

Indigenous pathways to resilient decision-making process in rural South African youth

by

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Submitted in partial fulfilment of the requirements for the degree

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(Educational Psychology)**

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DECLARATION

I declare that the mini-dissertation titled “**Indigenous pathways to resilient decision-making process in rural South African youth**” which I hereby submit for the degree Masters in Educational Psychology at the University of Pretoria, is my own work and has not previously been submitted by me for a degree at this or any other tertiary institution.

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- No significant changes,
- Informed consent/assent,
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ETHICS STATEMENT

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



DEDICATION

*“Trust in the Lord with all your heart, and do not lean on your own understanding.
In all your ways acknowledge him, and he will make straight your paths.”*

Proverbs 3:5-6

I wish to dedicate this dissertation firstly, to God Almighty. Then, to both my parents for their unconditional love and support throughout. Growing up, my parents continually fostered a culture of pursuing education and life-long learning in our family. I truly appreciate all their hard work and sacrifices they made for the betterment of my future. I believe they have reaped and are still reaping the fruits of their labour. I am honoured to be called their daughter. My loving father passed away unexpectedly and went to be with the Lord in 2021.

*He will always be on my mind and in my heart.
May his soul continue to rest, in eternal glory.*



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ABSTRACT

The focus of this study was to contribute knowledge on indigenous pathways to resilient decision-making process in youths from a rural stricken community in Limpopo, South Africa. The purpose included an investigation of the key factors that promote resilient decision-making process in youths living in an at-risk rural community, in HaMakuya. I conducted a qualitative secondary data analysis, based on the data collected for the Indigenous Pathways to Resilience (IPR) project.

The IPR project took place at two research sites, namely, Mpumalanga and Limpopo. The aim of the project was to contribute toward indigenous psychology knowledge by exploring resilience from an indigenous outlook. I purposively selected the participants based on the needs of my study. The data I used included audio recordings, verbatim transcripts of English and translated audio recordings, photographs, and field notes. Responses from younger participants were prioritised, however, information reported by older participants was also considered. Indigenous Psychology (IP) was the theoretical framework used for guidance throughout the study and to interpret and analyse the findings. Trustworthiness was maintained by not altering the primary data provided. The study adopted a thematic analysis for the interpretation of the secondary data sources where three main themes emerged. In rural communities, a pattern of reliance on communal authorities involved in the decision-making process to solve communal problems was discovered. The findings of my research contribute to the developing African perspective on indigenous knowledge base and resilient decision-making process.

Key Terms:

Decision-making; indigenous pathways; indigenous psychology; rural; South African; youths; young men; young women; resilience; secondary data



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LIST OF ABBREVIATIONS

IKS	Indigenous Knowledge System
IP	Indigenous Psychology
IPR	Indigenous Pathways to Resilience
YM	Younger Men
YW	Younger Women
YM/T	Younger Men/Translation
YW/T	Younger Women/Translation
YM/P1	Younger Men/Participant 1
YW/P1	Younger Women/Participant 1
YM/F	Younger Men/Facilitator
YW/F	Younger Women/Facilitator
H-2012/2013	HaMakuya 2012/2013



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CHAPTER ONE

INTRODUCTION, CONTEXTUALISATION AND OVERVIEW OF THE RESEARCH

1.1 INTRODUCTION

Decision-making is the process of arriving at the desired outcome with a clear objective (Adair, 2016). An indigenous pathway to decision-making process in rural South African communities informs the value of community and shared identity known as *Ubuntu* (Masango, 2006). In essence, communities that value culture and tradition make decisions based on their roles in the community, family values and norms of their culture (Theron, Theron, & Malindi, 2013). In comparison to existing literature, there are studies about youth decision-making perspectives relating to sexual health and behaviour, parenting and use of alcohol (Davids, Roman, & Leach, 2015).

South Africa faces major socio-economic and social imperatives that are unique to the country. These include challenges such as unemployment, poverty, inadequate infrastructure, and inequality of rural education among others (Sefotho, 2018). When addressing the socio-economic challenges in the country, it is crucial to emphasise the current circumstances faced by rural South African youth. Rural South African youth face adversities that range from mild to severe because of structural and systematic disadvantages. Rural South African youth are therefore denied the liberty of a sense of agency because of limited resources and support (Machimana, 2017). Systematic disadvantages can be a result of the history of apartheid, marginalisation, inadequate housing/infrastructure, and structural barriers which are cumulative (Theron, 2016). In essence, the individuals have little or no control over the challenges mentioned. The number of rural youths who are resilient because of internal and external influences is quite minimal. The reason can be a lack/insufficiency of resources that are available in rural areas and which are also culturally relevant (Ungar, 2012; 2008).

Resilience process can be described as “patterns of positive adaptation” when one encounters a significant risk (Masten & Powell, 2013, p. 4) . Additionally, the process can refer to characteristics that a person is born with (Ungar, 2013). The characteristics include their ability and competence to thrive under stress and recover from adversity (Ungar, 2008). According to literature, decision-making can be a result of various factors such as family and community responsibilities, risk-taking, career aspirations, and peer pressure (Levesque, 2018; Theron, 2016).

1.2 RATIONALE

The low rate of employment in South Africa can suggest that possibly not every rural South African youth rises against the odds stacked against them. The odds can be unequal education opportunities, lack of job creation, marginalisation, and structural disadvantage. Therefore, the study’s objective was to investigate what influences the process of decision-making among South African youth living in rural communities and how their decision-making contributes to their resilience. My study forms part of a broader project known as the Indigenous Pathways to Resilience project (IPR). The IPR project aims to inform an audience about indigenous knowledge on resilience from a South African perspective. The IPR project’s findings have contributed to developing non-Western knowledge, building on Western knowledge and ideologies based on the resilience theory (De Gouveia, 2015; Malan-van Rooyen, 2015; Mohamed, 2017).

Contributions made towards the IPR project include addressing indigenous pathways to appraisal, adaptive coping processes, well-being, and the explanation of the resilience process (De Gouveia, 2015; Ebersöhn, 2017). My interest sparked when I was confronted with questions such as: How do the youth living in rural communities make decisions? Then, what factors influence their judgement, and what is the desired result? Therefore, by answering such questions as a researcher and educational psychologist, I hope to enlighten school teachers, professionals, parents, and other significant stakeholders about resilient decision-making process to enable improved relationships and facilitate learning and development through adequate support and understanding of the youth.

1.3 PURPOSE OF THE STUDY

The purpose of the study was to understand resilient decision-making process in rural South African youth. In addition, the study focused on exploring indigenous knowledge systems regarding rural South African youths' decision-making process. The study also aims to contribute to the developing field of Indigenous Psychology (IP), resilience in the global south, and existing literature through its findings which will address the key concepts. IP is a branch of psychology which seeks to advocate the study of the skills, knowledge and beliefs that people have conceived about themselves (Kim, Yang, & Hwang, 2006). Furthermore, how they interact with their “familial, social, cultural, and ecological context” (Kim, Yang, & Hwang, 2006, p. 4). Moreover, the study aimed to investigate the nature of resilient decision-making from an indigenous perspective. Furthermore, the study aimed to navigate and understand pathways to decision-making to develop resilience.

Equally important, the study also aimed to understand the role of IKS in decision-making process that contribute to and append to the developing IKS. In this regard, it is important to investigate the relationship between decision-making and resilience processes.

1.4 RESEARCH QUESTIONS

Primary Research Question:

- What is the nature of resilient decision-making process of rural South African youth?

Secondary Research Questions

Descriptive question:

- How do rural youths facilitate decision-making process in their context?

Exploratory question:

- What are the key factors that influence decision-making process?

1.5 WORKING ASSUMPTIONS

Rural South African youth rely on pathways to education and their communal resources as windows of opportunity to a better future and success. The youth are

resilient when they are aware of, and effectively interact with their social ecology (Ungar, 2012). The resilience process informs a series of aspects of the decision-making process to enable the youth to generate coping strategies. A rural South African youth negotiates with his or her individual, familial, cultural, and communal factors to overcome hardships and adversity. The premise of the research study informs how rural South African youth arrive at decisions, whether they are based on options available at their disposal or rational and conscious thinking; contributing to their resilience. According to the literature, resilience can also be described as an ability to recover from an unpleasant situation and involves the process of decision-making. Rural South Africans seemingly value *Ubuntu*, which is a shared identity in a community (Letseka, 2013; Masango, 2006). Therefore, the study suggests the nature of resilient decision-making process in rural South African youth and considers their community, culture, rituals, family values, and belief systems.

1.6 CONCEPTUAL CLARIFICATION

1.6.1 Resilience

Resilience refers to characteristics that an individual is born with the ability and competence to thrive under stress (Theron et al., 2013). Masten and Powell (2003) describe resilience as “patterns of positive adaptation” from hardships (p. 4) which inform us that resilience is the process of adjustment in the event of unpleasant events.

1.6.2 Decision-making process

The decision-making process involves the intentional selection of a desired result or option among alternative possible options (Lunenburg, 2010). Furthermore, decision-making process involve the cognitive functioning of the brain (Coutlee & Huettel, 2012).

1.6.3 Resilient indigenous decision-making process

The concept refers to the adoption of cultural pathways of thinking or knowledge base to make effective decisions amidst adverse events and adapt positively (Masten & Powell, 2003). Essentially, it refers to utilising resources that are culturally meaningful or reflective of a cultural belief system (Allwood, Berry, Nikora, & Levy, 2006).

1.6.4 Rural South African youth

South African youth residing in disadvantaged communal environments are often faced with structural and systemic barriers, such as being placed far away from towns and cities with poor infrastructure and education and marginalisation to name a few (Theron, 2016). Systemic and structural barriers include barriers that individuals have little or no control over, such as being raised by a single parent.

1.6.5 Indigenous pathways

Indigenous pathways are passages that are rooted in and resemble cultural practices (Mohamed, 2017). The pathways constitute a community or culture's knowledge base. They can also be described as belief systems reflective of African phenomena (Malan van Rooyen, 2016). Furthermore, indigenous pathways set apart a culture from the world by their lifestyle and perspective of the world they live in.

1.7 PARADIGMATIC CHOICES

1.7.1 Epistemology

For the qualitative part of the study, I used the interpretivist paradigm as the epistemology of the study. A researcher who employs the interpretivist paradigm focuses on understanding the world through a series of individual perspectives and interpretations of his or her reality (Creswell & Creswell, 2018; Thanh & Thanh, 2015). The interpretivist paradigm uses participants' experiences to gather data, understand, interpret, and analyse gathered data. In addition, the study will reflect on the participatory reflection and action methodology to explore the indigenous knowledge of participants' "views, background and experiences" (Thanh & Thanh, 2015, p. 24). In essence, an interpretivist paradigm is subjective rather than objective (Diefenbach, 2009; Thanh & Thanh, 2015). The researcher chose the interpretivist paradigm because it complements the nature of the research study to obtain indigenous knowledge from local people, being rural South African youth. To discover indigenous pathways to resilient decision-making of rural South African youth, to the researcher explored their context and world by interpreting the understanding and experiences of the youth. The potential value of using the interpretivist paradigm will allow the study to reflect on multiple perspectives rather than a single perspective (Creswell & Creswell, 2018). Furthermore, this will inform

gathering diverse indigenous knowledge from the local people as a resource for the research study.

1.7.2 Methodological approach

Methodology is the general research strategy that includes identifying and selecting methods to be used to conduct the research. The methods which are modes of collecting and analysing data are either qualitative or quantitative. As a result, the methods employed should complement the outlined research strategy (Alharahsheh & Pius, 2020). Methodology focuses on the process of conducting research and reaching the objective. The researcher chose secondary data analysis as the methodology of the study. Secondary data analysis is the method of analysing pre-existing data from a primary research study. Secondary data analysis is an approach in methodology the researcher used to analyse existing data from a primary researcher and answer a different research question (Windle, 2010).

There is a distinction between the process of collecting and analysing primary and secondary data. The raw data from the IPR project were initially collected for a specific purpose by the researchers; hence, we refer to it as primary data. Conversely, the data the researcher selected from their raw data for my study are referred to as secondary data. In the former instance, data is collected by the primary researcher who designed and executed the research for a specific purpose. The primary researcher implements a data collection strategy to collect answers to questions posed particularly for the research study. Thereafter, the primary researcher analyses the raw data set and draw conclusions based on their findings. In the latter, the researcher requests the primary researcher to access their original data to work with the data to answer other questions. Accessibility of the raw data is critical for the study. After obtaining ethical clearance, the researcher acquired access to the raw data through Dr. Mohamed who was one of the primary co-researchers of the IPR project.

1.8 RESEARCH DESIGN AND APPROACH

1.8.1 Case study research design

The focus of a study and research questions determine an appropriate research design (Cohen, Manion, & Morrison, 2018). The researcher employed a case study method as the research design. A case study method is a strategy used in multiple instances to contribute to our knowledge of phenomena (Yin, 2011). A case study may be based on an individual, group, institution, and/or community. Yin (2011) asserts that a case study is an empirical inquiry used to study an occurrence and its contextual conditions in a real-life context.

Case studies may encounter “unanticipated and uncontrolled variables” (Cohen et al., 2018, p. 184). Cohen et al. (2018) also maintain that the whole is more than the sum of the separate parts, which emphasises the importance of contextual conditions, as Yin (2003) stated. It is vital to observe and understand the effects and causes in a case study, and more importantly, to recognise and acknowledge the determinant of the causes and effects (Cohen et al., 2018). According to Yin (2003), there are different case study designs identified in research, such as descriptive, explanatory, and exploratory. For this research, the researcher explored a descriptive case study research design. A descriptive case study method focuses on describing the natural phenomena in which the IRP project data occurs (Yin, 2014). The researcher’s goal is set to describe the data as it is (Zainal, 2007). Therefore, a descriptive theory is essential to contextualise and support the description of the IRP project data. The case study method focuses on a particular aspect of the IRP project. Therefore, the case study method does not intend to focus on the entire IRP project.

1.8.2 Sampling

The researcher used purposively selected data sources of qualitative research from the IPR data sources for my study. The data collection process undertaken by co-researchers from the IPR project was conducted over a period of three years, from 2012-2014. Firstly, they used purposive sampling from IPR’s two research sites, namely, a site in Limpopo and a site in Mpumalanga (Mohamed, 2017). Secondly, they stratified the participants into groups according to their location, gender, and age (Mohamed, 2017). The sampling strategy for my study is non-probability

sampling. Non-probability sampling, unlike probability sampling, is not conducted on a random selection of a sample from the population of interest (Battaglia, 2008). Patton (2002) mentions a common characteristic of purposive sampling types, where participants/cases are chosen in relation to predetermined criteria fit for a research objective (Nieuwenhuis, 2016b).

In purposive sampling, the researcher intentionally chooses a participant/case from a population to use for the sample based on relevance to the research topic (Cohen et al., 2018; Nieuwenhuis, 2016a). Expert knowledge of the population enables the researcher to select characteristics of a population that will be represented in the chosen sample for their study (Battaglia, 2008). The secondary data sources that the researcher used were captured by co-researchers for a study that was part of the broader IPR project undertaken from 2012-2014 (Mohamed, 2017). The study involved 135 participants from both IPR project's research sites (Mohamed, 2017). Youths in South Africa are below the age of 35, hence I selected the data generated from the younger men and women (StatsSA, 2021). Table 1.1 illustrates the data the researcher chose.

Table 1.1: Sampling procedure

Limpopo research site on young men (YM) and young women (YW)	All Data collected in 2012 and 2013	Total younger women: 18 Total younger men: 6 Total sample size: 24
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1.8.3 Data collection and documentation

For my study, I used secondary data analysis of qualitative research. As explained by Smith (2008) and Windle (2010), secondary data analysis is the process of using existing data by another researcher in a way that the primary researcher had not intended. Furthermore, a researcher may use secondary data sources with the intention of focusing on a new study or conducting research by using data not collected for the primary research purpose (Schlomer & Copp, 2014; Windle, 2010).

When selecting participants, the IPR project co-researchers used several strategies to generate the original data (Mohamed, 2017). The researcher drew a sample from the raw data (IPR sample) that was generated and documented by the primary co-researchers to answer the research question. The researcher ensured that I have a

taxonomy of folders to classify the secondary data and use appropriate language that is accessible. The researcher classified verbatim transcripts of audio recordings, verbatim transcriptions of translated audio recordings, audio recordings, photographs taken, and researchers' reflection journal and field notes into the folders (Mohamed, 2017). Moreover, the researcher ensured that the spelling and terminology of the data I use is error free and do not manipulate raw data by adding or subtracting from what is written.

The researcher used the documented data generated by the primary researchers as follows: The researcher used the audio recordings to interpret both verbatim transcripts (and translations) of audio recordings. Through audio recordings, the researcher got deeper into the lived experiences and emotions of the participants during the conversations. The transcripts and visual aids (photographs) enabled the researcher to understand words/phrases that she may have misunderstood in the recordings. Additionally, the verbatim report helped me with the correct spelling of words or phrases mentioned in another language than English and will assist with distinguishing the speakers. Photographs painted a picture of the contextual conditions, how the data was collected and the visual representations that were created by the participants. Field notes assist the researcher as a secondary data researcher to understand the context and activities that took place from the primary researchers' perspective. Table 1.1 explains how the researcher used the data generated from the activities that were executed by the IPR fieldworkers.

Table 1.2: Use of data generated from activities

Activity	Use for my study
Community Map	In the IPR project data collection process, the community map was used to get a visual representation of the environment and identify factors perceived as protective factors and risk factors. The researcher used the map to have an idea of the nature of the environment and contextual conditions that the participants face in their indigenous community and insight into their appraisal process. Appraisal plays a significant role in decision-making process.
Knobkerrie activity	In the original data collection, the knobkerrie activity was used to identify how the participants might solve problems in the future. The knobkerrie activity informs the researcher about how participants can generate solutions.
Drum activity	In the original data collection, the drum activity was used to understand how the community solved problems and how their coping mechanism functioned. The data generated from the drum and knobkerrie activities assisted the researcher to understand how the participants make a judgement of situations, analyse, and evaluate situations, identify resources, and define alternatives.
Mealie activity	In the original data collection, the mealie activity was used for participants to illustrate what makes them happy. Like the drum and knobkerrie activities, the mealie activity enabled the researcher to understand the participants' decision-making process despite the challenges or risks posed in their community. Again, the mealie activity enabled the study to understand how the participants make decisions whilst maintaining meaning in their lives.

1.8.4 Data analysis and interpretation

In the study, the researcher adopted thematic analysis for the interpretation of the secondary data sources of qualitative research. Thematic analysis can be defined as the process of identifying, analysing, and reporting on trends found in data (Braun & Clarke, 2006). Thematic analysis allows readers to also make sense of predominant themes in research data (Ahluwalia, 2012). According to Braun and Clarke (2006), there is a need in research for the use of thematic analysis because it appears to be “poorly represented” and does not seem to be recognised like other methods for example grounded theory (p. 6). The researcher must also acknowledge the stages found in the process of thematic analysis. Braun and Clarke (2006) indicate there are six stages which include “(1) familiarising yourself with the data, (2) generating a list of codes, (3) searching for themes, (4) reviewing the themes, (5) defining and naming themes and lastly (6) producing the report” (p. 23). Two thematic analysis approaches are explained, namely inductive and theoretical. Both inductive and theoretical strategies were implemented to analyse data.

Subsequently, Braun and Clark (2006) further explain that thematic analysis distinguishes identified themes into two levels: semantic and latent. The process of thematic analysis allows researchers to determine the relationship, correlation and

link between concepts and make comparisons within the data. In the study, it was important to read the participants' responses with caution to avoid misinterpretation when identifying emerging patterns. Thematic analysis is pertinent in the study because the study aims to identify commonalities in resilient decision-making process of rural South African youth. Decision-making is a process that involves making choices based on gathered information and evaluating alternatives. The researcher hopes to identify themes from the secondary data which can be used to relate back to the concepts of the topic.

1.9 ETHICAL CONSIDERATIONS

In all research studies which involve participants as part of the study, guidelines for ethical practices should be reviewed and adhered to as well as identifying key issues that may arise (Creswell & Creswell, 2018). The IPR project obtained an ethical clearance certificate from the University of Pretoria Ethics Committee prior to undertaking the research study (Mohamed, 2017). As a new researcher, the researcher was required to obtain ethical clearance and received approval as a new student in the IPR project. The primary co-researchers used Participatory Reflection Action (PRA) as the methodology which entails engagement with participants (Chambers, 1994; Malan van Rooyen, 2015; Mohamed, 2017). Participants who participated signed consent forms to build trust, provide permission to use findings and allow the data collection to commence (Creswell & Creswell, 2018; Malan van Rooyen, 2015; Mohamed, 2017).

The researcher selected a sample of secondary data sources from the IPR project data set. Case studies are associated with the voluntary participation of real people in real contexts and gathering data from participants. In the study, the researcher had no communication with the participants but access to the resources. It was the researcher's responsibility to respect the trust, anonymity and confidentiality established between the primary researchers and the participants. According to Cohen et al. (2018), the researcher ought to be honest about the purpose of using the secondary data sources and research conditions and not misuse it for private investigations or follow-ups with participants unless advised.

1.10 RIGOUR OF THE STUDY

The significance of validation in qualitative studies lies in the “open and transparent nature” of the procedures followed in the research study (Creswell, et al., 2016, p. 122; De Vos, Strydom, Fouché, & Delpont, 2011). In addition, it creates a trail of the decisions for the reader to verify if the procedure meets the standards of valid research (Creswell, et al., 2016). Qualitative research considers “dependability, credibility, transferability, and confirmability” as criteria for ensuring trustworthiness (Lincoln & Guba, 1985). Trustworthiness entails accuracy and integrity of the findings in a research study. Connelly (2016) mentions having “confidence in the data, interpretation, and methods used” in the process to affirm the quality of the study (p. 435). The study generated data from secondary data and interpreted by conducting a case study using thematic analysis (Yin, 2013). It is paramount to interpret visual aids and verbatim transcripts as written (original data generated by primary researchers), contextualise, and include the research documentation in the study for the reader to follow up on the interpretations.

1.10.1 Dependability

The criteria focus on the consistency of the findings over a period (Bistch, 2005). It can also imply whether there is stability or reliability in the information given. This means the same procedures can be repeated in the same context and still generate the same findings. Researchers are held accountable for the nature of the research procedure to ensure that there is a possibility of repeating the data collection process and yielding the same results (Lincoln & Guba, 2002). The primary researchers ensured that the investigation was thoroughly documented and described. As a secondary data researcher the researcher was able to use the data employing having access to the necessary documentation.

1.10.2 Credibility

Credibility informs us that confidence can be established based on the honesty and truth of the research findings (Connelly, 2016). The nature of the criteria determines whether the information presented in the study is reputable. The aim of ensuring credibility is to reflect that the reality of the researchers mirrors that of the participants. The primary researchers documented the entire data collection process

(dates, events, resources noted, plans, changes etc.), for example, they made use of reflective journals, performed crystallisation, and peer-reviewed the IPR data.

1.10.3 Confirmability

Confirmability questions whether the research findings are solely from participants and whether the researchers did not influence the process of the investigation based on their subjectivity. In essence, it questions the integrity of the data. As mentioned previously, the researchers collaborated on the study and the investigation was thoroughly documented. The researcher ensured that she does not manipulate the data to which she gained access.

1.10.4 Transferability

Transferability implies the degree to which the findings of the study can be transferred or be applicable to other contexts with different participants (Bistch, 2005; Connelly, 2016). The applicability of the data collection process may be limited because of the small sample size the researcher selected from one research site in Limpopo. Furthermore, the participants were chosen based on the purpose and needs of the research. The researcher explored indigenous pathways to resilient decision-making in youths from Limpopo. Therefore, the participants had to be unique for the study.

1.11 CONCLUSION

In this chapter, the focus of the study was introduced and contextualised within the South African context. A description of the purpose of the study was outlined, and supplemented by primary, secondary, and exploratory research questions. In addition, working assumptions of the study were described, as well as the definitions of key concepts in the context the study. The research focus informs the choice of paradigmatic lenses (interpretivist) and methodological approaches (qualitative), which were therefore introduced. Again, the research focus informed the research design, sampling, data collection, data analysis and interpretation, which were also introduced. Furthermore, the validity and reliability of the research study were outlined, together with ethical considerations, to uphold the integrity and trustworthiness of the study.

