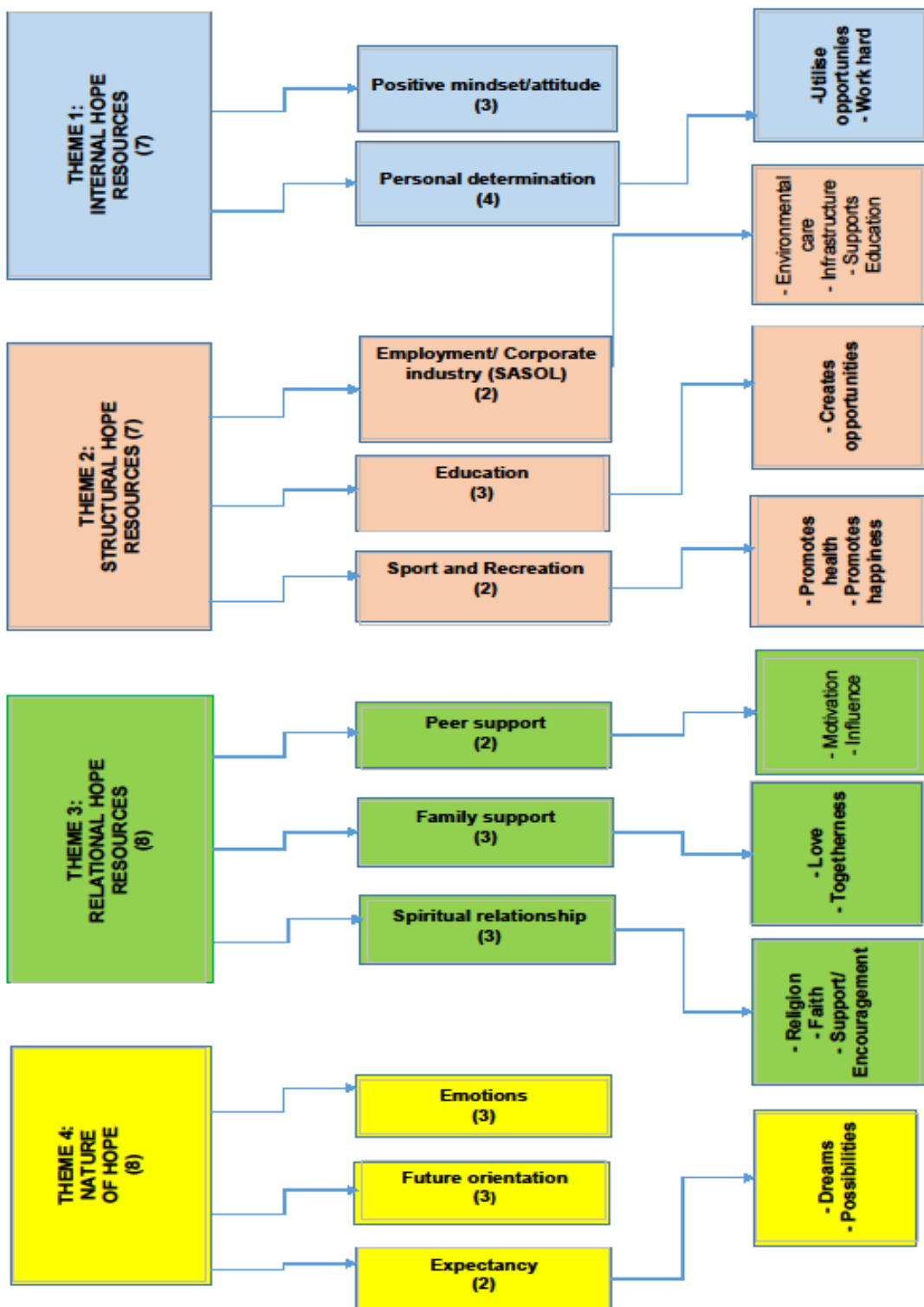
Figure 4.1: Summary of the main themes, sub-themes and categories

4.4 DATA ANALYSIS OF THE THEMES DERIVED FROM CONCEPTUALISATION OF HOPE

4.4.1 Theme 1: Internal hope resources

Bernardo (2010, p. 944) broadened Snyder's hope theory (Snyder, 2000, 2002) by adding the dimension of "locus-of-hope" to his extended theory of hope. Bernardo (2010) stated that Snyder (2000) did not specify in his theory whether agency and pathway thinking derived from within the individual (self-formed) or whether it implied external mediators. Bernardo (2010, p. 948) found that both internal "locus-of-hope" and external "locus-of-hope" dimensions play an important role in the hoping process.

The theme, internal hope resources, thus refers to all factors identified by the participants coming from within individuals themselves that facilitate the growth of hope. The participants recognise the possibility of a positive outcome through positive reasoning, thoughts, attitudes and beliefs and continue to feel optimistic about the future. They, however, acknowledge the fact that they are compelled to take personal action to constitute change. It is important to note that for the participants, a positive mind-set was motivated by an internal conviction of a positive outcome despite hardship. The individual expects change upon taking action. Action is goal-orientated.

This theme was supported by the sub-themes *positive mind-set/attitude* and *personal determination.* The sub-theme of *personal determination* included two categories: *utilisation of opportunities* and *working hard.*

4.4.1.1 Sub-theme 1.1: Positive mind-set/attitude

Table 4.1: Sub-theme 1.1, working definitions, inclusion and exclusion criteria, indicators

Sub-theme 1.1: Positive mind-set/attitude		
Working definition		
Positive mind-set/attitude: "An attitude or mind-set is a mental position with regard to a fact or state. Having a good and favourable effect and mental inclination, tendency, or habit, marked by optimism" (*Merriam-Webster dictionary*, 2018).	**Inclusion** Personal conviction coming from an internal source (Intrinsic).	**Exclusion** Convictions influenced by and external source (Extrinsic).

The results of this section are reported according to the sub-theme of the youth's *positive mind-set/attitude* in the resource-constrained community of Embalenhle. P1G1 reported that waking up with a positive mind-set or attitude, every day, makes a person hopeful: "Every morning when we wake up, and when we see the sunlight …, we know that we are going to have like a shining and awesome day … I get hope that my future one day will be well."

(P1G1, lines 46-51). P4G1 said that one should never accept failure and that this in turn it will give one [the] opportunity to succeed, which gives one hope: "I never say I can't! I owe it to myself that I will do better than I did last time. By not saying I can't and to accept failure, I don't like accepting failure … I want to do better and better." (P4G1, lines 208-210). Yet P1G2 reported that simply looking at herself gives her hope: "... so, I think when I see myself I give myself hope that [because] you know that you are going to make it in life." (P1G2, lines 48-50). "… is me looking into the mirror, and then I said, I see hope in myself it's always been said that be the change you want to see and it all begins with you, and if not you, then who …" (P1G2, lines 46-48). "Okay, what makes my hope stronger is actually myself. By having positive aspirations rather than conditioning my self-conscious possibly. By removing the word, I can't, like in my drawing I can do better, no matter what situation, I can do better, removing the barrier. That's what makes my hopes [...] stronger" (P3G1, lines 202-205).

In addition, P2G4 noted that to know oneself well contributes to having hope: "… hope is to know who you are, [and] what you want." (P2G4, line 409), while P7G1 acknowledged that hope comes from within oneself: "To me hope is a feeling that everyone … has … you will always think negative without hope. ... hope makes you think positive" (P7G1, lines 91-93).

Examples of this sub-theme are presented in the photographs below.
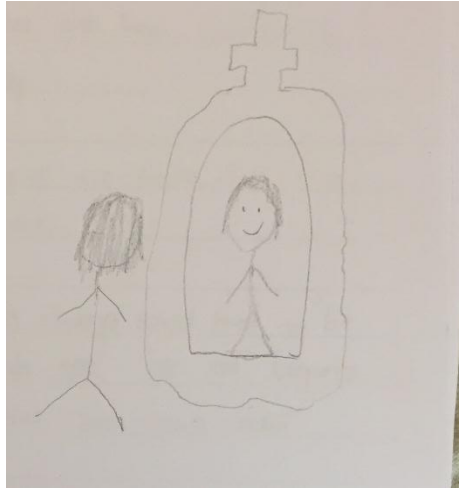
Photograph 4.1:   A participant's drawing of looking at herself in the mirror
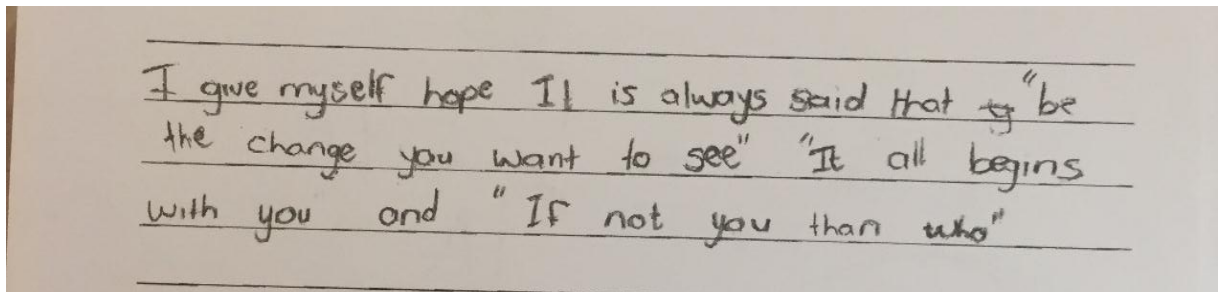
Photograph 4.2:   A participant's writing about her positive mind-set on change

4.4.1.2 Sub-theme 1.2: Personal determination

Table 4.2:   Sub-theme 1.2, working definitions, inclusion and exclusion criteria, indicators

Sub-theme 1.2: Personal determination		
Working definition		
Personal determination: "A personal decision to do something or think a certain way" (*Your dictionary,* 2018).	**Inclusion** Personal and self-motivated effort to make use of opportunities.	**Exclusion** Motivation from an external source.
Indicators		
The examples in the raw data where the participants used phrases to indicate that they conceptualise hope as having determination to utilise opportunities and work hard. Phrases such as "put on [in] more effort to become something so you will learn more", "... if we grab this opportunity that we have to do a learnership and opportunities will in a way eliminate the level of …" and "... I'd just like to get a good job that satisfies …" were used to describe their determination to use all opportunities presented to them and their willingness to work hard.		

The results of this section are reported according to the sub-theme of the youth's *personal determination* in the resource-constrained community of Embalenhle.

P2G1 reported that young people are willing to take action and work hard, and thus constitute change: "… to change it and do something about it. That is the main thing … that there are young people who are willing to change what is happening around them" (P2G1, lines 232-233) and "Talking to … do research … hard work …" (P8G3, line 173). P1G2 reported that it is important to make a positive impression by what one does so one will be remembered for one's actions: "I have this theory, my motto is always: Make a mark, you see, in anything that you do, always make a mark, not just a mark, a positive mark that people are going to remember you by. So people can say there was a child named [… Gives own name …], she did this and this and this, I did this because of her … this gives me hope that I am going to do that" (P1G2, lines 55-60).

P8G2 reported that strong confidence and effort enhanced her hope: "… what makes my hope strong is my confidence, when you can … put on [in] more effort to become something so you will learn more" (P8G2, lines 283-284). P8G4 reported that taking action and getting a job give hope for change in poor circumstances: "The things I'd like to do as myself, I'd just like to get a good job that satisfies – just like he said – take out my family from where they are right now, put them in a better place" (P8G4, lines 78-80). P6G4 reported that using the opportunities presented to one gives hope: "What makes my hope stronger is the fact that I do something" (P6G4, lines 325-326). "… if we grab this opportunity that we have to do a learnership and opportunities will in a way eliminate the level of … that we have in this community …" (P3G3, lines 64-65) "… by using the chances we have of studying and working there in the social work" (P5G3, lines 66-67). "… I get to wake up and do something about my life. That is the main thing, it makes my hope stronger, … I have chance to change my surroundings, influence myself positively, think positively … that's what makes my hope stronger" (P2G1, lines 216-219).

Examples of this sub-theme are presented in the photographs below

Photograph 4.3:   Participant's drawing of a way to use opportunities
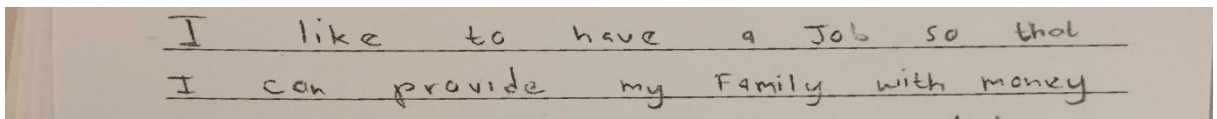
Photograph 4.4:   A participant's writing where he explains the utilisation of opportunities to work in order to have a better life

4.4.1.3 Recursive literature review on internal hope resources

The research results showed that the youth in the community of Embalenhle conceptualised hope as being something that originates from within an individual, thus having an internal source. According to O'Hara (2013), to live with hope replicates an internal experience of hope that is deeply rooted within the individual. According to Bernardo (2010), the internal locus of control spoken about in Snyder's hope theory (Snyder, 2002) denotes that the individual is the instrument from which goal achievement thoughts originate.

The internal hope sources found in the results include having a positive mind-set and positive attitude. Individuals have a determined awareness that everything will work out well for them (O'Hara, 2013). Hope shows significant positive correlations with subjective well-being and includes feelings of happiness, satisfaction and a positive attitude (Kirmani et.al., 2015).

The research results indicated that the youth of Embalenhle are internally determined to use opportunities and work hard to achieve success. Scioli et al. (2011) state that hope involves commitment to goal-setting and action. According to O'Hara (2013), hope has a dynamic dimension, which suggests that the individual has powerful energy

to succeed. Ng, Chan and Lai (2014) state that the hope theory of Snyder (2002) explains hope as goal-directed determination, which also involves planning to reach the desired goals. The individual has a determined awareness of the possibility of unforeseen events and is willing to take action to ensure a positive outcome (O'Hara, 2013). The "doing dimension" of hope entails practical goal setting in response to life circumstances (O'Hara, 2013, p. 42).

4.4.2 Theme 2: Structural hope resources

Dufault and Martocchio (1985) identified two spheres of hope, generalised hope and particularised hope. Particularised hope involves the clarification, prioritising and restoration of what the person is hoping for (Dufault & Martocchio, 1985). Particularised hope promotes investment in something specific and involves an object (external) towards which the individual can direct his/her vigour (Dufault & Martocchio, 1985). Particularised hope can provide a hoping individual with a reason to cope in diverse circumstances and motivate him/her to find alternative ways to reach their goal (Dufault & Martocchio, 1985).

