

**Exploring elements that contribute to resilience
in young African women from a high-risk urban
community in the North-West Province of South
Africa**

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Dissertation submitted in fulfilment of the requirements for the
degree Master in Social Work at the North-West University

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DECLARATION



Higher Degrees Administration

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DECLARATION I
ACKNOWLEDGEMENTS..... II
ABSTRACT IV
LANGUAGE EDITOR..... V

ACKNOWLEDGEMENTS

I acknowledge the following individuals who assisted in the completion of my Masters degree:

- Dr. Susanne Jacobs who worked tirelessly with me throughout my degree. You have taught me more than I thought was possible. I am grateful that you were always there to support me both academically and personally especially during my many personal crises.
- My family – my supportive husband and brother and especially my mother. I would not have completed this degree without the love, encouragement, support and guidance from my mother. I am eternally grateful for that and everything she has done for me including the sacrifices she has had to make to get me this far.
- My fellow postgraduate students in all fields of study who shared in my trials and tribulations, who celebrated my successes with me and who were always there for me.
- Nadia Riedel for helping me with the last stretch in finishing my dissertation and helping me to meet deadlines and providing me with support and encouragement when I needed it the most.

ABSTRACT

Black South African women, Setswana women in particular, who reside in high-risk urban communities - townships and informal settlement communities are faced with many challenges daily. Adversities include poverty, unemployment, gender-based violence and an increased risk of mental illness.

Despite township-related risks, young Setswana women are coping positively and exhibiting “resilience”. Resilience is concerned with positive outcomes despite the presence of significant risk. Knowledge regarding the contributing elements to the resilience of young Setswana women is scant. Similarly, the role that Setswana culture and religion play is limited. Two theories underpinned the study. The Protective Factor Model of Resilience focuses on the factors that lessen the likelihood of negative outcomes in high-risk situations; assets (internal) and resources (external). Religion stood out as the most important resource that contributed to the resilience of young Setswana women. Others included altruistic qualities and a strong focus on future goal accomplishment. Social support from female kin was a significant resource; mothers, grandmothers, teachers for example were essential to resilience.

The Social Ecology of Resilience Theory (SERT) (Ungar, 2008) was used to examine the role that culture and religion play in the resilience of young Setswana women living in a township. SERT investigates the connection between physical resources and social ecologies such as good self-esteem and the link to resilience. SERT is based upon four principles; decentrality, atypicality, complexity and cultural relativity (Ungar, 2011). Based upon SERT, Setswana culture is old-fashioned and gender unequal. Young Setswana women are more reliant upon religion when faced with stressors. According to South African youth, religion and culture should be independent of each other due to the contradicting beliefs and can therefore not co-exist.

To conclude: The study aimed to qualitatively explore and describe the experiences of young, resilient Setswana women who reside in a high-risk urban area in the North-West Province of South Africa. Findings on internal assets and external physical resources that lessen the likelihood of negative outcomes in high-risk situations and contribute to the formation of resilience were discussed.

Keywords: Resilience, young Setswana women, high-risk urban community, culture, religion, Protective Factor Model of Resilience, Social Ecology of Resilience Theory

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TABLE OF CONTENTS

CHAPTER 1: OVERVIEW OF STUDY	1
1.1 MOTIVATION FOR RESEARCH	1
1.2 INTRODUCTION TO THE STUDY	1
1.3 BACKGROUND	2
1.4 THE CONCEPT OF RESILIENCE	3
1.5 RESILIENCE RESEARCH	3
1.5.1 Culture and resilience	3
1.5.2 Resilience research in South Africa	4
1.5.3 Culture and resilience in South Africa	4
1.6 THEORETICAL FRAMEWORKS	5
1.6.1 The Protective Factor Model of Resilience	5
1.6.2 The Social Ecology of Resilience Theory	5
1.7 CONTRIBUTION OF THE STUDY	6
1.7.2 Youth Development Organisation Example	7
1.8 RESEARCH CONTEXT	7
1.9 RESEARCH QUESTIONS	8
1.9.1 The main research question was:	8
1.9.2 The subsidiary question was:	8
1.10 AIM AND OBJECTIVES	8
1.10.1 Aim	8
1.10.2 Objectives	8