1.12 RESEARCH STRUCTURE

To ensure a well-structured research paper, the content included should be coherent and be organised in a logical order. Below is a brief summary of how the chapters are outlined in this research report:

Chapter 2: Literature Review

In this chapter, the focus is on exploring existing salient literature on indigenous pathways to resilient decision-making process.

Chapter 3: Research design and methodology

In this chapter, the focus is on the methodological strategies employed for the study. The researcher proceeded by discussing details about the paradigmatic and research methodologies.

Chapter 4: Findings of the study

This chapter aims to inform the reader about the findings during the research. Samples of the secondary data that was selected from the primary data are included. The samples are accompanied by a discussion of the themes. It also provides a literature control based on the themes that emerged.

Chapter 5: Conclusion and recommendations

In this chapter, the researcher focused on providing a literature control based on the findings. Furthermore, the chapter answers the research questions, provides the limitations of the study, theoretical framework, and recommendations.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

Chapter One introduced and contextualised the study's research question within the South African context. In this chapter, the literature review explores some of the existing salient literature on indigenous pathways to resilient decision-making process. Since there is a paucity of literature on indigenous pathways to decision-making, the study investigated rural South African youth on how they make decisions, and possibly how it contributes to their resilient decision-making process. For the literature, the researcher consulted international and national literature. Underlying theories on the study may surface in the literature. This implies the chapter will explore the theories which inform the study. As indicated in the previous chapter, the study aimed to contribute to the developing field of indigenous psychology (IP). Therefore, the theoretical standpoint on which the researcher wished to base the research is IP.

2.2 LITERATURE: INDIGNEOUS PATHWAYS TO RESILIENT DECISION-MAKING PROCESS

2.2.1 Indigenous Psychology

Indigenous Psychology (IP) aims to encourage and nurture and embrace the “interests of indigenous groups” (Swartz & Rohleder, 2011, p. 4). IP may be described as indigenised psychology. It is unavoidable that the roots of IP lie within traditional psychology (Yu, 2007). IP, however, may question the predominance and universality of traditional psychology. Traditional psychology draws on the universal science of psychological phenomena of basic principles of human development. Contrary to folk psychology, IP seeks to “nurture the interests of indigenous groups” (Swartz & Rohleder, 2011, p. 4).

IP formed the theoretical framework for guidance throughout the study, and the interpretation of the findings. IP questions the predominance and universality of

general psychology. IP explores and examines people's knowledge, skills, and beliefs and how they interact with their environments (Kim & Berry, 1993; Kim, Yang & Hwang, 2006). Allwood, Berry, Nikora, and Levy (2006) discuss that IP develops by utilising one's own cultural resources to generate new knowledge and alternative perspectives about the human being. IP aligns with the purpose of the study, which is to gain insight into local psychology. Furthermore, it may potentially aid with answering the research questions of the study. Again, IP may contribute to the generation of indigenous knowledge about indigenous pathways to resilient decision-making process unique to rural South African youth in Limpopo. Implementing IP as a theoretical lens may also enable the study with the understanding of the nature of decision-making process of rural South African youth in a cultural, social, and ecological context. Moreover, IP may direct the focus towards the findings and understanding of indigenous knowledge systems about indigenous pathways to resilient decision-making process.

The quintessence of IP is the epistemology of indigenous people, how they think and their reality of the world. Hence, IP is the standpoint to make meaning and guide the study. Again, the researcher investigated how the youth make and arrive at a decision/s, by navigating through indigenous pathways of thinking. Furthermore, IP may be of value to producing indigenous knowledge about indigenous pathways to decision-making process unique to rural South African youth from Limpopo. Similarly, IP will guide the study on how the researcher will use and interpret the findings. To follow that, understanding the decision-making process of rural South African youth implies an insight into the epistemologies of the indigenous population. Although Rennie (2006) suggests consciousness that IP should not be viewed as an exclusive phenomenon specifically for only indigenous people, it is a phenomenon intended for all cultural populations. The advantage of adopting IP from the research standpoint is gaining insight into local psychology.

The researcher concurs with Yu (2007) that to understand indigenous pathways of thinking, it is essential to understand the cultural population within a system/context. Therefore, to understand rural South African youth from Limpopo, it is imperative to understand their context. Inevitably, IP has cultural aspects attached. In South Africa, 97.4% of the country's population consists of youth aged between 15-34 years of age (StatsSA, 2021). According to Stats SA, the general population of rural

South African youth consists of African/Black people (StatsSA, 2021). In some communities, the people value what is called “Ubuntu” (humanness) (Letseka, 2013). Theron et al., (2013) inform us of the Basotho culture, which values community, shared identity and a sense of unity widely known as “Ubuntu”. For example, the Basotho culture values spirituality and traditional norms and therefore influences their lifestyle and perspective on life. As mentioned, IP is grounded in traditional psychology but it transforms the discipline to be culturally appropriate (Yu, 2007). Rennie (2006) alludes that IP scrutinises the psychological phenomena of indigenous people in various socio-cultural contexts such as religious, ecological, and historical (p. 138). Therefore, it can be said that rural South African youth make decisions based on cultural pathways of thinking informed by cultural norms. Allwood et al., (2006) suggest that IP develops by utilising one’s cultural resources to generate new knowledge and alternative perspectives about the human being.

In essence, IP takes discovery and examination of people’s knowledge, skills, values, and beliefs as well as how they interact with their environment (Kim & Berry, 1993; Kim et al., 2006). In the knowledge based found in literature, a factor such as culture (values, norms, beliefs, rituals) plays a pivotal role in the decision-making process of rural youth in South Africa.

2.3 RURAL SOUTH AFRICAN YOUTH IN CONTEXT

In the African context, there is a popular proverb that informs that ‘it takes a village to raise a child’. The African proverb in its simplest form means that members of a community have a collective responsibility to raise a child and contribute to their growth and development. In this section, the researcher contextualises the youth of South Africa residing in rural communities.

2.3.1 Rurality and conditions

Often one needs to contemplate the history of South Africa to understand the developing country’s present state. One of the events which contributed to the history of the country is apartheid, which has played a major role in shaping today’s democratic South Africa. Despite the changing times, on a day-to-day basis, South Africans are faced with social imperatives which have influenced their livelihood (Palamuleni, 2017). The social imperatives include systemic inequity,

marginalisation, unemployment, lack of water and sanitation, limited or no access to education to say the least.

The scarcity of jobs in South Africa has influenced the spike in the unemployment rate to date because of the number of young people entering the working age (Palamuleni, 2017). The population of South Africa mostly consists of young people, who are under the age of 30 (Stats SA, 2017). The statistics inform that there are advantages and disadvantages of the youth constituting most of the population of South Africa. An advantage could be a growing market while a disadvantage could be an overwhelmed food supply. The focal point of the study is youth in rural areas of South Africa.

To put emphasis again, the researcher appraised and understood the current state of rural South African youth against the lens of the country's history. Merriam-Webster dictionary (2020) defines the term rural as a geographical area usually a country, its lifestyle, or people (2020). The term "rural" is used interchangeably with the term "remote", to imply a secluded area on the outskirts of a city.

In South Africa, an individual is considered a youth when they are between the age of 15 and 34 (Stats SA, 2014). In the study, the age range of the youth is just under the age of 35 years. Rural South African youth are characterised as young people whom the majority are black people (Theron et al., 2015). In areas where rural youth reside, they embrace Ubuntu and learn to live interdependently (Letseka, 2013; Masango, 2006). As mentioned, individuals living in rural communities encounter barriers that are economic, social, and structural. Therefore, the nature of the family setting is not a typical nuclear family rather it may consist of grandparents or single parents supporting the young (Theron, 2016). Despite the nature of the family setting, the community contributes toward imparting knowledge and raising the young.

The youth in rural communities of South Africa are prone to either be affected by or involved in substance abuse, gang violence, and other crime-related activities to say the least. This may be attributed to the high rate of unemployment among rural youth/households, limited access to basic and higher education, dropping out of school, and limited or no resources available within reach. The youth in rural

communities engage in undesired activities because of idle hands or no source of income. Rural youth are less likely to have role models within reach and this has a negative influence on how they envision and plan their future. However, youth in rural communities also demonstrate characteristics of resilience despite the challenges and adversities they face.

2.4 THEORIES UNDERLYING THE INDIGENOUS PATHWAYS TO RESILIENT DECISION-MAKING

2.4.1 Resilience process

Resilience is said to be an ability that enables an individual to bounce back from adversity. According to Ungar (2011), the term resilience is described as either an individual's trait, characteristics of an individual's environment, or a set of processes and mechanisms which include internal and external assets that are harnessed in the presence of adversity (p. 1) Over time, literature in this field of study has developed, and the existing literature has examined similar topics. However, there is seemingly a gap in the literature such as the absence of information about the relatedness of decision-making and resilience processes. In this regard, this study hopes to contribute to this gap in the literature. Across the broader scope of research on this aspect, resilience researchers aspire to understand how young people remain resilient when they encounter adversity (Theron et al., 2013). Ungar (2012) asserts that social ecology is the relationship between a human being, their environment and context. Furthermore, resilience may be understood at a communal, familial, and individual level (Ungar, 2011). The ability of young people to remain resilient depends on their interaction with their social ecology (Ungar, 2012).

My assumption and first-hand experience of rural South African youth is that they appear to make decisions based on their appraise social ecology, desired future, family/community, and cultural values. This can suggest an indigenous pathway of valuing collectivism, which is contradictory to a westernised orientation of individualism (Theron et al., 2013). It cannot be generalised that all rural South African youth use a one-size-fits-all method to make decisions. It is important to appreciate and embrace the diverse cultures which form part of the rainbow nation in South Africa.

Though cultures may differ, they somewhat share similar values such as community, culture, family, and traditions. It is imperative to remember that although rural South African youth may be in similar rural contexts, the youth may be resilient in unique ways because of differing social ecologies (Theron et al, 2013). Upon differing cultures, the background and upbringing of rural South African youth differ. In the case of shared identity in a community, the individual seeks social support and, for the community to give the individual access to resources and share experiences in a manner that symbolises cultural meaningful paths (Theron et al., 2013, Ungar, 2008).

In African communities, the individual is understood as part of a larger community or system (Theron et al., 2013). Hence, the popular African proverb of Ubuntu is prominent in such communities. Literature may suggest that rural South African youth are on the other end of the spectrum where they value the orientation of collectivism (Theron, 2016). These findings inform the study that rural South African youth pathways of decision-making may be influenced by the principles and behaviours of collectivism. Individuals who serve the best interest of others are considered moral, in collective cultures.

In much of the literature relating to resilience, the theme of community and culture appears predominantly. In essence, an individual is understood as part of a larger system which they interact with. In essence, when an individual is experiencing significant adversity, Ungar (2008) mentions that the individual *navigates* a way to the relevant “psychological, social, cultural, and physical resources” that sustain their wellbeing, and their capacity individually and collectively to *negotiate* for these resources to be provided and experienced in culturally meaningful ways” (p. 255). Therefore, studies that seek to understand the adversity or various conditions of disadvantage that individuals experience value the role and effects of risk and protective factors (Ungar, 2011). The effects of risk and protective factors within the framework of resilience are that the former poses a threat and the latter enables and supports an individual to be resilient (Malan-van Rooyen, 2015; De Gouveia, 2015). Figure 2.1 shows that when an individual encounters a life threat, they will appraise the event, seek support and resources, and make decisions or problem solve. It is the process reoffered by Ungar (2011) of navigating and negotiating resources. The

end goal of resilience is to adapt positively (Mohamed, 2017). Therefore, in the event of maladaptation, the individual revisits the process of navigation and negotiation.

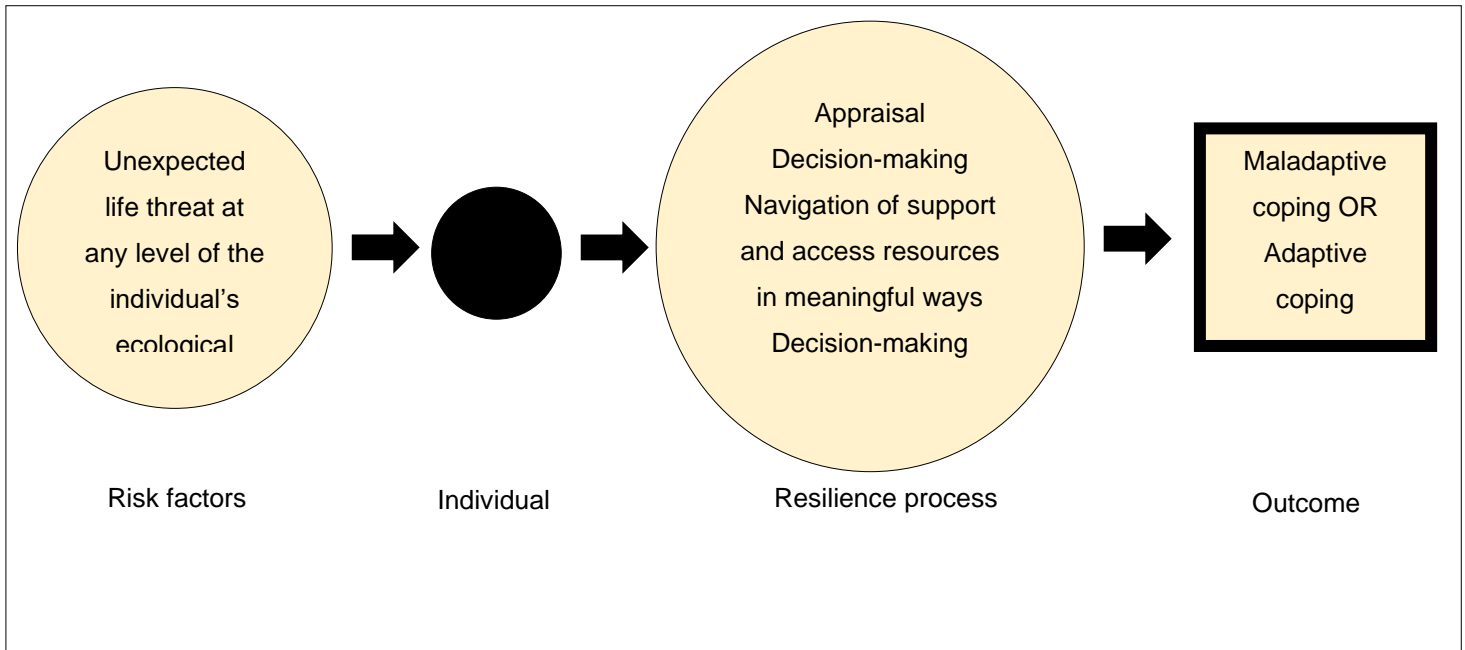


Figure 2.1: Adapted resilience model (Ungar, 2011)

2.5 DECISION-MAKING PROCESS

Humans have an innate ability to make decisions. At times people may experience feelings of being inundated with decisions they are required to make, whether major or minor. Understanding how people arrive at a decision, informs engaging with the process of decision-making. According to Adair (2016) and Lunenburg (2016), decision-making is the process of arriving at the desired outcome because of making a decision based on alternative options at one's disposal. Decisions can be made by following five clear steps to arrive at a resolution. Taken from Adair (2016) is Figure 2.2 of the classic approach to decision making. The following steps in Figure 2.2 may be relevant and applicable in almost any decision-making situation. Challenges have similar patterns towards resolving such as identifying the problem, finding an objective, searching for relevant information, analysing information, deciding, implementing, and evaluating choice.

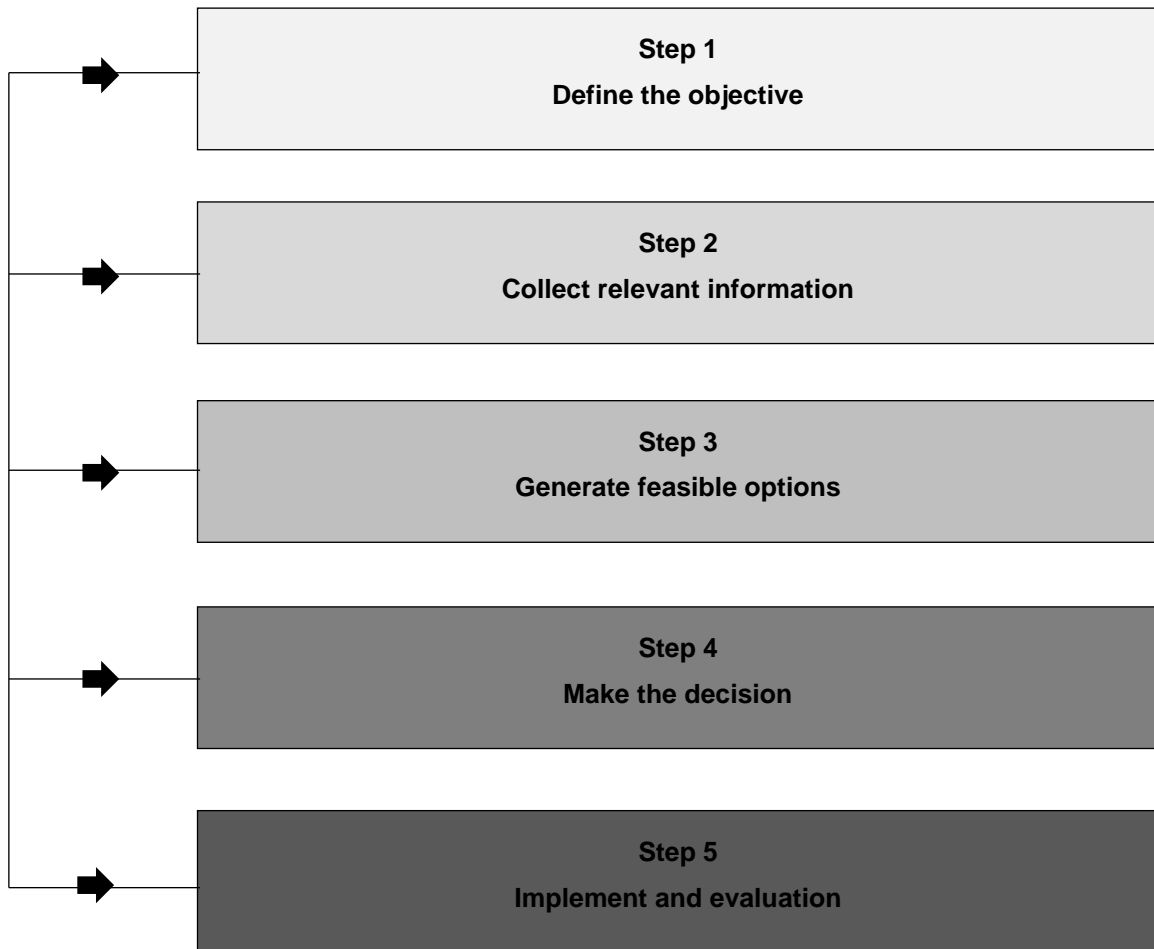


Figure 2.2: Classic approach to decision making (Adair, 2016)

Literature about the decision-making process is essential for the research as the study investigates how rural South African youth arrive at decisions, as part of resilience processes. Although the approach may not be used in all situations meticulously, it is a useful pathway toward making a conscious decision. Step 1 involves the process of identifying the desired outcome that the individual aims to achieve. Step 2 requires the active role of sorting information. Adair (2016) makes a distinction between two information categories as shown in Figure 2.3:

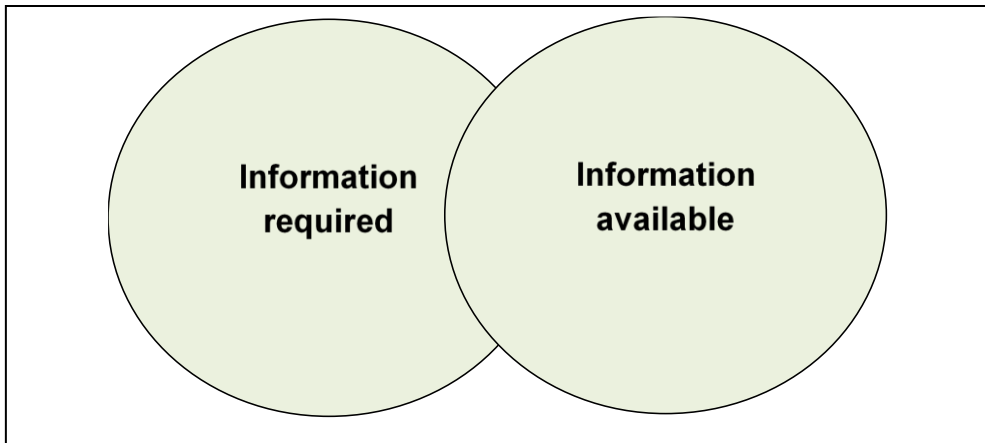


Figure 2.3: Information Categories (Adair, 2016)

Information is available all around and can be used at an individual's discretion. However, when making decisions it is essential to use information that is relevant to the desired outcome. Collecting relevant information requires the ability to think critically to select useful information. In Step 3, Adair (2016) describes the difference between having an option and an alternative. To have an alternative implies having one or two choices, which may require less time and mental energy to generate or consider (Adair, 2016). However, having several possible options requires more thinking. Furthermore, when having options, it is more valuable to identify feasible options (Adair, 2016). Having feasible options informs that the option is more likely to yield the desired outcome. In short, Step 3 (Figure 2.4.) informs moving from a supply of feasible options to a practical option through the availability of reachable resources. Figure 2.4 is a visual representation of Step 3 from Adair (2016).

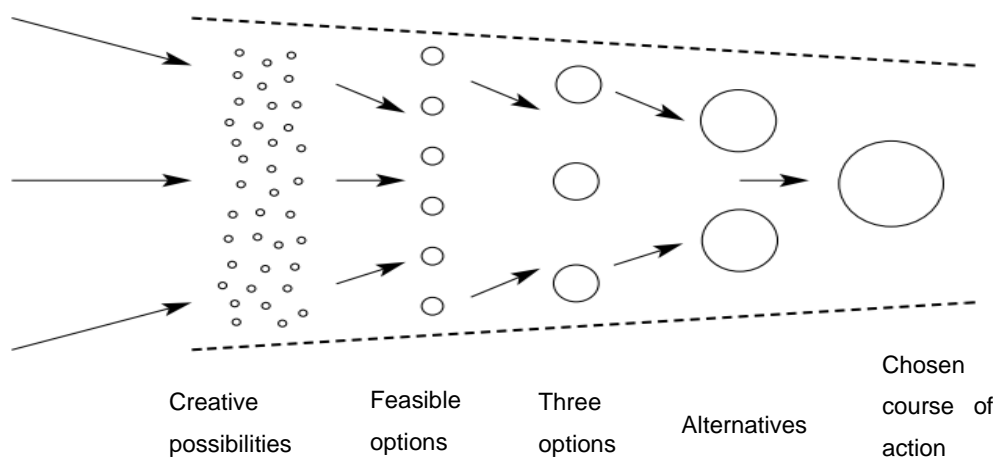


Figure 2.4: The lobster plot model (Adair, 2016)

Next, Step 4 requires making an informed decision. Adair (2016) alludes to this part of the process as narrowing the options available. Therefore, it involves the assessment of foreseen or unforeseen risks and consequences should they arise. When evaluating risks, the worst-case scenario is also observed although, it cannot be eliminated. In this regard, contributions such as practice, experience and consultations could add value to the process (Adair, 2016).

Initially in the step, it is imperative to create a selection criterion to be utilised in the process. Then, the options available could be ordered at the level of priority against the criteria. Essentially, the option should meet the requirements outlined. The decision-making criteria, according to Adair (2016), act as a filter for options that “*might*”, “*should*” or “*must*” meet the requirements. Following, the options remaining are ranked according to desirability (most desired).

In more complex situations which require decision-making, Adair (2016) mentions that the following can be considered:

- The advantages and disadvantages of selecting an option;
- Assessing the risks and consequences (pros and cons);
- Comparing risks and gains (high risk vs high reward); and
- Testing the most desired option against aims and objectives.

Finally, in Step 5 it is the overall part that requires implementation and evaluation of the decision. When the mind is made up, it is then that an individual enters a phase of action or implementation of the decision. It is imperative to note the evaluation of the decision is continuous thereafter (Adair, 2016). It is then that an individual may choose to change their mind when it is still early. Changing one’s mind could either be possible without any costs or it may be costly where the point of no return (PNR) has been crossed as studies indicate (Adair, 2016).