The theme *structural resources* refer to all external factors identified by the participants that derive from outside the individual and constitute a feeling of hope. The participants recognise the potential of an external source to bring about a positive outcome by contributing to a life of hope and prosperity. The individual's conviction of a positive outcome (hope) is directed at a specific object or bound to a specific time frame (particularised), for example applying for a job at Sasol or passing Grade 12 at the end of the current year. This theme was supported by the sub-themes *employment/corporate industry (Sasol)*, *education* and s*port and recreation.* The sub-theme of *employment/corporate industry (Sasol)* included three categories: *environmental care*, *infrastructure*, and *supports education.* The sub-theme of *education* included one category: *creates opportunities.* The sub-theme of *sport and recreation* included two categories: *promotes health* and *promotes happiness.*

4.4.2.1 Sub-theme 2.1: Employment/corporate industry (Sasol)

Table 4.3:   Sub-theme 2.1, working definitions, inclusion and exclusion criteria, indicators

Sub-theme 2.1: Employment/Corporate Industry (Sasol)		
Working definition		
Sasol: "South African Synthetic Oil Liquid." (*Acronymfinder.com*, 2018). **Employment:** An act or instance of employing someone or something (*Dictionary.com, 2018*)	**Inclusion** This includes only jobs and infrastructure directly or indirectly created by Sasol.	**Exclusion** Jobs and infrastructure not directly or indirectly created by Sasol.
Indicators		
The examples in the raw data where the participants used phrases to indicate that they conceptualised hope as having job opportunities provided by employment (Sasol). Phrases such as "…if Sasol was not here there would not be any hope. There would be some hope, but Sasol is more like the main [source of hope] because that is what brings people together this side from rural areas outside Mpumalanga, they come here to get jobs, get jobs from Sasol" illustrate that provision from Sasol gives the youth of Embalenhle hope.		

The results of this section are reported according to the sub-theme of *employment/corporate industry* in the resource-constrained community of Embalenhle. The participants reported on the influence Sasol has on their experiences of hope and how Sasol provides external resources, which result in increased hopefulness. P2G1 reported that Sasol helps the community to look after their environment, which creates hope: "I see hope because Sasol is already providing us with bins, you can see them around town, which means that they are already doing something …" (P2G1, lines 39-41). P3G1 reported that Sasol not only creates jobs but also provides infrastructure for leisure and recreation, which brings about hope: "Hope…, Sasol like they said it focusses more on the engineering and artisan every day, but if we look on the brighter side we [also] have the recreational centre, [built by Sasol] which means that it [Sasol] can try to cater for other talents as well …" (P3G1, lines 60-63). The same participant reported that Sasol even provides jobs for people outside their community and thus brings people together and gives hope to many people: "… if Sasol was not here, there would not be any hope. There would be some hope, but Sasol is more like the main [source of hope] because that is what brings people together this side from rural areas outside Mpumalanga, they come here to get jobs, get jobs from SASOL" (P3G1, lines 74-77).

P1G3 reported that Sasol creates jobs and also contributes to the economy and infrastructure: "Sasol does get a lot of money from the work they do so that also helps us with job opportunities and also helps with the economy of the country. … it also has provided us with … infrastructures like clinics and libraries so I do see hope" (P1G3, lines 21-24).

P7G3 mentioned that Sasol also indirectly provides them with resources (education) to improve their lives and thus bring about more hope: "… Sasol … provide[s] us with jobs, our parents with opportunities to provide us with the things we really need such as proper education and proper housing." (P7G3, lines 270-272). "… Sasol gives us leanership[s] and they invest more in education. … where there is education there is hope ..." (P5G3, lines 78-80). "… what goes through my mind is that every time when I see a Sasol industry, I know that one day I will have a wonderful job, I will [perhaps] earn an awesome … salary. … I know that every time when I see Sasol I get hope that my future one day will be well …" (P2G1, lines 49-51). "… Sasol has opened many opportunities for young students …" (P4G3, lines 306-307). "… sometimes Sasol sponsor[s] school[s] to get new classes, sometimes they … sponsor a computer centre in a school." (P9G3, lines 275-277).

Examples of this sub-theme are presented in the photographs below:
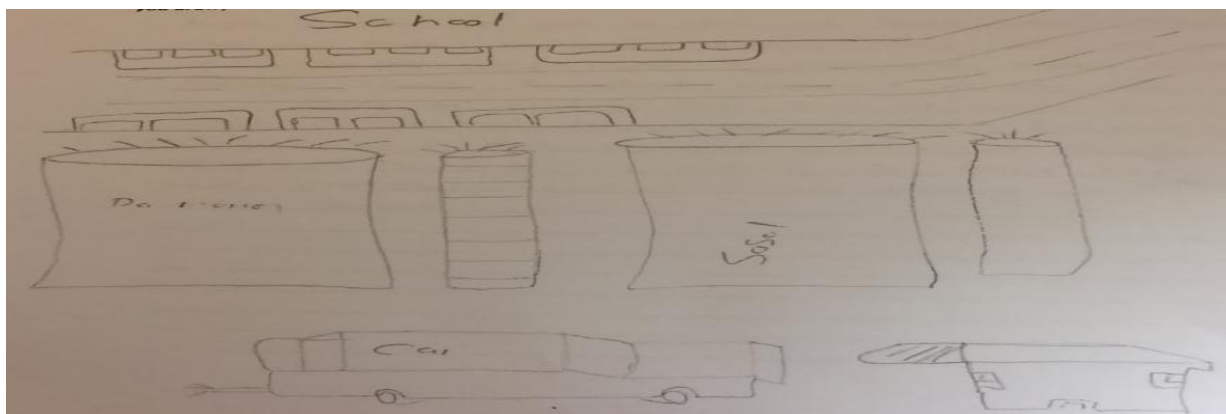
Photograph 4.5: A participant's hope that Sasol will provide employment, infrastructure and supporting education

As I Fished school start to look for a job then I did to get a job at Sasol, and gives me More experience about how to do jobs in a simple way and I learned More about things that I don't know if in My life.
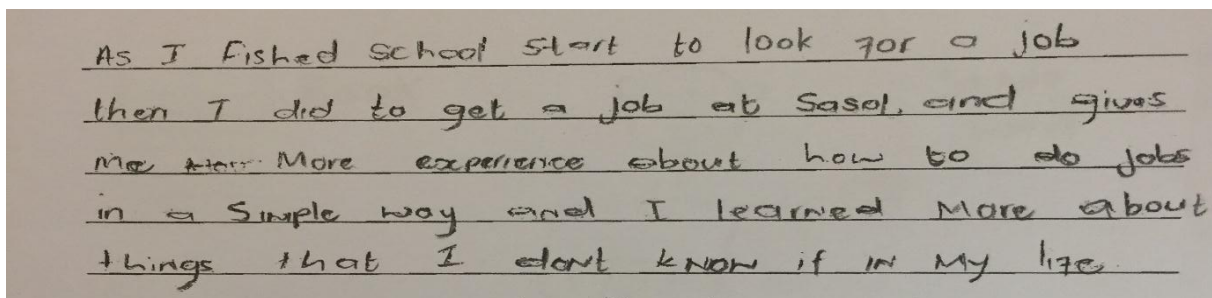
Photograph 4.6: A participant's writing on employment at Sasol

4.4.2.2 Sub-theme 2.2: Education

Table 4.4: Sub-theme 2.2, working definitions, inclusion and exclusion criteria, indicators

Sub-theme 2.2: Education		
Working definition		
Education: "The wealth of knowledge acquired by an individual after studying particular subject matters or experiencing life lessons that provide an understanding of something" (*Business dictionary.com,* 2018)	**Inclusion** This includes school and tertiary education.	**Exclusion** This excludes self-training and education obtained by the individual on his/her own or through traditional transferral.
Indicators		
The examples in the raw data where the participants used phrases to indicate that they conceptualised hope as having a good education, which create opportunities for a better future for themselves and their loved ones. Phrases such as "That's why I keep going to school, learn whatever I have to learn to make my life better", "… take out my family from where they are right now, put them in a better place…" are indicative of the youth's hope that education will assist them in creating opportunities to have a better future.		

The results of this section are reported according to the sub-theme of *Education* in the resource-constrained community of Embalenhle. The participants reported that education and the knowledge it brings creates opportunities and contributes to the general improvement of life and thereby increases hope. P3G2 reported that knowledge and learning represent hope and give direction in life: "… this is the book of wisdom so according to me …, I see hope as getting knowledge because that is the only way to get wiser and get direction of where exactly you are going" (P3G2, lines 35-38).

P5G2 reported that going to school contributes to achieving success: "For myself I see that you can go to school and read all the books and you will succeed in life" (P5G2, lines 96-97). P4G3 reported that tertiary education creates opportunities: "Here is a university, the University of Pretoria, because … to study at a university of our choice … provide … for people to start their businesses and all those things" (P4G3, lines 300-304).

P4G4 reported that school, teachers and education in general offered a way to achieve success: "I draw the school because it is the one [thing] that gives me hope, because I find teachers there who gives out free advices [...], telling us education is the way to success and the keys that opens closed doors. At least when you're at school you know the good impact of going there and come out with good marks and that, I'll be able to get some bursaries …" (P4G4, lines 24-28). "That's why I keep going to school, learn whatever I have to learn to make my life better," "… take out my family from where they are right now, put them in a better place" (P4G4, lines 77-80).

P1G3 confirmed that hope is accessed through education: "… I say … that educated people is hope[ful] … especially the youth …because when the youth is educated you have a bright future" (P1G3, line 32-34). "For myself I see that you can go to school and read all the books and you will succeed in life" (P5G2, lines 96-97).

Examples of this sub-theme are presented in the photographs below.

Photograph 4.7:   A participant's drawings about education as a source of hope

I see hope in myself by studying very hard and knowing that GOD is there for me. I see hope by not giving up for myself. and by giving hungry to lear more

Photograph 4.8:   A participant's writing about how education and studying give hope

4.4.2.3 Sub-theme 2.3: Sport and Recreation

Table 4.5:   Sub-theme 2.3, working definitions, inclusion and exclusion criteria, indicators

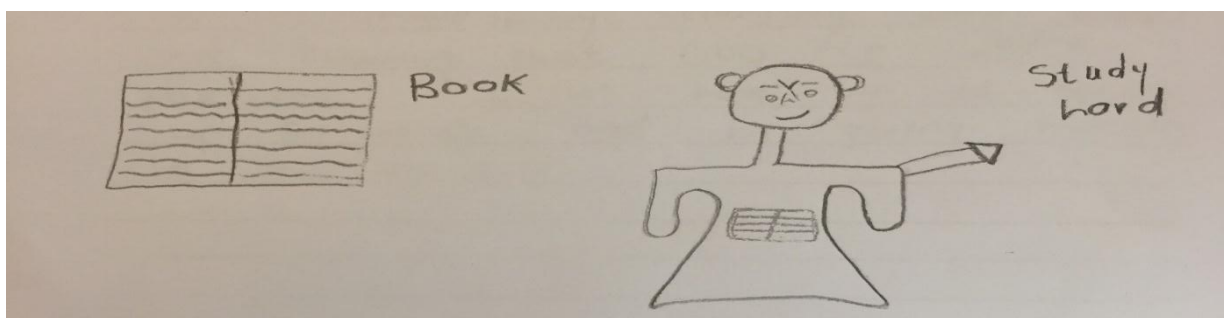| Sub-theme 2.3: Sport and Recreation		
Working definition		
Sport and recreation: "An activity involving physical exertion and skill in which an individual or team competes against another or others for entertainment" (*Stevenson,* 2010). "Refreshment of strength and spirits after work, also a means of refreshment or diversion" (*Merriam-Webster dictionary*, 2018).	**Includes** Any recreation that involves healthy habits and sport or recreation in the community where they live.	**Excludes** Any recreation that involves unhealthy habits and sport or recreation outside the community where they live.
Indicators		
The examples in the raw data where the participants used phrases to indicate that they conceptualised hope as having access to sport and recreational facilities (infrastructure). Phrases such as "… this place where we [are] at, Sasol club, it plays a huge role to us. We usually come here to do sport of our choices", demonstrate the contribution the sport and recreation facilities (infrastructure) make in the youth's lives, which gives them hope.		

The results of this section are reported according to the sub-theme of *Education* in the resource-constrained community of Embalenhle. The participants reported that education and the knowledge it brings creates opportunities and contributes to the general improvement of life and thereby increases hope. P3G2 reported that knowledge and learning represent hope and give direction in life: "… this is the book of wisdom so according to me I explain hope as, I see hope as getting knowledge because that is the only way to get wiser and get direction of where exactly you are going" (P3G2, lines 35-38).

P5G2 reported that going to school contributes to achieving success: "For myself I see that you can go to school and read all the books and you will succeed in life" (P5G2, lines 96-97). P4G3 reported that tertiary education creates opportunities: "Here is a university, the University of Pretoria, because … to study at a university of our choice … provide … for people to start their businesses and all those things" (P4G3, lines 300-304).
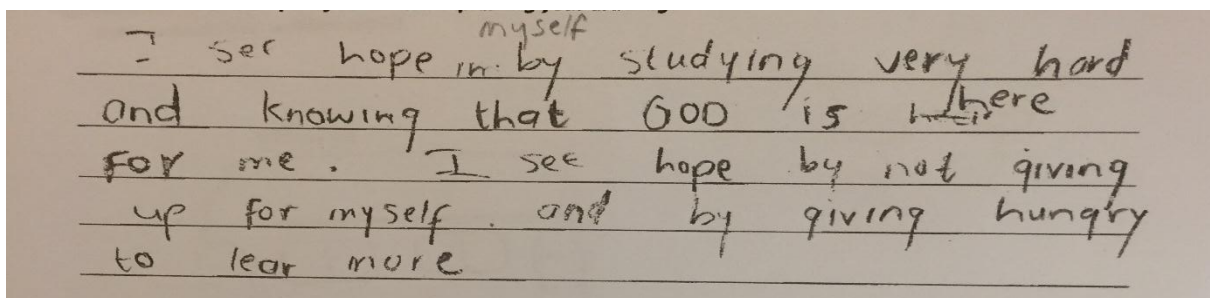
P4G4 reported that school, teachers and education in general offered a way to achieve success: "I draw the school because it is the one [thing] that gives me hope, because I find teachers there who gives out free advices [...], telling us education is the way to success and the keys that opens closed doors. At least when you're at school you know the good impact of going there and come out with good marks and that, I'll be able to get some bursaries …" (P4G4, lines 24-28). "That's why I keep going to school, learn whatever I have to learn to make my life better," "… take out my family from where they are right now, put them in a better place" (P4G4, lines 77-80).

P1G3 confirmed that hope is accessed through education: "… I say … that educated people is hope[ful] … especially the youth …because when the youth is educated you have a bright future" (P1G3, line 32-34). "For myself I see that you can go to school and read all the books and you will succeed in life" (P5G2, lines 96-97).

Examples of this sub-theme are presented in the photographs below.

