Hope as a pathway of resilience over time among adolescents in a resource-constrained community

by

Bongiwe Ncube

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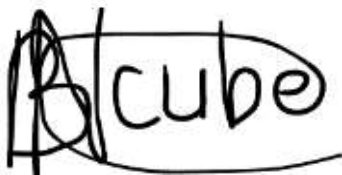
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May 2020

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DECLARATION OF OWN WORK

I, Bongiwe Ncube (student number 29149356), declare that this mini-dissertation titled: *Hope as a Pathway of Resilience over time among Adolescents in a Resource-constrained Community,* which I hereby submit for the degree Magister Educationis in Educational Psychology at the University of Pretoria, is my own work and has not previously been submitted by me for a degree at this or any other tertiary institution. All sources cited or quoted in this mini-dissertation are indicated and acknowledged with a comprehensive list of references.

Bongiwe Ncube

March 2020

ETHICAL CLEARANCE CERTIFICATE

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Faculty of Education

RESEARCH ETHICS COMMITTEE

CLEARANCE CERTIFICATE	CLEARANCE NUMBER: UP 17/05/01 Theron 18-007
DEGREE AND PROJECT	MEd
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INVESTIGATOR	Ms Bongiwe Ncube
DEPARTMENT	Educational Psychology
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CHAIRPERSON OF ETHICS COMMITTEE: Prof Funke Omidire

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Ms Bronwynne Swarts
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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
- Data storage requirements.

ETHICS STATEMENT

The author, whose name appears on the title page of this thesis, has obtained, for the research described in this work, the applicable research ethics approval. The author declares that he/she has observed the ethical standards required in terms of the University of Pretoria's Code of ethics for researchers and the Policy guidelines for responsible research."

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My gratitude is expressed towards the following persons who have showed me love, support, guidance and above all, patience, throughout my journey:

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- **My sister, Mpumelelo:** thank you for your words of advice and for strengthening my faith. Thank you for constantly reminding me that this is what I was born to do and helping me to believe that my purpose is to serve and help others.

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ABSTRACT

Hope as a pathway of resilience over time among adolescents in a resource-constrained community

My study is a sub-study of the Resilient Youth in Stressed Environments (RYSE) Project (ethics clearance, UP17/05/01 Theron 18-007). RYSE investigates resilience over time among youth living in stressed environments. My study explores what strengthens hope-associated pathways of resilience for adolescents and how consistent these strengthening factors are over time. My study, in 2018, draws on and contributes to data generated by RYSE participants in 2017. In 2017, the RYSE participants generated data that explored hope-strengthening factors that were associated with resilience pathways. I repeated this in my 2018 study. To do so, I used a qualitative phenomenological research design and employed the Draw-Write-Tell method to generate visual and narrative data in a group setting for seven Black participants, aged between 18 and 20 years, from the resource-constrained community of eMbalenhle, South Africa. I used inductive thematic analysis to analyse and code the 2018 data and deductive thematic analysis to code the 2017 data (which was coded and reported in a preceding RYSE sub-study). Through the personal, subjective experiences of the adolescents, the following themes appeared to strengthen hope over time: *religious beliefs, self-efficacy, positive personal relationships, and sources of inspiration.* The themes showed that the same factors continue to strengthen hope over time and foster pathways of resilience for a group of adolescents in eMbalenhle.

Key words: hope, hope-associated pathways, resilience, adolescents

DECLARATION OF LANGUAGE EDITOR

I HATE MISTEAKS

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EDITING | PROOFREADING | TRANSLATION

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10 March 2020

TO WHOM IT MAY CONCERN

I, the undersigned, hereby declare that the master's dissertation titled **Hope as a Pathway of Resilience over Time among Adolescents in a Resource-constrained Community** [excluding the addenda] by **Bongiwe Ncube** has been edited for grammar errors.

It remains the responsibility of the candidate to effect the recommended changes.

Prof. Tinus Kühn

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CHAPTER 1: INTRODUCTION

1.1 INTRODUCTION

My master's study of limited scope forms part of the broader Resilient Youth in Stressed Environments (RYSE) research project co-conducted by the University of Pretoria. RYSE explores the patterns of resilience among youth in Canadian and South African communities that depend on oil and gas production and those coping with climate change. Resilience is defined as the dynamic process of positively adapting to threats posed to an individual's well-being (Southwick, Bonanno, Masten, Panter-Brick & Yehuda, 2014). Part of why the process is dynamic relates to changes in what enables resilience over time (Masten, 2014). My study has a particular focus on the hope-associated pathways of resilience among adolescents living in the South African RYSE community research site, namely eMbalenhle, and the consistency of these pathways over time. My interest lies not in what strengthens hope-associated pathways of resilience for the same adolescents over time, but rather in what strengthens hope-associated pathways of resilience among adolescents in eMbalenhle and how consistent these strengthening factors are over time.

Having worked as a volunteer co-facilitator with adolescents at a Mental Health and Trauma Centre in the resource-constrained township of Katlehong in the east of Johannesburg, I noticed how some adolescents were able to anticipate a positive outcome and hope for a better future as a means of adjusting to their adverse situations. I also observed that this ability encouraged the adolescents to move towards supportive networks in an attempt to adapt to their challenging environment. I have often wondered whether these young people have continued to be hopeful, and if so, whether the same factors have kept them hopeful over time. In light of this, I was motivated to gain insight into what strengthens adolescents' ability to be hopeful in a challenging environment and what strengthens their hope over time.

A significant body of international research suggests that when young people grow up in stressed environments, their hope for a better future is associated with resilience (Dowling & Rickwood, 2016; Ebbert, Kumar & Luthar, 2019; Hellman, Worley & Munoz, 2018; Mullin, 2019; Ong, Edwards & Bergman, 2006; Satici, 2016). South African studies on resilience also show that hope-related concepts are associated with resilience (Dass-Brailsford, 2005; DeSilva, Skalicky, Beard, Cakwe, Zhuwau, & Simon; 2012, Collishaw, Gardner, Lawrence Aber, & Cluver, 2016; Guse & Shaw, 2018; Kuo et al., 2019; Haffejee & Theron, 2019; Theron, 2019; Van Breda, 2018; Van Breda & Dickens, 2017; Van Breda & Theron, 2018). Of these South African studies, only four

address the resilience of individuals over time (Collishaw et al., 2016; DeSilva et al., 2012; Theron & Van Rensburg, 2018; Van Breda & Dickens, 2017). Of the four South African studies that focus on resilience over time, only two, by Theron and Van Rensburg (2018) and Van Breda and Dickens (2017), refer to hope-related concepts.

Hope-related concepts can be defined as components of the individual's personal belief that a favourable outcome is achievable through self-directed behaviour and positive thoughts about the future (Rand & Cheavens, 2009; Scioli, Ricci, Nyugen & Scioli, 2011; Snyder, 2002). The aforementioned studies that focus on resilience over time report hope-related concepts, such as faith-based support and optimistic thoughts. However, these studies were conducted with school-going adolescents (Theron & Van Rensburg, 2018) and care leavers (Van Breda & Dickens, 2017). Literature informs us that part of the complexity of resilience is that it is context-specific (Wright & Masten, 2005). Therefore, it would be unwise to assume that because these two studies on resilience outline hope-associated pathways of resilience that persisted over time for school-going adolescents and care leavers, hope-associated pathways of resilience will be the same in different contexts, such as a community stressed by risks associated with the petrochemical industry. For this reason, my master's study focuses on adolescents, aged 18 years and older, living in a context that is stressed due to the petrochemical industry and related township risks. Most of the respondents were not attending school at the time of my study.

I am not interested in exploring only what strengthens hope-associated pathways of resilience over time because it is underreported in South African literature; I am also interested in how consistent these hope-strengthening factors are over time. Factors that remain consistent could potentially matter more when designing resilience-enabling interventions (Masten, 2014). According to the Social Ecology of Resilience Theory (SERT), resilience is not an individual trait; it is rather a variable process that is related to the repeated interactions between a person and the favourable or resilience-enabling features of the context of his or her life (Ungar, 2008; 2013). One of the four dimensions of assessing resilience among individuals faced with adversity is the complexity of the interactions between the individual and the environment (Ungar, 2011), and how these interactions enable or obstruct resilience. This complexity includes, among others, cultural and contextual influences (Panter-Brick, 2015; Wright & Masten, 2005). Such influences can result in resilience being dynamic in nature, meaning that what supports resilience could change over time (Southwick et al., 2014; Walsh, 2015). What this implies is that individuals' pathways of resilience (e.g., hope-related concepts) may have changed or remained constant. For this reason, I believed it was important to compare what strengthens the hope-associated pathways of resilience reported by my

participants in 2018 with those reported by a group of eMbalenhle adolescents who were involved in the RYSE study in 2017.

1.2   PROBLEM STATEMENT

A gap in the existing literature on resilience is that we do not understand well enough what supports resilience over time in the South African context (Theron, 2019; Van Breda & Theron, 2018). More particularly, we do not understand well enough how hope is associated with resilience over time among South African adolescents living in stressed environments, or how consistent hope-strengthening factors are over time. A better understanding of what strengthens the hope of this population over time could be used to support their mental health. Living in stressed environments places individuals at a higher risk of hopelessness and mental health problems (Mosavel, Ahmed, Ports, & Simon, 2015). According to the United Nations International Children's Fund (UNICEF) Annual Report (2017), mental health issues constitute a major burden of disease for children and young people globally. The World Health Organisation (WHO, 2018) reports that as many as 10% to 20% of the world's children and adolescents experience a mental disorder at some point in their lives, with depression being particularly common. Hopelessness is a typical precursor of depression (Serafini et al., 2020). In sub-Saharan Africa, adolescents are among the most vulnerable with nearly 14% experiencing mental health problems and nearly 10% having diagnosable psychiatric disorders (Doran, 2017). Depressed African adolescents frequently report hopelessness (Ntuli, Mokgatle & Madiba, 2020). What all of this means, is that it is important to protect the mental health of African adolescents so that they can be supported to be resilient to challenges that affect mental health. To this end, it is important to explore what strengthens hope-associated pathways of resilience, also over time.

Schools have been identified as one of the most important environments that drive mental health among adolescents (O'Connor, Dyson, Cowdell & Watson, 2017). As educational psychologists, we have a duty to collaborate with ecosystems such as schools and communities to develop appropriate interventions that support pathways of resilience among children and adolescents living in stressed environments (Theron & Donald, 2012). One of the ways in which we can facilitate these pathways is to tailor interventions that buffer the risks and strengthen hope and hope-related concepts over time among specific populations of at-risk children and adolescents. This could include the following points: (1) Better understanding of what strengthens hope for youth in disadvantaged communities like eMbalenhle; (2) exploring the consistency of these factors over time; and (3) using these insights to propose meaningful and appropriate interventions that are

relevant to the population in that context (Owen, Baig, Abbo & Baheretibeb, 2016; Theron & Donald, 2012). The purpose of my study responds to (1) and (2). It is my hope that subsequent studies will respond to (3) by using the findings of my study to inform meaningful and appropriate interventions.

1.3 PURPOSE STATEMENT

The purpose of this phenomenological study is to explore what strengthens hope-associated pathways of resilience among adolescents living in eMbalenhle, an environment affected by the petrochemical industry and multiple township risks, and how consistent these strengthening factors are over time.

1.4 RESEARCH QUESTIONS

1.4.1 Primary research question

My study of limited scope is guided by a single research question:

> What strengthens hope-associated pathways of resilience for adolescents living in eMbalenhle and how consistent are these strengthening factors over time?

1.5 THEORETICAL FRAMEWORK: SOCIAL ECOLOGY OF RESILIENCE THEORY AND HOPE THEORY

I used the Social Ecology of Resilience Theory (SERT) (Ungar, 2011) as well as the Hope Theory (Snyder, 2002) as the theoretical frameworks for my study. According to Snyder (2002), hope is the learned thinking pattern, set of beliefs and thoughts that involve three relatively distinct dimensions: goals, agentic thinking and pathways thinking. The emphasis in agentic thinking is on the adolescent's motivation to achieve a goal, while in pathway thinking it is on the planned routes to achieve goals. Earlier research on hope featured in religion and philosophy disciplines, while its importance in psychology was neglected (Snyder, 2000). In psychology, hope can mitigate mental illness when individuals can be supported to direct their mental and emotive thoughts towards positive life goals, also known as self-regulation (Snyder, Rand & Sigmon, 2002; Snyder, 2002). South African adolescents growing up in stressed environments are at a higher risk of experiencing mental health issues such as depression, post-traumatic stress disorder and anxiety (Harrison, Lexton & Somhlaba, 2019); thus, having hope is of paramount importance for these adolescents.

Through agency thinking, adolescents in stressed environments can motivate themselves by drawing on intrinsic and extrinsic factors that strengthen hope as a means of adjusting to their

adverse situation (Guse & Shaw, 2018; Haffejee & Theron, 2019). Intrinsic factors that strengthen hope are those within an individual that promote feelings of hopefulness, such as constructive meaning-making, a sense of agency and personal strengths (Cherrington, 2018). Extrinsic factors that strengthen hope include factors that exist within the adolescent's external environment (social ecology) that serve to encourage, support and intensify all positive factors that lead to hope (Akinsolo, 2001; Fernandez, Kit-Aun, Masiran & Abdul Rahim, 2019). Extrinsic factors that strengthen hope typically include a supportive family, friends or community, and accessible social support services. According to Isaacs and Savahl (2015) and Satici (2016), pathway thinking allows adolescents to plan for the favourable future that they hope for and this helps them adjust positively to their current hardships. For adolescents living in stressed environments, this may include, among others, tasks such as planning to achieve educational goals through continuously attending school, and actively forming meaningful connections with others (Cherrington, 2018; Owen, Baig, Abbo, & Baheretibab, 2016). Hope has also been linked to resilience, coping and well-being (Cherrington, 2018; Coetzee, Ebersöhn, Ferreira & Moen, 2017). Resilience or a process of positive adjustment in the face of adversity is associated with the adolescent's capacity to hope for or expect positive outcomes (Coetzee et al., 2017; Gunnestad & Thwala, 2011). Hopeful thoughts and goal-directed behaviour allow adolescents to believe that something positive will come out of a difficult situation (Appelt, 2006; Harrison et al., 2019; Snyder, 2002). In this sense, hopeful adolescents are likely to adjust to challenges, which may be the reason why hope is considered a key pathway of resilience (Appelt, 2006; Dreyer, 2015; Fernandez et al., 2019; Gunnestad & Thwala, 2011).

However, resilience includes not only what the adolescent brings (e.g., the adolescent's capacity for hope) but also what social ecologies contribute to the resilience process. Enabling social ecologies provide access to resources that support hope and other resilience pathways (Swartz, 2009; Ungar, 2011). To be resilience-enabling, social ecologies must take responsibility for making resources available and accessible (Ungar, 2011). SERT explains that the reciprocal nature of interactions between adolescents and social ecological systems (e.g., family, school, community and culture) encourages adolescents to use the resources available to adjust positively in the face of adversity (Ungar, 2011). The synergy between the systems surrounding an adolescent is central to his or her development, as stated by Bronfenbrenner (1979). Previous South African studies of resilience have successfully employed a systemic or SERT approach to their study of resilience (e.g., Bhana & Bachoo, 2011; Ebersöhn, 2014; Van Breda, 2018; Veeran & Morgan, 2009). As theorised by Ungar (2011), these studies illustrate the role of social ecology in facilitating the process of resilience among individuals faced with adverse conditions. In some South African

contexts facing limited resources, limited access to social services and basic health services, and the high prevalence of poverty and HIV/AIDS, employing SERT provided a deeper understanding of how various social ecological systems play a role in the facilitation of hope (Gomo, Raniga & Motloung, 2017). In this way, the focus shifts from attributing resilience processes to the individual alone; the resources provided by the individual's social ecology are also necessary to support the process of resilience (Masten, 2014; Ungar, 2016). Therefore, resilience is fostered through the important role of social ecology.

SERT is based on four principles (decentrality, complexity, atypicality, and cultural relativity). (1) Decentrality: Ungar (2011) refers to de-centring the adolescent when explaining resilience. Doing so acknowledges that resilience is a complex, interactive process in which the environment provides the resources that the adolescent can use to adjust to adversity. For example, adolescents who have access to functional social support networks, such as basic health care and social workers, are better able to adjust positively to adversity (Thurman, Luckett, Nice, Spyrelis, & Taylor, 2017). For this reason, it would be misleading to explain their resilience in terms of personal resources only (i.e. to centre the individual). (2) Complexity: Ungar (2011) defines complexity as the unpredictable nature of the interactions between person and environment that support resilience. They can differ across contexts or developmental phases and across time (Masten, 2014). In my study, what strengthened the hope-associated pathways of resilience of a group of adolescents who participated in the 2017 RYSE study was compared with what strengthened the hope-associated pathways of resilience of a group of adolescents who participated in the 2018 RYSE study. As individuals or environments change, so too could the factors that predict positive development (Ungar, 2015). Whilst studying the adolescents' hope-associated pathways of resilience over time, I was reminded that what strengthened their hope in 2017 might not be the same in 2018, a fact that this underscores the complex variability of resilience (Ungar, 2011). For example, the Van Breda and Dickens (2017) study of care leavers in South Africa shows that diverse outcomes are associated with resilience processes after one year of independent living and that these processes function at various levels attributed to the adolescents' life domains (personal, relational and contextual). (3) Atypicality: This is defined as being open to the consideration that resilience can be explained as a deviation from what is considered typical resilience-enabling processes (Malindi & Theron, 2010). Ungar (2011) adds that the focus of atypicality should be more on how the adolescent's behaviour functions and less on the predicted outcomes of such behaviour. For example, in the study by Hills, Meyer-Weitz and Asante (2016) on street youth in Durban, the authors indicate that the youths' belief in God was something not typically associated with street children, but that belief was a

resource in their ability to rebound. They also reported substance abuse as supportive of coping with life on the street. Substance abuse is generally not considered a typical pathway of resilience. (4) Cultural relativity: Cultural relativity typically includes the norms, values and traditions practised within a specific system that shapes how adolescents resile (Ungar, 2011). According to Theron (2016) and Van Breda (2018), African values such as Ubuntu in community support networks are important cultural sources of resilience for adolescents.

1.6   CONCEPT CLARIFICATION

For the purpose of my study, the concepts of hope and hope-related risk factors, resilience and adolescence are central and are therefore explained below.

1.6.1   Hope and hope-related concepts

To define hope, researchers have included aspects of cognition (Bernardo, 2010) and emotion (Roepke & Seligman, 2015). Cherrington (2018) and Snyder (2002) describe hope as having a vision of something meaningful and the driving force in one's ability to pursue this vision. Snyder (2002) defines hope as the ability of an individual to have goals, to motivate him- or herself (agency thinking) to achieve those goals, and to come up with plans to achieve these goals (pathway thinking). For the purpose of this study, hope is tentatively understood as the interaction between cognition and emotions, which is associated with attainable goals and a positive outcome. Therefore, hope-related concepts are concepts such as belief in a divine being, forming connections with others, future orientation, sources of inspiration and a strong support system that relate to hope.

1.6.2   Risk factors

Any factor that has the potential to cause harm for an individual is known as a risk (Masten, 2008). Risk is explained as an important aspect in identifying resilient individuals (Masten, 2008; Ungar, 2015). These risk factors range from maladaptive coping, resource constraints, unemployment, extreme poverty to a lack of emotional support by family (Mampane, 2014; Mosavel, et al., 2015), loss of a loved one(s) and stigmatisation, and negative community factors (Isaacs & Savahl, 2015) that ultimately lead to a higher potential of experiencing negative outcomes. In this study, risk factors refer to factors that are intrinsic and/or extrinsic to the adolescent and may lead to hopelessness. These risk factors are detailed in Chapter 2.

1.6.3 Resilience

Resilience is described as the process of positively adjusting and adapting to risks that pose a threat to the well-being of an individual (Masten, 2014; Ungar, 2008, 2011). When adolescents have hope, they are likely to demonstrate resilience (Holt, 2015; Masten & Barnes, 2018). Because my study is grounded in SERT, resilience is defined as the process of positive adjustment that draws on intra- and interpersonal (i.e. social) resources, as well as ecological ones with particular emphasis on hope.

1.6.4 Adolescence

Adolescence is the period between the onset of puberty and the achievement of relative self-sufficiency (Blakemore & Mills, 2014). Essentially, it is the period where individuals transition from being fully dependent on another human being (usually an older person) to being relatively independent. This transitioning occurs predominantly in the biological and social aspects of the individual (Blakemore & Mills, 2014; Kim, Oesterle, Catalano, & Hawkins, 2015; Steinberg & Morris, 2001) where changes are observable. The World Health Organisation (WHO) (2018) states that adolescence refers to individuals aged 10 to 19 years. For the purpose of this study, the term *adolescence* is used to describe individuals aged 15 to 24 years as determined by the RYSE study that included adolescents aged 15 to 24 and Sawyer, Azzopardi, Wickremarathne, & Patton's (2018) recommendation that adolescence be extended to the age of 24.

1.7 ASSUMPTIONS

In this study, I made the following assumptions: Firstly, I assumed that the participants had hope. I based this assumption on findings that emerged from the RYSE study and South African literature that describes South African youth as hopeful (Guse & Vermaak, 2011; Lundgren & Scheckle, 2019). I assumed that intrinsic factors (personal strengths, agency) would strengthen the hope of adolescents in stressed environments over time. Literature indicates that South African contexts that face risk factors such as poverty, unemployment and HIV/AIDS are likely to remain the same over time (Meinck, Cluver, Boyes, & Ndhlovu, 2015), and because of this reason, adolescents refer to their intrinsic strengths to drive their hope (Mosavel et al., 2015). Moreover, in contexts where external support such as social workers and access to basic health services are limited, adolescents are likely to motivate themselves through tasks such as positive self-talk, having goals, and making plans to reach their goals in an attempt to adjust to their adverse situation (Hellman et al., 2018; Mullin, 2019; Wilson & Somhlaba, 2016).

Secondly, I assumed that education is a key factor in mediating the adolescent's drive to a positive outcome when living in stressed environments. Research has shown that education, especially in contexts of multiple risk factors, has the potential to facilitate hope (Gillman, Dooley & Florell, 2006; Guse & Shaw, 2018). Education provides adolescents with the hope that a positive future is likely because it facilitates visions and goals for the future (Cherrington & De Lange, 2016); it promotes the belief that all life aspirations are achievable (Hendricks et al., 2015) and that with an education, the chance of employment is higher. Unemployment being one of the obstacles to hope among adolescents in South Africa (Ginevra, Sgaramella, Santilli, Ferrari, Nota, & Soresi, 2016).

1.8 METHODOLOGY

The methodology is detailed in Chapter 3. What follows below is a summary of the methodology applied in this study.

1.8.1 Epistemological paradigm

I chose interpretivism as the paradigm for my study. According to Thanh and Thanh (2015), the interpretivist paradigm emphasises the understanding of human experiences and relies on the participants' views of the phenomenon being explored. The reasons for choosing the interpretivist paradigm as well as its advantages and disadvantages are discussed in detail in Chapter 3 (Section 3.4.1).

1.8.2 Research paradigm and research design

The research paradigm used for my study is a qualitative one (Merriam & Tisdell, 2016) and the design is phenomenological (Kafle, 2011). According to Merriam and Tisdell (2016), and related to my study, qualitative research is a useful paradigm to explore how adolescents' understanding of hope-associated pathways of resilience in their social context. Choosing a phenomenological design allows opportunity to understand how adolescents make meaning of the phenomenon (i.e. hope-associated pathways) being studied (Kafle, 2011). The reasons for choosing the aforementioned paradigm and design, as well as the advantages and disadvantages are discussed in Chapter 3 (Sections 3.4.2 and 3.5.1).