In the process of decision-making, it is important to be clear on what outcome is desired to avoid obscurity. Lunenburg (2010) proposed methods of making decisions that are based upon the step mentioned above; with a rational approach to decision-making or making decisions in the absence or limitation on rationality because of lack of resources. In simpler terms, we are most likely to arrive at our decision with a rational approach. Firstly, when arriving at a decision, it can be a

result of having a clear outcome, collecting, and sifting relevant information, and making a choice (rational decision-making). Secondly, it can be a result of small events that take place across time which result in a decision (bounded decision-making) (Adair, 2016).

The process of decision-making has been discussed. However, in different parts of the world, individuals may appraise the process differently owing to influences such as context or culture. In the next sections, the study observes pathways to decision-making that are unique to the Western and African parts of the world.

2.6 CONCLUSION

The literature review focused on exploring pathways of thinking when making decisions, and theories that emerged such as resilience, appraisal, and bioecological systems theory. From the literature, studies on decision-making pathways and the relationship between appraisal and resilience processes do exist internationally and in South Africa. Furthermore, the bioecological systems theory served a pivotal role in the literature review. The literature emphasised context, environment and culture which are factors that influence pathways of decision-making. The next chapter looks at the research method that was adopted to explore indigenous pathways to resilient decision-making in rural South African youth.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

The primary research question of the study investigated the nature of indigenous pathways to resilient decision-making process in rural South African youth and it informed the literature review in Chapter Two. The study was not restricted to South African literature; it also considered international studies. The theoretical foundations which were chosen for the study included indigenous psychology, decision-making process, and resilience theory. Chapter Three involves a discussion of the methodological strategies which the researcher found to be suitable for the study. The chapter also includes further details of the paradigmatic and research methodologies within the framework of the IPR project. This entails details about the research design, the procedure of sampling the participants from the IPR project, and the methods employed to collect and document data to analyse and interpret it. Then, finally to conclude the chapter, the ethical considerations of the study. Figure 3.1 outlines the sections of the chapter.

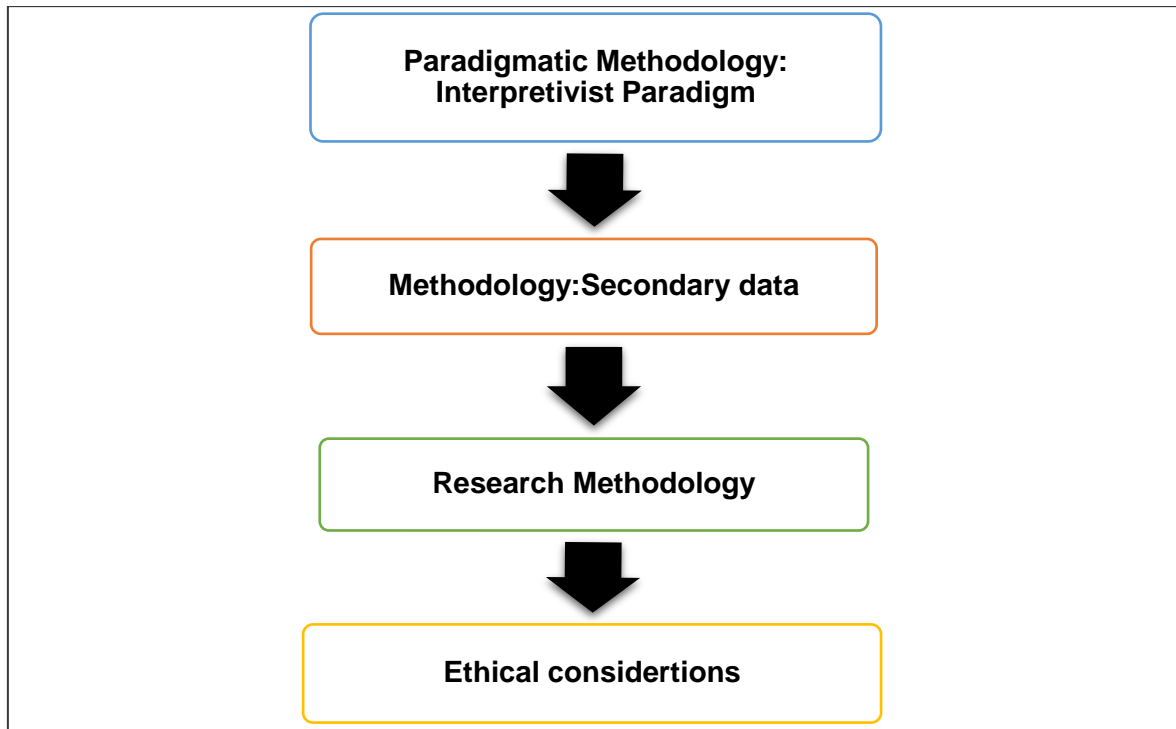


Figure 3.1: Outline of Chapter Three

3.2 PARADIGMATIC METHODOLOGY

3.2.1 Introduction

A paradigm can be defined as a lens that humans use to view the world around them and a framework to make sense of the human experience. Rehman and Alharthi (2016) allude to paradigms as “belief systems and theoretical frameworks with assumptions about ontology, epistemology, methodology, and methods” (p. 51). There are three distinct types of paradigms composed of the four outlooks (ontology, epistemology, axiology, methodology) that researchers may adopt to investigate a phenomenon. The three distinct types of paradigms include interpretivist, positivist, and pragmatic. It is paramount to highlight that all three paradigms have differing assumptions and outlooks regarding the reality known, knowledge perceived, the role of the researcher, and the nature of research. Alharahsheh and Pius (2020) mention that a “paradigm determines a research approach reflected within its own methodology and methods” (p.110).

3.2.2 Interpretivist Paradigm

The researcher chose the interpretivist paradigm to study and understand the secondary data drawn from the IPR project. The rationale behind choosing this paradigm is that it suits the requirements of the study, to generate indigenous knowledge from the participants' experience in the world. The interpretivist paradigm focuses on studying individual perspectives to interpret and understand their reality of the world and the way of understanding it (Creswell & Creswell, 2018; Thanh & Thanh, 2015). The interpretivist paradigm maintains that there is no single reality but multiple realities (Creswell & Creswell, 2018). Then, one reality cannot be chosen over another as the correct one because different individuals will bring different perspectives to the same issue. In essence, Thus, Rehman and Alharthi (2016) allude to the interpretivist paradigm "rejects the notion that a single, verifiable reality exists independent of our senses" (p. 55).

The advantage of choosing the interpretivist paradigm for the study was having the privilege to access rich and valuable insights from participants' data in their context without arriving at an absolute universal reality and knowledge which can be relevant to every human. The limitations that the interpretivist paradigm posed were that reality and knowledge cannot be generalised. The reason is that the foundations of the philosophical outlook intend that there are multiple realities rather than one universal reality and its subjective perspective. Furthermore, a limitation that the researcher identified is the subjectivity perspective. Again, the researcher should be able to identify internal factors which may promote biasness should they be evident.

3.3 METHODOLOGY: SECONDARY DATA

Secondary data analysis allows for generating new insights from the primary data sources (Windle, 2010). In the study, the researcher generated new insights based on the original data sources from the IPR project. It involves the use and interpretation of data collected by an investigator apart from the primary investigator (Windle, 2010). Secondary data analysis allows a researcher other than the primary researcher to control the accuracy of findings but the data set or variables are fixed (Schlomer & Copp, 2014). Secondary data analysis requires the researcher to gain access to raw and original data to analyse. Using secondary data analysis as a

methodological approach is considered convenient for a researcher; for example, it costs less to execute (Schlomer & Copp, 2014).

The disadvantage of using secondary data for research was the nature of the data collected. The existing data was not collected to answer a different research question. Therefore, some information that may have contributed to the depth of the research study may have not all been collected initially. For the study, the researcher managed to review and access the information through one of the IPR project's primary researchers to analyse the suitability of the original data. Another disadvantage that the researcher identified was that the researcher who was using the secondary data may have not been fully aware of the process of executing and collecting data precisely.

The IPR project details how the researchers planned and executed this phase of the research process. The researcher also had access to some of the primary researchers to enquire from. Although there were a few disadvantages regarding secondary data analysis, the researcher has come across the advantages as well. One of the major advantages of choosing to use secondary data in research was its cost effectiveness. The researcher spends less time, costs, and resources for this part of the research process. Furthermore, less time is spent to analyse the large data originally collected. Instead, more time may be spent testing the hypothesis using the available data. Another major advantage of using secondary data was the large scale of data available. Lastly, Boslaugh (2007) alludes that the "data collection process is informed by expertise and professionalism" implying data is collected by researchers who are qualified to perform the task (p. 4).

3.4 RESEARCH METHODOLOGY

3.4.1 Research design

Research design can be defined and understood as a plan which outlines how the research study will be accomplished in a way that answers the research question (Terre et al., 2006). Again, Terre et al. (2006) mention that a research design is a plan of action which acts as a guide for the conditions of data collection and analysis. Furthermore, the plan should be pertinent to the research purpose. When considering which plan of action to implement for the research study, four aspects are important to appraise. They include the research purpose, context for

observation, techniques, and paradigm (Terre et al., 2006). In the current study, the researcher employed a descriptive case study approach as the research design. A case study approach may be used both in qualitative and quantitative research. The researcher think it is necessary to define and understand the term “case”. It can be simply defined as a single phenomenon of human activity which can be examined and observed in context (Bennett, 2004; Gerring, 2004). A case study seeks to answer specific research questions.

Yin (2014) notes three categories of a case study approach which are namely descriptive, explanatory, and exploratory. The researcher employed the descriptive case study to answer the research question, which is complementary to the nature of the research. A descriptive case study is a category that should be used to describe a real-life phenomenon as it occurs. The researcher studied and analysed the data generated from young women and men in real-life situations. Zainal (2007) alludes that a descriptive case study may be implemented in narrative form. It also involves observing the manner of a subject in its context without having any effect or impact on the subject.

There were some advantages and disadvantages of using a descriptive case study for a research study. One of the advantages included observing and describing the case in its natural context or setting and not in isolation. Furthermore, a case study approach can be used in both quantitative and qualitative research. Despite some of the advantages mentioned, there is criticism regarding the use of a case study approach. Lack of rigor has been identified, limitations regarding the generalisation of the findings because the case consists of a small number of subjects, and lastly the researcher may be biased when analysing and describing the data.

Fortunately, the researcher analysed secondary data which did not require her to conduct and produce massive documentation. It is paramount to not mishandle the data and avoid influencing the data in any way but to handle the data confidentially. Furthermore, the primary researchers who collected the data are trained and were professional when conducting the IPR project. To follow that, it emphasises the rigor of the study. Also, the findings of the case selected may be generalised to the larger group of the subject’s race, culture, and language.

3.4.2 Sampling

Sampling can be simply understood as the process in which a researcher draws a sample from a larger population to generate data (Patton, 2012; Creswell, 2014). The sample is intended to be a representation of the larger population. When researchers carefully select samples they save time, resources, and expenses by picking a smaller number of participants or respondents to analyse (Acharya et al., 2013; Taherdoost, 2016). Therefore, when selecting a sample, the researcher is advised to make an informed decision because the sample influences the quality of the research findings (Creswell, 2014; Flick, 2011; Taherdoost, 2016). Acharya et al. (2013) allude that the sample should be aligned with the purpose of the research, and be feasible, ethical, and sufficient.

There are two categories of sampling namely probability and non-probability sampling. For this research, the researcher selected non-probability sampling. Taherdoost (2016, p.22) notes that non-probability sampling is “often associated with case study research design and qualitative research”. In essence, non-probability sampling was suitable for the research study. Non-probability samples regarding case study research design are small in size and are intended to analyse the real-life phenomenon, but not make “statistical inferences in relation to the wider population” (Taherdoost, 2016; Yin, 2003). Though the non-probability sample may not be representative of the wider population, a valid rationale for selecting the sample is necessary.

The original IPR project sample (2012-2014) consisted of a total of 135 participants from both the Limpopo and Mpumalanga sites. Therefore, the Limpopo research site consisted of 55 participants of which 32 were younger. Then, the older participants were 23.

In this current research, the researcher employed purposive sampling, which involved selecting a sample deliberately to obtain specific information. The researcher purposefully chose data gathered from the Limpopo research site. The participants for the secondary data decided upon are presented in the table below. Since the study is focusing on data gathered in 2012 and 2013 and from one site the total number of participants was 24. The remaining eight participants took part

in the IPR project in 2014.

Table 3.1 Sample of secondary data

Research site	Limpopo site (HaMakuya)	
Year of data collection	2012-2013	
Participants	Young Men (YM) Young Women (YW)	
Sample size	Total younger participants: 24	
Stratified Sample	2012	2013
	Young Men: 2 Young Women: 8	Young Men: 4 Young Women: 10

The goal of the research was to find out about indigenous pathways to resilient decision-making among rural South African youth. Therefore, the sample consisted of young people who resided in a rural village in South Africa. As mentioned in previous chapters, the IPR project took place over a three-year term from 2012-2014. The process of collecting the raw data from the Limpopo research site was planned, implemented, and conducted by the co-researchers of the IPR project. The researcher decided to only focus on two-year secondary data because that was the data the researcher had access to through one of the primary researchers.

The Limpopo research site is located in Mutale Municipality in the Vhembe District Municipality in Limpopo Province, South Africa. The native language spoken in the Vhembe District is Tshivenda (Statistics South Africa, 2012). The Mutale Municipality has 19 villages and four villages were included in the IPR Project sample (Statistics South Africa, 2012).

Figure 3.2 illustrates a map of the geographical location of the Limpopo research site (downloaded from Bing Maps):



Figure 3.2: Geographical location of research site in HaMakuya, Limpopo

Below, the researcher briefly explains the process of how the original data were sampled and how the criteria were designed to carefully select the participants. Two sampling approaches were appropriately employed to select the research sites and the participants, namely, convenience sampling and stratified purposive sampling respectively. Figure 3.3 which illustrates the selection criteria for participants from both sites (Mohamed; 2017):

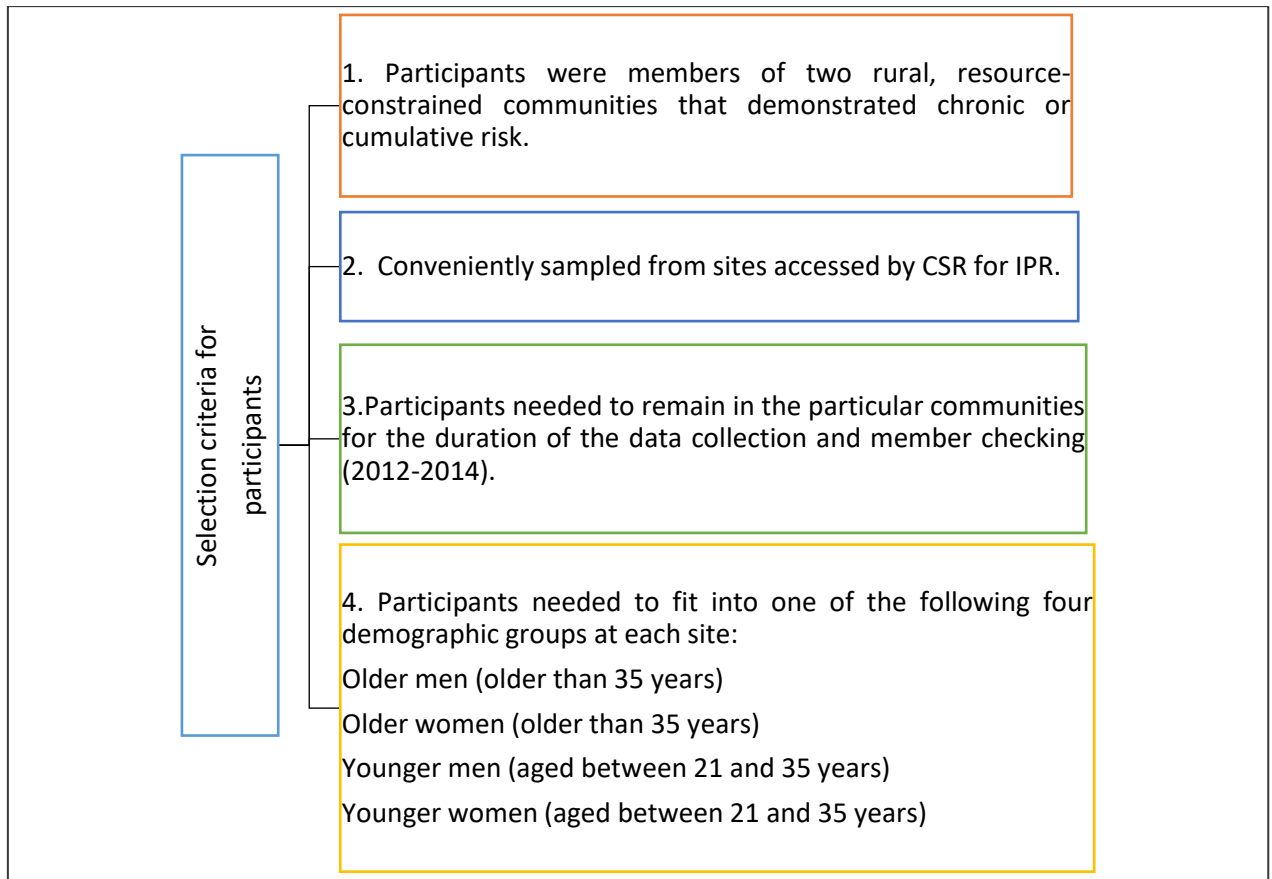


Figure 3.3: Selection criteria for participants

Firstly, purposive sampling was employed from the IPR project’s two research sites, namely, a site in Limpopo and a site in Mpumalanga (Mohamed, 2017). Secondly, they stratified the participants into groups according to their location, gender, and age (Mohamed, 2017). The proposed sampling strategy for the study is non-probability sampling. Non-probability sampling is not conducted on a random selection of a sample from the population of interest (Battaglia, 2008). Patton (2002) asserts that there is a common characteristic of purposive sampling types which involves participants/cases being chosen in relation to a predetermined criteria fit for a research objective (Nieuwenhuis, 2016a). In purposive sampling, a researcher deliberately selects a participant/case(s) from a population to use for their sample based on the tasks of relevance to the research topic (Cohen et al., 2018; Nieuwenhuis, 2016). Expert knowledge of the population enables the researcher to select characteristics of a population that will be represented in the chosen sample for their study (Battaglia, 2008).

3.4.3 Data collection and documentation

For the study, the researcher employed secondary data analysis of qualitative research. As explained by Smith (2008) and Windle (2010), secondary data analysis is the process of making use of existing data by another researcher in a way that the primary researcher had not intended. Additionally, a researcher may use secondary data sources with the intention of focusing on a new study or conducting research by using data that was not collected for the primary research purpose (Schlomer & Copp, 2014; Windle, 2010). The secondary data sources that the researcher used were captured by doctoral co-researchers for a study that was part of the broader IPR project which was undertaken from 2012-2014 (Mohamed, 2017). In the study, the researcher used data sources of younger women's (between ages 21-35 years) responses from one site in Limpopo.

Upon selecting participants, the IPR project researchers used several strategies to generate data (Mohamed, 2017). The researcher will be drawing a sample from the raw data (IPR sample) that was generated and documented by the primary researchers to answer the research question. Furthermore, the researcher ensured that she has a taxonomy of folders to classify the secondary data and use appropriate language that is readable. The researcher classified the audio recordings, verbatim transcripts of audio recordings, verbatim transcriptions of translated audio recordings, photographs, and researchers' field notes into the folders (Mohamed, 2017). The researcher ensured that the spelling and terminology of the data the researcher use are error-free and did not infringe on any of the raw data by adding or subtracting from what is written.

The researcher used the documented data generated by the primary researchers as follows: The researcher could have used the audio to interpret both verbatim transcripts (and translations) of audio recordings, but she did not have access. Through audio recordings, the researcher could get depth into the lived experiences and emotions of the participants during the conversations. The verbatim could have helped the researcher with understanding a word/phrase that the researcher may misunderstand in the recording. Additionally, the verbatim report helped the researcher with the correct spelling of words or phrases mentioned in another

language than English and assisted with distinguishing the speakers. Photographs gave the researcher an idea of the contextual conditions, how the data were collected, and the visual representations that were created by the participants. Field notes helped the researcher as a secondary data researcher to understand the context and activities that took place from the primary researchers' perspective. Table 3.2 explains how the researcher used the data generated from the activities that were executed by the IPR fieldworkers.

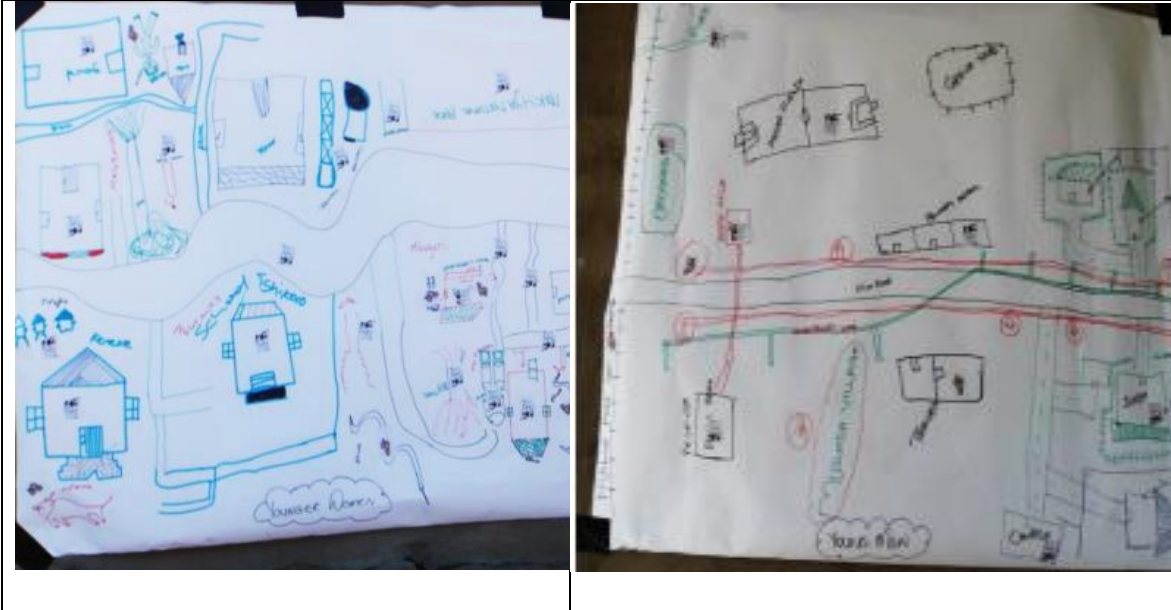
Table 3.2: Use of data generated from activities

Activity	Description	Rationale for activity	Use for the study
Community Map	<ul style="list-style-type: none"> The co-researchers made use of a community map to obtain a visual representation of the environment and identify factors that pose as protective factors and risk factors. The participants drew a map of their village on an A2 sheet to identify elements that they perceived as resources (pasted a picture of a cow) and threats (pasted a picture of a snake). 	<ul style="list-style-type: none"> To gain insight into the visual representation of the community/village. Identify protective elements or risk factors. 	<ul style="list-style-type: none"> The researcher will make use of the community map to create a mental representation and visualise the conditions of the environment and contextual factors which have an impact on the participants.
Drum activity	<ul style="list-style-type: none"> The drum activity involves an activity that makes use of a drum to collect data. The drum activity aimed to gain knowledge and understanding of how the participants managed to solve problems in the past. Participants were given an A2 sheet to illustrate how they had solved problems or overcome challenges in the past. 	<ul style="list-style-type: none"> Gain insight into how the participants coping mechanisms. Identify patterns of thinking for solutions to combat risk factors. 	<ul style="list-style-type: none"> the researcher will make use of the data from the drum activity to understand how the participants make decisions amidst challenges, make judgments, analyse,

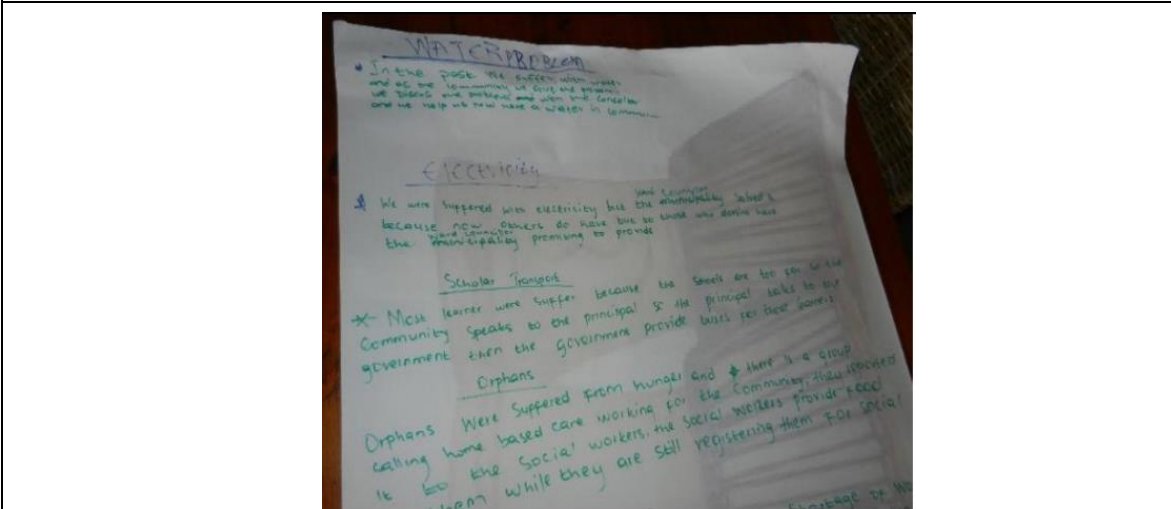
			and evaluate situations and identify resources.
Knobkerrie activity	<ul style="list-style-type: none"> In the original data collection, the knobkerrie activity was used to identify how the participants might solve problems in the future. Participants were given an A2 sheet to illustrate how they could solve a problem/s in the future. 	<ul style="list-style-type: none"> To identify mechanisms for problem – solving the researcher the future. 	<ul style="list-style-type: none"> the researcher intends on using the data to gain insight into the participants’ problem-solving skills.
Mealie activity	<ul style="list-style-type: none"> In the original data collection, the mealie activity was used for participants to illustrate what makes them happy using A2 sheets. 	<ul style="list-style-type: none"> To identify patterns of meaning-making within their resources, decision-making process, coping patterns, and how the participants maintain them. 	<ul style="list-style-type: none"> The researcher will use the data to develop insight into the participants’ decision-making process on how they make meaning in their lives regardless of risk factors.