Photograph 4.9:   A participant's drawings about sport and recreation and the happiness these bring

4.4.2.4 Recursive literature review on structural hope resources

The results of my research revealed that the youth in the community of Embalenhle conceptualised hope as being associated with external factors. These external factors

were identified by the participants as circumstances that derive from outside the individual. To the youth of Embalenhle these external factors or circumstances constitute a feeling of hope. The youths believe that these external resources bring about a positive outcome and contribute to a life of hope and prosperity. The first external resource identified by the participants was Sasol, a petrochemical company that provides employment and other opportunities. The second external resource they identified was education, which provides opportunities for a better future and life in general, and the third resource was sport and recreation facilities, which provide opportunities for socialising and exercising.

Ng et al. (2014) mention that perceived community support, such as education and school connectedness, increases an individual's levels of hope. The social environment beyond the family provides a substantial source of hope (Scudder et al., 2008). Previously mentioned important resources include schools and sport teams (Scudder et al., 2008). Extracurricular activities presented by clubs and organised sport correlate positively with being happier and more hopeful (McClintock, 2015).

According to Scudder et al. (2008), youth who maintain a job and do well at school display hope. Hope has a cognitive dimension associated with a reality-based expectation of the realisation of what is hoped for, such as reaching a desired goal or outcome (Dufault & Martocchio,1985). Such a desired outcome or goal can include finding a job or new opportunity. Walker (2006) states that hope is positively associated with good education, physical health and good work performance.

Feeling supported by the environment and community in resource-constrained communities increases hopeful thoughts (Ng et al., 2014). Higher hope is also associated with better scholastic and social competence, academic achievement and being successful (Snyder et al., 2003).

4.4.3   Theme 3: Relational hope resources

According to Snyder and Lopez (2005), hope is instilled in children through interaction with people in their system such as care-takers, peers and teachers. Therefore, connecting with other people is central in the goal-seeking process because goal attainment almost always happens in the context of social exchange (Snyder & Lopez,

2005). Snyder and Lopez (2005) describe individuals with high hope as committed to making contact with other individuals and depict such individuals as motivated.

The theme relational hope resources thus refer to support found in relationships in the community. Community refers to a group of people living near one another and interacting socially (*English Oxford Living Dictionaries*, 2018). It includes a network of people with shared interests, ideas, resources and values (*English Oxford Living Dictionaries*, 2018.). It is characterised by mostly healthy relationships between members who support one another and have one another's interests at heart. The community may include friends, family, neighbours, teachers, pastors and community leaders (*English Oxford Living Dictionaries*, 2018). The individual's conviction of a positive outcome is both directed at a specific object and aimed at or bound by a specific time frame. This theme was supported by the sub-themes *peer support, family support and spiritual relationship.* The sub-theme of *peer support* included two categories, *motivation* and *influence.* The sub-theme of *family support* included two categories, *love* and *togetherness.* The sub-theme of *spiritual relationship* included three categories, *religion, faith* and *support/encouragement.*

4.4.3.1 Sub-theme 3.1: Peer support

Table 4.6: Sub-theme 3.1, working definitions, inclusion and exclusion criteria, indicators

Sub-theme 3.1: Peer support		
Working definition		
Peer support: "A system of giving and receiving help founded on key principles of respect, shared responsibility, and mutual agreement of what is helpful" *(Peersupportvic.org, 2015)*	**Inclusion** Includes friends and other community members.	**Exclusion** Excludes family.
Indicators		
The examples in the raw data where the participants used phrases to indicate that they conceptualised hope as getting support from peers. Phrases such as "… someone who shall tell you this is wrong, you mustn't do it and if you do this you lose. That person has already saved you", demonstrate the influence of friends on the individual to stay hopeful.		

The results of this section are reported according to the sub-theme of *peer support* in the resource-constrained community of Embalenhle. The participants reported that

their friends give them hope by motivating them to do the right things and influencing them to make the right choices: "What makes my hope stronger is my friend[s] … because they give me advice, they help me build confidence and self-esteem. They [friends] help me become a better person, you know" (P8G4, line 378-380). P2G4 reported that some people [friends] help one stay on the right path: "… tell you this is wrong, you mustn't do it and if you do this you lose" (P2G4, lines 405-407). "… what makes hope stronger is … the support that you get from the people [friends] around you" (P5G1, lines 187-191).

Examples of this sub-theme are presented in the photographs below.
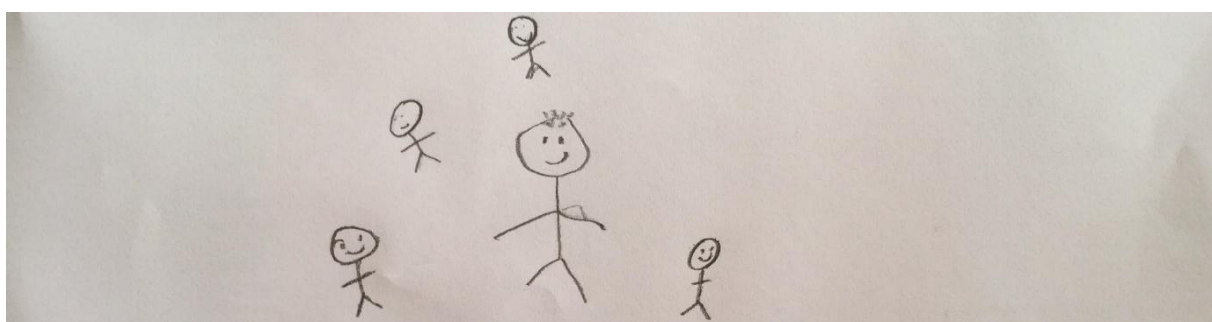
Photograph 4.10:   Photograph of a participant's drawing illustrating friendship
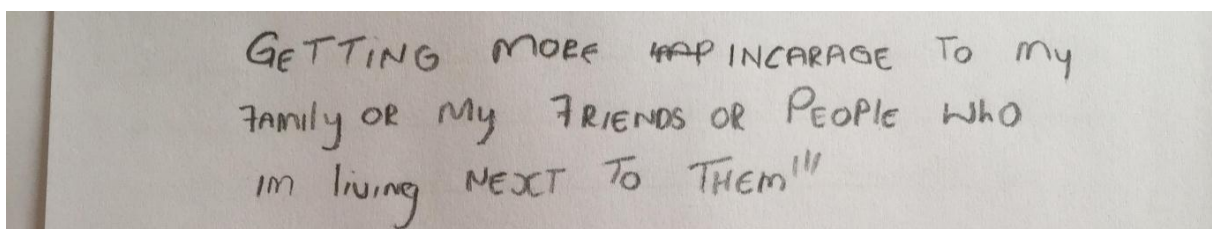
Photograph 4.11:   Photograph of a participant's writing about the value of friends

4.4.3.2 Sub-theme 3.2: Family support

Table 4.7: Sub-theme 3.2, working definitions, inclusion and exclusion criteria, indicators

Sub-theme 3.2: Family support		
Working definition		
Family support: "A family who endure bravely or quietly and promote the interests of family members" *(Merriam-Webster.com, 2018)*	**Inclusion** Family with whom the person has good relations.	**Exclusion** Friends as well as family with whom the person has poor relations.

The results of this section are reported according to the sub-theme of *family support* in the resource-constrained community of Embalenhle. Most participants reported that their families contribute to the engendering of hope in the midst of challenging circumstances. P2G4 reported that he would not lose hope as long as he and his family were together: "In my hope it's me and my family, we are together. We are happy and free and shall be together forever and forever. That is how I won't lose hope" (P2G4, lines 42-43).

P2G2 reported that she sees hope as the love and motivation she receives from her family: "… and the love I get from my family members and … who believe that I can do better … that gives me hope" (P2G2, lines 65-68). P9G3 reported that family and family values help him to stay on the right path: "I will choose family values. The family, to give me the correct path and help me to follow my heart" (P9G3, lines 278-279). Two other participants reported that their families encourage them by praising them and showing that they have confidence in them: "… when I grew up I was always praised at home for being a good girl. So that grew in me. So, the more people encouraged me, the more I do more [good things] … [that is] what makes my hope stronger …" (P6G4, lines 323-326).

P1G4 and P4G2 confirm the importance of their families by stating: "Because my family give[s] me the thought that I can do everything, that's how [what] I want for my life …" (P1G4, lines 332-333). "And the love, like the motivation that they [the family] have and everything that they told me I take it to mind" (P4G2, lines 65-69).

"What makes my hope stronger is the people around me. Basically they encourage me." (P1G4, line 322).

Examples of this sub-theme are presented in the photographs below.

Photograph 4.12:   A participant's drawing of the family's love as a source of hope
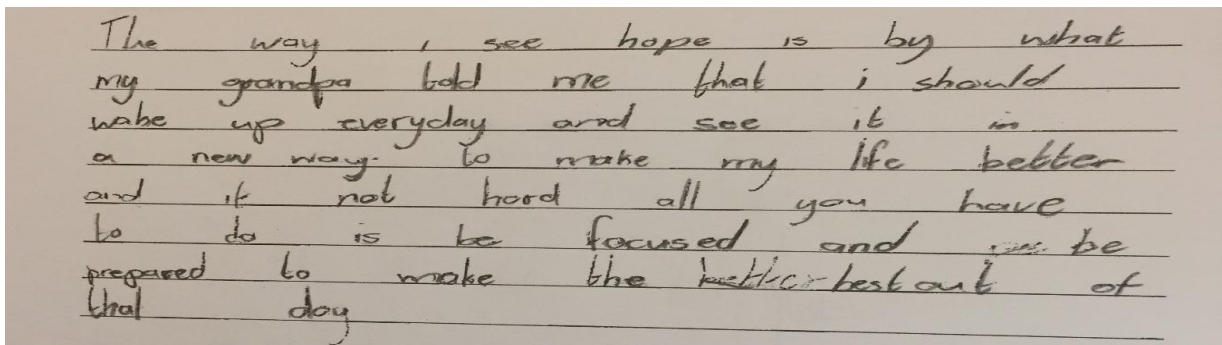
Photograph 4.13:   A participant's writing on how the family's togetherness gives hope

4.4.3.3 Sub-theme 3.3: Spiritual relationship

Table 4.8:   Sub-theme 3.3, working definitions, inclusion and exclusion criteria, indicators

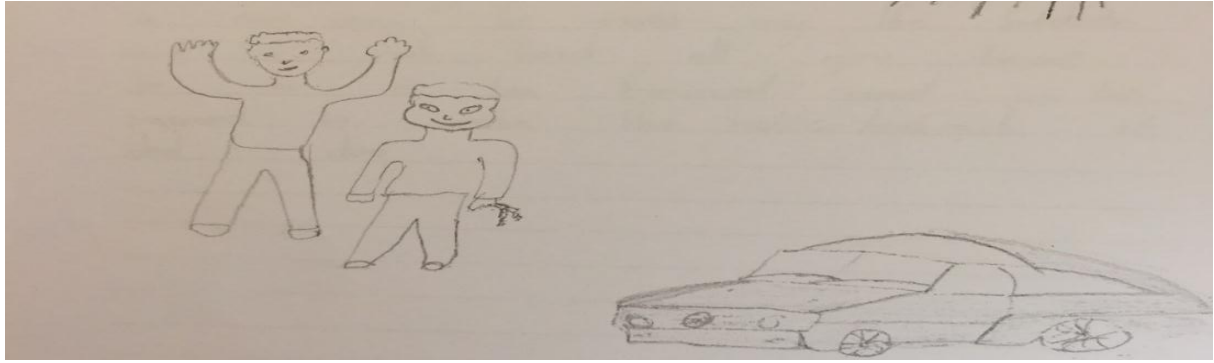| Sub-theme 3.3: Spiritual relationship		
Working definition		
Spiritual	**Inclusion**	**Exclusion**
"The quality that involves deep feelings and beliefs of a religious nature, rather than the physical parts of life" *(Dictionary.Cambridge.org, 2018)* **Relationship** "The connection or similarity between two things" *(Dictionary.Cambridge.org, 2018)*	Any religion or belief in an external higher power.	Own internal or physical power.

The results of this section are reported according to the sub-theme of *spiritual relationship* in the resource-constrained community of Embalenhle. P7G4 reported that God is his hope: "What gives me hope is God. I believe God is hope" (P7G4, line 85). Another participant reported that God created her with a purpose and that gives her hope: "Well, it's God. I understand one thing about me being on this earth; so according to God's word I came to this earth for a purpose, so I'm here to serve a purpose. God's love keeps me going and the quote from what I'm saying that I came for a purpose here, it's in Jeremiah 29:11" (P3G4, lines 346-349). The same participant even quoted this[3] verse from the Bible: "It says; For I alone know the plans I have for you, plans to bring you prosperity and not disaster" (P3G4, lines 353-354).

P4G2 reported that she has faith and it gives her hope: "Yes what gives you hope to carry on with life, what gives you hope? OK, faith. Yes, we have faith …" (P4G2, lines 20-22). Having religion brings about hope for some participants: "But then the other one is the Bible and the cross, it's my Christian lifestyle so I said my Christian lifestyle gives me hope spiritually, emotionally and physically …" (P1G2, lines 50-52). "I believe I can do anything, like hustle or just try hard to be the person I want to be, but without God I cannot succeed. So God is hope to me" (P7G4, lines 93-94).

Participants experienced support and encouragement from fellow believers (religious community). One participant reported that his pastor gives him good spiritual advice to stay on the right path: "They tell me, stay away from bad people, stay away from smoking, drinking, everything bad" (P8G4, lines 389-390). P4G2 reported that the church gives support in the form of people who understand each other's circumstances: "… the guidance that we get from the church and from people who understand your situation …" (P4G2, lines 269-270). "What makes my hope stronger

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[3] King James Bible: Jeremiah 29:11 "For I know the thoughts that I think towards you, says the Lord, thoughts of peace, and not of evil, to give you an expected (hopeful) end."

is my … pastor, because they give me advice, they build my confidence and self-esteem" (P8G4, lines 378-379).

Examples of this sub-theme are presented in the photographs below.

Photograph 4.14: A participant's drawing about faith as a source of hope

My Christian lifestyle gives me hope, Spiritually emotionally and physically.