1.11	METHODOLOGY.....	9
1.11.1	Research approach and design.....	9
1.12	SAMPLE.....	9
1.12.1	Sampling method.....	9
1.12.2	Sample Population and Motivation.....	9
1.12.3	Sample size and motivation.....	11
1.12.4	Demographics.....	11
1.12.5	Sample age-group motivation.....	12
1.12.6	Sample inclusion criteria.....	14
1.12.6.1	The main inclusion criteria were as follows:.....	14
1.12.6.2	Criteria for resilience (Fergus & Zimmerman, 2005; Ungar, 2008b).....	15
1.12.7	Sample exclusion criterion.....	16
1.12.7.1	The exclusion criterion was:.....	16
1.13	DESCRIPTION OF DATA COLLECTION METHOD.....	16
1.13.1	Questions for the semi-structured interviews (Appendix G).....	17
1.14	TRUSTWORTHINESS.....	17
1.15	VALIDATION STRATEGIES.....	18
1.16	DATA ANALYSIS METHOD.....	19
1.16.1	Semi-structured interview analysis.....	19
1.16.1.1	Familiarising oneself with the data.....	19
1.16.1.2	Dividing up the text into meaning units and condensing meaning units.....	19
1.16.1.3	Formulating codes.....	20
1.16.1.4	Developing categories and themes.....	20

1.17	FIELD NOTES AND ANALYTIC MEMO WRITING	20
1.17.1	Field Notes.....	20
1.17.2	Analytic memo writing	20
1.18	DATA INTERPRETATION	20
1.18.1	The Protective Factor Model Theory of Resilience	21
1.18.2	The Social Ecology of Resilience Theory	21
1.19	ETHICS	21
1.19.1	Risks	21
1.19.1.1	Risks included:.....	21
1.20	VULNERABILITY	21
1.20.1	Justification for research with a vulnerable population.....	22
1.20.1.1	Benefits	22
1.21	REIMBURSEMENT	23
1.22	SAMPLE RECRUITMENT AFTER ETHICAL APPROVAL	23
1.23	GOODWILL PERMISSION	25
1.24	PRIVACY, CONFIDENTIALITY AND ANONYMITY	25
1.24.1	Privacy	25
1.24.2	Confidentiality	25
1.24.3	Anonymity	26
1.25	ROLE PLAYERS	26
1.25.1	The Gatekeeper	26
1.25.2	The Mediator	26
1.25.3	The Researchers.....	26

1.26	FACILITIES	27
1.27	THE RISK LEVEL OF THE STUDY	27
1.28	DISSEMINATION OF RESULTS	27
1.29	PROCEDURE AFTER COMPLETION OF THE STUDY	27
1.30	CHAPTER SUMMARY	28
CHAPTER 2:	LITERATURE REVIEW.....	29
2.1	INTRODUCTION.....	29
2.2	SOUTH AFRICA: THE RISKS WOMEN FACE.....	29
2.3	RESILIENCE	30
2.4	RESEARCH ON RESILIENCE	31
2.5	THEORIES ON RESILIENCE	32
2.5.1	The Protective Factor Model of Resilience	32
2.5.2	The Social Ecology of Resilience Theory (SERT).....	33
2.5.2.1	Decentrality	33
2.5.2.2	Complexity	33
2.5.2.3	Atypicality.....	34
2.5.2.4	Cultural relativity.....	34
2.6	CULTURE AND RESILIENCE	34
2.7	CULTURE IN SOUTH AFRICA.....	36
2.7.1	ROLE OF WOMEN IN SETSWANA CULTURE	36
2.8	RELIGION AND CULTURE	37
2.9	RELIGION AND RESILIENCE.....	37
2.10	CONCLUSION.....	39