Figure 3.4 Images of the activities administered

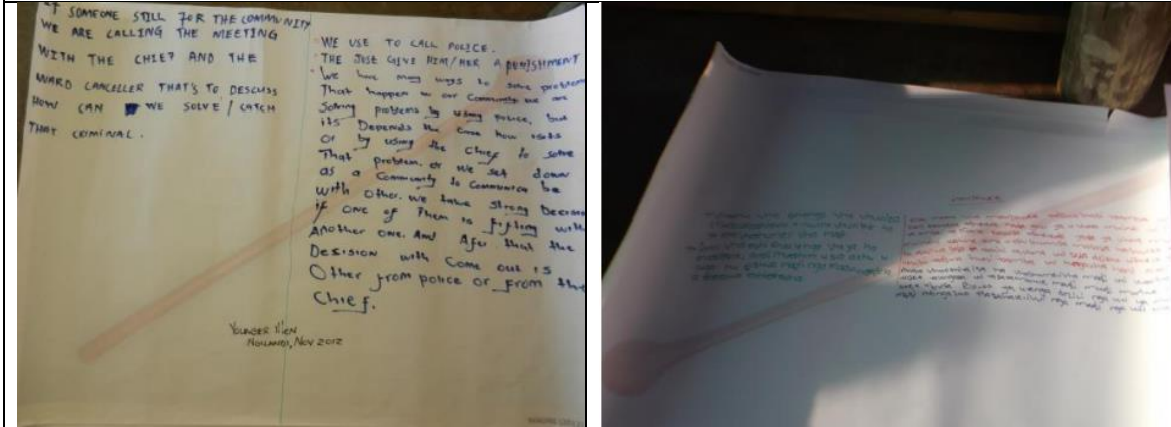
Community map activity: younger women (left) and young men (right), 2012



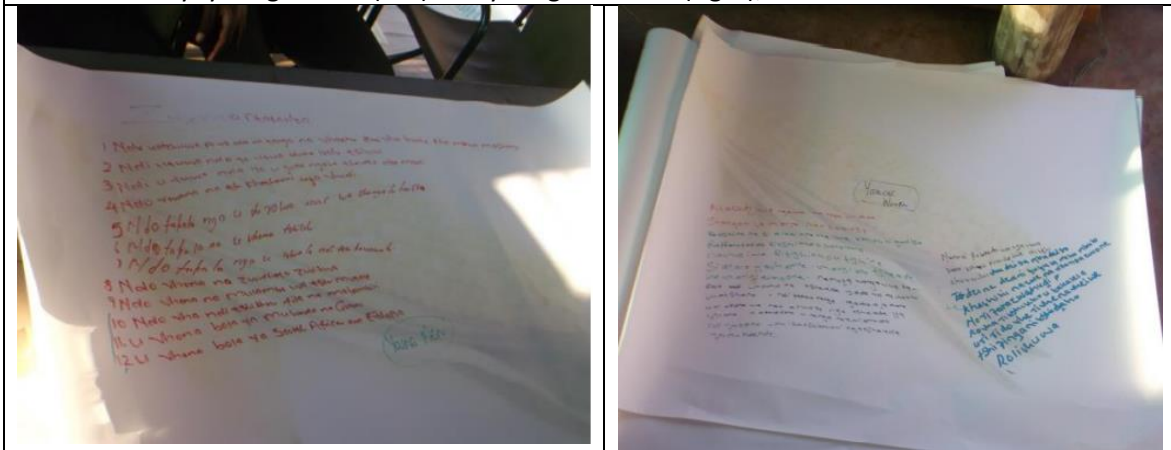
Drum activity: younger men, 2013



Knobkerrie activity: younger men and younger women (right), 2012



Mealie activity: younger men (left) and younger women(right), 2012



3.4.4 Data analysis and interpretation

According to Braun and Clarke (2006), there is a need in research for using thematic analysis because it appears to be “poorly represented” and does not seem to be recognised like other methods such as grounded theory (p. 6). In the study, the researcher adopted thematic analysis for the interpretation of the secondary data sources of qualitative research. There are two thematic analysis approaches, namely, inductive, and theoretical. Both inductive and theoretical strategies were implemented to analyse data. Subsequently, Braun and Clark (2006) explain that thematic analysis distinguishes identified themes into two levels; semantic and latent. Thematic analysis allows readers to also make sense of predominant themes in research data (Ahluwalia, 2012). The nature of thematic analysis allows researchers to determine the relationship, correlation, and link between concepts

and make comparisons within the data. In the study, it was important to read the participants' responses with caution to avoid misinterpretation when identifying emerging patterns. Thematic analysis was pertinent for the study because the study aimed to identify commonalities in the decision-making process of rural South African youth. Decision-making is a process that involves making choices based on gathered information and evaluating alternatives. The researcher identified themes from the secondary data which can be used to relate to the concepts of the topic.

3.5 ETHICAL CONSIDERATIONS

3.5.1 Professional Ethics

There are several ethical matters pertaining to secondary data analysis which need to be addressed when handling the data. They involve the amount of identifying information in the data collected. When a researcher wants to use primary data for their secondary research study, they need to request permission to access the data. It can be in the form of a written request or application for ethical use.

3.5.2 Institutional approval and ethics clearance

The researcher applied for ethical clearance through the UP Ethical board members to conduct the study. In addition, the researcher was granted permission to commence with the study and obtain access to the secondary data. It is mandatory for all research studies which involve participants as part of the study, guidelines for ethical practices should be reviewed and adhered as well as identifying key issues that may arise (Creswell & Creswell, 2018). The IPR project obtained an ethical clearance certificate from the University of Pretoria Ethics Committee before undertaking the research study (Mohamed, 2017).

3.5.3 Informed consent

Participants who participated signed consent forms to build trust, provide permission to use findings, and allow the data collection to commence (Creswell & Creswell, 2018; Malan van Rooyen, 2015; Mohamed, 2017). The researcher had no communication with the participants but access to resources and information generated. It was the researcher's responsibility to respect the trust, anonymity, and confidentiality established between the primary researchers and the participants. According to Cohen et al. (2018), the researcher must be honest about the purpose

of using secondary data sources and research conditions and not misuse them for private investigations or follow-ups with participants unless advised.

3.6 CONCLUSION

This chapter concludes the paradigmatic and research methodology phase. In this chapter, the researcher provided the steps for conducting research and choice of methodological strategies and perspectives regarding the design and methodology. Chapter four includes a discussion and integration of the research results and findings regarding commonalities that were identified within the data.

CHAPTER 4

FINDINGS AND RECOMMENDATIONS

4.1 INTRODUCTION

In the previous chapter, the researcher discussed the methodological strategies for conducting the secondary data research. In this chapter, the researcher discusses the findings emanating from a secondary data analysis. The chapter consists of the themes and subthemes that emerged from the IPR project data. Figure 4.1 is a diagram which provides an overview of the findings. Throughout this chapter the researcher defines and discusses the themes and subthemes. In each theme, the researcher provides an outline of the inclusion and exclusion criteria. To substantiate the themes, the researcher includes relevant extracts from the raw data. Table 4.1 provides information about the acronyms used in the vignettes throughout the chapter.

Table 4.1: Acronyms used in vignettes

YW	Younger Women
YM	Younger Men
YM/T or YW/T	Younger Men/Translator or Younger Women/Translator
YM/P1 or YW/P1	Younger Men/Participant 1 or Younger Women Participant 1
YM/F or YW/F	Younger Men/ Facilitator or Younger Women/Facilitator
(H-2012/2013)	HaMakuya-2012/2013

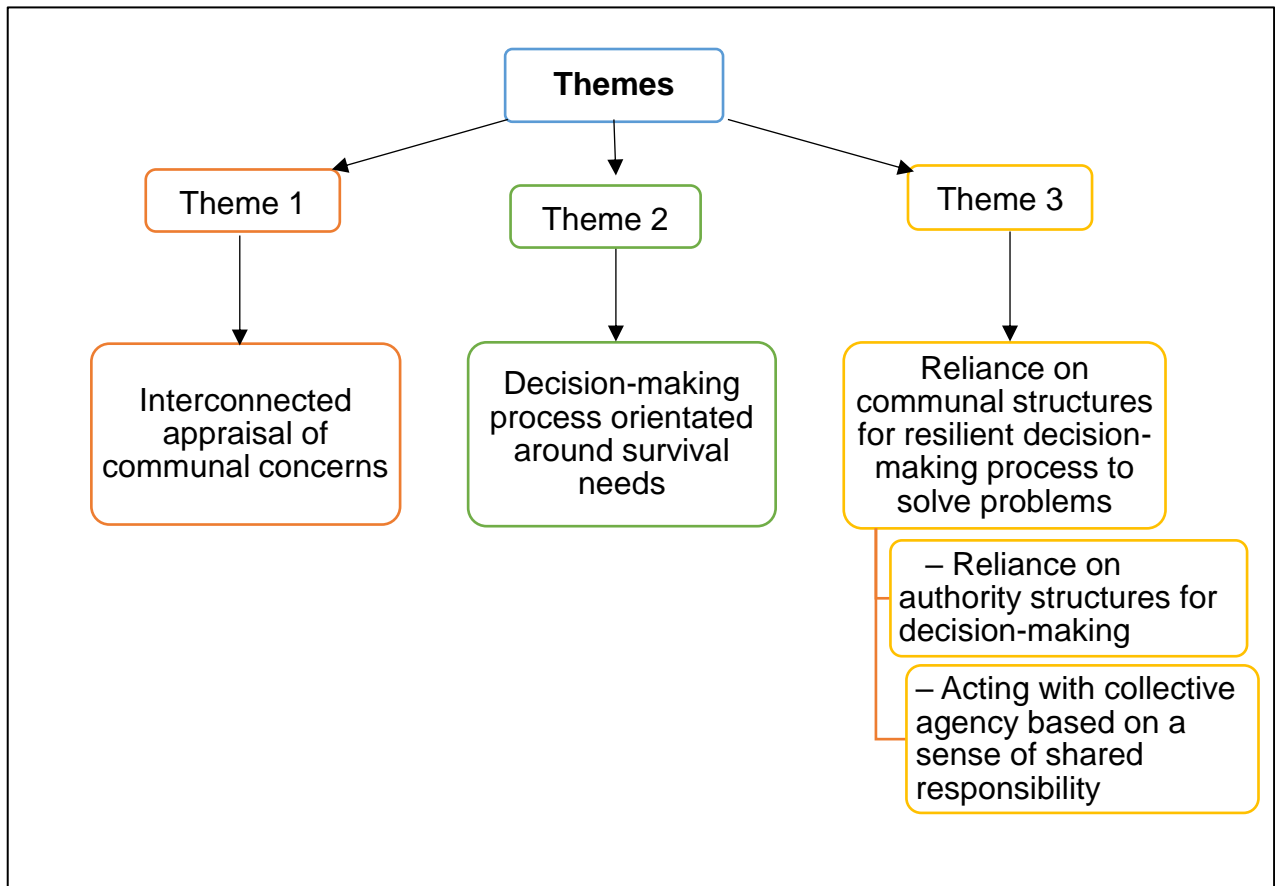


Figure 4.1: Themes and subthemes

The information regarding commonality identified from the data collected in two different years (2012 and 2013) is provided in the Table 4.2. Data sets of the two years show consistency of information across the two years leading to the emergence of common themes. Though the data was drawn from different participants across the two years of study, the commonality of the identified themes is significant for this study. It is important to note that Limpopo was the only research site that the researcher focused on. Furthermore, the researcher only focused on the sampled data indicated in chapters 1 (section 1.8.2) and chapter 3 (section 3.4.2).

Table 4.2 Commonality of the themes (including subthemes) in the data

		Young Women (YW)	Young Men (YM)
Theme 1: Interconnected appraisal of communal concerns			
Limpopo site	2012	✓	✓
	2013	✓	✓
Theme 2: Decision-making process orientated around survival needs			
Limpopo site	2012	✓	✓
	2013	✓	✓
Theme 3: Reliance on communal structures for resilient decision-making process to solve problems			
Limpopo site	2012	✓	✓
	2013	✓	✓

4.2 THEME 1: INTERCONNECTED APPRAISAL OF COMMUNAL CONCERNS

4.2.1 Introduction

Theme 1 discusses how the youth of Limpopo appraise the events within the community collectively. Appraisal refers to judgement, a process in which individuals react to different events that elicit different emotions in response to the stimulus (Scherer & Ekaman, 2014). My findings suggest that the youth have an interconnected judgement of concerns which arise within the community. This suggests that a sense of shared responsibility exists among the community members. Table 4.3 provides the inclusion and exclusion criteria used for identifying the theme of interconnected appraisal of communal concerns. The inclusion and exclusion criteria were used to select the relevant data included as vignettes. The vignettes provided in Theme 1 substantiate the findings.

Table 4.3 Theme 1 inclusion and exclusion criteria

Theme	Inclusion	Exclusion
Interconnected appraisal of communal concerns	Include data with reference to communal perspective with regards to the judgement of community concerns which are identified by the young men and women.	Exclude data that lacks reference to communal perspective with regards to the judgement of community concerns which are identified by the young men and women.

4.2.2 Discussion

The results of this study suggest that the youth of HaMakuya possibly see community as an important part of who they think they are. They portray the ideology of collectivism than individualism. Their way of living models encapsulates Ubuntu and what it represents, which is a sense of connectedness – *“we sat down again as a village and agreed that each household in the village should contribute an amount of R10 for the diesel” (YM-2012)*. Furthermore, their reality of interconnectedness influences their way of functioning as a whole. For example, the members of the community found a solution for the challenge they have with water– *“we came up with the solution to have our own borehole” (YM-2012)*. The findings suggest that they appraise the events/situations that arise within the community the same. This demonstrates concern for one another, a shared responsibility and sense of agency – *“we didn’t rely on the municipality for the diesel” (YM-2012)*. The researcher has provided vignettes to substantiate that the youth have judgement patterns which are interconnected with respect to communal issues.

The younger women (YM-2012) quoted in the excerpt on the next page suggest shared responsibility. They judge a concern about lack of water within the community the same way. This also suggests how they judged lack of water as a communal concern; hence they find solutions for the matter collectively. They mentioned that they used to rely on solar panels, however, they got stolen. This informed their decision as a community to drill a borehole to access water.

YW/T (H-2012; 3): *The community tells the chairperson to write a letter to the Department of Water Affairs. If the department is not responding to the community then water tankers will bring water tankers to the community.*

If the pump is not working then the municipality can bring water with the water tankers to the community. That's it...

We, the community of Maluzawele, we sit down to discuss water issues. We came up with the solution to have our own borehole. To drill our own borehole.

We agreed among ourselves that each representative of the household can contribute a certain amount of money for that borehole.

We installed solar panels. Unfortunately, the solar panels have been stolen.

Then after the solar panels have been stolen, we wrote a letter to the Department of Water Affairs, requesting the instillation of a pump.

(Data source: English transcriptions, lines 120-143, 2012 data gathering, Limpopo research site, younger women)

Similarly, the younger men (YM-2012) at the same research site in Limpopo displayed a sense of interconnectedness that influences their evaluation of an environmental concern such as water. In the excerpt on the next page, the participants expressed that they collectively raise funds to purchase fuel for their communal generator to pump water. In other words, water is appraised as a communal necessity that affects all members. Decisions are made collectively to resolve the challenges of water.

YM/P2 (H-2012; 3): *We will contribute money to buy diesel on time anytime there is need for diesel in the generator.*

We will also continue to contribute money together to pay the person that is putting on the generator and taking care of it.

We will write a letter to the municipality to help us to provide good water.

(Data source: English transcriptions, lines 174-181, 2012 data gathering, Limpopo research site, younger men)

The younger men (YM-2012) expressed that at times they run out of food, but community members assist one another. This suggests that needs such as food are appraised the same way within the community. There is a sense of interconnectedness that influences how they appraise the needs of community members. The members of the community live far from town, hence they share what they have with one another which demonstrates interpersonal connectedness.

YM/P2 (H-2012; 1): *The people used to go to town like one month and buy things they use at home and also give another person that needs it.*

YM/P1 (H-2012; 1): *You will go and collect from another person that have it.*

(Data source: English transcriptions, lines 140-142, 2012 data gathering, Limpopo research site, younger men)

In the next data vignette, the young men (YM-2013) expressed that spirituality positively influences how they conduct themselves. In the excerpt, the church is described as a place of worship and where they learn about morals. Alcoholism is mentioned by one of the participants as one of the things in which a sense of spirituality enables them to avoid.

YM/P1 (H-2013; 1): *We worship our Lord Jesus Christ there.*

YM/P5 (H-2013; 1): *Church also teach us not to learn how to drink some beers.*

YM/P3 (H-2013; 1): *Stay away from alcohol.*

YM/P4 (H-2013; 1): *We get protection.*

YM/P6 (H-2013; 1): *That is the place where I learn a lot about morals.*

(Data source: English transcriptions, lines 153-161, 2013 data gathering, Limpopo research site, younger men)

4.3 THEME 2: DECISION-MAKING PROCESS ORIENTATED AROUND SURVIVAL NEEDS

4.3.1 Introduction

Theme 2 discusses the decision-making process orientated around the survival needs of the youth. As defined in previous chapter, decision-making process can be defined as the process of alternate options to select, to reach a desired or expected outcome (Adair, 2016; Lunenburg, 2010). The youth expressed that there were several survival needs which are informed by their decision-making process to access those needs. The survival needs include living and non-livings things that enable them to live daily. They include a need for education, running water (borehole), development centre and a vegetable garden (food supply). Table 4.4 provides information about the inclusion and exclusion criteria for selecting relevant data as shown in Theme 2. The researcher has included the following vignettes to substantiate the findings.

Table 4.4: Theme 2 inclusion and exclusion criteria

Theme	Inclusion	Exclusion
Decision-making process orientated around survival needs	Include data where young men and women identify and decided on how to access what they need to survive.	Exclude any data that has no reference to how young men and women identify and decided on how to access what they need to survive.

4.3.2 Discussion

The data vignette illustrates that the youth from the Limpopo site value education and view it as a survival need. A school is explained as a place of learning and safety. The participants were asked to identify and explain people/places/objects which are significant to them. A school is described as a place where they can gain access to education. Education is viewed as a way to escape poverty. They also mentioned that the school provides a survival need such as food. A decision-making process is evident as demonstrated by their thoughts about utilising education as an escape from poverty.

YM/P3 (H-2013; 1): *It's the foundation of Education (basic education).*

YM/P5 (H-2013; 1): *It's the helps people to get knowledge.*

YM/P3 (H-2013; 1): *It protects poverty.*

YM/P5 (H-2013; 1): *Gives food to people.*

(Data source: English transcriptions, lines 102-115, 2013 data gathering, Limpopo research site, younger men)

On the next page is an example of how the young women (YW-2013) use external assistance outside and within their community to meet their survival needs. The young women mentioned that they harvest fresh food from the food garden which they started in their homes. The community of young women have options to choose from to avoid poverty. This is a good example of the decision-making

process. They identified a problem, addressed it as a young women and they reached their desired outcome. Again, the young women mentioned that they make use of government grants to support their families by buying food and sending the children to school. The young women's decisions are based on their needs as mentioned earlier.

YW/T (H-2013; 2): *They talk about the problem of poverty.*

YW/T (H-2013; 2): *Some they start a garden at home so they can crop to get food.*

YW/T (H-2013; 2): *And some they get grants so that they can... (unclear) with the grants.*

(Data source: English transcriptions, lines 19-28, 2013 data gathering, Limpopo research site, younger women)

The following two data vignettes illustrate that alcoholism and underage drinking seems to be a challenge. The young men (YM-2012) mentioned that they used to sit together at the tavern and relax. Now, community members are said to be seen intoxicated and out of control. Therefore, they can no longer go near the tavern. The researcher thinks the young men's response demonstrates that they identified the risk of being pressured into alcoholism (undesired outcome). A sense of agency can be identified through their decision-making process. In Theme 1, the young man mentioned that education will help them to stay away from alcohol.

YM/P2 (H-2012; 1): *We used to go and relax there, even some children use to come and buy drinks there.*

(Data source: English transcriptions, lines 49-53, 2012 data gathering, Limpopo research site, younger men)

YM/P1 (H-2012; 1): *The tavern is the greatest of the challenges we are having because people get drunk always, most especially younger age students and nobody can control them.*

(Data source: English transcriptions, lines 133-136, 2012 data gathering, Limpopo research site, younger men)

The next excerpts substantiate the finding about water as a survival need for the community members. It is evident that water is a need. Therefore, at times,

members would visit the river to get water. The young women (YM-2012; YM-2013) mentioned that the river was far, and they approached the government to step in. A tap was installed for the members to get water. However, the tap functions with a generator that requires fuel to run. The tap came with some disadvantages which are costly to them. Building a reservoir is part of their desired outcome regarding access to water. Their decision-making process suggests that they remained resilient in spite of the issues they encounter with water.

YM/P1 (H-2012; 1): *We fetch water from the river and sometimes boil the water before we drink.*

YM/P2 (H-2012; 1): *The tap is close to the house now compared to going to the river, although the tap water sometimes used to finish and we have to go to the river but that happens when the generator is faulty and we have to bring in someone to repair it.*

(Data source: English transcriptions, lines 121-129, 2012 data gathering, Limpopo research site, younger men)

YM/P4 (H-2013; 3): *We will build reservoir.*

YM/P5 (H-2013; 3): *We can protect our river springs.*

YM/P3 (H-2013; 3): *We can educate children to protect water.*

(Data source: English transcriptions, lines 267-275, 2013 data gathering, Limpopo research site, younger men)

4.4 THEME 3: RELIANCE ON COMMUNAL STRUCTURES FOR RESILIENT DECISION-MAKING PROCESS TO SOLVE PROBLEMS

4.4.1 Introduction

Theme 3 explores the community member's reliance on indigenous pathways to making resilient decisions around problem solving, particularly the youth. The theme has two subthemes which address in-depth knowledge about reliance on 1) authority structures and 2) acting with collective agency in respect to resilient

decision-making process. Figure 4.2 is an overview of the theme and subthemes. In part, the theme highlights a significant part of answering the primary research question (Chapter 1 section 1.4).

