

The influence of culture on the resilience of youths from families affected by drought

By

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Edit declaration

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Ms Pillay achieved excellence in crafting this academic paper, displaying her comprehensive knowledge of her field, doing so in such a manner that any reader could understand what she conveyed. Her academic core is substantially augmented by her empathy and well-developed sense of responsibility.

I provided Ms Pillay with comprehensive editorial comments, notes and recommendations, which she accepted or rejected at her discretion.

Although I believe Ms Pillay is a very responsible and ethical person, I reminded her that avoiding plagiarism remained her responsibility.

I wish Ms Pillay very well in this extremely important academic endeavour and in her future studies and career.



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Kiara Pillay

10 November October 2020

DEDICATION

This dissertation is dedicated to my phenomenal mother. Everything that I am, everything that I have achieved – is because of the sacrifices that you have made to provide for me and shape me into the person that I am today - A fearless and resilient young woman in front of a world filled with opportunities. Thank you for making sure I always knew that I had two constants in my life who would never fail me – you and Jesus. It is a privilege to be your daughter.

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ABSTRACT

The influence of culture on the resilience of youths from families affected by drought

This study builds on the framework set by a collaborative and multidisciplinary international research project in association with other researchers that focuses on the patterns of resilience among the youth in a South African community affected by drought.

Drought affects the livelihood of thousands of people in rural South African communities. Owing to drought and low dam levels countrywide there has been water rationing and restrictions on the use as well as the quality of water that is being used throughout the country. A lack of water also leads to exhaustion, physical ailments and disease among parents and elders who are normally the breadwinners in their families. This results in many people often relying on the youth in their communities.

The purpose of this study was to explore and understand the influence of culture on the resilience of youths from families living in drought-affected areas. To fulfil this purpose, the research focused on identifying the influence of culture on people in drought-affected areas and learning how the youth define resilience in times of drought. Doing this led to the understanding of how family, community, culture and physical environment processes may influence resilience among individuals who are experiencing drought-related stress.

In summary, this study attempts to address and answer the following research question: “What is the influence of culture on the resilience of youths from families affected by drought?”. Both primary and secondary research questions were explored while using a qualitative methodical design. While exploring, understanding and collecting data, the information derived was viewed using an instrumental case study design, which was analysed using thematic analysis.

Keywords: Culture, family, community, patterns, drought, physical environment, stress, the youth, resilience, qualitative, case study, thematic analysis

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CHAPTER 1: BACKGROUND AND OVERVIEW OF THE STUDY

1.1 INTRODUCTION AND RATIONALE OF THE STUDY

‘Language and culture are the frameworks through which humans experience, communicate and understand reality’ – Lev Vygotsky (1978)

Transitioning from adolescence to young adulthood comes with many challenges and adjustments. These transitions, as this is not simply a single step, are usually influenced by the culture of the individual and their families and communities (Cohen et al., 2003; Roisman et al., 2004). Thus, individual exposure to different risks and challenges affects how youths experience their key life transitions in different ways (Cohen et al., 2003; Roisman et al., 2004).

There is evidence that culture and family structures may contribute strongly to the resilience of youth, families and communities in South Africa (Ebersöhn, 2013; Ebersöhn, Loots, Mampane, Omidire & Malan-van Rooyen, 2017b; Hall & Theron, 2016; Mosavel, 2015; Theron, 2012; Ungar, 2012). However, cases concerning the influence of culture on youths from families affected by drought has not yet been investigated. Wong, Wong and Scott (2006) suggest that cultures have been created to enhance human beings’ physical survival as well as to meet their deeper psychological need for meaning and significance. People do this by sharing cultural metaphors and symbols (de Gouveia, 2015; Ebersöhn et al., 2012; Theron & Phasha, 2015). As highlighted by Ungar (2011) when addressing cultural relativity, resilience is unceasingly relative to culture. Furthermore, there is an entire body of knowledge that we have yet to discover in terms of culture and indigenous knowledge in South Africa and how it relates to resilience (de Gouveia, 2015; Theron & Phasha, 2015; Wong et al., 2006).

Research strongly suggests that adversity and risk are vital and important aspects to consider when identifying resilience in young people (Ungar, 2015). In South Africa, young people face different kinds of adversities that cause them distress. Nduna and Jewkes (2012) identify that these include severe poverty, HIV/AIDS, lack of access to basic resources, lack of access to education, parental absence and dysfunctional families. Recent studies of resilience (Malan van Rooyen, 2015; Theron, 2012; Theron & Phasha, 2015; van Breda, 2020) have indicated that the focus has shifted from protective resources to the content and cultures of individuals, which may contribute to fostering resilience. This suggests that researchers are now choosing to focus

more on the *pathways* that lead to resilience in various contexts and cultures around the world as opposed to merely focusing on the available resources (Singh & Chudasama, 2016; Theron & Phasha, 2015; Ungar, 2012). Despite the various studies that have been done about the culture and resilience of South African youths, there is a lack of focus on the resilience of youth and young adults in contexts that are affected by drought (Myeyiwa et al., 2014).

The effects of drought have been seen to devastate communities and families all over the world. Drought affects the livelihood of thousands of people in rural South African communities (Mosavel, 2015; Singh & Chudasama, 2016). According to research that was done on drought in Australia, drought has severe effects on the mental health of adults and children and causes severe emotional distress and worry about the future (Duinen et al., 2015; Carnie et al., 2011). Lack of water also leads to exhaustion, physical ailments and sicknesses among parents and elders within the community who are normally the breadwinners of their families. As mentioned earlier, there is a dearth of literature and knowledge on how resilience manifests in communities (Singh & Chudasama, 2016; Wong et al., 2006), especially from a South African perspective (Brownhill, 2014; Ebersöhn, 2012; Theron & Phasha, 2015; Theron & Theron, 2010). With the expansion of global warming and natural disasters, it is imperative for us to understand what promotes or inhibits the resilience of young people in the context of drought in order to create avenues for a drought-resistant and sustainable way of life for the affected youths (Singh & Chudasama, 2016, 2017). Research indicates that resilience is context-based and normative (de Gouveia, 2015; Ebersöhn et al., 2012; Malan van Rooyen, 2015; Noble & McGrath, 2012). Thus, it is fitting to understand the culture and resilience patterns of the South African community of Leandra that is affected by drought.

Culture and resilience have motivated me to pursue this study and take part in a collaborative research project that focused on drought. This natural disaster has affected the livelihoods of people all over the country and caused severe devastation (Duinen et al., 2015). Due to drought and low dam levels countrywide there has been water rationing and restrictions applied to the use as well as the quality of water that is being used throughout South Africa (Mosavel, 2015; Theron, 2012).

This study aimed to build on a framework set by a collaborative and multidisciplinary international research project titled: “Patterns of resilience among young people in a community affected by drought: Historical and contextual perspectives”, which took place in 2017. The principal investigators in this project included professors from the University of

Pretoria as well as the University of Brighton in the United Kingdom. Other stakeholders involved in the project included co-researchers from the University of Brighton, Boing Boing (an NGO from the UK which focuses on the resilience of young people in disadvantaged communities), research assistants (honours students from the University of Pretoria); Khulisa Social Solutions (a partner in the Leandra community), adolescents and young adults from Leandra (who were research participants and then trained to be co-researchers to interview their elders in the community) and elders within the community of Leandra. I myself and seven other MEd (Educational Psychology) students were co-researchers in the project. As a co-researcher in this project, I aimed to investigate and understand how people, particularly youth, in the Govan Mbeki municipality of Mpumalanga cope with and overcome the challenges that might result from drought conditions in their home environment.

1.2 CONTEXT OF THE STUDY

As mentioned earlier, drought is one of the deadliest risks where natural disasters are concerned. For the purpose of this study it is essential that drought is understood as a severe shortage in water supply that has an effect on numerous systems (Ledger, 2012). Historic climate change has increased the pressure in incidences of drought (Singh & Chundasama, 2017). Considering the increased frequency and severity of drought in sub-Saharan Africa, it gives cause for research that would allow us to understand what enables young people to endure, adapt to or resist adversities and risks in their everyday lives (Drummond et al., 2014; Lenz, 2021).

From July 2014 to June 2015, South Africa experienced a tremendous dry season that affected the entire nation. According to studies and analysis of the rainfall during 2015, this was the driest season that South Africa had experienced in over a century (Botai et al., 2016). In November 2015, the Mpumalanga province was in great danger of being declared a drought disaster zone and it was reported that the province would need at least R900 000 000 in relief and mitigation (Evans, 2015). In 2015 a massive 14 out of 21 municipalities in the province were affected by the severe drought conditions, with reports that the drought had already negatively affected livestock across the region (News 24 Correspondent, 2015). The Govan Mbeki municipality in Mpumalanga, which is the heart of our research project, was specifically listed as one of the areas in great danger at the time and continues to struggle with the effects of the drought which continues to this day. Therefore, the town of Leandra was a suitable site for the topic of this research. In September 2016 it was reported that the acting head of

Communications and Marketing at the Govan Mbeki municipality introduced water restrictions to reduce water consumption and usage in response to the drought (Aukema, 2016). In addition, the municipality confirmed that there would be no alternative water supplies during the period that those water restrictions were in place (Mpumalanga Provincial Government, 2017).

The maps below, depicted in Figure 1.1 and Figure 1.2, are maps in which the areas highlighted in colour indicate the Mpumalanga province:



Figure 1.1: Map of Mpumalanga province, South Africa (Maps of World, 2020)

Furthermore, the map below gives a closer look at the Leandra area, which is the specific location where our research took place and where the selected participants reside.



Figure 1.2: Map locating the town of Leandra

1.3 PROBLEM STATEMENT AND PURPOSE OF THE STUDY

Drought and natural disasters have a negative impact on social, economic and environmental systems and this in turn affects young people's mental health and well-being (Masten, 2014; Mosavel, 2015; Theron & Phasha, 2015). Some literature is available around the concepts of culture, youth, resilience, drought, and family, including the links and interplay between such concepts (Carnie et al., 2011; Chope & van Velsor, 2010; Ebersöhn, 2007; Noble & McGrath, 2012; Theron & Phasha, 2015). However, the unique character of South Africa's social and cultural composition reflects variety and diversity with regard to culture, race, religion, sexual orientation, socio-economic standards, and family structures. The impact on culture of resilience of youth and families in drought-affected areas, as mentioned previously, have yet to be investigated.

In addition, some of these studies have been conducted in predominantly Western cultures (Wong et al., 2006) and others in predominantly non-Western settings (de Gouveia, 2015; Kekae-Moletsane, 2008; Singh & Chudasama, 2016; Theron & Phasha, 2015). Owing to this, it is not appropriate to generalise the findings of these studies to the unique contexts and people of South Africa, thus serving as motivation for my study.

The purpose of the study is to explore and investigate the influence of culture on the resilience of youths from families living in drought-affected areas. It is important to understand processes that guide and influence young people to withstand, adapt to, overcome or resist the negative stressors in their lives (Ebersöhn, 2012; Hall & Theron, 2016; Malan van Rooyen, 2015; Mosavel, 2015).

1.4 RESEARCH QUESTIONS

The following primary question guides the focus of this study:

What is the influence of culture on the resilience of youths from families affected by drought?

The following secondary questions helped to ensure a thorough exploration of the primary question:

- 1. What is the role of culture on the resilience of youths from families affected by droughts?*
- 2. How do families and youth use culture to resile?*

1.5 CONCEPT CLARIFICATION

1.5.1 Resilience

Resilience has been conceptualised as a process, a trait and an outcome over the years (Mosavel, 2015; Ungar, 2012). The concept of resilience usually refers to characteristics or capabilities which can be found within the individual or in the system that prevent the individual or system from collapsing as a result of a crisis. During this study, I focused on resilience as an ongoing process. Walsh (2012) defines resilience as the ability to withstand and rebound from life challenges that have been disruptive. Furthermore, Walsh (2012) goes on to say that resilience does not mean that people bounce back unharmed, but rather struggle well and effectively work through and learn from their adversity while integrating their experience with their journey of life. Resilience among youth often relies on the constructive collaboration between youths and their social ecologies (Ebersöhn et al., 2012; Poohey & Cohen, 2010). In this study, I focused on the resilience of the people, specifically the youth, in the Govan Mbeki municipality.

1.5.2 Family Resilience

Walsh (1996) states that *family resilience* surpasses the contextual view of individual resilience and addresses the family system of intervention and assessment, which focuses on *relational resilience* within the family unit. Thus, a holistic view of the family and its members are needed with regard to understanding the types of strengths that each family member contributes. According to Patterson (2002), family resilience includes the product of family relationships. Walsh's Family Resilience Framework (FRF) (2003, 2012) highlights key processes of family resilience that are further explored in Chapter 2.

1.5.3 Culture

The term *culture* refers to the collective values, rituals and practices that are indigenous to certain groups of people (de Gouveia, 2015; Theron & Phasha, 2015; Wong et al., 2006). Culture can also be described as a way of life, especially with regard to the general customs and beliefs of a particular group of people at a particular time (James & Szeman, 2010). Similarly, Walsh (2012) states that culture refers to the ongoing social context from which our lives have evolved. This shapes our thinking, feeling and behaviour and thus plays a major role in how we live our lives (Walsh, 2012). In addition, Walsh (2012) defines culture as including

ethnicity, race, class, gender, sexual identity/orientation, generational status as well as migration experience. To support the aim of my study I focused specifically on the cultural beliefs and practices of the youth from families who live in the Govan Mbeki municipality.

1.5.4 Families affected by drought

The traditional definition of *family* is a unit or set-up involving a couple, who usually comprises of a man and a woman who run a household, and may produce and raise children together (Gavriel-Fried et al., 2014). The Oxford dictionary defines family as: a set of parents and children or relations either living together or not, the members of a household; descendants of a common ancestor; a group of persons or nations united by political or religious ties. Building on the findings of Patterson (2002), for the purpose of this study, I will move away from the traditional concept of the nuclear family unit and refer to the family unit as being comprised of either having caregivers, parents, children (infants to adolescents), extended family members or people who may be seen as part of the family unit by participants.

A *drought* is a period that consists of below-average precipitation in a specific area or region (Duinen et al., 2015). This can result in shortages in a water supply and can last from months to years and can even be declared after as little as 15 days (Mosley, 2014). Droughts are a global and urgent problem that affect societies, economies, and ecologies (Duinen et al., 2015).

For the purpose of this study with reference to the above definitions I referred to the families living in the Govan Mbeki municipality as families affected by drought.

1.5.5 Youth

As stated by the United Nations (2015), the term *youth* can be classified as people between the ages of 15 and 24 years old. Further, the Independent Electoral Commission (IEC) of South Africa categorised youth as individuals who are in the age group 15–29 years old (Fakir et al., 2010). With reference to this study, *youth* will be referred to as young people who are within the age group 15–24 years old, as represented by the sample.

1.6 ASSUMPTIONS

I approached my study with the following assumptions:

- Drought is a direct threat to the livelihood of the youth and their families in resource-constrained communities and rural areas;
- Individuals and families living in drought-affected areas are experiencing adversity;
- Culture has a positive influence on the resilience of youth that are affected by drought;
- The use of collaborative arts-based activities is appropriate in order to generate and communicate the understanding of environmental opportunities, as well as environmental risks;
- Culture has promoted resilience of the families within the community (and in turn the youth);
- Youth, families and the Govan Mbeki community as a whole use assets and work together in ways that form part of their culture and practices, which foster resilience.

1.7 RESEARCH METHODOLOGY OVERVIEW

The table that follows gives a brief overview of the methodological approaches that I used during this study. This methodology is explained in greater detail in Chapter 3.

Table 1.1: Summary of research methodology

Methodology overview	
Methodological paradigm:	Qualitative research
Epistemological approach	Constructivism
Theoretical framework	Walsh's Family Resilience Framework (FRF)
Research design:	Instrumental case study
Selection of participants	Non-probability purposive sampling
Method of data collection	Qualitative arts-based activities
Method of data analysis	Inductive thematic analysis

1.8 RIGOUR OF THE STUDY

Trustworthiness is of vital importance when conducting a qualitative study. It is a term frequently used in qualitative research that welcomes multiple standards of quality (Morrow, 2007). *Trustworthiness* involves the concepts of reliability, generalisability, internal validity, and objectivity, which are usually applied to qualitative studies (Given & Saumure, 2008). During my qualitative study, it was imperative that I, as researcher, followed the procedures that could be used to assess the trustworthiness of the data collection and data-analysis constantly (Creswell, 2007; Niewenhuis, 2016). Establishing trustworthiness brings me to the findings of Lincoln and Guba (1985), who proposed specific criteria that they believed should be considered by qualitative researchers who are in pursuit of a trustworthy study (Niewenhuis, 2016; Shenton, 2004). These criteria include credibility, transferability, dependability and confirmability (Lincoln & Guba, 1985; Shenton, 2004).

Credibility deals mainly with the questions: How congruent are the findings with reality? How do I ensure that the readers of my research will believe my findings? (Lincoln & Guba, 1985; Niewenhuis, 2016; Tuckett, 2005). Credibility could be said to refer to how well the data from a study addresses the initially intended focus by means of measuring what was initially intended (Elo et al., 2014). By using credibility in qualitative research, researchers can ensure that their study tests or measures exactly what was intended (Shenton, 2004). Strategies that I used to facilitate credibility throughout my study were well-established research methods as well as a suitable research design that fitted well with my research question, along with a theoretical underpinning that aligned with all the above-mentioned strategies. Putting these guidelines into place ensured that my study was aligned as well as consistently credible.

Credibility can also be enhanced by the development of early familiarity with the participants in the research as well as participant organisations (Niewenhuis, 2016; Shenton, 2004). This familiarity helped to build rapport between me and the research participants. In addition, triangulation can be used as a strategy to enhance credibility in a qualitative study. According to Lincoln and Guba (1985) using different methods together can compensate for their individual limitations and maximise their individual benefits for a study.

Lincoln and Guba (1985) suggested that the construct of *transferability* should also be used in qualitative research. The transferability of research findings involves the ability to demonstrate that the findings of a study can be applied to larger populations (Shenton, 2004). Transferability

does not involve generalised claims, but rather invites the readers of the research to make their own connections between elements of a study and their own experiences (Niewenhuis, 2016). Ultimately, the results of a qualitative study should be understood within the context of the specific characteristics of the organisation and geographical area (Govan Mbeki municipality) in which the fieldwork was carried out (Shenton, 2004). To ensure that this understanding is achieved, researchers can increase transferability by focusing on how typical participants are in the context that they are being studied and the context to which the findings are applied (Niewenhuis, 2016). This means that the participants need to be typical of the phenomenon that is being studied (e.g. youth living in drought-affected areas) and researchers need to provide a complete understanding of the context being studied (Niewenhuis, 2016). Increasing the transferability of a study can be done through giving thick descriptions and account for the context, participants and research design, which allow readers to make their own decisions about transferability (Lincoln & Guba, 1985; Niewenhuis, 2016; Shenton, 2004). In addition, purposeful sampling through the careful selection of representative participants can increase transferability, which is a strategy I used.

Dependability refers to how stable data is over a long period of time and under various conditions (Elo et al., 2014). Lincoln and Guba (1985) describe the criterion of *dependability* as being demonstrated through the research design and how it is used. In other words, this criterion involves the operational details of data gathering (Niewenhuis, 2016). Processes within the study should be reported in rich detail. This will enable a future researcher to repeat the work. Furthermore, in depth-coverage of research processes allows the reader to determine for themselves the extent to which proper research practices have been followed (Niewenhuis, 2016; Shenton, 2004). Strategies that I used to ensure dependability in my study were the use of the research design and its implementation in the study and effective appraisal of the project by evaluating the effectiveness of the process of the study. In addition, I kept a journal of my decisions and thoughts during the research process. Field notes by a researcher act as a record of coding, writing and theorising and can be used as another data source later to be made available for auditing (Niewenhuis, 2016; Shenton, 2004; Tuckett, 2005).

Confirmability is described as the extent to which the findings of a study are shaped by the participants and not by research bias or other factors (Lincoln & Guba, 1985; Niewenhuis, 2016). Triangulation is one of the strategies used to increase confirmability as this reduces the effect of research bias. To reduce researcher bias, researchers need to admit their own

predispositions. A field journal acts as an audit trail that can be a valuable contribution to confirmability. This allows a reader to follow the course of the research step-by-step via the decisions that were made by the researcher and the procedures that were described (Niewenhuis, 2016; Tuckett, 2005).

1.9 RESEARCH ETHICS

It is imperative that I highlight the ethical considerations with regard to my research (Ethics reference number: EP 17/03/09 Mampane 17-004). I will do so by briefly discussing the concepts of institutional and organisational approval, anonymity, confidentiality and informed consent. In addition, non-maleficence, beneficence and storage of data with regard to my study will be discussed in the section that follows (Fouka & Mantzourou, 2011).

1.9.1 Institutional and organisational approval

I planned and conducted my research in a way that is consistent with the law along with adhering to internationally acceptable standards for conducting research (Allan, 2008; Fouka & Mantzourou, 2011; HPCSA: Professional Board for Psychology, n.d.). Professor Linda Theron, who is the head researcher on this collaborative project, obtained written approval from the Research Ethics Committee of the Faculty of Education. I also conducted my research in accordance with the research protocol that had been approved by the Research Ethics Committee.

1.9.2 Anonymity

I achieved this by having respect for the anonymity and confidentiality of participants and the information obtained during the study (Niewenhuis, 2016). Anonymity was protected as the participant's identity cannot be linked with their personal responses (Fouka & Mantzourou, 2011). As the nature of the project was not able to promise complete anonymity, I had to address the issue of confidentiality.

1.9.3 Confidentiality

Confidentiality is the management of private information by the researcher in order to protect the participants' identity (Allan, 2008). I committed myself to safeguarding and not sharing the confidential information of the field workers who were involved in the study and when

reporting and recording research, when this was necessary, I used pseudonyms (Niewenhuis, 2016).

1.9.4 Informed consent

Prior to conducting the research, I as a co-researcher and student psychologist, entered into an agreement of informed consent with every participant who was signed by me as the co-researcher and every participant who was trained as a field worker. I protected participants by using informed consent as this protects a participant's right to autonomy (Allan, 2008). In my research study, there were adolescents involved. Consequently, it was vital for me to obtain assent from the adolescent participants as well as written informed consent from their parents/guardians (Fouka & Mantzorou, 2011; Niewenhuis, 2016). I informed the participants of the nature of the research that was going to take place as well as the fact that they were free to participate or decline to do any of the activities or withdraw completely from the research study at any time.

1.9.5 Non-maleficence and beneficence

These terms mean that a researcher must act with reasonable care and skill and is also competent to perform the study (Allan, 2008; Niewenhuis, 2016). I gained competency for conducting this research by attending workshops where I attained the necessary knowledge and skills for data collection. The best interests of the field workers were kept in mind and put first throughout the data-collection process (HPCSA: Professional Board for Psychology, n.d.).

1.10 SUMMARIES OF CHAPTERS

Chapter 2

This chapter discusses my chosen theoretical framework as well as literature that is relevant to the culture, risk and resilience factors relating to young people and their families. This is discussed in both general and drought-specific contexts.

Chapter 3

The research design and methodology are included in the study as the processes of data generation, analysis and interpretation should be clearly explained.

Chapter 4

The results and findings of the qualitative PRA-based data obtained from youth aged 15–24 years, collected prior to analysis, are represented through the themes and categories that emerged whilst adhering to thematic analysis. An integrated analysis of the findings is compared to a solid foundation of literature.

Chapter 5

The research questions are answered by consulting the outcomes of analysis and by making use of the findings. Recommendations for future studies and intervention are provided and, finally, I reflect on my journey as researcher.

CHAPTER 2: LITERATURE REVIEW

2.1 INTRODUCTION

The purpose of this chapter is to explore what existing literature contains about the resilience of families while simultaneously critically reviewing this relevant literature. Furthermore, the literature on culture and its various constructs, youth and drought were discussed. In each section, navigated through literature that focused on general risk factors as well as drought-specific risk factors that affect families and the youth. In addition, literature on general resilience enablers and drought-specific enablers with regard these families is explored. Owing to the limited research on culture and drought in South Africa, this study required using both South African and global literature. The chapter is concluded with the newly established theoretical framework, which is largely guided by Walsh’s Family Resilience Framework (FRF), which in turn supports the context of this study.



Figure 2.1: Literature review structure

2.2 RESILIENCE AND THE FAMILY

Resilience, or the process of adjusting well to risk, relies on the constructive collaboration between youths and their social ecologies, which includes their families (de Gouveia, 2015; Hall & Theron, 2016; Masten, 2016; Theron & Theron, 2010; Ungar, 2012). Resilience can also be described as the positive adaptation to adverse outcomes (Walsh, 2012). As mentioned in Chapter 1, although research has been done on resilience as well as resilience during natural disasters or drought, it is not yet evident why some young people cope well despite the risks present in their environment. Even though the process of resilience is expressed and carried out by individuals, it can be described as the process of an individual being embedded in what may be identified as an entire transactional coping system (de Gouveia, 2015; Ebersöhn, 2013; Theron & Theron, 2010). In addition, the definition of the concept “family” has evolved over time. This is due to economic, social, ethical and cultural changes over the years. Nowadays, we encounter various compositions of families. I subsequently discovered the following various forms of *family* in my study of South African family structures: grandparent-headed

households; married couples families; single-parent households; homosexual parent households and, in South Africa, we have households that comprise a cross-section of elders from a family besides parents as well as child-headed households and foster families (Ebersohn et al., 2015; Gavriel-Fried et al., 2014; Madhavan & Schatz, 2007; Sooryamoorth & Makhoba, 2016).

The White Paper on Families (Department of Social Development, 2012) informs us that most of the challenges that families in South Africa face are the outcome of circumstances that involve a shortage in resources; homes with absent fathers; HIV/AIDS; violence; crime; substance abuse; gender-based crime; child abuse as well as neglect; teenage pregnancies and moral decline. Single-parent households face many challenges. Mkhize and Msomi (2016) list some of the challenges that are prevalent specifically in households that are headed by single mothers. These include playing the role of both parents, juggling multiple roles and responsibilities and finding a balance between them, insufficient income to support the family and finding time to spend with the family being scarce (Mkhize & Msomi, 2016). Ratele, Shefer and Clowes (2012) found that children whose fathers are not present (physically or emotionally) experience feelings of loss and often emptiness. As reported by Sooryamoorth and Makhoba (2016), the HIV/AIDS epidemic has recently resulted in many households being headed by grandparents. Furthermore, these researchers found that the grandparents who are put in these positions encounter challenges with communicating with as well as disciplining their grandchildren (Sooryamoorth & Makhoba, 2016). The aforementioned grandparents reported further challenges, which included difficulties in performing the typical roles usually fulfilled by a primary parent. These difficulties may have surfaced as the values and norms that these grandparents are accustomed to are much older and often not relevant in the current contexts of today's youth (Sooryamoorth & Makhoba, 2016).