1.8.3 Sampling

Non-random or purposive sampling was used for my study. Purposive sampling is the deliberate selection of participants based on a set of characteristics that fit the study's criteria and that will help answer the research questions (Acharya, Prakash, Pikee, & Nigam, 2013). The criteria for

inclusion and reason for choosing purposive sampling as well as its advantages and disadvantages are discussed in Chapter 3 (Section 3.5.2). In total seven participants aged 18 to 20 years constituted the sample for my qualitative study of limited scope. The participants either already formed part of the RYSE study in 2017 or were recruited by the RYSE Project Manager and Community Advisory Panel (CAP). I provide participant details in Chapter 3 (Section 3.5.2).

1.8.4   Data generation

Data generation was achieved using the draw-write-talk (DWT) method. The DWT method is a creative method of gathering data using visual illustrations produced by the participants and that directly represent the perspectives and experiences of the participants about the phenomenon in question (Angell, Alexander & Hunt, 2015). The reasons for choosing the draw-write-talk method as well as the advantages and disadvantages of this method are discussed in Chapter 3 (Section 3.5.3).

1.8.5   Data analysis and interpretation

I applied step-by-step thematic data analysis as proposed by Braun and Clarke (2006) to the 2018 data set as explained in Chapter 3 (Section 3.5.4.1). Braun and Clarke (2006) explain thematic analysis as the process of reporting and accounting for patterns that emerge in the data. These patterns emerge from the researcher's own thinking about the data. For the 2017 data set, I did secondary deductive thematic analysis, following Nieuwenhuis's (2006) six steps as explained in Chapter 3 (Section 3.5.4.2). The reasons for choosing thematic analysis as well as its advantages and disadvantages are discussed in Chapter 3 (Section 3.5.4).

1.9   QUALITY CRITERIA

Lincoln and Guba (1994) noted that to establish trustworthiness in research, a variety of quality criteria are to be adhered to. These criteria include credibility, dependability, transferability, confirmability and authenticity. These criteria are discussed in detail in Chapter 3 (Section 3.6) and are thus not provided in this chapter.

1.10   ETHICAL CONSIDERATIONS

RYSE received ethical clearance from the Ethics Committee, Faculty of Education (UP 17/05/01). I also received approval from the Ethics Committee (UP 17/05/01 Theron 18-007) for my part in the RYSE research project. When I interacted with the participants, I was careful to work ethically as explained in Chapter 3 (Section 3.7).

1.11   CONCLUSION

Resilience studies conducted in South Africa show limited focus on hope as a pathway of resilience over time. My study is important in that it attempts to address this gap in the literature by exploring what strengthens adolescents' hope-associated pathways of resilience over time. This was done by inviting adolescents to generate hope-related data and then comparing what they generated with the data that was generated by another group of adolescents from the same community in 2017. Chapter 2 discusses the relevant literature that relates to factors that strengthen hope associated with pathways of resilience among adolescents in a resource-constrained community.

CHAPTER 2: LITERATURE REVIEW

2.1. INTRODUCTION

This chapter summarises the factors that strengthen hope and the obstacles to hope among African youth facing adverse living conditions and other risks. I used Bronfenbrenner's ecological systems model to structure this chapter. Bronfenbrenner (1979) explains that the adolescent is the centre of the systems model and is influenced by interactions with the external environment (microsystem, macrosystem, mesosystem, exosystem, and chronosystem). The studies that I report on in this literature review include the systems of the adolescent, the family and the community, all of which make up the microsystem, as well as macro-systemic factors such as religion/spirituality. For each system, I briefly review the obstacles to hope; however, I foreground the factors that strengthen hope as these are the focus of my study. Some of the hope-related concepts within these micro- and macrosystems were consistent overtime. Furthermore, the studies in this chapter are limited to those conducted in sub-Saharan Africa, given that context of my study is a South African one and that pathways of resilience (including hope-related ones) are generally sensitive to sociocultural context (Panter-Brick, 2015; Ungar, 2011).

2.2 THE ADOLESCENT

According to Tudge, Mokrova, Hatfield and Karnik (2009) an individual brings a variety of personal characteristics into any social situation. These influence how the individual interacts with the environment. For my study that means that the adolescent's personal characteristics could result in either hope-strengthening interactions or ones that obstruct hope.

2.2.1 Personal strengtheners of hope

I report on two personal hope-strengthening factors: constructive meaning-making and other individual strengths. The focus, however, is on constructive meaning-making as the literature I reviewed seemed to report this more than any other personal strengtheners of hope. Constructive meaning-making includes factors such as having optimistic thoughts, which is one of the hope-related concepts reported by Van Breda and Dickens (2017) as being consistent over time.

2.2.1.1 Constructive meaning-making

According to Bronfenbrenner and Morris (1998), the experience of a challenging situation will differ depending on an individual's emotional, cognitive, and spiritual resources, all of which facilitate meaning-making. For example, two individuals could interpret divorce in differing ways,

which may influence how they move from a potentially hopeless situation and maladaptive habits to a hopeful situation and adaptive ones. The ability to make hopeful meaning of adversity is the process of constructing a positive interpretation of an unfavourable situation (Brooks & Goldstein, 2002). Various South African studies report meaning-making as a significant factor that supports hope and fosters resilience among adolescents facing adversity (Byaraguba, 2014; Cortina, Sodha, Fazel, & Ramchandani, 2016; Lau & Van Niekerk, 2011; Lethale and Pillay, 2013; Mampane & Bouwer, 2006; Sekibo, 2019; Theron & Dunn, 2012; Theron & Theron, 2014). Many of these studies include reference to optimistic meaning-making.

Seligman (2006) defines optimism as reacting to problems with a sense of confidence and high personal ability. Generally, optimistic individuals have the ability to make mental excuses or think in ways that lessen the impact of current or potential failures. The benefit of optimistic thinking is evident among youth who are able to adapt to their challenging environments by externalising their challenges or regarding the unfavourable situation as a temporary event (Gable & Haidt, 2005). These youth are confident that positive outcomes will come. For example, Ebersöhn et al. (2015) worked with 19 Black HIV negative children affected by maternal HIV and AIDS and maternal unemployment. Regardless of their difficult situation, these children were confident about achieving their expected future goals. Similarly, Lethale and Pillay (2013) interviewed 4 Black Sesotho-speaking, orphaned school-going adolescents living in adolescent-headed households in the township of Sebokeng and found that the adolescents thought positively about their future by associating a better life with a completed education. By doing so, the adolescents felt as though they were exercising control over their future and this led to feelings of hope. In the study by Sekibo (2019) with 20 youths who had transitioned from residential care in Lagos, Nigeria, it was also found that the youths showed personal capacity to navigate through the challenges by working hard to achieve their goals and looking forward to a brighter future. Furthermore, the youths were optimistic about their futures and "hopeful of a better future" (p. 5) despite their current challenges. Van Breda and Dickens (2017) conducted a similar study with care-leavers in South Africa and found similar results. The optimism shown by the 52 male care-leavers between the ages of 16 and 21 years regarding their lives outside of residential care spoke of hope. Cortina et al. (2016) also note the value of constructive meaning-making by adolescents exposed to chronic adversity in socio-economically disadvantaged areas. In their study with 1 025 school-going learners aged between 10 and 12 years, the authors explain positive psychological functioning as the ability to remain optimistic in the face of adversity.

Some studies on resilience refer to the term *reframing* when explaining optimistic meaning-making. For example, in a study by Lau and Van Niekerk (2011) with six burn survivors residing in low income areas and townships, it was found that being able to reframe the negative experience in optimistic terms allowed the adolescents to accept and make meaning of the hardships they faced. Theron and Dunn (2010) noted similar benefits. These authors focused on the individual protective resources that strengthen resilience among adolescents. Their study with 10 white Afrikaans-speaking adolescents from divorced families reported that some adolescents reframed the divorce as a being preferable to living with conflict or saw it as an opportunity for personal growth. The act of reframing allowed the adolescents to view divorce in a positive, optimistic way.

The capacity to reframe or be optimistic has sometimes been associated with being male or female. Darling (2007) suggests that males and females attach different meaning to the same situation that then influence how they perceive adversity. For example, a study by Pienaar et al. (2011) with 8 children living in residential care and exposed to multiple adversities found that more girls than boys reported optimism and positive identity. However, all the children in the study exhibited a positive view of their future.

2.2.1.2 Other individual strengths

Constructive meaning-making is not the only factor that strengthens hope; South African literature on hope-related pathways of resilience also cites the personal strengths of adolescents. Among others, individual strengths include dispositional qualities, such as being cheerful or comfortable with seeking support and knowledge, and psychological capacities, such as self-regulation, agency, or mastery motivation (Masten, 2014; Van Breda & Theron, 2018). For example, in the study by Bhana et al. (2016) with 103 adolescents who were prenatally HIV+ and living in poverty-impacted areas in KwaZulu Natal, self-regulation played a role in achieving healthy functioning, viz. cognitive, behavioural, emotional and mental functioning. The latter four constructs may directly affect the psychological well-being of the adolescent, which in turn may directly affect the development of hope. Bhana et al. (2016) also reported that some of the adolescents reported resignation and dreaming, or what Isaacs and Savahl (2014) refer to as "naive hope" (p. 274). Although this may be classified as maladaptive to psychological well-being in certain contexts, in low-resource settings filled with stressors, resignation and dreaming are regarded as appropriate. This fits with Snyder's (2002) contention that at times developing healthy coping skills may be the result of dreaming, i.e., non-active behaviour engaged in by individuals who have no actions or plans attached to their goals.

Furthermore, a positive sense of self and actively seeking support enabled the adolescents in the Bhana et al. (2016) study to adapt well to. Likewise, in a study by Ogina (2012) with 12 orphaned children, it is reported that the children expressed positive self-image and a sense of agency to cope with adversities in an optimistic and future-orientated manner. In a study by Lundgren and Scheckle (2019) with 13 Grade 11 isiXhosa speaking adolescents, the authors reported that despite the hardships faced by the adolescents, they were still able to motivate themselves and hope for a better future. This seemed to be grounded in personal strengths, such as persistence and the determination to attain future goals.

2.2.2. Personal obstacles to hope: Maladaptive coping

Coping is the set of behaviours that people use in their efforts to manage stressful situations (George & Moolman, 2017); thus, maladaptive coping is the unhealthy behaviours (e.g., substance abuse, self-harming behaviours) used to manage stressful situations. South African literature reports maladaptive coping as one of the contributing factors to suicide ideation among adolescents. George and Moolman (2017) conducted a study with 495 Grade 8 learners from nine different secondary schools in the Free State province, South Africa. The authors' focus was on suicide ideation and coping habits among adolescents. It was reported that when adolescents presented with maladaptive coping habits in the face of adversity, they were likely to contemplate suicide. James, Reddy, Ellahebokus, Sewpaul and Naidoo (2017) also cited suicide ideation in their study of 10 997 Grade 8 to 11 learners, of which the majority (82, 4%) were Black. In their study, the authors reported that learners, who were unable to cope with the bullying they experienced at school, were more likely to attempt suicide than adolescents who had healthy coping habits. Likewise, Ebersöhn, Eloff, Finestone, Grobler and Moen (2015) report maladaptive coping in their study with 19 children (11 females and eight males) affected by maternal HIV and AIDS. They found that some of the participants lacked problem-solving skills − one of the traits of maladaptive coping − that resulted in internalising and externalising risk-behaviours.

2.3.   THE FAMILY

The microsystem includes the contexts with which the adolescent maintains regular direct contact, such as the family environment (Bronfenbrenner, 1979). The family is as an integral part of the ecological systems model (Bronfenbrenner, 1979) and a key role player in the child and adolescent resilience (Masten, 2014, 2018b). The family environment can either buffer or aggravate the adolescent's experience of adversity.

2.3.1. Family-based strengtheners of hope

Family is described as the primary source of relationship-forming behaviours among adolescents (James & Roby, 2019). Under the guidance of family members, the adolescent appropriates knowledge, values and skills required for functioning in society (Motha, 2018, p. 51). This includes learning how to form meaningful relationships with other people and navigating towards those relationships. Family can therefore be key to enabling adolescent hope (Ebersöhn, 2017; James & Roby, 2019). DeSilva et al. (2012), Theron and Van Rensburg (2018) and Van Breda and Dickens (2017) showed that supportive family relationships strengthened hope over time.

2.3.1.1 Promoting hopeful attitudes through emotional support

A hopeful attitude can help mitigate the negative effects of adversity by facilitating a belief in a positive outcome, having a positive outlook on the future and building self-confidence (Lenson, 2018). Family members who provide encouragement and psychological support to adolescents during life's unfavourable circumstances or events, help promote this hopeful attitude.

For example, in a study by Lundgren and Scheckle (2019), family strengthened hope for the future because the family members promoted positive feelings in the adolescents in spite of the adversity faced. In the study, 13 isiXhosa-speaking Grade 11 adolescents participated in capturing photos and writing reflectively about the experiences that shaped their identity. Four of the participants mentioned that the experiences with their parents, mothers and grannies played a role in how they perceived the future. They were able to face challenges and look forward to the future due to encouraging interactions with and emotional support received from these family members. Similarly, Van Rensburg and Barnard (2005) worked with 7 white adolescent girls who had been sexually molested and reported the hope-enabling value of family members who provided emotional support. In this study, four of the adolescents enjoyed a close and supportive relationship with their mother; one reported that due to the absence of her mother, her grandmother became her source of support. This support led to a sense of belonging as well as feeling cared for, and subsequently a hopeful attitude and feelings of optimism. A similar study on childhood sexual abuse conducted by Haffejee and Theron (2019) with 7 adolescent girls reported that the emotional support some participants received from family members (a brother, a stepmother) helped support positive outcomes in the face of adversity. Positive outcomes are associated with of the capacity for hope (Jackson, Vijver & Fouché, 2014). Likewise, the study by James et al. (2017) shows that family cohesiveness or the emotional bonding that family members have with one another buffered

feelings of sadness and hopelessness for South African adolescents who had engaged in risky behaviours.

In other contexts, such as adolescents living in poverty and faced with low socio-economic status challenges, emotional support received from immediate and extended family members was reported to be similarly supportive of hope (Smit, Wood & Neethling, 2015). For example, the study by Theron (2016) mentions constructive relationships that fostered resilience among 181 predominantly Sesotho-speaking adolescents, residing in the Thabo Mofutsanyana District, Free State who faced poverty-related personal and social risks. These constructive relationships included the support received from mothers and grandmothers. Some of the adolescents in the study reported that during difficult moments, the love, support, advice and encouragement received from mothers and grandmothers helped them have optimistic views and look forward to conquering any obstacle they might encounter.

2.3.1.2 Encouraging future dreams

The future dreams of adolescents are tied to prospects of anticipating a positive outcome in the face of adversity (Bond & Van Breda, 2018; Lundgren & Scheckle, 2019), which represents one of the three domains of hope. Anticipation of positive outcomes is the result of agentic and pathway thinking as explained by the Hope Theory (Snyder, Rand & Sigmon, 2002). Future dreams are those goals that adolescents have that they believe are the pathways to achieving future success in life (Bond & Van Breda, 2018). Adolescents in the studies I reviewed explained that these goals might include educational aspirations, having money, and being able to provide a good life for themselves and their family (Phasha, 2010; Van Breda & Theron, 2018; Wilson & Somhlaba, 2016). Family members (immediate and extended) played a significant role in encouraging these future dreams (Govender, 2018; Graziano, 2004; Johnson & Lazarus, 2008; Malindi, 2008: Motha, 2018; Peterson et al., 2010; Theron & Theron, 2013; Wilson-Strydom, 2017).

To illustrate, Motha (2018) conducted a study with 17 children residing and attending primary school in an informal settlement of an urban township in Gauteng. All these children were orphaned. Even so they had future dreams. They reported the support received from extended family members in encouraging future dreams. In this instance, future dreams were concerned with education. Children in the study reported that grandmothers helped with homework and saved money that would go towards furthering tertiary studies. This practical encouragement allowed the children to have a positive view of education and thus work hard towards achieving their planned future dreams. This echoes the hopeful attitude reported by Theron and Theron (2013) who note the

influence that family members have on future dreams. In the Theron and Theron study, six of the 14 Black adolescents from impoverished families reported that the stories shared by their grandmothers and siblings, and witnessing a father being ridiculed, encouraged their dreams of a better future. The adolescents reported that these factors led them to (1) expect hardship, (2) realise that their current hardships can be overcome in future, (3) re-envision their future, and (4) dream of and work towards the re-envisioned future, including by pursuing tertiary studies. Similarly, Graziano (2004) conducted a study with Black, gay and lesbian adolescents from various townships in South Africa. Using photo voice evidence, the adolescents reported on the support of family members providing them with the hope of the future. In the study one adolescent mentioned that the interaction with family members provided strength to maintain hope and determination to "make it" (pg. 311) (achieve their goals) in the future.

2.3.1.3 Role modelling of agency

Role models are those people that "provide a code of behaviour and a set of values to be emulated" (Madhavan & Crowell, 2014, pg. 717). In some instances, family members were seen as role models that strengthened hope-related concepts such agency (Madhavan & Crowell, 2014; Mhongera & Lombard, 2020; Theron et al., 2011).

For example, in the Madhavan and Crowell (2014) study with 99 Black adolescents, aged 14 – 22 years and residing in Mpumalanga province, South Africa, 57% of the adolescents reported that their mothers' motivating words and encouragement during difficult times made them feel supported to be agentic. Some adolescents reported that observing how their mothers coped with challenges, made them feel hopeful of how they could cope with their own challenges. This motivation and encouragement was linked to the values associated with a role model. A role model provides a strong support system and through the way they cope with adversity, may serve as a template of agency (Madhavan & Crowell, 2014). Family members were also reported as role models by 2 of the 4 adolescents in the Theron et al. (2011) study. These two Black adolescents (aged 14 and 16 years, both orphans and living with extended family in a township in South Africa) reported male relatives as supportive role models during their adversity. Observing how his cousin provided support for him during his challenging times (when he lost his parents), helped the adolescent aspire to be agentic like his cousin. He stated that his male cousin "gives support… and is an easy person to talk to" (pg. 808) which is why he (the adolescent) wants to be like him (his male cousin).

2.3.2. Family-based obstacles to hope

In the South African literature I reviewed on hope and resilience, I found that a lack of emotional support from family, and loss of loved ones to be obstacles to hope.

2.3.2.1 Lack of emotional support from family

According to Seligman (2006), psychological support plays a role in the experience of positive feelings and close relationships. When psychological support from family members is lacking/limited, adolescents may find themselves unable to form meaningful connections with others (also outside of their family), which then influences their interaction with the environment as a whole. This could limit adolescents' social interactions, thus negatively affecting the formation of potentially caring and supportive external connections (Mosavel et al., 2015). Adolescents may then experience feelings of helplessness and loss of hope (Botha & Van den Berg, 2016; Hendricks et al., 2015; Katisi et al., 2019; Koen, Van Eeden & Venter, 2011; Phasha, 2010; Sanders, Munford & Malindi, 2016; Theron, 2020; Zulu & Munro, 2017).

Phasha (2010) reported lack of emotional support from family members for some of the adolescents in her study who had experienced childhood sexual abuse. Three of the adolescents mentioned that when dealing with the traumatic experience, they had hoped to have family members (a mother, an aunt, an uncle, cousins, grandparents) who would provide emotional support; instead, they were met with negative reactions and further abusive treatment. One of the adolescents even reported being chased from home by her own mother. This resulted in feelings of helplessness and hopelessness, to the extent that the adolescent experienced a loss of agency and future orientation. This aligns with Botha and Van den Berg's (2016) mention that lack of emotional support from family during challenging situations impacted on how adolescents perceived their future outcomes. Their study with 366 learners from 10 different schools in a rural setting, of which the majority (80, 1%) lived with a single parent, reported that when a mother did not provide the support deemed necessary to deal with the challenging situation, the learners were less likely to look forward to positive life outcomes.

2.3.2.2 Loss of loved ones

Various studies underscore the loss of loved ones as an obstacle to hope and resilience (Bojuwoye & Sylvester, 2014; Cluver et al., 2007; Peterson et al., 2010; Theron & Theron, 2013; Thurman, Luckett, Nice, Spyrelis & Taylor, 2017). Loss refers to the permanent absence of a parent(s) as primary caregiver(s) due to death or abandonment (Mogotlane et al., 2010). For example, Bojuwoye

and Sylvester (2014) report the absence of a father figure as an obstacle to the well-being of adolescent boys from a low socio-economic community in Cape Town, South Africa. In the study, the adolescents living with a single mother expressed hopelessness together with anger, frustration, aggression, sadness, loneliness, being unloved, resentment and hurt. The more an adolescent experiences these emotions, the less likely he or she is to feel optimistic about life. Likewise, Zulu and Munro (2017) reported the risks associated with an absent father. Their study with 4 Black, university-attending females who were raised by single mothers, showed that the long-term absence of a parental figure (specifically a father) caused feelings of hopelessness about future academic endeavours. Likewise, Koen et al. (2011) mention the absence of a father figure as having an impact on academic success. Their study showed that when adolescents lacked the presence of a father figure, lower academic achievement and even possible drop out resulted. This experience impacted greatly on the adolescents' future, not least because "young adolescents who are not in school are more likely to have fewer future opportunities resulting in less hope" (Abler et al., 2017, p. 2165).

In addition to the losses associated with a single-parent household, South African studies on hope and resilience report on the loss of loved one(s) as lowering hope among adolescents who are orphaned. When the loss of a loved one is experienced, the process of instilling and/or sustaining a positive outlook on the future as well as a sense of agency is compromised among adolescents (Mogotlgane et al., 2010; Theron, 2016). For example, Cluver, Gardner and Operario (2007) worked with 1 025 vulnerable children and adolescents who resided in deprived urban settlements in Cape Town, South Africa. Being orphaned was associated with decreased hope and poorer mental health. Likewise, a study with 25 HIV+ adolescents from KwaZulu Natal, of which 16 were orphans indicated that the experience of losing biological parents was emotionally painful for 80% of the adolescents. The authors concluded that emotional pain affects the well-being and hope of adolescents, in part by lowering the ability to self-regulate (Peterson et al., 2010).

2.4.   THE COMMUNITY

A community is described as a gathering or grouping of people. They can share a geographical area or common characteristics, purpose or beliefs (Dreyer, 2015). Darling (2007) explains that in Bronfenbrenner's ecological system the community is a contextual factor in the microsystem that influences adolescent development. The community's ability to instil/sustain hope among adolescents is evident in the many South African adolescents who, despite adverse conditions, are still hopeful (Barbarin & Richter, 2001; Mosavel et al., 2015).

2.4.1. Community-based strengtheners of hope

Theron and Theron (2010) reported that communities support adolescent resilience via community resources and community support. My reading of the South African literature on hope and resilience, suggests that community resources and support that strengthen hope could be reported as: enabling peers and friends, educational resources, and available and accessible services. Enabling peers and friends, and educational resources have been reported as consistent over time (Collishaw et al., 2016; DeSilva et al., 2012; Theron & Van Rensburg, 2018; Van Breda & Dickens, 2017).