In this theme, communal structures refer to people in positions of control to make authoritative decisions to solve problems. It is important to mention that IKS uphold authority structures (Mohamed, 2017). Reliance on communal structures implies that community members acknowledge order and hierarchy to solve their communal problems. Their indigenous pathway approach to solving problems encourages a sense of shared responsibility and collectivism. In this theme, the researcher discusses the findings for both subthemes and provide relevant data to substantiate the results, as vignettes. Table 4.5 consists of the inclusion and exclusion criteria for the theme, inclusive of both subthemes.

Table 4.5: Theme 3 inclusion and exclusion criteria

Theme	Inclusion	Exclusion
Reliance on communal structures for resilient decision-making and to solve problems	Include data where young men and women identify and decided on resilient indigenous pathways of solving problems.	Exclude data that lacks reference to resilient and indigenous pathways of solving problems identified by young men and women.

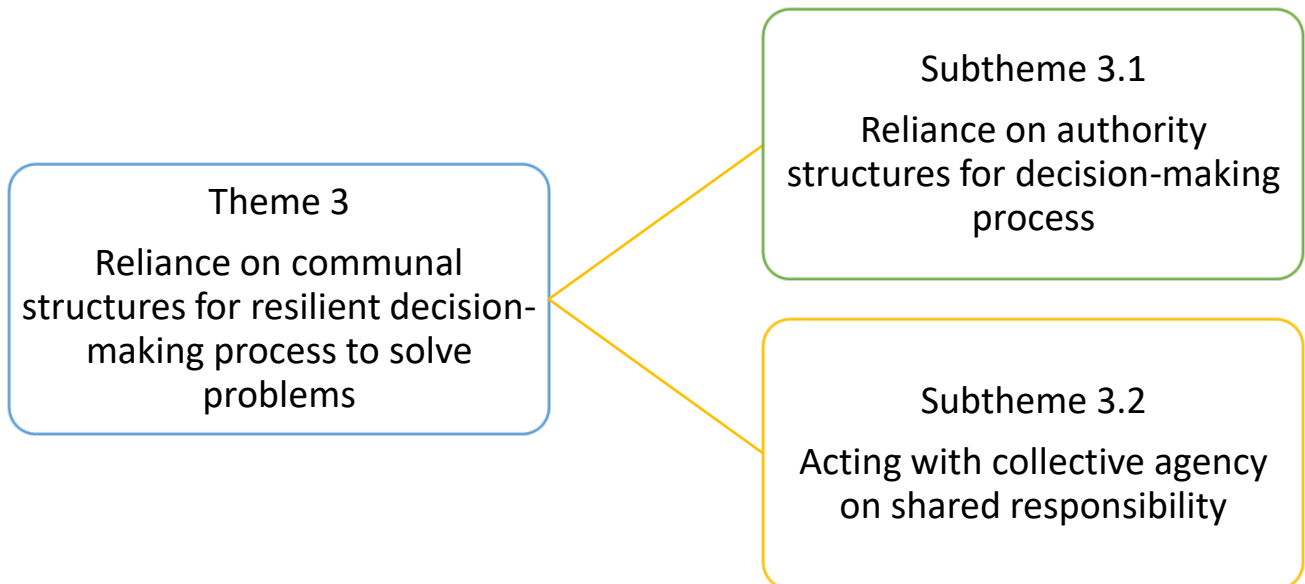


Figure 4.2: Summary of Theme 3 and subthemes

4.4.2 Discussion

4.4.2.1 Theme 3: Subtheme 1

The next two excerpts are examples of the role of leadership figures in the decision-making process to ensure that problems are addressed and solved effectively.

YW/F (H-2012; 2): *What is the role of the headman? What is he responsible for?*

YW/T (H-2012; 2): *To control the village as a whole. All the same services. She's in charge of... To make sure that all services reach his kraal. He will then inform the community of what is to be done.*

YW/T (H-2012; 2): *All the services that have to come to his village. That they receive them.*

(Data source: English transcriptions, lines 41-50, 2012 data gathering, Limpopo research site, younger women)

YM/P2 (H-2013; 2): *I will call the police.*

YM/F (H-2013; 2): *Do you think people will be happy with you by calling the police?*

YM/P1 (H-2013; 2): *The stock matter, they will report the matter to the headsman; the headsman will call the people for the gathering and then negotiation started between the headsman and the stock theft. When the chief called this two people who have differences, then the chief asked the person who steal to pay fine and if he did not pay the fine then the chief call the police.*

(Data source: English transcriptions, lines 252-260, 2013 data gathering, Limpopo research site, younger men)

The next two data vignettes are good examples to illustrate the young women's (YW-2012) response regarding the consultation of reliable authoritative figures to address matters (adversity/stressors) which they encounter in the community effectively.

YW/F (H-2012; 2): *Are there any people that they can think of in their community that they can go to for help when there's trouble? When there's a fight? When someone is killed? When someone hurts another person? Is there any person that they know of, that they can turn to for help? Elders in the community?*

YW/T (H-2012; 2): *Oh, we consult the chairperson.*

YW/T (H-2012; 2): *He's the one who is running the issues around the village. From the village to the municipality, or to the chief of the whole HaMakuya area. Or from the municipality to the village.*

YW/T (H-2012; 2): *The first step is the arrest the person. Then go to court, that person must go to court.*

(Data source: English transcriptions, lines 62-116, 2012 data gathering, Limpopo research site, younger woman)

4.4.2.2 Theme 3: Subtheme 2

The following vignettes provide data that illustrate the younger women (YW-2012) and men's (YM-2012) viewpoint regarding their experience in the community of a sense of shared responsibility and agency to find solutions for challenges which they encounter to ensure the wellbeing of the community members. A sense of collectivism for indigenous decision-making process to resilience amidst adversity is eminent.

YW/T (H-2012; 2): *Because there was no police in the olden days; the community as a whole was in charge of making sure that was no thieves. For instance if the thief is found stealing or breaking into the tavern, the community can take a decision either to kill that person or to beat him or her.*

(Data source: English transcriptions, lines 27-31, 2012 data gathering, Limpopo research site, younger women)

YM/F (H-2012; 3): *What do you think you can do in your community to help in reducing the problem you are facing in your community?*

YM/P2 (H-2012; 3): *We will contribute money to buy diesel on time anytime there is need for diesel in the generator. We will also continue to contribute money together to pay the person that is putting on the generator and taking care of it.*

(Data source: English transcriptions, lines 174-179, 2012 data gathering, Limpopo research site, younger men)

On the next page is a good example of an excerpt taken from the younger women's (YW-2013) data that emphasise a sense of responsibility to ensure that survival needs are accessible. Furthermore, the data also illustrate a sense of mutual understanding to care for one another by working together towards outcomes that will benefit the members collectively. The resilient decision-making process enable them to minimise the possibility of not having water as a necessity of life.

YW/F (H-2013; 2): *And these things? Who generally takes the lead in looking for these solutions? In the community, is it just ordinary people or is it the chief?*

YW/T (H-2013; 2): *The people themselves.*

YW/F (H-2013; 2): *And is the rest of the community happy to do all of these solutions?*

YW/T (H-2013; 2): *Yes, because if we didn't do that than we can't get water.*

(Data source: English transcriptions, lines 51-59, 2013 data gathering, Limpopo research site, younger women)

4.5 LITERATURE CONTROL

4.5.1 Introduction

The literature control in this section of the chapter aims to discuss and compare the findings to the existing literature in relation to indigenous pathways to resilient decision-making. Furthermore, the aim is to clarify whether the results contribute to new knowledge or supports existing knowledge about IKS.

4.5.2 Findings on interconnected appraisal of communal concerns

The literature found on this theme is consistent with the results of the study. It confirms that non-western communities believe in a worldview of collectivism over an individualistic worldview. This truth is similar to the popularly known culture of Ubuntu. Ubuntu highlights the African view of an individual's identification through their community (Theron, 2013; 2016). Therefore, their judgement of one another's needs activates an interconnected judgement of concerns which they encounter collectively. It signifies a way of living, thinking, and conducting oneself in a community. Letseka (2013) asserts that a sense of Ubuntu/botho "can be said to articulate [Africans] communal inter-connectedness" (p.339).

Although the literature found is not specific as far as interconnected appraisal of communal matters is concerned, Ubuntu/Botho informs non-western cultural practices and laws (Ramose, 2002). The study also contributes to the existing literature regarding indigenous pathways of thinking and acknowledges IKS.

4.5.3 Findings on decision-making process orientated around survival needs

Findings similar to decision-making process orientated around survival needs are not specific to the results. As mentioned earlier, Ubuntu/botho signifies oneness or a sense of interconnectedness. Therefore, a link is evident between the nature of decision-making process centred around basic needs and the nature of Ubuntu/botho practices. Literature related to the relationship between school and community is consistent with results. The community views the school as a resource which they can benefit from in many ways. For instance, a school is perceived as a place to access education. Miller (1993) avers that in rural villages “education can serve to free children from poverty, racism, and other social constraints (p. 90). The results the researcher found from the data revealed that younger members of the community conclude their decisions based on needs such as food, water, and education.

The theme emerged from both young female and male responses. A response from the participants highlighted that community members at times share resources/basic needs with one another when they cannot afford what they need. Letseka (2013) alludes Ubuntu/Botho values “humanness, caring, sharing, compassion and associated values, ensuring a happy and qualitative human community life in a spirit of family” (p, 337). It can be said that the decision-making process is not only orientated around one’s survival needs but around the needs of the community as a whole.

4.5.4 Findings on reliance on communal structures for resilient decision-making process to solve problems

The findings relating to the theme are consistent with the results which the researcher have identified and discussed. The purpose of having communal structures consisting of authoritative figures is to resolve conflict within the community and prevent violence (Olowu, 2018). Kariuki (2015) asserts that a sense of spirituality is acknowledged during the process of resolving problems “due to the centrality of the spiritual agency in all human spheres” (p.6). The role of authoritative figures is significant because they ensure social harmony and order (regulating

practices and laws such as Ubuntu/Botho) among the members. Hence, acting with agency is necessary to ensure matters are addressed and to restore peace among the individuals being advised.

The decision-making process is based on communal laws and practices understood by all the members to ensure fairness. Literature confirms that a communal structure (hierarchy) in indigenous communities in Africa usually consists of elders (Kariuki, 2015; Olowu, 2018). The role of elders is highly esteemed because they are perceived as wise and more knowledgeable about customary norms in the community. When a meeting is called, elders form part of the gathering to resolve the matter.

4.6 CONCLUSION

This chapter provided information on the commonality identified from the raw data collected from the IPR project. The findings were discussed thoroughly, and comprehensive explanations were provided of relevant data in the form of vignettes. The researcher added the excerpts to substantiate the themes that emerged from the data analysis. Furthermore, the researcher provided a comparison of the findings with already existing literature in respect of the purpose of the research study.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

The purpose of this chapter is to provide a synopsis of the findings by answering the research questions, which include the primary and secondary questions in Chapter One. Lastly, the chapter includes information about the limitations of the study, recommendations for future research and a conclusion of the study.

5.2 ANSWERING THE RESEARCH QUESTIONS

In this section of the chapter, the researcher used the findings in Chapter Four to answer and discuss the primary and secondary question stated in Chapter One.

5.2.1 Secondary research question

How do rural youths facilitate decision-making process in their context?

IP enabled me to gain insight into the local psychology to make meaning and analyse the data. In much of the literature, I found that it supports most of the findings and in some areas I identified gaps which my study may contribute to literature. According to the findings, the nature (factors in play) of decision-making informs how the process takes place in rural South African contexts. The findings informed that community members make decisions based on their appraisal of communal concerns outlined in Theme 1. This reality paints a picture of the interdependence which is prominent in rural communities (Masango, 2006). This culture of togetherness in African communities is known as Ubuntu/Botho or “humanness” (Dolamo, 2013). Ubuntu signifies a sense of togetherness and mutual respect. According to Dolamo (2013), Ubuntu is a universal way of living with one another; therefore, it not unique to non-western cultures only. Bolden (2014) alludes that part of the success of Ubuntu promotes resilience among community members in particular “groups that supported one another” (p. 5). I think that a sense of Ubuntu has the power to foster resilience because of the interaction between the individuals and their environment (Ungar, 2012).

Also in Theme 2, the findings informed that survival needs were found to be drivers of their decision-making process, which I found to be a gap in literature. Referring back to the process of decision-making outlined by Adair (2016), it is evident that youths go through the process to reach a desired outcome, which is survival. In essence, I found that their decision-making process mostly take place at a community level than on an individual level because of their social ecology (Letseka, 2013; Ungar, 2011). Spirituality was seen as a significant part of life and found to have an influence on how the young men make decisions regarding their moral conduct. Theron et al. (2013) mention that the Basotho people value spirituality and traditional norms, which all influence their outlook on life. In the same vein, Kariuki (2015) also mentions the importance of spirituality while making decisions.

The findings in Theme 3 suggested that individuals residing in rural contexts such as the young men and women from HaMakuya, rely on the communal structures to address challenges encountered among the community members. Two sub-themes emerged from Theme 3 as mentioned in Chapter 4, which inform us that rural youths from HaMakuya rely on authority figures and act with collective agency. According to Olowu (2018)., communal structures play a vital role in resolving conflict that may arise among the community members. However, there is little literature that unpacks the significance of hierarchies or communal structures in rural communities. However, William (2006) asserts that community participation is propelled by “specific socio-economic goals” with the aim of ensuring “a better life for all” (p.199). This outlook is closely related to acting with a with a collective agency on shared responsibilities identified within the community.

Elders are often appointed as authority figures to address challenges which arise in the community because they are perceived as wise and more knowledgeable about indigenous epistemologies. Dichaba (2018) indicates the role of elders/adults as disciplinarians in the community. When parents are not around, the community is responsible for correcting immoral conduct seen in youths. In rural communities, nuclear family structures are common. Theron et al. (2016) highlight that in the parent’s absentia, youths are supported and raised by family relatives. Literature

that addresses the significance of authority figures or elders as decision-makers and the process directly, is scant.

What are the key factors that influence decision-making process?

Key factors that influence decision-making process can be described as drivers that impact the process of making decisions to arrive the desired outcome (Adair, 2016). According to the findings I identified the following factors:

- ✚ A reliance on authority figures has a large influence on the decision-making process. The significance of authority figures is influenced by their wisdom and experiences of life and indigenous insight which community members have respect (Theron et al., 2016). They also have experience of leading large and small gatherings to make decisions that impact the community's participation (William, 2006). My findings regarding authority figures being the drivers of decision-making process in rural communities are not considered new knowledge in literature. Elders are often respected as authoritative figures who have power to make decisions as opposed to younger individuals (Kariuki, 2015; Olowu, 2018). The elders are often seen as responsible for teaching what is right to the young generation (Dichaba, 2018). Moreover, elders usually pass on valuable indigenous knowledge to the young with the aim of preserving their indigenous ideologies.
- ✚ Survival needs were seen as factors that influence the decision-making process in youth from HaMakuya. The participants come from low resourced community; where there is lack of water and sanitation, high unemployment rates, constricted food availability and restricted educational pathways. Therefore, they are more likely to worry about what their next meal will be owing to their social ecology. In essence, I found that basic survival needs are significant to the participants because of their chances of experiencing poverty. Their desired outcome is to have needs such as food and water daily. Literature that addresses survival needs as an influence on decision-making directly is rarely found and may be considered as a silence.

- ✚ The researcher also found that a sense of community also influences the decision-making process as mentioned previously. In other words, Ubuntu/Botho is practised and evident in rural communities where members of the community rely on each other. Literature supports this finding about the interdependence among community members (Dichaba, 2018; Dolamo, 2013; Letseka & Letseka, 2021; Letseka, 2013; Masango, 2006; Masolo, 2010; Sefotho, 2018). Bolden (2014) mentions the limits of interdependence as the extent to which interdependence and collectivism can be stretched in a particular group. This means that the relationship between community members determines the significance of interdependence or collectivism.

5.2.2 Primary research question

What is the nature of resilient decision-making process of rural South African youth?

Resilience informs us about the individual's ability to adapt amidst adversity (Ungar, 2011). Therefore, resilient decision-making process includes the ability of youths to make sound decisions that enable them to thrive in an at-risk environment. The young men and women from HaMakuya, provided differing information relating to their decision-making process according to their individual experiences in the community. I found that the quintessence of resilient decision-making process involved their concern for survival needs and overcoming challenges. Resilience highlights the ability to "bounce back" or adjust after being exposed to adversity (Luthar, 2015). The ability is determined by various factors which I discuss next. Most of the responses from the participants inform how they resolved problems which had an impact on their survival or day-to-day activities such as lack of water. Their responses indicated that they depend on one another to ensure that a basic need such as water is readily available despite the challenges with diesel to run the generator. Water enables them to perform household duties daily.

Literature is consistent with this finding because interdependence in a group fosters resilience and an ability to resolve problems collectively (Bolden, 2014; Ungar, 2012). For that to take place, Ungar (2012) alludes that resilience is promoted when an individual interacts with their social ecology effectively to access available

resources, when a disturbance occurs. It is paramount to remember that in this context, community resilience is at play. This implies that resilience at a communal level, is dynamic process that involves multiple factors which determine the community's resilience (Ungar, 2013; 2018). How well rural youths maintain interactions with “cooccurring, subordinate, and supraordinate systems” around them increases their chances of overcoming challenges through resilient decision-making (Ungar, 2018, p. 1). In one of the findings it was noted that some members would not contribute money to buy diesel. As a result, it disrupts the functioning of their system because one member/s is not participating in communal matters. Theron et al. (2013) mention that although youths may be in a similar environment, that does not necessarily inform that their social ecologies are the same.

Ungar (2018) maintains that resilience is understood as the “capacity of a system to anticipate, adapt, and reorganize itself under conditions of adversity in ways that promote and sustain its successful functioning” (p. 1). For youths from HaMakuya to overcome challenges with water and diesel, it is necessary for them to work collectively to ensure that a communal concern such as running water is resolved. This was evident in the findings. More examples, the community of HaMakuya encountered challenges such as education, financial constraints, and alcoholism. The participants mentioned that they consult with the headmen to resolve these challenges. When they have challenges with their generator, they do not wait for external assistance, instead they work together to solve the problem (utilise inherent strengths and traits). Fordham et al., (2013) allude that power relations inform the capacity of individual members within a group to be able to access the resources available in within their environment. Literature is consistent with the findings relating to the process involved in resolving problems in the community to enable resilience. Again, I also found that Ubuntu/Botho largely influences how rural youths approach decision-making process to promote resilience. The indigenous pathway of thinking is influenced by their sense of belonging, shared identity, and responsibility (Letseka, 2013). The significance of Ubuntu/Botho is evident and quite prominent in the findings and it matches with literature.

5.3 THEORETICAL FRAMEWORK

Theoretical frameworks which are consistent with the findings are IP, resilience theory and Ubuntu/Botho. Ungar (2011; 2012) maintains that the extent to which an individual is familiar with their social ecology influences their ability to be resilient amidst challenges. Social ecology refers to the interaction between an individual and context. It is important to note that internal and external factors come into play during the process of resilience. As mentioned in Chapter Two, there may be a gap regarding the relationship between decision-making and resilience processes. Bolden (2014) concurs that interdependence promotes resilience. This notion interlinks with Ubuntu/Botho. Ubuntu/Botho is also a framework because it highlights a certain group of people's outlook; it helps them navigate through life. Ubuntu/Botho is a sense of collective identity that a particular group forms. It influences their thinking patterns and ways of living (Letseka, 2013).

It was evident in the findings that Ubuntu played a huge role among the participants. In essence, the culture of relying on one another encourages the individuals to maximise their strengths as a unit and work collectively. Theron et al., (2013) mention how members are seen as part of the larger community in African communities. The sense of belonging enables individuals to navigate and support their wellbeing (Ungar,2008). IP aligns well with the findings of the study because it addresses the significance of understanding individuals within their context which was also the purpose of the study (Kim & Berry, 1993; Kim, Yang & Hwang, 2006). The data were interpreted according to the participants' realities and not of the own.

5.4 LIMITATIONS OF THE STUDY

In this section, the researcher discusses the limitations of the study and the nature of choosing to conduct a secondary data analysis and qualitative research.

- ✚ The challenges which I encountered while conducting the study include not having a variety of data from the participants.
- ✚ The participants were not a representation of the wider population.
- ✚ Furthermore, the age groups which were selected purposefully for the primary research, mostly consisted of the older generation than of young

people. However, the age groups still fell within the category of youths in South Africa. Youths in South Africa can be categorised as any person between the ages of 14 and 34 years.

- ✚ Again, the selection of the primary data was not inclusive. The criteria excluded those who live in urban areas/townships and/or are employed. However, the focus of the research was youths in rural contexts.
- ✚ In addition to the limitations, my absence from the collection of the primary data. Being present at HaMakuya, could have enabled me to collect other data which may have not been considered valuable.

5.5 RECOMMENDATIONS

5.5.1 Recommendations for future research

The researcher provides recommendations based on the study's findings, for further research as well as for psychological practice and training. Therefore, all aspects of the research study including reading, analyses and interpretation focused on that lens. Based on the findings, the researcher recommends future research and analysis of the data which focuses on the participants' experiences of unemployment and how they survive on a day-to-day basis. Another focus can be to focus on the experiences of hardships and resilience old women or men. Furthermore, the researcher recommends a selection of a variety of participants from differing backgrounds and contexts (settings). In essence, the study may consider persons living in urban areas of South Africa. The researcher conducted the research from the perspective of indigenous pathways to resilient decision-making in youths from rural contexts.

5.5.2 Recommendations for psychological development and training

In South Africa, most of the assessments and services offered by psychologists in practice are designed according to the Western perspective. This means that their process may not be as meaningful to the clients nor generate rich data. Therefore, having knowledge about indigenous perspectives may enable practitioners to design their assessments and therapy sessions according to the client's context,

especially those living in rural areas. Therefore, these are the following recommendations the researcher suggests:

- ✚ Practitioners in the field of psychology and education can incorporate the findings of the study into their practices and training programmes to establish meaningful relationships with clients who relate to indigenous pathways of thinking and decision-making.
- ✚ Practitioners in the field could consider an indigenous perspective when they prepare assessments to generate rich data about their clients who come from a rural background/upbringing.
- ✚ Practitioners in the field may design their therapy sessions to accommodate indigenous pathways thinking or perspective to generate rich and meaningful data. For example, aligning their sessions according to the needs of individuals, especially those who live in at-risk communities. It will enable the practitioners to give feedback that is meaningful to the clients and they can use the data for research purposes.
- ✚ Assessment designers could create new assessments designed for South Africans living in disadvantaged communities by including the data for their research.

5.6 CONCLUSION

The focus of the study aimed at discovering indigenous pathways to resilient decision-making in rural South African youth. The current study has contributed to literature concerning indigenous pathways to making decisions that enable resilience amidst challenges faced by the youth in a rural context. The findings can be used to describe indigenous pathways of thinking when designing therapy sessions for individuals living in low-resourced communities, setting meaningful questionnaires and preparing activities for career counselling in rural contexts such as schools.

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APPENDICES

APPENDIX A – ETHICAL CLEARANCE CERTIFICATE



Faculty of Education

Ethics Committee
14 June 2019

Ms Tumiso Sako

Dear Ms Sako

REFERENCE: UP 12/04/04 Imagine 19-002

This letter serves to confirm that your application was carefully considered by the Faculty of Education Ethics Committee. The final decision of the Ethics Committee is that your application has been **approved** and you may now start with your data collection. The decision covers the entire research process and not only the days that data will be collected. The approval is valid for two years for a Masters and three for Doctorate.