Being part of a community or a family means that there are more people available to assist a child or adolescent when help or advice is needed. The social ecology of communities such as Leandra provides a safe space for the youth to explore their capabilities, confide in others as well as learn and stay motivated throughout challenging times (Hall & Theron, 2016; Frounfelker, Tahir, Abdirahman & Betancourt, 2020). Such social environments enable regulatory support (Ungar, 2012, 2015). The well-known proverb 'no man is an island' encapsulates the communality and interdependence that this section presented (Letseka, 2013b). At the same time, it provided insight into the systemic nature of the FRF (Walsh, 2012;

Watson, 2006). The FRF emphasises how we cannot view development in isolation from the wider systems around individuals. As discussed by Watson (2006), the systemic nature of this framework values the whole as it views a system as more than the sum of the individual parts. Thus, adopting the FRF (Walsh, 2012) for this study was suitable as it manifests the essence of the spirit and practice of Ubuntu as well as other practices and beliefs of the African people, their families and the communities they belong to in South Africa. Letseka (2013) postulates that Ubuntu-inclined communities and families are imperative to the growth of personhood, considering that people are products of the communities they come from.

The concept of Ubuntu, as defined by Broodryk (2012), is an African worldview that dates back centuries. This ancient worldview is based on the key values of humanity, caring, sharing, respect and compassion, to name a few (Broodryk, 2012; Engelbrecht & Kasiram, 2012; Letseka, 2012, 2013b). Letseka (2014) elaborates that the essence of Ubuntu is being human and is therefore a requirement for acting with respect and tenderness towards others. Broodryk (2012) and Engelbrecht and Kasiram (2012) go on to state that the aforementioned values safeguard happy community life in the spirit of family. In the same vein, Letseka (2000, 2012, 2014) posits that when understood as “a human being is a human being because of other human beings”, the concept of Ubuntu is a moral theory that is anchored in families, communities and personhood. This definition of Ubuntu embraces both community and family and encompasses the social interdependence of people, being deeply rooted in a community.

2.2.1 Risk factors associated with families in South Africa

As reported by Statistics South Africa (2017), the majority of households in rural areas (55.2%) in the country are poor even decades after the demise of Apartheid. Poverty is a factor that is known to exacerbate risks that families are faced with (Ardington & Leibbrandt, 2010). The White Paper on Families (DSD, 2012) reflects that there are countless aspects that challenge families in South Africa, such as a shortage of resources, child-headed households, violence, crime, child abuse and neglect, teenage pregnancy, HIV/AIDS, and moral decline. Poverty has moreover been connected to dysfunctional adjustment, which includes various health conditions (both physical and mental) and has thus been identified as a consistent stressor and risk (Southwick et al., 2014). Black et al. (2017) agree with this when they report that young children are particularly at risk of developmental and learning delays as a result of poverty. Poverty has a similar negative effect on families. It is moreover important to note that families and individuals who experience stress may not experience it in the same way.

Mogotlane et al. (2010) report that a child-headed household is one that is categorised by one of the children, adolescents or young adults in the house having to take over the primary responsibility of looking after or providing for those who live in the household. This could be the case due to numerous reasons: their parents, guardians or primary caregivers are permanently or temporarily absent due to death, abandonment, neglect or abuse of the child; working far away; parents, guardians or primary caregivers were initially present but abused substances (alcohol or drugs) excessively. Another reason could be that the initial caregivers have become too ill, terminally ill or too old to provide the care that the child requires.

Mogotlane et al. (2010) conducted a study that included 40 child-headed households from all nine provinces in South Africa. It was reported that the children who headed these households struggled to meet their basic needs (clothes, money, shelter, food and water as well as education). These findings are supported by Bonthuys (2010), who notes that child-headed households usually live in conditions of intolerable poverty. The child who is responsible for the household (most often an adolescent or young adult) is found to be the first one forced to leave school as they take over the responsibility of caring for their siblings, parents or elders. The other younger children in the household report feeling unsafe in their homes due to the lack of an elder, a parent or a caregiver (Mogotlane et al., 2010).

Ebersöhn and Bouwer (2015) did a study that explored the effects of divorce. They noted that conflict between parents, before, during and after divorce is known to increase the risk of a variety of emotional and behavioural problems surfacing in the affected youth. The youth often feel trapped or conflicted due the continuous battles between their parents. It was reported that these youths are also often thrown into the role of mediator or messenger between the two disagreeing parents. This results in the youth regularly suppressing their own feelings and feeling stressed as they want to maintain positive relationships with and be supportive to both their parents (Ebersöhn & Bouwer, 2015).

Ebersöhn et al. (2015) state that there is a bi-directional connection between HIV and mental health. This suggests that the effects of having a family member with HIV/AIDS, or being personally affected by the disease, can cause the risk of mental illness to increase. Children with mothers who are HIV-infected are at a high risk of developing behavioural problems and experiencing grief and bereavement early on in life (Ebersöhn et al., 2015).

It is a well-known fact that South African hospitals are overcrowded with people suffering from long-term or terminal illnesses (dementia, for example), care of whom eventually falls upon the family members of the people who are affected by these illnesses (Deist & Greef, 2017). Deist and Greef (2017) later explain that the affected families often have to endure physical, psychological, emotional, social and financial burdens as a result.

In the Isibindi study, conducted by Visser et al. (2015), with participants aged 18 and older at 12 sites across South Africa, it was reported that in spite of existing initiatives to alleviate the situation, a lack of employment, economic hardship and lack of opportunities to improve the livelihood of the community put them at extreme risk, as explained by a caregiver: *“There are a lot of children staying at home doing nothing. I just wish she could get a job, because no one is working in the family”* (Visser et al., 2015, p. 1017).

The main aim of the Isibindi project conducted by Visser et al. (2015) was to undertake home visits across the country to address the physical, educational and psychosocial needs of the youth. When a child turns 18 years old, their government funding, known as a child grant, is terminated. This leaves many orphans and vulnerable children in these communities with no income unless they find employment (Visser et al., 2015). A participant expressed their daily dilemma during the study: *“I am the breadwinner. I have no one else. Even with the little income I get, it is difficult because all my siblings depend on me. I have to do everything in the house with that”* (Visser et al., 2015, p. 1017). Such adversities may bring about new vulnerabilities, e.g. the youth may turn to the sex trade or crime in order to support themselves as well as their families financially (Visser et al., 2015).

2.2.2 Resilience enablers in South Africa

Positive adaptations to adversity have been found to be due to intrinsic and extrinsic protective factors (Theron & Phasha, 2015; Ungar, 2012). Being part of a community that is as close-knit as the African communities in townships and rural areas as well as municipalities such as Govan Mbeki provide the youth with a secure base from which they can achieve a bounce-back. Resilience acknowledges that protective factors exist within an individual’s life systems, be they the child him- or herself, the family, the school or the community. This viewpoint also suggests that a focus on strengths and resources during times of adversity may produce and facilitate resilience, which is what African communities practice on a daily basis (Noble & McGrath, 2012). Thus, resilience relates to quality of life as well as positive attitudes and mind-

sets in individuals, factors that contribute to overall well-being and resilience during challenging times. By maintaining a positive attitude and focusing on strengths and protective factors, the youth in these communities are able to overcome hardship (Ebersöhn, 2008). Furthermore, the youth are supported by the elders in their community as well as at their schools, which contributes to their ability to be resilient (Mosavel et al., 2015).

A study by Jefferis and Theron (2017) reported on 28 adolescent black, Sesotho-speaking girls who lived in the Free State province of South Africa. This study explains how these young girls' teachers empowered them to be resilient when they were confronted with adversity. Furthermore, Jefferis and Theron (2017) state that the aforementioned teachers succeeded in enabling resilience in these young girls by specifically exercising resilience-enabling actions such as providing them with guidance, facilitating hope and collaborating with the learners in order to create a supportive environment for them.

Positive relationships between children experiencing stress and the members of their family were noted as providing them with support (Ungar et al., 2017). Ungar et al. (2017) go on to report that these relationships have been recognised as enabling the youth with feelings of love, emotional support and feeling as if they belong. It was necessary to pay attention to the composition of the families in the community to be able to understand how culture, indigenous knowledge and resilience are transferred and maintained among family and community members.

2.3 THE RELEVANCE OF YOUTH PERSPECTIVES IN RESEARCH

The importance of resilience among children and the youth in research is consistently growing, according to Van Breda (2015). I will be discussing both adolescents as well as young adults, referring to them collectively as “the youth”. The young people who grow up in communities suffering from poverty, crime and family troubles are left vulnerable (Theron, 2019; Van Breda, 2015). Resilience is a process that can assist the youth in navigating a way through these adverse experiences, resulting in positive outcomes (Masten, 2014; Theron, 2015, 2019; Ungar, 2015; Van Breda, 2015). Research has shown that youth in South Africa are generally vulnerable and need to develop resilience (Van Breda, 2015).

As stated by Watson and Gable (2013), youth is a period that comprises many emotional, social, cognitive and physical changes between the phases of childhood and adulthood. The vital changes that occur over the adolescent period can place the youth at risk. Mncube and

Madikizela-Madiya (2014) identify that it is possible for the youth to look for a sense of belonging in places that are not in their best interests. This in turn could lead them to abuse drugs and alcohol as well as participate in destructive and violent behaviour.

Ungar (2011) describes the process of resilience as being co-facilitated by the individual and the social systems they belong to (such as family, peers and community). Thus, the youth and the social ecology in which they are rooted contribute to progression in resilience levels (Ungar, 2012; Ungar, 2015; Walsh, 2012). However, in a study on young men who had left residential care, Van Breda (2014) found that the resilience of the youth was not solely due to the resources available to them in their environments, but also due to the agency demonstrated by the youth. The youth were able to identify and mobilise their resources to overcome their challenges (Van Breda, 2014, 2015, 2017).

Theron and Malindi (2010) conducted a study that reflected on the unseen resilience of street children. It was reported that humour was discovered to be a protective factor for these adolescents. Their humour was acted out in the form of teasing one another. The youth expressed that teasing and joking with one another made them forget the challenges and hardships that living on the street presented.

The youth are a representation of the transition into adulthood (Ungar & Liebenberg, 2011; Watson & Gable, 2013). Many studies on resilience champion broadcasting the voices of minority-world youth, resulting in the voices of the marginalised going unheard. Theron (2016) states that the majority-world youth continue to be misunderstood because they are observed through contextual and cultural lenses that are not relevant to them. Earlier research on resilience did not focus on context. Furthermore, it did not consider the variations in culture and culturally based protective factors when measuring resilience (Masten, 2014, 2017; Ungar, 2012; Van Breda, 2015).

2.4 CULTURE AND ITS INFLUENCE ON RESILIENCE

*Culture is perhaps the most neglected topic in the study of risk and resilience.
(Feldman & Masalha, 2007, p. 2).*

Resilience is consistently interwoven with culture. Ungar (2011) points this out when he explains the phenomenon of cultural relativity. Ungar (2008, 2011, 2015) states that resilience should be understood as a social-ecological concept. It is a person's ability (individually or

collectively) to find the culturally appropriate resources that they need in order to face and buffer adversity. According to Ungar (2015), the aforementioned resources can be found within the individual (a personal trait or skill), within relationships (an attachment to a caregiver or positive family or peer interactions) or within a collective group of people (the immediate and broader communities through which resources are accessible and available to the individual). Social-ecological systems are not culturally neutral (Smith et al., 2006). In addition, these systems do not operate in isolation. Instead, they function at numerous levels that include both local and global contexts (Wright et al., 2013). As a result, there is evidence that conceptualisations of resilience are shaped by the interconnecting cultures that define these social ecologies and systems (Frounfelker et al., 2020; Masten, 2014; Ungar, 2011; Walsh, 2012). This finding is further supported by Theron et al. (2011) when they make reference to the concept of Ubuntu in the South African context as facilitating resilience by employing community support systems. In the same vein, Letseka (2000, 2012) theorises that Ubuntu captures significant moral customs and principles such as respect, concern and kindness towards other people. Contrary to this, the youth who live in a society that values independence and individuality would be less likely to use the community support systems that are available to them (Kumpulainen et al., 2016).

The concept of culture is usually associated with groups, or cultural communities, that range in size from small families to entire countries (Rogoff, 2011, Theron & Liebenberg, 2015). Culture is intertwined with ethnicity and race and the identities that develop from these factors. In contradiction to this, culture is often considered to be separate from ethnicity and race, which makes it difficult to define (Jenkins, 2014). Some consider culture to be one's destiny or something one can be born into. Most often, culture is understood as a socially constructed process (Rogoff, 2011). The implementation of a shared culture can be described as a national culture. A prime example of this is the practice and collective understanding of Ubuntu in South Africa (as well as other sub-Saharan African countries) (Letseka, 2012, 2014; Theron & Liebenberg, 2015). People from the same country or background are presumed to share similar cultural beliefs, rituals and principles and are encouraged to engage in the aforesaid. As theorised by Walsh (2012), the key processes of family resilience include transcendence and spirituality, which form part of culture. These concepts refer to the greater values that govern how a person navigates through life (both individually and collectively). These values are defined in terms of an individual's faith, beliefs, practices, congregation, and nature. It also includes their ambitions, social actions, learning, and positive development (Walsh, 2012,

2016) There is an immense wealth of protective factors that are embedded in cultural traditions, practices, religious rituals, ceremonies, values and community support services (Wright et al., 2013).

While the concepts of culture and family have been researched over the years, South Africa is home to many different cultures and ethnic groups. Thus, it is not yet evident why the youth who reside in the Govan Mbeki community show resilience or if it is connected to their specific culture, practices and values. Similarly, research suggests that in order to ensure survival, it is imperative for humans to acknowledge the importance and power of culture in their communities (Lincoln & Guba, 1985; Ungar, 2012; Wong et al., 2006).

Despite the extensive research that has been done on resilience and drought in South Africa, there is a lack of research about evidence of its effect on culture or cultural practices and therefore on resilience in communities and families as well as individuals. There is an understanding that resilience and values of interdependence and community are upheld by the traditional African values that are practiced all over South Africa (Ebersöhn et al., 2012). Theron and Liebenberg (2015) aptly and carefully conclude that culture represents socially constructed, socially shared ways of *being* and *doing*. It is important to note that culture can therefore function as a protective element of resilience while at the same time having the ability to jeopardise resilience development processes. This emphasises the importance of researchers and practitioners engaging in careful consideration and further investigation into the role of culture in resilience processes (Letseka, 2012; Metz & Gaie, 2010; Theron & Liebenberg, 2015; Ungar, 2015).

2.4.1 Culture and families

Masten (2016, 2018) maintains that families, communities, and societies (all systems) have fundamentally protective characteristics. Thus, resilience should be examined across multiple levels as well as intergenerationally (Burnette et al., 2019). While previous research has theorised resilience as an individual attribute, more recent approaches to resilience research acknowledge the importance of cultural and contextual factors that influence resilience processes at individual, family, and community levels (Burnette et al., 2019; Ungar & Liebenberg, 2011; Walsh, 2013). Burnette (2018) in addition states that culture is an asset, adding to research that has repeatedly documented the individual's enculturation and

engagement with their culture as being a protective buffer against adverse mental health outcomes.

Belief systems, as explained by Bhana and Bachoo (2011), include spirituality, which may play a role in improving and facilitating family resilience. As stated by Walsh (2012), spirituality can enable family resilience by means of making systems available to members of the family, which helps them to conquer their challenges. Masten and Monn (2015) add that families often engage in social activities and receive support from their church community. Oh and Chang (2014) furthermore point out that spirituality may encourage individuals in a family system to find peace in and direction from their church community in times of difficulty. Similarly, a South African study by Bireda and Pillay (2018) reported that emotional support by family members and family practices, beliefs and values aided in championing resilience in orphans who were affected by AIDS. Moreover, in extensive research done with Native American tribes and populations, the importance of passing down cultural traditions from one generation to another has been a recurring theme in resilience research (Burnette, 2018, Burnette et al., 2019).

Cultural factors shape and contribute to the foundation of households. Thus, it can be said that cultural factors continuously shape both individual and group identities (Donovan et al., 2011). Likewise, Burnette (2018) and Wexler (2014) add that cultural traditions promote enculturation and ethnic identity as protective factors while enhancing family unity and communication. Belief systems, parenting practices and indigenous knowledge are passed down from one generation to the next (Sung, 2010). Therefore, intergenerational traditions and beliefs, values, gender roles, expectations and familial patterns need to be considered in relation to culture, cultural practices and their involvement in enabling resilience in both individuals and families (Bueno et al., 2013). In addition, resilience frameworks rarely overtly include cultural elements, regardless of culture being the lens through which meaning, and traditions tend to be transmitted down through families (Burnette, et al., 2019; Burnette, 2018, Wexler, 2014).

2.4.2 African culture as Ubuntu and communality

Many sub-Saharan Africans celebrate a heritage of interconnectedness within their families and communities. African culture and spirituality comprise various cultures that differ with regard to religion, nationality, language, traditional attire, cuisine, dancing and social norms. However, at the heart of these cultures are central traits which are rooted in collective belief systems and values (Idang, 2015). Thus, *African culture* cannot be generalised to all African

people or communities. Rather, African culture represents is comprised of numerous religious and spiritual beliefs, rituals and social norms that have similar fundamental characteristics and values (Theron et al., 2013). The African culture of Ubuntu, as practiced in South Africa, can be described as a moral principle that encourages social responsibility and unity as well as selflessness and a devotion to duty (Theron & Phasha, 2015; Theron et al., 2011; Ungar, 2012). This supports the concept of Ubuntu as being comparable to the concept of proactive coping within communities by reinforcing assets and resources in order to maintain the well-being and survival of their community members (Letseka, 2012, 2014; Wong et al., 2006). In the same vein, Letseka (2012) states powerfully that African people perceive Ubuntu as a worldview that embodies their philosophies of ethics, morals and personhood.

History suggests that in order for humans to survive, it is imperative that they acknowledge the importance and power of collective coping (Wong et al., 2006; Masten, 2018; Ungar, 2012). An example of this is the global relief effort in dealing with the after-effect of the tsunamis that have occurred across the world. The response to these disasters is an excellent example of collective coping as it united indigenous communities and the global community with different ethnic backgrounds and religions to get through the adversity. According to Wong, Wong and Scott (2006), proactive and collective coping includes strengthening and developing resources through the processes of (1) learning from experience and research, such as developing more reliable warning systems of natural disasters and plans to deal with the aftermath of these events; (2) relating in the form of making friends and building relationships within the community as well as helping others; and (3) increasing the positive internal resources of individuals, such as the vitality of a person's mental and emotional state and overall well-being. Vélez-Agosto et al. (2017) extend the aforementioned idea by explaining that culture cannot be viewed as an isolated system. Instead, culture is a system that is constantly operating in daily actions and as part of the practices of communities.

Owing to the practice of Ubuntu, children are socialised by their families and community members to respect their values and in so doing value their position in their community (Letseka, 2000, 2012; Metz, 2007). Therefore, in these communities, everyone is valued and contributes; hence the old African saying, *it takes a village to raise a child*. An Ubuntu-framed upbringing results in a common understanding among the youth in these communities. The youth can expect from their elders and community members to be respected, supported, accepted and forgiven, just as they also have a duty to do so. Being a part of a collective whole

and being reared in a family community allows the youth to experience Ubuntu and the morals and values that come with it. Congruently, Theron and Liebenberg's (2015) findings, derived from the Pathways to Resilience Study in South Africa, illustrate that black youths from a traditional rural South African community are usually considered to be resilient if they are connected to a supportive and empathetic network of people (a community rather than the traditional Western nucleus family). In addition, engaging in acts of showing respect for their community and their traditional and ancestral values is seen to be a factor contributing to the resilience of these youths (Theron et al., 2013).

Bessler (2008) highlights that the South African culture of Ubuntu is the ability to convey justice, empathy, reciprocity, harmony and dignity towards others. This benefits the community by strengthening it, building it up and maintaining it. Dr John Mbiti (1975) echoes the abovementioned findings with his proverb "*I am, because we are and, since we are, therefore I am*". This proverb encompasses a deep rootedness in and highlights the significance of community as a culture and sacred principle, which is the essence of the African practice of Ubuntu (Burnette et al., 2019; Letseka, 2012, 2013, Theron & Phasha, 2015, Ungar, 2013). Despite recent research acknowledging the role that culture plays in resilience (Masten; 2018; Theron & Liebenberg, 2015), in most cases this research was appraised by a Western scientific discourse and regarded from a Western perspective (Ungar, 2008, 2012). This stresses the need for future studies that explore cultural factors that contribute to resilience, especially in non-Western contexts. (Dageid & Grønlie, 2015).

2.5 DROUGHT AS RISK

Drought is a natural hazard, which consequently has a detrimental impact on the livelihood-enabling conditions (societal and environmental) and economic growth conditions of South African citizens (Baudoin et al., 2017; Gautier et al., 2016). Mampane and Bouwer (2011) state that risk factors have a negative impact on both the competence and resilience of individuals. As noted by resilience scholars, the presence of risk is necessary for one to be identified as resilient (Ebersöhn, 2013; Masten, 2001, 2008; Rutter, 2013). In my study, the context of drought plays the role of the risk factor.

Recently, South Africa was challenged by experiencing the accumulated aftermath of a severe El Niño-related drought (Baudoin et al., 2017). The term El Niño refers to a weather phenomenon that can be described as a large-scale ocean and atmosphere climate interaction

which causes warming of the sea as temperatures increase (Baudoin et al., 2017). Developing countries that rely on their own agriculture and fishing are the most affected by El Niño. Baudoin and colleagues (2017) state that one of the major results of the ongoing drought is a significant decline in harvests, which then leads to a decrease in food exports. The grain shortage has had the effect of an immense increase in the importation of food. Further challenges have arisen due to the drought, which include a rise in unemployment, a negative impact on economic activities (such as buying power) and farmers who have incurred increased debt service costs. Thus, citizens who belong to neighbouring countries (and who rely on food imports from South Africa), such as Zimbabwe, Lesotho, Namibia, Botswana and Swaziland, are also negatively affected by the drought in this country. As a result of the lack of availability of basic food, such as maize meal, higher food prices have led to food insecurity throughout the region.

Gautier et al. (2016) report on the impact of drought as well as the responses of rural populations in West Africa. Gautier et al. (2016) state that drought causes multiple threats among populations and acts as a trigger in economic, societal and environmental settings. This mirrors what Baudoin et al. (2017) reported on the topic of food insecurity, which is that it is the result of drought in South Africa. Gautier et al. (2016) proclaim that the ongoing drought conditions in West Africa have affected the crop yields. The consequences of this are rises in food prices, a shortage of food and thus a reduction in food consumption. This in turn leads to a decline in human health, which causes diseases, childhood malnutrition or even death. According to Gautier et al. (2016) the drought phenomenon further exacerbates conflict over scarce resources, such as water. Poor and marginalised groups of people are more likely to use violence when faced with difficult situations resulting from climate change. This response may occur because of a lack of opportunity and feelings of injustice (as demonstrated by a meta-analysis done on the continent of Africa) (Fjelde & Von Uexkill, 2012).

A study was done in the rural areas of New South Wales, Australia, which researched the mental health of youth who were living in drought conditions (Carnie et al., 2011). Carnie et al. (2011) reported that there was a lack of positive role models for young people in the community. In addition to this, Carnie et al. (2011) identified that the youth involved in the study experienced the challenges of losing friends, the high occurrence of home-schooling, a lack of community engagement and little to no access to community services, which may have resulted in social isolation. The aforementioned challenges were reported to exacerbate mental

health-related difficulties among the youth. Furthermore, Carnie et al. (2011) discovered that the youth had insufficient opportunities to find jobs and were struggling to gain access to funding for tertiary education.

Psychological stress is an important element in the initial well-being of an individual. This indicates the capacity of an individual to be able to endure the varied impact of drought. O'Brien et al. (2014) and Edwards (2015) found that recurring periods of prevailing drought conditions are associated with increased levels of distress among farmers. Thus it can be said that stress is the foremost social effect of drought. The farmers emphasised that whereas they had been troubled by other problems before the onset of drought, such as family issues, financial or health challenges, the delayed rain, food shortages and continuing drought caused their psychological health to deteriorate. As stated by Connor and Mtwana (2018), stress has been named the most prevalent cause of death in the United States of America. In this study, stress has been shown to contribute significantly to vulnerability in the response to drought (Connor & Mtwana, 2018). In December of 2015, a farmer in the Eastern Cape province of South Africa took his own life as a result of the worst drought conditions experienced in South African history since 1982 (Connor & Mtwana, 2018).

2.5.1 The role of culture during drought

In a study by Rigby et al. (2011) in New South Wales, Australia, participants revealed that some of their main struggles amidst the drought included retaining their identity, connectedness and their culture. The harm the traditional family structure in these regions experienced was captured in the participants' expressing that the climate change and impact on the land were damaging their traditions and culture. An example of this is that the traditional male roles were under threat as they could no longer hunt as the animals had died, or fish in the rivers as they had dried up (Rigby et al., 2011). These researchers also identified that this combination of factors added to the decline in traditional practices and cultural activities that are usually linked with the participants' positive character. This was especially relevant to the elders within the community.

In the African heritage of the Basotho, culture and belief are closely linked to the environment. Basotho people's housing, clothing and medicine are affected during a drought (Theron et al., 2013). Johnson (2018) carried out a qualitative study involving interviews with 40 Basotho men, women, children and traditional leaders in a community in Lesotho, a country in southern

Africa. In the Basotho culture, rain is viewed as a mode of communication between them and the ancestors of the Basotho. The common belief is that rain is not just given but must be prayed for because it is a blessing that comes from their ancestors. These cultural beliefs and rituals as well as the value attached to communality have contributed to the resilience of the Basotho people. Furthermore, they developed the ability to adapt and seek indigenous knowledge to equip them in times of drought and the associated lack of resources (Johnson, 2018; Theron et al., 2013).

Similarly, Caldwell and Boyd (2009) interviewed five farming families who were affected by drought during a study they had undertaken in the southern division of Australia. The interviews were used to gain insight into these families' experiences and psychological perspectives. This study allowed the researchers to determine which protective and coping resources these families used during a drought. Friends and extended family were identified as important external resources that formed part of collective coping. This infers that social cohesion, belief systems, community values and community culture (such as Ubuntu in southern Africa) are imperative when confronted with the risk and adversities that are triggered or exacerbated by drought (Caldwell & Boyd, 2009; Letseka, 2012, 2014).