Photograph 4.15: A participant's writing about how religion and faith increase her hope
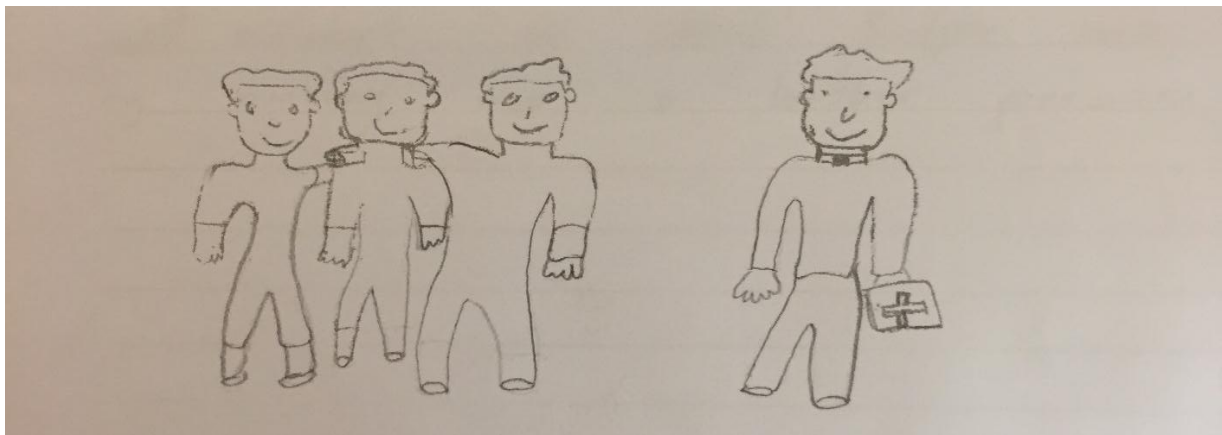
Photograph 4.16: A participant's drawing of how the pastor at church makes him hope more
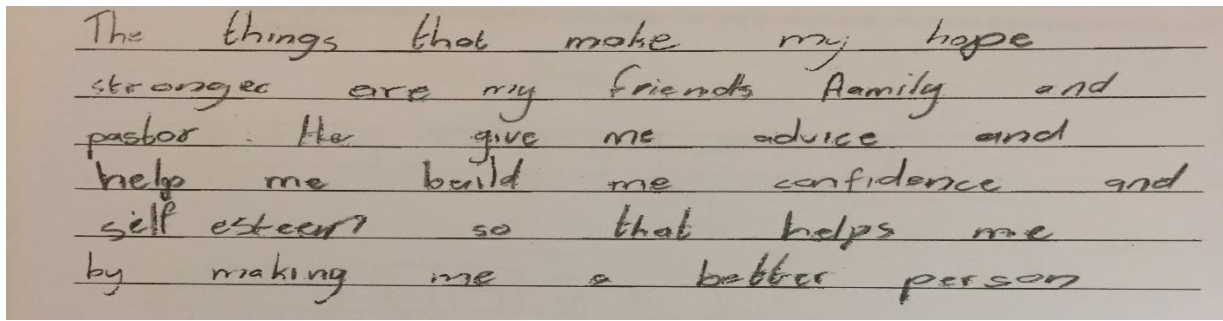
Photograph 4.17: A participant's writing about how the pastor at church contributes to his hope

4.4.3.4 Recursive literature review on relational hope resources

The results of the study revealed that the youth in the community of Embalenhle conceptualised hope as being associated with relational resources, which include friends, family, fellow believers and faith or religion. According to Du and King (2012), hope is often embedded in significant others such as family, friends and supernatural beings.

Scudder et al. (2008) state that youths exhibit hope through nurturing long-term relationships such as friends and family. Social competence and interaction relate positively to higher hope (Snyder et al., 2003). Secure relationships with significant others seem to be a fundamental source of hope for young people (Yohani & Larson, 2009).

According to Larson and Stege (2010), relationships are a frequent and important resource of hope, especially family relationships. Scioli et al. (2011) describe hope as an emotional network with social resources (relationships) and spiritual systems as two of the four channels described in their theory.

The youth in Embalenhle identified faith and the encouragement of fellow believers as part of their conceptualisation of hope. Faith and hope are outside the dimension of proven fact and are therefore an important factor in the life of an individual who finds himself or herself in a threatening or hopeless situation (Clarke, 2003). Faith is associated with having the ability to assist a person in adjusting to diverse circumstances (Clarke, 2003). Religious views of hope are embedded in faith and trust in a compassionate, generous all-knowing and powerful God (Worthen & Isakson,

2010). For religious people hope functions as both a gift from God and a characteristic that can be fostered (Worthen and Isakson, 2010).

The social and moral context provided by churches and religious communities correlates with outcomes of resilience and hopefulness (Scudder et al., 2008). The concepts of faith and hope are essential human concepts that entail belief about things people are uncertain about, but that are accompanied by an expectation or conviction (Clarke, 2003). Hope often emerges from the belief that God supports and directs His children and finally delivers them from adversity (Worthen & Isakson, 2010).

4.4.4 Theme 4: Nature of hope

The results of my research revealed how the youth in the community of Embalenhle conceptualised the nature of hope. The theme, n*ature of hope*, refers particularly to aspects of hope that contribute to a feeling of increased hopefulness. The youth of Embalenhle saw hope as being an emotion or feeling that correlates with Scioli's description of hope in literature: that hope is a strong emotion which involves an integrative approach (Scioli et al., 2011).

The individual's conviction of hope is also directed at an expectation of a better future rooted in emotions/feelings that are mostly positive. Hope is also goal- and future-orientated (expectancy) (Shrank, Stanghellini & Slade, 2008).

The theme of the nature of hope was supported by the sub-themes *emotions, expectancy and future orientation.* The sub-theme of *expectancy* included two categories, *dreams* and *possibilities.*

4.4.4.1 Sub-theme 4.1: Emotions

Table 4.9:   Sub-theme 4.1, working definitions, inclusion and exclusion criteria, indicators

Sub-theme 4.1: Emotions		
Working definition		
Emotions: "A conscious mental reaction subjectively experienced as strong feeling usually directed toward a specific object and typically accompanied by physiological and behavioural	**Inclusion** Emotions contributing to increasing hope.	**Exclusion** Emotions contributing to decreasing hope.

changes in the body" (*Merriam-Webster dictionary*, 2018).		
Indicators		
The examples in the raw data where the participants used phrases to indicate that they conceptualised hope as a feeling or as having emotions such as love, which increase hope. Phrases such as "Hope is a feeling …" indicate that emotions were strongly associated with hope.		

The results of this section are reported according to the sub-theme of *emotions* in the resource-constrained community of Embalenhle. Participants experienced hope as an emotion, often depicted within close relationships with others, linking this theme closely with relational hope resources, for example phrases such as, "So … hope is a feeling to me" (P7G1, lines 91-93). "… help me follow my heart" (P2G3, line 279), "… and also we don't pretend [to] love each other - that's how we build hope … [if] I pretend as if I love them but I don't … [then] I don't know what is hope" (P2G4, lines 49-50).

Examples of this sub-theme are presented in the photographs below.
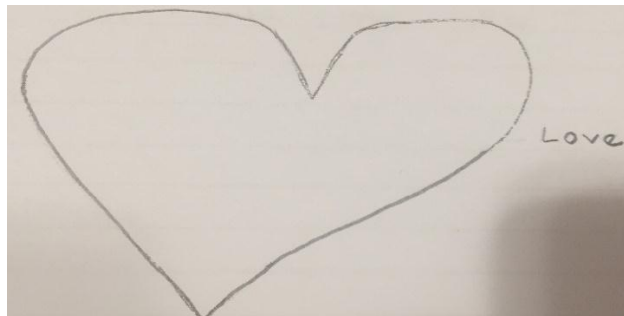
Photograph 4.18:   A participant's drawing on how he experiences love as hope
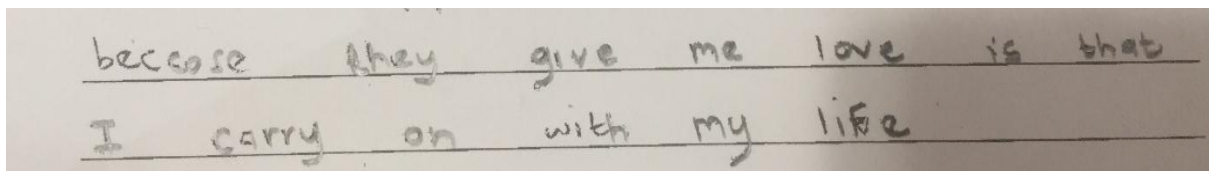
Photograph 4.19:   A participant's writing on the love he gets from his family and how it gives him hope to carry on with life

4.4.4.2 Sub-theme 4.2: Future orientation

Table 4.10: Sub-theme 4.2, working definitions, inclusion and exclusion criteria, indicators

Sub-theme 4.2: Future orientation		
Working definition		
Future orientation: "A time perspective that is focussed on the future, especially on how to achieve your future goals" (*Merriam-Webster dictionary, 2018*).	**Inclusion** A time perspective focussed on the future.	**Exclusion** A time perspective focussed on the past and present.
Indicators		
The examples in the raw data where the participants used phrases to indicate that they conceptualised hope as having a future orientation. Phrases such as "… but what I hope for, I want to have a better future" and "… eventually it will end and then you'll see the light again …" were used to demonstrate that they hoped for better circumstances in the future.		

In the sub-theme of the youth's *future orientation* in the resource-constrained community of Embalenhle, participants expressed hope for the future motivated by both internal and external sources. P1G1 reported that looking after the environment establishes hope for the future: "… taking care of the environment … this is how I am convinced there is hope for the future" (P1G1, lines 42-43). P1G1 was able to envision a future with opportunities; this future represented hope for her: "… I know that every time when I … I get hope that my future one day will be well" (P1G1, lines 50-51). P2G2 reported that hope is simply believing in a better future: "Well the sign tells me that there is a greater future for me and I believe in that …" (P2G2, lines 64-65). P4G3 viewed hope in terms of future studies, which may offer new possibilities: "This key shows that this girl has studies somewhere and has a bright future in a way because …" (P4G3, lines 298-300).

P2G4 reported that hope to him was a better future without it being related to a specific event or object: "… which [what hope] is I don't know …, but what I hope for, I want to have a better future. It's what I hope for, but I don't know what hope" (P2G4, lines 50-51). "… Because [with hope] … you have a bright future" (P1G3, line 34). "Well the signs tell me that there is a greater future for me and I believe in that …" (P2G2, lines 64-65).

Examples of this sub-theme are presented in the photographs below.

Photograph 4.20: A participant's drawing of her future expectations
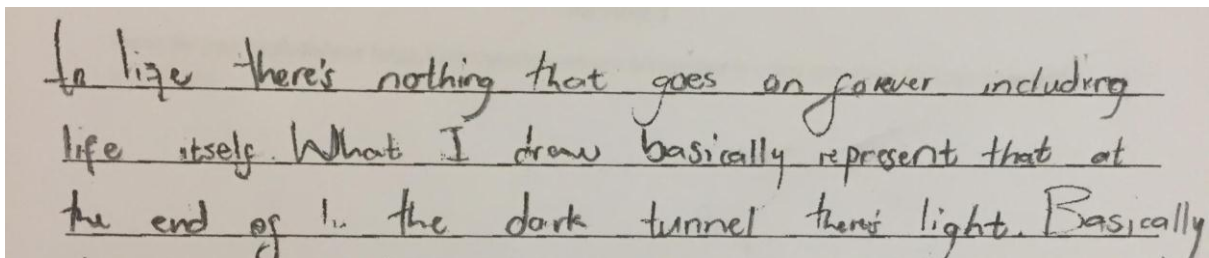
Photograph 4.21: A participant's writing on her future expectations

4.4.4.3 Sub-theme 4.3: Expectancy

Table 4.11: Sub-theme 4.3, working definitions, inclusion and exclusion criteria, indicators

| Sub-theme 4.3: Expectancy		
Working definition		
Expectancy: "Are strong hopes or beliefs that something will happen or that you will get something that you want" *(Collinsdictionary.com, 2018)*	**Inclusion** Personal dreams motivated by own thoughts about possible good outcomes in the future.	**Exclusion** Collective dreams motivated by other people's collective thoughts about possible good outcomes in the future.
Indicators The examples in the raw data where the participants used phrases to indicate that they conceptualised hope as having dreams of possibilities. Phrases such as "Hope tells me about my future and dreams …", "What makes my hope stronger, [is my] dreams" and "They tell me not to give up on my dreams …" demonstrate the youth's ability to dream about a better life, thus increasing their hope.		

The results of this section are reported according to the sub-theme of the youth's *expectancy* in the resource-constrained community of Embalenhle. P7G4 expressed her dreams of future possibilities to work: "Like I want to be a rep [sales representative] … Dreams of the future ..." (P7G4, lines 370, 374). P1G1 reported that hope, to him, was presented by a personal belief that there is something better somewhere in the unknown: "Basically, hope is … believing that there is something better on the other side of the wall" (P1G1, lines 87-88). "And what I drew here is basically a boy looking over the fence to basically greener pastures. Basically, what I see is […], hope in this diagram [my picture] is represented by much more open spaces [room for more opportunities]" (P1G1, lines 85-87). "Hope tells me about my future and dreams. Following hope makes my future and dreams a success and my hope keeps getting stronger because I keep on hoping day by day" (P7G1, lines 221-223). "What makes my hope stronger … dreams. When I think about my dreams, my hope keeps on getting stronger" (P7G4, lines 359-360).

P2G4 has an expectation of finding a job that will fulfil a dream: "Yeah, I want to find a job and that job will satisfy my heart, [that] is when I gain hope" (P2G4, lines 65-66). P8G4 dreams of changing his current situation in the future: "Getting out of this petrochemical environment, that's what gives me hope" (P8G4, lines 80-81). The same participant reported that his family members, friends and the pastor at his church encourage him to not give up on his dreams: "They tell me not to give up on my dreams, and I don't. I keep pushing forward" (P8G4, lines 380-381) and another says: "… help you reach your dreams and reach what you want and [the] most …" (P6G1, lines 190-191).

Examples of this sub-theme are presented in the photographs below.
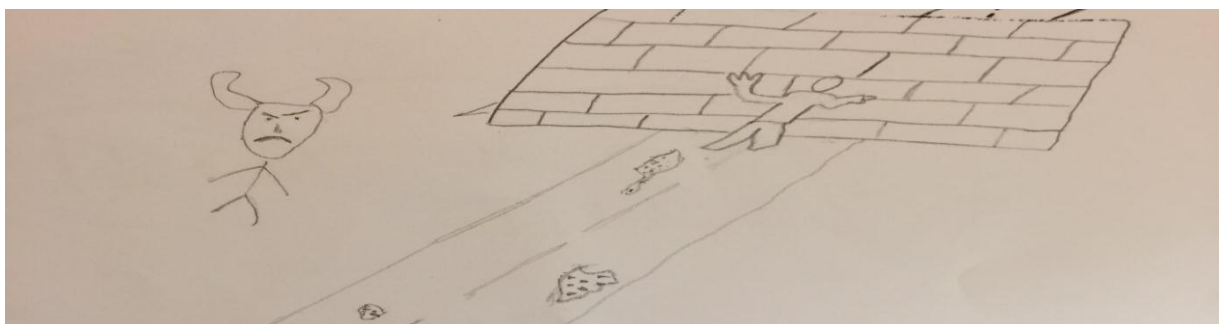
Photograph 4.22:   A participant dreaming about a better life behind the wall (participant's own explanation)
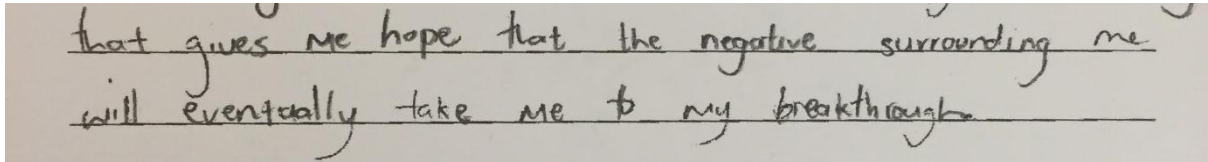
Photograph 4.23:   A participant's writing on her dreaming of a breakthrough some day

4.4.4.4 Recursive literature review on the nature of hope

The youths of Embalenhle feel that having hope requires a future orientation and involves dreaming of future possibilities. Hope is mostly conceptualised as a future-orientated notion (Yohani & Larsen, 2012). Hopeful individuals live completely in the present, but presume a positive and different future (O'Hara, 2013).