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

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


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

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

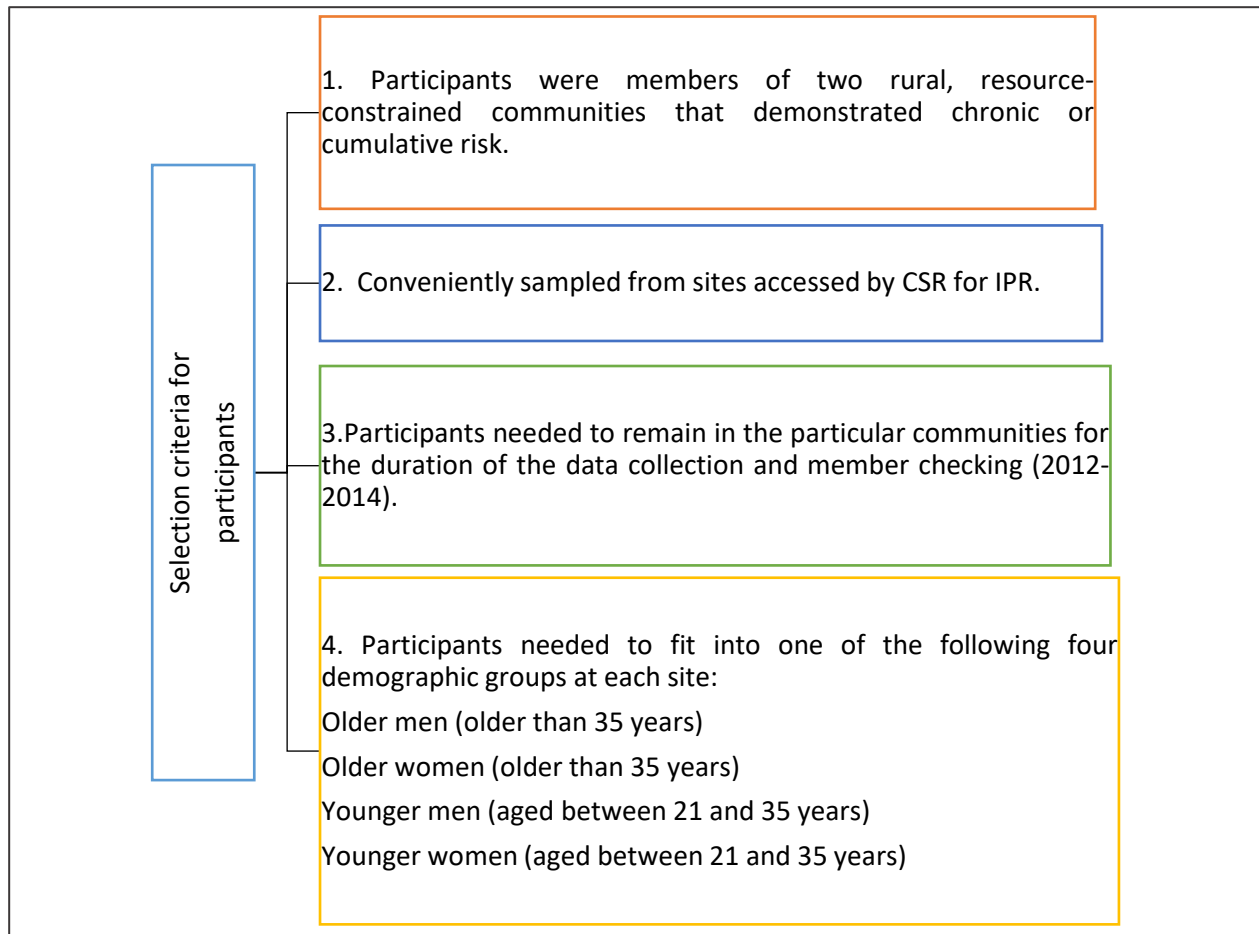
- Integrated Declaration Form (Form D08),
- Initial Ethics Approval letter and,
- Approval of Title.

Please quote the reference number **UP 12/04/04 Imagine 19-002** in any communication with the Ethics Committee.

Best wishes


Prof Liesel Ebersöhn
Chair: Ethics Committee
Faculty of Education

ANNEXURE B – SELECTION OF DATA



Sample of secondary data

Research site	Limpopo site (HaMakuya)	
Year of data collection	2012-2013	
Participants	Young Men (YM) Young Women (YW)	
Sample size	Total younger participants: 24	
Stratified Sample	2012	2013
	Young Men: 2 Young Women: 8	Young Men: 4 Young Women: 10

APPENDIX C – INCLUSION AND EXCLUSION CRITERIA

Theme 1	Inclusion	Exclusion
Interconnected appraisal of communal concerns	Include data with reference to communal perspective with regards to the judgement of community concerns which are identified by the young men and women.	Exclude data that lacks reference to communal perspective with regards to the judgement of community concerns which are identified by the young men and women.
Theme 2	Inclusion	Exclusion
Decision-making process orientated around survival needs	Include data where young men and women identify and decided on how to access what they need to survive.	Exclude any data that has no reference to how young men and women identify and decided on how to access what they need to survive.
Theme 3	Inclusion	Exclusion
Reliance on communal structures for resilient decision-making and to solve problems	Include data where young men and women identify and decided on resilient indigenous pathways of solving problems.	Exclude data that lacks reference to resilient and indigenous pathways of solving problems identified by young men and women.

APPENDIX D – SAMPLE OF DATA

EVIDENCE: THEME 1 INTERCONNECTED APPRAISAL OF COMMUNAL CONCERNS FOR DECISION-MAKING	
RESEARCH SITE (YEAR)	EVIDENCE (VIGNETTE):
HaMakuya (2013)	<p>(Data source: English transcriptions, lines - , 2012 data gathering, Mpumalanga/Limpopo research site, older woman)</p> <p>OW/F (H-2013; 1): <i>And why is the baobab important?</i></p> <p>OW/T (H-2013; 1): <i>She say it's important for their children because they learn about this at school.</i></p> <p>OW/F (H-2013; 1): <i>So it's important for them to see an actual living example of the thing they learning about at school? Like that?</i></p> <p>OW/T (H-2013; 1): <i>Come again?</i></p> <p>OW/F (H-2013; 1): <i>She said that this is important because they children learn about it at school. So, it's important in the community also because then they can see what they learning about</i></p> <p>(Data source: English transcriptions, lines 376-384, 2013 data gathering, Limpopo research site, older women)</p>
	<p>OW/F (H-2013; 1): <i>To buy supplies. And the church?</i></p> <p>OW/T (H-2013; 1): <i>On Sunday they went to church so they can get...</i></p> <p>OW/F (H-2013; 1): <i>And why do they go to the church?</i></p> <p>OW/T (H-2013; 1): <i>Oh because when they got to church they learn about how to love God and how to love each other. It help them to love each other.</i></p> <p>(Data source: English transcriptions, lines 415-420, 2013 data gathering, Limpopo research site, older women)</p>
	<p>YM/F (H-2013; 1): <i>Ok we chose the grave yard, what is the importance of the grave yard, why is it good?</i></p> <p>YM/P1 (H-2013; 1): <i>We bury our people.</i></p>

	<p>YM/F (H-2013; 1): <i>Don't worry, say it?</i></p> <p>YM/P5 (H-2013; 1): <i>To see relations who are died long time ago.</i></p> <p>YM/F (H-2013; 1): <i>How do we see them?</i></p> <p>YM/P3 (H-2013; 1): <i>At the grave yard.</i></p> <p>YM/P2 (H-2013; 1): <i>We no longer bury our dead family at home.</i></p> <p>(Data source: English transcriptions, lines 124-131, 2013 data gathering, Limpopo research site, younger men)</p>
	<p>YM/F (H-2013; 1): <i>Ok, what about the church?</i></p> <p>YM/P1 (H-2013; 1): <i>We worship our Lord Jesus Christ there.</i></p> <p>YM/F (H-2013; 1): <i>Ok. Is that all?</i></p> <p>YM/P5 (H-2013; 1): <i>Church also teach us not to learn how to drink some beers.</i></p> <p>YM/P3 (H-2013; 1): <i>Stay away from alcohol.</i></p> <p>YM/F (H-2013; 1): <i>Do you go to church? Why do you go?</i></p> <p>YM/P5 (H-2013; 1): <i>Laughs.</i></p> <p>YM/P4 (H-2013; 1): <i>We get protection.</i></p> <p>YM/P6 (H-2013; 1): <i>That is the place where I learn a lot about morals.</i></p> <p>(Data source: English transcriptions, lines 153-161, 2013 data gathering, Limpopo research site, younger men)</p>
HaMakuya (2012)	<p>OM/F (H-2012; 1): <i>Why is the church important to them?</i></p> <p>OM/T (H-2012; 1): <i>The church makes the village to stay calm. And also if a large number of people attending church it means that you will be avoiding things like crime. They have lots of reasons for the church. Life doesn't stop here after we are resurrected maybe we will be going to heaven for being in church.</i></p> <p>(Data source: English transcriptions, lines 6-13, 2012 data gathering, Limpopo research site, older men)</p>
	<p>OM/F (H-2012; 3): <i>What type of agreement?</i></p> <p>OM/T (H-2012; 3): <i>They must first discuss each as if explain and after that they must reach an agreement.</i></p>

	<p>(Data source: English transcriptions, lines 120-122, 2012 data gathering, Limpopo research site, older men)</p>
<p>MI (H-2012; 3): <i>So how will they do that? At that gathering. How will they ask people? What will they say? How will they get people to do that?</i></p> <p>OM/T (H-2012; 3): <i>They are saying which ever, as villagers, they raise the issue at a communal meeting so they use the number of majorities these who are agreeing must contribute to a borehole. If they are 20 people and are sitting...</i></p> <p>(Data source: English transcriptions, lines 152-157, 2012 data gathering, Limpopo research site, older men)</p>	
	<p>OM/T (H-2012; 3): <i>There was the first borehole they had before, they contributed each household that contributed in order to have that borehole to have it done.</i></p> <p>(Data source: English transcriptions, lines 143-145, 2012 data gathering, Limpopo research site, older men)</p>
	<p>YM/F (H-2012; 1): <i>Why did you mark the reservoir?</i></p> <p>YM/P1 (H-2012; 1): <i>The reservoir is very important because we keep water there in case we need it when the diesel is not available, there will not be water for us and we can drink water and feed our cows.</i></p> <p>(Data source: English transcriptions, lines 56-59, 2012 data gathering, Limpopo research site, younger men)</p>
	<p>YM/P2 (H-2012; 1): <i>Another problem we face here is the problem of water, anytime the diesel is finished we have to contribute money to buy diesel and pump the water into the reservoir. We contribute R50 per house monthly to buy diesel monthly.</i></p> <p>(Data source: English transcriptions, lines 70-73, 2012 data gathering, Limpopo research site, younger men)</p>

	<p>YM/P2 (H-2012; 1): <i>The people used to go to town like one month and buy things they use at home and also give another person that needs it.</i></p> <p>YM/F (H-2012; 1): <i>If you buy something and it finish, and you need another one before the month ends, how will you get another one?</i></p> <p>YM/P1 (H-2012; 1): <i>You will go and collect from another person that have it.</i></p> <p>YM/F (H-2012; 1): <i>Is it going to be free?</i></p> <p>YM/P2 (H-2012; 1): <i>Eish, some people will give you free, another person will say you should bring it back when you buy it.</i></p> <p>YM/P1 (H-2012; 1): <i>Many people don't use to collect it when you return it. We are like a family here. We like ourselves.</i></p> <p>(Data source: English transcriptions, lines 140-142, 2012 data gathering, Limpopo research site, younger men)</p>
	<p>YM/F (H-2012; 3): <i>What do you think you can do in your community to help in reducing the problem you are facing in your community?</i></p> <p>YM/P2 (H-2012; 3): <i>We will contribute money to buy diesel on time anytime there is need for diesel in the generator. We will also continue to contribute money together to pay the person that is putting on the generator and taking care of it.</i></p> <p><i>We will write a letter to the municipality to help us to provide good water.</i></p> <p>(Data source: English transcriptions, lines 174-181, 2012 data gathering, Limpopo research site, younger men)</p>

	<p>MI (H-2012; 2): <i>And when does the talking stop? When everybody is happy with the solution? When does the talking stop?</i></p> <p>YW/T (H-2012; 2): <i>It stops when you won the case. Say like child maintenance. They say you know women we lay a charge for child maintenance our husbands. You know that women go to social workers for maintenance for their children.</i></p> <p>(Data source: English transcriptions, lines 91-96, 2012 data gathering, Limpopo research site, younger women)</p>
	<p>YW/F (H-2012; 3): <i>Who wants to tell us about what's written here?</i></p> <p>YW/T (H-2012; 3): <i>The community tells the chairperson to write a letter to the department of water affairs. If the department is not responding to the community then water tankers will bring water tankers to the community.</i></p> <p><i>If the pump is not working then the municipality can bring water with the water tankers to the community. That's it...</i></p> <p><i>We, the community of Maluzawele, we sit down to discuss water issues. We came up with the solution to have our own borehole. To drill our own borehole.</i></p> <p><i>We agreed amongst ourselves that each representative of the household can contribute a certain amount of money, for that borehole.</i></p> <p><i>We installed solar panels. Unfortunately, the solar panels have been stolen.</i></p> <p><i>Then after the solar panels have been stolen, we wrote a letter to the Department of Water Affairs, requesting the instillation of a pump.</i></p>

	<p><i>Then the Department donated a pump for the village. Then, we sat down again as a village and agreed that each household in the village should contribute an amount of R10 for the diesel.</i></p> <p><i>We didn't rely on the municipality for the diesel. That's why we agreed to contribute R10 per household for diesel. And now we are not running short of water.</i></p> <p>(Data source: English transcriptions, lines 120-143, 2012 data gathering, Limpopo research site, younger women)</p>
	<p>(Data source: English transcriptions, lines 174-181, 2012 data gathering, Limpopo research site, younger men)</p>
<p>MI (H-2012; 3):</p> <p>YW/T (H-2012; 3):</p> <p>MI (H-2012; 3):</p> <p>YW/T (H-2012; 3):</p>	<p><i>Ya... How do they think that people will be open for such an idea? When will people be open to hear that?</i></p> <p><i>They say that if someone does not want to contribute then that person should not fetch water from that borehole. If he or she does, then he or she should be brought to the police.</i></p> <p><i>And if it is someone who doesn't have money?</i></p> <p><i>That person that doesn't have money, he can be given a piece job. So that he can earn money to pay.</i></p> <p>(Data source: English transcriptions, lines 158-165, 2012 data gathering, Limpopo research site, younger women)</p>
	<p>OW/T (H-2012; 1): <i>There is an engine.</i></p> <p>OW/F (H-2012; 1): <i>An engine? What type of an engine is that?</i></p> <p>OW/T (H-2012; 1): <i>They use it to pump water at the tap.</i></p> <p>OW/F (H-2012; 1): <i>So they use the engine to pump the water so that the water can get to the taps. The taps in the village?</i></p> <p>OW/T (H-2012; 1): <i>Ja.</i></p>

	<p>(Data source: English transcriptions, lines 4-9 , 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 1): <i>She said that the flower is good, it is looking good because some have flowers at their home.</i></p> <p>OW/F (H-2012; 1): <i>So it is important also for the people in the community that the community is looking very nice. They want to live in a place that looks nice.</i></p> <p>(Data source: English transcriptions, lines 92-96, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/F (H-2012; 1): <i>They are happy? Ok.</i></p> <p><i>So the older women have just drawn a grave yard in one of the villages and they want to make it a cow. And why do they want to make it a cow?</i></p> <p>OW/T (H-2012; 1): <i>It's the place where we can bury those people who are dead.</i></p> <p>OW/F (H-2012; 1): <i>Ok. So it's the place where you bury the people that are dead.</i></p> <p>OW/T (H-2012; 1): <i>Yes. There is nothing else, they said they are done.</i></p> <p>OW/F (H-2012; 1): <i>And why is this the best place to bury the people that are dead over somewhere else? What makes this place for burying the dead a special place?</i></p> <p>OW/T (H-2012; 1): <i>She said it's because when that person is dying you can't just throw the person away like a dog, you must treat that person like a person and that's why we bury the people at the graveyard.</i></p> <p>OW/F (H-2012; 1): <i>So it gives them, even though that person has passed away they are able to end their life in dignity.</i></p> <p>(Data source: English transcriptions, lines 173-186, 2012 data gathering, Limpopo research site, older women)</p>

	<p>OW/T (H-2012; 1): <i>They said the road is the very biggest problem in the community because there is a lot of accidents happening at that road because the road is not tarred, they didn't make the road looking good.</i></p> <p>OW/F (H-2012; 1): <i>The quality of the road is poor?</i></p> <p>OW/T (H-2012; 1): <i>It's poor. And even the cows can come and stay at the road and because the road does not have a fence around it; the road is the biggest problem.</i></p> <p>(Data source: English transcriptions, lines 232-239 , 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 2): <i>Ok, people started thinking to think that girls are allowed to go to school so that they can get a better future so that they can build their own house even times.</i></p> <p>OW/F (H-2012; 2): <i>Ok and what lead to this thinking? What happened that that thinking changed?</i></p> <p>OW/T (H-2012; 2): <i>She said that people started thinking to think that girls are allowed to go to school after democracy that we in South Africa have in 1994, that's why they start to think that oh, girls are allowed to go to school, not boys are the ones that need to go to school.</i></p> <p>(Data source: English transcriptions, lines 275-284 , 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 2): <i>She said that if someone is not going to school and he or she is very clever but their parents don't have money, someone is call him or he that he must come and help me at the garden, so that I will give you some money so that you will able to go to school.</i></p>

	<p>(Data source: English transcriptions, lines 408-411 , 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 3): <i>You must collect money maybe if everyone can just give R60 R60 so that we get a borehole for ourselves.</i></p> <p>OW/F (H-2012; 3): <i>Ok so as a little community you could try save money. Everybody pulls in the money together and then eventually when you have enough, you can get your own borehole.</i></p> <p>OW/T (H-2012; 3): <i>Yes.</i></p> <p>(Data source: English transcriptions, lines 450-455 , 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 3): <i>She said if someone doesn't have a money because we are collecting money, we give her a separate job like if I want firewood I go and ask can you go to collect firewood for me so that I will pay him or her.</i></p> <p>OW/F (H-2012; 3): <i>Ok, so the community would provide opportunities for that person to make some money or to do some jobs so that he is also contributing?</i></p> <p>OW/T (H-2012; 3): <i>Yes.</i></p> <p>(Data source: English transcriptions, lines 467-474 , 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 3): <i>The community will do it.</i></p> <p>OW/F (H-2012; 3): <i>And who in the community do they expect to do that, will they ask the men, or will they ask the women, or will they take turns? How would they do that?</i></p> <p>OW/T (H-2012; 3): <i>Both women and men can go and dig a spring.</i></p> <p>(Data source: English transcriptions, lines 491-495, 2012 data gathering, Limpopo research site, older women)</p>

	<p>OW/T (H-2012; 3): <i>So, what are they trying to say in this, they are saying they will take a drum and put it under the roof, at the corner, so that when it's raining...</i></p> <p>OW/F (H-2012; 3): <i>Oh so that the water will flow in there. Ok.</i></p> <p>(Data source: English transcriptions, lines 417-420, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 3): <i>In order to reduce the problem of water by means of animals it means we can make a fence around our springs or at our tanks. Like if, because they said they wanted a spring, if they want their spring to be safe, or not get dirty, they will make a fence around it so that they will not around it.</i></p> <p>OW/F (H-2012; 3): <i>Ok so that's like what you were saying earlier? Ok so I am just going to read that one again, "In order to reduce the problem of water to get dirty by means of animals, we think that we may make a fence around our springs or at our taps or pipes."</i></p> <p><i>That's such wonderful ideas. Thank you so much for sharing that with us.</i></p> <p>(Data source: English transcriptions, lines 531-541, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 4): <i>She said that she's so happy because of the birthday of her baby, and when it's the birthday they are making a party, most of people came and dancing the cultural dance and started to jive, to dance the different songs.</i></p> <p>(Data source: English transcriptions, lines 565-568, 2012 data gathering, Limpopo research site, older women)</p>

EVIDENCE: THEME 2 DECISION-MAKING PROCESS ORIENTATED AROUND SURVIVAL NEEDS	
RESEARCH SITE (YEAR)	EVIDENCE (VIGNETTE):
HaMakuya (2013)	<p>OM/F (H-2013; 1): <i>Now what they can do is they can explain each cow, what good thing is there in the community and they have to say why is it important. Why did they choose it?</i></p> <p>OM/T (H-2013; 1): <i>He says the first cow which is the road, it's good because they use it for transportation of food and even themselves when they have to go to town they use the road.</i></p> <p>(Data source: English transcriptions, lines 66-71, 2013 data gathering, Limpopo research site, older men)</p>
	<p>OM/T (H-2013; 1): <i>They say they get fruit from a Baobab tree. And they also have to protect the Baobab tree because here because in South Africa here it is an important tree. That is why they put a cattle at it.</i></p> <p>OM/F (H-2013; 1): <i>And why do they see it as an important tree in South Africa?</i></p> <p>OM/T (H-2013; 1): <i>He says that in the olden days when their grannies were still alive they would grind this Baobab tree and made soft porridge. So that is why they say this is an important tree.</i></p> <p>(Data source: English transcriptions, lines 71-75, 2013 data gathering, Limpopo research site, older men)</p>
	<p>OM/F (H-2013; 1): <i>Why is education so important?</i></p> <p>OM/T (H-2013; 1): <i>It makes everything that cannot be reached to be reached.</i></p> <p>OM/F (H-2013; 1): <i>That is very good.</i></p>

	<p>OM/T (H-2013; 1): <i>And learning is good because you are knowing something you not know.</i></p> <p>OM/F (H-2013; 1): <i>Just one more question on this. He said that it makes everything that cannot be reached to be reached. What is that everything?</i></p> <p>OM/T (H-2013; 1): <i>A job. He says when you get out of school you get certificates that will help you find a job.</i></p> <p>(Data source: English transcriptions, lines 163-171, 2013 data gathering, Limpopo research site, older men)</p>
	<p>OM/T (H-2013; 1): <i>From the Marula tree they get Marula beer out of it. So that is why they put the snake.</i></p> <p>OM/F (H-2013; 1): <i>Oh ja? And why is that bad?</i></p> <p>OM/T (H-2013; 1): <i>It is because when they drink Marula beer they get drunk because of that person who is making the Marula beer doesn't have any gauge to which they can put it to a certain percent. So it might be above hundred percent so if they get drunk they just fight with everyone.</i></p> <p>OM/F (H-2013; 1): <i>So they fight? Is it the fighting between the people that is the problem?</i></p> <p>OM/T (H-2013; 1): <i>Ja. People don't control themselves when they are drunk.</i></p> <p>OM/F (H-2013; 1): <i>Why is the fighting bad? What does it cause?</i></p> <p>OM/T (H-2013; 1): <i>He says when they are drunk like that people when they are drunk everyone will kill that person which will chase them to the grave and the other person who is alive will be taken to jail. Which is not good.</i></p> <p>(Data source: English transcriptions, lines 182-196, 2013 data gathering, Limpopo research site, older men)</p>
	<p>OM/T (H-2013; 4): <i>What makes the community happy, both himself and the community, is that soccer reduces crime at the community.</i></p>

	<p>OM/F (H-2013; 4): <i>Okay.</i></p> <p>OM/T (H-2013; 4): <i>He is happy while he is playing guitar. Because while he is playing guitar, he is not thinking of any crime or high jacking cars or any sorts of evil. He doesn't think of when he is playing guitar. That is why he likes playing guitar.</i></p> <p>(Data source: English transcriptions, lines 282-288, 2013 data gathering, Limpopo research site, older men)</p>
	<p>OW/F (H-2013; 1): <i>Ok well let's move on then to Sanari. Is there anything in Sanari that's different to Mbuyuni and Musunda? Tell us about Sanari.</i></p> <p>OW/T (H-2013; 1): <i>She say's Sanari is a beautiful villages but the problem is they don't get water. They use river waters which is not clean.</i></p> <p><i>They've got a soccer ground but they shouldn't, they don't have uniform, attire. They don't have high schools. They travel long distance to go to school. When it's raining their children don't go to school because this bridge is dangerous this one. What is that?</i></p> <p>OW/T (H-2013; 1): <i>The bridge.</i></p> <p>OW/F (H-2013; 1): <i>Oh bridge so when it's raining they don't go because it's dangerous to cross the bridge?</i></p> <p>OW/T (H-2013; 1): <i>Yes.</i></p> <p>OW/F (H-2013; 1): <i>And why is it dangerous?</i></p> <p>OW/T (H-2013; 1): <i>This bridge is damaged. It was raining, it was July. The river was full of water so the water can damage this bridge you know. So, when it's raining.</i></p> <p>OW/F (H-2013; 1): <i>So to physically get over the bridge is dangerous?</i></p> <p>OW/T (H-2013; 1): <i>Yes it's dangerous.</i></p> <p>OW/F (H-2013; 1): <i>You can fall, or...</i></p>