2.5.2 Risk for families living in drought

A study done in New South Wales, Australia (McMichael, 2011), evaluated the experiences of drought by 150 older farmers. The study found that although they faced the same drought-related pressures as their younger peers, their difficulties were compounded by the constraints presented by their advancing age, by seeming to fight a losing battle in trying to cope with rapid social and agricultural changes (including the government's perceived high-handed imposition of new procedural demands on farmers), and by the draining experience of a pervasive sense of loss. Furthermore, many of them were reluctant to use the mental health services, which lacked a familiar, simple setting with the human face of known and trusted service providers (McMichael, 2011).

Another study done in Australia (O'Farrel et al., 2009) shows that wealthier farmers, due to their financial stability, are better protected against the negative impacts of drought. In contrast to this, poorer farmers are exposed to greater threat during the drought as they have fewer financial resources, resources which might have afforded them the possibility of acquiring assets that would have reduced the impact of the drought on their farms instead of relying more

heavily favourable weather conditions (O'Farrel et al., 2009). Wealthier farmers, on the contrary, are better equipped and therefore better able to bear a drought than poorer farmers. Poorer farmers are often better adapted to drought conditions as they have to follow a proactive approach by implementing various income substitutes in anticipation of a drought which might disrupt their livelihoods (O'Farrel et al., 2009). Gautier et al. (2016), in their study on the impact of drought in West Africa, found that social relations as a response to drought can also have a negative impact on families and people. For instance, the poorer families in a community may remain poor as their inability to reciprocate assistance during a drought may make wealthier households reluctant to help them. As a consequence, poor families may fall deeper into the poverty trap or have to sell their land or other assets.

In another study, Keshavarz et al. (2013) investigated the experiences of drought-stricken families in Iran. Between the years 2003 and 2011, during the drought that had affected the entire African continent, Iran suffered its gravest and most prolonged drought in over 30 years. It was discovered that on top of the community having experienced the economic effects of the drought, they also endured some social effects for which they were ill equipped. The effects of the drought, as could be expected, included reduced household income, food uncertainty and conflict over reduced access to water, equating to a generally diminished quality of life due to the severe lack of resources. The less expected impact, namely the psychological and emotional, included symptoms of depression, frustration, and estrangement. The drought also had a detrimental impact on cultural traditions such as being able to pay a dowry for daughters and providing for the newlyweds. This caused families to live in shame or having to ignore their children's marriages until they could afford a wedding. These financial setbacks due to the drought resulted in conflict, changes in family plans and, in some cases, deterioration in community and family relations (Keshavarz et al., 2013).

Overall, the social and economic impact of drought on various communities are increasingly recognised and better understood (Barton & Briggs, 2011). The impact includes adversities such as: unemployment; a lack of access to education; an increase in poverty; a diminution in the accessibility to healthcare and funding; and growing stress among farming families and affected communities. Thus, it is apparent that drought has a monumental economic, environmental and social impact on the affected farmers, families and communities (Barton & Briggs, 2011).

2.6 THEORETICAL FRAMEWORK: WALSH' S FAMILY RESILIENCE FRAMEWORK

This study was informed by the FRF, drafted by Walsh (2003, 2006, 2012). The FRF's foundations rest in the bioecological systems theory, which focuses on the multiple layers and interactions of factors that facilitate resilience in a specific environment (Bronfenbrenner, 1986; Walsh, 2016). Having an understanding of the systems people belong to and interact with is vital, as reported by Masten (2018). Individual and family-focused notions of resilience are rooted in the systems theory (Masten, 2018, Walsh, 2012). The family unit, peer groups, community resources, schools and work settings that people belong to can be seen as nested contexts that nurture and reinforce resilience (Walsh, 2007, 2012). Thus, exploring the multiple interactions between various groups in the community will allow the risk factors, resources and protective factors in such community to be identified (Annalakshmi, 2019).

The FRF was appropriate for this study as the interconnected relationships of the youth, families and community members in the Govan Mbeki municipal area were investigated (Walsh, 2006, 2012). Using this approach created an opportunity to gain knowledge and understanding about the everyday dynamics and interactions of community members. The FRF created an opportunity to gain some perspective on how family traditions, values, knowledge, culture and practices enable resilience. Furthermore, it allowed insight into how the aforementioned dynamics and interactions were facilitated and transferred among members of the community. Landau (2010) describes families as a fundamental part of society, an inseparable link with community. Walsh (2003) describes *family resilience* as the ability of the family system to endure and overcome adversity by means of collective strength and resourcefulness. A bioecological and biopsychosocial understanding of resilience is more likely to produce interpretive models that explain how people navigate adverse environments and hardships throughout their lifespan (Malan van Rooyen, 2015; Theron et al., 2011; Ungar, 2012; Walsh, 2012). In addition to enduring and recovering from adversity, the family system has the ability to recuperate and flourish in spite of the challenges they are faced with (Walsh, 2012). Walsh (2012, 2016) thus developed key processes in family resilience that are in continuous and dynamic interaction with one another. These key processes are presented in Figure 2.2 on the next page.

Key Processes in Family Resilience

Shared Belief Systems

1. Making Meaning of Adversity
 - Relational view of resilience
 - Normalise, contextualise distress
 - Gain sense of coherence
 - Facilitative appraisal, active agency

2. Positive Outlook
 - Hope, optimistic bias, confidence
 - Encouragement, affirm strengths, potential
 - Active initiative, perseverance (can-do spirit)
 - Master the possible, accept what cannot be changed

3. Transcendence and Spirituality
 - Larger values, purpose
 - Spirituality: Faith, practices, congregation, nature
 - Inspiration: Aspirations, creativity, social action
 - Transformation: Learning, change, positive growth

Organisational Processes

4. Flexibility
 - Rebound, adaptive change to meet challenges
 - Reorganise, restabilise: Dependable, predictable
 - Authoritative leadership: Nurture, guide, protect
 - Cooperative parenting/caregiving teams

5. Connectedness
 - Mutual support, teamwork, commitment
 - Respect individual needs, differences
 - Seek reconnection and repair grievances

6. Mobilise Social and Economic Resources
 - Extended kin, social, community supports
 - Financial security, navigate work/family stresses
 - Larger systems: Institutional, structural supports

Communication/Problem-solving Processes

7. Clarity
 - Clear, consistent information
 - Clarify ambiguous situation, truth seeking

 8. Open Emotional Sharing
 - Painful: Sorrow, suffering, anger, fear
 - Positive: Appreciation, humour, joy, respite

 9. Collaborative Problem Solving
 - Creative brainstorming, resourcefulness
 - Shared decision making
 - Steps toward goals, learn from setbacks
 - Proactive mode: Preparedness, prevention
-

Figure 2.2: Key processes in the Family Resilience Framework (Walsh, 2016, p. 620)

Walsh (2012) identifies three key domains of family functioning: shared belief systems; organisational processes, communication and problem-solving processes. As stated by Delle et al. (2013), a belief system comprises values, norms and rituals that have been institutionalised. According to this definition, Walsh's first key domain, the family belief system, falls within

the classification of culture. Walsh (2012) discusses the importance of rituals and routines within the family system as contributing to family resilience. Furthermore, Landau (2010) locates the procedures of making meaning, rituals, knowledge systems, practices, language and identity in cultural systems.

For the purpose of this study, my focus was on the shared belief systems of families. Family belief systems have a powerful influence on how the members of a family view their hardship and suffering (Wright et al., 2009; Walsh, 2012; 2013). Through family and social connections, shared conceptions of reality are generated and are constantly influenced by multigenerational, spiritual and cultural beliefs (Walsh, 2006; 2012; 2013). Difficult circumstances create a crisis of meaning for families. Family resilience is therefore cultivated by shared beliefs that enable effective functioning and contain possibilities for recovery, problem-solving and growth (Walsh, 2009, 2012). These beliefs assist families to make meaning of their adverse circumstances, facilitate a positive outlook and include spiritual values and relationships. In addition, cultural practices and beliefs facilitate a sense of hope, positivity and meaning in life (Masten, 2014, 2018; Walsh, 2012, 2013). Recent research aims to advance the quality of information and provide descriptions of the meaning and nature that families ascribe to their situations, events and experiences, derived from the subjective appraisals of their encounters and backgrounds.

Having a positive attitude and outlook increases a family's ability to bounce back from adverse experiences and can be seen as resilience of the heart in a family (Black & Lobo, 2008). Hope is a key aspect in having a positive outlook on life, as Walsh (2012, p. 408) described: "Hope is based on faith. No matter how bleak the present, a better future can be envisioned". Walsh (2012, p. 408) adds: "In problem-saturated conditions, it is essential to rekindle hope from despair in order for family members to see possibilities, tap into potential resources, and strive to surmount obstacles". The ability of families and others to cope originates from the positive values that have been passed on to them through their culture (Theron et al., 2013).

Spiritual coping networks form part of culture and help to buffer adversity while encouraging resilience (Theron & Theron, 2013). Spirituality and transcendent beliefs provide meaning to the stressors that families face and give them purpose beyond their direct plight (Black & Lobo, 2008; Walsh, 2012). Prayer and other religious and spiritual practices can offer strength and support to people who believe that many of their challenging circumstances are beyond their mortal control (Walsh, 2007). Spiritual and transcendent beliefs facilitate new rituals and

practices (Landau, 2010). Rituals and ceremonies enable progress through significant life transitions and links between families and the wider heritage of the community (Imber-Black, 2011; Imber-Black et al., 2003; Walsh, 2012).

When individuals live in an environment for long periods of time, they are seen to gain knowledge and understanding about that specific environment. Looking at the inhabitants of the Govan Mbeki municipal area in association with the FRF, which is rooted in a bioecological perspective, allowed the researchers to investigate the indigenous knowledge that the people in the community have established about their environment, along with how they conducted the activities necessary for everyday life (de Gouveia, 2015; Malan van Rooyen, 2015; Theron et al., 2011; Ungar, 2012; Walsh, 2012). This knowledge supports the traditions and culture that the community have established. These aforementioned factors suggest that these people collectively contribute to the culture of Ubuntu in the community as well as to the ability of the families in the community to buffer and overcome adversity (Arthur et al., 2015; Theron & Phasha, 2015; Walsh, 2012).

Buffering and overcoming adversity is therefore applicable to the Govan Mbeki municipal area as the study focused on the culture and practices that contribute to resilience in the youth in the area. Thus, this study looked at the interactions that contribute to family and community members helping one another and combining their efforts and resources to endure and overcome hardship (Lincoln & Guba, 1985; Ungar, 2012; Walsh, 2012). Furthermore, resilient members of these families and communities have an individual and collective capacity to negotiate their resources and to experience them in culturally meaningful ways (Poohey & Cohen, 2010; Ungar, 2012). Therefore, to fulfil the purpose of my study it was necessary to consider the data that was collected from a family resilience perspective.

2.7 CONCLUSION

The FRF enabled investigation of the specific cultural, religious and spiritual factors that influence families who are confronted with adversity. In this study, adversity took the form of drought and its detrimental effect on a specific group of people. Walsh (2012) notes that there is a paradox in the concept of resilience in that the worst experiences often bring out the best in the human soul. Recent South African research implies that there is a strong interconnectedness between culture, indigenous knowledge and resilience (de Gouveia, 2015; Ebersöhn, 2012, 2013; Malan van Rooyen, 2015; Mosavel, 2015; Theron & Phasha, 2015).

During this study, in undertaking a comprehensive literature review of existing knowledge that had been reported, I aimed to gain a better understanding of how drought affected the youth and their families, in addition to how these families were able to champion resilience by means of cultural, religious and spiritual resources.

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

In this chapter, the methodology that was used in this study is discussed. Firstly, I explained the purpose of this study. Secondly, the paradigmatic perspectives that I used are discussed, these being the methodological paradigm and the meta-theoretical paradigm. The methodology section focuses on the research design that I chose as well as participants who were selected to participate in the study. Following this, I gave a detailed account of the data-collection methods used. These methods include drawing and writing techniques, clay modelling, body mapping, and sand tray work along with narratives. Finally, the data analysis and interpretation methods that were employed conclude the chapter.

3.2 PURPOSE OF THE STUDY

The purpose of this study is to understand and investigate the influence of culture on the resilience of youth from families living in drought-affected areas. Hence, the aim of this study was exploratory. It has been noted that an exploratory study is usually conducted in a field where there has been limited research or a new field of study (McMillan & Schumacher, 2014). Further characteristics of exploratory research are identifying important categories of meaning as well as creating hypotheses for further research studies (Marshall & Rossman, 2016). Despite there being many resilience studies in South Africa, the studies that have focused on the resilience of youths living in drought affected areas are scarce (Venter, 2015). Exploratory research is done so that a researcher can have a better understanding of a specific problem. Singh (2007) states that this kind of study does not intend to offer a final or decisive solution to a problem, but instead this approach intends simply to explore the research questions of the study. Naturally, there are some advantages and disadvantages to exploratory research. Dudovskiy (2018) acknowledges that exploratory research is both adaptable and flexible, thus it is capable of starting a foundation for potential studies. This would allow researchers potentially to save time as well as resources by enabling them to establish the types of studies that would be worthwhile to pursue at an earlier stage of the research process (Dudovskiy, 2018). Despite the previously mentioned advantages, exploratory studies often produce qualitative data that may be subjective, open to bias, and these studies usually employ a limited number of samples that may not sufficiently or accurately represent the target population (Dudovskiy, 2018).

3.3 PARADIGMATIC PERSPECTIVES

3.3.1 Methodological paradigm: qualitative methodology

Just as there are different researchers, rightfully so, there are different research methodologies to choose from, namely: quantitative; qualitative and mixed methods approaches (McMillan & Schumacher, 2014). The research project that I was a part of used qualitative research methodology. I chose to use a qualitative approach because there was a need for my research problem to be explored to gain deep and rich understanding of the resilience phenomenon, specifically in the context of severe drought. Qualitative research is primarily non-numerical and naturalistic in nature. According to literature, qualitative research is used to explore and understand phenomena and the meaning of individuals or groups with a focus on the importance of truly reflecting the complexity of a situation (Baxter & Jack, 2008; Cohen et al., 2011; Creswell, 2007, 2014). McMillan and Schumacher (2014) added that in addition to the above-mentioned definition, qualitative research is primarily concerned with understanding such social phenomena from participants' perspectives. It would not have been possible to gain such understanding using the quantitative approach as it focuses on trends, explanations and relationships between variables (Creswell, 2014).

Qualitative research is an important approach for exploring and understanding the meaning that groups or individuals attribute to a certain human or social problem, drought in this case (Creswell, 2014). Some advantages of using this method is the opportunity to explore normally intangible factors, namely social norms, ethnicity, culture, indigenous knowledge, spirituality and religion as well as socio-economic status, which were all relevant to my study (Creswell, 2014; McMillan & Schumacher, 2014). Using open-ended questioning in my research activities enabled me to gain deep and meaningful responses from the participants. Furthermore, probing with *why* and *how* and *tell me more* questions allowed me to elicit rich and descriptive answers from the participants. In addition, I was able to re-work and adapt my approach as the activities progressed and new information came to the surface. This promoted my gaining a deep understanding of my participants and their individual meaning as well as how they understand and cope within the context of drought. Thus, using a qualitative approach helped me to discover complexities that could have been missed if I had used another form of research enquiry. Finally, despite my findings not being capable of generalisation to other populations, these findings can be transferred to settings of a similar nature. According to Mack (2005), findings that are derived from qualitative data can be transferred to other people who

have characteristics that are similar to those of the initial study's population. However, it is important for me to acknowledge that in qualitative research it is far more important to gain complex and rich information from a specific context rather than to obtain information that can be generalised to other populations.

As mentioned above, qualitative research lacks the ability to be generalised and is critiqued mainly for this reason by quantitative research, which puts its confidence in research being rooted in reliability and validity, which in turn guarantees that studies can be replicated (Wahyuni, 2012). Generalisability in qualitative research is recognisable and is linked to specific environments and people rather than the ability to be generalised universally (Cohen et al., 2011). According to Creswell (2014) there are a number of challenges that accompany qualitative research, which include that the researcher may come across as intrusive to participants and as if they do not have the necessary skills for gathering data. With regard to my research, though it was the first time that I conducted qualitative research, I underwent training, where I was taught the necessary skills that I needed for data collection such as observation, probing and attending skills. I was fortunate not to have met any of the above-mentioned challenges during the data-collection process.

Another challenge might be that the position of the researcher could obstruct and interfere with establishing rapport with the participants, while this in turn might influence the amount as well as quality of information or data that the researcher could collect. An example of this is my position as a postgraduate student from a different racial group and socio-economic status than the participants. This was mitigated by the fact that I am a woman of colour, who grew up in Kwa-Zulu Natal, where I did vast amounts of community work in rural areas where little or no access to water was a common phenomenon. Furthermore, if a researcher uses narratives and does not speak or understand the language of the participants, there may be a language barrier. In my study, we used predominantly visual methods of data collection to limit such language barriers. In addition, we chose to work only with participants who were able to write, read and understand English.

3.3.2 Meta-theoretical paradigm: constructivism

The constructivist approach can be described as based on the understanding of social reality and subjective human experiences (Chandra & Shang, 2016; Lincoln & Guba, 2013). These latter experiences are continuously shaped through human interaction with other people or

objects (Motjahed et al., 2014). I believe using constructivism for my study is relevant as I aimed to understand the experiences and interactions, which included culture, of the youth of Leandra in the context of drought.

An advantage of using this conceptualisation of knowledge is that it relies solely on the participants' views of their situation (Creswell, 2014). Motjahed et al. (2014) state that a difficulty which accompanies this advantage is that it can be challenging to demonstrate the participants' view in the researcher's findings exactly and that the findings are not a result of the researcher's assumptions. Denzin and Lincoln (2005) address this challenge by stating that constructivism has a subjective epistemology and that the researcher and participants are co-creators of understanding. To buffer this challenge, I performed member-checking and clarified any misinterpretations of the interviews that had been conducted by our participants.

Lincoln and Guba (2013, p. 49) state that an important feature of "constructions" is that they can be manipulated and modified into new and unexpected configurations that could possibly extend human thought and appreciation. In addition, Lincoln and Guba (2013) posit that any construction is characterised by a level of meaning and the use of those meanings. Lincoln and Guba (2013, p. 50) present that "personal as well as cultural identities are formed and understood through interactions between and among multiple individuals" who are situated in the same environment.

3.4 RESEARCH DESIGN: INSTRUMENTAL CASE STUDY

Creswell (1998, 2014) states that there are five traditions of qualitative research design. These include phenomenology, grounded theory, biography, case study and ethnography. My research followed the case study tradition. Case researchers look for what is common as well as what is unique about a case. Furthermore, Creswell (2014) describes case studies as a design of inquiry that can be undertaken in numerous fields as it involves evaluation, when a researcher provides an in-depth and detailed analysis of a case. Yin (2003) adds that case studies can be used to gain rich insight with regard to individual, group as well as social and related phenomena.

When I selected instrumental case study design, I had the intention and goal to gain insight into the experiences of the selected participants of my study, they being the youth living in the Govan Mbeki municipal area. Using instrumental case study design allowed me to gain an understanding of the unique life world of these participants (Janesick, 2000). While facilitating

the various data-collection activities of my study I was able to gain an in-depth view into the participants' perceptions, culture, beliefs and experiences (Creswell, 2014; Stake, 2000; Yin, 2012).

Using this design supported my attempt to answer the research questions in investigating the influence of culture on the youth who are affected by drought in this area. This is because case studies recognise and explore the dynamic and multi-faceted nature of relations and events while refraining from interpreting, judging or assessing situations, instead permitting them to tell their story for themselves (Cohen et al., 2011). In addition, the case study assisted me with becoming aware of the factors that potentially contributed to the participants' resilience that did not relate directly to the set questions of the research activities that had been planned for the data-collection process. Thus, using instrumental case study design supported me in looking at aspects apart from the initial critical issues of focus and allowed me to be flexible and attentive as a researcher (Cohen et al., 2011; Stake, 2000). Instrumental case study design enabled me to recognise the subjective human creation of meaning but still to employ objectivity in the study and while collecting and interpreting data. Another advantage was the close collaboration between me and the participants, which is important in qualitative research and vital during interaction with participants (Creswell, 2007; Creswell, 2014; Cohen et al., 2011). Furthermore, case studies tend to be centred around research, which provided my study with a holistic understanding of the research setting.

Despite the benefits of the instrumental case study design, which was mentioned above, using this design posed a few challenges. One of the potential limitations identified by Cohen et al. (2011) is that the findings of case studies are not open to cross-checking. This is because bias and subjective decisions may play a role. While facilitating the activities for my study I kept this limitation in mind by striving to maintain a sense of openness. Further, I relied on my personal reflections to limit any possibility of being biased. Another challenge of using this research design is that the dimensions and boundaries of a case may become blurred and the case can lose its focus and too broad. To combat this, I put boundaries in place to stay on topic in my research by making use of time and place restrictions, the use of time and activities in addition to binding the cases by definition and context (Nieuwenhuis, 2016; Stake, 2000). By following these steps, I was able to create parameters for my study.

Furthermore, due to of the nature of case studies, I was unable to generalise the findings that it generated as its statistical significance is often unclear (Creswell, 2014; Stake 2000). That

being said, the purpose of my study was not to make generalisations but rather to present the case and show how the phenomena of culture, drought and resilience exist within the specific context of the youth living in Leandra (Stake, 2000). Along with providing an in-depth explanation of the case, the case study design provided me with a learning opportunity in which I was able to practice the skill of merging theory with practice (Cohen et al., 2011) while further demonstrating the skills of thinking and applying theoretical knowledge (Stake, 2000).

3.5 SELECTION OF PARTICIPANTS

This study forms part of a larger research project which was hosted by the Global Challenges Research Fund Resilience Foundation. The larger project aims to understand the dynamic relationships between drought, socio-ecological systems and the resilience of the young people in the selected area. Khulisa Social Solutions facilitated the recruitment of the participants for the larger study (of which my study fits into). Khulisa is a non-government organisation situated in Leandra, which is in the Govan Mbeki Municipality, that took the position of community partner in the greater study. The aforementioned participants were invited to take part in the study by means of a flyer that was handed out in hard copy format and was distributed on social media. The people who responded to the invitation were given information packs. Hereafter, they received clarification of the study as well as assent/consent forms.

There are different methods of sampling that researchers can choose according to their methodological approach and research design. The most well-known ones are probability and non-probability sampling (Cohen et al., 2011). Probability sampling is most often used in quantitative paradigms while qualitative paradigms usually use non-probability sampling (Cohen et al., 2011). My study used a qualitative approach and instrumental case study research design, thus I used a sampling method that aligned with these approaches, namely non-probability sampling (also referred to as purposive sampling). Purposive sampling usually works according to the principle of data saturation (Creswell, 2014). This means collecting all the information that needs to be collected from participants until it has been exhausted, in other words to the maximum, meaning that no additional data or information can contribute anything that would be significant for the findings of the study (Creswell, 2014). In addition, purposive sampling is useful when researchers intentionally want to identify a group of people that may represent a specific population in a study. In this instance my study focused on the influence of culture on the resilience of youths that are affected by drought in the Leandra area.

According to Morgan and Skylar (2012), when doing research, it would be extremely difficult for a researcher to collect data from all the people about whom they would like to do research (the entire population). In order to overcome this challenge, researchers use a sample. A sample can be described as a specific group of participants in a study that have been selected from a target population from which the researcher then generalises to the whole target population (Creswell, 2005). The process of obtaining a sample in research is called sampling. Yin (2011) states that purposive sampling is the sources of participants that will be used in a study. These sources are grounded in their expected depth of information, along with the relevance of this information in relation to the specific study's research questions and problems (Yin, 2011).

Patton (1990, p. 184) states that “there are no rules for sample size in qualitative inquiry”. Niewenhuis (2016) adds that sample size depends on what you would like to know along with the purpose of the inquiry in addition to what will have credibility, what will be useful and what can realistically be done with the time and resources available.

The sample consisted of 43 youths ($N = 43$) aged between 15 and 24 years old, purposefully selected, who were living in Leandra, which is in the Secunda area of the Govan Mbeki Municipality, mixed in gender (18 males and 25 females) and had a working knowledge of the English language (this means that they were comfortable with communicating as well as writing in English). The 43 participants were then randomly divided into 8 groups, of which my fellow co-researchers and I facilitated the data-collection activities, each one of us in charge of one group. All 8 groups participated in the same activities and were asked the same questions. The information relating to the activities was then used to generate data. Purposive sampling, similar to the disadvantages of instrumental case studies, does not allow findings to be generalised universally to a larger population (Cohen et al., 2011; Maxwell, 2013). This disadvantage can be justified as acceptable as this study aimed to gain insight into the beliefs and life experiences of the youth who lived in this specific area that was affected by drought and the findings did not need to be generalised.

Table 3.1 below provides a frequency table of the participants who were involved in the study.

Table 3.1: Frequency table of participants who were involved in the study

Focus Group	Number of Participants	Gender
Group 1	6	3 female 3 male
Group 2	6	3 female 3 male
Group 3	5	3 female 2 male
Group 4	6	4 female 2 male
Group 5	4	2 female 2 male
Group 6	6	4 female 2 male
Group 7	4	3 female 1 male
Group 8	6	3 female 3 male
Total	43	18 female 25 male

3.6 DATA COLLECTION

The data-collection methods that I used were both visual and narrative. Theron (2016) explored the challenges that are encountered when implementing a multi-country study research design at a rural South African research site that has low and poor resources. It was highlighted that instead of using traditional face-to-face interviews, the use of visual co-productive data-collection methods could provide more in-depth and rich information (Theron, 2016). Consequently, various visual methods of data collection were used in this study. The data for this study was collected by a multidisciplinary team of researchers. The entire research team attended data-collection training workshops, where the study was introduced to us (Patterns of resilience among young people in a community affected by drought: Historical and contextual perspectives). Furthermore, the various focus group activities were thoroughly explained, practised and discussed and I was trained as a researcher to assist with collecting data for my study as well as the bigger project. The research team consisted of 8 Masters students and

during the data-collection training workshop, the primary questions for the group activities were formed. Each researcher was given an information pack in which the activity outlines were explained in detail.

The data-collection process consisted of five different phases and made use of various creative, arts-based methods. These methods can be seen in the summarised Figure 3.1, which follows below, and are explained later in sections of this chapter.