Many views of hope exist in literature and researchers emphasise different aspects of hope, such as hope being either a state or a trait (Scioli et al., 2011). Hope is related to the future, particularly reaching goals in the future (Dufault & Martocchio, 1985). Hope is sometimes viewed as a cognitive process involving a person's goals rather than an emotion or feeling (Snyder, 1995).

The nature of hope is described by Scioli et al. (2011) as an emotion. In clarification of the concept of emotion, some theorists view it (emotion) as a particular region in the brain responsible for particular feelings, while other theorists view it (emotion) as multiple networks of the mind and body forming responses called emotions (Scioli et al., 2011). Scioli et al. (2011) agree that hope is a future-orientated network of emotions, formed by biological, social and psychological resources.

In a comprehensive literature review done by Schrank, Stanghellini and Slade, (2008), it was found that hope was often defined as a predominantly future-orientated expectation of attaining desired objectives. Hope is thus often primarily viewed as a way of thinking, where feelings play a very important role in contributing to the thinking process in order to attain future goals (Snyder, 2002). This perspective was not prominent in the current research, yet may be explored further.

The current research does concur that hope is a positive *emotion*, stemming from an *expectation* of successfully pursuing a goal where the expectation is linked to a *future* outcome (Snyder & Lopez, 2005).

4.5   CONCLUSION

In this chapter, I reported on the results I obtained during my focus group interviews where the participants had to draw pictures, write about the drawings and explain their drawings. I also brought into consideration my observations, field notes and research journal in the reporting process. The results in this chapter were discussed in terms of *themes*, *sub-themes* and *categories* that emerged during my thematic analysis of the raw data. A recursive literature review was included to relate my findings to existing literature.

In the following chapter, I shall present the findings of my study, in order to answer the research question guiding my study.

CHAPTER 5
CONCLUSION AND RECOMMENDATIONS

5.1   INTRODUCTION

Throughout this research study, hope was presented as a unique pathway towards resilience. This was stipulated in Chapter 1 of this study as a foundational research assumption. The findings made in terms of the research results on hope are therefore interpreted in this light to have value for this community's resilience process and/or outcomes. In Chapter 4, the results of my research were presented. In the current chapter an overview of the research findings is presented. These findings are presented to address the specific research questions posed in my study and are related to the model of spheres and dimensions of hope (Dufault & Martocchio, 1985), which is used as a theoretical frame to guide the presentation of the findings. The contributions and limitations of the study are then discussed and the chapter concludes with recommendations applicable to practice and further research.

5.2   SYNOPSIS OF FINDINGS

The findings of this study indicate that the individuals in the community of Embalenhle conceptualise hope in accordance with the sources of hope found within themselves, as well as in their external environment. The findings included a future-directed emotional perspective on hope, which was expressed in their expectancy of improved life circumstances. The results reported on in this study were derived from the themes informing the research questions as uncovered during the thematic data analysis.

Four main themes emerged: *Internal resources of hope, structural resources of hope, relational resources of hope* and *nature of hope.* From each main theme, sub-themes were identified. The two sub-themes that emerged from the main theme, *internal resources,* were: *Positive mind-set/attitude* and *personal determination.* The sub-theme of *personal determination* was supported by two categories*: Utilise opportunities* and *hard work.*

Three sub-themes emerged from the main theme, *structural resources,* namely *employment/corporate industry (SASOL), education* and *sports and recreation.* The

sub-theme of *employment/corporate industry (SASOL)* was supported by three categories: *Environmental care*, *infrastructure* and *supports education*. The sub-theme of *education* was supported by one category, *creates opportunities,* and the sub-theme *sports and recreation* was supported by two categories, *promotes health* and *promotes happiness.*

Three sub-themes emerged from the main theme, *relational resources,* namely *peer support, family support* and *spiritual relationship.* The sub-theme of *peer support* was supported by two categories, *motivation* and *influence.* The sub-theme of *family support* was supported by two categories, *love* and *togetherness.* The sub-theme *spiritual relationship* was supported by three categories, *religion*, *faith* and *support/encouragement.*

The three sub-themes that emerged from the main theme, *nature of hope,* were: *emotions, future orientation* and *expectancy.* The sub-theme of *expectancy* was supported by two categories, *dreams* and *possibilities.*

The youth's conceptualisation of hope is found in their sources of hope, which are further found to be embedded in the six dimensions of hope described in the theoretical framework used for this research. These included the contextual, affective, cognitive, behavioural, affiliative, and the temporal dimensions as these are rooted in the two spheres of hope (generalised and particularised hope) (Dufault & Martocchio, 1985). In the following sections I will apply the themes and sub-themes as these resonate in the dimensions and spheres of hope, as explained in Chapter 2 (par. 2.5.2.1 and 2.5.2.2) (Dufault & Martocchio, 1985).

5.3 APPLICATION OF FINDINGS TO THE MODEL OF SHPERES AND DIMENSIONS OF HOPE

5.3.1 Internal resources

According to the research findings, hope is conceptualised as the ability of the individual to maintain a buoyant mental state despite adverse circumstances. This positive state of mind or attitude is motivated from inside (within) the individual. The findings furthermore indicate that the youth of Embalenhle value their inner strength and see it as an internal hope resource, which contributes to increased determination

to have a better life. The findings, furthermore, reveal that the youth of Embalenhle understand that it is possible to employ a positive mental attitude in the utilisation of opportunities and working hard to accomplish goals.

The internal hope resources found in the Embalenhle community relate to Dufault and Martocchio's (1985) model of hope and can be applied to both the generalised and particularised spheres of hope. At the same time, it relates to all the dimensions described in their model, as explained in Chapter 2 (par. 2.5.2.2)

Findings in this study indicate clearly that a *positive mind-set/attitude* is not always focused on a particular, predetermined time-frame or directed at a particular object, but rather pertains to a sense of some future beneficial outcome. However, the sub-themes of *personal determination to use opportunities* and the choice to *work hard* were found to encompass elements of particularised hope. By using opportunities and working hard to achieve desired goals, the youth direct their energy at a particular aspiration (such as applying for a job in the petrochemical industry). The goal or aspiration provides a reference point through which progress can be appraised, which implies particularised hope.

Internal hope resources were also found to encompass the affective dimension. The youth of Embalenhle experience their positive attitude as a feeling (emotion) about the accomplishment of future success. Furthermore, the sense (feeling) that the potential positive outcome had personal significance for the individual portrayed elements of the affective dimension. Having a positive attitude despite diverse circumstances contributes to the attainment of resilience.

According to the findings in this research, *internal hope resources* relate to the cognitive dimension, as hope was accessed in the Embalenhle community through the identification of objects of hope. This happened though presenting job opportunities in the petrochemical industry and school education.

The behavioural dimension is found to be relevant to the Embalenhle community, as *internal hope resources* required personal action from the youth. In the researched community this was found to include hard work to achieve set goals. The youth of Embalenhle takes personal action by studying to qualify for bursaries and by applying for positions in the petrochemical corporate environment. Young people are thus taking

action to achieve goals or to improve their circumstances, which pertains to the behavioural dimension.

The temporal dimension applies again through *internal hope resources,* to the use of opportunities when the youth gives attention to future goals (Dufault & Martocchio, 1985). With regard to the use of opportunities as previously mentioned, the temporal dimension applies particularly when the youth gives attention to goals within the boundaries of a specific time-frame. These include particular goals, such as applying for an available job opportunity even when no specific time-frame is applicable, and general goals such as working hard at school (Dufault & Martocchio, 1985).

Similar to what was described by Dufault and Martocchio (1985), the youth of Embalenhle's resource-constrained environment (contextual dimension) creates opportunities for them to set goals, by which hope is increased, such as working hard to achieve good academic results that will enable the youth to leave their current environment and build a better future elsewhere.

5.3.2   Structural resources

It was found that the Embalenhle youth often interpret hope through external factors, which are derived from outside the individual and generate a feeling of hope. Embalenhle youth are able to recognise the potential of an external source to increase their hope and bring about positive outcomes in the midst of adverse circumstances. Resilience is thus promoted and supported in the process.

The theme of *structural resources* and its sub-themes were found to relate to the spheres and dimensions of hope specifically in relation to the particularised hope sphere (Dufault & Martocchio, 1985). Given that in the three sub-themes *employment/corporate industry (SASOL), education* and *sports and recreation,* the Embalenhle youth's hope is bound by a particular time-frame or directed at a particular object in the hoping process, this finding was important. It was found that the youth's energy is directed at a particular object, such as the petrochemical industry, education and sport and recreation. Particular objects pertain to going to school and completing grade 12, in the process binding them to accomplish their goals within a predetermined period. Among the youth of Embalenhle this provides a reference point through which

progress can be evaluated, such as becoming physically healthier, which implies particularised hope (Dufault & Martocchio, 1985).

Structural resources were also found to encompass the affective dimension, when the youth experience a broad spectrum of emotions (feelings) with regard to their attraction to the anticipated outcome (Dufault & Martocchio, 1985).

It was found that *structural hope resources* also relate to the cognitive dimension, based on the youth-directed attention and cognitive engagement with objects of hope required. Among the youth of Embalenhle this includes opportunities for employment in the petrochemical industry, obtaining an education and taking part in sport and recreational activities. Within this dimension the youths of Embalenhle take into account the realities of the situation, which allows them to believe that the limitations of favourable possibilities are broader than they seem (Dufault & Martocchio, 1985).

The behavioural dimension too is found to be relevant to *structural hope resources,* since the youths of Embalenhle take personal action by looking after their environment, engaging in educational activities and taking part in physical activities, such as dance and sport.

The findings reveal the temporal dimension as relevant to *structural hope resources,* particularly with regard to the use of opportunities, given that the Embalenhle youth pays attention to either "time-specific" goals or "non-time specific" goals, such as opportunities presented, health, happiness and engaging in education (school) (Dufault & Martocchio, 1985, p. 387). Hoping youths of Embalenhle also take into account the difficult circumstances in the past, which motivate them to focus on a better future (Dufault & Martocchio, 1985). Therefore, when they use opportunities such as going to school, it increases the likelihood of having a better future.

The youth's current context (contextual dimension), is characterised by its lack of resources, which creates a space for goal-setting to improve their diverse circumstances, by which hope for the future is increased, such as completing school and finding a job (Dufault & Martocchio, 1985). Increased hope contributes to becoming resilient.

5.3.3   Relational resources

It was found that the youths of Embalenhle develop hope through the support they find in relationships within the community. The community includes a network of people with shared interests, such as friends, family, neighbours, teachers, pastors and community leaders. Community members share ideas, resources and values and they have one another's interests at heart.

The theme of *relational hope resources* and its various sub-themes relate to the model of spheres and dimensions of hope in the specific application to the particularised hope sphere (Dufault & Martocchio, 1985) in the following ways:

Peer support, family support and *spiritual relationships* pertain to particularised hope. Particularised hope promotes investment in and commitment to other individuals. This relational investment ranges across time (past, present and future relationships) and provides an opportunity for the youth to engage with other people and a higher being and to invest time and energy in building relationships (Dufault & Martocchio, 1985). Significant relationships with other individuals in their community motivate the youth of Embalenhle to overcome obstacles and to develop alternative ways to realise their hopes, such as listening to advice from fellow church members or grandparents (Dufault & Martocchio, 1985). Therefore, relational resources contribute to increased hope and consequently increased resilience.

Relational hope resources were found to encompass all the dimensions of hope, as these resources include the affective dimension of hope, given that the youths of Embalenhle count on a hopeful future, because this is necessary for the individual's well-being (Dufault & Martocchio, 1985). Significant relationships contribute to increased hopefulness in the youth.

Relational hope resources relate to the cognitive dimension, which includes both the physical and the social contexts (relationships with people). Hope, to the youth of Embalenhle, was found to involve relationships between people within the community. These relationships were significant and involved committed awareness (cognitive dimension) from the Embalenhle youth on a physical level, as they were relating to others within their social context. In this way they were able to strengthen hope within their unique context. Therefore, through relational hope the youths were able to evoke

the belief that they could expand the boundaries of their circumstances and thus increase their hope (Dufault & Martocchio, 1985).

Relational hope resources were found to demand of the Embalenhle youth to take personal action and, within their social domain, to seek the support of other people. This links relational hope resources directly with the behavioural dimension, as described by Dufault and Martocchio (1985).

The findings further indicate that the temporal dimension may be related to *relational hope resources,* particularly with regard to the use of opportunities, with the youth paying attention to future goals in relation to social/relational contexts (Dufault & Martocchio, 1985). Hoping Embalenhle youths remember positive relationships from the past and hope to have similar relational experiences in the future.

The contextual dimension is relevant to *relational hope resources,* since the Embalenhle youth's resource-constrained environment gives an opportunity for exchanging thoughts, feelings, joys and hardships with others and exchanging affective experiences about personal and collective hope (Dufault & Martocchio, 1985). The theme of *relational hope resources* was found to be the only theme directly related to the affiliative dimension, as it is concerned with the expression of hope in relationships with both personally experienced, living beings and/or a higher being or power (God) (Dufault & Martocchio, 1985)

5.3.4   Nature of hope

Findings made through the current research reveal that hope is conceptualised by the youth of Embalenhle as the expectation of a better future associated with positive emotions. Hope to them is goal- and future-orientated (an expectancy). The youths were thus found to be more hopeful when they were focused on the future and on achieving future goals.

Furthermore, it was found through this research, that youths in boom-bust economic environments feel hopeful when they dream about or envision their future achievements. Their future orientation includes both generalised and particularised spheres of hope (Dufault & Martocchio, 1985), sometimes aimed at a particular job opportunity or bursary in the petrochemical industry, crystallising in the future, and

sometimes merely a general hope for an unknown opportunity and undefined better circumstances in the future. The *future orientation* and *expectancy* of dreams with positive outcomes encompass particularised hope, because it is aimed at specific objects, such as employment at and/or bursaries from Sasol.