2.4.1.1 Enabling peers and friends

Machenjedze, Malindi and Mbengo (2019); Malindi (2018); Theron and Theron (2010) and Van Rensburg and Barnard (2005) reported the influence of enabling peers and/or friends on the hope of adolescents in stressed environments. Enabling peers and/or friends were those people that provided meaningful connections and a sense of belonging, shared common experiences and safe spaces for social interactions, and gave emotional support through difficult times. For example, the study conducted by Machenjedze et al. (2019) involved 23 isiXhosa-speaking adolescents residing in child and youth centres in the Eastern Cape province of South Africa; they were all orphaned and often relied on friends for support. When extended family members failed to provide support during challenging situations, they [the adolescents] turned to their friends. The friends provided encouragement and support that led to feelings of connectedness and hope-related concepts. Malindi (2018) also cites peer support as strengthening a sense of hope. In his study with 10 school-going adolescent mothers from middle-income families living in Gauteng, South Africa, all the adolescents reported peer support as providing an opportunity to share common experiences of pregnancy. When sharing experiences with their peers, adolescents felt supported and fostered hopeful feelings which allowed them to better cope with challenges (Malindi, 2018). The study by Van Rensburg and Barnard (2005) also underscores supportive peers as a factor that strengthens resilience among adolescents. Five of the seven sexually molested white adolescent girls in the Van Rensburg and Barnard (2005) study reported that peers offered them the opportunity to talk about their problems and build trusting relationships. Peers also provided emotional support in times of adversity which helped the adolescents look forward to happier times (i.e., positive, future-orientated outcomes).

2.4.1.2 Educational resources

Educational or school-based resources are the resources that play a significant role in adolescents' capacity to experience hope. These resources include quality education (which has been linked to opportunities for employment and further education), engaged principals, access to functional school-based intervention programmes and teachers as agents of hope (Dass-Brailsford, 2005; Ebersöhn, 2017; Green, Cho, Ellis & Puffer, 2019; Jefferis & Theron, 2019; Malindi & Theron, 2011; Marsay, 2020; Mulin, 2019; Pillay, 2018; Romero, Hall & Cluver, 2018; Sitienei & Pillay, 2019; Smit, Wood & Neethling, 2015; Theron, 2016; 2017; Theron & Engelbrecht, 2012; Theron, Liebenberg & Malindi, 2015; Theron & Van Rensburg, 2018; Walker & Mkwanazi, 2015).

For example, Ebersöhn (2017) reported four ethnographic South African studies. They showed that the support received from school intervention programmes (e.g., the provision of meals, homework assistance and motivation towards high expectations) provided many opportunities for adolescents to feel optimistic, follow resilient pathways and ultimately foster well-being. Green et al. (2019) also report on the benefits of school intervention programmes. In their four-year study with 835 orphaned adolescents from 26 primary schools in Siaya County, Western Kenya, they found that a school intervention programme that provides school uniforms, school fees, and nurse visits to adolescents who were orphaned, prevented depressive symptoms from worsening over time. Depression has a negative impact on feelings of hope among adolescents, often by discouraging the execution of their planned goals (Guse & Shaw, 2018). Sitienei and Pillay (2019) report that school-based intervention programmes are a means to motivate adolescents to prioritise their education. The study was conducted with 12 orphaned and vulnerable adolescents from Soweto, a low socio-economic township in Johannesburg, South Africa. Prioritising education meant that the adolescents were likely to have educational aspirations and thus looked forward to a positive outcome despite their current adversity (Sitienei & Pillay, 2019).

In addition, teachers and at times principals strengthen adolescent hope and resilience (Dass-Brailsford, 2005; Pillay, 2008; Romero et al., 2015; Theron & Engelbrecht, 2012; Theron et al. 2015). Theron et al. (2015) conducted a study with 951 Black adolescents from poverty-stricken, rural contexts in Bethlehem and QwaQwa in the Eastern Cape province of South Africa. In the study, teachers encouraged hope-related pathways of resilience when they respected and encouraged adolescents' personal agency, supported and promoted their dreams of higher education and employment, and facilitated welfare and support that addressed their basic needs. Similarly, the study conducted by Romero et al. (2018) in a community facing extended exposure to violence

and socio-economic disadvantage in the Eastern Cape, South Africa revealed that the adolescents benefitted from the educational and emotional support received from their teachers. In such instances, adolescents' still experienced feelings of hope. The socio-economically disadvantaged Black adolescents in the Dass-Brailsford (2005) study and the Black adolescent girls living in rural contexts of structural adversity in the Thabo Mofutsanyana District in the Free State province of South Africa in the Jefferis and Theron (2019) study also cited teachers as a source of encouragement, motivation and support that assisted with educational aspirations and related hopes. In both studies, teachers were regarded as people who actively listened to the difficulties adolescents faced, gave advice regarding opportunities for further studies, instilled hope concerning doing well in school, and generally showed an interest in the adolescents' well-being.

Moreover, education plays a role in sustaining and strengthening the hope of adolescents (Lundgren & Schekle, 2019; Marsay, 2020; Mulin, 2019; Walker & Mkwanazi, 2015). Adolescents could envision future employment opportunities after they complete their education (i.e., getting a qualification) as reported in the Lundgren and Schekle (2019) study. This vision fuelled the adolescents to be hopeful about their future in times of hardships. An improved future as a result of education, is further echoed by 7 of the 8 Black adolescents in the Walker and Mkwanazi (2015) study. All 8 adolescents in the study resided in an orphanage located in Orange Farm, South Africa. The study showed that the adolescents hoped that with education, they could achieve their dreams to further their education (e.g., attend a university) and hopefully improve their future.

2.4.1.3 Availability of and access to services

The number of South African studies reporting on the availability and access to services in resource-constrained communities is low. This is not surprising, considering that communities that experience resource constraints are less likely to have access to social services (Dass-Brailsford, 2005; Ebersöhn, 2015; Guse & Vermaak, 2011; Theron & Theron, 2013). The services that are reported include support from social workers, health care services, and access to support groups, police or faith-based communities (Machenjedze et al., 2019; Masquillier et al., 2015; Mushati et al., 2018; Peterson et al., 2010; Theron, 2016; Thurman et al., 2017). These services can enable hope. For example, learning to cope well with a chronic illness such as HIV/AIDS includes being able to reframe the stigma positively and make positive meaning that supports adopting a healthy lifestyle and not engaging in risky behaviours (Abler et al., 2017; Hill et al., 2018). In a study with 630 people living with HIV/AIDS (PLWHA) across five districts in the Free State province of South Africa (Masquillier et al., 2015), access to a treatment buddy as well as support groups (that

peers also adhered to) helped adolescents reframe and deal with stigma from the community. These hope-inspiring benefits typically translate to well-being (Abler et al., 2017; James & Roby, 2019; Nell & Rothmann, 2018). This is also true in the Thurman et al. (2017) study and the Mushati et al. (2018) study. In the study by Mushati et al. (2018) conducted in Zimbabwe with young women aged 18 to 24 years who are sex-workers and thus at a higher risk of infection, the DREAMS (Determined, Resilient, Empowered, AIDS-free, Mentored and Safe) intervention programme was reported to provide hope. The young women who took part in the DREAMS programme reported that it gave them hope; improved their self-esteem and self-worth, sense of control and sense of empowerment; and encouraged belief in a positive future.

2.4.2. Community-based obstacles to hope

Obstacles in a community environment that obstruct hope are integrated in the themes *stigmatisation and community-based risks.*

2.4.2.1 Stigmatisation

Stigmatisation is a type of rejection and/or isolation that significantly lowers hope among adolescents in stressed environments (Casale et al., 2019). A plethora of studies indicate that stigmatisation is most evident in communities where the HIV/AIDS epidemic is prevalent (Bhana et al., 2016; Bond & Van Breda, 2018; Campbell, Nair & Maimane, 2007; Campbell, Foulis, Maimane & Sibiya, 2005; Casale et al., 2019; Mampane & Ross, 2017; Masquillier, Wouters, Mortelmans & Le Roux Booysen, 2015; Peterson, et al., 2010; Roux, Bungane & Strydom, 2010; Woollett, Cluver, Hatcher & Brahmbhatt, 2016). In a study conducted by Campbell et al. (2007), HIV+ young people experiencing HIV stigmatisation by community members indicated that the stigmatisation caused shame and resulted from a lack of knowledge regarding HIV and AIDS and the denial of the illness. Being stigmatised caused further loss of hope among adolescents. Mampane and Ross (2017) report experiences of stigmatisation and exclusion among 15 Black adolescents placed in foster care. Three of the adolescents reported that their exclusion and stigmatisation were by peers and the observation of other, non-fostered adolescents receiving care and gifts from their parents. The Casale et al. (2019) study reports on the impact that stigmatisation of HIV/AIDS patients has on the onset of depression among adolescents living in a high HIV-prevalence, resource limited health district in the Eastern Cape Province. The following factors were noted among the adolescents who experienced stigmatisation: higher suicide thoughts and attempts, depressive symptoms and behavioural changes. These factors played a role in lowering the adolescents' self-efficacy, self-esteem and hope.

2.4.2.2 Community-based risks

Community-based risks, such as high levels of crime, violence, exposure to substance abuse and other risky behaviours, and negative peers hinder hope (Felner & De Vries, 2013; Hendricks et al., 2015; Isaacs & Savahl, 2014; Johnson & Lazarus, 2008; Theron, 2016; Romero et al., 2018; Walker & Mkwanazi, 2015). In the context of chronic community-based risks, the likelihood of adolescents to having and/or sustaining hope is minimal (Isaacs & Savahl, 2014). In their study, Isaacs and Savahl (2014) reported a sense of reduced hope among 6 of the 14 adolescents aged 14 to 15 years, exposed to violence in a low socio-economic township in Cape Town, South Africa. Similarly, the adolescents from historically disadvantaged neighbourhoods in low and high socio-economic Cape contexts in the Johnson and Lazarus (2008) study reported exposure to and engaging in risky behaviour, such as drug and alcohol abuse. Adolescent risk behaviour has a negative impact on the development of healthy functioning that in turn translates to feelings of hopelessness as mentioned by these adolescents.

Not only does exposure to risky behaviours lead to hopelessness, but the negative peers in the adolescent's community also play a role in obstructing hope. For example, in the study by Walker and Mkwanazi (2015) with eight orphans residing in an orphanage in Orange Farm, South Africa, adolescents reported that friends in the community were regarded as bad influences that potentially discouraged future dreams. Hendricks et al. (2015) report on peers as a factor that aggravates the negative impact of adversity. Adolescents attending a low-income school in the Cape Flats – located in the Western Cape, South Africa – reported being alienated by their peers for showing overly positive goals and aspirations.

2.5 THE MACRO-SYSTEM

The macro system is of importance in Bronfenbrenner's ecological systems model. It is the outermost layer of the adolescent's ecology and comprises cultural values, customs, laws and policies (Tudge et al., 2009). Future expectations are often determined by the macro-system, which is grounded by and through the economy, politics, and social values (Steyn, Badenhorst & Kamper, 2017).

2.5.1. Macro-system strengtheners of hope: Religion/spirituality

Religion and spirituality, although used interchangeably, are two closely related yet differing terms that form part of a community's cultural values. Religion is the belief in a divine being with whom a person typically forms a connection through organised religious practices such as prayer, and

reading relevant scriptures (Masango, 2006; Mason, 2017). Spirituality, on the other hand, is the connection between the self and a transcendent being such as an ancestor, which may or may not involve a relationship with God (Arndt & Naudé, 2016; Mason, 2020). Religion and/or spirituality are both listed as a protective factor as mentioned by the adolescents in multiple sub-Saharan African studies (Dreyer, 2015; Hills et al., 2016; James & Roby, 2019; Malindi & Theron, 2010; Mason, 2017; Mlotshwa, Manderson & Merten, 2017; Mosavel et al., 2015; Nell & Rothman, 2018; Theron & Theron, 2014; Theron & Van Rensburg, 2018; Wilson & Somhlaba, 2016). Of these multiple sub-Saharan African studies, only two, by Collishaw et al., (2016) and Theron and Van Rensburg (2018) reported religious beliefs being a consistent factor that supports the hope and hope-related concepts of adolescents over time.

Religious beliefs were reported as strengthening hope and fostering resilience among adolescents who faced hardships through the enactment of religious practices. For example, Dreyer (2015) reports that a belief in God, expressed through prayer and rituals, can have a mitigating effect on the adversity challenging adolescents by promoting feelings of hope, peace and gratitude. Theron and Van Rensburg (2018) also reported adolescents' hope-strengthening belief in God in their study. The authors conducted a draw-and-write activity with 140 adolescents living in multiple townships in the Emfuleni Municipality of South Africa. These townships are challenged by socio-economic hardships and food insecurity. Adolescents who participated in this longitudinal study reported that a belief in God helped them hope, with one adolescent stating, "In the Bible is where I find relief when I am in trouble; it gives me hope that I am a special person who is loved by God" (Theron & Van Rensburg, 2018, p. 174). Mason (2017) also regards religion as a strengthener of hope. In his study with first-year university students aged 18 to 25 years from disadvantaged backgrounds, the adolescents reported that the belief in a divine being (God) helped them to recognise that their lives had purpose and encouraged feelings of optimism. Mason's findings concur with those reported in the Nell and Rothman (2018) study with 361 adolescents attending a South African university in the Gauteng province. The authors mentioned that, in addition to believing in God, pathway and agency thinking served as goal-directed behaviours that allowed the adolescents to align their actions to their religious beliefs. The adolescents in the Wilson and Somhlaba (2016) study also cited religion. The adolescents in this study were from poor socio-economic backgrounds, with limited resources in the regions of Northern Ghana. Three of the adolescents reported that believing in a higher being and engaging in religious practices fuelled their sense of hope and belief in their abilities to achieve their future dreams. One adolescent referred to how her belief in God reassured her that a positive outcome, amidst adversity, is possible: "Sometimes I pray to God, knowing that

one day things will be better. Prayers are the key to any success" (Wilson & Somhlaba, 2016, p. 94).

Hope is supported by remembering religious and spiritual teachings, as pointed out by Byaraguba (2014). The author states that these are often shared during the services held by faith-based organisations. Byaraguba (2014) explains that these narratives "offer hope even in the midst of suffering because they speak of what has gone before and what the future may hold" (p. 60) and "memory is very important in embodying hope" (p. 62) among Africans.

Spirituality is also linked to well-being and hope (Arndt and Naudé, 2016; Mason, 2017; Theron & Theron, 2014). For example: Arndt and Naudé (2016) reported that spirituality (which is described as having a purpose and developing a spiritual identity) contributed to the adolescents' well-being and moral development. These qualities were seen as protective factors during adversity which further enabled hopeful feelings among some of the adolescents in the study. Similarly, in the Theron and Theron (2014) case study of 2 Black students studying at a South African university; spirituality was linked to the values of well-being as well as the quality of relationships between ancestors, God and kin. Their spirituality helped them believe that their future outcome will be positive.

2.5.2. Macro-system obstacles to hope: Resource constraints

One of the main contributors to hopelessness among adolescents living in stressed environments is resource constraint (Ntuli et al., 2020; Pillay, Thwala & Pillay, 2020). When adolescents experience resource constraints, it becomes difficult to envision a positive future outcome where goals and dreams are achieved (Barbarin & Richter, 2001; Smit et al., 2015; Van de Vliert, Huang & Parker, 2004). The term *resource constraints* includes economic inequality, low socio-economic status (SES), poverty and unemployment. The laws and policies that govern how resources are distributed within a country or province, directly influence these factors. Various South African studies report on resource constraints and associated hopelessness (Bojuwoye & Sylvester, 2014; Ebersöhn, 2017; Hill et al., 2018; James & Roby, 2019; Kuo et al., 2019; Savahl, Casas & Adams, 2017; Smit et al., 2015; Van Zyl, 2013; Walker & Mkwanazi, 2015; Wilson-Strydom, 2017).

In a study conducted by Kuo et al. (2019) with 30 adolescents aged 13 to 15 years, residing in Khayelitsha, Cape Town, the authors reported that HIV and poverty were significant obstacles to adolescents' wellbeing. This related to the associated potential for depression during adolescent years, which negatively affects adolescents' ability to look forward to a future where goals are achieved. Poverty's negative effect on hope is also reported in the study by Wilson-Strydom (2016)

with adolescents from marginalised backgrounds, who had previously attended a poor township school, and were, at the time of the study, studying for an undergraduate degree. One of the adolescents in the study reported not having money to buy food, "... I don't get to eat every day because of money..." Another adolescent in the same study reported that the lack of electricity at home meant that he had to study using candles at night. These resource constraints made some of the adolescents have a negative view of their future and made them feel hopeless about achieving their future dreams. In another study by Smit et al. (2015) with adolescents living in poverty, financial constraints were also reported as having a harmful effect on the achievement of future dreams. One adolescent reported, "... lack of tuition funds also discourages people to actually take their schoolwork seriously, or to actually dream out of the box ..." (Smit et al., 2015, p. 132).

2.6   CONCLUSION

I acknowledge that the structure I chose for my chapter (e.g., discussing the adolescent separate from the microsystems of family and community and from the macrosystem) could imply that each system is separate. However, as per Bronfenbrenner's theory (1979), the adolescent and the other systems I report are interrelated. This influence is bidirectional in nature in that an adolescent also influences the microsystems that they are part of, and at times, the macrosystem (e.g., the Soweto youth uprisings in 1976). Further, the microsystems interact (i.e., the mesosystem) and this interaction can affect adolescent hope (Sekaran et al., 2020). Likewise, the environments that the adolescent is not directly part of (i.e., the exosystem) can affect adolescent hope (e.g., a parent's place of employment and related demands on the parent's time could mean that a parent has less time to encourage the adolescent). All of these interactions take place over time (i.e., the chronosystem) (Ungar, 2015). Following Tudge, Mokrova, Hatfield and Karnik (2009), this dynamic and bi-directional interaction may result in either hope-strengthening factors or factors that obstruct hope among adolescents.

For example, adolescents possess personal strengths (e.g., the capacity to construct positive meaning) that support their hope. These personal hope-strengthening factors relate to adolescents' capacity to observe and learn from others. This ties in with what Lopez, Ciarlelli, Coffman, Stone and Wyatt (2002) explain as the manner in which individuals hope is influenced by observing how others hope. When adolescents make optimistic meaning, they usually know adults who make optimistic meaning and who share optimistic stories with them (Theron & Theron, 2013). In this interaction, adolescents learn to hope. Van Breda's (2014) study with 9 male adolescents transitioning into independent living underscores the fact that hope is a learned skill. This study

implies that adolescents are future-orientated because they have learnt via interactions with others to actively build hope and self-confidence. This resonates well with Snyder's (2002) belief that hope is a learnt thinking pattern.

The constant exposure to various forms of violence experienced by the 59 adolescents, aged 15 – 19 years and residing in Hillbrow, in the Scorgie et al. (2017) study shows a similar bi-directional interaction of systems. Some of the adolescents were residing in shelters that were run by NGOs (Non-governmental organisations) and CBOs (Community-based organisations). One adolescent in the study reported that the injustices and unfair treatment she experienced while living in the shelter is what made her resolute, therefore strengthening her future-oriented beliefs and her hope. She reported that she envisions herself being an attorney, so that she can become an advocate of justice for the shelter that took her in and one day improve the living conditions of the community.

In summary, this chapter showed that numerous studies have been conducted that shed light on what enables hope among adolescents in sub-Saharan Africa. Seen from an ecological systems perspective; the adolescent, the family, the community, macro-level systems, and interactions within and between these systems have the capacity to strengthen hope. What is less clear is how consistent strengtheners of hope are overtime, particularly among adolescents living in stressed communities. I addressed this gap by conducting a qualitative study, as explained in the next chapter.

CHAPTER 3 METHODOLOGY

3.1 INTRODUCTION

In this chapter, I explain the methodology used in my study. I start by situating my study of limited scope within the RYSE study, followed by the purpose of the study. I then discuss the paradigmatic perspectives (meta-theoretical paradigm and methodological paradigm), the methodology (research design, participants, data generation and analysis), the quality criteria, as well as the ethical considerations pertinent to the study.

3.2 SITUATING MY STUDY OF LIMITED SCOPE IN THE RYSE STUDY

As explained in Chapter 1, the RYSE study investigates patterns of resilience among young people living in stressed environments. Following Sawyer et al. (2018), young people in the RYSE study are adolescents aged 15 to 24 years. It is a five-year study. Among other activities in the first year (i.e. 2017), RYSE participants generated data that explored how resources of hope were associated with resilience. In 2018 I, as explained in the course of this chapter, repeated this. It is my understanding that other students will continue the hope-focused work in the remaining RYSE years.

Stressed environments typically include contexts where there are multiple factors such as poverty, HIV & AIDS, violence and loss (Theron & Van Rensburg, 2018) that pose risks to the mental health and well-being of young people. These risk factors are likely to remain in the adolescents' lives over time, which is why it is important to explore the factors that affect adolescents' positive adjustment to risk over time. One of these factors is hope. Therefore, I chose the topic, *Hope as a pathway of resilience over time among adolescents living in a resource-constrained community*. The participants in my study either already formed part of the RYSE study from 2017 or were recruited by the RYSE Project Manager and Community Advisory Panel (CAP). The 2018 participants were divided into two groups for ease of facilitation. A RYSE student co-researcher and I worked with one group each; we used the same data generation activity and questions/prompts (see 3.5.3). I recorded and transcribed all the data from the group that I facilitated; she did the same for the group that she facilitated. We then combined the transcriptions. I analysed these combined transcripts to answer the research question underpinning my study. To answer it fully, I conducted a secondary analysis of the transcribed 2017 data. This process resulted in the themes reported in Chapter 4 of my study.

3.3 PURPOSE OF THE STUDY

The purpose of this phenomenological study is to explore what strengthens hope-associated pathways of resilience, over time, for adolescents living in eMbalenhle, an environment stressed by the petrochemical industry and multiple township risks.

The aim of this study is therefore exploratory. According to Kumar (2019), exploratory research aims to explore topics where little is known about the topic. Davies (2011) notes that the advantages of an exploratory study are that it is cost effective, it helps lay the foundation for more extensive future research, and it helps in deciding at an early stage whether the topic is worth investing time and resources. Though many studies have been conducted in South Africa on hope and hope-related concepts (consult Chapter 2), very few focus on what strengthens hope-associated pathways of resilience of adolescents over time; hence the decision to do exploratory research was fitting. However, due to its speculative nature, exploratory research is often associated with interpretations that are judgemental and biased (Kumar, 2019). In addition, exploratory research can lead to information that is inconclusive (Swedberg, 2018). To avoid the judgemental and biased interpretations, I applied the quality principles detailed in Section 3.6. The limitation of information that is inconclusive did not affect my study, as the purpose was not to arrive at a definite conclusion but rather to explore the adolescents' insights and views of what strengthens their hope over time.

3.4 PARADIGMATIC PERSPECTIVE

3.4.1 Meta-theoretical paradigm

Mackenzie and Knipe (2006) describe a paradigm as the researcher's motivation for undertaking the study, which also influences the way knowledge is studied and interpreted. Common paradigms used in research are positivist, constructivist, transformative, emancipatory, critical, pragmatic, and interpretivist (Creswell & Creswell, 2017; Thanh & Thanh, 2015). My study employed the interpretivist paradigm due to its subjective nature. Subjectivity means that my research was based on the participants' views, feelings and lived experiences; knowledge was therefore constructed from the data gained from the participants. I needed the subjective knowledge generated by the adolescents because there have been too few accounts of what supports resilience (including hope-related pathways of resilience) that are informed by the adolescents' subjective understandings (Philips, Reipas & Zelek, 2019; Pretorius & Theron, 2019). Kelly, Dowling and Millar (2018) explain interpretivism as the fundamental sociological method to interpret the meaning that people reflect in their lives and to understand their experiences in specific settings. According to Thanh and Thanh (2015), the interpretivist paradigm emphasises the understanding of human experiences

and relies on the participants' views of the phenomenon being explored. In this regard, Tuohy, Cooney, Dowling, Murphy, and Sixsmith (2013) suggest that the researcher needs to be aware that participants' experiences are linked to their social, cultural and political contexts. These contexts further influence participants' understanding and experiences of the phenomenon, which in this context is hope (Tuohy et al., 2013).