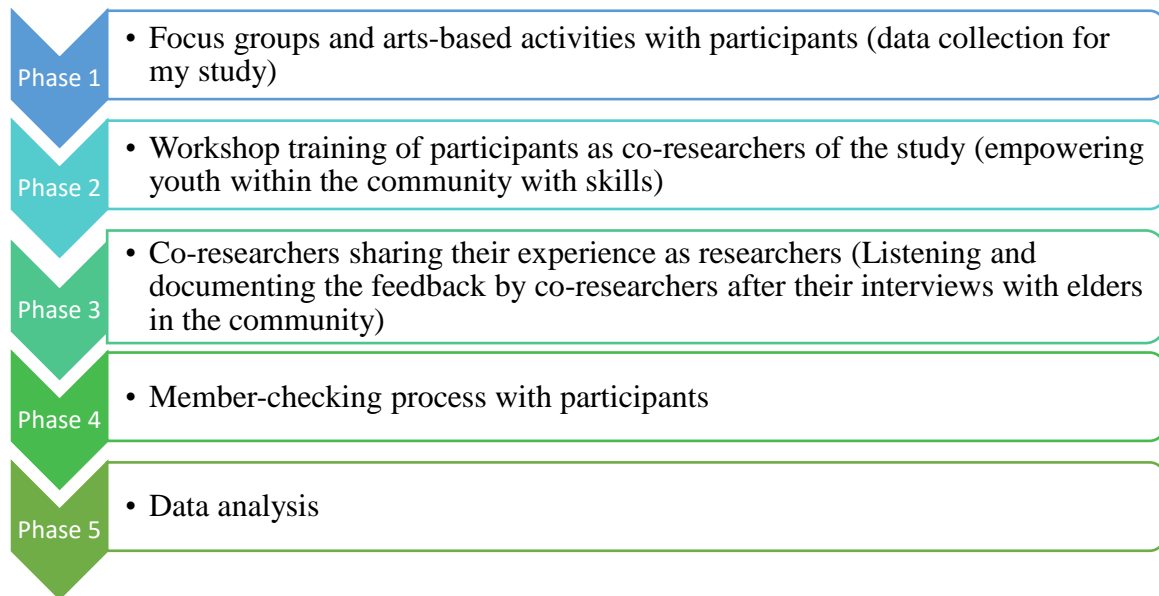


Figure 3.1: Data collection processes

Despite there being five different phases of data collection, I will only be reporting on the data collected in Phase 1 of the data-collection process. The data collected in Phase 1 will be reported on in Chapter 4 and Chapter 5 of my study. Furthermore, Phases 2 to 5 of the data-collection process were carried out to meet the needs of the main, international research project (Global Challenges Research Fund Resilience Foundation). The larger project aimed to explore the patterns of resilience among the young people living in South Africa who are affected by drought. As my study fitted into the research project, I assumed the role of the researcher in all the phases of this data-collection process for the project as a whole.

3.6.1 Phase 1: Focus groups and arts-based activities with participants

All participants (N= 43, aged 15 – 24 years) from the study participated in numerous similar arts-based activities in their focus group. The aforementioned arts-based activities are described below in Figure 3.2.

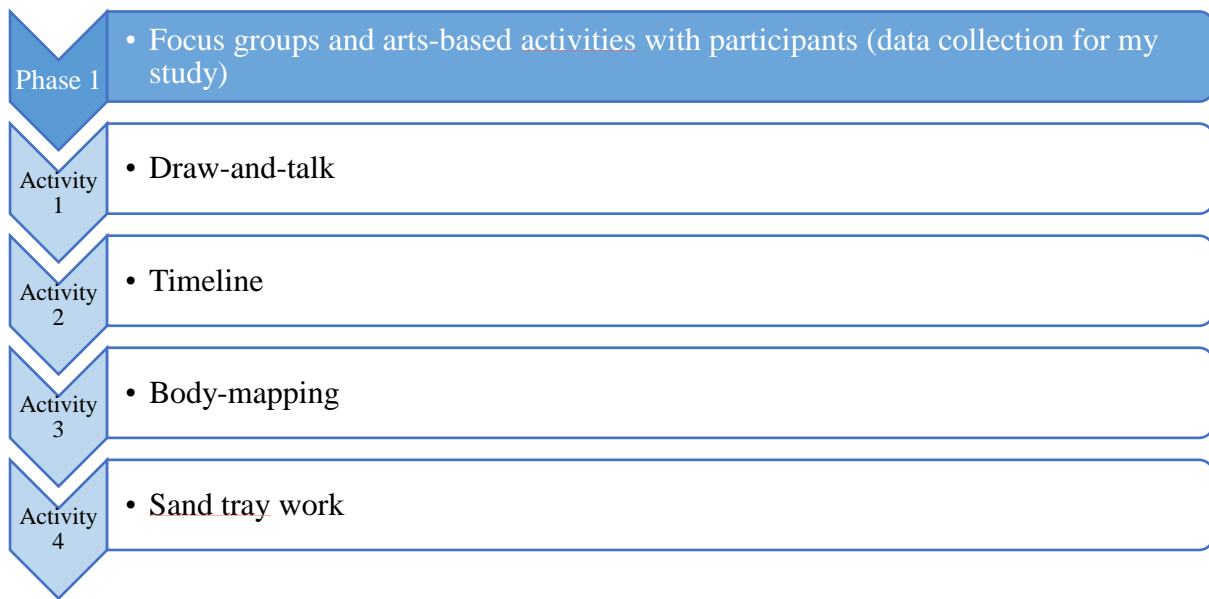


Figure 3.2: Activity outline for Phase 1 of data collection.

Activity 1: Draw-and-talk

All the groups (1–8) participated in this activity, with each group facilitated by a researcher (Masters student), as indicated in Figure 3.1. In each of these groups the participants answered questions using the arts-based method that they preferred among the options, e.g. clay modelling, drawings, writing or all of these according to what the group of participants were comfortable with. During the draw-and-talk activity, the participants were asked to discuss the question “*How do you know when there is a drought?*” in their group. The participants were given a big sheet of paper and coloured pens, clay, sticks and beads to create their pictures. After the participants had discussed the answers among themselves, they collaboratively recorded them onto the sheet of paper and explained their drawings to the researcher. The discussions as well as answers were audio-recorded while the activity took place. As the facilitator, I then probed appropriately in order to gain rich descriptions as well as an understanding of and clarity into what the participants had explained. Figure 3.3 shows the participants engaging in this activity.



Figure 3.3: Participants in Group 7 illustrating their answers in the arts-based activity relating to the question: How do you know when there is a drought?

According to Theron (2011), drawing-&-talking activities as well as clay-modelling (Roos, 2016) activities allows participants to make their own artefact. This can often generate concrete as well as symbolic answers to specific research questions. Furthermore, such activities give the researcher in-depth insight into the participants' lived realities, thus expanding the researcher's understanding of a phenomenon (Theron, 2016), which motivates using these activities in my study.

3.6.2 Timeline

The second activity was the timeline activity. I gave the participants a large sheet of paper and crayons, pencils and coloured pens to write and draw with. Instructions were then given, and I explained how to do a timeline as well as the importance of the chronological development of events. Once I established that the participants had understood what to do, the following instruction was given: Draw a timeline showing when the last drought was you can remember. I emphasised to the participants that they should not worry about exact dates but rather to concentrate on the order of events and to describe the events as best they can. The participants indicated connections between these events as well as told stories about themselves. I probed where necessary to gain an understanding as well as rich descriptions of events and experiences of the participants. Figure 3.4 below shows the participants engaging in this activity.



Figure 3.4: Group 7 participants during timeline activity relating to the question: Draw a timeline showing when the last drought was that you can remember.

Timelines or lifelines are used as a tool to enable and conduct life-story research. Timelines can be used in interviews as a visual method of marking events that are significant in the life stories of participants (Kolar et al., 2015). Furthermore, as participants engage with a timeline it often propels them to become aware of the sequence of events, which can then lead to the construction or deconstruction of events. In addition, timelines have the capacity to allow participants to identify the cause and effect of events (Kolar et al., 2015).

3.6.3 Body-mapping

Body-mapping is an activity that involves making life-sized drawings or paintings of individuals, which begins with tracing the outline of their body, as shown in Figure 3.5, Maina et al. (2014) give evidence that body-mapping emerged in South Africa and that this activity was previously used to explore and address the social, emotional and social challenges and characteristics of individuals who have HIV/AIDS. This activity required a large sheet of paper on which the participants had to work in pairs and trace each other's bodies. The participants wrote and drew their answers on their life-sized portraits. The following questions were asked: "When there is a drought what helps you to stay healthy in your (i) mind, (ii) body and (iii) in your heart?" The three areas that were questioned in this activity were included as a means to give insight into the community, family and cultural influences on the youth and how they were able to overcome the challenges of living in drought conditions. Once these questions were answered, I asked each individual participant to explain their portrait, using the necessary

probing questions to elicit rich information and understanding. Figures 3.5 and 3.6 below show the participants engaging in this activity.



Figure 3.5: Participants in Focus Group 7 tracing their body outlines for each other before filling in their own body maps

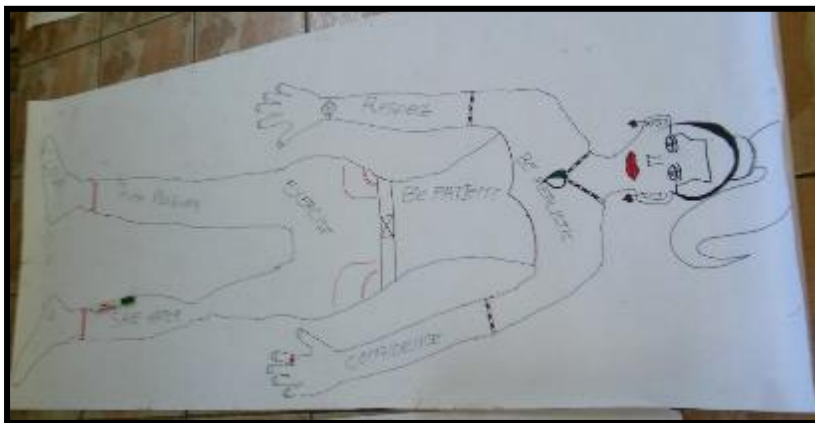


Figure 3.6: Picture of a Focus Group 2 participant's body map in progress

3.6.4 Sand tray work

Sand tray work, which consists of sand and various figurines, were used as the last activity for data collection, as revealed in Figure 3.67. The participants were given sand and a selection of different figurines, such as animals, cars, and houses, and were asked to reflect their stories

using the sand and figures by answering the following questions: “What does it mean for a young person to be okay when there is a drought?” and “What/who makes it possible for young people to be okay when there is a drought?” The “what” and “who” in the question was left broad to encompass community, family, values, beliefs and culture. The word “okay” was an adaptation for resilience to make the questions more relatable to the participants. Once the participants had created their sand tray model, I asked the necessary prompting question to enable rich narratives and deeper understanding of their perspectives. All the answers during this activity were audio-recorded.



Figure 3.7: Sand tray work of Focus Group 7 relating to the question: What does it mean for a young person to be okay when there is a drought?

3.7 DATA ANALYSIS AND INTERPRETATION

The data that was collected was immense in quantity, and dense. Thematic analysis was used to make sense of the data. Thematic analysis consists of different methods that look for common, specific themes or patterns across a data set (Braun & Clarke, 2006, 2017; Cohen et al., 2011). Hence, with regard to my research question involving the role of culture and resilience in youth who live in drought-stricken areas, it allowed me to look at many and various sources and find common themes throughout the data set rather than looking at one data item/interview at a time (Braun & Clarke, 2006, 2017; Cohen et al., 2011). Furthermore, it allowed me to identify specific areas of interest in the data set or important questions that needed to be asked.

An important question that a researcher has to ask is: What counts as a pattern or theme? This may pose a challenging task during data analysis. A strategy to avoid this is for researchers to

give rich and thick descriptions of phenomena constantly as well as to take detailed field notes during data collection (Braun & Clarke, 2006, 2017). Another challenge is that there is no clear agreement on what thematic analysis is or how it is supposed to be done, therefore, to establish a set of guidelines and ground rules for data collection may be difficult to begin with. To combat this challenge, it is important for researchers to establish a solid foundation for their theoretical framework and research design (Braun & Clarke, 2006; Cohen et al., 2011). However, the flexibility of thematic analysis leaves room for change, which is as an advantage. To prevent confusion, it is important to give rich and thick descriptions of all data as the study progresses, which is what my co-researchers and I were mindful of throughout the data-collection process.

Thematic analysis seeks to theorise the socio-cultural contexts and structural conditions that lead to the data provided (Braun & Clarke, 2006, 2017). This is why thematic analysis was suitable for me to be able to find information relating to my specific study and research questions through the data I collected. For the purpose of my study, I used the step-by-step guide to thematic analysis, which was created by Braun and Clarke (2006, 2017). This process takes place in six phases, which I explained in detail in the sections that follow after Table 3, which is below.

Table 3.2 Summary of six phases of thematic analysis used

Phase 1	Familiarising yourself with the data
Phase 2	Generating initial codes
Phase 3	Searching for themes
Phase 4	Reviewing themes
Phase 5	Defining and naming themes
Phase 6	Producing the report

Phase 1: Familiarising yourself with the data: This includes transcribing, reading, understanding, re-reading and writing down ideas from a data set. The transcribing of data involves a process of taking all kinds of data collected during the research (notes from observations, interviews, audio-tapes along with visual images) and then converting this information into a written or typed format that will enable successful data analysis (McMillan & Schumacher, 2014). Braun and Clarke (2006, p. 87) state that “it is vital that you immerse yourself in the data to the extent that you are familiar with the depth and breadth of the content”.

To achieve immersion, it is recommended that researchers engage in the repeated reading of data collected in an active manner. This means that a researcher should consistently search for meanings and patterns in a data set.

Noting these requirements, as group facilitators we transcribed all our notes and the audio files of the various groups which were recorded the allocated data collection days. In addition, as my study involved data generated by all the groups that formed part of the main research study, and I made sure to familiarise myself with all the data by reading and re-reading the transcriptions of all the groups who had participated in our research project. Furthermore, I was careful to double-check my transcriptions against the audio files that were part of the data collected, as suggested by Braun and Clarke (2006), to ensure accuracy of analysis.

Phase 2: Generating initial codes: Creswell (2005) termed this open coding. Tuckett (2005) describes the coding of data as organising data into meaningful groups, thus it is part of the analysis process. I successfully organised my data by coding it manually. I did this by working through my data sets systematically while giving equal attention to each data item (Braun & Clarke, 2006). I used colour highlighters while working through the data sets on my laptop (see Appendix D).

Phase 3: Searching for themes involves putting codes together to form possible themes as they emerged from my data. McMillan and Schumacher (2014) state that themes or categories form parts or elements of grouped codes. An example of this is that I collected all the data that related to a specific theme from all the focus groups.

Phase 4: Reviewing themes: This is checking if the themes that have been found are linked and/or interrelated. This has been termed axial coding, which is when data are put back together to enable a researcher to make links between categories (Creswell, 2005). An example of this would be the post-consensus meeting, when we met with the principal investigators of the research project (in person and through Skype video call). During this meeting we reviewed the themes that had emerged from the different groups during data collection.

Phase 5: Defining and naming themes: This is the process of creating specific definitions and names for each theme identified (Braun & Clarke, 2006). Once the previously mentioned steps were completed, I reviewed the names of each theme and created definitions for each theme (as shown in Chapter 4).

Phase 6: Producing the report: This comprises the final analysis of the data and the write-up of the report (Braun & Clarke, 2006). The final analysis was of selected excerpts of data, which were then linked to my research questions and literature, which constituted a scholarly report of my findings. A full exposition of this is found in Chapter 4, where I linked my data to existing research and included my findings, which are discussed in detail.

3.8 CONCLUSION

This chapter explained my methodological stance in the study, including the data-collection and data-analysis strategies. The methodology explained in this chapter supported the study and assisted me to refine and review data that had been collected to generate answers to the research questions of the study. The data-collection methods that were used allowed me to gain a holistic and comprehensive understanding of the participants and their experiences. During the data analysis process, I remained focused on the influence of culture on the resilience of youths from families who were affected by drought. In the next chapter, I give consideration to the results of my study.

CHAPTER 4: RESEARCH FINDINGS

4.1 INTRODUCTION

In this chapter, the findings of my study will be presented. The data set was analysed by using an inductive approach to data analysis. Thus, identifying the recurring themes and subthemes that emerged from the data set (Braun & Clarke, 2006, 2017). Thereafter, the analysed data set was employed to create a representation of the participants' views on various cultural factors that could possibly contribute to enabling resilience during drought. All the participants mentioned were referred to by their focus group and participant numbers for the purpose of protecting and preserving their anonymity.

The focus group is abbreviated as FG, followed by the relevant focus group number, in the discussion in section 4.2, Focus group 1 is therefore identified as FG1. The participants were abbreviated as P, followed by their corresponding number, for example participant number five appeared as P5. It is important to note that all excerpts from verbatim transcriptions (from the data collection activities) are in their original format and have not been language-edited.

4.2 RESULTS OF THE THEMATIC ANALYSIS

In this section of the chapter, several themes are discussed in detail. Four main themes emerged and are presented along with subthemes in Table 4.1. Each theme is discussed respectively.

Table 4.1: Outline of main themes and subthemes

Theme	Subtheme
1. United together we are bigger than the challenge	1.1. Community as a source of resilience 1.2. Positive family involvement and practices contribute to resilience
2. The importance of knowledge among youth	2.1. Youth sharing knowledge and information with the community 2.2. The application and adaptation of indigenous knowledge
3. The manifestation of strength through belief	3.1. Being culturally, spiritually and religiously engaged 3.2. Positivity and agency as a means to overcome adversity

Theme	Subtheme
4. Drought as a risk to resilience	4.1. Lack of resources as a result of drought 4.2. A decline in hygiene and sanitation in drought affected areas

4.2.1 Theme 1: United together we are bigger than the challenge

The term Ubuntu can be described as collective resilience, unity amongst a certain group of people (Engelbrecht & Kasiram, 2012; Letseka, 2013a, 2013b; Sarra & Berman, 2017). This theme includes communal as well as familial support that enabled the youth to cope and overcome some of the challenges that they experienced during the drought. The practice of Ubuntu suggests that everyone works together for mutual progress in order to maintain the wellbeing of the whole community. Community support as a resilience enabler is well reported and comes in many different forms, namely: faith-based organisations, schools, prosocial relationships amongst community members, recreational activities, and social support services (Bhana & Bachoo, 2011; Ebersohn et al., 2017b; Lethale & Pillay, 2013; Lenz, 2021; Mampane, 2014; Theron & Malindi, 2010; Theron & Theron, 2010). Likewise, supportive family relationships, involvement and values within the family system enable people to sustain themselves and overcome challenges amidst difficult conditions (Deist & Greeff, 2017; Ebersöhn & Bouwer, 2013; Hall & Theron, 2016; Mampane, 2014; Theron, 2015; Theron et al., 2013; Theron & Theron, 2010). The participants reported that the community united and worked together to face the drought. In addition, the participants talked about helping and supporting those in need in the community. Family values were also reported as being of great importance to them. Table 4.2 summarises the inclusion and exclusion criteria for this theme.

Table 4.2: Inclusion and exclusion criteria for Theme 1.

Subtheme	Inclusion criteria	Exclusion criteria
1.1. Communal as a source of resilience	The unity, altruism and collaboration of members of the community that facilitates resilience	Unity, altruism and collaboration from people who are not part of the community

Subtheme	Inclusion criteria	Exclusion criteria
1.2. Positive family involvement and practices contribute to resilience	Positive involvement, support, values and ways of living by family members	Positive involvement, support and ways of living not due to family members

4.2.1.1 Subtheme 1: Communalism as a source of resilience

The participants referred to Ubuntu, community support, altruism and collaboration in seven out of the eight focus groups as a means of feeling “okay” during the drought. The participants frequently mentioned helping community members who were in need, elderly or physically disabled and unable to fetch water for themselves. Unity and togetherness of the community were two recurring notions that were mentioned by the youth throughout the data set as being something that helped them to feel okay and kept them strong. During a body-mapping drawing activity, P3 from FG5 voiced how his community helped him to feel okay during the drought. This can be seen in Figure 4.1 below.

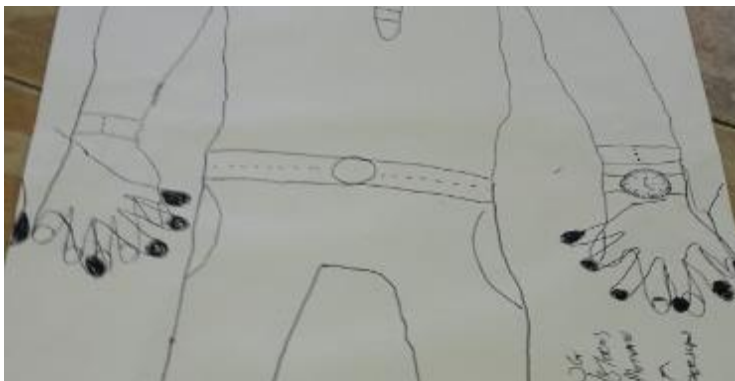


Figure 4.1: Picture drawn by P3 showing hands holding each other in unity

He said:

These are my neighbours, and also the community. Keeping each other strong because during hardship when you are united you can overcome anything because we are all facing the same situation [P3FG5].

P3 from FG2 expressed that when the community comes together during hardship, they can overcome anything:

No matter how big the challenges but united together we are bigger than the challenge [P3FG2].

The participants also mentioned times when the community members came together in order to negotiate with the municipality for various reasons. This is one of many examples of community togetherness and unity in Leandra. P2 from FG5 said:

They come together, they stick together and talk to the municipality when there is a drought in the community; they stick together [P2FG5].

During a sand tray activity, the participants expressed what made them feel okay during a drought. Focus group 7 discussed amongst themselves the meaning behind each object in the scene that they had built. This can be seen in Figure 4.2 below.



Figure.4.2 Sand tray scene created by FG7

P1 from FG7 spoke about how being surrounded by people in her community who helped her during the drought made her feel motivated and confident despite the hardships that the drought caused. She said:

People make me feel okay because they help me; they help by filling the water when there is no drought. So that when there is a drought, we have water. They help us to feel confident about the drought. So that you can know that you can get through the drought no matter what [P1FG7].

Some participants shared a different experience of feeling okay. They reported that by helping others, it made them feel better about the difficult situation. P4 from FG6 said:

It helps me by helping others who suffer from drought and also young children, to keep their minds positive and forget about the negative [P4FG6].

The youth spoke about how the sharing of resources among the members of their community made them feel okay during a drought. The giving and helping spirit of the community is

something that is practiced daily and understood by all community members. As reported by P5 from FG2 during the sand tray activity, giving and helping others is a way of showing love and communality towards others in need. He said:

It happens that when we are short of water there would be a household having some (water) for such a situation, so we share with other households as a form of giving and to develop selfishness [selflessness]. So giving is a matter of the heart. Giving is you being thoughtful of another person, it is a sign of you showing that we are a community. We are just supposed to love each other through difficult times such as this. So whatever help that you can provide for anyone, you provide [P5FG2].

P1 from FG1 also shared similar views on helping others in the community:

Help each other, if someone says to you: "I need your help, I don't have enough water, please give me some water", give water to that person because we need each other in order for us to overcome difficult situations we are facing [P1FG1].

In addition to sharing water, families in this community also support each other by sharing their food. P6 from FG2 talked about recognising who was in need of food and either buying them a meal or putting together food parcels for them. He said:

So, you can do something very small and very little such as buying someone a meal to get them through the day [P6FG2].

He added by saying:

When it comes to food parcels it is always safer to note who needs them most and make sure the food will last longer, for example tinned food [P6FG2].

Resilience studies have shown that high levels of community networking enable resilience during times of adversity (Bhana & Bachoo, 2011; Caldwell & Boyd, 2009; Carnie et al., 2011; Masten, 2018). These community networks then give birth to social support, shared responsibility and a culture of empathy and care amongst the youth and the society that they belong to (Frounfelker et al., 2020; Theron, 2015; Ungar, 2015). Furthermore, various earlier South African resilience studies reported that community support fosters resilience in young people (Pienaar et al., 2011; Mampane, 2014; Theron & Malindi, 2010; Theron & Theron, 2010).

4.2.1.2 Subtheme 2: Positive family involvement and practices contributing to resilience

The youth reported that family involvement, guidance and support enabled them to feel okay during the drought. Seven out of eight of the focus groups reported that family was an

imperative part of their lives and ability to cope during hardships. The youth spoke about holding their parents in high esteem and expressed that they looked to them for guidance in all aspects of life. The data set revealed that many of the youth spoke only of one parent being a source of support. When asked who he looked up to P5 from FG1 shared about his relationship with his father:

My dad is my role model actually, he helps me with a lot of stuff, tells me what's wrong what's right, which is a good thing [P5FG1].

P2 from FG3 spoke of their relationship with their mother and how her words were a source of surety and hope:

You see, I believe in my mother, everything she tells me, like I believe will happen, so she used to tell me that everything was going to be okay, everything was going to be alright [P2FG3].

P3 from FG7 agreed that his family's support helped him during hardships but that he mostly relied on his mother to ease his worries:

I'm feeling sad, I just talk to my mom: I'm not okay because of things not going well because of the drought. Then she can help me to do the things that I must do to focus on my career, on my studies [P3FG7].

P3 talked about both her parents being her role models when asked who she went to for support:

My mother and my father [P3FG7].

P1 from FG5 expressed that parents protected their children from harm as far as possible and did their best to make hard situations easier by reassuring their children that better times were ahead.

What makes young people to be ok when there is a drought is our parents. Our parents make sure that we are not exposed to these situations even though they affect us. They make sure that we are being protected and they make sure that they do something that will take our minds from this and say 'Hi my son or my daughter, it's going to be alright'[P1FG5].

Most participants agreed that they looked to their parents for advice and support. However, some of the youth expressed that they turned to their siblings for support and motivation. P6 from FG1 said:

My sister – she always tells me to think positively and just say positive things to me and don't give up, don't lose hope and everything will be alright [P6FG1].

While many participants reported that their mother and father were their main source of support, several of the youth mentioned looking to extended family members. Grandparents were often mentioned as people whom the youth could always rely on and would comfort them. In addition, grandparents were reported to be a vital source of advice, stability, and values as well as comfort. This can be seen in the response of P1 from FG5:

I have two parents but the ones that influence me the most are my grandparents because my dad and mum are always away. My grandparents help me to understand that we have to believe and have faith in life [P1FG5].