With regard to the dimensions of hope described by Dufault and Martocchio (1985), the *nature of hope* encompasses the affective dimension of hope, with regard to the youth of Embalenhle's experience of emotions (feelings), which is found to be an essential part of the *nature of hope* for them (Dufault & Martocchio, 1985). The *nature of hope* also relates to the cognitive dimension of hope, because hoping youths identify objects of hope, as these present a future orientation and goal orientation as part of the *nature of hope*. The behavioural dimension is implied in the *nature of hope* as taking action to achieve set goals, such as engaging in exercise.

Findings indicate that the *nature of hope,* particularly with regard to the attention the youth gives to future goals (future orientation), pertains to the temporal dimension (Dufault & Martocchio, 1985).

5.4   ADDRESSING THE RESEARCH QUESTION

Considering the findings of the current study, the research questions that were posed in Chapter 1 will be answered. The two secondary research questions will be addressed in order to answer the central research question.

5.4.1   Central research question

❖   **How is hope experienced in South African youth living in the resource-constrained community of Embalenhle?**

As mentioned in Chapter 1, this research formed part of a comprehensive overarching research project uncovering hope in relation to youth resilience in the Embalenhle context. This specific part of the research was limited in scope and the experiences of hope by South African youth were explored through two secondary questions. These two questions are hence answered in the following section, where after the findings will be used to answer the primary research question.

5.4.2   Secondary research questions

❖   **How do South African youth in the resource-constrained community of Embalenhle conceptualise hope?**

South African youth in the resource-constrained community of Embalenhle conceptualised hope by means of how they feel and by believing that the future holds possibilities that can make a difference in their lives. The youth of Embalenhle described the nature of hope as being an emotion, characterised by an expectation of realising future dreams. The youth experienced hope as possibilities of general future well-being, despite difficult life circumstances. In the process of feeling that there is light at the end of the tunnel in the midst of difficult life circumstances, hope is increased and sets a pathway towards resilience. In summary, hope to the youth of Embalenhle is conceptualised as the ability to hold on to one's dreams and to keep one's heart (emotions) and mind (expectancy) focussed on the future, with the conviction that it will be better. Hope was further understood by Embalenhle youth as directly related to the sources from which they could access it, as focussed on in the secondary research question.

❖   **What are the sources of hope in the resource-constrained community of Embalenhle?**

Youth living in the resource-constrained community of Embalenhle find hope in the following three sources: sources within the individual (internal), sources outside the individual (structural) and sources between individuals (relational). To this end, findings indicate that youths find hope through their own inner strength, such as a general, positive attitude to life, which is the driving force that keeps the youth determined to work hard and to exploit all opportunities.

It was found that hope is accessed through a positive mind-set; the youths are conscious of the opportunities offered in their community and they are equally eager to contribute to their own overall well-being. Findings indicate that the youth of Embalenhle appreciate the resources they have, even though these are insufficient. To this end, they are outspoken about the importance of education, personal health, infrastructure and environmental care and how these resources contribute to a better life for all, which gives them hope.

The youth of Embalenhle also find hope in their relationships with people such as family, friends and peers. They value the love they receive from their families and the motivation and positive influence of their friends. It was found that they appreciate the support they receive from people who understand their circumstances well. This was a source of hope to them.

Findings made in this study suggest that the youth of Embalenhle experience hope in their relationship with a higher being as an expression of their spirituality. On a level of spiritual hope, they furthermore found that having faith contributed to feeling supported in difficult times. The encouragement the youth receive from fellow believers is in many ways the foundation of their hope through which they could build resilience.

5.4.3   Central research question

❖   **How is hope experienced in South African youth living in the resource-constrained community of Embalenhle?**

In conclusion, I argue that the youths of Embalenhle experience hope through their emotions and future expectation and find hope to be possible and meaningful through their combined internal, structural and relational resources. They experience hope through an expectation that the future will have a positive outcome. However, such an outcome will require personal effort and determination, the use of opportunities and support through building relationships and having faith. Such hope contributes to overall well-being and consequently increased access to resilient living.

5.5   STRENGTHS AND LIMITATIONS OF THE STUDY

The strengths and limitations of this study are discussed in the following sections.

5.5.1   Strengths

The use of multiple data collection methods contributed to the detailed descriptions of the experiences of hope of the youth of Embalenhle. Using alternative methods, such as art-based methods, in conjunction with focus-group interviews, made it easier for them to communicate and to express themselves in an understandable way. Taking into account the age of the participants and the fact that the focus-group interviews did not take place in their home language, the art-based method was more appropriate.

The research was done in Embalenhle, which contributed to the authenticity of the observations I made on the behaviour of the participants in the context of where they live. The observations were captured in my field notes, which provided supportive evidence during the interpretation of the data. This added to better understanding of the themes and sub-themes identified during data analysis.

Although the findings of the study may not be generalised extensively, they can with caution be transferred to similar study contexts and employed as a foundation for exploring hope in other contexts.

5.5.2   Limitations

Qualitative research requires constant involvement of the researcher with participants during activities and focus group interviews. I therefore had to be mindful of my role as researcher, which entailed that I often had to reflect on own biases, ethical considerations and skills. I found it difficult at first to separate my role as researcher from my role as educational psychologist in training. My limited experience in the field of research made me feel uncomfortable and insecure at first. Fortunately, my own internal reflection on and mindfulness of the importance of connecting with the participant on a meaning-making level allowed me to become more relaxed as the day progressed.

The participants were also cautious at first and some needed encouragement to answer the questions that may have contributed to the participants' answers not being honest initially. I dealt with this limitation by asking more detailed questions to facilitate authentic answers.

The focus group interviews were conducted in English, which was not the participants' home language. A few participants needed clarification of questions in their home language, which was provided by a participant who was also an advisory board member. It is possible that she might not have translated the question accurately, yet accuracy could be detected in the answer I received. I still had to rephrase my questions at times until I was confident that the question was accurately understood.

5.6   CONTRIBUTIONS OF THE STUDY

The study provides insight into how the youth in South-African resource-constrained communities see and conceptualise hope and how particular sources of hope contribute to the growth of hope in such communities, despite hardship and difficult circumstances. The study adds to existing knowledge on how South African youth living in petrochemical-dependent communities experience hope and how it contributes to resilience by inspiring the use of opportunities, a positive mind-set, hard work, staying healthy, taking care of the environment, valuing education and maintaining significant relationships.

Hope promotes overall well-being among South African youth by providing individuals, as well as communities as a collective, with the will to improve their often challenging circumstances and identify sources of hope. Hope as a pathway to resilience has been explored and several internal and external sources of hope in the specific context of resource-constrained petrochemical-dependent communities have been identified, which can be utilised to decrease vulnerability and ensure that certain basic resources are developed to increase resilience, such as basic education and supporting infrastructure.

5.7   RECOMMENDATIONS

Based on the findings of the study, the following recommendations on practice and further research are presented:

5.7.1   Practice

In the field of educational psychology, it is recommended that students be trained to assist youth in identifying the sources of hope in their communities. Workshops can be presented by educational psychologists in communities where there is little hope to make them aware of the strengths that exist within themselves, their environment and their relationships. Building blocks for resilience may thus be provided with the necessary support from knowledgeable, responsive practitioners.

Departments of Education can ensure that youth are made aware of the sources of hope, which may lead to individuals and communities using more opportunities as a result of increased awareness. Teachers and educational managers should also

benefit by training in the importance of enabling youth by providing educational opportunities and an awareness of how to assist them in accessing hope through the various sources thereof.

Industries, specifically the petrochemical industries, should take note of the vital role they play in facilitating hope in the youth of surrounding communities. Training opportunities in this regard need to be provided.

5.7.2 Research

Hope as a concept is relatively under-researched among youth and children. Most research on hope takes place among adults and creates a gap in research to be explored.

New studies on hope can include the following:

- Comparative studies on the experience of hope in resource-constrained communities as it differs in age groups.

- Comparative studies on the different ways in which hope is conceptualised by different age groups and different genders.

- Studies on the prevalence of additional sources of hope.

- A comparative study on how different sources of hope contribute to resilience (or not).

- A descriptive study to explore the correlation between hope and resilience and how hope constitutes resilience.

- A follow-up study to determine whether new themes have emerged in the context of identifying sources of hope.

- A quantitative survey exploring the sources of hope identified in this study further.

- I recommend that sources of hope and the way in which these are conceptualised by the Embalenhle community should be explored even further, with particular application to children, youth and young people. Based on this conclusion, I recommend that future researchers on resilience explore

the role of hope in resilience in similar studies in resource-constrained communities.

5.8   CLOSING REMARKS

In this study I focused on how the youth in the resource-constrained community of Embalenhle experience and conceptualise hope and what their sources of hope are. Furthermore, I explored the specific sources that contribute to hope in this community.

The findings indicate that hope plays a significant role in resource-constrained communities in South Africa, as future-focussed emotional experiences are accessed through various internal and external sources. These sources play an important role in keeping the youth hopeful about the future in the specific community researched and should not be underestimated.

I conclude this research by providing a final quotation from a participant that emphasises the important role that hope plays in this unique community:

Hope is the light at the end of the tunnel, when everything around you is dark (P5G4, lines 116-117).

---ooOoo---

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ANNEXURE A

Faculty of Education

PARTICIPANT INVITATION AND CONSENT FORM – Activity 2
(Young Adults)

We invite you to participate in a project called: *Patterns of Resilience among Youth in Communities that Depend on Oil and Gas Production and Those Coping with Climate Change.*

Who are we?
We are researchers from the University of Pretoria (South Africa), Dalhousie University (Canada), Royal Roads University (Canada) and Khulisa Social Solutions (South Africa). Our contact details are at the end of this letter if you need them.

What are we doing in this project?
Broadly, we want to learn from you (and other people from the Secunda area) what makes it possible for people to be OK in life when they live in communities which are involved in the oil and gas (petrochemical) industry. We will do the same with people living in North American communities which are involved in and challenged by the petrochemical industry. We will use this information to better understand what makes it possible for people to be healthy and to feel good. We want to use this understanding to make it possible for more people who live in communities involved in the petrochemical industry to be healthy and feel good.

The Research Ethics Committee of the Faculty of Education, University of Pretoria has said it is OK for us to do this study (UP 17/05/01). They know we will work carefully using South Africa's and international ethical rules (this is actually called the guidelines and principles of the international Declaration of Helsinki and the ethical guidelines of the National Health Research Ethics Council). The committee will maybe want to look at the forms you sign (if you say yes to being in this study) to check that we did everything in the right way.

Why are we asking you to be part of this project?
Because you

1.   Are 18-24 years old, *and*

2.   Are OK speaking English and can read and write in English, *and*

3.   Live in the Secunda area, Mpumalanga, and

4.   Have been affected (negatively or positively) by the petrochemical industry,

5.   Were recommended as a participant for this project by someone working at Khulisa or by a member of the project's Community Advisory Panel.

What do you need to know?

- You can say no. If you say no, there will be no problem, you don't need to give a reason. Even if you say yes now, it is OK for you to change your mind later and stop taking part.
- If something (like drug use) makes it hard for you to understand clearly what this project is about, we will not be able to let you take part.

If you say yes, what will you be asked to do?

You will be asked to participate in a research activity

Date and time	Place	Description
Date: Time:	Embalenhle Sasol Club	We will ask you (and the other young people in your group) to use an artistic activity (we will give you everything you need to do this) that will help answer the following questions: — How does the petrochemical industry affect your life? — Are young men and women affected differently and if so how? — What does it mean for a young person to be OK when the petrochemical industry affects their life in a negative way? — What/who makes it possible for young people to be OK when the petrochemical industry affects their life in a negative way? — Are there differences in what/who makes it possible for young men and women to be OK when the petrochemical industry affects their life in a negative way, and if so how?

We will ask your permission to audio record the above so that we can write down what you say. We will also use video cameras to record what you are saying and doing during the research. We will also take photos of you during the research; we will ask your permission to use your pictures in on social media and on our websites.

What do you get out of this?

We would like to offer you R100 as a token of our appreciation. At the end of this study, a copy of the findings will be made available to you if you would like to have them.

We don't think that you can get hurt physically, but there are some other risks. We explain them below and what we will do to manage them.

Can you get hurt by taking part?

Possible / Probable risks/discomforts	Strategies to minimise risk/discomfort
Speaking English could be tiring or difficult.	If you prefer, you can speak in your home language. We will ask members of the research team or others in your group to translate into English so that the researchers who speak English can also understand.
You will complete the activities on [date] in a group.	Because you will be part of a group, other people will know that you participated and what you said. To try and minimize outsiders knowing what you said, we will agree on group rules (e.g., treating one another respectfully; not talking to others about what specific participants said/did).
If your group chooses to use a video-activity and this video is made public, your community and many other people will know that you participated in the study.	You do not have to take part in the video. Alternatively, if you do want to take part but you don't want other people to identify you, then we can find ways of hiding your face (e.g., by wearing a mask). You can also choose whether your name is added to the credits or list of people who are in the video.

What will happen to what you write or draw or make or say during the study?

We will ask a person/people to listen to the audio-recordings of the activity that you did and type what you and the other participants have said. This person/these people will sign a form in which they promise to keep the recording private (meaning they can't tell anyone anything about what they listen to and type up). Once everything is typed up, the researchers from the University of Pretoria will delete (erase/wipe out) what was recorded.

We (the South African and Canadian researchers working in the project) will study the typed-up version of what you and others said. We will use the information you gave us to finalize a questionnaire that we will ask about 300 young people from the Secunda area to complete. We will also use it to write about what makes it harder and easier for young people to do well in life. We will probably quote what you said/wrote or show the drawings you made when we write about what we learnt from you or when we tell others about what we learnt from you (e.g., at a conference or when we teach students). We will also compare what you tell us with what we have learnt from young people living in Canadian communities which are involved in the petrochemical industry and use this comparison to better understand how young people think about health and about feeling good.

We will keep a copy of what you said in a safe place at the University of Pretoria. We will keep the copies for 10 years. Your name will not be on any of these copies. We will allow university students who have to complete research projects about resilience, adolescents, climate change or communities dependent on petrochemical producing companies to use these copies for their research projects.

Who will see the forms you sign and what happens to them?

Only the researchers from the University of Pretoria will have access to the forms that you sign. They will store these forms for 10 years.

Will it cost you anything to take part in this study?
No, it will not cost you anything. We will pay the cost of the local bus/local taxi that you use to participate in the research activities on _____

Do you have questions to ask?
➢ If you have questions you can email Linda Theron at Linda.theron@up.ac.za or phone her at 012 420 6211. You can also contact Mosna Khaile at 0767756180 or email her at Khaile.mosna@up.ac.za
➢
   You can contact the chair of the Research Ethics Committee, Prof Liesel Ebersohn on (012 422 2337) if you have any concerns or complaints that have not been adequately addressed by the researcher.
➢
   You will receive a copy of this information and consent form for your own records.

Thank you very much for considering our invitation!