Interpretivism allows the interpretations of the subjective experiences shared by the participants (Carminati, 2018). The participants in my study were given the opportunity to reflect on their own lived experiences and share the meanings they associated with what strengthened their hope in their specific context (eMbalenhle). Furthermore, I gathered information from more than one participant to gain an in-depth understanding of whether/how what strengthened their hope was experienced by each individual living in a stressed environment. Yet another advantage of the interpretivist paradigm is that it acknowledges the potential for multiple realities (Dean, 2018; Kelly et al., 2018). Gathering information from multiple participants substantiates the belief that there is no absolute truth; rather, truth is relative to some particular frame of reference as opposed to the positivist paradigm of absolute truths (Dean, 2018). The individual is regarded as the centre point of interpretivism and his or her meaning of hope is therefore constructed from an individual experience (Kelly et al., 2018). Furthermore, the relationship between the participants and myself allowed for interaction and participation throughout the process of data generation. In this regard, researchers such as Thanh and Thanh (2015) note that a disadvantage of interpretivism is that the researcher can interpret the data from his or her own experiences, which reflects the researcher's bias. My own experiences of growing up in a township influenced how I interpreted the data gathered from the participants. For example, the township that I grew up in had limited opportunities for further studies and/or employment after completing Grade 12, and so many young people would give up on their dreams. I observed that it was usually family members and peers that made these young people believe that their lives would turn out better than their current hardships. Furthermore, I noticed that there were many churches around the township I grew up in and that is where people would go when they needed to strengthen their hope or to be reminded about the promises of a better life as preached in these churches. When I first engaged with the data gathered from the adolescents in eMbalenhle, I drew from these experiences and I assumed that the adolescents from eMbalenhle would rely on their relationships with family members and friends, as well as their religious beliefs to strengthen their hope.

I managed this influence by working systematically to attend to the information presented at every step of the research process, as suggested by Darawsheh and Stanley (2014) and Dean (2018), while

noting down the possible influencing factors. Dean (2018) mentions that since the researcher can never be fully unbiased, it is imperative that he or she acknowledges preconceptions and assumptions, as I did in Chapter 1, Section 1.7, and carefully integrates these into the study. Rahman (2017) notes that using the interpretivist paradigm requires a researcher to be immersed in the data interpretation process, which takes quite a significant amount of time to master. Analysing and interpreting the data proved to be a time-consuming task. I worked on the data interpretations over a period of two months, with a continuous back-and-forth with my supervisor and conversations with the RYSE co-researcher referred to above when we first presented our themes to check the relevance and correctness of the interpretation as it related to my study.

3.4.2   Methodological paradigm

Qualitative research is described by Creswell (2014) as research that focuses on the quality of the experiences rather than the need to quantify the experiences. According to Creswell (2014), in quantitative research, the information gathered is used primarily to measure the quantity of the experience, such as, "how many adolescents experience hope" or "how many hope strengthening factors do adolescents experience". In qualitative research, the primary focus is to understand and interpret the experiences, such as "what strengthens hope among adolescents" or "how do factors that strengthen hope potentiate resilience". Denzin and Lincoln (2011) explain that qualitative research employs a variety of methods that aim to understand, describe, translate and interpret the information obtained from participants. The value that qualitative research holds in my study is that it helped uncover what strengthens the phenomenon (hope-associated pathways of resilience) over a period of time as explained by the adolescents in eMbalenhle through various methods that yielded visual data (draw-write-talk activity) and narrative data (interviews).

Qualitative research is advantageous in that it provides rich and detailed data when dealing with complex phenomena (Merriam & Tisdell, 2016) such as the hope phenomenon. Qualitative research allows for alternative explanations that make the research question open to interpretation, resulting in the possibility of more than one valid explanation (Creswell & Creswell, 2017; Merriam & Tisdell, 2016; Thanh & Thanh, 2015). In addition, in qualitative research, I as the researcher am the primary instrument for data collection and analysis, which denotes that I can manage non-verbal cues, such as asking clarifying questions and exploring unusual or unanticipated responses from the participants (Merriam & Tisdell, 2016).

A notable disadvantage of qualitative research design, as stated by Flick (2018), is its potential lack of scientific rigour that means qualitative research is regarded by some as weak compared to

quantitative research. The purpose of my study was not to measure adolescent hope, but rather to explore what strengthens hope-associated pathways of resilience over time among adolescents living in eMbalenhle. I took steps to advance the rigour or quality of my study as explained in Section 3.6. Another disadvantage is that the information generated in a qualitative study cannot be broadly generalised, which is a concern with regard to the usefulness of qualitative research (Merriam & Tisdell, 2016). However, findings are transferable under certain conditions (Sutton & Austin, 2015). For this reason, I described the participants in detail so that other researchers can make informed decisions about the transferability of the findings as discussed in Section 3.6.

3.5   METHODOLOGY

3.5.1   Research design

Creswell, Hanson, Clark and Morales (2007) note that the assumptions made about the participants' reality as well as the paradigms used by the researcher, guide the process of selecting a research design. Therefore, based on the nature of my research question and my assumptions about the participants' expert insights on their hope-related pathways of resilience, I used a phenomenological research design. Inductive in its nature, phenomenological research design is justified as an attempt to understand the participants' lived experiences of a particular phenomenon (Creswell, 2014). Phenomenological research allowed me to understand what strengthened hope-associated pathways of resilience from the perspectives of the adolescents themselves; hence my reason for choosing this design.

Cypress (2018) notes that an advantage of using phenomenological research is that it provides rigorous, systematic and critical investigation of a phenomenon. Another advantage as noted by Cypress (2018) is that a small number of participants is sufficient in phenomenological research as it draws on individual experiences. By including a small sample of participants in my qualitative study, I gained an in-depth understanding of the adolescents' experiences of hope that a quantitative research design would not have provided. Quantitative research designs require a larger sample of participants because one of the aims is to generalise the information gathered (Creswell, 2014). Creswell (2014) notes that phenomenological research is advantageous in that the data is generated in the participants' natural setting. Unlike quantitative data, which requires participants to be brought to a laboratory or to fill out instruments sent to them, phenomenological research design allows face-to-face interactions in the contexts where participants are most comfortable (Kelly et al., 2018). I conducted my study at a central and familiar setting for the adolescents, namely the local SASOL clubhouse in eMbalenhle where adolescents spent most of their leisure time. This was

beneficial as it meant I could observe the adolescents' behaviour and actions in this context and that subjective accounts of their perspectives on hope could be shared.

A disadvantage of using the phenomenological research design is that because of the small sample of participants that are included, there are concerns about whether the data is typical (Cypress, 2018). *Typical* describes the extent to which the data is representative of the participants in the specific context (Cypress, 2018). A small sample does not provide distinctive qualities of a population. However, since the focus of my study is relatively under-explored, a small sample was beneficial because it helped me gain a richer, deeper understanding (Sim, Saunders, Waterfield & Kingstone, 2018) of hope.

3.5.2   Participants

According to Acharya, Prakash, Saxena and Nigum, (2013), the sampling method chosen depends on the population of interest and the research design. The sample for my study was recruited by members of the CAP under the guidance of the RYSE Project Manager. Phenomenological research requires a non-random, purposive sample (Cypress, 2018). According to Etikan, Musa and Alkassim (2016), purposive sampling is the deliberate choice of the participant based on the qualities the participant possesses (i.e. choosing participants that have knowledge or experience that fits the study's purpose), with an emphasis on achieving data saturation. Since my study aimed to gain rich knowledge about what strengthens the hope-associated pathways of resilience among adolescents living in eMbalenhle over time, the use of purposive sampling ensured that the 2018 recruited adolescents were eMbalenhle-based young people of adolescent age (i.e., 15-24) who were willing to share their experiences of what strengthened their hope as a pathway of resilience. The 2017 participants were recruited using similar criteria. As documented by Pretorius (2018), the CAP used the following criteria to recruit participants to generate hope-related data in 2017: Adolescents aged 15 to 24 years, females and males, with a functional knowledge of the English language, and living in Secunda, specifically eMbalenhle.

Sharma (2017) and Etikan et al. (2016) list some disadvantages of purposive sampling as highly biased, being vulnerable to errors in judgement by the researcher, and difficult to defend as representative of the data. As mentioned before, the purpose of my study was not to generalise (which aligns with the sampling method) but rather to gain in-depth knowledge and information from the participants. By mentioning the purpose of my study to the participants by means of consent forms prior to and on the day of data collection, as advised by Sharma (2017), I tried to ensure that that the data that was gathered would answer my research question.

Seven adolescent participants aged between 18 and 20 years participated in my study (average age: 18.4 years; see Table 3.1 below). Of the seven participants, four were part of the 2017 study conducted by Pretorius (2018). A total of 30 participants engaged in the 2017 study (average age: 18.6 years; around equal numbers of male and female participants). In 2018 the majority of those young people were no longer available to participate [they had relocated, their contact details had changed] and so the CAP recruited young people from eMbalenhle who adhered to the same criteria as those in 2017. It is not uncommon for longitudinal studies to recruit new participants across the lifespan of the study, so long as the new participants share the characteristics of the original participants (Cockroft, Goldschagg, & Seabi, 2019). Because the same recruitment criteria were used, I am confident that the 2018 sample aligns with the 2017 sample.

According to Creswell and Poth (2018), a small sample – 5 to 25 people – is sufficient because phenomenological research focuses on the individual experiences of the adolescents. Furthermore, a small sample size is cost-effective, data collection is generally not time-consuming as compared to a larger sample size (Maree, 2016), and data saturation is achieved relatively more quickly with a smaller sample (Fusch & Ness, 2015). According to Fusch and Ness (2015), data saturation ensures that the following concepts are reached in one's study: "No new data, no new themes, no new coding, and the ability to replicate the study" (pg. 1409). As shown in Chapter 4, I believe that the themes that I report are saturated.

Below is a tabulated summary of the participant demographics.

Table 3.1.   Summary of participant demographics, 2018

	Participant	Name	Gender	Age	Part of 2017 RYSE study
Group 1	1	Rainbow (self-chosen pseudonym)	Female	18	No
	2	Precious (real name)	Female	18	Yes
	3	Khomotso (real name)	Female	18	No
Group 2	4	Busi (real name)	Female	19	No
	5	Minky (real name)	Female	20	Yes
	6	Happy (real name)	Female	18	Yes
	7	Kezner (real name)	Male	18	Yes

3.5.2.1 Description of the context

According to Fargas-Malet, McSherry, Larkin and Robinson (2010) the research context − the setting − is an important factor to consider in research as it might affect what the participants are willing to talk about. Levitt, Bamberg, Creswell, Frost, Josselson, and Suárez-Orozco (2018) mention that the interpretation and meaning of a phenomenon is understood differently in different research contexts. This means that adolescents from eMbalenhle would likely provide different perspectives and meanings of hope, based on their specific context, as opposed to adolescents from different contexts. As explained, adolescents in this study resided in the community of eMbalenhle, a township affected by the petrochemical industry and situated in the Gert Sibande Municipality District of Mpumalanga. The 2018/2019 Integrated Development Plan (IDP, 2018) shows that the greater Gert Sibande District then had a population of 340 091 (in 2016) of which a total of 141 741 resided in eMbalenhle. The eMbalenhle Township was established to house Blacks only, which may be the reason why Black African people made up the largest number of the population group (99.04%). In eMbalenhle, the rate of youth unemployment is 34.4% (IDP, 2018)**.** In addition to the high unemployment rate, adolescents living in eMbalenhle face ongoing multiple stressors such as restricted resources, climate change and the daily emission of chemicals from the community's oil and gas producing stations (Thabethe, Engelbrecht, Wright & Oosthuizen, 2014). According to SABC News (2018), Mpumalanga had been declared a drought disaster area. Mathebula (2019), a journalist from the local newspaper *Ridge Times,* added that the constant power outages, the rate of unemployment, the sewage spill, and the prevalence of gangsterism and crime placed additional stress on the livelihood of the residents of eMbalenhle. Figure 3.1 show a few houses in eMbalenhle.

Figure3.1.   ***eMbalenhle community (photo courtesy of RYSE project)***

3.5.3   Data generation

Qualitative methods of generating data may include visual and narrative methods (Creswell, 2014). I conducted a Draw-Write-Tell (DWT) activity in a group setting. This generated visual and narrative data. According to Angell et al. (2015), the DWT activity enables active participation and can be completed in different languages in the case of individuals who lack English vocabulary. Furthermore, Machenjedze, Malindi and Mbengo (2019) used DWT with orphaned adolescents (aged 13 to 17 years) and considered it a child-friendly tool for documenting resilience and risk. In my study, I made use of the DWT method to document what strengthens hope-associated pathways of resilience as experienced by adolescents in the stressed environment of eMbalenhle; DWT has the potential to generate rich data and elicit insights into an abstract phenomenon, such as hope. Furthermore, DWT provided a visual presentation of what participants knew in relation to the research question, which is helpful in cases where language might be a barrier (Angell et al., 2015). In my group, I asked each participant to draw three different pictures in response to three specific questions; write an explanation for what was drawn; tell the group what the drawing meant. The following questions were asked:

- How do you explain or see hope?
- What makes it hard or difficult to hope?

- What makes your hope stronger?

The answers to the last question of the activity helped me answer my research question; the answers to the remaining questions provided me with a better understanding of hope from the participants' perspectives. Participants were given colour pencils, pens and pencils to make their drawings (see Figure 3.2). I wanted the participants to feel comfortable in drawing whatever would help me understand how they experienced hope instead of focusing on the artistic nature of their drawing as advised by Smith and Campbell (2011). For each drawing, I reminded the participants that I was interested in what they drew and not how well they could draw. Even though the participants could see one another's drawings, none of them copied any drawings. After each drawing, each participant wrote down sentences that explained what the drawing meant, and then explained the drawing to the group. All explanations were audio-recorded. I probed further regarding some of the explanations given by the participants to gain a rich understanding of what each participant explained. The participants in the group that I facilitated generated nine drawings; the participants in the group that was facilitated by my co-researcher produced 12 drawings. Overall, this method of data generation resulted in 21 drawings from the seven participants and two group transcriptions.

The use of an audio recorder and drawings for my study implied that I could refer to the information when I transcribed, analysed and interpreted the data. A disadvantage of using an audio recorder is that it records every sound (Longhurst, 2016). During data collection, a group of boys was playing soccer just outside the SASOL Clubhouse where the research was being conducted; therefore, I had to ask the participants to move the audio recorder closer to them when they spoke to make their voices heard. Creswell (2014) notes that audio materials lack non-verbal cues. To manage this challenge, Creswell (2014) explains two types of documentation: public (newspapers, minutes of meetings, official reports) and private (personal diaries, journals, and letters). In private documentation, the researcher makes notes about important information such as behaviour and body language; using photographs and an audio reorder might fall short in this respect (Longhurst, 2016) in. During the group interviews for the group that I facilitated, I made notes about what I observed in my personal diary about the adolescents' verbal and nonverbal cues (consult Addendum B). Another disadvantage of audio and visual materials is that the researcher may lose the materials or that they may be damaged (Lewis-Hickman, 2015). For this reason, I ensured that I backed up all the data.

Figure 3.1.   Participants engaging in draw-write-talk activity (Participants gave permission for the photographs to be made public)

3.5.3.1 Data generated in 2017

As documented by Pretorius (2018), the 2017 data was generated in a similar manner. This resulted in 85 drawings from the participants and four group transcriptions that related to the drawings. For the purpose of secondary data analysis, I gained access to this data set by contacting the 2017 RYSE researcher and her supervisor who sent me the data via email; I password protected all the documents (i.e. the transcriptions and the scanned drawings).

3.5.4   Data analysis

As explained in Section 3.2, I transcribed the audio recordings of the group that I facilitated. The co-researcher audio-recorded the group that she facilitated and then transcribed the audio. Transcribing data involves the verbatim transferring of spoken sounds from interviews, audio-recorders, observations into words on paper (Braun & Clarke, 2006). Furthermore, the drawings of each of the three participants in the group that I facilitated were then scanned, and the co-researcher did the same with the four participants in her group so that they could be used when analysing the data. Therefore, the transcripts from the 2017 and 2018 study as well as the 85 drawings from the 2017 study and 21 drawings from the 2018 study constituted the data set that I analysed.

According to Flick (2018), qualitative data analysis provides an in-depth understanding of the data collected through systemically organising the data and then explaining what the data means. Harding (2019) mentions that the method chosen for data analysis is shaped by the research design used for the study. Thematic analysis is usually used for phenomenological research (Nowell, Norris, White & Moules, 2017). Braun and Clarke (2006) define thematic analysis as the process of reporting and accounting for patterns that emerge in the data. These patterns emerge from the researcher's own thinking about the data. Gale, Heath, and Cameron (2013) describe thematic analysis as a method of translating and transcribing qualitative interviews that involves reflecting and summarising them to identify themes. Since my study is underpinned by a phenomenological research design, I utilised inductive thematic analysis to make meaning of the data gathered from the adolescents in my study, and deductive thematic analysis to make meaning of the secondary data from the 2017 participants. Inductive thematic analysis refers to the coding and analysis of data that is driven by raw data (Braun & Clarke, 2006), whereas deductive thematic analysis is the analysis and coding of data that is driven by the research question and theory or a set of preconceived codes (Maguire & Delahunt, 2017). I explain each separately in the sub-sections that follow.

3.5.4.1 Inductive thematic analysis

I chose inductive thematic analysis because of its advantages. Firstly, it allowed for coding of information that is of interest to my research study (Castleberry & Nolen, 2018). In this way, I was able to prioritise my time during the interpretation of the data by focusing on the important information that answered my research question and disregarded the less important information, a process known as winnowing (Guest, McQueen & Namey, 2012). Secondly, it explored hope at a level of depth that quantitative analysis lacks. The resulting emerging themes helped explain what strengthens the adolescents' hope-associated pathways of resilience. Nowell et al. (2017) note that due to the flexible nature of thematic analysis, it may lead to inconsistency and lack of coherence when developing themes from the data. To create consistency and coherence, I explicitly applied an interpretivist approach to the phenomenon of hope throughout the analysis of the data by constantly referring to what strengthens the adolescent's hope as a pathway of resilience.

In my study, I followed the systematic step-by-step guide to inductive thematic analysis as explained by Braun and Clarke (2006). The authors explain the six steps to be followed to identify the themes that emerge in the data collected. The six steps are explained in detail below.

Step 1: Familiarising yourself with the data

In this step, the researcher transcribes the data, reads and rereads it while noting down initial ideas. Castleberry and Nolen (2018) suggest that the researcher should transcribe the data as this provides the initial contact with the data that propels the next steps of analysis. As noted above, I transcribed the entire audio recording for the group that I facilitated. I had to read and reread the transcripts from both groups four times to understand the meaning of the terms as used by the adolescents.

Step 2: Generating initial codes

Once familiar with the data, Braun and Clarke (2006) suggest coding the interesting features of the data in a systematic fashion across the entire data set, while collating data relevant to each code. Creswell (2005) refers to open coding during this step. Open coding is the development and modification of large sets of data into smaller sets of data (Maguire & Delahunt, 2017). In this step, I assigned labels to the data that answered my research question. The ideas that informed the labels were in the form of words, phrases or sentences in the data that I highlighted and then paraphrased in such a way that would answer my research question (consult Addendum C for examples). During this step, I also coded the visual data by linking the participants' drawings to the relevant narratives (using a label) with a view to providing a visual representation that would answer my research question.

Step 3: Searching for themes

This step describes grouping similar codes to make up a list of themes that answer the research question (Creswell, 2014). I searched for codes that shared a common theme and grouped them under a thematic label. This is also illustrated in Addendum C.

Step 4: Reviewing themes

This step involves refining the themes, checking whether the themes form a coherent pattern, and whether they answer the research question (Braun & Clarke, 2006). Castleberry and Nolen (2018) suggest that during this step, the researcher needs to quality check the themes by asking whether there is enough meaningful evidence to support each theme; whether the themes are coherent and useful to answer the research question, and what the boundaries of the themes are − what they include and exclude. Nowell et al. (2017) explain that the researcher should be able to show how she derived each theme from the data. When I reviewed the themes with my supervisors and co-researcher and considered the inclusion and exclusion criteria, I realised that some themes did not have enough data to support them. For example, an initial theme *Relationships* was too broad

because I included a relationship with God in that theme. I realised that the data was more about beliefs or practices and thus *Relationships* needed to be broken down to create separate themes, such as *Positive personal relationships* and *Religious beliefs*. I modified the inclusion and exclusion criteria (consult Addendum C for the final list).

Step 5: Defining and naming themes

In this step, the overall story that the theme tells is defined and a final name is given to the theme. It is also important to consider how each theme relates to the question guiding the research study. During this step I had to revisit steps 1 through 4 and generate a definition and a name for each theme as reported in Chapter 4. For the theme *Religious beliefs,* I considered various alternatives, from *Believing in the future* to *Belief in God* before finalising it. I used a visual diagram to relate the themes to my research question (see Figure 4.1 in Chapter 4). Finally, as is done in content analysis (Creswell, 2014), I noted the frequency with which a theme was reported.

Step 6: Producing the report

Nowell et al. (2017) suggest that when drafting the final report, direct quotes from the participants are essential. In the final step of analysis, I chose relevant excerpts from the participants for each theme that related to the research question and purpose of my study to produce the findings. Another important factor in this step is to ensure that the data links with existing research as shown in Chapter 4.

3.5.4.2 Deductive thematic analysis

I applied the six steps of deductive thematic analysis as proposed by Nieuwenhuis (2016) to the raw 2017 data. Deductive analysis is described as an approach to see how well a pre-existing theory or set of codes fit a data set (Gabriel, 2013). I used the themes that I had identified in the 2018 data set as the set of pre-existing codes. I reasoned that if they fit the 2017 data then I would understand what strengthens hope over time. The advantages of deductive thematic analysis are that it can be used to address questions or insights generated from other research (Zhang & Wildemuth, 2009), and it can open room for multiple viewpoints on the existing theory or insights (Nieuwenhuis, 2016). Nieuwenhuis (2016) notes that a disadvantage of deductive thematic analysis is that it may lead to tunnel vision and bias. To do the deductive analysis, I worked as follows:

Step 1: Immersing myself in the data

I read through the 2017 transcripts and viewed the related drawings many times and made notes to familiarise myself with the data as in inductive thematic analysis. I also reread the themes in my study to familiarise myself with the themes that constituted the pre-existing codes prior to analysing the 2017 data.

Step 2: Searching for data that matched the codes

After noting down the themes I had identified in the 2018 data set, I reread the 2017 transcripts and studied the related drawings to search for evidence of the themes. In this regard, I searched for data segments that addressed relationships, sources of inspiration, religion and self-efficacy. I then matched these data segments with my themes.

Step 3: Verifying codes

This step included the verifying the theme-codes that I had assigned to 2017 data segments to guard against misinterpretation or incorrect reporting of the participants' viewpoints (Nieuwenhuis, 2016). For example, during this step, I had selected the excerpt, *What makes my hope stronger is actually myself. By having positive aspirations ... by removing the word[s] I can't, like in my drawing. I can do better, no matter what [the] situation, I can do better.* I had labelled this as self-efficacy. To verify, I used the inclusion and exclusion criteria (consult Addendum C). That helped me to be confident that I was not misinterpreting. As in the inductive analysis process, I collaborated with my co-researcher and the RYSE project manager during this step to be double sure that I did not misinterpret. I noted the frequency of the verified theme-codes assigned.