P1 from FG7 shared that both her grandparents encouraged her to be confident and strong during times of adversity:

My grandpa and grandma always tell me to get confident about my situation and to not let stress or self-issues get to you because we got all of the people. And when you (can) have a difficult time, just have hope that one day you will get through that [P1FG7].

Family as a whole is a strong source of support, love and security. Many of the youth spoke about their entire families adding happiness to their lives and making challenges easier to bear. P3 from FG4 said:

If you have family, it makes life much easier [P3FG4].

P1 added to the discussion by saying:

Love you get from family, the support [P1FG4].

P3 from FG3 shared that her family instilled hope in her during the drought:

My family is very supportive, like, even though things never going to get better, they give you that hope. They believe in making us as their children stronger than they are, during that time [P3FG3].

Participants expressed that not only did their families support them, but they instilled vital values in them as they grew up that would enable them to overcome hardship. An example of this can be seen in what P4 from FG6 shared about his family:

I have my family on my side, and they support me and motivate me and teach me what is wrong and what is right [P4FG6].

He later added:

They taught me that respect is important. They taught me that I must love anybody [P4FG6].

Some participants spoke of their homes as a place of safety and security, a safe haven, away from all the challenges they faced on a daily basis. P3 from FG4 said:

When we are home, we feel okay, we feel welcomed, we don't have to stress about a lot of things and we know that as long as we are home there is a way to get through this [P3FG4].

The term *family* in African cultures surpasses Western definitions of a typical nuclear family bound by shared genetics. In smaller communities like Leandra, members of the community consider teachers, church members, friends, neighbours to be their family. Participants in various focus groups expressed that they leaned on their friends and other community members just as much as they would on their own biological family members for support. During a body-mapping activity, where participants reflected on what made them feel okay during a drought, P2 from FG7 said:

To keep my heart healthy, I usually get support from my friends and family [P2FG7].

P3 from FG2 expressed that the community and youth of Leandra were consistently involved with each other's lives and played an integral part in her upbringing and what she stood for. Her response supports the true meaning of Ubuntu and togetherness. She expressed that community and family were of equal influence and importance to her wellbeing:

I would say that we are very close-knit community because you have seen how some matters were resolved amongst our community. We take a stand and say, "this is one thing that we don't like and if the community fights for something they don't believe in or don't like, then it means the world will be a better place, because there is nothing that is better. They say, "it takes a village to raise a child" [P3FG2].

The evidence from my study is supported by both South African and international resilience research that identifies community groups and family involvement as a source of support for people facing adversity (Ebersohn et al., 2015; Ebersohn et al., 2017b; Gavriel-Fried et al., 2014; Frounfelker et al., 2020; Mosavel et al., 2015; Theron & Theron, 2010; Ungar, 2015; Walsh, 2012). Parents, extended family members, especially grandparents, play an integral role in instilling hope, values and strength in young people (Sooryamoorth & Makhoba, 2016; Walsh, 2012).

4.2.2 Theme 2: The Importance of Knowledge among Youth

The saying 'knowledge is power' seems to be true for many of the young people of Leandra. Five out of eight focus groups reported that having information about drought and managing

drought made them feel okay. Participants reported feeling better when they had more information, such as knowledge about weather patterns or how to save water. Current knowledge was reported to be just as important as indigenous knowledge that had been passed down to the youth by their elders and sometimes adapted to suit the needs of their drought-related challenges. Table 4.3 below outlines the subthemes for Theme 2.

Table 4.3: Inclusion and exclusion criteria for Theme 2.

Subtheme	Inclusion criteria	Exclusion criteria
1.1. Youth sharing knowledge and information with the community	Knowledge and information shared by youth with elders and other community members in order to equip them with the necessary tools to overcome drought-related challenges	Knowledge and information not shared by youths with elders and other community members in order to equip them with necessary tools to overcome drought-related challenges
1.2. The application and adaptation of indigenous knowledge	Instances where knowledge and practices that are unique to this community have been used and altered to benefit the needs of the community and its current drought-related challenges and needs	Instances where knowledge and practices that are not unique to this community are used to the disadvantage of the community and its current drought-related challenges and needs

4.2.2.1 Subtheme 1: Youth sharing knowledge and information with the community

Knowledge is regarded as a powerful tool, especially to the youth of Leandra. Participants mentioned feeling less stressed when they had more information about their circumstances. The youth also showed a desire to pass on to and share their knowledge with others to help and empower them for the future. The participants further reported that passing on the information they had learned and gained made them feel better, supporting the community's collective sense of altruism that was previously mentioned. P2 from FG2 stated that educating others about what to do in a drought situation was necessary and in turn motivated them to overcome drought, as was said in a verbatim excerpt from the transcriptions of participants' words:

But what you need to do is that if you find you be able to tell the people, "no guys in order to reduces or in order to not experience this thing, this is what you need to do... you need to ... we need to close each

our taps, we need to stop water". It means we are helping them know that there is a possibility of surviving this thing" [P2FG2].

P3 from FG3 spoke about wanting to start programmes so he could teach people how to cope during a drought situation:

Yeah, and another thing we could do, is start programmes that teach people how to prevent, or how to cope with drought, and yeah, we could also, like, start programmes and teach people in our communities about drought and how to cope when there is a drought [P3FG3].

P4 from FG2 said that his experiences of living in a drought-affected area motivated him to want to teach people more about saving water when he was done with school. He expressed wanting to share the knowledge he was using in his daily life:

When I am done studying, I want to teach people more about saving water. Here is my study book about saving water, to save water you must not leave water flowing, don't leave the tap open, when you see a child playing in water please stop them [P4FG2].

When asked if P4 thought that only adults could perform educational programmes on drought, he responded:

No, we as young people can also conduct it, because we can tell them much. The social networks also help us to learn things that we did not know, so simply talking to the youth or the generation that is coming, also to the adults [P4FG2].

A few participants commented that a lack of information was why their community suffered from drought and that the knowledge they had now gained came at great cost. That was because this community had to gain first-hand experience of what the drought did to their lives in order to start learning how to save water:

We are not informed enough about the situation, about drought, so that is why we kind of lost everything that had value to use. Before we realised what we were facing, so I can say we are the first and also we don't have information. We kind of lost something in order to get something so we lost valuable stuff in order to get knowledge about what we are facing [P6 FG5].

Technology and the media are a main source of knowledge for the youth of Leandra. Despite many of them learning a lot about drought from their elders and teachers at school, they made sure to get information also from other sources such as watching the news on television. Some participants even mentioned using their smartphones as a tool to increase their knowledge. P3 from FG3 stated that she supplemented her knowledge about drought learned at school with getting information from other sources:

We see all these things on the TV and we have smartphones. We search about these things and at school they teach us about these things so that's how we get information [P3FG3].

P4 from FG1 shared similar views on acquiring information that he needed about the drought:

Education is also important because you can learn at school, we learn how drought begins and how it comes, what it has. And then news, we watch the news, it's very important because we get to know what is happening around us in the world [P4FG1].

P3 from FG6 added to her group's discussion by emphasising the importance of keeping up with the current news as a means of gaining knowledge about how to deal with drought:

I think you must pay more attention to the news, because they give information now and then as to what to do during a drought. So, you must pay attention to the TV and the news or listen to the radio more often to get more information [P3FG6].

Apart from receiving information via the media, many participants spoke about actively finding specific information they needed for themselves. When asked how he learnt about drought P6 from FG1 said:

I can go to the internet cafe, yes, it sometimes mentions the solutions to things that you can do when there is a drought [PGFG6].

P5 from FG6 stated that doing her own research was essential for surviving the drought as it helped to heal her mind and kept her healthy:

I think of ways as to how I'm going to survive the drought, thinking of ways you can research. Google how we are supposed to survive when having a drought because in order for you to heal your mind and stay healthy just think of some good ways of how you are going to survive drought [P5FG6].

P4 from FG8 shared that she was always looking for information about drought and trying to apply it to her life. She said:

'I study a lot about the effects of drought.'

'Then also following news and weather forecasts which tells me what's going on, tells me how ... I should prepare myself for things.'

'Then also I adjust and learn about how to use little water' [P4FG8].

Knowledge and information are constructs that the youth of Leandra deemed to be important in order to survive and overcome hardship. Gaining information made the youth more competent as well as confident in their situation and that could be regarded as an achievement orientation, as cited by Mampane (2014) in a study on young people in South African

townships. The young people of Leandra were determined to increase their competence to deal with drought as well as to improve their educational progress (Theron & Theron, 2010). Gaining information in order to use the information was also a factor that contributed to the agency of the youth of Leandra and thus fostered resilience (Hall & Theron, 2016; Malindi & Theron, 2010; Mampane, 2014). However, none of the South African resilience studies that I cited focused on youth living in the context of drought.

4.2.2.2 Subtheme 2: The application and adaptation of indigenous knowledge

In communities such as Leandra, most of the knowledge and traditions have been passed down by elders in the community over generations. The youth expressed that they had learned almost everything from their elders in terms of values and beliefs as well as how to fetch, collect and store water during a drought. An example of this can be seen in the response from P2 from FG7:

It was my grandma and grandpa, my grandparents, who always taught us to save water [P2FG7].

However, the participants reported that although the knowledge they had gained from their elders was valuable, they found that some of the older ways of dealing with a water crisis were not sufficient for overcoming the drought-related challenges they were faced with at the present time. The youth expressed that their water situation did not change because the older generation did not fully understand what a drought was and how to deal with it in a proactive way. P3 from FG3 shared that circumstances hardly ever changed because things were always approached in the same way and that new knowledge was necessary to be able to tackle the challenges they faced:

I know some of these things I learnt from my parents. So, if I teach the older people that are doing the same things that my parents are doing, it doesn't change. It is still the same thing unless I add new things I have learnt from the internet and from TV and from school and all those things. Because some of our parents are not educated, they didn't go to school. The things they learnt, they learnt from their parents, not from school, not from teachers [P3FG3].

P3 from FG3 expressed that the older generation could also learn from water-management programmes to enable them to cope with drought better in the future:

Old people can also learn from this. Old people can learn from these programmes and things they didn't know before and use them in future [P3FG3].

The participants reported that they were aware that the existing knowledge in their community needed to be updated. P5 from FG4 reported that the municipality had held meetings in their community hall to try to demonstrate how to save water.

So now they were demonstrating how the community must go about saving water. So they were illustrating that if a child is brushing their teeth, they must not open the tap while brushing their teeth. In order to save water, you must drink water using a cup and not your hands [P5FG4].

However, some participants mentioned that even though the municipality held meetings to teach the community about drought, the older people did not always understand the severity of the situation or what was said in the meetings and therefore did not benefit from these meetings and went back to their usual way of addressing water-related challenges. P1 from FG5 said:

They come to the community to teach you what you should do and you find that the old people don't understand what they are talking about, especially those who are not fortunate enough to go to school. Especially when you are giving pamphlets to people, they are unable to read, by doing so some of the people don't get to know how to use water [P1FG5].

Participants shared that the old way of doing things did not always work and that they needed new knowledge to prepare for the future. P3 FG2 stated that the youth were the ones in the community who constantly sought solutions to their challenges and kept the community updated on what was going on. In addition, she also mentioned that social media could be used as a platform to gain and share information about the water crisis:

The youth, we are the ones that fight the problem and we are the ones who inform people who are less informed about the situation. There is technology or information, if you check people in the community, most of them are the youth. They are on Instagram, Facebook and Twitter and we use those platforms in the right way, we can manage to solve or deal with the problems in our community [P3FG2].

Numerous local and international studies on the value of indigenous knowledge have been conducted, however, none has been done in the context of drought in South Africa. While indigenous knowledge has been imperative for the survival of the community of Leandra, the seriousness of their hardship has caused the youth to search for new information to enable them to solve their current challenges. Resilience enablers include being solution-focused and gaining knowledge to add to personal competency. Resilience can assist the youth in being able to navigate through these challenges, especially during the transition to adulthood (Van Breda, 2015, 2017).

4.2.3 Theme 3: The Manifestation of Strength through Belief

The spirit of Ubuntu may be regarded as part of the culture of the community of Leandra as it is their way of life (Engelbrecht & Kasiram, 2012; Letseka, 2013a; Sarra & Berman, 2017; Ungar, 2012). The term culture can be defined as distinctive beliefs, values, experiences and practices that are common to a group of people and reinforced by social communication (Tonyan et al., 2013; Ungar, 2013). The concepts of religion and spirituality are often exchangeable according to their context, especially in the African culture (Dreyer, 2015).

This theme highlights relationships and references made by the youth about God, spiritual and religious beliefs and engagement. Table 4.4 below outlines the inclusion and exclusion criteria for the subthemes of Theme 3.

Table 4.4: Inclusion and exclusion criteria for Theme 3

Subtheme	Inclusion criteria	Exclusion criteria
1.1 Being culturally, spiritually and religiously engaged	Any reference that included hope, faith and belief in God, ways of living that are unique to the community as well as ancestral practices	Any references that excluded hope, faith and belief in God, ways of living that are unique to the community as well as ancestral practices
1.2 Positivity and agency as means of overcoming adversity	Instances where the youth explained that they had positive thoughts during the drought and looked for solutions and information about saving water	Instances where the youth explained that they had positive thoughts and looked for solutions and information not related to the drought and saving water

4.2.3.1 Subtheme 1: Being culturally, religiously and spiritually engaged

The youth reported that their community was one that united in order to help each other, overcome problems and came together to pray for things that they needed, such as rain. Dreyer (2015) describes *religion* and *spirituality* as concepts that can often be used interchangeably. However, there is a difference between the two, and religion is usually defined as being an organised and institutional group-orientated entity, while spirituality is often regarded as a personal source of purpose and making meaning of life (Dreyer, 2015). Spirituality can be seen as echoing a belief in something that is far greater than the human form, whereas religion is

traditionally characterised by specific rituals and rules (Castaldelli-Maia & Bhugra, 2014). Cultural factors mould structures within households, which in so doing shapes individuals as well as groups, such as families (Donovan et al., 2011). Culture and cultural practices cannot be viewed as a separate system, it is instead a system that functions in daily actions as part of community practice (Vélez-Agosto et al., 2017). Seven out of eight focus groups mentioned a variety of spiritual and religious activities and beliefs that they used as a form of support during the drought. Numerous participants spoke about being engaged in beliefs and activities that related them to God or a supreme power, such as praying, reading the Bible and going to church or focusing on ancestral rituals. The community of Leandra has been built on common values and core beliefs and traditions. These values and beliefs honour God, community togetherness and their ancestors as entities that can support them throughout the challenges of life.

During a body-mapping activity P3 from FG3 shared that to keep her strong emotionally, which can also be seen as a spiritual strength) she prays to God with her mother:

To keep me strong emotionally, I pray, because my mother is a church person, so yeah, we pray together. We hope that things get better, because everything is possible with God ... that is what they told me So, I put that cross there to represent prayer, that we pray a lot in my house [P3FG3].

In another body mapping activity, P1 from FG7 said that she participated in numerous religious and spiritual activities to help her heart feel okay during a drought, and those activities included singing:

I sing to God that one day he will help me to realise that I have a future and I have what it takes to make my future count [P1FG7].

P1 added that her family also sang and worshipped God in times of hardship:

They just sing and pray that God helps us to get through all of these times. Sometimes we went to church [P1FG7].

Figure 4.3 below shows a part of the body map drawn by P1 from FG7, in which she noted that her heart stays healthy by listening to God and not giving up hope.

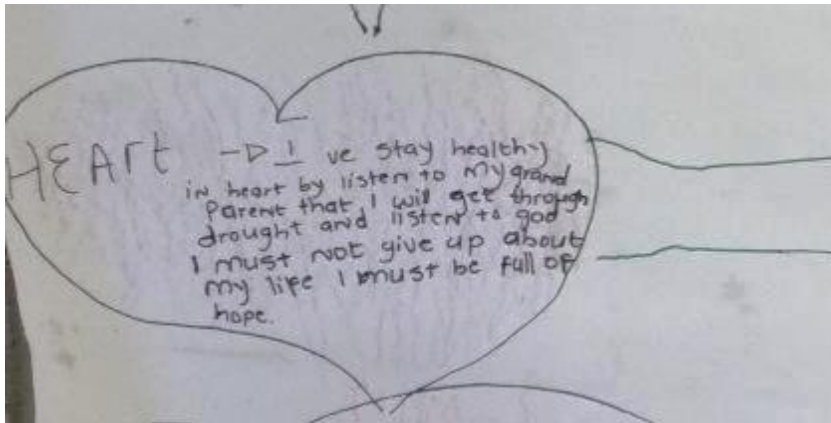


Figure 4.3: Section of a body map depicting what gives the participant a healthy heart [P1FG7]

P6 from FG8, during the body-mapping activity, explained that singing to God helped her to feel less stressed. She said:

What helps me in my heart is my family and praying to God and in my heart is singing to God, it helps me to relieve everything [P6FG8].

P1 from FG6 showed that she had similar practices and beliefs. She reported that she talked to God and had a relationship with God, which can be considered as a form of prayer:

Be spiritual, free to talk with Jesus Christ, if you talk with Jesus Christ, you are answered, and everything is fine [P1FG6].

Figure 4.4 below, which is a body-mapping drawing by P4 from FG8, reads:

I pray to the Lord to look after me (faith) [P4FG8].

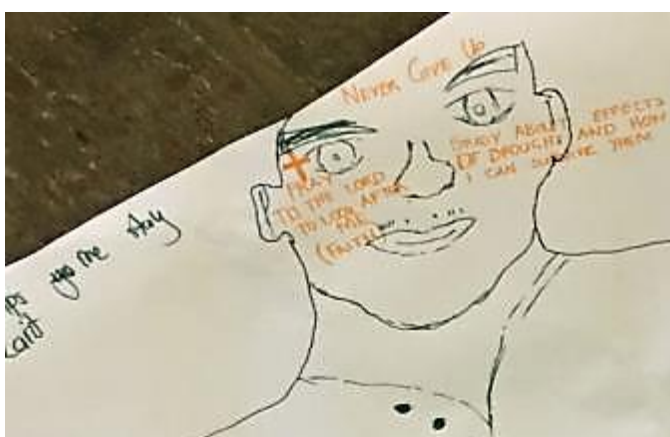


Figure 4.4: Section of a body map depicting that faith helps him to be okay [P4FG8]

The Christian religions seemed to be common amongst the participants. Participants spoke about being aware that God was always watching them and listening to what they asked for in

their prayers. Members of Focus Group 5 reflected on their body-mapping activity, when they had to express how they kept their mind, heart and body healthy during a drought. P1 said:

I pray to the Lord because me and my family are Christian, and we believe that everything we ask from God we will get so we ask for assistance from the Almighty [P1FG5].

P3 shared:

I also keep myself healthy through the grace of God because I am a Christian, I pray for health because on my own I can't get healthy, so I have to pray so that I can get healthy [P3FG5].

The youth often described their relationship and prayers as transactional, where they believed that they would receive an answer or help from God. P5 from FG4 shared his beliefs while reflecting on what he had drawn on his body map:

There is a cross there. I am a Christian, I believe in God so I have even written there: even though there is drought, I personally believe that God is watching everything that is happening, therefore that helps me in every way or form that all is well. So, whenever I think of God in whatever form, I just believe that everything is fine. Whatever is happening in our world, I believe everything is fine [P5FG4].

P3 similarly commented on praying to God for solutions to overcome problems:

Emotionally I pray to God about the situation and ask for ways which can solve the problem. You know, it's important to talk to God about every situation that is affecting you physically and emotionally and mentally [P3FG4].

Participants spoke about being actively engaged in religious groups such as Bible study groups, prayer groups and churches. Church is seen as both a building as well as a body of people that provided safety and security during times of adversity. An example of this can be seen in the response from P4 from FG7, who reported that he relied on his belief system for strength, hope and guidance during the drought:

To keep my mind healthy every time I used to read the Bible as part of Jehovah's Witness [P4FG7].

Upon enquiring about how his religion helped and supported him, he said:

Friday, I go to Bible study. Sunday I go to church [P4FG7].

P4 added that attending Bible study was not just to support him, but for him to gain knowledge through reading and understanding the Bible:

'It helps me because it gives me more knowledge about Jesus and the earth.'

'It relieves my mind because even when I'm overthinking, when I read the Bible my mind starts afresh.'

'Even when there is drought, but when I'm reading the Bible, it tells me that everything will be alright' [P4FG7].

P5 from FG2 drew a building on his body map, and when asked about it, he said:

This is the church, so it is the house of the Lord. It's a sign of going to pray [P5FG2].

P4 from FG3 expressed that church was a place full of people, a community who can support him as well as a place of peace that makes him feel better and relieves his stresses and worries:

In terms of drought I simply need support from family, friends, people that I know, also from church mates. Sometimes I usually go to my church to release the stress I am facing during that time [P4FG3].

During a sand tray activity, participants from FG7 had similar views, expressed in the scene they had created, which included a church as the main part of the scene, where people go to pray and look for peace. P2 said:

There is [are] people going to church every time they feel there is a need to pray about a situation [P2FG7].

P3 added by saying:

This is a church where people, they find peace. They pray every day for things that they need [P3FG7].

The youth described the community of Leandra as being spiritual as a collective unit that prays and seeks help from God together, especially during the drought. P6 from FG2 said:

There was an instance where the community just had to come together and pray for rain [P6FG2].

P5 from FG2 expressed similar views of their community by saying:

We are a small community and we have a lot of churches. So we are like spiritual people. Ja, we are a spiritual community, so we believe that we are somehow failed by nature, we just go back to God [P5FG2].

P6 added to the group discussion by mentioning that they often came together as a community to pray for other challenges besides drought, such as to pray for the youth during exams or violence in the community to stop. When describing the community, he said:

'It is mostly spiritual, hence that is why we had a huge prayer.'

'We had a prayer when the taxis were fighting and stuff and we had to come pray for the violence' [P6FG2].

Praying to God is equally important as praying to ancestors, according to some of the participants. They said praying to their ancestors allowed them to ask them for help and guidance as they believed they were always there to help them. Participants spoke about praying to their ancestors in times of hardship as well as visiting their graves. P3 from FG3 said that he prayed to his ancestors with his family and that the ancestors were always listening:

Yeah, we get there, and yeah, we sort of pray to them, to ask for better things [P3FG3].

Later P3 added that his family had always told him that his ancestors would help him:

We make time to be together and they tell us that our ancestors look after us, and all those things [P3FG3].

P5 from FG5 reported on similar beliefs regarding her ancestors. She spoke about how she grew up knowing her ancestors were always looking down on her and protecting her because that was what her parents had taught her:

Making sure we are still connected to God, our ancestors and all those things. Like, telling us that those people still will be looking after us. And we grew up, we grew up, like, in that environment, where they tell us that, uh, our ancestors will always look after us, so that, somehow, gives us strength and gives us hope and all those things [P5FG5].

The evidence in this study reflects what appears in international literature on resilience, which reports on the positive effects of belief and faith-based practices as enabling resilience and buffering adversity (Masten, 2018; Ungar, 2012; Walsh, 2009). In addition, South African resilience research supports international findings as cultural practices and rituals form part of spiritual support for youth through practices such as prayer and attending church (Dreyer, 2015; Malindi & Theron, 2010; Lenz, 2021; Mohangi et al., 2011; Theron et al., 2015). Cultural, religious and spiritual engagement is a tool through which the youth are able to make meaning of the adversity they experience during drought. Belief in God and higher powers enable them to have hope for the future and endure hardship.

4.2.3.2 Subtheme 2: Positivity and agency as a means of overcoming adversity

Positivity in this study refers to thinking positively while being aware of the challenges that drought brings and participants' making meaning of their drought experiences. The youth, despite their circumstances, spoke about exercising agency by trying to learn more about drought and finding solutions to managing their drought-related challenges. Six out of eight

groups reported being positive and practicing agency by searching for solutions to manage their daily and future challenges in a drought-stricken area.

Many participants expressed that thinking positively during hardships helped them to overcome hardship. During a body-mapping activity P1 from FG8 reported what had made his mind, body and heart feel okay and healthy during a drought. He said:

What makes me stay healthy, I'm always thinking positively like: what am I going to do? and what is next? [P1FG8].

P5 from FG4 shared similar beliefs about being positive and trying to help himself overcome problems that arise in his life. He spoke about thinking of solutions and having hope for every new day as a means of coping with adversity:

I have also analysed as to how am I going to help myself to release this anxiousness that I have in my heart. Then by telling myself that whatever drought is going to bring into my life, I will overcome those obstacles [P5FG4].

P5 added that having hope every day and positive self-talk was what helped him to face drought, as the following excerpt shows:

The second point is trying to stay positive every day. You know when you wake up there is new hope every day. When you wake up there is new opportunity so whenever drought is there when you wake up, just say, you know what, I'm going to try by all means to end whatever drought is bringing into my life [P5FG4].

P1 from G1 shared similar notions about being positive:

If you have hope and you stay positive, you will be able to overcome that situation [P1FG1].

In addition to having a positive outlook on life, numerous participants mentioned actively engaging in activities to gain knowledge on how to manage their water restrictions as well as drought-related challenges that may arise in future. P5 from FG2 stated that he showed positivity by reading books and being more informed about his circumstances:

I stay literate and more informed on how to handle the situation as a sign of staying positive, so I believe it is important to stay positive [P2FG2].

P1 from FG5 stated that for him to feel okay he needed to be able to think beyond his adverse circumstances and find solutions to his problems:

Find a way to think outside of the box and the situation cause if you think around the circumstances, you won't have a solution for it but if you think outside of the circumstances, you will have some solutions to resolve those challenges [P1FG5].

The youth consistently reported that in addition to having a positive mindset, they actively looked for solutions to manage their water crisis and put what they learned to use. The participants also commented about needing to be fully aware of the seriousness of the situation in order to be able to solve it. An example of this can be seen in the response of P6 from FG1

I will be able to cope with the situation in a positive way, yes, and I have to be realistic, face the truth, understand that there is drought, find more information, research, find solutions, yes, and I must be patient and save water [P6FG1].

Many participants reported that they implemented what they had learned about saving water in their own homes, showing that they practiced agency on a daily basis. The practices mentioned seemed to be the norm in countless households in the community. P4 from FG8 said:

So, if I put a brick, I have now reduced maybe two litres of water that you supposed to throw away. Then, you flush your toilet with small water. That's saving water [P4FG8].

P4 later added to the discussion by reporting on how his family not only saved flowing water, but also how they recycled and caught rainwater from the gutters:

Especially rainwater, you harvest it from the gutters, and you put it in containers for future use [P4FG8].