CHAPTER 3: ARTICLE 1.....	40
ABSTRACT	40
INTRODUCTION	40
BACKGROUND.....	41
Theoretical framework.....	42
RESEARCH METHODOLOGY.....	43
Research problem.....	43
Research approach and design	43
Research context.....	44
Sampling and population	44
Data collection and analysis	45
Ethical considerations.....	45
Trustworthiness.....	45
LIMITATIONS	45
FINDINGS	46
Theme 1: Religion: Relationship with God.....	46
Theme 2: Altruism and role models.....	46
Theme 3: Social Support through maternal figures	47
Theme 4: Connection between inner strength and future goals	48
DISCUSSION OF THE FINDINGS.....	49
CONCLUSION AND RECOMMENDATIONS	50
REFERENCES	52
CHAPTER 4: ARTICLE 2.....	57

Introduction	57
Resilience	58
Religion	59
Culture In South Africa	60
The Role Of Women In Setswana Culture	60
Research Context	61
The Social Ecology of Resilience Theory	62
Methodology	63
Population	63
Participants and sampling procedure	63
Ethics	64
Data Collection, Techniques And Procedures	64
Data Analysis	64
Trustworthiness	64
Findings and Discussion	65
The Role of Culture	65
Traditional gender roles and cultural expectations	65
Diminishing Setswana cultural practices	66
The role of culture in religion	67
The Role Of Religion	67
Religion as an essential element for resilience.....	68
Religion as spiritual support	68
Religion vs Culture.....	69

Discussion	70
Limitations	72
Recommendations for practice and research	72
Conclusion	73
References	75
CHAPTER 5: SUMMARY, EVALUATION, RECOMMENDATIONS, AND CONCLUSION	79
5.1 INTRODUCTION	79
5.2 Research Method Summary	79
5.3 Trustworthiness	83
5.4 Dissemination of information	84
5.5 Summary of articles	85
5.5.1 ARTICLE 1	85
5.6 FINDINGS	85
5.6.1 Summary	86
5.7 ARTICLE 2	86
5.7.1 Summary	88
5.7.2 Limitations of the Study	88
5.8 Recommendations from the Study	88
5.9 Personal reflections	89
5.10 Conclusion	90
BIBLIOGRAPHY	91
ANNEXURE A: ETHICAL APPROVAL OF THE STUDY	106
ANNEXURE B: GOODWILL PERMISSION LETTERS	108

ANNEXURE C: PARTICIPANT LEAFLET - ENGLISH	111
ANNEXURE D: PARTICIPANT LEAFLET - SETSWANA.....	116
ANNEXURE E: INFORMED CONSENT FORM – ENGLISH	122
ANNEXURE F: INFORMED CONSENT FORM - SETSWANA	130
ANNEXURE G: INTERVIEW SCHEDULE.....	139
ANNEXURE H: TRANSCRIPT EXAMPLE	141
ANNEXURE I: TRANSCRIPT EXAMPLE WITH CODES.....	152
ANNEXURE J: EXAMPLE OF FIELD NOTES.....	178
ANNEXURE K: AUTHOR FORMAT FOR ARTICLE 1	179
ANNEXURE L: AUTHOR FORMAT FOR ARTICLE 2.....	181

List of Tables

Table 1-1: Dissemination of results.....27

Table 5-1: Interview questions80

LIST OF FIGURES

Figure 2-1:	Protective Factor Model (Fergus & Zimmerman, 2005).....	33
Figure 5-1	Adapted from the protective factor model of resilience (Fergus & Zimmerman, 2005)	
Figure 5-1:	Adapted from the protective factor model of resilience (Fergus & Zimmerman, 2005).....	82
Figure 5-2:	The Social Ecology of Resilience Theory (Ungar, 2008)	83

CHAPTER 1: OVERVIEW OF STUDY

1.1 MOTIVATION FOR RESEARCH

My masters study uses the resilience theories of Michael Ungar (2008) and Fergus and Zimmerman (2005) to explore the contributing elements to the resilience of young Setswana women living in a high-risk community in the North-West Province of South Africa.

The researcher has a personal interest in issues affecting young women especially in communities with 'structural adversity'. As a result of employment experience, the researcher is aware of the many risks faced by youth in South African townships.