In this step I also considered the data that I had not coded. I double-checked that the un-coded 2017 data was not perhaps relevant to the themes that I had identified in the 2018 data set. I concluded that the un-coded data related to data explaining what obstructed hope, and to factors that enabled hope that were not reported in 2018 (e.g., sport and recreation activities that enabled hope) and so did not fit with the inclusion criteria for the themes I identified.

Step 4: Structuring thematic categories and developing visual representations of categories

According to Nieuwenhuis (2016) this step entails tracing the connections between different themes and using diagrams to clarify the relationship between different parts that make up the data. I was interested in understanding the consistency of what strengthens hope-associated pathways of

resilience over time, and because all my identified themes were apparent in the 2017 data, I did not develop a new representation; the representation from the 2018 data (i.e., Figure 4.1) sufficed.

Step 5: Data interpretation

The data generated needs to be brought into context with existing theory (Gabriel, 2013). To do this, I reported how my findings related or not to the literature I summarised in Chapter 2. This is done in Chapter 4.

Step 6: Conclusion and findings

I detail the conclusions that I reached in Chapter 5 of my study. As advised by Creswell and Poth (2018), my conclusions were informed by the theories that framed my study, namely Hope Theory and SERT.

3.6 QUALITY CRITERIA

Quantitative studies make use of validity and reliability to ensure quality control whereas in qualitative studies, proving that the study is trustworthy ensures quality control (Creswell, 2014). Trustworthiness describes the extent to which the data gathered ensures rigour of a study (Connelly, 2016; Guba & Lincoln, 1994; Morse, 2015). The criteria that need to be met for a study to be considered a quality study are credibility, dependability, confirmability, transferability and authenticity. These criteria are discussed in detail below.

3.6.1 Credibility

According to Connelly (2016, p. 435), a researcher should ask questions like, "Was the study conducted using standard procedures typically used in the indicated qualitative approach, or was an adequate justification provided for variations?" Lincoln and Guba (1985) state various techniques to establish credibility, such as prolonged engagement with participants, persistent observation, peer debriefing, member-checking, and negative or deviant case analysis. For this study, I did peer debriefing. Peer debriefing is when a peer evaluates the data, the data analysis and data interpretation to help synthesise and find patterns in the data (Morse, 2015). The co-researcher and I created a Dropbox folder where we each shared and edited information and ideas pertinent to the generated data. We each generated initial codes for the themes (Consult Addendum C) and then held sessions where we sat and reviewed our findings. We held similar sessions with our supervisors. Morse (2015) explains that engaging in this process aids in preventing researcher bias, and the researcher can listen to alternative points of view, but ultimately takes responsibility for the

results of their study. In addition, I was trained by the RYSE project manager to use DWT effectively (see Addendum A for the document that we used during the practical training).

3.6.2 Dependability

The data and analyses of any qualitative study needs to be reliably documented (Bloomberg & Volpe, 2018; Connelly, 2016). This is known as dependability. There are various strategies for attaining dependability as noted by Lincoln and Guba (1985), namely triangulation, splitting the data and duplicating the analysis, and using an audit trail. The DWT supported triangulation because it generated visual and narrative data that converged. Any evidence and decisions that contributed to the final reported findings should be recorded to ensure the trustworthiness of the study. Described as an audit trail, the recorded evidence allows readers of this study to follow the decisions taken by the researcher to check whether the findings can be relied upon (Merriam & Greiner, 2019). The audit trail includes examples of how data were analysed (consult Addendum C). In addition, I provided a detailed description of the data analysis process (Consult Section 3.5.4).

3.6.3 Confirmability

When a researcher is able to demonstrate that the findings and interpretations are derived from the data and not his or her own motivation, interests or bias, the process is known as confirmability (Bloomberg & Volpe, 2018; Morse, 2015). For my study, I included quotes from the participants and examples of the drawings they made to show that the findings were based on the data. In addition, I practised reflexivity. According to Bloomberg and Volpe (2018), reflexivity is the process where the researcher is actively aware of his or her role and how it affects the research process. This process is encouraged by Pandey and Patnaik (2014) as way for the researcher to record truthful accounts of the data. Thus, I made notes about my role and own assumptions and interpretations during the entire process of data collection (consult Addendum B, Chapter 1, Section 1.7, and Chapter 5, Section 5.3) as a way of recording my role as a post-graduate student and as a researcher.

3.6.4 Transferability

According to Connelly (2016), transferability is the extent to which the findings are useful to persons in other settings. A major strategy used to ensure transferability is providing rich descriptions of the participants and context (Pandey & Patnaik, 2014). To demonstrate transferability in my study, I provided a thick description of the participants and the location (Connelly, 2016) (Consult Section 3.5.2). I did this to ensure that when individuals from other

settings read this study they can decide whether the findings are applicable (transferable) to their studies or practice.

3.6.5 Authenticity

Authenticity in qualitative research is "the extent to which researchers fairly and completely show a range of different realities and realistically convey participants' lives" (Connelly, 2016, p. 436). When I reported my findings, I was careful to include quotes from multiple participants to illustrate that my findings were an authentic representation of their insights and not confined to one or two. If I had repeatedly referred to the insights of a limited number of participants then the findings would not fairly represent the knowledge of the participant group.

3.7 ETHICAL CONSIDERATIONS

I obtained ethical clearance from the University of Pretoria's Ethics Committee (Consult Addendum D) and because my study formed part of the broader RYSE research study, the ethical clearance for the RYSE study is attached (Consult Addendum E). As an Educational Psychology student and researcher, I had to practise and adhere to the guidelines for ethical conduct as stipulated in the Health Professions Council of South Africa (HPCSA). Ethical clearance is required prior to the commencement of data collection as it provides a record of the approval of the researcher to conduct research in the community stipulated in the proposal. Moreover, it indicates that my research met the requirements of the ethics committee and was permitted as it posed no harm to the human subjects mentioned (Marrow, 2009). The RYSE Project Manager and CAP obtained informed consent/assent (Consult Addendum F for example of consent form for participants aged 18+; the assent was identical except that the inclusion criteria relating to age was 15-17 and parents/caregivers needed to co-sign). This informed consent form is identical to the one signed by the participants of the 2017 RYSE study on hope. Marrow (2009) further suggests that informed consent should be regarded as ongoing rather than a once-off event. On the day of data collection, I revisited the purpose of the study to the participants, the voluntary nature of the study, and that the participants could withdraw from the study at any moment; I encouraged any questions or queries to be raised at any time during the day to clarify my research at that moment.

To access the 2017 data, I contacted the RYSE principal investigator as well as the supervisor of the 2017 study. The ethical challenges of accessing secondary data are listed by the HPCSA (2011) as: the identifying information must be removed to protect the identity of the participants, and the use of the data must not result in damage to or distress for the participants. As per the RYSE consent process, participants chose either a pseudonym or their real first name and these were used to

annotate the 2017 data set. Furthermore, I avoided stigmatising language by refraining from labelling the participants when I reported on their data (e.g. avoiding the use of words such as *poor people*). The participants of the 2017 study were informed by the researchers at that time that their data could be shared with new researchers (e.g., myself and the co-researcher of the 2018 RYSE study). According to the supervisor of the 2017 RYSE study, the participants all agreed to have their data utilised for secondary analysis. This agreement is documented in the participants' signed consent forms.

To ensure that participants understood how partial confidentiality applied in my study, I forewarned them about the potential risks of participating. One of those risks was that if they disclosed an intention to self- or other-harm or disclosed abuse, then I would share that information with the relevant professionals who formed part of the broader RYSE team and could facilitate the necessary protective/legal actions. Moreover, since I conducted the DWT activity in a group setting, participants were informed before the start of data collection that other participants in the group would be able to hear what they shared. I managed this risk by reminding the participants in my group that they had an ethical right to choose what information they wished to disclose during the session and by encouraging group rules that honoured the group process. I explained the use of audio and visual materials and that the participants could, at any moment, decide not to share certain information, or not to have certain information recorded or have their pictures taken.

One of the consequences of qualitative research is that it can expose sensitive experiences of the participants that might lead to emotional or psychological harm (Resnik, 2011). Throughout the whole process of data collection, a registered educational psychologist was available on site to provide emotional intervention, if required. Resnik (2011) mentions this as a step to ensure that no harm is imposed on the participants. No participant opted to be supported by the psychologist. However, during Activity 2 (see Addendum B), one participant shared an experience that was quite unsettling for her. I immediately offered her water and tissues and comforted her. She did not want to talk with the psychologist who was on site. She chose to continue sharing after the participants took a refresher break from the activity. When an incident like this happens, it becomes difficult simply to move on from it without feeling empathetic. Constantly telling the participant to take her time and take a deep breath, and asking if she was fine was a way of conveying my concern for her and ensuring that she was well enough to continue. This experience made me realise that certain ethical guidelines become more difficult in practice (e.g. guarding against practising multiple roles during research) because, not only was I following a set standard of ethical conduct, but I was also

faced with human participants who had their own emotions, feelings and behaviours that I needed to be cognizant of during the research. I had to resist my inclination to counsel.

Due to the nature of qualitative research and in order to gain rich, detailed information (Creswell, 2014), participants were given the option of conversing in a language with which they were comfortable. I was available to assist the group that I facilitated with translations where necessary because I speak isiZulu fluently. The Project Manager who spoke fluent Sesotho and IsiZulu was also available on site to assist with translations for the group that was facilitated by my co-researcher. All participants chose to converse in English.

3.8   CONCLUSION

This chapter explained and discussed the methodology employed for my research study. I also explained how I achieved quality criteria and the ethical considerations pertinent to my study. What I explained in this chapter resulted in a set of themes. These themes are reported in detail in the next chapter.

CHAPTER 4: REPORTING FINDINGS

4.1   INTRODUCTION

In answer to the question, *What strengthens hope-associated pathways of resilience for adolescents living in eMbalenhle and how consistent are these strengthening factors over time?* four themes emerged as summarised in Figure 4.1.
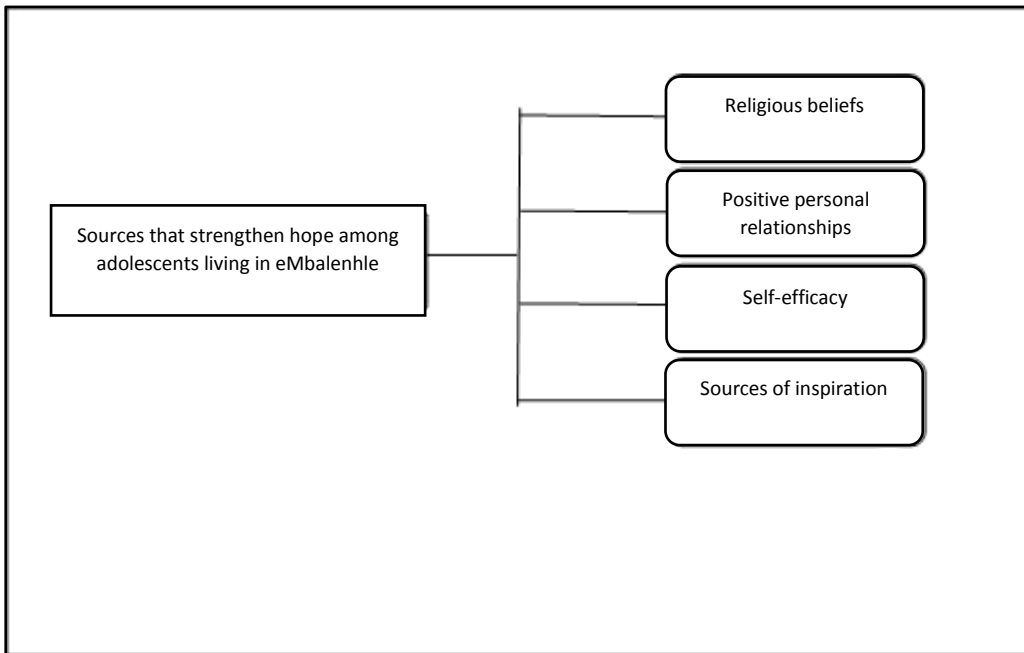
Figure 4. 1.   Visual summary of the study's findings

The themes reflect what strengthens hope as described by the participants and shows that they relied on a variety of resources that strengthened their hope when faced with adversity.

In what follows, I discuss each theme individually; I first report the themes found in the 2018 dataset. Thereafter I report how these themes were represented in the 2017 dataset. At the end of every theme, I use the current Sub-Saharan literature on hope and resilience (as reported in Chapter 2) to make meaning of the theme.

4.2   THEME 1: RELIGIOUS BELIEFS

Religious beliefs refer to the belief in a divine being and the enactment of religious practices that strengthen hope and help adolescents overcome their hardships. Most participants in the 2018 study (5 of 7; almost three quarters of the sample), reported believing in God or being a Christian, which helped them to cope when life was challenging. Participants reported referring to Bible verses or

performing religious acts, such as praying and going to church that strengthened their hope and carried them through the difficult moments they faced[1]:

> *And also believing in God makes my hope stronger because if like I come through a time of difficulty I would like pray and after praying I would like believe that you know what, I can do this or like I can move from this stage to the next by praying.*

In the above extract, Rainbow links her hope with the belief in God and the act of praying. She believed it gave her the ability to control how she perceived her goals and how she motivated herself to attain these goals.

Likewise, Minky mentioned being a Christian and religion. Her religious beliefs gave her hope that she could achieve anything through the act of praying and going to church. She articulated her religious beliefs as follows:

> *I'm also a Christian and with religion I think everything that goes with the Bible it's positive so with religion I think that going to church and praying about things and prayer makes me hope bigger and prayer makes me think that everything is possible.*

In similar manner, Happy referred to obstacles that she could overcome by referring to a Bible verse that gave her hope. She mentioned that the verse empowered her to overcome hardship. Happy stated the following:

> *There is a quote in the Bible that says God will never give you ... something that you cannot manage. So, I live by that every day; so every time I look at an obstacle and I just think back to* [the quote] *then I remember that I am empowered to overcome this certain thing.*

Precious related her religious beliefs to being a Christian. She mentioned that her hope was strengthened through the act of going to church. She mentioned that religion and church were both places to belong:

> *I get hope at church, spiritually because ... hope is just like faith and then the only way you can find faith is through like religion, having a place to belong you know.*

Precious further compared church to a hospital where one goes to get help, *When you have troubles… church is like a hospital. You go there with your problems [and] you can have closure.* In her understanding, going to church and getting closure from her problems was how her hope was strengthened. Precious depicted her religious beliefs in Figure 4.2 below.

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[1] The responses are given verbatim and have not been edited.
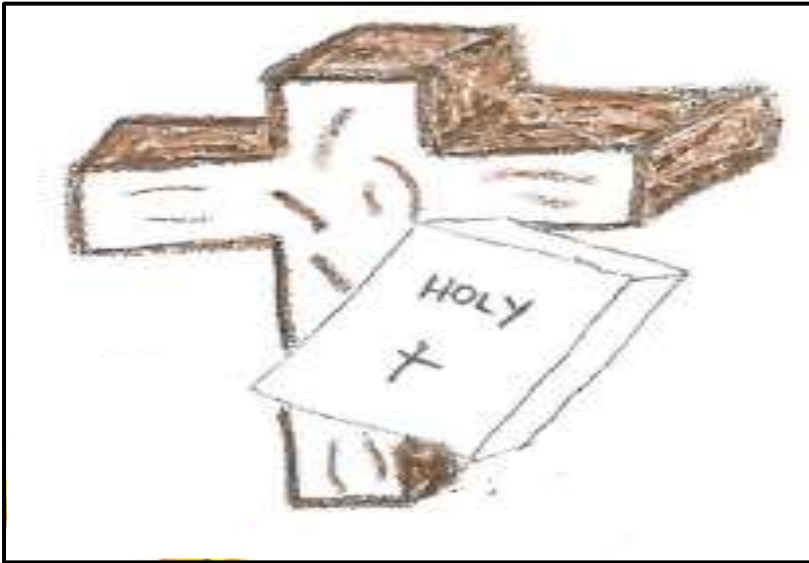
Figure 4.2.   *Precious's illustration of religious beliefs*

Busi related her religious beliefs to a verse that she believed strengthened her hope. She stated that through her Christian lifestyle and the words of the verse, her belief was strengthened and her capabilities assured:

> *I'm also a Christian and through that I live by the words that says I can do anything through Christ with strength and I do believe that because I believe that if you want to do something for yourself you have to do it and not ask anyone because people will always talk and laugh whether you do good or bad that's how it is.*

In summary, the participants showed that religious beliefs gave them a sense of belonging and helped them navigate out of difficult situations.

4.2.1   THEME 1: RELIGIOUS BELIEFS REPORTED IN 2017

The theme *Religious beliefs* was also reported in 2017. Of the 30 participants in the study, three (i.e., just less than a tenth of the sample) reported that a belief in God and living a Christian lifestyle strengthened their hope. Precious mentioned how her Christian lifestyle strengthened her hope. She made a drawing of the Bible and a cross to symbolise church and said, *My Christian lifestyle gives me hope spiritually, emotionally and physically*. Figure 4.3 illustrates her religious beliefs:
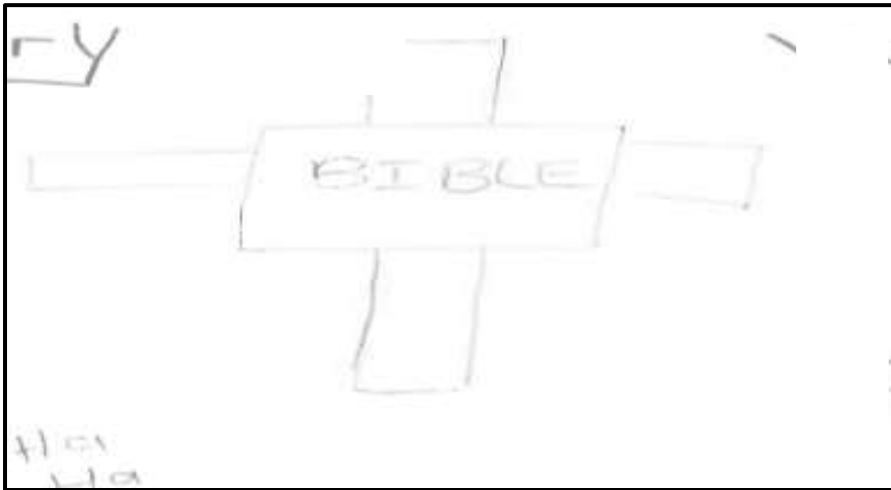
Figure 4.3.   *Precious's 2017 illustration of religious beliefs*

Another participant, Brute mentioned that his hope was strengthened by religion. In the transcripts he explained that he believed God represents hope. He went on to explain that working hard and striving to be who he wanted to be meant nothing if there was no God. He reiterated this by stating the following:

> *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.*

Carol believed that God's love and the purpose she had to fulfil was what strengthened her hope. She mentioned that these two phenomena kept her going. She referred to a Bible verse that helped make her hope stronger:

> Carol: *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.*
>
> Facilitator: *What does it say?*
>
> Carol: *It says, For I alone know the plans I have for you, plans to bring you prosperity and not disaster.*

In summary, the 2017 participants showed how their religious beliefs made them feel self-assured and their reliance on the Lord. In some instances, the Lord represented hope.

4.2.2   MAKING MEANING OF THEME 1: RELIGIOUS BELIEFS

Religious beliefs have been well documented in current Sub-Saharan literature on hope and resilience. At least 13 studies have reported on religious beliefs strengthening hope and enabling resilience (Dreyer, 2015; Ebersöhn et al., 2017; Hills, Meyer-Weitz & Asante, 2016; James & Roby, 2019; Malindi, 2014; Malindi & Theron, 2010; Mason, 2017; Mlotshwa, Manderson & Merten, 2017; Pienaar et al., 2011; Theron & Theron, 2013; Theron & Van Rensburg, 2018; Wilson &

Somhlaba, 2016). The general understanding is that religious beliefs serve as a connection between humans and a divine being that encourages the idea that a positive outcome is possible regardless of the challenges faced (George & Moolman, 2017; Mason, 2017). Furthermore, religious beliefs reinforce a sense of belonging to a faith-based community, such as in a church where individuals feel accepted, valued and receive guidance to be able to cope with life's challenges (George & Moolman, 2017; Pienaar et al., 2011; Theron & Theron, 2013).

Further, in three of the studies (Hills et al., 2016; Malindi & Theron, 2010; Mason, 2017) religious beliefs were found to strengthen hope and foster resilience among adolescents who faced hardships through the enactment of religious practices, such as prayer that underscored what two of the participants in my study reported. Mason (2017) indicates that the act of praying serves as a reminder to the adolescents that there is a greater purpose that they live for, regardless of adversity faced. However, in my study, the participants suggested that praying served as motivation and a gateway that they believed could transport them from current hardships to future aspirations.

Some literature shows that adolescents' religious beliefs stem from the Bible being a resource that strengthens hope (Malindi, 2014; Theron & Van Rensburg, 2018). In my study, two participants reported that their hope was strengthened by what is in the Bible. These two participants quoted specific verses found in the Bible that strengthened their hope by reinforcing the belief that they were capable of overcoming hardships. Likewise, in the 2017 study, one participant quoted a Bible verse and aligned this quote with what she believed strengthened her hope and gave purpose to her life. I wondered whether these Bible verses, which speak of overcoming hardships and the promise of a better future, related to the challenges that the participants experience in their lives. The young people of eMbalenhle referred to the Bible as a source that strengthened their hope, which could suggest that they related what they read in the Bible to their own lives.

Although religious beliefs were reported in 2017 and 2018, the theme was more saturated in 2018 with almost three quarters of the sample reporting religious beliefs compared to just over a tenth of the sample in 2017. South African longitudinal studies on hope and resilience reported a similar increased saturation in religious beliefs and/or faith-based support (Collishaw et al., 2016; Theron & Van Rensburg, 2018). The Theron and Van Rensburg (2018) study theorized that the increase in religious beliefs and/or faith-based support was associated with the adolescents' hope for future success, mastery of challenges and relief from hardships.

4.3 THEME 2: POSITIVE PERSONAL RELATIONSHIPS

In my understanding, positive personal relationships are defined as relationships of the participants with other people that encouraged hopeful thoughts and positivity. Typically, these people included family members or friends. The term *positive* relates to the idea that the relationships with others were encouraging, supportive, motivating, and led to looking at one's life in a positive light. Some participants (in the 2018 study (4 of 7; just more than half of the sample), reported positive personal relationships with family members or friends. Family were more prominent than friends.