P3 noted that saving water was the best way to cope during a drought and that she planned on continuing to save water in the future:

The best way to cope, is what we have mentioned earlier. Saving water is the best way because you prepare for this more. I will still use it in the future [P3FG8].

Local research cites optimism, positivity and hope as motivational characteristics that fostered resilience in young people. It is valuable to note that existing South African resilience research does not include any done in the context of drought. This supports that my study extends the contexts of risks in which positivity is resilience-enabling.

Dreyer (2015) describes optimism as a characteristic that contributes most to resilience as it is a future-orientated attitude. There have been many South African studies that regard agency as a resilience enabler (Ebersöhn, 2013; Hall & Theron, 2016; Malindi & Theron, 2010; Mampane, 2014), These studies support my findings, as agency on the part of the participants in the study focused on future orientation and finding solutions to the drought-related

challenges that they were presented with (Southwick & Charney, 2013). Both positivity and agency can be regarded as a part of the culture of the community of Leandra as both these values and practices are common to the population that lives there (Ungar, 2015).

The relationship between culture and resilience is unceasing as cultural resilience emerges from continuous bonds between social networks, such as community, and the interconnectedness of these networks (Dreyer, 2015; Frounfelker et al., 2020; Malindi & Theron, 2010; Walsh, 2012).

4.2.4 Theme 4: Drought as a Risk to Resilience

As stated in previous chapters, in order for resilience to occur, there must be evidence of adversity (risk) (Masten, 2014, 2016; Masten & Monn, 2015; Ungar, 2012; Walsh, 2012). In this study, the youth expressed that drought was the condition of adversity that was difficult for them to overcome.

The participants reported on the numerous challenges they experienced during the drought. Further to this, after the data analysis it was evident that there were two major factors that inhibited resilience as a result of the drought. The participants strongly expressed that they experienced a *lack of resources* during the drought as well as *compromised hygiene and health*. Table 4.5 outlines the inclusion and exclusion criteria for the subthemes of Theme 4.

Table 4.5: Inclusion and exclusion criteria for Theme 4

Subtheme	Inclusion criteria	Exclusion criteria
1.1. Lack of resources as a result of drought	Instances where the youth mentioned the lack of sufficient water, food, income and compromised livelihood due to drought	Instances where the youth mentioned the lack of sufficient water, food, income and compromised livelihood not due to drought
1.2. A decline in hygiene and sanitation in drought-affected areas	Instances that lead to change in hygiene habits because of the drought	Instances where the change in hygiene habits was not related to drought

4.2.4.1 Subtheme 1: Lack of resources as a result of drought

During drought periods, basic resources such as food and water are typically insufficient. In addition, economic hardship is another common challenge during drought. The lack of water

leads to crops and livestock deteriorating while the prices of food increase. Thus, the economy is seriously affected during drought periods, which results in retrenchments and job losses in the community. Overall, this leads to a decline in the quality of life of the communities and families who are affected by drought.

The youth in Leandra expressed that not having regular access to water was extremely difficult for them. Literature highlights that poverty is a contributor to family adversity in South Africa (White Paper on Families, 2012). The participants in this study, their families as well as the community they belong to appeared to have limited access to some resources that are vital for their meeting their basic needs. Drought is a phenomenon that exacerbates other risks such as threats to the physical, social, emotional, cultural and mental wellbeing of the people who have to live in drought-affected areas. P2 from FG7 shared that her own family experienced some economic hardships the drought had caused. She said:

My grandfather once told me that he was working at a factory where they make mealie maize and he told me that they ended up losing their jobs and they had to up the prices of the mealie maize [P2FG7].

When asked how her grandfather's job loss affected her family, P2 replied:

Our families, we were depending on them. When they get paid, they buy us food to eat, now that they lost their jobs, they were not able to do that [P2FG7].

In a group discussion all the eight focus groups discussed what they had drawn on a piece of paper, depicting what they experienced during drought. They expressed many challenges that were experienced by both they themselves and the members of their community.

An example of these drawings from Focus Group 7 can be seen in Figure 4.5 below. The caption in the speech bubble reads 'I need some water, please'.



Figure 4.5: Group drawing expressing drought [FG7]

P3 from FG7 described her experience of drought as follows:

The sun conditions become more hot when there is a drought and the trees become dry and lose their leaves. The soil has cracks and become infertile. The people become dry and need water because water is one of our needs and animals need water. So, they drink dirty water because clean water is not there [P3FG7].

P3 from FG2 expressed similar views and experiences of the drought:

The farmers tend to suffer because there is no water that will be supplied to the crops, so the crops won't be able to grow. There is no water to supply to the people [P3FG2].

P1 from FG2 commented on the lack of available food in the grocery shops:

Okay, here I drew a fruit and veggie shop and you can see the shelves are empty because of the drought [P1FG2].

The youth also expressed a lack of energy and nutrition, which affected their wellbeing, during the drought. Later, P1 from FG2 elaborated on the lack of water leading to a decline in nourishment for animals, people and plants:

It is serious because most of the farmers suffer, because their cows die and the water supply becomes dry and the plants also die [P1FG2].

P2 from FG8 said:

Some people suffer from lack of nutrition in their body because of the amount of prices of food have increased and people cannot afford particular food, especially the healthy food [P2FG8].

P1 from FG7 shared how their family made food last longer in their household by means of food rationing:

Yes, it did affect us because we needed to have food, then there was little food to eat, so you store it for the night, tomorrow you have to eat a little and store it for the night. Because the price of food was going higher because of no water [P1FG7].

Participants further reported on how a lack of access to water affected their daily living as well as the effect that their circumstances had on their education and general wellbeing. P1 from FG3 said:

And we can't cook, we are affected because there is no water; they (referring to her family) don't feel happy at all because we forgot that we have to fetch water and they get stressed also [P1FG3].

P1 from FG3 added:

Seeing my family stress because of water also makes me stress [P1FG3].

In response to a question on how the lack of water affected their schoolwork, P5 from FG3 shed light on the conditions they had to face. This included having to fetch water as young people, walking long distances in search of water before and after school:

We simply need time to study, to cook, to go and fetch water. During the day or at the end of the day you get tired and there is no time for you to study. Even if you study, you simply want to sleep. There is nothing good about not having water [P5FG3].

P5 from FG5 talked about her challenging experiences as a school-going young woman who had to wake up at 4 am every day in order to get to school in time:

My dad used to go fetch water, so I used to be late for school. It was really bad because sometimes in the mornings you had to buy a drink because there is no water to drink. So, it had a really bad effect on me. Sometimes [we] didn't have water to cook in the afternoons because there was long queue when you have to fetch water and you maybe have to stand there for 2 hours or longer [P5FG5].

Another challenge that was mentioned by many participants was the lack of food at school, and as a result schools turning away students or closing down for long periods of time because of a lack of water for plumbing or cooking. P1 from FG1 said:

Most of the time, students depend on the food they get at school. Some of them leave home without eating anything [P1FG1].

P1 later elaborated by saying:

I meant to say, most students come from poor backgrounds, so the only source of food is at school and the food schemes at school [P1FG1].

The evidence gathered for my study was similar to international as well as literature on local drought conditions, which noted the damaging effects of drought on resilience, such as a lack of food and water as well as economic hardship (Baudoin et al., 2017; Carniee et al., 2011; Gautier et al., 2016; Mosley, 2014; Myeyiwa et al., 2014). There are some South African studies that support the findings of my study as they also cite that unemployment and job losses are a threat to the resilience of young people (Mosavel et al., 2015). However, it must be noted that none of the existing South African literature on resilience focused specifically on the resilience of youth in the context of drought. I am proud to have been part of a study that will make a contribution to South African literature relating to resilience and drought.

4.2.4.2 Subtheme 2: A decline in hygiene and sanitation in drought-affected areas

The youth in Leandra experienced that drought, most of the time, led to a decline in the quality of their hygiene and sanitation. In other words, the youth reported that the practices that they themselves and their families have to perform during periods of drought are often harmful to their health and overall wellbeing.

Members from FG7 depicted what they experienced during a drought in their group drawing. The participants shared their experiences as seeing people (mostly children) and animals in their community getting sick from drinking dirty water due to the limited access to and poor quality of the available water, as highlighted by Figure 4.6.



Figure 4.6: Group drawing of experiences during a drought [FG7]

Upon asking what the drawings meant, P3 from FG7 responded:

I drew this person so that you can see the people are sick and they end up drinking the dirty water that people, that people throw rubbish on and they drink that water, it affects them [P3FG7].

P4 from FG7 added to the discussion by saying:

When there is a serious drought there isn't a drop of water and then people end up drinking dirty water that causes sickness. As you see here the people are coughing, it is dry, and they are sick because of this dirty water. [P4FG7]

P4 from FG7 went on to elaborate that the dirty water had affected his family. When his family had no choice but to drink the dirty water, they got sick due to contracting waterborne diseases that they could have died from. He said:

It affected us because when you are sick, you are affected by this dirty water, and you have diarrhoea, so you are affected because you end up dead [P4FG7].

P2 from FG7 supported her group members' experiences of drought when saying:

It was very hot, there was no water. The people ended up going to the dams, taking water where animals would drink and then they pee. Then the people took that water and drink it and some of them became sick because they didn't know how to purify the water and make it clean [P2FG7].

Some participants shared different examples regarding the effects of drought on their families' health. They shared that sometimes the whole family would bath in the same bath water, or sometimes they had to skip bathing altogether in order to save water for cooking and washing clothes. P1 from FG6 shared that not bathing sometimes led to infections. She said:

We can't cook, you can't wash your clothes, you can't bath. The more you don't bath, the more you are going to get infections. It is a struggle [P1FG6].

P2 from FG6 talked about sharing bathing water with his family members during the drought:

We will use one bath water to wash all of our family. So, if there are five in a family, my father would start first, then mother and my other brothers and sisters and then myself. We are all going to use the same water, which is not right, but we don't have a choice [P2FG6].

P5 from FG2 shared that she had to wear her clothes over and over due to lack of water for washing them:

I stay as clean as possible, especially avoiding changing clothes often, so I cannot use water for washing more. I would say, if for example like the clothes that I am wearing now. I prefer to wear them tomorrow again so that I cannot make more washing. More washing will demand that I use more water [P5FG2].

Some of the youth talked about their experiences of how drought affected them personally and how the lack of water affected their schooling. P2 from FG3 said:

We ended up not going to school because we don't have water and through the sanitation at the school the people will get diseases [P2FG3].

P2 from FG3 added to the discussion by saying:

In the toilets, when there is not enough water, toilets become dirty and that leads to increase in sicknesses. The sicknesses like cholera. Sicknesses then cause people to die. Hospitals will be crowded because many people are sick [P2FG3].

The findings discussed in this subtheme align with the South African literature about poor sanitation being a threat to the resilience of youth in drought-affected areas (Myeyiwa et al., 2014). A decline in hygiene can be related to ill health. Studies on resilience report that ill health is a risk to young people (Burt & Paysnick, 2012; Tirado et al., 2015).

4.3 CONCLUSION

This chapter summarises the results of the study, which centred around four different themes. These are themes aimed at representing the influence of culture in promoting the resilience of youths who are affected by drought. In addition, the findings were briefly related to South African as well as international research on resilience in order to highlight similarities and differences between the findings of this study and existing theory.

In the next chapter, the results of the study and how they link to the theoretical framework from a South African perspective are discussed. The research questions are furthermore also addressed, along with suggested recommendations for practice and further research.

CHAPTER 5: DISCUSSION OF FINDINGS

5.1 INTRODUCTION

This final chapter includes a summary of Chapters 1 to 4. Walsh's (2012) Family Resilience Framework (FRF) is revisited in the context of this study. Furthermore, the research questions that were initially posed are considered. Thereafter, this chapter includes a discussion of the study's limitations. Finally, the chapter concludes with recommendations for training, practice and future research in the field of psychology.

5.2 OVERVIEW OF PRECEDING CHAPTERS

5.2.1 Chapter 1

This chapter included an introduction to and the rationale of the study. An overview of the context and background of the study were provided. This included insight into the drought-stricken area of Secunda, which is situated in the Govan Mbeki municipal area in Mpumalanga. In addition, the methodological approach used in the study was summarised, and the underlying key concepts were clarified. Lastly, the quality criteria of the study were discussed and the ethical considerations in qualitative research addressed.

5.2.2 Chapter 2

Literature relevant to this study was reviewed by exploring what other researchers in the field of resilience have concluded and documented. The role of culture in enabling resilience was investigated with special reference to African culture. The FRF, developed by Walsh (2012), formed the theoretical framework that guided the study as it recognised the cultural and spiritual factors that might influence families who were faced with adversities. Further research and additions to this framework over the years, by both local and international researchers, played a significant role in increasing the awareness and recognition of culture as an essential part of human development and resilience research.

5.2.3 Chapter 3

The qualitative research methods that were used in the study, including those applicable to data collection, were elaborated on. The aforementioned research methods were guided by a constructivist paradigmatic approach. Furthermore, this chapter contained a discussion of the

additional methodological aspects of the study. It included an explanation of the entire research process, from the selection of participants to sampling, data collection, and data analysis as well as data interpretation.

5.2.4 Chapter 4

This chapter included a report on the results of the thematic data analysis that was conducted. The thematic data analysis allowed four main themes to be identified. These themes included subthemes that were linked to each respective theme. The inclusion and exclusion criteria for each subtheme were moreover described. In addition, evidence was provided to support the identified themes. The findings of the study were briefly linked to the literature previously reviewed in Chapter 2. The aforesaid findings and literature were further explored and also linked in Chapter 5.

5.3 ADDRESSING THE RESEARCH QUESTIONS

The research questions were answered in this section based on the findings of the current study. The primary research question was: “What is the influence of culture on the resilience of youths from families affected by drought?” The primary research question was associated with the secondary research questions that follow below.

Secondary research questions

1. What is the role of culture on the resilience of youths from families affected by drought?
2. How do families and youth use culture to resile?

This section aims to address the aforementioned research questions. A visual summary of the themes that were identified in Chapter 4 can be found in Figure 5.1. This summary included how these themes linked to the primary research question as well as the secondary research questions.

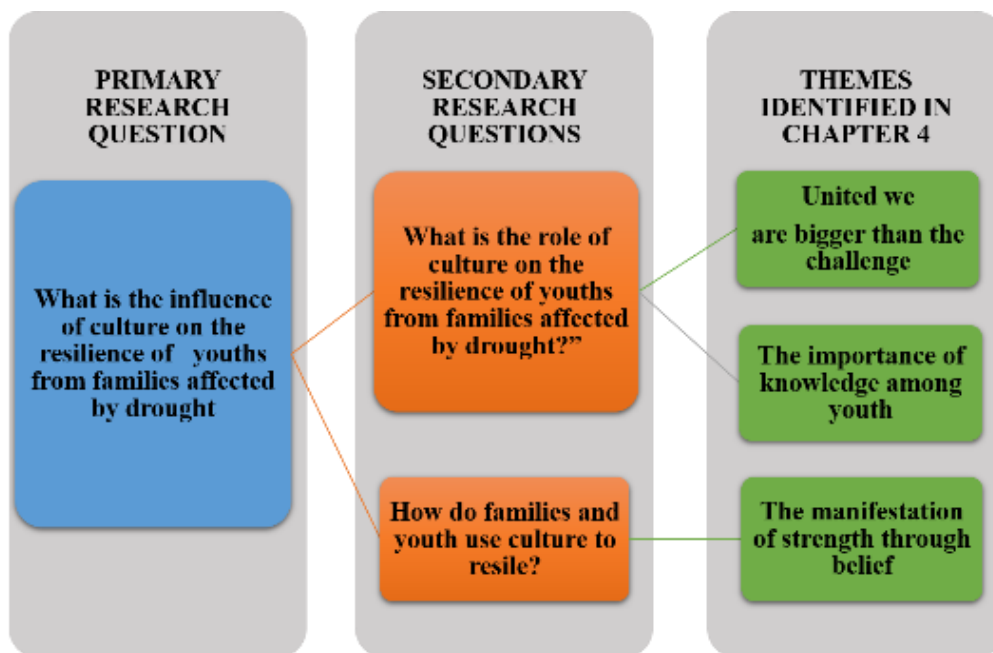


Figure 5.1: Visual summary of themes identified in Chapter 4 as related to research questions

5.3.1 Discussion of secondary question 1: What is the role of culture on the resilience of youths from families affected by drought?

As shown in this study, culture assumes an integral role in the resilience of youths from families affected by drought. In the following section, the researcher explored how the youth perceived culture and its role in in the community of Leandra in Mpumalanga, a province in South Africa. The youth of Leandra reported that culture fulfilled multiple roles in their lives, their family and their community. Furthermore, the youth expressed that their culture and beliefs enabled them to stay positive and have hope for the future, which helped them to be resilient. Thus, it can be deduced that, in this community, the role of culture was to cultivate and maintain hope, positivity and agency in its community members. Family involvement, guidance and support enabled them to feel all right during the drought. The youth described their families as being an important part of their lives and their ability to cope during adversity. They spoke of their parents and community members in such a way it was clear they had the highest esteem for them and reported that they constantly looked to them for guidance.

Therefore, another role recognised by the participants, was that the cultural norms of receiving support from their families and community environments enabled the participants to be resilient. This cultural norm in support includes receiving support as well as giving support to

family and fellow community members. In South Africa, the African culture, religion and spirituality include a variety of cultures that represent their unique practices and expressions of faith. The African culture and spirituality encompass a variety of cultures that vary in religion, nationality, language, attire, cuisine, dancing and social norms. Yet, these cultures are deep-rooted in fundamental traits, values and collective belief systems (Idang, 2015; Theron et al., 2013).

It was evident that many of the youth in the study had only one parent as a source of support and thus relied on their extended family, their friends and community members for support. The term *family* in African cultures surpasses the Western definitions of a traditional nuclear family bound by shared genetics (Letseka, 2012). In a small community like Leandra, the youth consider teachers, church members, friends and neighbours to be their family. Participants expressed that they leaned on their friends and other community members just as much as they would on their own biological family members for support. The strong sense of experiencing community support and belonging as well as uniting together can be described as elements of Ubuntu (Burnette et al., 2019; Letseka, 2012, 2013; Ungar, 2013). In the same vein, the youth expressed that experiencing the support of their community and having everyone come together in times of hardship helped them to feel all right during a drought. This study acknowledged that another role of culture in the community in this study was to unite youth, families and community members to come together in order to overcome adversities.

In communities such as Leandra, the majority of the knowledge and traditions have been passed down over generations by the elders in the community. The youth expressed that they had learned almost everything they knew as regards values and beliefs as well as water-saving strategies in times of drought from their elders. Similarly, Burnette (2018) maintains that culture is an asset, adding to recent research that documented people's engagement with their culture as being a protective buffer against adverse outcomes. As derived from this study, an additional role of culture in promoting resilience in youth is the maintenance, education and preservation of indigenous knowledge in the community as it contributes to strategies that protect individuals, families and communities from drought-related challenges.

Ubuntu, as practiced in South Africa, can be described as a moral principle and way of life that fosters social responsibility, unity, selflessness, devotion and a sense of belonging (Theron & Phasha, 2015; Theron et al., 2011; Ungar, 2012). This notion is supported in a South African study undertaken by Ebersöhn et al. (2017), who report that a sense of responsibility towards

other people enhances an individual's sense of belonging. This sense of belonging can serve as a protective factor that buffers adversity. Similarly, in a Canadian study (Donovan et al., 2011), it was reported that family and community cohesiveness was enriched through cultural norms and structures, which continued to strengthen over time. Congruently, the findings of the Pathways to Resilience Study in South Africa (Theron & Liebenberg, 2015) show that black youths from a traditional rural South African community are generally described as resilient if they are connected to a supportive and empathetic network of people.

5.3.2 Discussion of secondary question 2: How do families and youth use culture to resile?

The findings of this study advocate that cultural practices form part of the daily lives of people and exist in the networks of individuals, families, and communities (Vélez-Agosto et al., 2017). The youth mentioned various religious and spiritual beliefs and practices that they used as a form of support to buffer drought-related adversity. Many of the youth reported being engaged in beliefs and activities that connected them to God or a supreme power. This included the culture of engaging in prayer, reading the Bible, attending church and focusing on ancestral rituals. The community of Leandra was constructed on the foundation of common cultural values, beliefs and traditions. These values and beliefs honour God, community togetherness and the ancestors of the members as entities that can support them throughout the challenges of life. Numerous participants mentioned that they used their cultural beliefs and practices, such as prayer, to keep them strong emotionally during adversity. Furthermore, participants added that they used multiple religious and spiritual practices, especially prayer, singing and worship, to lift their hearts and minds in order to feel all right during a drought.

The act of praying in this study can be defined as communication. This communication thus represents the youths' and families' relationships with God as they engage with God through engaging in prayer. Similarly, in a South African study done by Dreyer (2015), it was evident that faith-based practices (like prayer) promoted feelings of hope and harmony. As reported in Chapter 4, the data generated evidence to show that the youth often used their cultural practices and beliefs to have a relationship with God. Furthermore, the youth described their relationship with God and prayers as transactional, where they believed that they would receive assistance or an answer from God in some way. Literature records indicate that, in the Basotho culture, rain is viewed as a mode of communication between their ancestors and the Basotho people (Johnson, 2018). The Basotho people believe that rain is a blessing that comes from their ancestors and must be prayed for. These cultural belief norms and the values of community

togetherness promoted the resilience of the Basotho people as well as improved their ability to acclimatise and seek indigenous knowledge to equip them to resile in times of drought-related adversity (Johnson, 2018; Theron et al., 2013). Likewise, in this study the use of prayer (to both ancestors and God) was also evident as assisting the youth in finding solutions to overcome adversity.

Praying to their ancestors allowed the youth to ask them for their help and guidance as they believed they were always there to help them. These relationships and beliefs assisted the youth to resile and rise above hardship. The evidence in this study echoed the findings recorded in global resilience literature, which reports on the positive effects of faith-based practices in facilitating resilience and buffering adversity in individuals, families and communities (Masten 2018; Ungar, 2012; Walsh, 2012). Furthermore, recent South African resilience literature supports global findings as cultural practices and rituals form part of the youth's spiritual support through engagement in church attendance and prayer. (Dreyer, 2015; Malindi & Theron, 2010; Mohangi et al., 2011; Theron et al., 2015). Cultural, religious and spiritual engagement is a tool through which the youth are able to make meaning of the adversity they experience during drought. Belief in God and higher entities empower the youth to have hope for the future and enable them to endure hardships.

The youth, despite the hardship they were experiencing, reported on the importance of employing agency in their community. The youth reported practicing agency by intentionally learning about drought, consequently finding solutions to their drought-related challenges, and to manage them. The majority of the youth reported that being positive and practicing agency (by searching for solutions to manage their daily and future challenges in times of drought) helped them to feel better and equipped them to overcome their daily challenges. Numerous participants stated that positive thinking during adversity helped them to overcome their challenges. Optimism can be defined as a trait that contributes the most to resilience as it is a future-orientated attitude (Dreyer, 2015). There have been several South African studies that consider agency as promoting resilience (Ebersöhn, 2013; Hall & Theron, 2016; Malindi & Theron, 2010; Mampane, 2014). The aforementioned literature supports the findings of the current study. The agency of the youth in the study focused on future orientation and finding solutions to the drought-related challenges that they encountered (Southwick & Charney, 2013). The daily utilisation of positivity and agency can be viewed as being part of the

community's culture in Leandra. This is because the implementation of these values and practices are common to the population who live there (Ungar, 2015).

5.3.3 Addressing the primary research question: What is the influence of culture on the resilience of youths from families affected by drought?

The data generated during this study revealed that the youth who live in the area of Leandra, in the Govan Mbeki municipal area, were able to recognise how parts of their culture supported them during the drought. This data was supported by the sub-questions. A visual summary of the role of culture, as identified by the youth, is presented in Figure 5.2 below. These constructs are further expanded on in separate sections later in this chapter.

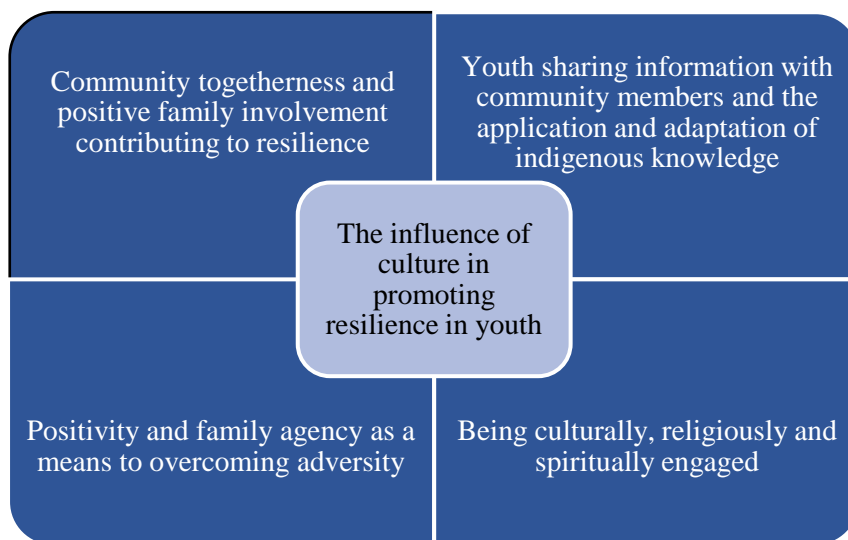


Figure 5.2: The influence of culture in promoting resilience as identified by the youth

Firstly, the youth expressed that the parents in the community protected their children from harm as far as possible and reassured them that better times lay ahead. Resilience depended on the constructive collaboration between the youth and their social ecologies, which included their families and communities (Hall & Theron; 2016; Lenz, 2021; Masten, 2018). While many participants reported their parents as being their main source of support, some of the youth mentioned seeking support from extended family members. Furthermore, grandparents were reported to be an essential source of knowledge, advice, stability, values as well as reassurance. Families (immediate and extended) were strong sources of support, love and security. In addition to biological family members, participants recognised that Ubuntu, community support, altruism and collaboration contributed to their resilience during the time of drought. As previously mentioned, the majority of the youth regarded various (non-biologically related)

members of their community as their family and described the community of Leandra to be a close-knit one that played a fundamental role in their upbringing. Participants expressed that their families not only supported them but moreover instilled vital values in them as they grew up, enabling them to overcome hardship.