	<p>OW/T (H-2013; 1): <i>Ja.</i></p> <p><i>They've got a lot of tavern and it's not good for their children. Especially youth.</i></p> <p>OW/F (H-2013; 1): <i>And why is that?</i></p> <p>OW/T (H-2013; 1): <i>They go to tavern and enjoy themselves and maybe they forget to do some important things. And age sometimes because 18 years, under 18 years you are not allowed to get in the tavern, but even the 16/15 they are going inside the tavern.</i></p> <p>(Data source: English transcriptions, lines 180-207, 2013 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2013; 1): <i>Musunda is a very beautiful villages. They've got crèche, they've got primaries, they've got churches. They've got orchard.</i></p> <p>OW/F (H-2013; 1): <i>Ok, and what orchard is it?</i></p> <p>OW/T (H-2013; 1): <i>Mangos.</i></p> <p>OW/F (H-2013; 1): <i>Mangos! And do they sell the mangos or it is just for them to feed their family?</i></p> <p>OW/T (H-2013; 1): <i>They sell it.</i></p> <p>(Data source: English transcriptions, lines 226-232, 2013 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2013; 1): <i>It's a soccer ground.</i></p> <p>OW/F (H-2013; 1): <i>And why is the soccer ground important?</i></p> <p>OW/T (H-2013; 1): <i>It keeps the children busy so that they won't think about going to the tavern.</i></p> <p>(Data source: English transcriptions, lines 364-367, 2013 data gathering, Limpopo research site, older women)</p>
	<p>OW/F (H-2013; 1): <i>Ok right. And this one?</i></p> <p>OW/T (H-2013; 1): <i>Skills development. They say it is important because it train people to develop their lifestyle.</i></p> <p>OW/F (H-2013; 1): <i>And why do they want to develop their lives?</i></p>

	<p>OW/T (H-2013; 1): <i>They do somethings like furniture at this building. Welding...</i></p> <p>OW/F (H-2013; 1): <i>And why do they want to develop their lives? Why is it important for them to do those stuff?</i></p> <p>OW/T (H-2013; 1): <i>It help them because they can creating their own job.</i></p> <p>OW/F (H-2013; 1): <i>And that gives them money hey?</i></p> <p>OW/T (H-2013; 1): <i>Yes.</i></p> <p>(Data source: English transcriptions, lines 386-395, 2013 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2013; 1): <i>Make noise. Encourage people to take crime things especially when they drunk.</i></p> <p>OW/F (H-2013; 1): <i>Why is the noise an issue?</i></p> <p>OW/T (H-2013; 1): <i>They turn up their volume and it disturb those children that go to school, especially when they are reading their books.</i></p> <p>OW/F (H-2013; 1): <i>Ok, anything else about the tavern?</i> <i>We have another tavern here and another tavern here. Is there anything about the tavern in Musunda and the tavern in Sanari that is different from the tavern here? Is it the same or is it different?</i> <i>Are there different problems at these two taverns?</i></p> <p>OW/T (H-2013; 1): <i>At Musunda they are worried because the younger children drink alcohol when they are under age, when they are under 18 and they get teenage pregnancy.</i></p> <p>OW/F (H-2013; 1): <i>Why do they get pregnant when they teenagers at the tavern?</i></p> <p>OW/T (H-2013; 1): <i>When they drunk they lost their mind then they not use condom. They don't even think about using condom, because they drunk.</i></p>

<p>OW/F (H-2013; 1): <i>Alright. And this one?</i></p> <p>OW/T (H-2013; 1): <i>This is for Sanari - it's near the road.</i></p> <p>OW/F (H-2013; 1): <i>The tavern's near the road?</i></p> <p>OW/T (H-2013; 1): <i>And those that are drunk, especially when they go home they get accident. And it's near school.</i></p> <p>OW/F (H-2013; 1): <i>So when they walking, maybe they get hit by a car or something like that?</i></p> <p>OW/T (H-2013; 1): <i>Yes.</i></p> <p>OW/F (H-2013; 1): <i>Ok.</i></p> <p>OW/T (H-2013; 1): <i>And it also near the school. The first one she said when they give the children money to eat at school, they end up using a tavern, not at school. And it problems them because their children spend their days at a tavern. At the end they may even be fight at the tavern and someone get hurt, and their parents don't have money to take him or her to the hospital or clinic.</i></p> <p>OW/F (H-2013; 1): <i>Ok.</i></p> <p>OW/T (H-2013; 1): <i>Yes. Some other peoples, especially those who are working, they even dodge, they even delay go to work.</i></p> <p>OW/F (H-2013; 1): <i>Because they at the tavern? Ok.</i></p> <p>OW/T (H-2013; 1): <i>Yes, because they going to the tavern.</i></p> <p>OW/F (H-2013; 1): <i>And why is that a problem? If you stay at the tavern instead of going to work?</i></p> <p>OW/T (H-2013; 1): <i>First one she said that he won't get paid or she won't get paid. And the other one, the job can be...</i></p> <p>OW/F (H-2013; 1): <i>Given to someone else?</i></p> <p>OW/T (H-2013; 1): <i>Ja. They can be fired, and he or she have to think about the future of their children.</i></p> <p>OW/F (H-2013; 1): <i>Ja. Ok, (Data source: English transcriptions, lines 497-541, 2013 data gathering, Limpopo research site, older women)</i></p>
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	<p>OW/T (H-2013; 4): <i>She say she feel happy when she have money.</i></p> <p>OW/F (H-2013; 4): <i>Ok, and why does money make her feel happy?</i> <i>That's a very good reason!</i></p> <p>OW/T (H-2013; 4): <i>She can buy food, she can buy clothes.</i></p> <p>OW/F (H-2013; 4): <i>Ok good.</i></p> <p>OW/T (H-2013; 4): <i>She feels happy when she's sleeping.</i></p> <p>OW/F (H-2013; 4): <i>Sleeping? And why is that?</i></p> <p>OW/T (H-2013; 4): <i>Because she forgot everything.</i></p> <p>OW/F (H-2013; 4): <i>She forgets everything? What type of things does she forget? Is she forgetting the bad things, the good things, why does she want to forget?</i></p> <p>OW/T (H-2013; 4): <i>About the bad things, she forget about, she don't think about I don't have a job, where can I get money to maintain myself, where can I get money to maintain my children? How can I do to get job?</i></p> <p>OW/F (H-2013; 4): <i>So all the things that worry her when she's awake, she doesn't have to worry about when she's asleep. So she has some relief.</i></p> <p>OW/T (H-2013; 4): <i>She said yes.</i></p> <p>(Data source: English transcriptions, lines 699-716, 2013 data gathering, Limpopo research site, woolder men)</p>
	<p>OW/T (H-2013; 4): <i>She will get money so that she will be able to maintain the children and get them to be educated. She also get an internship and she got an internship also and then she...</i></p> <p>(Data source: English transcriptions, lines 736-738, 2013 data gathering, Limpopo research site, older women)</p>
	<p>YM/F (H-2013; 1): <i>Ok, why did you take the primary school?</i></p> <p>YM/P3 (H-2013; 1): <i>It's the foundation of Education (basic education).</i></p> <p>YM/P5 (H-2013; 1): <i>It's the help people to get knowledge.</i></p>

	<p>YM/F (H-2013; 1): <i>Like I said I am not taking notes of what is wrong, I only want to know why it is important to you.</i></p> <p>YM/P3 (H-2013; 1): <i>It protects poverty.</i></p> <p>YM/F (H-2013; 1): <i>How?</i></p> <p>YM/P5 (H-2013; 1): <i>Gives food to people.</i></p> <p>YM/F (H-2013; 1): <i>How?</i></p> <p>YM/F (H-2013; 1): <i>If I take away this primary school what are you going to miss?</i></p> <p>YM/P3 (H-2013; 1): <i>People get food in school.</i></p> <p>YM/P5 (H-2013; 1): <i>Every day.</i></p> <p>YM/F (H-2013; 1): <i>How many times?</i></p> <p>YM/P2 (H-2013; 1): <i>Once per day.</i></p> <p>(Data source: English transcriptions, lines 102-115, 2013 data gathering, Limpopo research site, younger men)</p>
	<p>YM/F (H-2013; 1): <i>Ok, borehole?</i></p> <p>YM/P1 (H-2013; 1): <i>Borehole is helping us because it is where we found water.</i></p> <p>YM/F (H-2013; 1): <i>And what else? Mutale river? Why is it important?</i></p> <p>YM/P2 (H-2013; 1): <i>We wash our clothes there, our cattles drinking water there.</i></p> <p>YM/F (H-2013; 1): <i>So the cattles do not drink water at the borehole?</i></p> <p>YM/P2 (H-2013; 1): <i>Our cattles drink water at Mutale river.</i></p> <p>(Data source: English transcriptions, lines 132-137, 2013 data gathering, Limpopo research site, younger men)</p>
	<p>YM/P3 (H-2013; 1): <i>It keeps us busy and people are not committing crimes.</i></p> <p>YM/F (H-2013; 1): <i>Any other thing?</i></p> <p>YM/P2 (H-2013; 1): <i>And keeps our body healthy.</i></p> <p>YM/F (H-2013; 1): <i>Any other person can talk. You are not talking?</i></p> <p>YM/P3 (H-2013; 1): <i>We learn how to play soccer.</i></p> <p>(Data source: English transcriptions, lines 148-152, 2013 data gathering, Limpopo research site, younger men)</p>

	<p>YM/F (H-2013; 1): <i>Ok, skills development centre.</i></p> <p>YM/P3 (H-2013; 1): <i>SDC is where people learn how to make doors, windows, to make clothes, welding, table and chair.</i></p> <p>(Data source: English transcriptions, lines 162-164, 2013 data gathering, Limpopo research site, younger men)</p>
	<p><i>dangerous.</i></p> <p>YM/F (H-2013; 1): <i>Why is the tavern dangerous?</i></p> <p>YM/P3 (H-2013; 1): <i>Because it is where people drink.</i></p> <p>YM/P6 (H-2013; 1): <i>Alcohol is dangerous.</i></p> <p>YM/P1 (H-2013; 1): <i>It's where people injure each other.</i></p> <p>YM/P3 (H-2013; 1): <i>It's a place where people learn how to drink and smoke.</i></p> <p>YM/F (H-2013; 1): <i>Is it dangerous to smoke?</i></p> <p>YM/P1 (H-2013; 1): <i>Yes. It kills lungs.</i></p> <p>YM/F (H-2013; 1): <i>But people smoke here?</i></p> <p>YM/P3 (H-2013; 1): <i>Yes. There are many people that smoke here.</i></p> <p>YM/F (H-2013; 1): <i>What is the community doing about it?</i></p> <p>YM/P3 (H-2013; 1): <i>Nothing.</i></p> <p>YM/F (H-2013; 1): <i>Why nothing?</i></p> <p>YM/F (H-2013; 1): <i>What is he saying?</i></p> <p>YM/F (H-2013; 1): <i>Is there anyone that is not up to 18 here?</i></p> <p>(Data source: English transcriptions, lines 168-, 2013 data gathering, Limpopo research site, younger men)</p>
	<p>YM/F (H-2013; 3): <i>Let's think about how we can solve water problem in the future?</i></p> <p>YM/P4 (H-2013; 3): <i>We will build reservoir.</i></p> <p>YM/P5 (H-2013; 3): <i>We can protect our river springs.</i></p> <p>YM/P3 (H-2013; 3): <i>We can educate children to protect water.</i></p> <p>YM/F (H-2013; 3): <i>After we do all this, are we sure our water is protected?</i></p> <p style="text-align: right;">YM/T (H-2013; 3), <i>what is this last one?</i></p>

	<p>YM/P5 (H-2013; 3): <i>When there is need to make a spring, they can just make a spring where it is necessary.</i></p> <p>YM/F (H-2013; 3): <i>Thank you everybody.</i></p> <p>(Data source: English transcriptions, lines 267-275, 2013 data gathering, Limpopo research site, younger men)</p>
	<p>YW/T (H-2013; 2): <i>They talk about the problem of poverty.</i></p> <p>YW/F (H-2013; 2): <i>What do they do to try to solve poverty?</i></p> <p>YW/T (H-2013; 2): <i>Some they start a garden at home so they can crop to get food.</i></p> <p>YW/F (H-2013; 2): <i>Anything else?</i></p> <p>YW/T (H-2013; 2): <i>And some they get grants so that they can... (unclear) with the grants.</i></p> <p>YW/F (H-2013; 2): <i>What type of grants do they get?</i></p> <p>YW/T (H-2013; 2): <i>Child grant and patient grant.</i></p> <p>YW/F (H-2013; 2): <i>Child support or?</i></p> <p>YW/T (H-2013; 2): <i>Patient grant...</i></p> <p>(Data source: English transcriptions, lines 19-28, 2013 data gathering, Limpopo research site, younger women)</p>
	<p>YW/T (H-2013; 2): <i>They talk about the problem of poverty.</i></p> <p>YW/F (H-2013; 2): <i>What do they do to try to solve poverty?</i></p> <p>YW/T (H-2013; 2): <i>Some they start a garden at home so they can crop to get food.</i></p> <p>YW/F (H-2013; 2): <i>Anything else?</i></p> <p>YW/T (H-2013; 2): <i>And some they get grants so that they can... (unclear) with the grants.</i></p> <p>YW/F (H-2013; 2): <i>What type of grants do they get?</i></p> <p>YW/T (H-2013; 2): <i>Child grant and patient grant.</i></p> <p>YW/F (H-2013; 2): <i>Child support or?</i></p> <p>YW/T (H-2013; 2): <i>Patient grant...</i></p> <p>(Data source: English transcriptions, lines 19-28, 2013 data gathering, Limpopo research site, younger women)</p>

<p>(Hamakuya, 2012)</p>	<p>OM/T (H-2012; 1): <i>They say water is more important because they use it on a daily basis, for washing clothes, cooking, drinking and o all the other jobs that need water</i></p> <p>(Data source: English transcriptions, lines 11-13, 2012 data gathering, Limpopo research site, older men)</p>
	<p>OM/T (H-2012; 1): <i>To bring youth to the soccer field, or by playing soccer it is helping in the village because it prevents things like crime. They also maybe gain a future by being promoted to professional teams. It is also important to their health</i></p> <p>(Data source: English transcriptions, lines 17-20, 2012 data gathering, Limpopo research site, older men)</p>
	<p>OW/T (H-2012; 1): <i>They said the school helps their children to have more future so that they will get educated because at school they are learning how to write and how to read in different languages.</i></p> <p>(Data source: English transcriptions, lines 14-16, 2013 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 1): <i>She said that the stop helps them or they do the children when they want to cross the road. So, if you want to cross the road you must stop first and look around, left and right so that you can cross the road.</i></p> <p>(Data source: English transcriptions, lines 19-22, 2013 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 1): <i>When it is rainy day, the tanks are out to store the water to save the water so that they have more water from the tanks.</i></p> <p>OW/F (H-2012; 1): <i>So then you don't only have to rely on the river, you can also rely straight from the rain that is coming from the sky?</i></p> <p>OW/T (H-2012; 1): <i>Ja, the rain water helps out a lot.</i></p> <p>(Data source: English transcriptions, lines 39-43, 2012 data gathering, Limpopo research site, older women)</p>

	<p>OW/T (H-2012; 1): <i>She said at the bush veld it is important because it is the place where we collect our firewood so that we can cook at home.</i></p> <p>OW/F (H-2012; 1): <i>So it is an important resource for the community? Because you need fire to do many things in the community?</i></p> <p>OW/T (H-2012; 1): <i>Yes.</i></p> <p>(Data source: English transcriptions, lines 45-49, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 1): <i>Yes.</i></p> <p>OW/F (H-2012; 1): <i>And why is the clinic an important thing in the community?</i></p> <p>OW/T (H-2012; 1): <i>It's the place where we got help. If we are not feeling better we go to the clinic so that they take care of us, they will give us a good care.</i></p> <p>OW/F (H-2012; 1): <i>Ok so if you are sick you are going to go there so that you can get healthy or you can get your medicine. Ok.</i></p> <p>(Data source: English transcriptions, lines 73-78, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 1): <i>She said the grounds help us our children to just forget about the tavern so that they can keep them busy. Because they will be playing soccer, doing different things at the grounds.</i></p> <p>OW/F (H-2012; 1): <i>So the grounds is a place where they can go and be constructive? Where they can do things that is going to be helpful for their lives? And where they can stay out of trouble?</i></p> <p>OW/T (H-2012; 1): <i>Yes</i> (Data source: English transcriptions, lines 81-87, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/F (H-2012; 1): <i>Ok, what about the Baobab tree?</i></p> <p>OW/T (H-2012; 1): <i>They say, it helps us to have a good shadow (shade) and it also helps us to, it gives us fruit so</i></p>

	<p><i>that we can eat the fruit. And this tree, is the big tree among the others.</i></p> <p>OW/F (H-2012; 1): <i>Ok, it's the biggest tree. So it's providing you with food but it's also providing you with somewhere to stay out of the sun, some shade.</i></p> <p>(Data source: English transcriptions, lines 102-108, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/F (H-2012; 1): <i>So we have a cow by the Mutale river. Why is that an important thing in the community?</i></p> <p>OW/T (H-2012; 1): <i>This Mutale river help us when we want to wash our clothes, when we want to take a bath. Even if the borehole is not giving us water we can go and fetch water from the Mutale river, so that we can drink the water from the reservoir.</i></p> <p>OW/F (H-2012; 1): <i>So even when the other sources of water in the community are not working, then you still have a last resort, another place where you can go and get water?</i></p> <p>OW/T (H-2012; 1): <i>Yes.</i></p> <p>(Data source: English transcriptions, lines 114-123, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 1): <i>They said that the gate of Musunda help us to the animals so that must not cross over to the road because they will give us the disease called foot and mouth. So it prevent us to get foot and mouth disease.</i></p> <p>(Data source: English transcriptions, lines 132-135, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 1): <i>They are saying the tavern is not good for the people because most of the people go to the tavern and drink too much alcohol and causes the problems with the stomach and most of people just smoke too much and smoking</i></p>

	<p><i>causes lung cancer so it's not good, the tavern's not good.</i></p> <p>OW/F (H-2012; 1): <i>And what happens in the community when the people go to the tavern and they drink too much?</i></p> <p>OW/T (H-2012; 1): <i>She is saying that some of the people when they get drunk, they start to fight and they start to kill other people so it's not good for the community.</i></p> <p>OW/F (H-2012; 1): <i>So does it make the people in the community feel like they are not safe?</i></p> <p>OW/T (H-2012; 1): <i>The people in the community are not safe because some of them drink too much.</i></p> <p>(Data source: English transcriptions, lines 193-206, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 4): <i>She said that I am so happy because I find it difficult to have money so that I can buy food for the children. Now that I am receiving a child grant support, I can manage to buy food.</i></p> <p>(Data source: English transcriptions, lines 588-590, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 4): <i>She said that to play soccer is very interesting because she will lose weight and she will be gaining lots of energy and her life will be getting healthy.</i></p> <p>OW/F (H-2012; 4): <i>So to be healthy and to do things that make her healthy is something that makes her feel like she's got a good life?</i></p> <p><i>Ok.</i></p> <p>OW/T (H-2012; 4): <i>She said she is very happy when she sees her children pass school.</i></p> <p>OW/F (H-2012; 4): <i>And why is it important for her that her children pass school?</i></p> <p>OW/T (H-2012; 4): <i>She said so that they will live a better life, they will succeed in life.</i></p>

	<p>(Data source: English transcriptions, lines 615-624, 2012 data gathering, Limpopo research site, older women)</p>
	<p>YM/F (H-2012; 1): <i>Is the tavern small as you have drawn it?</i> YM/P1 (H-2012; 1): <i>No.</i> YM/F (H-2012; 1): <i>Why is it important?</i> YM/P2 (H-2012; 1): <i>We used to go and relax there, even some children use to come and buy drinks there.</i></p> <p>(Data source: English transcriptions, lines 49-53, 2012 data gathering, Limpopo research site, younger men)</p>
	<p>YM/P1 (H-2012; 1): <i>Tavern because under age people go in to drink and nobody controls them, the reservoir sometimes also get dirty and nobody want to talk about it until it becomes very dirty. There is no high school here and it saddens my mind because we have to move from our village to another village in order to be able to attend high school.</i></p> <p>(Data source: English transcriptions, lines 64-69, 2012 data gathering, Limpopo research site, younger men)</p>
	<p>YM/F (H-2012; 1): <i>Before the government brought tap water, how have you been coping?</i> YM/P1 (H-2012; 1): <i>We fetch water from the river and sometimes boil the water before we drink.</i> YM/F (H-2012; 1): <i>Do you think the water before now is better than the present?</i> YM/P2 (H-2012; 1): <i>The tap is close to the house now compared to going to the river, although the tap water sometimes used to finish and we have to go to the river but that happens when the generator is faulty and we have to bring in someone to repair it.</i></p> <p>(Data source: English transcriptions, lines 121-129, 2012 data gathering, Limpopo research site, younger men)</p>

	<p>YM/F (H-2012; 1): <i>Which problem do you think is the greatest of all the challenges?</i></p> <p>YM/P1 (H-2012; 1): <i>The tavern is the greatest of the challenges we are having because people get drunk always, most especially younger age students and nobody can control them.</i></p> <p>(Data source: English transcriptions, lines 133-136, 2012 data gathering, Limpopo research site, younger men)</p>
	<p>YW/T (H-2012; 4):</p> <p><i>We were happy when you gave us a certain amount of money. During the visit to Maluzawele My family was happy when you gave us money...for the dance.</i></p> <p><i>Child grant support... child grant makes me happy. From my child grant I can buy my child food. That makes me happy. I can now send here to school, because of the grant.</i></p> <p>(Data source: English transcriptions, lines 199-204, 2012 data gathering, Limpopo research site, younger women)</p>

EVIDENCE: THEME 3 RELIANCE ON COMMUNAL STRUCTURES TO DECISION-MAKING FOR PROBLEM-SOLVING	
CATEGORY 3.1 – RELIANCE ON AUTHORITY STRUCTURES FOR DECISION-MAKING	
RESEARCH SITE (YEAR)	EVIDENCE (VIGNETTE):
HaMakuya (2013)	<p>(Data source: English transcriptions, lines - , 2012 data gathering, Mpumalanga/Limpopo research site, older woman)</p> <p>OM/T (H-2013; 1): <i>At the head man’s yard, that is where they receive motivations and attend their meetings under the control of the head man.</i></p> <p>OM/F (H-2013; 1): <i>And what happens at the meetings?</i></p> <p>OM/T (H-2013; 1): <i>At the meetings is where they solve issues which is not good in the sense that they have to fix their certain village.</i></p> <p>(Data source: English transcriptions, lines 131-135, 2013 data gathering, Limpopo research site, older men)</p>
	<p>OM/T (H-2013; 2): <i>There was a problem of a person who was not paying. The problem is of water. There was a person who doesn’t want to pay the fees which they have decided as a community for them to get water.</i></p> <p>OM/F (H-2013; 2): <i>So there was a problem with a person that didn’t want to pay...</i></p> <p>OM/T (H-2013; 2): <i>One family was suppose to pay R10.</i></p> <p>OM/F (H-2013; 2): <i>Okay. As the community decided?</i></p> <p>OM/T (H-2013; 2): <i>As the community decided. Ja.</i></p> <p>OM/F (H-2013; 2): <i>So they pay that R10 for water?</i></p> <p>OM/T (H-2013; 2): <i>Ja. So that person who doesn’t want to pay that R10 which the community has decided to pay they call him or her to a meeting to discuss with him what makes him not to pay that R10. But in the end when they explained everything to him</i></p>

	<p><i>he ended up agreeing that he will end up paying the R10.</i></p> <p>OM/F (H-2013; 2): <i>What was he saying? What didn't he pay the R10?</i></p> <p>OM/T (H-2013; 2): <i>They say that person when he pay the R10 every month that house he was not paying it because he said he will just go fetch water late at night at the time when everyone will not see him.</i></p> <p>OM/F (H-2013; 2): <i>Oh okay. But in the end he agreed to pay?</i></p> <p>OM/T (H-2013; 2): <i>And in the end he agreed.</i></p> <p>(Data source: English transcriptions, lines 217-235, 2013 data gathering, Limpopo research site, older men)</p>
	<p>OW/T (H-2013; 1): <i>It's a headman.</i></p> <p>OW/F (H-2013; 1): <i>Ok.</i></p> <p>OW/T (H-2013; 1): <i>She said it's important because when they got problem they go and tell the head chief what they want so that they the chief will take the problems and take it to the municipality so they can see what they can do.</i></p> <p>OW/F (H-2013; 1): <i>So it helps them to solve their problems.</i></p> <p>OW/T (H-2013; 1): <i>Yes.</i></p> <p>(Data source: English transcriptions, lines 471-478, 2013 data gathering, Limpopo research site, older women)</p>
	<p>OW/F (H-2013; 2): <i>So then it wasn't a consistent electricity. So what did they do to solve the problem?</i></p> <p>OW/T (H-2013; 2): <i>They sit down with the headman and they call the municipalities. And other structures.</i></p> <p>OW/F (H-2013; 2): <i>What were those other structures?</i></p> <p>OW/T (H-2013; 2): <i>Eskom, police, department of works, mayors, councillors, ward councillors.</i></p> <p>OW/F (H-2013; 2): <i>Ok, and then what did you do when you were sitting with the headman and these structures?</i></p>