For example, Rainbow explained that her hope came from the relationship with her mother who encouraged her when she felt discouraged. She articulated this in the excerpt below:

> *Firstly, it's my mom … she makes my hope stronger. Like if I feel discouraged, like I said before I go to my mom, I tell her everything and she'll be there for me she'll tell me that I can do it and yes I can I know I can and I will.*

Similarly, Minky mentioned her family as people who were positive in their pursuit of their dreams. She believed the positivity of her family strengthened her hope:

> *My family … are people with big dreams so they make me see … hope as something that pushes us to be where we [want] be … it makes it easier for me to hope and … for me to believe in everything that I want to be, it is possible cos I live with people who are very … positive.*

Precious drew a family tree of the members in her family that strengthened her hope. She described herself as having a *full family* that consisted of an older brother, younger sister, both parents, and both maternal and paternal grandparents. She pointed out that having a relationship with her family and making them proud gave her hope because it served as a form of encouragement for her. She mentioned that her family recognised something in her that other people did not, and that, in itself, constituted hope. She illustrated this in a family tree as seen in Figure 4.4 below:
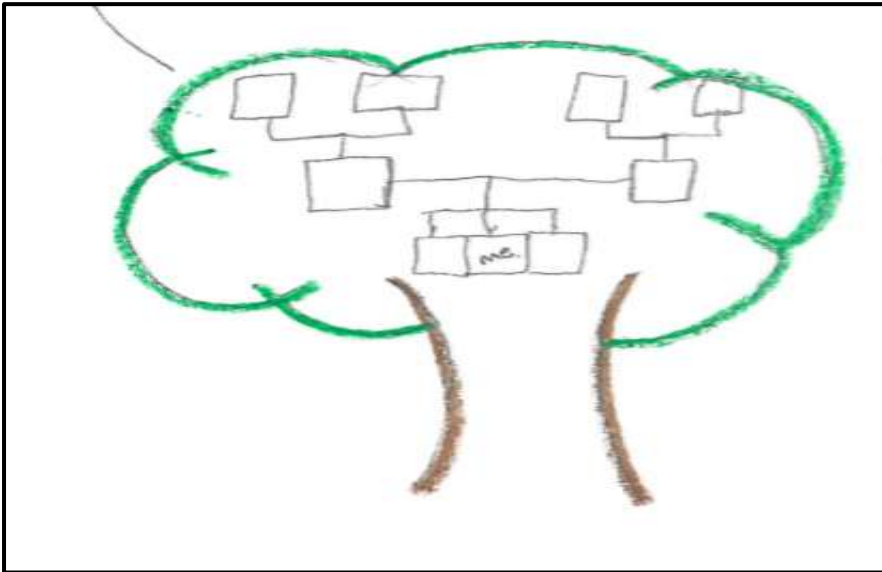
Figure 4.4.   *Precious's illustration of positive personal relationships*

Happy believed that her relationship with her friends and the interaction with other people in her life were what made her hopeful. She mentioned that the way these people thought was indicative of hope. Happy stated that her one friend reminded her to be humble, and that being humble strengthened her hope. Another friend always reminded Happy to be herself. In the drawing in Figure 4.5 Happy drew both her friends:
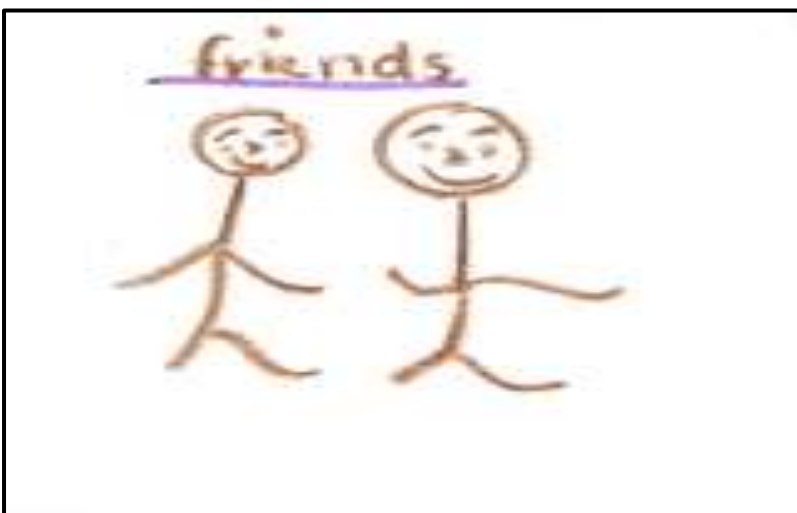
Figure 4.5.   *Happy's illustration of positive personal relationships*

4.3.1   THEME 2: POSITIVE PERSONAL RELATIONSHIPS REPORTED IN 2017

Some of the participants (9 of 30; almost a third of the sample), reported that having a supportive system of people that showed care, encouragement and love towards them made their hope stronger. The participants referred to what strengthened their hope as being tied to family, friends,

community members, and a pastor who believed and encouraged them to reach their future dreams. In one example, Thuso said the following:

> *There are those who are there to build you up from the ruins that you are in or to actually build you up from scratch and help you reach your dreams and reach what you want and most commonly those people are most of the time friends and family. So that is what makes hope stronger for me.*

Tshepo added the following:

> *My family makes my hope stronger because they always encourage me to look forward to my future and they always tell me that I have a bright future ahead of me.*

Another participant, Nomalanga, mentioned that her hope was strengthened by the guidance that she received from church members and other community members who understood her situation. She said:

> *What makes my hope to be strong is the guidance that we get from the church and from people* [community members] *who understand your situation. People who don't speak from the TV things. They talk about things that they are going through.*

Andy stated that people from his family and community who believed in him helped strengthen his hope. He articulated his point of view as follows:

> *The love I get from my family members and the community members who believe that I can do better, that I can actually do more for myself and for other people that gives me hope.*

Nomalanga and Thoko also shared the sentiments that other people strengthened their hope. These two participants explained that their hope was strengthened through seeing other people in their community overcoming the same situation they were experiencing. Nomalanga said the following:

> *The light of the candle shows that people give you hope. When you see people overcoming the same situation that you are going through but there is a light and you too can overcome.*

Thoko added the following:

> *I see hope as believing in myself and I have this thing that if someone else can do it what will prevent me.*

Lwande said that people around her encouraged her, which then motivated her to do more for herself:

What makes my hope stronger is the people around me. Basically they encourage me … the more people encourage me, the more I do.

In some instances, positive personal relationships were explained as the struggle of others as a motivator to change the challenging situation that an individual was faced with. For example, Lunga explained that he drew motivation from his dad's struggles and successes, proving that anything is possible:

My dad he makes my hope go stronger, because he grew up in a family where they had no money, but he went to school and made things possible without money. If he can make things possible without money, I can also make things possible.

Siyabonga also underscored the importance of encouragement received from family members, friends and her pastor as resources that strengthened his hope:

What makes my hope stronger is my friends, family and pastor, because they give me advice, they help me build my confidence and self-esteem. They help me become a better person, you know. They tell me not to give up on my dreams, and I don't. I keep pushing forward.

Siyabonga added that his friends, family and pastor encouraged him by saying, *Stay away from bad people, stay away from smoking, drinking, everything bad … keep on [focusing on your] studies and study hard and try to build a better life for [your]self.*

Figure 4.6 shows the friends, family and church pastor that strengthened Siyabonga's hope.
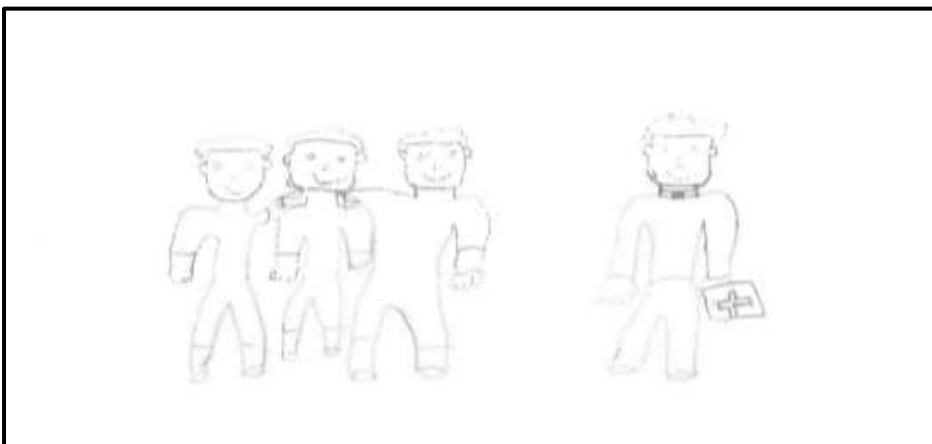
Figure 4.6.   Siyabonga's illustration of positive personal relationships

4.3.2 MAKING MEANING OF THEME 2: POSITIVE PERSONAL RELATIONSHIPS

The theme of positive personal relationships has a strong evidence base in current Sub-Saharan literature on hope and resilience. At least 15 studies outline how positive personal relationships strengthen the hope of adolescents living in stressful environments (Bond & Van Breda, 2018; Cheng et al., 2014; Ebersöhn, 2017; Guse & Vermaark, 2011; Haffejee & Theron, 2019; James & Roby, 2019; Lundgren & Scheckle, 2019; Machenjedze, Malindi & Mbengo, 2019; Malindi, 2018; Mosavel et al., 2015; Motha, 2018; Ogina, 2012; Nell & Rothman, 2018; Theron, 2016; Theron & Theron, 2013; Van Breda, 2014; Zulu, 2018). Typically, positive personal relationships are understood as the connections that adolescents have with people who help strengthen their hope by encouraging them to be hopeful and anticipating positive outcomes regardless of the challenges faced (Ebersöhn, 2017). These positive personal relationships strengthen the hope of adolescents by promoting emotional support and encouraging future dreams (Bond & Van Breda, 2018), either verbally or by example (Madhavan & Crowell, 2014; Mhongera & Lombard, 2020; Pretorius & Theron, 2019).

In some studies (e.g., Haffejee & Theron, 2019; James et al., 2017; Theron, 2016), positive personal relationships include relationships with a specific family member, such as a parent or sibling who helped strengthen hope by being a source of support. Other studies specifically highlight relationships with women, including women relatives who strengthen the hope of adolescents (Casale, 2011; Jefferis & Theron, 2018; Theron & Engelbrecht, 2018; Theron & Ungar, 2019; Zulu, 2018). A similar trend is observable in my study where some of the participants referred to family, and specifically a mother, who strengthened hope by giving them advice, and encouraging them to believe in themselves and their dreams.

Other studies explicate positive personal relationships involving friends who motivated and encouraged future dreams (Machenjedze et al., 2019; Malindi, 2018, Theron & Theron, 2010). This underscores what one participant in my study reported, namely that her friends encouraged her to be herself and to be humble, which led to her feeling encouraged to pursue her future dreams. In the 2017 study, three participants referred to friends strengthening their hope through helping them build their self-confidence and self-esteem.

For young people living in the stressed environment of eMbalenhle, it appears that friends and family members were more likely than community members to encourage future dreams; more participants referred to family or friends than to community members (particularly in 2018). I

assume that this could relate to the participants having parents who might not have finished school but they encouraged the participants to go to school to achieve outcomes different from their own as parents. My assumption is biased because when I grew up, my mother and aunts, not community members, always pushed me to work hard to achieve my dreams because they had not had opportunities to realise their dreams. Participants' mentioning community members only in passing could also suggest that they related more to one another as peers than to adults in the community.

Literature led me to expect that there would be findings about caring female figures, because the South African literature on resilience foregrounds such caring female figures (Dass-Brailsford, 2005; Jefferis & Theron, 2018; Romero et al., 2019; Theron, 2016; Thurman et al., 2017). The caring female figure is typically an adult who is either a teacher or a social worker (Mampane, 2014; Theron, Liebenberg & Malindi, 2013; Van Breda & Theron, 2018; Theron & Van Rensburg, 2016). However, none of the participants in my study reported a caring female figure outside of their family or peer group. I concluded that this silence might be ascribed to the fact that the eMbalenhle adolescents did not reach out to other caring female figures because their needs were met by their families (and occasionally friends); therefore, there would be no need to report on hope-associated pathways being strengthened by a caring female figure who was not a family member, caregiver or friend. However, had I probed the participants, they might have spoken more about female figures outside of the family r peer group.

Regarding family members that strengthened hope, only one participant mentioned a father who encouraged future aspirations. In other words, encouraging male relatives did not feature since male support was reported by only one participant. This points to the likelihood that most males leave their families to work in mines; they spend less time at home with their families. Mines are also known for having high death rates – 975 deaths reported in 2017 (Department of Mineral Resources, 2019) and so another reason for this relative silence could be that many male relatives often pass on, which leaves families with no fathers or father figures.

Although positive personal relationships were reported in 2017 and 2018, the theme was more saturated in 2018 with more than half of the sample reporting positive personal relationships compared to almost a third of the sample in 2017. A similar increase is noted in the three longitudinal studies on hope and resilience conducted in South Africa (DeSilva et al., 2012; Theron & Van Rensburg, 2018; Van Breda & Dickens, 2017). As in my study, the adolescents in these studies reported that receiving support from peers, friends, and/or family members helped

strengthen personal and behavioural outcomes (such as being diligent in education); and helped encourage hopeful thoughts and positivity.

4.4   THEME 3: SELF-EFFICACY

Self-efficacy relates to adolescents' belief in their personal ability to manage challenges. This generally involves the adolescents' ability to motivate themselves to believe in themselves and remain hopeful or to be confident about their future. Some participants (3 of 7; almost half of the sample), in the 2018 study reported that self-belief, self-confidence or self-motivation strengthened their hope.

Khomotso said that the belief she had in herself helped strengthen her hope to make it through life's hardship. In Figure 4.7 Khomotso drew herself as a person with personal strengths (indicated in the speech bubble); the chains represent the trials and tribulations she faced, and the hammer what she used to break the chain. The strength to break the chain, she believed, came from the belief she had in herself (represented by the words inside the speech bubble). This figurative act of breaking the chain was what strengthened her hope.

Figure 4.7.   Khomotso's illustration of self-efficacy

Another participant, Precious, believed that her hope came from her own agency, that although people around might strengthen her hope, ultimately the onus was on her. This allowed her to have a sense of control over her own future and where she wanted to go. This belief in herself, in her own abilities, is what gave her hope. This is illustrated by the capital letter "I" as seen in Figure 4.8:
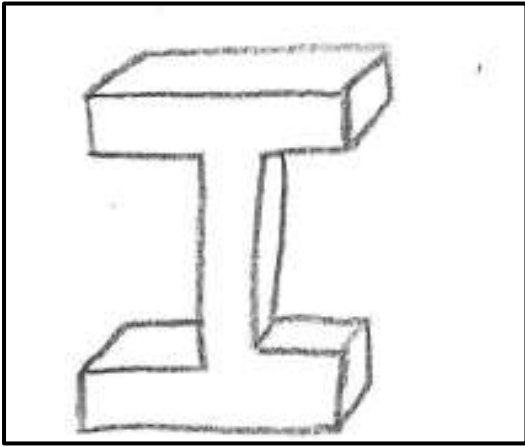
Figure4.8.   Precious's illustration of self-efficacy

Likewise, Busi believed that being a positive, self-confident and self-motivated person strengthened her hope. She believed that having self-confidence allowed her to know where she wanted to go in life. Busi explained that even when people told her that certain things in life were impossible to achieve, she had the ability of motivating herself to achieve her goals:

> *This is what makes my hope get strong because having self-confidence and being motivated you know where you want to go … even if someone can come and tell me that this you cannot do because he or he thinks that it is impossible but if I say I can do it, I will.*

4.4.1   THEME 3: SELF-EFFICACY REPORTED IN 2017

 The theme *self-efficacy* was apparent in the 2017 transcriptions. Some participants (8 out of 30 or a quarter of the sample) contributed to this theme. For example, Happy described instances where she gets to wake up and change her surroundings, and by thinking positively she might achieve her goals. Her drawing (Figure 4.9) illustrates this theme:

> *I get to wake up and do something about my life. That is the main thing, it makes my hope stronger. The fact that I get to wake up, I have a chance to change my surroundings, influence myself positively, think positively, yea that's what make my hope stronger.*

Figure 4.9.   *Happy's drawing of the self-efficacy that strengthened her hope*

Zenande believed that having positive aspirations, removing the barriers, having motivational words, and believing that she can do better strengthened her hope:

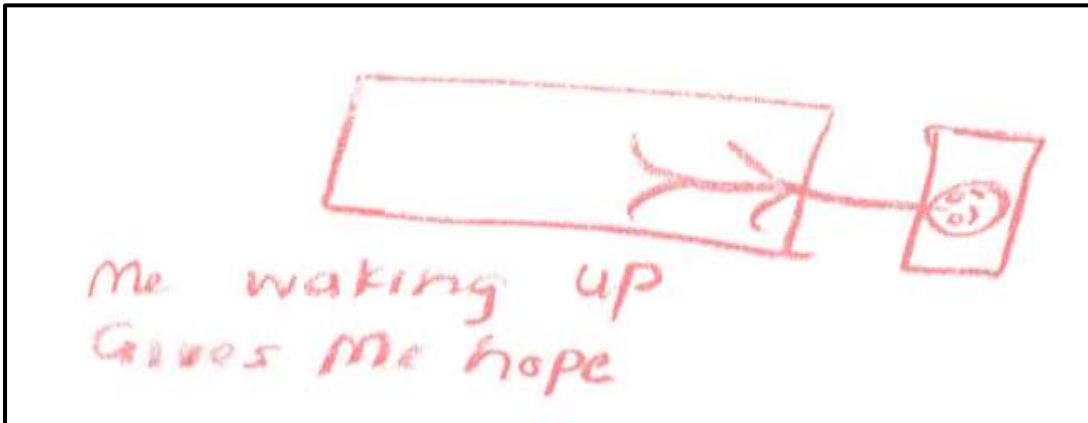> *What makes my hope stronger is actually myself. By having positive aspirations …. By removing the word[s] I can't, like in my drawing. I can do better, no matter what [the] situation, I can do better. Removing the barrier. That's what makes my hope stronger.*

In another instance, Andy explained that believing in himself, working for himself, being motivated to focus on positive others and choosing to ignore people that do not believe in him encouraged him to keep working on himself and his goals:

> *I know what I want and to get there I have to work for myself and not anyone else...I believe in myself and I know there are some people who believe in me so those who don't I choose to shut them out of my life, and the motivation that I get from people who are working, I focus on it.*

Attaining an educational qualification and the prospects of a better future strengthened Siyabonga's hope. He believed that going to school could help him change his family's situation and help him move his family out of the petrochemical industry. He mentions that the advice from his grandfather pushed him to continue going to school so that he can make his life better. Although his family and access had a role in this motivation, he emphasised that it hinged on his ability to improve his life:

> *What gives me hope is waking up every day, see my family, going to school, trying to make a better life for myself because one thing my grandfather told me, wake up every day and see that day as a new way to make your life better. That's why I keep going to school, learn whatever I have to learn to make my life better. The thing I'd like to do as myself, I'd just like to get a good job that satisfies…take out my family from where they are right now, put them in a better place. Getting out of this petro-chemical environment – that's what gives me hope.*

Figure 4.10 below shows what strengthened Siyabonga's hope. The illustration of Siyabonga with his hands up and a smile on his face indicates that he is feeling positive about a new day. It is this positive feeling that gives him hope that one day his life will be better.
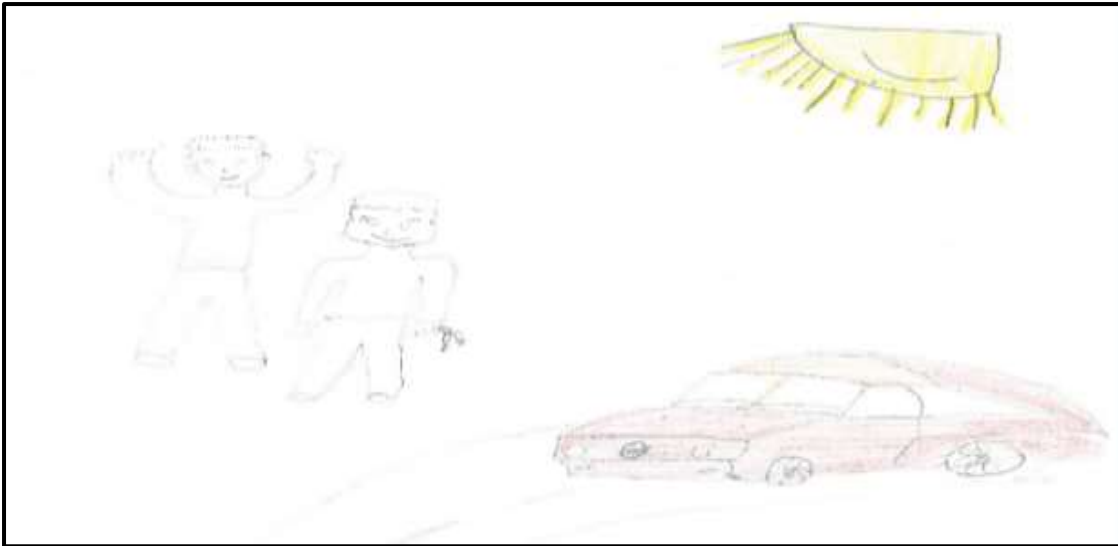
Figure 4.10.   Siyabonga's illustration of self-efficacy that strengthened hope

4.4.2   MAKING MEANING OF THEME 3: SELF-EFFICACY

My findings suggest that self-efficacy strengthens hope. This is in line with current sub-Saharan literature on hope and resilience. Various South African studies indicate that self-efficacy strengthens hope and fosters the resilience of adolescents living in stressful environments (Guse & Shaw, 2018; Hendricks et al., 2015; Isaacs & Savahl, 2014; Marsay, Scioli & Omar, 2018; Van Schalkwyk & Wissing, 2014; Yandork & Somhlaba, 2015). Self-efficacy is generally understood as the belief that an individual has in herself/himself to organise motivation, cognitive resources and personal agency to produce a desired outcome (Yandork & Somhlaba, 2015). Self-efficacy requires the individual to utilise his or her own personal strengths to manage challenging events that threaten his or her well-being. Literature cites personal strengths, such as self-regulation, agency and mastery that play a significant role in how adolescents persevere in the face of adversity (Marsay et al., 2018; Van Schalkwyk & Wissing, 2014).

In studies by Bhana et al. (2016) and Lundgren and Scheckle (2019), the authors specifically mention that personal agency − doing something that will produce a desired outcome − supports self-efficacy. Young people's agency is strengthened by their social ecologies and the resources that are available in their social ecologies. Put differently, their agency can be bounded by their environment (Evans, 2007). Essentially, bounded agency is when young people believe in their dreams, but the social ecology constrains their self-efficacy by not providing the necessary

resources to help them achieve these dreams (Schoon & Heckhausen, 2019). An ecology that constrains agency is one where the social ecology is unsupportive of the adolescents' agency and where there is limited or lack of resources to strengthen hope and foster resilience among the adolescents (Ungar, 2011). Although, the eMbalenhle community is described as resource-constrained, my data showed that this did not impair the adolescents' self-efficacy.

Although self-efficacy was reported in 2017 and 2018, the theme was more saturated in 2018 with almost half of the sample reporting self-efficacy compared to a quarter of the sample in 2017. Three South African longitudinal studies reported a similar increase in self-efficacy – which includes expressive skill, optimism, self-esteem and being resourceful during adverse times (DeSilva et al., 2012; Theron & Van Rensburg, 2018; Van Breda & Dickens, 2017). The reasons cited for this increased saturation for self-efficacy are: adolescents experienced greater social support (DeSilva et al., 2012), self-esteem contributed to positive future expectations (Van Breda & Dickens, 2017), and feeling competent in mastering everyday challenges (Theron & Van Rensburg, 2018). Similarly, I believe that in my study, the increased reporting of self-efficacy over the two years could relate to the adolescents having access to people (e.g., family and friends) who are positive, supportive and motivating; this could have translated to the adolescents feeling more confident in their own abilities to overcome obstacles and attain their goals.

4.5   THEME 4: SOURCES OF INSPIRATION

Sources of inspiration relate to what the adolescents use to remind themselves of what they are hoping for. These sources of inspiration include images such as diaries, mental images or visions of their future aspirations, and structural resources that inspire future aspirations. Some of the participants (4 out of 7 or just more than half the sample) referred to keeping reminders as guides to hopeful thoughts. The four participants in the 2018 study believed that having sources of inspiration − mental or physical images − strengthened their hope and helped them remain hopeful of the future.

For example, in the extract below, Minky indicated that a diary that reminded her of where she wanted to go strengthened her hope.