There is a specific Youth Development Organization in Ikageng in Potchefstroom, which focuses on uplifting youth in the community through a variety of programmes. The researcher was made aware of the success of the Organization's activities throughout South Africa. Further research through reading Organizational documents and dialogue with key stakeholders revealed the positive impact the Organization was having in Ikageng. For example, the high percentage of alumni who were engaged in tertiary education. Hearing such experiences inspired the researcher to explore the reasons for the success of the alumni, especially the young women.

The researcher had a meeting with a Social Worker who is specialized in the field of resilience to discuss possible research ideas and to gain a better understanding of the concept of resilience. A thorough exploration of resilience definitions and local and international studies was undertaken. Based upon the main premises of resilience namely the presence of significant threats or risks and positive means of coping despite such adversities, the researcher hypothesized that there were young women from the Organization who are resilient. Upon discussion and refinement of the topic, the main idea for the study emerged. The relevant role players were then contacted, and the research process began.

It is important to note the significance of the role of the mediator in the study. Emails, Skype meetings, cellphone calls and face to face meetings were conducted between the researcher and the mediator. The extensive communication was to ensure that the mediator had a comprehensive understanding of the meaning of resilience and a detailed understanding of the study and its purpose. The inclusion criteria were decided upon in a collaborative manner with the relevant parties.

1.2 INTRODUCTION TO THE STUDY

Young African women in South Africa face many adversities, which are particularly significant in high-risk communities such as townships and informal settlements. Informal settlements are

housing communities situated inside and around townships, which are often located in areas that were not intended for urban settlement (Philip, 2014).

Challenges prevalent in townships and informal settlements include poverty, unemployment, crime, and high rates of communicable diseases such as HIV (Mathews & Benvenuti, 2014). Due to the socio-economic marginalization and high-risk conditions prevalent in townships, young Setswana women are exposed to adverse conditions including violent crime, gender-based violence, and related matters such as rape, prostitution, and mental illness (Pudifin & Bosch, 2012; South African Depression & Anxiety Group, 2017; StatsSa, 2018).

However, concurrent with existing literature, some young South African women can cope positively with challenges and overcome difficulties. Young Sesotho women and girls facing adversities such as HIV infection in a rural area in South Africa exhibited resilience amongst other factors as a result of culturally defined gender roles (Jefferis, 2016:47). Similarly, Pretorius (2016) explored adolescents' positive coping despite township-related risks in the Vaal Triangle in South Africa.

This study aimed to explore the elements that contribute to the resilience of young Setswana women living in a high-risk urban community in the North-West Province in South Africa.

1.3 BACKGROUND

South Africa hosts a population of 55,7 million people, with 44,9 million being Black. About fifty-one percent (28,53 million) are female. About 5 million Setswana people live in Southern Africa; many of the 3 million Setswana people found in South Africa live in urban areas (South Africa History Online, 2018).

High unemployment is a critical challenge in South Africa. Unemployment for the South African population in the third quarter of 2019 was 29,1% (Quarterly Labour Force Survey, 2019). Furthermore, females are more impoverished than males. In addition, young women are eight times more likely to be infected with HIV than their male peers (Human Sciences Research Council, 2012). Due to gender discrimination and lower socio-economic status, women have fewer options and resources at their disposal to avoid or escape abusive situations and to seek justice (The Centre for the Study of Violence and Reconciliation, 2016).

Also, according to the South African Demographic and Health Survey (2016), the North-West Province had one of the highest incidences of risky drinking in women (StatsSA, 2016). Another concern is that, in particular, women are at risk of being victims of crime. As a result of crime, unemployment, and poverty, young African women are resorting to dangerous means to earn a

living, including prostitution. Available data confirm that prostitution can be more lucrative than work in the formal labour market in South Africa (Pudifin & Bosch, 2012:13).

Young Setswana women living in townships in the North-West Province in South Africa are being confronted with significant socio-economic demands. In light of the current statistics it is also highly probable that young women can experience mental health issues, as women are twice more likely to suffer from depression than men (South African Depression and Anxiety Group, 2017).