	<p>OW/T (H-2013; 2): <i>When they sit down with these people they told them about the problems. And those people, they promised them that they gonna bring electricity. And indeed they finally, they did what they promised to them. They sent a surveyor and came and survey, and they get electricity. And it also help them to get job because when they installing electricity they also, the contract also take the community peoples to work.</i></p> <p>(Data source: English transcriptions, lines 588-603, 2013 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2013; 2): <i>They sat down with the headman and they choose those people who can work during the night, the volunteers, to... they select a committee.</i></p> <p>OW/F (H-2013; 2): <i>So they collected volunteers to form a committee. What was the committee going to do?</i></p> <p>OW/T (H-2013; 2): <i>Oh, warn the owner of the tavern to, maybe past eight, to turn off the music down, yes.</i></p> <p>(Data source: English transcriptions, lines 659-664, 2013 data gathering, Limpopo research site, older women)</p>
	<p>OW/F (H-2013; 2): <i>So the community decided, we think if the rules are not followed, this must be what happens. And then the committee enforces that?</i></p> <p>(Data source: English transcriptions, lines 684-686, 2013 data gathering, Limpopo research site, older women)</p>
	<p>YM/P5 (H-2013; 2): <i>The villager called the ward committee, the ward committee called the councillor, ward councillor, then the councillor called the government and the government build the RDP house.</i></p> <p>YM/P5 (H-2013; 2): <i>The villager called the ward committee, the ward committee called the councillor, ward</i></p>

	<p><i>councillor, then the councillor called the government and the government build the RDP house.</i></p> <p>(Data source: English transcriptions, lines 225-227, 2013 data gathering, Limpopo research site, younger men)</p>
	<p>YM/P4 (H-2013; 2): <i>If people steal something in your house, what will you do?</i></p> <p>YM/P2 (H-2013; 2): <i>I will call the police.</i></p> <p>YM/F (H-2013; 2): <i>Do you think people will be happy with you by calling the police?</i></p> <p>YM/P1 (H-2013; 2): <i>The stock matter, they will report the matter to the headman; the headman will call the people for the gathering and then negotiation started between the headman and the stock theft. When the chief called this two people who have differences, then the chief asked the person who steal to pay fine and if he did not pay the fine then the chief call the police.</i></p> <p>(Data source: English transcriptions, lines 252-260, 2013 data gathering, Limpopo research site, younger men)</p>
Hamakuya, 2012)	<p>OM/F (H-2012; 1): <i>What else? What else is very important to them? I see you placed at the place for communal meetings.</i></p> <p>OM/T (H-2012; 1): <i>This place is more important because everything that is happening around the village is talked here, agreements.</i></p> <p>(Data source: English transcriptions, lines 21-24, 2012 data gathering, Limpopo research site, older men)</p>
	<p>OM/T (H-2012; 2): <i>It all started at a communal meeting, they had an agreement from there. So they wrote a letter and they all agreed on it. They sent it to the responsible municipality. And then they didn't attend to the letter in a very speed way, but the</i></p>

	<p><i>community saw that the municipality didn't care much so they when on to the region, the province. It is then when the problem got solved.</i></p> <p>(Data source: English transcriptions, lines 73-78, 2012 data gathering, Limpopo research site, older men)</p>
	<p><i>So they are saying. Whichever problem they are having, they sit down at a communal meeting whether it is a personal or else. If the problem is not solved at the community meeting they call the headman. The headman from the other village. So they state the problem and if the headman can't solve the problem or if he sees the problem is too big for him. They go to the SAPS. For instance if I am drinking liquor and I am drinking until very late say until 2 o'clock in the morning. So when I come back home, I'm singing my song loudly and the villagers they don't like that song they come to me first and if it continues they take the matter to the headman.</i></p> <p>(Data source: English transcriptions, lines 91-100, 2012 data gathering, Limpopo research site, older men)</p>
	<p>OM/T (H-2012; 3): <i>The third one. They write a letter that will go to a local office for water affairs.</i></p> <p>OM/F (H-2012; 3): <i>Okay.</i></p> <p>OM/T (H-2012; 3): <i>And it will be stamped from the, by the head man.</i></p> <p>OM/F (H-2012; 3): <i>And what would they ask?</i></p> <p>OM/T (H-2012; 3): <i>From the, for the water affairs they take the letter to the responsible local municipality.</i></p> <p>OM/F (H-2012; 3): <i>Is that number 4?</i></p> <p>(Data source: English transcriptions, lines 127-134, 2012 data gathering, Limpopo research site, older men)</p>

	<p>OW/T (H-2012; 1): <i>The royal house is important because it is the place where lives our headman. He is the man who is our leader.</i></p> <p>OW/F (H-2012; 1): <i>And why is the place where the leader lives important?</i></p> <p>OW/T (H-2012; 1): <i>Because he is also important.</i></p> <p>OW/F (H-2012; 1): <i>Because he is also an important man?</i></p> <p>OW/T (H-2012; 1): <i>Yes.</i></p> <p>OW/F (H-2012; 1): <i>And what is it that this important man can do for the people in the community?</i></p> <p>OW/T (H-2012; 1): <i>If you want something from the government then he is the one who goes to the government when you want something for instance, they are wanting water, so just go and say can you please go supply us with water, so we need water.</i></p> <p>(Data source: English transcriptions, lines 25-36, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/F (H-2012; 2): <i>Ok so they headman, when this whole democracy thing happened, then the headman in HaMakuya also started to think it is important for our girls to go to school, so they played a very important role in that decision?</i></p> <p>OW/T (H-2012; 2): <i>Yes.</i></p> <p>OW/F (H-2012; 2): <i>Ok and was there anything that the local people, the local community members of HaMakuya contributed to that? So it seems to me that with this problem, it was mostly the leaders that had the final say?</i></p> <p>OW/T (H-2012; 2): <i>Yes.</i></p> <p>(Data source: English transcriptions, lines 290-299, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/F (H-2012; 2): <i>Ok, so the community members played a role in the situation by cooperating with the headman</i></p>

	<p><i>and by helping them to make sure that every girl is going to school, and also by trying to enforce some type of structure whereby if they don't go to school there is going to be a penalty?</i></p> <p>OW/T (H-2012; 2): Yes.</p> <p>(Data source: English transcriptions, lines 318-323, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/F (H-2012; 2): <i>So the school saw that there was a problem here and they decided that the best way to solve this problem would be to go to the municipality and the officials, and to tell them look we have this problem we are worried about our children, and then they sat together and had a meeting and decided the best way to solve this problem would be the bus.</i></p> <p>OW/T (H-2012; 2): Yes.</p> <p>OW/F (H-2012; 2): <i>So basically the way that they solved the problem was to go to their leaders.</i></p> <p>OW/T (H-2012; 2): Yes.</p> <p>(Data source: English transcriptions, lines 354-363, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 2): <i>She said that the counsellor and the community sit down with the counsellor and just discuss about the problem and then after that the counsellor go to the municipality and inform them that we're having a problem in HaMakuya because we have no electricity. So the municipality supplies electricity to the community.</i></p> <p>(Data source: English transcriptions, lines 373-378, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 2): <i>Ja, it's the person in the civic who can tell people, if there is a problem here in HaMakuya,</i></p>

	<p><i>we can inform him, just tell him we have the problem and he will go to the municipality and come back to us and tell that the municipality take a decision so that our problem will be solved.</i></p> <p>(Data source: English transcriptions, lines 383-387, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/F (H-2012; 2): <i>Ok so it seems like in HaMakuya it's very very important for the local people to have a good relationship with their leaders because they rely quite strongly on the leaders to help them come up with ways to solve the problems.</i></p> <p>OW/T (H-2012; 2): <i>Yes.</i></p> <p>(Data source: English transcriptions, lines 388-392, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 2): <i>She said that at Musunda where the problem of roads, there was no road, so... She said that they informed the municipality at Musunda where the problem of roads is, we don't have roads, if you want to go to the main road, they send someone to the municipality and the municipality comes and checks if there is a problem and when they came they found that there is a problem with roads so that they can make the roads for them. Even if it's not tarred, they get the road now at Musunda.</i></p> <p>(Data source: English transcriptions, lines 395-402, 2012 data gathering, Limpopo research site, older women)</p>
	<p>YM/F (H-2012; 1): <i>What about the reservoir?</i></p> <p>YM/P1 (H-2012; 1): <i>It used to be dirty water inside it.</i></p> <p>YM/F (H-2012; 1): <i>Don't you always wash it?</i></p> <p>YM/P1 (H-2012; 1): <i>We wash it but it is dirty quickly and when it is dirty we will find people who do not want to clean</i></p>

	<p><i>it, everybody will then call a meeting and choose people to clean it.</i></p> <p>YM/F (H-2012; 1): <i>How do you select people to clean it?</i></p> <p>YM/P1 (H-2012; 1): <i>The headman will choose somebody to clean it.</i></p> <p>(Data source: English transcriptions, lines 150-157, 2012 data gathering, Limpopo research site, younger men)</p>
	<p>YW/T (H-2012; 2): <i>The story is about snakes. She say, in the olden day, when someone does something wrong to another person, then that person can go to an elderly person who will consult the headman messenger. They will sit down and discuss and consult on that matter and find out who had done something wrong to that person.</i></p> <p>YW/T (H-2012; 2): <i>If the matter is not resolved then the person can go ahead to the headman who will decide the matter.</i></p> <p>YW/T (H-2012; 2): <i>revenge... there can be murder or fighting.</i></p> <p>YW/F (H-2012; 2): <i>What happens if it becomes murder and fighting? Or anything like that. What happens then?</i></p> <p>YW/T (H-2012; 2): <i>Then the case is going to be reported to the headman.</i></p> <p>YW/F (H-2012; 2): <i>What would the headman do then?</i></p> <p>YW/T (H-2012; 2): <i>The headman will resolve the matter... He can take the decision to expel the murderer from his village.</i></p> <p><i>If the chief fails to resolve the matter, the person who is offended can take matters into his own hands. And if he wants to</i></p> <p>(Data source: English transcriptions, lines 7-23, 2012 data gathering, Limpopo research site, younger women)</p>

	<p>YW/F (H-2012; 2): <i>These rules that the community has, is it formal rules? Does each village have different rules? How does it work?</i></p> <p>YW/T (H-2012; 2): <i>Those are the rules and regulations from the headman.</i></p> <p>YW/F (H-2012; 2): <i>Does the headman in each village decide what he wants the rules in his village to be?</i></p> <p>YW/T (H-2012; 2): <i>Yes, the chief is the one that makes rules.</i></p> <p>YW/F (H-2012; 2): <i>The chief makes the rules. And does the headman just enforce it? Make sure it happens the way he wants it?</i></p> <p>(Data source: English transcriptions, lines 32-39, 2012 data gathering, Limpopo research site, younger women)</p>
	<p>YW/F (H-2012; 2): <i>What is the role of the headman? What is he responsible for?</i></p> <p>YW/T (H-2012; 2): <i>To control the village as a whole. All the same services. She's in charge of... To make sure that all services reach his kraal. He will then inform the community of what is to be done.</i></p> <p>YW/F (H-2012; 2): <i>In charge of making sure all....?</i></p> <p>YW/T (H-2012; 2): <i>All the services that have to come to his village. That they receive them.</i></p> <p>YW/F (H-2012; 2): <i>So if the chief makes the rules, does the headman have to put it into practice? Does the headman have to enforce it?</i></p> <p>YW/T (H-2012; 2): <i>Uhm... Yes.</i></p> <p>(Data source: English transcriptions, lines 41-50, 2012 data gathering, Limpopo research site, younger women)</p>

EVIDENCE: THEME 3 RELIANCE ON COMMUNAL STRUCTURES TO DECISION-MAKING FOR PROBLEM-SOLVING

CATEGORY 3.2 – ACTING WITH COLLECTIVE AGENCY BASED ON A SENSE OF SHARED RESPONSIBILITY

RESEARCH SITE (YEAR)	EVIDENCE (VIGNETTE):
HaMakuya (2013)	<p>(Data source: English transcriptions, lines - , 2012 data gathering, Mpumalanga/Limpopo research site, older woman)</p> <p>OM/F (H-2013; 1): <i>What I want them to tell me know is how did they decide who is going to draw. How did that work? How did they decide to make the map?</i></p> <p>OM/T (H-2013; 1): <i>They just decide among themselves, even if they don't know a place they can draw on what other say.</i></p> <p>OM/F (H-2013; 1): <i>On what the other say, okay.</i></p> <p>(Data source: English transcriptions, lines 56-61, 2013 data gathering, Limpopo research site, older men)</p>
	<p>OM/F (H-2013; 4): <i>What is important for a community to be good? What must happen in that community for it to be a good community?</i></p> <p>OM/T (H-2013; 4): <i>Is to sit down with a person who made a mistake and to show him the way.</i></p> <p>(Data source: English transcriptions, lines 307-310, 2013 data gathering, Limpopo research site, older men)</p>
	<p>OW/T (H-2013; 1): <i>They got a goat project.</i></p> <p>OW/F (H-2013; 1): <i>A goat project? And how does the goat project help the community?</i></p> <p>OW/T (H-2013; 1): <i>When she have got maybe many goats she can give one, his neighbour so that he can have some. When that goat have got many, he give another one.</i></p> <p>(Data source: English transcriptions, lines 258-263, 2013 data gathering, Limpopo research site, older women)</p>

	<p>OW/T (H-2013; 2): <i>Electricity.</i></p> <p>OW/F (H-2013; 2): <i>Ok, and why is electricity a problem?</i></p> <p>OW/T (H-2013; 2): <i>Ok let me explain this to you. This problem, they already solved the problem.</i></p> <p>OW/F (H-2013; 2): <i>Ok, but why was it a problem?</i></p> <p>OW/T (H-2013; 2): <i>It was problem because they were living in a dark city. They didn't have lights, they didn't have fridge so that they can put some food.</i></p> <p>OW/F (H-2013; 2): <i>So they were living in the dark.</i></p> <p>OW/T (H-2013; 2): <i>Yes, and forced to use candle, and candle very dangerous.</i></p> <p>OW/F (H-2013; 2): <i>They couldn't use appliances.</i></p> <p>OW/T (H-2013; 2): <i>They forced to use candles.</i></p> <p>OW/F (H-2013; 2): <i>And it was dangerous. Anything else?</i></p> <p><i>Ok.</i></p> <p>OW/T (H-2013; 2): <i>Because of the electricity they were forced to use solar, and solar it can't provide. When it's cloud, then there's no light and they can't use TVs, they can't watch TVs, and the fridge, deep freeze, something like that.</i></p> <p>(Data source: English transcriptions, lines 570-587, 2013 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2013; 2): <i>And they even told them that if the owner of the tavern or the owner of the shebeen didn't follow their law or their rules, they gonna take him to the tribal authority.</i></p> <p>OW/F (H-2013; 2): <i>And the committee was going to do that?</i></p> <p>OW/T (H-2013; 2): <i>Yes the committee were gonna do that.</i></p> <p>OW/F (H-2013; 2): <i>We call a person who breaks the rules an offender.</i></p> <p>OW/T (H-2013; 2): <i>And if you didn't follow the rules you also be punished by, if for example there is a job</i></p>

	<p><i>available, they will not allow you to get that job.</i></p> <p><i>It's another punishment.</i></p> <p>OW/F (H-2013; 2): <i>So this is one punishment. And then, you won't get the job.</i></p> <p>(Data source: English transcriptions, lines 669-678, 2013 data gathering, Limpopo research site, older women)</p>
	<p>YW/T (H-2013; 2): <i>They talk about the problem of unemployment.</i></p> <p>YW/F (H-2013; 2): <i>And what did they do to solve it?</i></p> <p>YW/T (H-2013; 2): <i>Some they did the volunteer, some they make the... (unclear). And then some they did apply for the job</i></p> <p>YW/F (H-2013; 2): <i>So it was some volunteer, some apply for jobs and what was the last one?</i></p> <p>YW/T (H-2013; 2): <i>Some they just start their own business.</i></p> <p>YW/F (H-2013; 2): <i>What kinds of businesses did they start?</i></p> <p>YW/T (H-2013; 2): <i>Selling food.</i></p> <p>YW/F (H-2013; 2): <i>Anything else?</i></p> <p>YW/T (H-2013; 2): <i>Some they sell clothes.</i></p> <p>YW/F (H-2013; 2): <i>What clothes? Clothes they made? Or old clothes?</i></p> <p>YW/T (H-2013; 2): <i>Some they buy, some they make themselves.</i></p> <p>(Data source: English transcriptions, lines 5-17, 2013 data gathering, Limpopo research site, younger women)</p>
	<p>YW/F (H-2013; 2): <i>What did you do to try to fix that?</i></p> <p>YW/T (H-2013; 2): <i>We used to fill it.</i></p> <p>YW/T (H-2013; 2): <i>They put stone on that hole.</i></p> <p>YW/F (H-2013; 2): <i>To fix the hole on the road?</i></p> <p>YW/T (H-2013; 2): <i>Ya, on our own, not by the government.</i></p> <p>(Data source: English transcriptions, lines 39-43, 2013 data gathering, Limpopo research site, younger women)</p>
	<p>YW/F (H-2013; 2): <i>And these things? Who generally takes the lead in looking for these solutions? In the community, is it just ordinary people or is it the chief?</i></p>

	<p>YW/T (H-2013; 2): <i>The people themselves.</i></p> <p>YW/F (H-2013; 2): <i>The people themselves?</i></p> <p>YW/T (H-2013; 2): <i>(Agrees).</i></p> <p>YW/F (H-2013; 2): <i>And is the rest of the community happy to do all of these solutions?</i></p> <p>YW/T (H-2013; 2): <i>Yes, because if we didn't do that than we can't get water.</i></p> <p>(Data source: English transcriptions, lines 51-59, 2013 data gathering, Limpopo research site, younger women)</p>
	<p><i>for him?</i></p> <p>YW/T (H-2013; 4): <i>They said we are going to remember the good things that he has done to the community.</i></p> <p>YW/F (H-2013; 4): <i>Okay</i></p> <p>YW/T (H-2013; 4): <i>He had work, or he had done a lot of work to the community which is like helping us with water...</i></p> <p>YW/T (H-2013; 4): <i>Water, electricity, unemployment and then skills development.</i></p> <p>YW/T (H-2013; 4): <i>And that person was so committed to the community. He also develops our community by doing these kinds of things like build a crèche, with no payment.</i></p> <p>YW/T (H-2013; 4): <i>And the other things, he's committed to the community by using his own mind. He was a hard worker. And the other thing is that he's created by God and his mind is for God that's why he was a good person.</i></p> <p>(Data source: English transcriptions, lines 74-86, 2013 data gathering, Limpopo research site, younger women)</p>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Hamakuya, 2012)</p>	<p>OM/F (H-2012; 2): <i>What resources did they use to solve the problem? If they think of everything what did they use?</i></p> <p>OM/T (H-2012; 2): <i>The resources they used. They agreed to contribute, each household. For there they had</i></p>

	<p><i>transport which they used to pay. They were using public transport.</i></p> <p>OM/F (H-2012; 2): <i>So each household contributed so that they can go on public transport?</i></p> <p>OM/T (H-2012; 2): <i>Yes</i></p> <p>(Data source: English transcriptions, lines 79-86, 2012 data gathering, Limpopo research site, older men)</p>
	<p>OM/F (H-2012; 3) <i>The problem is the water quality.</i></p> <p>OM/F (H-2012; 3): <i>Okay and how would they like to solve it?</i></p> <p>OM/T (H-2012; 3): <i>To improve the store of water. The first thing is they gather as villagers at a communal meeting. Just to raise the problem the water quality. The second point, in the gathering they must have an agreement.</i></p> <p>(Data source: English transcriptions, lines 116-119, 2012 data gathering, Limpopo research site, older men)</p>
	<p>OW/F (H-2012; 2): <i>Did the people of the community or the villagers in HaMakuya take part in this decision?</i></p> <p>OW/T (H-2012; 2): <i>She said that even the community members of HaMakuya they are just play a role in that decision, especially those that are educated.</i></p> <p>OW/F (H-2012; 2): <i>Ok so the community members of HaMakuya did play an important role in that decision being taken and it was specifically the community members that have some education that contributed. And how did they play a role? What exactly did those people do that helped that decision to be made?</i></p> <p>OW/T (H-2012; 2): <i>She said that at that time, the people of HaMakuya and the headman make a law so that every girl should go to school. If we find at home that there is a girl that is not going to school, her parents they must be given a warning or they are</i></p>

	<p><i>told that they must pay a fine because their children are not going to school.</i></p> <p>(Data source: English transcriptions, lines 300-315, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/F (H-2012; 2): <i>Ok and to make the leaders aware of the problem because sometimes we are not aware that there is a problem and then to together, make a collaboration to try and solve the problem?</i></p> <p>OW/T (H-2012; 2): <i>Yes.</i></p> <p>(Data source: English transcriptions, lines 364-367, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 2): <i>Here at HaMakuya we are experiencing a big big problem of people from Zimbabwe. When they came here to South Africa they just came and steal things from us, even cows, goats and donkeys, stuff like that and they just stole from us. And then we suggest to the government that in order to avoid that kind of problem, the government send the soliders to the Limpopo river to make a fence so that the Zimbabwean people will not be able to come here to South Africa.</i></p> <p>(Data source: English transcriptions, lines 413-420, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 2): <i>Even then we experience the problem of water, we are using the river water to drink and river water causes lots of diseases like Malaria, diarrhoea and then we go to the municipality and inform the municipality and the municipality does something so that they will come and dig the borehole so that the borehole must pump the water to the tap so that we will get our water</i></p> <p>(Data source: English transcriptions, lines 425-430, 2012 data gathering, Limpopo research site, older women)</p>

	<p>OW/T (H-2012; 3): <i>She said that you ring a bell at the royal house so that we gather together and discuss the problem that is water so that we can collect money from the community so that we can go and make a borehole for ourselves</i></p> <p>(Data source: English transcriptions, lines 459-462, 2012 data gathering, Limpopo research site, older women)</p>
	<p>OW/T (H-2012; 3): <i>She said that we'll call someone, those people who help people when they want to dig the borehole for themselves. They come with a truck that can dig down.</i></p> <p>OW/F (H-2012; 3): <i>So they would contact the contractors and get the contractors to do it?</i></p> <p>OW/T (H-2012; 3): <i>Yes.</i></p> <p>(Data source: English transcriptions, lines 480-485, 2012 data gathering, Limpopo research site, older women)</p>
	<p>YM/F (H-2012; 1): <i>How do you repair it?</i></p> <p>YM/P2 (H-2012; 1): <i>We contribute money in the village and give it to the headman who pays the person who will come from town to repair the generator.</i></p> <p>(Data source: English transcriptions, lines 130-133, 2012 data gathering, Limpopo research site, younger men)</p>
	<p>YW/T (H-2012; 2): <i>Because there was no police in the olden days, the community as a whole was in charge of making sure that was no thieves. For instance if the thief is found stealing or breaking into the tavern, the community can take a decision either to kill that person or to beat him or her.</i></p> <p>(Data source: English transcriptions, lines 27-31, 2012 data gathering, Limpopo research site, younger women)</p>
	<p>YW/F (H-2012; 2): <i>Are there any people that they can think of in their community that they can go to for help when there's trouble? When there's a fight? When someone is killed? When someone hurts</i></p>

	<p><i>another person? Is there any person that they know of, that they can turn to for help? Elders in the community?</i></p> <p>YW/T (H-2012; 2): <i>Oh, we consult the chairperson.</i></p> <p>(Data source: English transcriptions, lines 62-67, 2012 data gathering, Limpopo research site, younger women)</p>
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