> *I learnt that from her [referring to her friend, Happy] cos I saw it from her bedroom so I started writing something in back of my diaries so at least every time when I look at my diary I just I know that this is where I want to go it keeps me reminding.*

Similarly, Busi, mentioned the usefulness of a visual reminder that strengthened her hope. She described how she memorised a picture that inspired her and, after a period of time, no longer needed the physical reminder. She articulated this in the extract below:

I once had it ... Nah, I just destroyed it ... I did it and then I just put it all in my head, so I know it.

Precious explained that her hope came from reading novels that encouraged her to imagine the life that she wanted in her future. She explained that when reading a novel, she was transported to a different world where she experienced different things and was what she wanted to be. For Precious, novels inspired thoughts that strengthened her hope:

... And then another thing that keeps my hope strong is thoughts; as well you know thoughts and novels go together.

Figure 4.11 is a depiction of the novels and positive thoughts that served as a reminder of her future aspirations, places she wanted to go to and things she wanted to achieve. Visually, the placement of the book and the thought clouds could be indicative of Precious' view that the books she reads influence her positive thoughts.
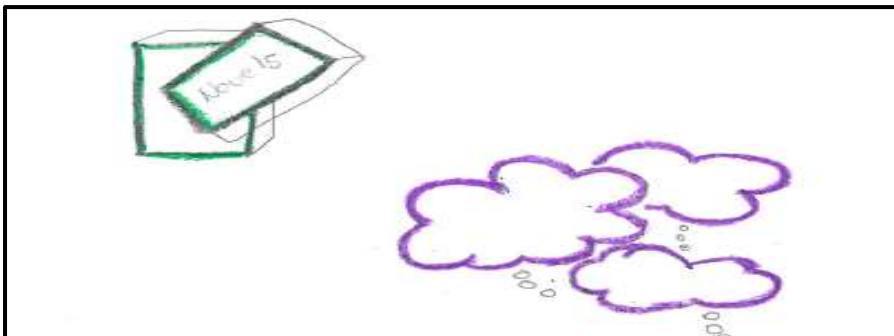
Figure 4.11   Precious' novels and thoughts that strengthened hope

Happy explained that for her a tree symbolised hope. She mentioned that when she saw a tree, it reminded her of life and that she would live again. The tree is a metaphor of her hope. She illustrated this (see Figure 4.12) where she described the flowers as indicative of a beautiful future that she linked to success.
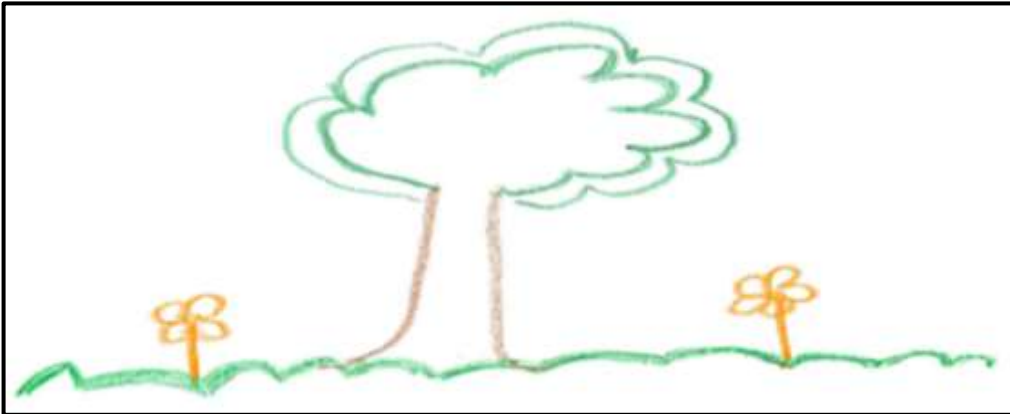
Figure 4.12   Happy's illustration of her description of inspiration

4.5.1   THEME 4: SOURCES OF INSPIRATION REPORTED IN 2017

In 2017, sources of inspiration, namely structural resources (such as education institutions or industry) that supported opportunities for education were reported by some of the participants (5 out of 30 or a fifth of the sample). SASOL, which is a plant-based chemical company situated on the border of eMbalenhe that supplies oil and gas chemicals across South Africa, was prominent in these reports. For example, Danny explained how seeing the work of the Sasol industry inspired him to believe that his future would be secured:

> *So, 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 earn an awesome … salary. So, I know that every time when I see Sasol I get hope that my future one day will be well.*

Figure 4.13: Danny's description of inspiration
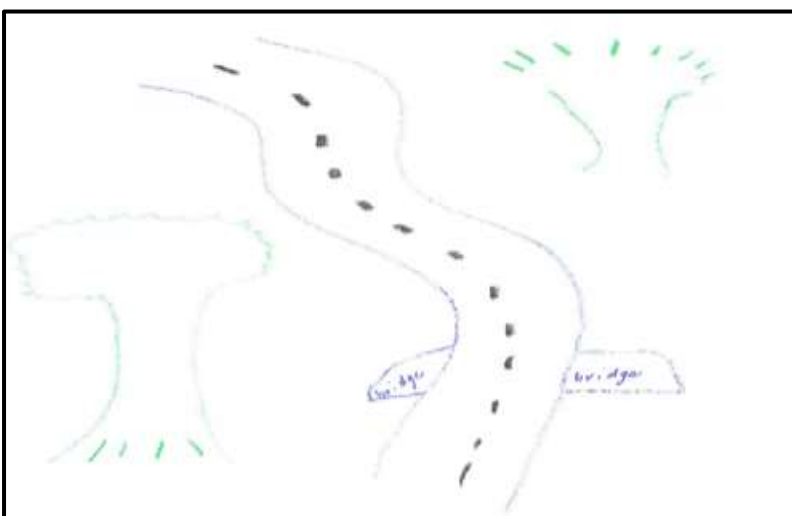
Figure 4.13.   Danny's illustration of inspiration

Philasande mentioned the SASOL industry's impact on youth through providing opportunities to learn via learnerships:

The youth are getting educated and Sasol is forcing them at some learnership and in some [way] looking from now to 20 years to come or 10 years if we grab this opportunity that we have to do this learnership and opportunities will in a way eliminate the level of [crime and violence] that we have in this community by using the chances we have of studying and working there.

Figure 4.14 is a depiction of Philasande's source of inspiration
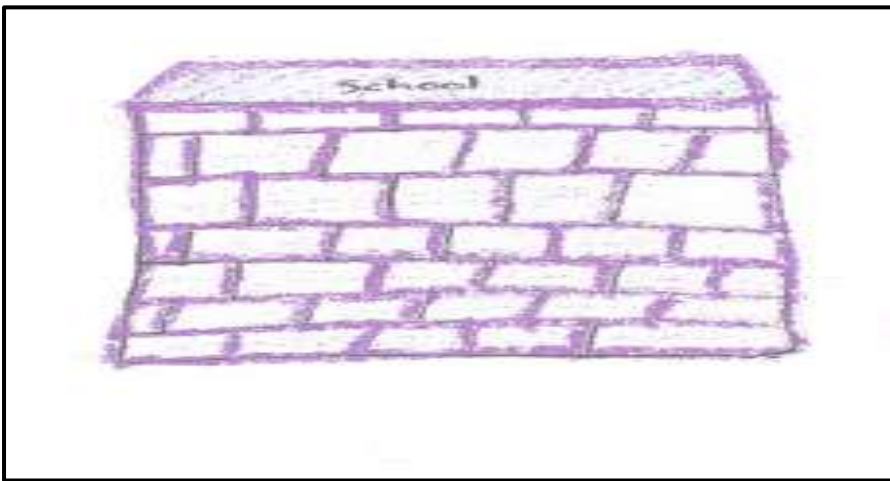
Figure 4.14.   Philasande's illustration of a school

Luyanda expressed almost the same sentiments as Philasande regarding SASOL:

So Sasol gives us a learnership and they invest more in education [referring to bursaries]. *So, where there is education there is hope.*

Figure 4.15 depicts Luyanda's source of inspiration
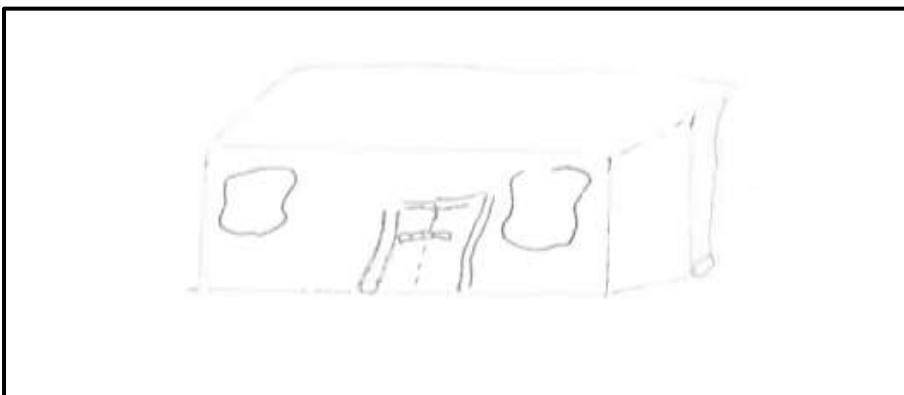
Figure 4.15.   Luyanda's illustration of SASOL as a source of inspiration

Carol found hope in opportunities for basic and further education:

I drew a picture of a school … what gives me hope is having a concrete education, relating to me having at least matric, followed by a diploma, a degree. At least when I have education I know I can be something in this world.

Figure 4.16 below is Carol's depiction of a school as her source of inspiration
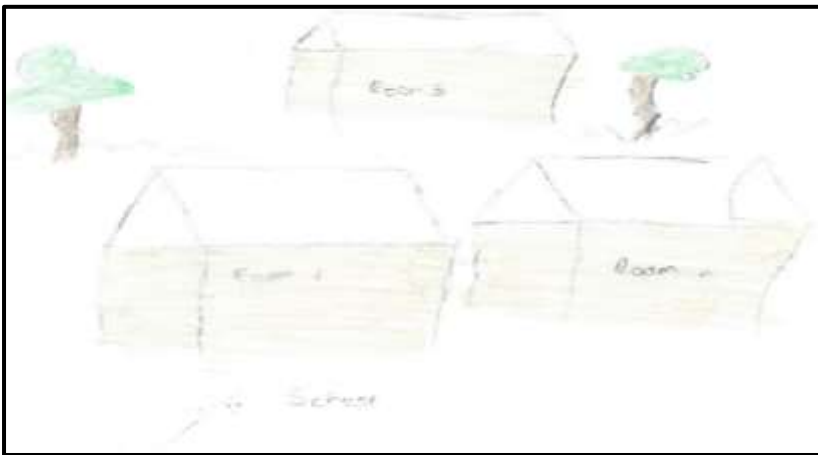
Figure 4.16.   Carol's illustration of her source of inspiration

4.5.2   MAKING MEANING OF THEME 4: SOURCES OF INSPIRATION

The theme *Sources of inspiration* is limited in Sub-Saharan literature on hope and resilience. Some studies explore sources of inspiration that strengthen the hope of adolescents faced with adversity (Guse, De Bruin & Kok, 2016; Mosavel et al., 2015; Van Rensburg & Theron, 2018; Wilson & Somhlaba, 2016). This literature describes sources of inspiration such as schools and churches, among others, as institutions that strengthen hope (Mosavel et al., 2015). There is some literature that indicates that inspiring thoughts strengthen hope (Guse et al., 2016; Wilson & Somhlaba, 2016). I thought it was interesting that the 2017 and 2018 participants were encouraged to think positively about future opportunities when they saw structural resources (specifically SASOL or education institutions like local schools), or some other concrete source that sparked positive thoughts about their future or their capacity to overcome challenges (e.g., novels, diary entries, a memorised picture, nature). The 2017 participants seemed to be very aware of SASOL-related resources that could hopefully facilitate a better future. I assumed the adolescents might have observed other people receiving support and resources (e.g., learnerships) from SASOL and therefore SASOL was a likely avenue to explore.

Although sources of inspiration were reported in 2017 and 2018, the theme was more saturated in 2018 with more than half of the sample reporting sources of inspiration compared to a fifth of the sample in 2017. Only the Theron and Van Rensburg (2018) study reported education-informed aspirations over time as they relate to structural resources (e.g., local schools). In their study the adolescents related school with feeling optimistic and having future-related success (i.e., being employed and/or having the opportunity to improve the wellbeing of their families). I found it interesting that no participant in 2018 and only one of the participants in 2017 spoke directly about obtaining an educational qualification and how that strengthened hope. In the literature on hope, it is cited that adolescents in contexts of adversity are likely to attach hope to the achievement of a future goal (Snyder, Rand & Sigmon, 2002), which helps them adapt to adverse situations. In my experience, working with adolescents from resource-constrained environments, I have observed that they hope to obtain an education, even though they believe it requires money, which is limited.

4.6 CONCLUSION

The four themes that I reported in Chapter 4 are aligned with the current South African literature on what strengthens the hope of adolescents. They were all reported in 2017 and 2018 suggesting consistency over time. I acknowledge that there was variation in how saturated the themes were over time (i.e., when the number of participants reporting a theme was understood as a fraction of the total sample in 2017 and total sample in 2018, all four themes seemed to be reported less in 2017). Although I tried to make meaning of this variation, I think that it would have been useful to ask participants about these differences. I note this and other limitations in the next chapter. In the next chapter I also discuss how the findings of my study relate to SERT and Hope Theory (i.e., the theoretical framework of my study). I use this discussion to make recommendations for those working with young people about what strengthens hope and fosters the resilience of adolescents in stressed environments.

CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS

5.1   INTRODUCTION

In this chapter, I conclude my study. I start off by summarising the findings and discussing them in the context of the theoretical frameworks. I also reflect on my study, including its limitations, and make recommendations for future research.

5.2   RESEARCH QUESTION REVISITED AND FINDINGS DISCUSSED

5.2.1   Research question revisited

The research question that directed my study of limited scope was, *What strengthens hope-associated pathways of resilience for adolescents living in eMbalenhle and how consistent are these strengthening factors over time?* As explained in previous chapters, resilience is the process of positively adapting to life's challenges (Masten, 2015). This positive adaptation involves hope-associated pathways that foster the resilience of adolescents (Van Breda, 2018). In my study, the adolescents in eMbalenhle identified positive personal relationships (mostly with family and friends), religious beliefs, self-efficacy and sources of inspiration as factors that strengthened their hope-associated pathways of resilience over time. As reported in Chapter 4 (Section 4.2.2; Section 4.3.2; Section 4.4.2; and Section 4.5.2), in themselves these findings are not novel as they have been reported by earlier studies (e.g., Lundgren & Scheckle, 2019; Machenjedze, Malindi & Mbengo, 2019; Mosavel et al., 2015; Pienaar et al., 2011; Wilson & Somhlaba, 2016). What these studies did not do, though, was to report that these findings strengthen hope over time. My study found that these factors (i.e., positive personal relationships (mostly with family and friends), religious beliefs, self-efficacy and sources of inspiration) were the ones that strengthened hope over time for adolescents from eMbalenhle who participated in the RYSE study. As indicated in Chapter 4, there was variation in how saturated the themes were over time, with all four themes being reported by a smaller proportion of the 2017 sample than the 2018 sample. It is beyond the scope of my study to explain this variation because this only became apparent when I had analysed both data sets (see 5.4 and 5.5).

5.2.2   Discussion of the findings

Figure 5.1 provides an illustrated summary of the findings that links them to the theoretical framework that I used. To make this link apparent, the themes that emerged from my study are

mapped onto the relevant systems (i.e. the individual, family, community and macrosystem) and hope-theory related constructs are explicated.
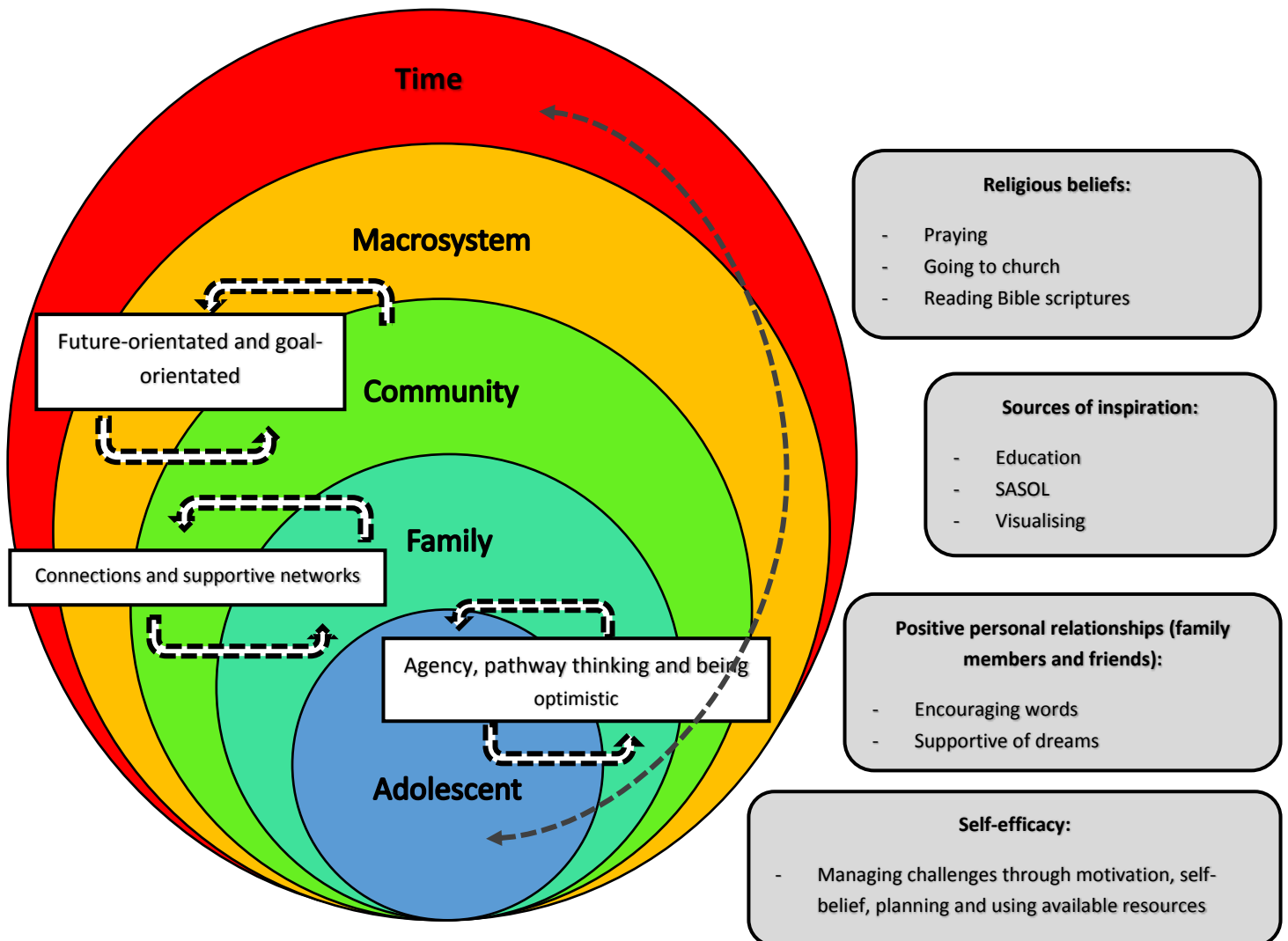
Figure 5.1.   *Summary of the findings as they relate to the research question*

With regard to SERT (Ungar, 2011), Figure 5.1 illustrates that what strengthens adolescent hope over time is related to multiple systems (social ecologies), such as the individual system (the adolescent), the family system, the community system and the macrosystem. The broken-line arrows in Figure 5.1 depict this interrelatedness between the systems. What is important to adolescent resilience is that the social ecologies are supposed to provide the resources for the adolescents to engage with for pathways of hope to be fostered (Ungar, 2008). For example, if the family system provides positive support, the adolescent is likely to anticipate a positive future (e.g. having future aspirations or achieving their dreams). The red circle indicates the time aspect that

shows that any change in these systems, including the individual system, may influence which hope-associated pathways are strengthened and which ones are consistent. It also shows that the factors that strengthened hope for the participants in my study seemed to be constant across the 2017-2018 data sets.

Figure 5.1 also illustrates that specific internal and external factors strengthen the adolescents' hope-associated pathways over time. This fits with Snyder's (2002) Hope Theory. The internal hope-associated pathway reported by the adolescents in my study was self-efficacy. Figure 5.1 shows that over time (2017 and 2018), the adolescents' self-efficacy generally came from being able to motivate themselves to achieve their goals by thinking positively about their future and believing in their own abilities to master life's challenges. As suggested by SERT (particularly the principle of decentrality, Ungar, 2011), and confirmed by the participating adolescents from eMbalenhle, when faced with life's challenges, the encouragement received from external resources – including family members and peers − to pursue their dreams also helped strengthen their hope. This external factor (Bernardo, 2015; Snyder, 2000) was true in both the 2017 and 2018 study, thus indicating that personal relationships have the capacity to strengthen hope in the long-term. Furthermore, Hope Theory suggests that interpersonal relationships are enhanced when adolescents have hope (Snyder, Rand & Sigmon, 2002). Although a definitive conclusion cannot be drawn from the findings of my study of limited scope, it is possible that positive personal relationships were reported as a theme because the participants were positively orientated (one of the factors of hope: Snyder, 2002) and could therefore see the potential benefits that interpersonal relationships have on their hope.

Studies that applied SERT in South Africa found that the relational ecology that facilitates resilience often included women outside of the family (Theron, 2016; Van Breda, 2018; Zulu, 2018). These women were community members such as teachers or social workers (Mampane, 2014; Romero, Hall & Cluver, 2019; Theron, Liebenberg & Malindi, 2013; Van Breda & Theron, 2018; Theron & Van Rensburg, 2016). The fact that relationships with such women were not prominent in the positive relationships that adolescent participants reported in either 2017 or 2018 confirms that SERT is likely to be sensitive to contextual realities and/or developmental realities. For example, a fragmented community or community-members that are burnt-out because their resilience has not been supported are not able to provide support (Grant, Jasson & Lawrence, 2010; Munro, 2011), and young people are likely to prefer peer resources during certain developmental periods, such as adolescence, (Ebersöhn et al., 2017; Lethale & Pillay, 2013; Mampane, 2014). These contextual

realities and developmental dynamics underscore the complexity principle of SERT by showing which external support structures vary for adolescent resilience across contexts.

Another external or macrosystem hope-strengthening factor that participating adolescents reported over time was religious beliefs. South African literature on hope and resilience shows that adolescent belief in a divine being can help them overcome hardships, as well as faith-based support strengthens adolescent hope and helps them look forward to a positive outcome (Ebersöhn et al., 2017; James & Roby, 2019; Malindi, 2014; Malindi & Theron, 2010). Hope Theory (Snyder, 2002) underscores the role of religion (i.e. believing in a divine being and engaging in religious practices that help an individual to overcome hardships) in hope. Like self-efficacy, religious beliefs are associated with the anticipation of a positive outcome. This correlates with what Snyder (2002) explains about hope being a strong expectation of future rewards related to an individual's beliefs. This external hope-strengthening factor relates to SERT's (Ungar, 2011) cultural relativity principle of resilience. In the majority of Black, isiZulu-speaking communities being religious is valued and organised religion and associated religious practices are encouraged (Arrey, Bilsen, Lacor & Deschepper, 2018). Furthermore, the adolescents in these communities generally honour cultural values such as being selfless or being a moral compass to those around them. These cultural values relate to some of the features of religion as detailed by Brittian, Lewin and Norris (2013).