1.4 THE CONCEPT OF RESILIENCE

Several authors contributed to defining the concept of “resilience.” Exposure to risks and positive adjustment despite risk exposure are necessary for an individual to be considered resilient (Masten, 2001:228; 2011). Significant risks include biological risks (e.g., disability, inherited mental illnesses, premature birth), psychosocial risks (e.g., poverty, community violence, substance abuse), trauma (i.e., war, terrorism, natural disasters), and structural adversity (i.e., disadvantaged socio-economic circumstances over which individuals have limited or no personal power) (Wright *et al.*, 2013:17).

Living in a township like Ikageng in the North-West Province in South Africa can be considered a significant risk due to psychosocial threats, as well as structural adversity, including poverty, crime, and violence, which are typical of a South African township (Prinsloo, 2007:115).

1.5 RESILIENCE RESEARCH

1.5.1 Culture and resilience

Globally, awareness is on the increase that similar resources of resilience may be present, but are likely to differ in expression due to cultural and contextual influences (Ungar *et al.*, 2013:361). According to Masten and Wright (2010:216), common resilience processes exist; however, they are not universal (Panter-Brick, 2015:237). Extensive resilience research has been undertaken in minority-world contexts (Masten, 2014; Werner, 2013). Consequently, little attention has been paid to the resilience of specific groups of youth in majority-world environments, as well as how such youths’ resilience is influenced by culture and context (Panter-Brick, 2015; Ungar, 2013). Highly esteemed resilience scholars maintain that researchers have to consider the role of culture in resilience (Panter-Brick & Eggerman, 2012; Theron & Liebenberg, 2015; Ungar, 2008; Ungar, 2011; Ungar, 2012; Ungar, 2013; Wright, Masten, & Narayan, 2013).

1.5.2 Resilience research in South Africa

In South Africa, an increase in research has become prevalent concerning the ways in which Black South African youth have positively adjusted to adversities such as marginalization, HIV/AIDS, violence, and structural adversity (Pienaar *et al.*, 2011; Theron, 2013; Theron & Theron, 2013). In recent years in South Africa, research regarding the resilience of Black adolescent girls (Jefferis, 2016; Mampane, 2012; Malindi, 2014; Phasha, 2010), resilience in school-going Black youth (Mampane & Bouwer, 2011), resilience in rural Sesotho youth (Theron *et al.*, 2013) as well as resilience in girls and women who have experienced sexual violence (Wiebesiek & Treffry-Goatley, 2017) has been conducted. Resilience research with South African youth, and adolescents in townships and disadvantaged communities specifically, has increased (Isaacs & Savahl, 2014; Mosavel *et al.*, 2015; Pretorius, 2016; Scorgie *et al.*, 2017; Van Breda, 2015).

1.5.3 Culture and resilience in South Africa

In addition, the role of culture in South African youths' resilience has been explored (Schwartz *et al.*, 2017; Theron, 2016b; Theron & Theron, 2013). According to Van Breda (2018:12), the influence of culture on resilience processes requires further research, as relatively little research on the subject exists. The 18-25 year age group motivation is later explained but it is essential for resilient women from township communities Cultural practice with this new and upcoming group will be different from previous groups as they were raised in a democratic South Africa. Nowadays Setswana culture has been Westernised and is a blend of Western and African customs (Venn, 2010).

Integrating cultural world views can create a shared understanding, and the sharing of perceptions can build professional development. Views gained from traditional African cultures can support a better understanding of, amongst others, the resilience exhibited by African youth (Theron & Liebenberg, 2015:660). In a review of South African child and youth resilience studies from 2009-2017, Van Breda and Theron (2018:241) found cultural resources supporting resilience were only prevalent in studies with Black participants (Hage & Pillay, 2017; Kumpulainen *et al.*, 2016; Soji *et al.*, 2015; Theron, 2017; van Rensburg *et al.*, 2019).

In general, although the languages of the participants varied, the African value of "Ubuntu" was pivotal in their resilience (Van Breda & Theron, 2018:241). Thus, the notion of Ubuntu, which is known as 'Botho' in Setswana culture, may play a part in the resilience of young Setswana women. Cultural ancestral practices were also found to be resilience enablers (Soji *et al.*, 2015; Theron, 2016a). Spiritual beliefs, including Christianity and traditional African beliefs, were found to contribute towards the resilience of South African children and youth who are at risk (Brittian

et al., 2013; Ebersöhn *et al.*, 2017; George & Moolman, 2017; Malindi, 2014; Smit *et al.*, 2015; Theron & Liebenberg, 2015; Van Breda, 2017). Young Setswana women living in a township may utilise spiritual beliefs in order to cope with adverse challenges.