Linda and Mosna

Declaration by participant

By signing below, I …………………………..………… [full name] agree to take part in a research
study named: *Patterns of Resilience Among Youth in Communities that Depend on Oil and Gas Production and Those Coping with Climate Change*.

I say that:

• I have read and understood this information and consent form and it is written in a language with which I am fluent enough and comfortable.

• I have had a chance to ask questions to both the person obtaining consent, as well as the researcher (if this is a different person), and all my questions have been adequately answered.

• I understand that taking part in this study is **voluntary** (I can say no) and I have not been pressurised to take part.

• I understand that what I contribute (what I say/write/draw) could be reproduced publicly and/or quoted.

• I reserve the right to decide whether or not my actual name or a made-up one will be used in the research. I will decide this at the end of my participation once I have a better understanding of what is involved, and once I have talked through what that would mean with the university researchers.

• I understand that I may choose to leave the study at any time and that will not be a problem. I also understand that once the findings of the study are in the process of publication I cannot withdraw what I contributed to the study.

• I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests.

• I agree that photos/videos of me engaging in research activities can be put up on social media and on research websites and be used in research-related publications/conference papers.

Signed at (*place*) ....……......……………. on (*date*) …………......……….. 2017

....
Signature of participant   **Signature of witness**

You may contact me again	Yes	No
I would like a summary of findings	Yes	No

My contact details are:

Name & Surname: _____

Age: _____

Male / Female: _____

Postal Address: _____

Email: _____

Phone Number: _____

Cell Phone Number: _____

In case the above details change, please contact the following person who knows me well and who does not live with me and who will help you to contact me:

Name & Surname:

_____

Phone/ Cell Phone Number /Email:

_____

Declaration by person obtaining consent

I *(name)* …………………………………………..……… declare that:

•   I explained the information in this document to …………………………………..

•   I encouraged him/her to ask questions and took adequate time to answer them.

•   I am satisfied that he/she adequately understands all aspects of the research, as discussed above.

•   I did/did not use an interpreter.

Signed at *(place)* ....…........…………….. on *(date)* …………....………... 2017

....

Signature of person obtaining consent   **Signature of witness**

Declaration by researcher

I *(name)* …………………………………….……… declare that:

-      I explained the information in this document to …………………………………..
-      I encouraged him/her to ask questions and took adequate time to answer them.
-      I am satisfied that he/she adequately understands all aspects of the research, as discussed above
-      I did/did not use an interpreter.

Signed at *(place)* ....….........…………….. on *(date)* …………....……….. 2017

....

Signature of researcher   **Signature of witness**

ANNEXURE B

PARTICIPANT INVITATION AND ASSENT FORM – Activity 2
(Adolescents)

We invite you to participate in a project called: *Patterns of Resilience among Youth in Communities that Depend on Oil and Gas Production and Those Coping with Climate Change*.

Who are we?

We are researchers from the University of Pretoria (South Africa), Dalhousie University (Canada), Royal Roads University (Canada) and Khulisa Social Solutions (South Africa). Our contact details are at the end of this letter if you need them.

What are we doing in this project?

Broadly, we want to learn from you (and other people from the Secunda area) what makes it possible for people to be OK in life when they live in communities which are involved in the oil and gas industry. We will do the same with people living in North American communities which are involved in and challenged by the oil and gas industry. We will use this information to better understand what makes it possible for people to be healthy and to feel good. We want to use this understanding to make it possible for more people who live in communities involved in the oil and gas industry to be healthy and feel good.

The Research Ethics Committee of the Faculty of Education, University of Pretoria has said it is OK for us to do this study (UP 17/05/01). They know we will work carefully using South Africa's and international ethical rules (this is actually called the guidelines and principles of the international Declaration of Helsinki and the ethical guidelines of the National Health Research Ethics Council). The committee will maybe want to look at the forms you sign (if you say yes to being in this study) to check that we did everything in the right way.

Why are we asking you to be part of this project?

Because you

1. Are 15-17 years old, *and*
2. Are OK speaking English and can read and write in English, *and*
3. Live in the Secunda area, Mpumalanga, and
4. Have been affected (negatively or positively) by the petrochemical industry,
5. Were recommended as a participant for this project by someone working at Khulisa or by a member of the project's Community Advisory Panel.

What do you need to know?

- You can say no. If you say no, there will be no problem, you don't need to give a reason. Even if you say yes now, it is OK for you to change your mind later and stop taking part.
- If you want to participate, then you must ask your parents/caregivers to agree that you can participate. If they say no, then we unfortunately cannot let you participate. If they say yes, but you say no, then there will be no problem: nobody can force you to say yes. If they say yes and you say yes, then you and your parents/caregivers must complete and sign pages 5 - 6.
- If something (like drug use) makes it hard for you to understand clearly what this project is about, we will not be able to let you take part.

If you say yes, what will you be asked to do?

You will be asked to participate in a research activity

Date and time	Place	Description
Date: _____ Time: _____	Embalenhle Sasol Club	We will ask you (and the other young people in your group) to use an artistic activity (e.g., a drawing or clay model or video; we will lend you everything you need to do this) that will help answer the following questions: — How does the petrochemical industry affect your life? — Are boys and girls affected differently and if so how? — What does it mean for a young person to be OK when the petrochemical industry affects their life in a negative way? — What/who makes it possible for young people to be OK when the petrochemical industry affects their life in a negative way? — Are there differences in what/who makes it possible for boys and girls to be OK when the petrochemical industry affects their life in a negative way, and if so how?

We will ask your permission to audio record the above so that we can write down what you say. We will also use video cameras to record what you are saying and doing during the research. We will also take photos of you during the research; we will ask your permission to use your pictures in on social media and on our websites.

Can you get hurt by taking part?

We don't think that you can get hurt physically, but there are some other risks. We explain them below and what we will do to manage them.

Possible /Probable risks/discomforts	Strategies to minimise risk/discomfort
Speaking English could be tiring or difficult.	If you prefer, you can speak in your home language. We will ask members of the research team or others in your group to translate into English so that the researchers who speak English can also understand.
You will complete the activities on [date] in a group.	Because you will be part of a group, other people will know that you participated and what you said. To try and minimize outsiders knowing what you said, we will agree on group rules (e.g., treating one another respectfully; not talking to others about what specific participants said/did).
If your group chooses to use a video-activity and this video is made public, your community and many other people will know that you participated in the study.	You do not have to take part in the video. Alternatively, if you do want to take part but you don't want other people to identify you, then we can find ways of hiding your face (e.g., by wearing a mask). You can also choose whether your name is added to the credits or list of people who are in the video.

There is one other thing that you must know: If you tell us, while we are doing the research with you that you are planning to hurt someone or that someone is abusing you, then we must tell people (including the police) who can help.

What will happen to what you write or draw or make or say during the study?

We will ask a person/people to listen to the audio-recordings of the activity that you did and type what you and the other participants have said. This person/these people will sign a form in which they promise to keep the recording private (meaning they can't tell anyone anything about what they listen to and type up). Once everything is typed up, the researchers from the University of Pretoria will delete (erase/wipe out) what was recorded.

We (the South African and Canadian researchers working in the project) will study the typed-up version of what you and others said. We will use the information you gave us to finalize a questionnaire that we will ask about 300 young people from the Secunda area to complete. We will also use it to write about what makes it harder and easier for young people to do well in life. We will probably quote what you said/wrote or show the drawings you made when we write about what we learnt from you or when we tell others about what we learnt from you (e.g., at a conference or when we teach students).

We will also compare what you tell us with what we have learnt from young people living in Canadian communities which are involved in the oil and gas industry and use this comparison to better understand how young people think about health and about feeling good.

We will keep a copy of what you said in a safe place at the University of Pretoria. We will keep the copies for 10 years. Your name will not be on any of these copies. We will allow university students who have to complete research projects about resilience, adolescents, climate change or communities dependent on oil and gas producing companies to use these copies for their research projects.

Who will see the forms you sign and what happens to them?

Only the researchers from the University of Pretoria will have access to the forms that you sign. They will store these forms for 10 years.

Will it cost you anything to take part in this study?

No, it will not cost you anything. We will pay the cost of the local bus/local taxi that you use to participate in the research activities on _____

Do you have questions to ask?

- If you have questions you can email Linda Theron at Linda.theron@up.ac.za or phone her at 012 420 6211. You can also contact Mosna Khaile on 0767756180 or email her at Khaile.mosna@up.ac.za
- You can contact the chair of the Research Ethics Committee, Prof Liesel Ebersohn on (012 422 2337) if you have any concerns or complaints that have not been adequately addressed by the researcher.
- You will receive a copy of this information and consent form for your own records.

Thank you very much for considering our invitation!

Linda and Mosna

Declaration by participant

By signing below, I …………………………….………… [full name] agree to take part in a research study named: *Patterns of Resilience Among Youth in Communities that Depend on Oil and Gas Production and Those Coping with Climate Change*.

I say that:

- I have read and understood this information and consent form and it is written in a language with which I am fluent enough and comfortable.

- I have had a chance to ask questions to both the person obtaining consent, as well as the researcher (if this is a different person), and all my questions have been adequately answered.

- I understand that taking part in this study is **voluntary** (I can say no) and I have not been pressurised to take part.

- I understand that my parents/legal caregiver must also say yes (in writing) before I can participate

- I understand that what I contribute (what I say/write/draw) could be reproduced publicly and/or quoted.

- I reserve the right to decide whether or not my actual name or a made-up one will be used in the research. I will decide this at the end of my participation once I have a better understanding of what is involved, and once I have talked through what that would mean with the university researchers.

- I understand that I may choose to leave the study at any time and that will not be a problem. I also understand that once the findings of the study are in the process of publication I cannot withdraw what I contributed to the study.

- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests.

- I agree that photos/videos of me engaging in research activities can be put up on social media and on research websites and be used in research-related publications/conference papers.

Signed at (*place*) ....……......……………….. on (*date*) …………....………….. 2017

....
Signature of participant

....
Signature of witness

You may contact me again	Yes	No
I would like a summary of findings	Yes	No

My contact details are:

Name & Surname: _____

Age: _____

Male / Female: _____

Postal Address: _____

Email: _____

Cell Phone Number: _____

In case the above details change, please contact the following person who knows me well and who does not live with me and who will help you to contact me:

Name & Surname:

_____

Phone/ Cell Phone Number /Email:

_____

Declaration by Parent/Legal Guardian

By signing below, I ………………………………..…………. [full name] agree to allow my child/the child I legally care for [child's full name: ....] to take part in a research study entitled: *Patterns of Resilience Among Youth in Communities that Depend on Oil and Gas Production and Those Coping with Climate Change.*
I declare that:

- My child asked me to read the information about this study. I have read and understood this information and consent form and it is written in a language with which I am fluent enough and comfortable.
- I have had a chance to ask questions to both the person obtaining consent, as well as the researcher (if this is a different person), and all my questions have been adequately answered.
- I understand that my child's participation in this study is **voluntary** (I can say no and my child can too) and I have not been pressurised to allow him/her to take part.

- I understand that what he/she contributes will be shared with international researchers.
- I understand that what he/she contributes (says/writes/draws) could be reproduced publicly and/or quoted.
- I understand that my child has the right to decide whether or not his/her actual name or a made-up one will be used in the research and that this decision will be made at the end of the study once my child has a better understanding of what is involved, and once he/she have talked through what that would mean with the university researchers.
- My child may be asked to leave the study before it has finished, if the researcher feels it is in his/her best interests.
- I understand that researchers will not be asking questions about abuse/harm, but that they have will have to use/harm to child protection services if they should become aware that your child is being abused/harmed.
- I agree that photos/videos of my child engaging in the research activities can be put up on social media and on research websites and be used in research-related publications/conference papers.

Signed at (*place*) ....……......………….. on (*date*) …………....……….. 2017

....
Signature of parent/legal guardian

....
Signature of witness

Declaration by person obtaining consent

I *(name)* ………………………………………..……… declare that:

- I explained the information in this document to …………………………………..
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above.
- I did/did not use an interpreter.

Signed at (*place*) ....……......………….. on (*date*) …………....……….. 2017

....
Signature of person obtaining consent

....
Signature of witness

Declaration by researcher

I *(name)* …………………………………………..……… declare that:

- I explained the information in this document to …………………………………..

- I encouraged him/her to ask questions and took adequate time to answer them.

- I am satisfied that he/she adequately understands all aspects of the research, as discussed above

- I did/did not use an interpreter.

Signed at *(place)* ....…......………….. on *(date)* …………...……….. 2017

....
Signature of researcher   **Signature of witness**

33	Carol:	
34	Okay, mine is similar to hers. Carol here. I drew a picture of a school. As one,	*Education Matric /diploma/ degree*
35	what gives me hope is having a concrete education, relating to me having at	
36	least matric, followed by a diploma, a degree. At least when I have education I	*↓*
37	know I can be something in this world. Yeah.	*Gives hope for the future.*
38	F:	
39	Thank you very much. Who wants to go next? Tshepo? Do you want to? Or	
40	are you still busy? Okay Tshepo. How do you see hope?	
41	3 Tshepo:	*Family's together-ness*
42	In my hope it's me and my family, we are together. We are happy and free and	*Happiness /freedom within family*
43	shall be together forever and forever. That's how I won't lose hope.	
44	F:	
45	Okay, so hope to you is your family.	
46	Tshepo:	*Family's love*
47	Hope to me is my family, to be free. A happy life. And also, we don't	*Love each other*
48	pretend, love each other – that's how we build hope. But if I shall say, it's me	
49	and my family, but at the same time I pretend as if I love them but I don't love	*Emotion / feelings*
50	them, which means I don't know what is hope; but what I hope for, I want to	
51	have a better future. It's what I hope for, but I don't know what hope.	*Future orientation: better future with hope*
52	F:	
53	And if you say better future, can you maybe just give me an example, any	
54	example of a better future?	
55	Tshepo:	*External source: jobs / better opportunities*
56	A better future, neh. I want to find a better job. When I find that job, even	
57	though I get paid I can buy a house. After buying that house I buy a taxi. You	*Future plans Togetherness in family*
58	know why I buy that taxi? It's because I'm not alone. I've got my own	
59	family. If maybe we're supposed to go to *(not clear #03:29:54)* I shall put	
60	them inside the taxi and go together and ride. I wouldn't hire something from	*Take action & use opportunities*
61	*(not clear #-03:30:03)*, as I'll do it myself. If I want that…	
62	(Female voice:)	
63	But in the papers.	
64	Tshepo:	
65	Yeah, I want to find a job and that job will satisfy my heart, is when I gain	
66	hope.	*Personal action → find a job to be happier*
67	F:	
68	Anything else?	
69	Tshepo:	
70	Okay.	
71	F:	
72	Thank you, Tshepo. Who wants to go next? You, Siya.	