Another aspect that was communicated by the youth about community togetherness was that the constant agency and involvement as well as sharing of resources among community members promoted their confidence during a drought. The altruistic nature of community members was practiced daily and was understood by all. Numerous participants reported that being surrounded by people in the community who helped them during the drought enabled them to feel motivated and confident despite the hardships that the drought caused. The participants often mentioned that working together as a community to promote change and being united as one whole helped them to feel supported and stronger as they did not have to face their challenges alone. Viewing their community as a collective unit was therefore largely defined by the community's culture.

In a recent study by Maurović et al., (2020), it is stated that there should be an interconnection at individual, family and community levels to ensure holistic intervention strategies with a view to promoting optimal resilience. This aforementioned study in addition reports that a supported family will be able to fulfil its functions and responsibilities, which are findings that support the findings of the current study. Family support furthermore contributes to strengthening of individual family members as well as the community the family belongs to (Maurović et al., 2020). In the same vein, Isaacs et al. (2020) posit that the community assumes an essential role in developing and promoting family functioning, consequently achieving family resilience and positive youth outcomes.

The youth also expressed that thinking positively during challenging times helped them to overcome hardship. Some participants shared that their relationship with their mothers, fathers, parents and siblings was positive and that encouraging words were a source of safety and hope. Other participants shared that their grandparents encouraged them to be confident and strong during challenging times. This study supports the notion that families are responsible for providing for their children economically, creating a sense of belonging, providing learning opportunities, and exposing their children to the broader community, with whom they can communicate and socialise (Masten & Monn, 2015). Furthermore, family resilience literature highlights that the quality of social relations between community members has an impact on

the ability of individuals and families to function effectively (Walsh, 2012, 2016). A study that was recently done in South Africa described the family as being the most important unit in a society as it is the context in which its members develop (Isaacs et al., 2020). The aforementioned study also states that families lay the foundation for positive childhood outcomes, thus, strong and resilient families can be described as a fundamental component of strong and resilient communities (Isaacs et al., 2020; Masten, 2018). Another recent study, whose findings concur with this, was done in the Netherlands, which reported evidence stating that children benefit greatly from their parents' non-financial resources such as culture, knowledge and belief (Bussemakers & Kraaykamp, 2020). Furthermore, families who use their cultural resources often engage in cultural and social practices that promote their children's resilience (Bussemakers & Kraaykamp, 2020; Ungar & Theron, 2010).

The youth put on record that new knowledge was just as important as indigenous knowledge that had been passed down to them by their elders. Sometimes they adapted the indigenous knowledge to suit the needs of their drought-related challenges. Furthermore, the youth identified that they implemented what they had learned about saving water in their own homes, showing that they practiced agency on a daily basis. Participants reported that families not only saved flowing water, but explained how they recycled water and cleaned water caught from the gutters. The participants furthermore reported that sharing the information and knowledge they had gained made them feel better. The youth also stated that educating and empowering others about what to do in a drought situation was necessary and in turn motivated them to overcome the difficulties brought about by the drought. The participants shed light on the assumption that a lack of information was why their community suffered during the drought and that the knowledge they had recently gained came at a great cost. This was because this community had to see first-hand how the drought complicated their lives in order to start learning how to save water. The youth reported that although the knowledge gained from their elders was valuable, they found that some of the older strategies of dealing with a water crisis were not sufficient for overcoming present-day drought-related challenges. Some of the youth professed that a lack of information was why their community suffered during drought. The youth emphasised they believed their community first had to experience themselves what the drought did to their lives in order to start learning how to save water. Similarly, in a South African study by Maringira and Gibson (2020) with various youth cohorts throughout Africa, it was reported that youth have the ability to build their own social and economic resilience in the face of

adversity. This study found that this was because the youth used indigenous and new knowledge that enabled them to be socially and economically resourceful.

The youth furthermore reported an awareness and belief in a supreme power and God. They detailed being aware that God was always watching them and listening to what they asked for in their prayers. The youth often described their relationship with and prayers to God as transactional and reciprocal. They believed that if they had a relationship with God, He would give them answers or help. The expectation exists, by the youth and their families, that they would be answered and receive relief, consequently enhancing a sense of reciprocity. Likewise, South African studies have discovered that when African Christians are faced with a crisis, they are urged to pray to God to intervene (Mokhoathi, 2017). Participants spoke about being actively engaged in religious groups such as Bible study groups, prayer groups and churches. They reported that their beliefs and engaging in these groups and practices helped them to feel strong in the face of all adversities. It was also evident from their statements that they relied on their belief systems for strength, hope and guidance during the drought. The youth reported having similar beliefs regarding their ancestors. In addition, the youth reported growing up praying to their ancestors for protection and blessings.

In a recent study done about the resilience of the youth in South Africa, it was reported that community practices, belief systems and the promotion of cultural narratives of strength and cultural rituals increased community resilience as a whole (Ungar & Theron, 2020). The aforementioned study revealed that both culture and context affected what resilience looked like and influenced factors and processes that enabled individuals to manage high-stress situations and adversity better (Ungar & Theron, 2020). In the same vein, in a study done in a small under-resourced community in the south-eastern United States of America (USA) (Ghahramani et al., 2020), it was found that both tangible and intangible culture and heritage play an instrumental and invaluable role in promoting resilience in communities. Furthermore, this aforementioned study states that to grow community resilience effectively, people need to focus on ways to advance the cultural, social and environmental resources of minority communities (Ghahramani et al., 2020).

In South Africa, the African culture includes a range of cultures that represent their unique practices and expressions of belief. The evidence generated by the current study supported that cultural, spiritual and religious practices formed part of the daily traditions of social communities and were deeply interwoven with the dynamic interplay of the various systems of

youth, families, and communities as a whole (Vélez-Agosto et al., 2017). These practices enable the youth, families and communities to be resilient in the face of hardship and drought-related adversity while empowering them to feel strong and hopeful about the future (Ungar & Theron, 2020; Walsh, 2016).

5.3.4 Revisiting Walsh's Family Resilience Framework

This study and its findings relate to Walsh's (2006, 2012, 2016) FRF. In confirmation, the FRF was developed to identify three domains or key processes in family resilience that interact equally with one another. These key processes describe various components of cultural practices that decrease family vulnerability when faced with adversities. A visual summary of the themes that were identified in Chapter 4 are indicated in Figure 5.3 below. This summary includes how these themes link to the FRF.

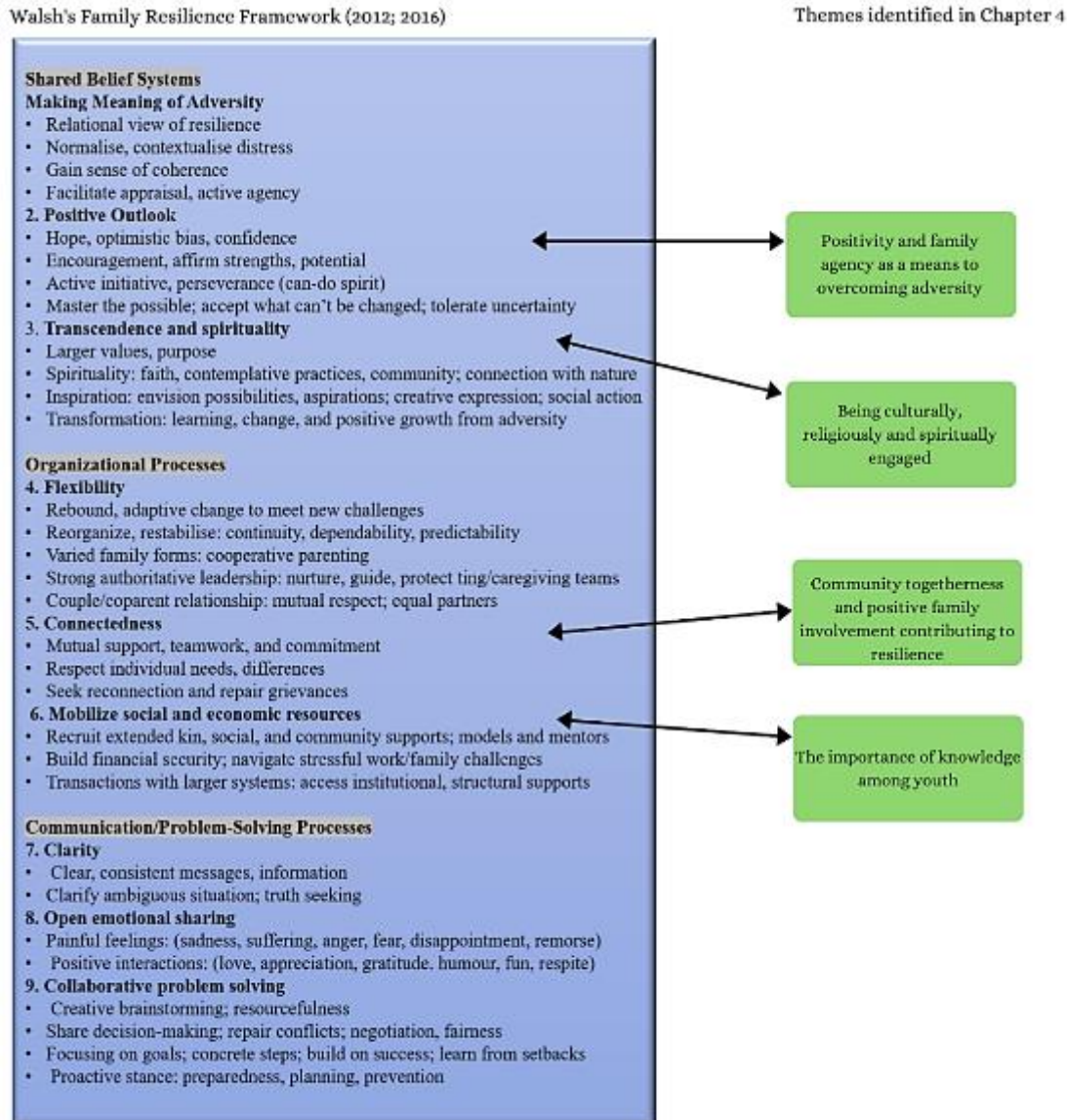


Figure 5.3: Themes identified in Chapter 4 and how they relate to the Family Resilience Framework

When consulting the FRF (Walsh, 2012, 2016), it is evident that the findings of the researcher's current study promoted resilience through four different key processes. At the outset of this study, it would have been reasonable to presume that cultural factors would be categorised under a singular process. Yet, these cultural factors appeared to be deep-rooted across multiple key processes and domains. Walsh (2012, 2016) outlines the domain of shared belief systems as an essential process that includes *meaning-making*, having a *positive outlook* as well as *transcendence* and *spirituality* in families. These key processes are closely interwoven with being culturally, spiritually and religiously engaged, as reflected in the current study. The youth and families affected by drought used these engagements to increase their knowledge and

ability to overcome the drought-related hardship they experienced. Furthermore, these cultural, religious and spiritual engagements enabled the youth to believe and have the hope that everything will be all right.

Walsh's (2012, 2016) extensive research on family resilience identified the importance of spiritual and religious gatherings in providing support to both individual and family well-being. The youth who participated in this study reported that their community united to support each other during hardship. In addition, the youth reported that the community often came together to pray for the things that they needed, such as rain or food. The community of Leandra indicated that they valued their belief in God, community togetherness and their ancestors as entities that could support them in the face of adversity.

The second domain in family resilience that related to the current study was the organisational processes of a family. These organisational patterns included the key processes of *connectedness* and the family's ability to *mobilise social and economic resources* (Walsh, 2012). According to Walsh (2006, 2012, 2016), shared concepts of reality are generated through family and social connections. Consequently, these connections are continuously influenced by multigenerational, spiritual and cultural beliefs. Walsh (2009, 2012) adds that family resilience is promoted by shared beliefs and practices that enable the effective functioning of individuals and families. Thus, the domains of shared belief systems and organisational processes of a family both serve as links to the findings of the current study. The data from this study revealed that the youth referred to community togetherness, positive family involvement and family practices as valuable factors contributing to their resilience and the ability of the community to bounce back from hardship. The concept of togetherness in the community enabled the youth to know that they were not alone in facing their adversities (Walsh, 2015). As stated by Theron and Theron (2013), networks for spiritual coping form part of culture and fosters resilience while buffering adversities. The youth moreover reported feeling better during drought-related adversity when they had more information and knowledge about weather patterns or about water-saving strategies. Walsh's (2012, 2016) FRF pays close attention to specific environments of families as they are rooted in a bioecological perspective, thus using this framework allowed the investigation of indigenous knowledge in the community of Leandra. The data derived from this study revealed that the information the youth shared with the elders of the community served as essential resources that better equipped community members with the necessary tools (knowledge) to overcome drought-

related challenges. Furthermore, this study provided evidence that the indigenous knowledge unique to the community of Leandra was used and altered to benefit the needs of the community and the adversities they faced in a time of drought. Thus, the youth, their families and community were able to mobilise their resources, which consequently contributed to fostering resilience (Walsh, 2012).

It was necessary to look at the data generated by this study from a family resilience perspective. The FRF (Walsh, 2012) is applicable to the community of Leandra as this study focused on the culture and practices that contributed to the resilience of youth from families who lived in a drought-stricken area. As discussed in Chapter 2, being a part of a collective whole and being raised in a family and community allowed the youth to experience community togetherness (Ubuntu) and acquire the morals and values that come with it. To reiterate the findings of Walsh (2012), spirituality can empower families and individuals to be resilient as it makes available systems to members of the family that assist them in overcoming their challenges.

The themes reported on in Chapter 4 are described as cultural processes and factors that contribute to resilience. However, when consulting the FRF (Walsh, 2012), it is clear that these themes are also encompassed in family organisational processes. This study therefore demonstrated that a holistic understanding of cultural and contextual factors contributed to enlightening researchers about how resilience processes were influenced by these factors. The role of culture and belief systems, as proposed in Walsh's (2012) FRF, should not be interpreted as an isolated process. Instead, the influence of culture should be explored as a process that is interwoven into all the other processes included in the FRF.

5.4 POSSIBLE LIMITATIONS OF THIS STUDY

The first limitation that the researcher experienced was that she had no choice in or control over the methods that were used to collect the data. The chosen arts-based methods were established as part of the greater research project (Patterns of resilience among young people in a community affected by drought: Historical and contextual perspectives). The aforementioned led to some of the activities selected to generate data that were not relevant to the current study. Overall, most of the data that were beneficial to this study were produced by Activity 3 and Activity 4. These activities generated both intrapersonal and interpersonal evidence that was beneficial to the present study.

The second limitation was that the researcher didn't have full control over facilitating all the focus group interviews while collecting data. This was due to being part of a greater project, which involved multiple facilitators who conducted their own focus groups and engaged with their focus groups separately. Furthermore, the researcher did not have control over the other facilitators or whether they probed participants to gain deeper understanding. Thus, she did not have control over the quality of the data that were produced in other focus groups. As a result, some focus groups provided data that were deeper and more relevant to the current study than the data produced by other focus groups. As this study formed part of a greater research project, there were many researchers who formed part of the research team. Therefore, it was unknown if each researcher objectively detached their own views and research goals to enable them to answer the broader research question of the greater project. It emerged from the general data, which was noticeable, that some focus groups yielded data that supported and provided evidence that related to an individual researcher's research question, thus restricting the applicability of certain data.

Another limitation was language and communication between the research participants and the researchers. While a participation requirement was the ability to speak English, this was nevertheless not the participants' first language. Thus, the communication and language barriers could have inhibited clear communication and understanding between researchers and participants during the original data-collection process. During the activities, the participants used one another as translators when they struggled to express what they were trying to say. In the focus group the researcher facilitated, making sure to rephrase questions when necessary and to use clear and simple language, along with giving examples, to confirm that all the participants knew what she was asking or saying. Sometimes the participants would respond in their first language, which was later translated to English, which might have led to important data being lost.

Lastly, using a case study research design could have been a limitation to this study. Case study research design involves small numbers of participants (Yin, 2014). As a result, it is difficult to generalise the findings of this study.

5.5 REFLEXIVITY

Reflexivity can be described as the process a researcher engages in critically to evaluate their underlying values and the beliefs that they held during the research process, and how this might

have had an impact on research outcomes (Berger, 2015). The significance of reflexivity is the researcher's ability to be consistently transparent about their position and the assumptions they made during the research process (Berger, 2015). This is done to safeguard the objectivity and authenticity of the research findings (Reid et al., 2018).

The experience that the researcher gained in conducting primary research was extremely valuable. This added to her previous knowledge and experience of research, which she had gained during her undergraduate and honours years. Moreover, she was exposed to new knowledge and given the opportunity to build on her existing knowledge by interacting with the research participants. This interaction allowed the researcher to gain first-hand insight into what the participants' drought-related challenges were on a daily basis and what resources they used to enable resilience. Furthermore, working with a team of experienced researchers (both local and international) made the research process much less challenging than if the researcher had had to work independently. Another benefit was the training that the researcher and her co-researchers received from the seasoned researchers in the greater project. This training equipped her with invaluable knowledge and skills regarding data-collection methods, the coding and storage of data, which will be used throughout the researcher's career as psychologist and researcher.

After engaging in this study and the greater research project, the researcher had a better understanding of the value and importance of conducting research in a manner that maintained the consistent practice of objectivity, validity, reliability and trustworthiness. As previously stated, some of the data that was generated for the greater project was not relevant to the current study. Despite this, she found exposure to the full data set to be beneficial. This is because such exposure allowed the researcher to obtain a holistic view of the participants' way of life, culture and practices.

The findings of this study are extremely important and meaningful. This is because the nature of the study allowed the community of Leandra and the youth who belong to it to voice their unique life experiences and stories. As a result, this study enabled the documentation and preservation of indigenous knowledge, in the context of drought, that was unique to that community. The findings that were generated by this study added new perspectives and information to the existing literature on resilience that the researcher had perused. While numerous findings correlated with what other researchers have stated about resilience, the data

derived from current study added new elements to and provided further elaborations on resilience research.

Thus, the findings made an important contribution to resilience research, specifically from an African perspective. This study highlighted the role of culture, belief systems and religious or cultural practices in fostering resilience in the face of adversity. The findings of the greater research project and the current study have given the researcher hope for her fellow South Africans, especially those from under-resourced communities such as Leandra. The hope exists that the members of this community will always be able to come together and exhibit the true essence of Ubuntu. The hope prevails that these communities will be able to maximise on their unique resources as well as their cultural and religious practices to champion resilience in times of hardship.

Furthermore, the researcher spent time considering her initial working assumptions that she had at the start of her study. She investigated the reliability of these assumptions and captured the outcome in Table 5.1, which is presented below.

Table 5.1: Investigating the reliability of initial working assumptions

Initial assumptions	Personal reflections at the end of the study
Drought is a direct threat to the livelihood of the youth and their families in resource-constrained communities and in rural areas.	The findings of this study confirmed that drought was a threat to the livelihood of the youth and their families in the community of Leandra. The assumption was that drought was a direct threat. Although the research findings show this to be true, often drought itself exacerbated other threats to the livelihood of these community members, therefore drought was found to be a direct and an indirect threat to these community members.
Individuals and families living in drought-affected areas are experiencing adversity.	This initial assumption did not change. The findings discussed in Chapter 4 produced evidence to support this assumption. Yet, from the findings, it was evident that adversity and drought-related risks and challenges promoted resilience and could improve family and community functioning.
Culture has a positive influence on the resilience of the youth who are affected by drought.	The youth used cultural, religious or spiritual resources and practices to become more resilient. Hence, this

	<p>assumption did not change. Moreover, the youths' cultural practices seemed to have influenced their understanding about drought and how to navigate through challenges. This was evident through their agency to seek support from family and community members as well as individually to find comfort in prayer and religious and cultural practices.</p>
<p>The use of collaborative arts-based activities is appropriate in order to generate and communicate the understanding of environmental opportunities as well as environmental risks.</p>	<p>This assumption did not change. The use of arts-based activities was extremely valuable to this study and the greater research project. It allowed the researchers to bridge the communication gap between the research team and the participants and allowed the participants to engage in their own narrative storytelling of their experiences of drought.</p>
<p>Culture promotes resilience of the families in the community (and in turn the youth).</p>	<p>The findings of this study confirmed that the youth from families used cultural or religious resources (or both) to enable them to become more resilient. Thus, this assumption did not change. The African culture of Ubuntu can be seen as a way of life, making it a fundamental part of individuals, families and the community as a whole.</p>
<p>Youth, families and the Govan Mbeki community use assets and work together in ways that are part of their culture and practices, which fosters resilience.</p>	<p>The findings show that community support, cohesion and cultural practices are important and are utilised as assets to buffer adversity. However, it was evident that youth also found support through individual practices (prayer). Therefore, the youth, families and community members also engaged in individual practices to support themselves and foster resilience.</p>

5.6 RECOMMENDATIONS

5.5.1 Recommendations Relating to Future Research

The evidence in this study revealed many cultural practices that enabled resilience in the context of drought. The researcher recommends further follow-up studies in the following areas:

- A supplementary study could be organised that concentrates on investigating resilience in different African races, cultures and religions. Furthermore, the

researcher would suggest that cultural practices that foster resilience should be recognised and further investigated. This would be useful for researchers to gain an understanding of how cultural practices are implemented to promote resilience (Walsh, 2012).

- The researcher recommends that a study of a similar nature should take place in a different community in South Africa that is affected by drought. This would enable researchers better to determine whether the cultural norms and practices, identified as enabling resilience in this study, are community-, context- or culture-specific. Similar studies could investigate whether there are differences between various African cultures such as the Zulu, Xhosa, Tswana, and Venda as well as other indigenous African cultures with regard to cultural influences contributing to resilience. This could give researchers more insight into whether there are predominantly cultural and religious influences that foster resilience.
- Another recommendation that this researcher encourages is that research could be conducted in a community that is currently experiencing drought. The community of Leandra was declared a drought-affected area in 2015 and the research team collected their data in 2017. Thus, by 2017 the community was not experiencing the most severe effects of the drought and some of the participants were much younger at the height of the drought. This could have had an influence on the depth of information that was reported.
- With regard to resilience research, the researcher recommends that investigators prioritise the exploration of culture and context, especially in Africa, to gain a holistic view of resilience as a multisystemic process rather than to focus on resilience as an individual trait (Ungar & Theron, 2020). More culturally and contextually sensitive measures to investigate resilience need to be put in place to broaden the understanding of factors that promote resilience.

5.5.2 Recommendations for Educational Psychologists

This study is most beneficial to educational psychologists and researchers as drought is a phenomenon whose effects are expected to worsen in years to come. Hence, educational psychologists can use the findings of this study better to support the youth, families and communities who are adversely affected by drought. Educational psychologists can serve

communities and facilitate resilience processes by developing and strengthening community-based resources. They can furthermore play an important role in developing government policies that protect the well-being of the youth and their education to ensure that their basic needs are met (a feeding scheme at schools in drought-affected communities) (Masten, 2018; Ungar, 2012; Ungar & Theron, 2020).

Increased education and awareness of context-specific resources and norms and beliefs can enable educational psychologists and future researchers better to support under-resourced communities similar to Leandra. With regard to supporting the youth and families who live in Leandra, educational psychologists could empower and mobilise existing community members who can employ culturally meaningful ways to work with the youth while promoting their resilience. In addition, researchers and psychologists in South Africa can learn about other low-income countries' strategies for promoting resilience and implement them here in our similarly afflicted communities in South Africa.

As theorised by Walsh (2016), family resilience processes are dynamic, complex and interwoven. Culture forms an integral part of these belief systems, organisational patterns as well as communication and problem-solving strategies. To be effective practitioners, mental health professionals need to acknowledge the unique lived experiences, context and norms of an individual's values and belief systems. Furthermore, it is necessary to recognise the influence of these factors on how individuals respond to adversity (Masten, 2018; Theron et al., 2015; Ungar & Theron, 2020). Thus, it is important to note that the findings of this study cannot be generalised to other under-resourced communities and the findings are unique to the youth of Leandra.

5.6 CONCLUSION

Having the opportunity to be part of a greater project as well as engaging in my own study has given me a deeper appreciation for resilience research. Further, I have gained first-hand insight into resilience processes and the influence that culture has amidst drought-related adversity. The findings of this study provided evidence to support the understanding of resilience as dynamic, complex and multisystemic in nature (Masten, 2018; Ungar & Theron, 2020). For intervention implemented by educational psychologists in South Africa to be effective, it is essential that these multidimensional processes should be understood in their specific contexts (Theron & Donald, 2013).

This study generated significant information, provided by the youth, which highlighted the importance of context-related and culture-specific findings (Letseka, 2012). To serve under-resourced communities similar to Leandra better, more research needs to be done countrywide to generate context and culture-specific knowledge and understanding, followed by implementing intervention strategies. It is the responsibility of educational psychologists to create environments in which individuals, families and communities feel empowered to live a life filled with resilience, hope and self-discovery. Empathy and understanding allows researchers to be open to and mindful of the unique experiences, contexts and beliefs of their fellow South Africans.