Young Setswana women living in townships experience numerous challenges, but have not been affected in a destructive manner resulting in resilient coping. A gap exists in knowledge regarding what elements contribute to resilience, possible association between resilience (the return to functionality after being exposed to stressors), culture and religion of young Setswana women, who live in high-risk urban communities. Black South African youth who are experiencing numerous adversities daily, are also facing the dilemma of discarding their cultural heritage and adopting Western customs (Venn, 2010:25). Consequently, culture may play a less dominant role in the resilience of Black South African youth.

Resilience research would assist in the development of strategies aimed at reducing risk and enhancing resilience, integral to developing effective service provision plans. From a service delivery perspective, reducing risk is of paramount importance, as young women may become victims of the adversities that are prevalent in high-risk communities. In the context of services that reduce risk, enhancing resilience is a central aspect of recovery.

1.6 THEORETICAL FRAMEWORKS

1.6.1 The Protective Factor Model of Resilience

The Protective Factor Model of Resilience suggests that promotive assets or resources modify the relationship between a risk and a negative outcome (Fergus & Zimmerman, 2005:399). An essential requirement of resilience is the presence of both risks and promotive factors that either help bring about a positive outcome or reduce or avoid a negative outcome (Fergus & Zimmerman, 2005:402). The Protective Factor Model was deemed suitable for this study as it encompasses internal as well as external factors that contribute to resilience.

1.6.2 The Social Ecology of Resilience Theory

According to the Social Ecology of Resilience Theory (SERT), an ecological understanding of resilience lies in recognition of the interaction between an individual and his/her environment (family, school, and community). Interactions can promote positive adjustment in times of adversity (Ungar, 2012:14). SERT was suitable for the study as it focuses on individual and environmental factors. When considering resilience, SERT takes culture into account (Ungar, 2012:17), which may be important when looking at young Setswana women.

1.7 CONTRIBUTION OF THE STUDY

1.7.1. General Contributions

Primarily this study contributed to the Social Work profession by focusing on the strengths of young, resilient African women, which could be of assistance in the provision of resilience-promoting interventions and programmes, to help prevent young women who may be at risk of adversities such as substance abuse and contraction of HIV. The researcher aimed to contribute to the ongoing dialogue within the Social Work profession with specific reference to resilience promotion.

Secondly, this study added scientific information, which could assist in the development of specific programmes aimed at resilience promotion amongst young African women living in a township. The insight gained from the research enabled the researcher to offer essential recommendations to social workers and other service providers regarding resilience promotion in a South African context. The outcome of the intended study could help to inform government policies, including 'The Adolescent and Youth Health Policy' and the 'National Youth Policy,' designed to assist the youth with the problems that they face.

Thirdly, young African women had an opportunity to voice their opinions and feelings concerning their resilience. Such knowledge could inform youth interventions that aim to empower young women to continue thriving despite challenges, giving the often-marginalized young African women a voice.

Furthermore, this study contributed towards a better and more general understanding of processes linked to the resilience of young Setswana women living in a South African township, more specifically contributing to a valuable understanding of the resilience of young Setswana women within the context of this particular community.

In addition, the study added to the discourse regarding decolonisation of social work in South Africa. The facets to decolonisation include the lack of indigenous South African research as well as shifting the focus of social work research to correspond with the unique contexts and needs of a diverse South Africa (Qalinge & Van Breda, 2018). The study contributed to the inadequate indigenous knowledge that is available in South Africa. The focus of the study involved townships and informal settlements, although similar to other areas such as slums, have a unique history and culture that is proudly South African.