The final external overtime hope-strengthening factor was the potential of structural resources (specifically SASOL or education institutions like local schools) or concrete sources (e.g., novels, diary entries, a memorised picture, nature) to enable the livelihoods and aspirations of adolescent participants. Sources of inspiration relates to decentrality, which is one of the four SERT principles. Decentrality addresses the self − the adolescent − not being central to resilience. Being central to resilience means that the adolescent would be the only factor that is considered when referring to how resilience is fostered, thus negating the influence and impact of external factors. Instead, as shown by my study's findings, internal or individual factors and external or social ecological factors strengthen adolescent hope over time. The shift in the sources of inspiration from 2017 (emphasis on structural resources) to 2018 (emphasis on concrete sources like novels) was interesting and suggests that although sources of inspiration remain constant over time, the specifics of what is considered a source of inspiration could change over time. This relates to the complexity principle of SERT (Ungar, 2011).

In summary, the preceding parts of Section 5.2.2 show that my findings relate to Hope Theory's understanding that internal and external factors matter for hope (Bernardo, 2015; Munoz, Quinton,

Worley & Hellman, 2019). They also incorporate of three principles of SERT (complexity, cultural relativity, and decentrality) (Ungar, 2011). The one SERT principle that was not apparent was atypicality because the adolescents in my study did not report hope-associated factors that deviated from what is considered resilience-enabling processes. This could be because the data was generated in a group setting and, in most cases, individuals did not report any deviations from the typical hope-associated factors possibly in fear of being judged by the group (Sutton & Austin, 2015).

5.3   REFLEXIVITY

Reflexivity is defined as continuously engaging in a critical and systematic process of self-reflection to generate awareness of actions, feelings and perceptions to improve transparency of the research process (Darawsheh & Stanley, 2014). Self-awareness during this process enables the researcher to attempt to control subjectivity and not to assert her/his own interpretations on the participants' accounts (Berger, 2015). Creswell (2014) adds that aspects such as race, gender, language, personality characteristics, sexual orientation and political beliefs affect the researcher's positioning in the study. This positioning could influence what information participants are willing to share with the researcher as well as the conclusions of the study due to the researcher's background. I engaged with the data from my own knowledge base and background of being a Black, isiZulu-speaking female growing up in a township. Although my positioning affected how I engaged with the study, I was careful not to let my positioning and knowledge of hope cloud the way in which I engaged with the participants or analysed my findings (as explained in Chapter 3 Section 3.5.4).

Joining a project like RYSE proved overwhelming to me, more especially because this was the first research that I conducted that required me to go to the research site and speak to the people of the community. Furthermore, because I had no say in which community the research would be conducted as the community had already been established by the greater project, I did not know what to expect of the eMbalenhle community. I arrived with my own perceptions of the community, such as that the people would not be friendly, we would be made to feel like outsiders, and that the gas emissions would be unbearable. To manage this, I did my own research on the community by speaking with the RYSE Project Manager who visited the site several times to remain objective.

The assumptions that the researcher makes before engaging with the data could also influence how the researcher asks her/his questions and engages with the data (Pitard, 2017). Reflecting on the assumptions I made in my study (Consult Chapter 1 Section 1.7), I am confident in saying that these

assumptions were mostly confirmed by the findings. One of the assumptions of my study was that education is a key factor in mediating the adolescents' drive towards a positive outcome. Although participating 2017 adolescents reported that education opportunities form part of their sources of inspiration that strengthened their hope, they did not emphasise education as I had expected. Education itself was not a key factor for the participants in my study. Upon reflection, I understand that had I probed more, the adolescents might have emphasised and elaborated more on education itself.

Being able to use the DWT method made me realise that there are other methods of allowing participants to express themselves, instead of using only written words, which can be limiting in certain contexts such as communities where verbal comprehension and communication skills are different from those of the researcher (Angell et al., 2015). I noticed that in my study, the participants felt comfortable to talk about their drawings instead of writing sentences that explained their drawings; hence I probed what they said rather than what wrote.

The reality is that in resource-constrained contexts, adolescents are most likely to experience distress and hopelessness (Ntuli, Mokgatle & Madiba, 2020). I noticed that in my study, the adolescents were driven by hope which stemmed from their internal and external sources; no matter the adversity. Applying the Hope Theory and SERT to contexts much like that of eMbalenhle, helped me to better understand how dynamic and unique the adolescents' experiences are (i.e., no two adolescents will experience hope in the same way). This is why I kept an open and objective mind throughout my study.

5.4   LIMITATIONS OF THE STUDY

Reflecting on the study helped me to identify specific limitations. These included the following: I was not able to engage in the process of data generation with the group that was facilitated by my co-researcher. Despite not being able to facilitate both groups, I had access to the transcripts and visual data from the group that my co-researcher facilitated that provided enough data to answer my research question. My co-researcher who did not speak isiZulu or Sesotho mentioned language as a limitation, even though one of the criteria for participation in the study was competence in English. She was of the opinion that some of the answers could have been elaborated on had the participants been able to express themselves in their preferred language; this is echoed by Angell et al. (2015). Even though the Project Manager who spoke fluent isiZulu and Sesotho was available to translate during the process of data generation, the participants might have felt limited in their engagement (Sutton & Austin, 2015). Furthermore, since I used secondary data from the 2017 study

with researchers who did not speak isiZulu or Sesotho, the language barrier might have affected the richness of the data gathered.

My study explored hope-associated factors among adolescents who represented the eMbalenhle community over a two-year time period. Although this was a relatively short period of time, it did provide some insight into the adolescents' hope-strengthening factors over time (Caruana, Roman, Hernández-Sánchez & Solli, 2015). Deeper insight into the factors that strengthened hope over time could be established through regular engagement with the adolescents over longer time periods (Van Ryzin, 2011). In addition, this would have allowed exploration of the variation in how saturated the themes were over time, with all four themes being reported by a smaller proportion of the 2017 sample than the 2018 sample.

Another limitation was generating data in a group setting (Anderson, 2010). One of the participants seemed shy when he had to express his thoughts in the group, even after probing. He was the only male participant in the group; this could have had an impact on how he viewed the data gathering process. Working in a group setting meant that I could not engage in individual interviews that I believed would have provided the opportunity to gain more insight and to probe for understanding.

One of the questions that I asked during the DWT activity was, *What makes your hope stronger?* This question reflected my assumption and seemed to imply that the adolescents had hope that could have influenced the way in which the questions were answered. Even though I believed that the data generated by this question was rich, I could have asked, *What gives you hope/What enables your hope?* This question would have broadened the scope of the research by providing me with insight into whether adolescents in stressed environments have hope to begin with. In addition, since none of the adolescents spoke about a caring female adult who was neither a family member nor a friend, a question that would probe for this information should be included in the follow-up study.

Lastly, the use of the DWT activity offered the participants the opportunity to draw, write and talk in response to the questions. Bearing in mind the context of eMbalenhle, I do believe that the written aspect of the activity was a limitation for the adolescents as most of them spoke more than they wrote about their drawings. In the data gathered from the 2017 study, some of the participants did not write any sentences but were able to talk about their drawings. It could be that growing up in a township context, they preferred listening to stories told by their parents and grandparents as forms of expression and entertainment to writing the stories themselves.

5.5 RECOMMENDATIONS

5.5.1 Recommendations for future research

To explore hope-associated pathways over a period of time in a resource constrained environment, I recommend that a follow-up study use a variety of visual arts-based methods, such as collages, and even photography (Leavy, 2017) apart from the DWT activity that included writing. These arts-based methods could result in rich narratives offered by the participants; the opportunity to make meaning of the research question, and creative expression through constructing objects (people, buildings, animals, etc.) that symbolise or relate to their experiences (Angell et al., 2015). In addition to using a variety of visual, arts-based methods, another recommendation is for a follow-up study to explore the use of one-on-one interviews with the participants to encourage individual insights and possibly minimise silenced voices (Creswell, 2018).

Even though longitudinal studies do not necessarily need to work with the same participants over time (Cockroft et al., 2019), I further recommend that to understand fully what strengthens hope over time among adolescents in resource-constrained communities, the follow-up study should engage the same adolescents for at least three years. The reason is that adolescents' experience of hope-strengthening factors over a longer time period may help researchers better understand the pathways of their resilience. This would also allow exploration of potential variation in the saturation of themes over time and reasons for this variation. Furthermore, if the study follows the same adolescents over time, it would be optimal to have the same researchers conducting the study at the different points in time; in this way, the adolescents and researcher may establish rapport.

It is difficult to minimise the effects of a language barrier in research (Van Nes, Abma, Jonsson & Deeg, 2010). I recommend that future research make use of multilingual researchers or qualified interpreters (Lee, Sulaiman-Hill & Thompson, 2014), especially in resource-constrained communities where adolescents speak English as their third or fourth language. I believe an interpreter would be suitable to minimise the language barrier in instances where multilingual researchers are not present.

Another recommendation would be to add a female and male ratio to the criteria for participation in the study. For instance, indicating in the study criteria that a certain number of males and a certain number of females are required to participate in the study. The reason would be that adolescents are likely to share information when they feel well represented in the group. Alternatively, data could be generated by separating participants into male and female groups. Bukowski, Laursen and

Rubin (2018) note that in doing this, the researcher gives participants the opportunity to feel comfortable, competent and supported by same gender peers in the group process.

5.5.2 Recommendations relating to educational psychologists

It is my hope that the findings of my study will contribute to interventions that are directed towards strengthening the hope of adolescents in South Africa. Consequently, I recommend that educational psychologists be mindful of the contexts in which adolescents reside when using the findings of my study of limited scope. Tailoring interventions that help to maintain or support the hope-associated pathways of adolescents in a resource constrained environment like eMbalenhle will not necessarily work for adolescents in a resource-rich suburban area; therefore educational psychologists in contexts that are dissimilar from eMbalenhle should exercise caution when using the findings of my study of limited scope.

In particular, when educational psychologists use the findings of my study, they should include personal or internal and social ecological or external resources in an effort to strengthen hope. The insight of my study is that even though resilience is dynamic in nature, educational psychologists need to understand that there was consistency in the internal and external resources that supported hope-associated pathways. They should therefore work towards maintaining both internal and external hope-strengthening resources. This means educational psychologists need to be aware that multiple systems are associated with what strengthens adolescent hope over time. This implies that it would be useful for them to collaborate with the microsystems (e.g., the adolescent's family or peers) and the macrosystem, which includes belief systems, to understand and promote adolescents' hope-associated pathways of resilience over time.

Although there are ongoing debates about the effectiveness of arts-based methods in research (Angell et al., 2015), some research does show that the use of visuals and narratives is important as it allows individuals to express themselves as a form of therapeutic healing (Stuckey & Nobel, 2010). These methods may facilitate the educational psychologist's understanding of what strengthens hope-associated pathways of adolescents, over time, in stressed environments. I therefore recommend that educational psychologists who work with individuals from stressed environments use (or continue to use) arts-based methods.

5.6 CONCLUSION

Desmond Tutu, a theologian, states, *Hope is being able to see that there is light despite all of the darkness*. This sentiment was echoed by a participant in my study, Quphza who said, *Hope is the*

light at the end of the tunnel when everything around you is dark. Quphza's and Tutu's words serve as a reminder to educational psychologists that while the darkness that adolescents face might always be there, the adolescents' ability to see the light or to have hope may be equally present. My study found that even when faced with many challenges, adolescents can manage to see the light because they are self-efficacious and supported by social ecological resources, including relationships, sources of inspiration and religious beliefs. Moreover, these factors were consistent over time. It is my hope that educational psychologists will collaborate with adolescents and their social ecologies to use these factors as starting point to foster hope-related pathways of resilience for adolescents in communities like eMbalenhle.

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LIST OF ADDENDA

ADDENDUM A: DWT Activity Booklet

ADDENDUM B: Notes about the observations and assumptions made during data collection

ADDENDUM C: Audit Trail

ADDENDUM D: Ethical clearance for the greater study

ADDENDUM E: Ethical clearance for my study

ADDENDUM F: Informed consent/assent forms

Activity D: Draw Talk and Write

Instructions

Drawing-&-talking[2] 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[3]. 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.[4] 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 questions.*

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.

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.

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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?

ADDENDUM B: Notes about the observations and assumptions made during data collection

Hope Data Collection   5 May 2018

I only had three participants in my group and I was worried if we would be able to get enough data. As the activity started participants were asked to draw something that represents hope for them. I observed the following:

- Being asked to draw something can be quite daunting, even if you are told that it doesn't matter how you draw.
- Everyone seems a little unsure of how and where to start, maybe they are just getting their thoughts organised.
- Some participants (Rainbow) seemed concerned and worried that they can't draw well, but I reminded them that I was interested in what they draw (not how they draw). That seemed to help.
- Participants enjoyed explaining their pictures and looked like they were proud of it.
- The pictures were very useful in explaining the concept of hope.

The second draw-write-and-talk activity:

- They seemed more confident and relaxed with the second drawing
- As a facilitator it takes a lot of effort to ask questions in a non-leading way and not making assumptions
- I must keep reminding myself that the way I state my question might influence a participant's answer and even their level of confidence.
- It is interesting to see how drawing evolves as a person goes a long. They get more confident and creative
- Every drawing inspires a new drawing and train of thought
- Participants don't seem to influence one another's ideas and pictures
- It becomes clear to me as researcher that the more you do fieldwork the easier it becomes to probe and withhold your thoughts.
- Khomotso became very emotional when explaining barriers to hope
- It seems that her father really discourages her and the person she would like to be.
- She didn't want to give more detail.
- It was clear that "people" in all forms can be a huge barrier to hope and one has to be very mindful not to listen to everything "people" say.
- Thinking about Khomotso's emotional reaction it would be beneficial to have more time to engage with such a participant and debrief. I do think that giving voice to her emotion helped her because the group was encouraging and she seemed calm at the end. I knew I could ask the project manager to counsel her (she is a trained counsellor) or the psychologist who was on site and that we could contact a psychologist to follow-up, but she said she was OK.
- This emotional reaction seemed as though it might have been a bit overwhelming for all the group members, so I think it helped to offer all of them a refresher break after the end of activity 2.

Activity 3

- Participants gave lovely insight into hope and making hope stronger.
- They are remarkable young people with clear ideas of what they want in life and who they want to be. They are wise and confident and stated that "change starts with myself".
- They are not waiting for the world to help them or feel sorry for them, but are ready to do what it takes to be happy and successful.
- It is also important to note that the group size of three participants was beneficial in collecting rich data.
- Because participants were in a group with their friends, they were more willing and confident to take part and to say what they think and feel.

Audit trail (open codes, group codes and defined themes for the Draw-Write-Talk activity)

Question guiding open coding: What makes your hope stronger?

Extract 1:

Rainbow: X6. She was like "yho! Oh my god. Ayanda look at this car". And I was like "yah". And every time we'd see like a young lady driving a car a nice car, I become motivated that you know what I can do this I can also drive a car. Same like her [referring to her friend], I thought of going to a college and she was like "no let's go to university of Pretoria. I mean, like let's live life you know; you can achieve things you know". Okay, she loves Pretoria you know, she even told me that we would get in like an apartment like we'll both live there you know. So, they make my hope stronger; my friends. And also, believing in God makes my hope stronger because if like I come through a time of difficulty, I would like pray and after praying I would like believe that you know what, I can do this or like I can move from this stage to the next by praying. Yes.

(parts of the interview have been omitted for purposes of this Addendum)

Extract 2

Busi: I'm also a Christian and through that I live by the words that say *'I can do anything through Christ with strength'*, and I do believe that because I believe that if you want to do something for yourself you have to do it and not ask anyone because people will always talk and laugh whether you do good or bad. That's how it is. And as for my family, I don't think…okay, as for my family, my hopes for me regarding my family I don't talk much about hopes with them because I'm this person that says: I just do things on my own. I don't like people to tell [me] do this or do that. I do things in my own way and my own time.

Extract 3

Thuso: There are those who are there to build you up from the ruins that you are in or to actually build you up from scratch; and help you reach your dreams; and reach what you want. And most commonly those people are most of the time friends and family. So, that is what makes hope stronger for me.

Extract 4

Lunga: I'm Lunga. My dad. He makes my hope go stronger, because he grew up in a family where they had no money, but he went to school and made things possible without money. If he can make things possible without money, I can also make things possible, because he learnt with a bursary because of his skills.

Extract 5

Busi: My picture is just me [inaudible] okay it symbolises a positive person, a person who is self-motivated and have a self-confident. So, this is what makes my hope get strong, because having self-confidence and being motivated you know where you want to go. Even if there are people

telling you "this is impossible" and you cannot go there because they haven't been there. So, that's why I drew this [referring to her picture].

Michelle: So, do you get that self-motivation and that confidence from yourself? Are you, do you feel you're your biggest supporter?

Busi: Yes, I do! Because I know what I want. Even if someone can come and tell me that this you cannot do because he or she thinks that it is impossible but, if I say I can do it and I will.

Extract 6

Luyanda: My picture is not that clear but will try to explain. So, Sasol gives us a learnership and they invest more in education. So, where there is education there is hope. That is what I want to say.

Extract 7

Danny: What I can say is this is a [inaudible] but I will explain my [inaudible]. As you can see, this guy looks alike with this one. So, this is a sunlight ne. Every morning when we wake up, and when we see the sunlight in the morning, we know that we are going to have like a shining and awesome day. So, 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 earn an awesome maybe salary. So, I know that every time when I see Sasol, I get hope that my future one day will be well. That's it.

Extracts that addressed the research question	Open/Axial code	Candidate themes
And also believing in God makes my hope stronger because if like I come through a time of difficulty I would like pray and after praying I would like believe that you know what, I can do this or like I can move from this stage to the next by praying	Praying when faced with difficult times supports hope	Belief and religious practices that promote and strengthen hope
I'm also a Christian and through that I live by the words that says I can do anything through Christ with strength and I do believe that because I believe that if you want to do something for yourself you have to do it and not ask anyone because people will always talk and laugh whether you do good or bad that's how it is	Scriptures that give strength and hope during difficult times	Belief and religious practices that promote and strengthen hope
there are those who are there to build you up from the ruins that you are in or to actually build you up from scratch and help you reach your dreams and reach what you want and most commonly those people are most of the time friends and family.	Talking to friends and family when faced with difficult situations strengthens hope	Positive relationships with family and/or friends
I'm Lunga. My dad he makes my hope go stronger, because he grew up in a family where they had no money, but he went to school and made things possible without money. If he can make things possible without money, I can also make things possible, because he learnt with a bursary because of his skills.	Seeing his dad overcome challenges motivated him to do the same	Positive relationships with family and/or friends
So, they make my hope stronger; my friends	Friends being a source of hope	Positive relationships with family and/or friends
this is what makes my hope get strong because having self-confidence and being motivated you know where you want to go	Being self-confident and being motivated	Self-efficacy
even if someone can come and tell me that this you cannot do because he or he thinks that it is impossible but if I say I can do it and I will	Adopting a positive attitude that if she believes in herself, she can achieve anything	Self-efficacy

So, Sasol gives us a learnership and they invest more in education. So, where there is education there is hope.	Sasol gives opportunity to have education in order to have a better future	Sources of inspiration
So, 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 earn an awesome maybe salary. So, I know that every time when I see Sasol, I get hope that my future one day will be well.	Sasol – provides hope for a better future	Sources of inspiration
And every time we'd see like a young lady driving a car a nice car, I become motivated that you know what I can do this I can also drive a car	Other people being a source of motivation	Sources of inspiration

Inclusion and Exclusion criteria

Candidate theme	Inclusion criteria	Exclusion criteria
Religious beliefs	This theme includes any data that refers to organised religion. It includes religious practices such as believing in God, praying or reading the Bible. It also includes data that refers to living a Christian life (i.e., going to church).	This theme excludes any data that refers to ancestral rituals and enacting practices, thereof.
Positive personal relationships	This theme includes data that refers to relationships that provide support and encouragement to face and overcome difficulties or achieve goals.	This theme excludes any data that refers to negative or detrimental personal relationships that lead to the adolescent engaging in self-harming behaviours. It also excludes data that refers to relationships that encourage negative goals.
Self-efficacy	This theme includes data that refers to the adolescent believing they can manage	This theme excludes any data that refers to the adolescent being motivated by sources

	difficult situations and challenges. In addition, it includes being able to positively motivate themselves which leads to them being confident that the future will be positive	outside of their own inherent capabilities (e.g. relying on others to motivate them). It also excludes data about self-efficacy that relates to motivating the self to achieve negative goals.
Sources of inspiration	This theme includes data that refers to adolescents drawing inspiration from external sources (e.g. SASOL) that provide opportunities to better themselves in the future. In addition, it includes data (such as mention of vision boards, mental images and diaries) which remind the adolescents of what their future aspirations are.	This theme excludes any data that refers to external sources (such as people) that reminds the adolescents of their goals and future aspirations. In addition, this theme excludes data that refers to external sources that do not inspire future inspirations (e.g. sources that relate to current or past achievements).

ADDENDUM D: Ethical clearance for the greater study

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Education

Ethics Committee

19 June 2018

Ms Bongiwe Ncube

Dear Ms Bongiwe Ncube

REFERENCE: UP 17/05/01 Theron 18-007

We received proof that you have met the conditions outlined. Your application is thus **approved**, and you may start with your fieldwork. The decision covers the entire research process, until completion of the study report, and not only the days that data will be collected. The approval is valid for two years for a Masters and three for Doctorate.

The approval by the Ethics Committee is subject to the following conditions being met:

1. The research will be conducted as stipulated on the application form submitted to the Ethics Committee with the supporting documents.
2. Proof of how you adhered to the Department of Basic Education (DBE) policy for research must be submitted where relevant.
3. In the event that the research protocol changed for whatever reason the Ethics Committee must be notified thereof by submitting an amendment to the application (Section E), together with all the supporting documentation that will be used for data collection namely; questionnaires, interview schedules and observation schedules, for further approval before data can be collected. Non-compliance implies that the Committee's approval is null and void. The changes may include the following but are not limited to:
   - Change of investigator.
   - Research methods any other aspect therefore and.
   - Participants.

The Ethics Committee of the Faculty of Education does not accept any liability for research misconduct, of whatsoever nature, committed by the researcher(s) in the implementation of the approved protocol.

Upon completion of your research you will need to submit the following documentations to the Ethics Committee for your

Clearance Certificate:

   - Integrated Declaration Form (Form D08),
   - Initial Ethics Approval letter and,
   - Approval of Title.

Please quote the reference number **UP 17/05/01 Theron 18-007** in any communication with the Ethics Committee.

Best wishes

Prof Liesel Ebersöhn
Chair: Ethics Committee

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Faculty of Education
Fakulteit Opvoedkunde
Lefapha la Thuto

ADDENDUM E: Ethical clearance for my research study

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA
Faculty of Education

RESEARCH ETHICS COMMITTEE

CLEARANCE CERTIFICATE	**CLEARANCE NUMBER:** UP 17/05/01 Theron 18-007
DEGREE AND PROJECT	MEd
	Hope as a pathway of resilience over time among adolescents in a resource-constrained community
INVESTIGATOR	Ms Bongiwe Ncube
DEPARTMENT	Educational Psychology
APPROVAL TO COMMENCE STUDY	19 June 2018
DATE OF CLEARANCE CERTIFICATE	18 May 2020

CHAIRPERSON OF ETHICS COMMITTEE: Prof Funke Omidire

CC
Ms Bronwynne Swarts
Prof Linda Theron
Dr Sadiyya Haffejee

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
- Data storage requirements.

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 some questions. E.g.,: – 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.

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.

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
I would like a summary of findings

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**