ANNEXURE D

## Youth Activity 1: Understanding resilience & hope

Participants

- 50 Youth (aged 15 - 24)

- OK speaking and writing English

Each participant receives R100 as token of appreciation

Activities

- Arts-based methods
- Questions:
  - How does the petrochemical industry affect your life?
  - What does it mean for a young person to be OK when the petrochemical industry affects their life in a negative way?
  - What/who makes it possible for young people to be OK when the petrochemical affects their life in a negative way?
  - How do you explain/see hope?
  - What makes your hope stronger?
  - What makes it hard to hope?
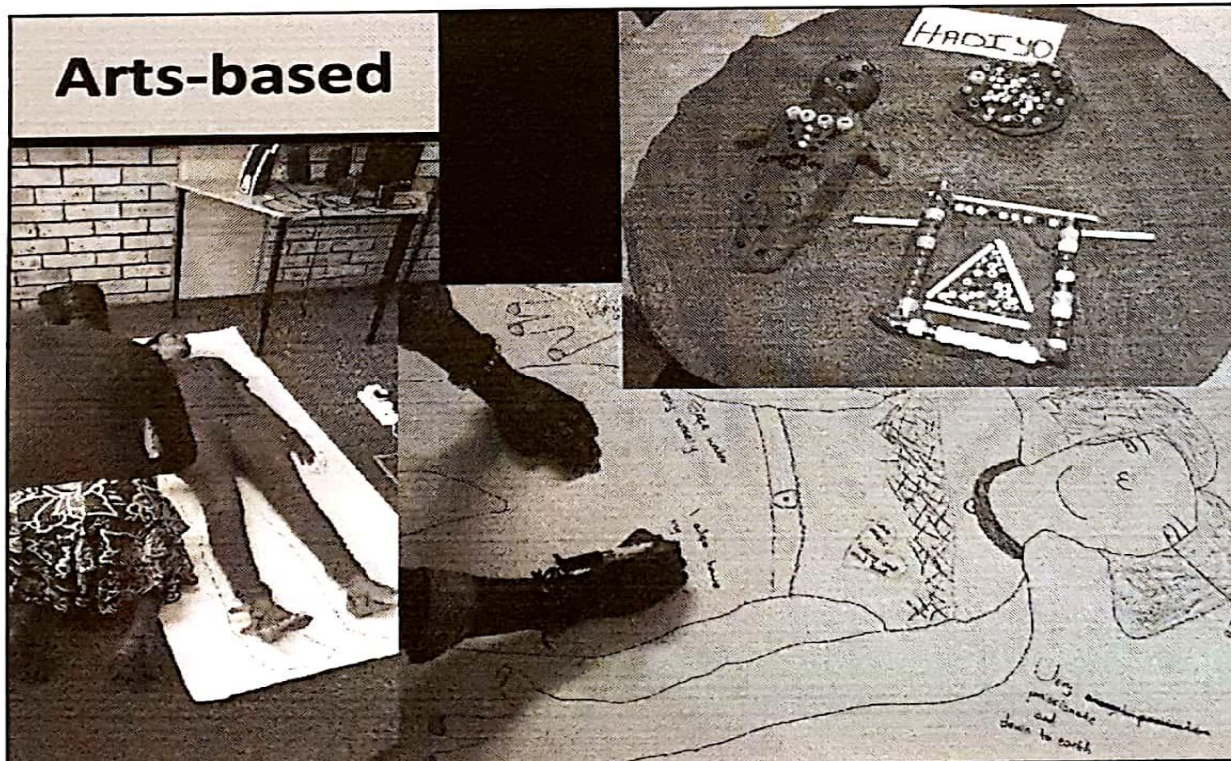
Activity D: Draw Talk and Write

Time: 1 Hour

Instructions

Drawing-&-talking[4] activities invite participants to draw a picture of an artefact of their choice that offers a visual presentation of a concrete object (and often symbolic) as answer to a specific research question[5]. This answer represents the participants' insights at a given point in time and within the confines of a participant's lived realities (i.e., this answer is nuanced by the participant's positionality and intersecting identities) and can offer a starting point for a focus group interview about the phenomenon that researchers are interested in.[6] Importantly, participants are invited to explain (co-analyse) what they have produced and their explanation guides the researcher's understanding of what the drawn artefact means.

Material Needed:

White paper

Crayons or colouring pencils

Instructions

1. Facilitators support group members to think about hope and to move from individual insights to shared/ones. (5-10 minutes)

i. *How do you explain/see hope? Take a minute and think how you would answer these question.*

ii. *Now share your answers with your group. In a little bit we are going to ask you to provide a group answer so it is important that you as a group talk about hope.*

2. Facilitators then invite a group answer and explain that groups have a choice about how they will answer the questions in their drawings. Remember to put participants at ease (i.e., it's not about how well they draw). The activity is not strictly time-limited but because you want to make sure that participants explain what they have drawn try to have this done within 15-20 minutes.

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Now help us understand how you explain/see hope*? Remember, it does not matter how well you draw picture. Also there are no right or wrong answers. What we are interested in is what you know and how your drawing will help us to understand the answer to the question:* **How do you explain/ see hope?** *Try to make your drawing picture within about 15-20 minutes. After that I will ask you, as a group, to explain what your drawing/picture means.*

Double-check that participants are OK with you/us photographing their drawing *[Are you OK with us taking photographs of your drawing so we can show it to other people? Remember, it's OK for you to say no to us taking photographs].*

3.	Facilitators ask groups to explain what their artefact/s mean and probe respectfully for clarity/examples as needed. Try to limit to 10 minutes.

4.	Facilitators introduce the next question relating to hope: 'What makes it hard to hope?'. Again, try to limit this to 10 minutes.

iv. Now, take another look at your drawing. **We want to know:** **What makes it hard to hope***? Does your drawing explain this? Do you need to add something to your drawing that will help us understand* **what makes it hard to hope?** *Or, do you perhaps need to make a different drawing to show* **what makes it hard to***? If yes, we have more paper for you to use. Remember, it does not matter how well you draw. Also there are no right or wrong answers. What we are interested in is what you know and how your drawing will help us to understand the answer to the question:* **What makes it hard to hope?**

Try to add to your drawing or make a new one within about 10 minutes. After that I will ask you, as a group, to explain **what makes it hard to hope.**

5.	Facilitators explore what makes it hard to hope and what makes your hope stronger. Probe respectfully for clarity/examples as needed. Remember to try and include all the group members.

Examples of probes could be:

i.	Can you tell me more about [whatever group described as what makes hope hard]?

ii.	Can you please give me an example of [whatever group described as what makes hope hard]?

iii.	Can anyone else give me an example of [whatever group described as what makes hope hard]?

iv.	When would someone not experience [whatever group described as the what makes hope hard]?

6.	 Facilitators introduce the next question relating to hope: 'What makes it hard to hope and what makes your hope stronger?'. Again, try to limit this to 10 minutes.

v. Now, take another look at your drawing. **We want to know** **makes your hope stronger***? Does your drawing explain this? Do you need to add something to your drawing that will help us understand* **what makes your hope stronger?** *Or, do you perhaps need to make a different drawing to show* **what makes your hope stronger***? If yes, we have more paper for you to use. Remember, it does not matter how well you draw. Also there are no right or wrong answers. What we are interested in is what you know and how your drawing will help us to understand the answer to the question:* **What makes your hope stronger?**

Try to add to your drawing or make a new one within about 10 minutes. After that I will ask you, as a group, to explain **what makes your hope stronger?**

7. Facilitators explore what makes it hard to hope and what makes your hope stronger. Probe respectfully for clarity/examples as needed. Remember to try and include all the group members.

Examples of probes could be:

i. Can you tell me more about [whatever group described as what makes hope stronger]?
ii. Can you please give me an example of [whatever group described as what makes stronger]?
iii. Can anyone else give me an example of [whatever group described as what makes hope stronger]?
iv. When would someone not experience [whatever group described as what makes hope stronger]?
v. Does [whatever group described as what makes hope stronger] is it the same for girls and boys?

Closure Activity

Time: 1 Hour

Introduction

Poetry, songs and stories are mediums used for creative expression. This method is rooted in the oral culture of Africans, where stories, poems and music have been used to orally pass down history from one generation to the next (Finnegan, 2012). Creative expression is helpful in conveying a personalised, deep and rich account of one's experiences (Furman, 2004). For this activity we will request the participants to prepare either a poem, song/ rap or story to communicate their day's experiences through creative expression.

Material Needed:

- A4 Piece of paper
- Pen

Group Instructions

1.   Facilitators to support a brief discussion the day's activities with participants. Ask the participants to give a brief account on their experiences of the day of research activities. [5 -15 minute discussion]

2.   Pass out the material and ask the participants: *Think back on today, all the activities that you did, what you have learned, what you have taught and what you have experienced. Prepare a poem, story or song to perform in front of everyone tell them how your group experienced today. Your performance should be a maximum of 5 minutes*. [30- 40 minutes]

3.   If there is uncertainty in the group encourage the participants to:

a.   *Decide on a medium of expression (poetry, song or rap)*

b.   *Discuss your experience of this day and write down which themes stand out in a mind map*

c.   *Create a poem, song/rap or story using one of the themes to express how the group experienced the day's activities*.

ANNEXURE E

FIELD NOTES AND OBSERVASIONS ON FOCUS-GROUP INTERVIEWS

25 July 2017

[I found that the Body-mapping activity was very enjoyable for all the participants. They participated with much enthusiasm]. It was evident through what (most of) the participants draw, wrote and said on the body map that they are currently experiencing many physical challenges as a result of various forms of pollution. The most mentioned type of pollution is air pollution, although more than one participant mentioned water pollution as well. Several participants started their activity by drawing their lungs to illustrate the effect of polluted air on their breathing and lung health. Skin irritation was also mentioned by several participants. [To me it is beautiful how honest and open they are when answering the questions]. One participant mentioned that illness is a "year-round" experience for the people living in Secunda and not seasonal like in most other "less polluted" areas in our country.

What stood out for me is the repetitive theme of religion as an important source mental and emotional (heart) health. The young people impressed me so much with their "good" reading habits as part of keeping their minds healthy. The books they read have motivational themes which shows that they intentionally work on moving "forward" in life and improving themselves [This is so impressive and a bit of a surprise to me because it shows great maturity in the way the young people of this region spend their time and displays positive self-development efforts]. Another theme for keeping mental and heart health emerged: family-ship and friendship (social bonds), grandmothers and siblings seem to be a very important source of mental and heart health. These themes gave them hope.

The young people keep their bodies healthy by exercising on a regular basis such as gym training and jogging. Some try to eat healthy but it is sometimes challenging because of little resources and consequently little choices.

[Once again it was such a wonderful privilege and humbling experience to meet and work with these beautiful young people, I can't wait to go again, thank you for the opportunity].

26 August 2017

This was my first research encounter except for the Body mapping we did with the advisory panel members on our previous visit to Secunda. I was a bit nervous the day before because I was unsure about my abilities as a researcher, which is probably a natural reaction before doing something completely new.

On arrival we prepared the venue to be ready for our participants. It was evident that Mosna did a great job at organising everything. It was a relief to see that the participants were mostly on time and we could start the activities on schedule.

My personal experience was generally a very positive one. The participants in my particular group worked together very well, although they were quite diverse in the way they communicated and how they interpreted questions and how they answered them. The atmosphere in the group was comfortable but "introverted", it seemed that the group members were very quiet and soft spoken. In a way it was difficult to get lots of information from them without using prompts. I realised that I still needed practice in getting information from people who are reluctant to share much. I almost felt "guilty" to ask for more when it was evident that he/she has said all they wanted to say. There was one participant in my group whom enjoyed talking, but he mostly got carried away and drifted further and further away from the topic at times. It felt wrong to stop him and bring him back to the initial question. However, it was evident that most participants enjoyed talking and answered the questions well. It seemed that they found a lot of hope and joy in each other and being involved in social activities with friends and family. It was also evident that they constantly think of ways to alter their futures and look for opportunities such as studying and job opportunities. In hindsight I realised that it takes a lot of skill to be a good group interviewer and to adjust to every member according to his/her personality and style and to find a balance between the two opposite poles of extroverted and introverted people when gathering information. In general, the participants were eager to tell their stories, some more than others but each in his/her own way. They seemed that some participants rely on their friends to confirm their views [body language and gestures].

I did, at some point, feel that the same question is repeated in several activities and that the participants experienced boredom when they had to do another activity which required much of the same answers. I almost felt "bad" to ask "the same" question again. The last activity was about HOPE and it was as if the participants enjoyed it more to dwell on hope rather than talking about how the negative things effected their lives, which showed me that the participants were positive in their approach to their problems

and life in general. Many participants showed that they believe that their futures will somehow be better than their present situation.

In conclusion I think the day was very successful in terms of collecting data and the total experience of meeting the people of the community of Embalenhle. Once again it was a humbling experience to see how most of the participants feel positive about life in general and hopeful about their futures and living in a resource constrained environment.

27 September 2017

1. Community Advisory board member as co-facilitator:

I can truly say that it was a blessing to have an Advisory board member as a co-facilitator. It was comforting to know that if I forget to say something or have communication difficulties there is a "back-up plan". Especially with language barriers it works exceptionally well when someone speaks the participant's language to clarify messages and explain questions. The fact that the co-facilitator also knew what the research was about and understood the activities, in my opinion contributed to the participants' understanding of the process. I even experienced that the participants felt more at ease with someone from their own community being present as a co-facilitator, which confirms the bond between community members within the diverse circumstances in their community.

2. Blessings

As I mentioned, I think the co-facilitator, being a community member also, was a blessing to me. I thought that the tea, coffee and other beverages was a blessing to all. There was a friendly atmosphere and positive "vibe" which I thought was a blessing. I loved that the catering was done by local caterers (at least I think they were local) and that they could benefit from what was happening in their community. I must say the participants and co-facilitators were all blessings, beautiful people.

3. Frustrations/Hiccups

The fact that all groups had to work in one room where all sounds were "amplified" made it difficult to hear what the participants were saying, and made communication difficult. Recording was difficult because of the noise in the room, and even doing the transcripts was difficult because of the noise in the room (coming from all groups). Sometimes our attention was distracted by something happening at another group (loud laughs etc). Because of the noise I had to give the recorder to each participant to hold close to their mouths and was nervous about them pressing buttons and maybe wipe all recordings.

It would have been great to have a table at each group to put stationary, papers, recorder etc. on, I felt a bit lost because everything had to be put on the floor and I found it to be a bit chaotic and difficult to quickly find what I needed. Even the participants wanted something to write on, some used the floor to make it easier to write and some used each other's backs. Tables would have been great. Separate rooms for each group would be ideal.

4. What I learned/ what would I do different?

I learned that all people enjoy and appreciate being heard. I learned that people are flexible and can make things work even though NOT everything is perfect. The participants showed personal inner strength and it seems that they have learned to use what they have to improve their lives.

I would be more organised (physically) for example, have a table and pack out my "tools" for each activity in an orderly fashion and maybe put each activity's worksheets etc. in separate boxes and put it back after the activity is done