In the light of the aforementioned, I will be forever grateful for the privilege of being part of the greater research project and this study. This experience allowed me a glimpse into the lived experiences of the youth and families that belong to our beloved country. I have learned that culture is something that inspires people. Culture is many things: dance, clothing, food, beliefs, rituals, language, and thoughts but, above all, culture is people. Culture is a force that unifies individuals, communities and politics in a whole. The culture of Ubuntu in South Africa is a sense of belonging to its people. I conclude with the wise words of Nelson Mandela, activist, humanitarian and father of our nation:

We are together in this. Our human compassion binds us the one to the other – not in pity or patronisingly, but as human beings who have learnt how to turn our common suffering into hope for the future (nelsonmandela.org)

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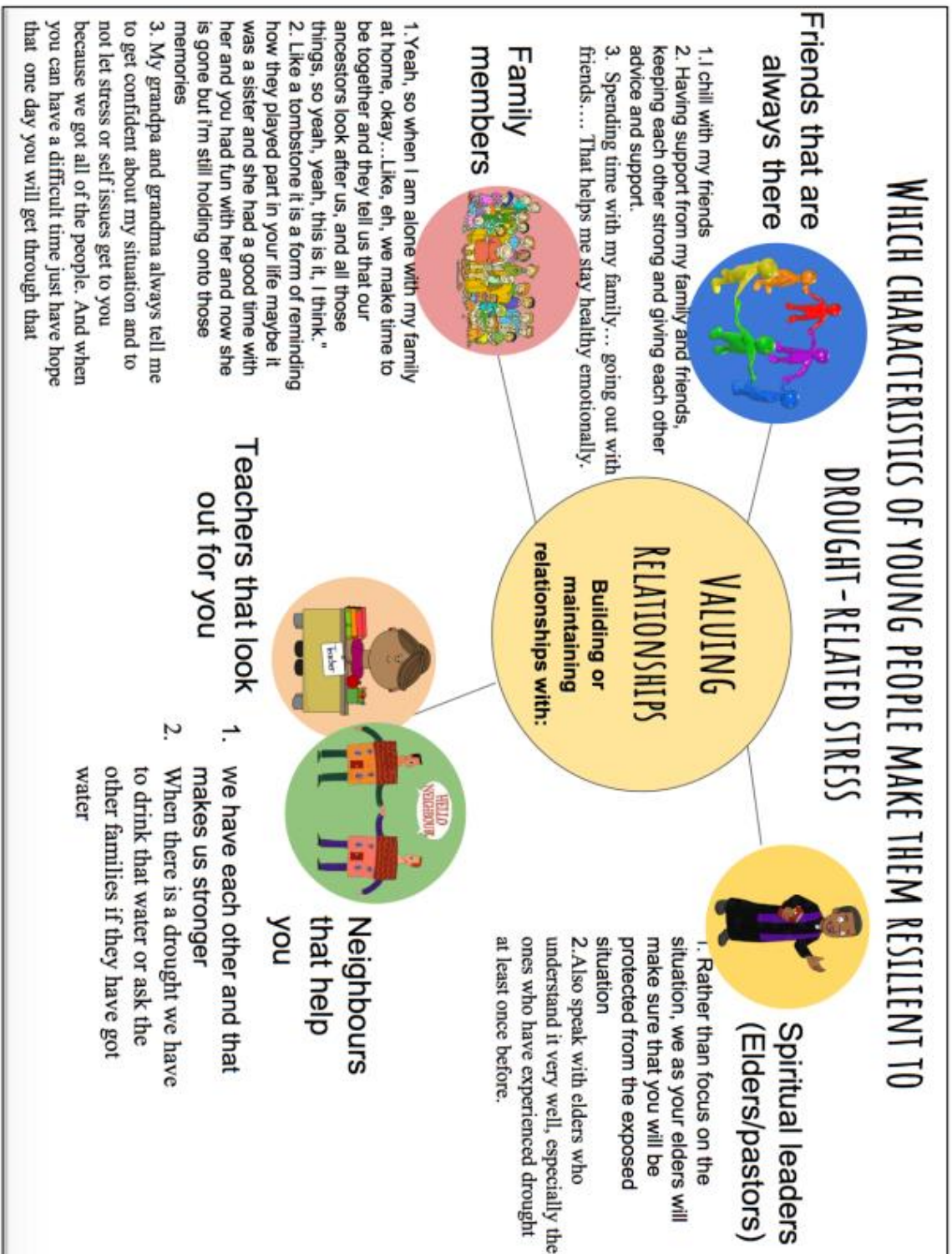
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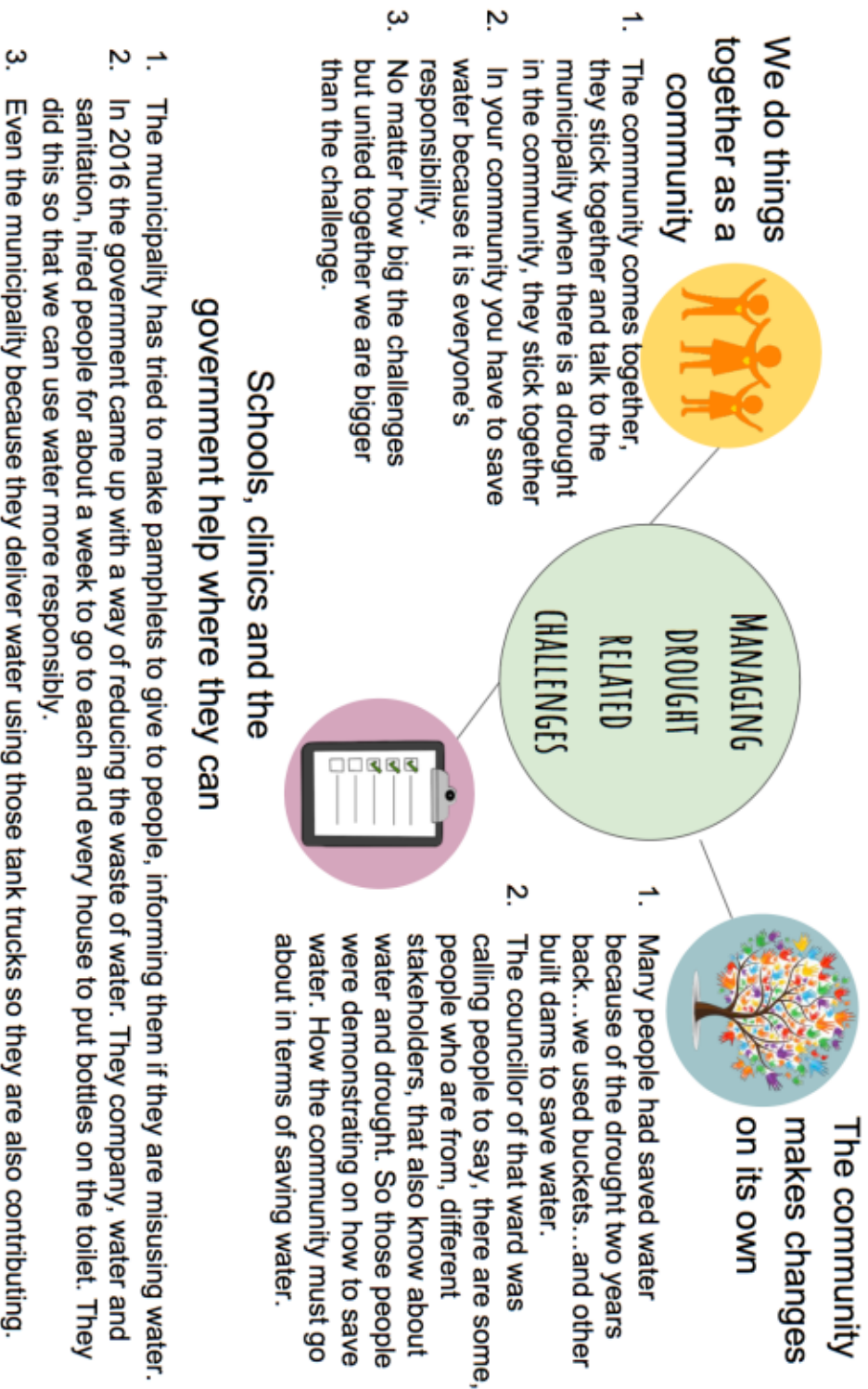
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APPENDIX A: POST CONSENSUS CODING POSTERS FOR MEMBER CHECKING



WHICH CHARACTERISTICS OF THE COMMUNITY (COMMUNITY OF LEANDRA) MAKE YOUNG PEOPLE MORE RESILIENT TO DROUGHT-RELATED STRESS?



WHICH CHARACTERISTICS OF THE COMMUNITY (COMMUNITY OF LEANDRA) MAKE YOUNG PEOPLE MORE RESILIENT TO DROUGHT-RELATED STRESS?

MAINTAINING WELLBEING

Our religion or culture helps us to stay ok



1. They do everything. Making sure we are still connected to God, our ancestors and all those things we grew up with, like in that environment, where they tell us that our ancestors will always look after us, so that somehow gives us strength and gives us hope.
2. God is always there and he knows that everything will be fine and he knows why he has put us into this situation, part of situation. Obviously we all know if God is always there, come tomorrow everything will be fine.
3. If we feel like we are somehow failed by nature or ...we just go back to God .

WHICH CHARACTERISTICS OF YOUNG PEOPLE MAKE THEM RESILIENT TO DROUGHT - RELATED STRESS?

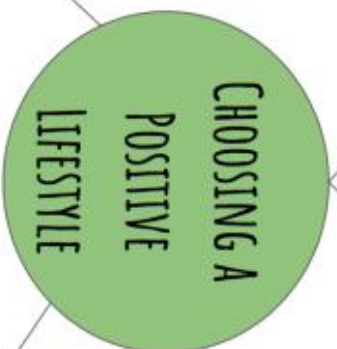
Being positive about the future

1. Hope that everything is going to be fine.
2. I like what makes me stay healthy and I'm always thinking positively like what am I going to do like what's next, stuff like that.



Looking at things in a positive way

1. Okay, what I think will help you to be ok when there is a drought: in your heart you have to be calm and in your mind you have to think only positive things
2. You can think of something good that should or could be happening into your life.
3. You know when you wake up there is new hope every day.



Making good life choices

1. And also I am also a Christian. I pray to the Lord to look after me and also I have faith each and every day
1. I also pray and and have faith that this shall pass because everything does pass
2. I talk to Jesus, and if you talk to Jesus you are answered and everything is fine



Thinking bigger than just myself

1. I help old people when they go and collect water in the river or in some other location that is nearby and has water.
2. what can I do or add in order to overcome the drought and what input can I put into the community in order to assist in the community.

APPENDIX B: INFORMED CONSENT – INVITATIONS AND CONSENT FORMS FOR PARTICIPANTS



Faculty of Education

PARTICIPANT INVITATION AND ASSENT FORM (Adolescents)

We invite you to participate a project called: *Patterns of resilience among young people in a community affected by drought: Historical and contextual perspectives.*

Who are we?

We are researchers from the University of Pretoria (South Africa), the University of Brighton (United Kingdom), and two organisations called BoingBoing (United Kingdom) and Khulisa Social Solutions (South Africa). Our contacts are at the end of this letter if you need them.

What are we doing in this project?

We want to learn from you (and about 50 other young people from Govan Mbeki municipality) about what helps young people whose communities are badly affected by drought to be resilient. To be resilient is to keep doing OK in life even when life is hard. With your help, we also want to learn what adults in your community know about what has helped your community to keep doing OK in times of drought. Together with you, we want to come up with a plan that will help communities to help young people to be resilient.

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

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

Because you

1. Are 15-17 years old, *and*
2. Are OK talking English and can read and write in English, *and*.
3. Live in Secunda area, Mpumalanga.

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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. The only time that you will not be able to change your mind, is if you choose to participate in Activity 6 and if this activity has been video-recorded.
- If you want to participate, then you must ask your parents/caregivers to agree that you can participate. If they say no, then we can unfortunately not let you participate. If they say yes, but you say no, then there will be no problem: nobody can force you to say yes. If they say yes and you say yes, then you and your parents/caregivers must complete and sign pages 6-7.
- 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 do all six activities listed below. We will ask your permission to audio-record activities 1-2 and 4-6.

Activity number	Date ¹ & Time	Place ²	Description of Activity
1.	25 March 2017, 09.00 - 16.00	Secunda	Make a drawing or a model out of clay (we will lend you everything you need to do this) that will help answer the following questions: <ol style="list-style-type: none"> 1. What is the most important health/wellbeing (feeling good about life) issue for young people? 2. What does it mean to be resilient (do OK in life) when there is drought? 3. What/who makes it possible for young people to be resilient when there is drought?
2.	22 April 2017 09.00 - 16.00	Secunda	Learn how to be a researcher – we will teach you how to 'interview' (talk to) an older adult in your community about what he/she remembers about (i) how drought changed your community and (ii) how the community coped with/solved these changes. We will also teach you how to

¹ Tentative; to be confirmed by community partners at January meeting

² Will be added following meeting with community partners in January; likely to be the Khulisa offices

			first ask this older adult to agree in writing that it is OK for you to do the interview and we will show you how to make notes about what this older adult says (we will give you a list of questions and a little book in which to write down the answers).
3.	Any date between 23 April and 19 May that suits you and the adult you will interview	Secunda	You 'interview' the older adult and write up the answers. Doing the interview will take about 1 hour of your time. The time you spend travelling to do the interview will depend on where you meet the older adult.
4.	20 May 2017 09.00 – 16.00	Secunda	Share what you learnt from the older adults with us – you can choose to read us what you wrote down or tell us the story about what you learnt. We will ask for your permission to keep the written notes you made.
5.	24 June 2017 09.00 – 16.00	Secunda	We will use what you taught us in Activity 1-3 to come up with a theory about what helps young people to keep doing OK in times of drought, but we need you to check this theory. You can change it or add to it. Then, together we will use this theory to think about a plan that will help communities to help young people to do OK (be resilient) in times of drought. With your help we also need to think about how best to tell your community about this plan (e.g., via an exhibition or a play or a song, etc.) We will bring people who are good at drama to help with this plan.
6.	29 July 09.00 – 16.00	Secunda	This last activity is about putting the plan into action. Depending on what form the plan will take, we might be able to video it and upload the video onto YouTube.

What do you get out of this?

Because you will be working as a co-researcher in this project, we would like to offer you a R500 Checkers voucher³ for each activity that you take part in. Except for Activity 3, we will give you the voucher at the end of the day's activity. We will give you the voucher for Activity 3 at the end of Activity 4.

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.

<i>Probable/possible risks/discomforts</i>	<i>Strategies to minimize risk/discomfort</i>
You will spend your whole Saturday participating in Activities 1-2, 4-6.	Because this is a long time, we will have two tea breaks and a lunch break. During the breaks we will give you a juice and a fruit (e.g., an apple). For lunch, we will provide hot food (e.g., pap and wors).
Talking 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 Activities 1-2, 4-6 in a group.	Because you will be part of a group, other young 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 we video Activity 6 your community and many other people will know that you participated.	You do not have to take part in the video. Alternatively, if you do want to take part but you don't want other people to identify you, then we can find ways of hiding your face (e.g., by wearing a mask). You can also choose whether your name is added to the credits or list of people who are in the video.

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

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

We will ask a person/people to listen to the audio-recordings of activities 1-2 and 4-6 and type what you and the others 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

³ Tentative; to be confirmed by community partners at January meeting

everything is typed up, the researchers from the University of Pretoria will delete (erase/wipe out) what was recorded.

We (the researchers from the Universities of Pretoria and Brighton and from Khulisa and BoingBoing) will study the typed-up version of what you and others said. We will also study your written notes about what you learnt from the older adult. If you make drawings/clay models during Activity 1, we will ask your permission to take photographs of your drawings/clay models and we will also study these photographs. We will probably quote what you said/wrote or show the photographs of what 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 keep a copy of what you said/wrote and/or drew/made 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 or drought or communities or adolescents 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 and Khulisa Social Solutions will see the forms 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 activities 1 to 6.

Do you have questions you want to ask?

- You can contact Mosna Khaile, the project manager, at 0767756180 or mosnak@live.com if you have any further queries. You can also email Linda Theron at Linda.theron@up.ac.za or Angie Hart at A.Hart@brighton.ac.uk
- You can contact the chair of the Research Ethics Committee, ## () 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.

Looking forward to meeting you!

Mosna, Angie, Linda and the team

Declaration by participant

By signing below, I [full name] agree to take part in a research study named: *Patterns of resilience among young people in a community affected by drought: Historical and contextual perspectives*

I say that:

- I have read and understood this information and consent form and it is written in a language with which I am fluent enough and comfortable.
- I have had a chance to ask questions to both the person obtaining consent, as well as the researcher (if this is a different person), and all my questions have been adequately answered.
- I understand that taking part in this study is **voluntary** (I can say no) and I have not been pressurised to take part.
- I understand that my parents/legal caregiver must also say yes (in writing) before I can participate
- I understand that what I contribute (what I say/write/draw/produce visually) could be reproduced publically and/or quoted, but without reference to my personal identity (without making my name public).
- I understand that if a video is made as part of this study, other people could recognise me and know that I participated. I give permission for this.
- I understand that I may choose to leave the study at any time and that will not be a problem. I also understand that if I will only get a Checkers voucher for the activities that I complete.
- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests.

Signed at (*place*) on (*date*) 2015

.....
Signature of participant

.....
Signature of witness

- You may contact me again Yes No
- I would like a summary of the findings of this research Yes No

The best way to reach me is:

Name & Surname: _____

Postal Address: _____

Email: _____

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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 Parent/Legal Guardian

By signing below, I [full name] agree to allow my child/the child I legally care for [child's full name:] to take part in a research study entitled: *Patterns of resilience among young people in a community affected by drought: Historical and contextual perspectives*

I declare that:

- My child asked me to read the information about this study. I have read and understood this information and consent form and it is written in a language with which I am fluent enough and comfortable.
- I have had a chance to ask questions to both the person obtaining consent, as well as the researcher (if this is a different person), and all my questions have been adequately answered.
- I understand that my child's participation in this study is **voluntary** (I can say no and my child can too) and I have not been pressurised to allow him/her to take part.
- I understand that what he/she contributes will be shared with international researchers, but that his/her name and other identifying particulars will not be linked to my answers.
- I understand that if a video is made as part of this study, other people could recognise my child and know that he/she participated. I give permission for this.
- My child may be asked to leave the study before it has finished, if the researcher feels it is in his/her best interests.
- I understand that researchers will not be asking questions about abuse/harm, but that they have will have to report abuse/harm to child protection services if they should become aware that your child is being abused/harmed.

Signed at (*place*) on (*date*) 2015

.....
Signature of parent/legal guardian

.....
Signature of witness

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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*) 2015

.....
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*) 2015

.....
Signature of researcher

.....
Signature of witness

APPENDIX C: ETHICS CLEARANCE CERTIFICATE FOR GREATER STUDY



Faculty of Education

Ethics Committee

26 May 2017

Ms K Pillay

Dear Ms Pillay

REFERENCE: EP 17/03/09 Mampane 17-004

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.
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 **EP 17/03/09 Mampane 17-004** in any communication with the Ethics Committee.

Best wishes



Prof Liesel Ebersöhn
Chair: Ethics Committee
Faculty of Education

APPENDIX D: EXTRACT OF CODING PROCESS

Excerpt illustrating open coding process

The table in Addendum E, which follows, links to the highlighted sections

Group 5, Activity 1 – Draw and write technique

- P1: For me, drought has also affected us as a family because my father is a person who is a farmer, a person who has an agricultural farm and then last year, maybe in November...Uh or June we found that some of the cows that we had on a farm were dying and others didn't t getting survive. What you call...yoh... I'm shaking and I don't know why...
- F1: haha don't, relax
- P1: I don't know for I've been doing this a long time, my knee has a problem... We [lost] some of the goats and some of the crops, because he had crops and the maize meal and all those things. Then people that he was supplying, they didn't get the products that they needed and then the business started to, eh run out of money. The worst part of it is he became sick and we lost. We had financial constraints because we were depending on the business he was running. And I found that the farm was supposed to be closed and he had to sell the farm so he could buy a [smaller] farm and have money to carry on with the business.
- F2: Wow, thats quite a big knock on effect...
- P3: Most of the time here when drought affects us we have a shortage of water we have to learn how to save water. Most of the time we use little water when we need to bath. And most of the time our neighbours have veggies, they don't grow, so, they have to make other means to make money to get food because most of the time. Here mostly we are affected by agriculture drought.

Group 7, Activity 3 – Body Mapping

P1: To have hope is that everything when I feel discouraged or I feel unsupported as my parents or my grandparents do not support me, I always sing. I sing to God that one day he will help me to realise that I have a future and I have what it take to make my future to count and I have what it take to get through difficult issues and difficult health in South Africa.

F: And does your family also do that, they sing or their..

P1: Yeah they just sing and pray that God help us to get through all this time or sometimes went to church then in the church pastor uu. You have to read some, there's a book in our church. We have three books that, the second one the book that help you feel confident about yourself. That help you to feel like you have hope, that you have people that support you that have people that surrounded you.

F: Ok that's wonderful so can we move on to your heart so what has helped you to feel healthy or to be healthy in your heart in times of drought.

P1: Ok in times of drought what helps me in my heart is that I love, is that I have to stay he, I have to stay feeling confident, healthy and happy that one day I'm going to do, because when I'm said I always cry. To be honest I'm a cry baby, when I'm sad I also cry so to help me stay in the heart, if I'm heartbroken there's a thing that I do, I just, I just always tell myself that you can face everything that you face in life but know that one day you going to do this. You know that, you know that the road of life doesn't, the road of health does not have a straight, the road of health have blockers, have droughts, have holes that you going through. I know that when im, when I go to the wrong path or to the right path with, with Jesus and my name and my family, I'm going to get through this. So what helping mind is confidence. I have to feel confident about myself.

F: That's amazing, that's amazing and that helps you through these hard times, and through drought, through anything. So how does drought affect that, keeping your heart healthy?

P1: Drought affects me because I have to think about my family cause where they going to get the water, where they going to bath, where they going to eat, but that don't make me happy ok, but I always tell myself that faith is the thing that help me get through everything. Faith, confident, hope and belief are the thing that help me to get through it because with Jesus I know that where I can make it with Him, I know that where I can stand.

F: That's amazing, that's really true. Ok so the last thing how do you keep your body healthy in times of drought.

P1: Ok in times of drought I keep my body healthy about eating. I have, you have to a lot of food and you have to eat the healthy food may, like veggies, fruit that we have to eat and milk and po, pon, pro, proteins and carbohydrates so that your body can be strong. Hav, so that you can have a lot of calcium, a lot of starch, so that you can, your bod, your, your, your bones can get a calc and a, a lot of calcium and phosphor. So that you can stand, you can walk and by the best way is to by drinking a lot of water because and especial time our body need, our, our kidneys need water to fill them up and our kidneys need to, a water so that you can get out the urine all the stuff. And the best thing about the water is that the water when it goes through it washes your bodies then you we, wash it all the foreign part that get into your body. Ja that right.

F: So how does drought affect your body being healthy.

P1: Drought affects me because I don't get a lot of water so different part can easily get into me.

F: And is something that your family also may be concerned about or has to deal with.

P1: Ok my grandparents always say that I have to eat maybe one, maybe have to, to drink 9 glasses or 10 glasses in a day or you have to. My, my grandpa have that it like a bucket, is also.. all every night when she, when , he is done to need his medicine he always drink that.

APPENDIX E: AUDIT TRAIL - AXIAL CODES, THEMES AND INCLUSION AND EXCLUSION CRITERIA

The influence of culture on the resilience of youths from families affected by drought

Axial Code	Themes and Subthemes	Inclusion/Exclusion Criteria
Community; togetherness	Theme 1: The practice of the African proverb of Ubuntu <u>Subthemes:</u> 1. Communality as a source of resilience 2. Positive family involvement and practices contributing to resilience	1.1 <u>Inclusion:</u> The unity, altruism and collaboration of members of the community that facilitates resilience e.g. church members, friends, teachers, family, youth <u>Exclusion:</u> Unity, altruism and collaboration from people who are not part of the community e.g. people who live in neighbouring communities 1.2 <u>Inclusion:</u> Any form of positive involvement, support, beliefs and ways of living due to family members e.g. mother, father, siblings, uncles, aunts and grandparents <u>Exclusion:</u> Positive involvement, support and ways of living not due to family members e.g. friends and teachers
Community; support		
Community Beliefs		
Community Practices		
Family and friend support		
Family influence		
Family Practices		
Youth sharing information with others	Theme 2: The importance of knowledge among youth <u>Subthemes:</u> 1. Youth sharing knowledge and information with the community	2.1 <u>Inclusion:</u> Examples where the youth want to share their knowledge and information

	<p>2. The adaptation of indigenous knowledge</p>	<p>with the elders of the community and other community members in order to equip everyone with the tools they need to overcome drought-related challenges</p> <p><u>Exclusion:</u> Examples of older people of the community sharing information and knowledge about how to overcome challenges that are unrelated to drought</p> <p>2.2</p> <p><u>Inclusion:</u> Instances where knowledge and practices that are unique to this community have been altered to suit the needs of the community and its current drought-related challenges and needs</p> <p><u>Exclusion:</u> Adaptation of knowledge that is not unique to this community and that is not due to the current needs and drought-related challenges of the community</p>
<p>Positive Outlook Solution-focused Religious practices/rituals Spirituality/Belief</p>	<p>Theme 3: The manifestation of strength through hope/belief <u>Subthemes:</u></p> <p>1. Culture, spirituality and religious practices</p> <p>2. Positivity, agency and prayer as a means of</p>	<p>3.1</p> <p><u>Inclusion:</u> Any reference made to hope, faith and belief in God, ways of living that are unique to this community as well as ancestral practices e.g. asking for help from ancestors</p> <p><u>Exclusion:</u> Any references that exclude hope, faith, and belief in God as well as any references that exclude religious or spiritual practices</p> <p>3.2</p>

	<p>overcoming/coping with adversity</p>	<p><u>Inclusion:</u> Occurrences where the youth explained that they kept positive thoughts during the drought, looked for solutions and information to save water and used prayer as a means to manage challenges</p> <p><u>Exclusion:</u> Instances where positivity, agency and prayer are used for general religious practices not related to coping with adversity e.g. going to church every Sunday</p>
Lack of water	<p>Theme 4: Drought as a risk factor to resilience</p> <p><u>Subthemes:</u></p> <ol style="list-style-type: none"> Lack of resources as a result of drought A decline in hygiene and sanitation in drought affected areas 	<p>4.1</p> <p><u>Inclusion:</u> Instances where the youth mentioned the lack of sufficient water, food, income and compromised livelihoods during the drought e.g., rationing of food and restricted water use</p> <p><u>Exclusion:</u> Instances where the lack of food, water, income and compromised livelihoods are to drought related e.g. dieting and quitting jobs or being fired</p> <p>4.2</p> <p><u>Inclusion:</u> Examples where participants mentioned that they had in change their hygiene habits because of the drought (lack of water)</p> <p><u>Exclusion:</u> The change of hygiene habits that were not a result of drought or lack of water</p>
Lack of food		
Ill health and a decline in hygiene		
Job loss/Lack of income		
Livestock dying		

APPENDIX F: TABLE SHOWING FREQUENCY OF THEMES PER FOCUS GROUP

Group	Theme 1: Ubuntu/Togetherness	Theme 2: Youth knowledge	Theme 3: Belief/Spirituality	Theme 4: Drought as risk
Focus Group 1	✓		✓	✓
Focus Group 2	✓	✓	✓	✓
Focus Group 3	✓	✓	✓	✓
Focus Group 4	✓		✓	✓
Focus Group 5	✓	✓	✓	✓
Focus Group 6	✓		✓	✓
Focus Group 7	✓	✓	✓	✓
Focus Group 8	✓		✓	✓

APPENDIX F: PARTICIPANT RECRUITMENT ADVERT

Looking for volunteers

Are you:

- **15-24** years old,
- Living in **the Secunda area**, Mpumalanga, *and*
- OK talking, writing and reading **English**?

Do you want to spend one **Saturday** per month (March to July 2017) **helping researchers** learn about **what helps young people in drought-affected communities to do OK in life?**

**If you answered yes to all of the above,
please ask the person who gave you this advert
for more information about the research project.**