For example, the main focus areas of the Social Work Conference, which was held in Johannesburg, South Africa in 2017 were decoloniality and indigenous knowledge. Valuable information emerged from the Conference and included the following. Afrocentrism should be honored through the provision of support for South African researchers. The study aimed to add

to the decolonization dialogue through its valuable addition to indigenous knowledge. Much use was made of South African authors and research in the current study as these studies provided more relevance.

Moreover, the study adds to the understanding of the influence of culture and religion on resilience. Social workers should become aware of the impact of cultural traditions and religious beliefs on the resilience of young Setswana women. Primarily, culturally and religiously appropriate services must be made available to young Setswana women in Ikageng in order to bolster their resilience and to develop resilience-promoting programmes.

1.7.2 Youth Development Organisation Example

In addition, the generation of knowledge on the resilience of young African women could be helpful to professions and organisations that advocate for their empowerment. One example of such an organisation is the Youth Development Organisation, which is based in Ikageng, in the North-West Province of South Africa. This organisation runs several programmes mainly aimed at young learners in high school. Youth Development Organisations aspire to increase the collective skill level of the population, to grow the national knowledge base, and to replicate success in more communities. Several alumni who graduate from such programmes include young women over the age of 18.

According to the Youth Development Organisation Annual Report (2016), the programmes on offer are having an impact on young men and women in Ikageng, which is a high-risk environment. Over 50% of the alumni volunteers “pay-it-forward” once they have matriculated, thus giving back to the programmes that assisted them. Also, 53% of alumni have accessed tertiary education. Limited programmes for the youth who graduate from such programmes exist. Also, no specific initiatives to help young African women continue to cope despite living in such a high-risk community exist.

In summary, if more is known about the resilience of young Setswana women who are exposed to several risk factors living in a township, then resilience-promoting interventions can be designed and implemented, which may reduce the number of women who succumb to these challenging circumstances.

1.8 RESEARCH CONTEXT

This study was undertaken in Ikageng, a township constructed in 1954, situated within the North-West Province of South Africa, bordering the city of Potchefstroom. Ikageng is a Northern Sotho name, meaning 'we built for ourselves.' The Ikageng township consists of formal dwellings as well as informal settlements and can, therefore, be considered a high-risk environment.

Ikageng represents typical townships in South Africa, which are epitomised by extreme poverty with high rates of unemployment (Duval Smith, 2011), inadequate access to shelter, electricity, and sanitation (Fihlani, 2010), and high rates of crime and gender-based violence (Crime StatsSA, 2018).

1.9 RESEARCH QUESTIONS

1.9.1 The main research question was:

What are the elements that contribute to the resilience of young African, specifically Setswana women in a high-risk urban community?

1.9.2 The subsidiary question was:

What role does culture and religion play in the resilience of young Setswana women living in a high-risk urban community?

1.10 AIM AND OBJECTIVES

1.10.1 Aim

This study aimed to explore the elements including culture, and religion that contribute to the resilience of young Setswana women living in a high-risk urban community in the North-West Province of South Africa with data collected qualitatively through semi-structured interviews.

1.10.2 Objectives

The objectives of the study were to:

- Review the relevant global and South African resilience literature related to the relationships between culture, religion and resilience.
- Explore the intrapersonal, interpersonal, community and societal elements that contribute to the resilience of young Setswana women living in a high-risk urban community.
- Investigate whether relationships exist between Setswana culture, religion and resilience.
- Through content analysis, use Ungar's Social Ecology of Resilience Theory and Fergus and Zimmerman's Protective Factor Model of Resilience to describe the family, school, community, and cultural factors that impact upon young Setswana women's resilience processes.

1.11 METHODOLOGY

1.11.1 Research approach and design

Qualitative research is subject-centred, meaning that it describes life-worlds and specific events experienced, from the view of the participants (Sarantakos, 2013), either individuals or groups of individuals (Lambert & Lambert, 2012); or, as stated by Colorafi and Evans (2016:24), providing rich descriptive content from the subjects' perspective. A qualitative approach was suitable for this study, as the aim was to explore resilience from the viewpoint of the participants. However, it is often difficult to generalize the results of qualitative research. A precaution would be to provide a full description of the research process for other researchers to conduct the study under similar conditions or contexts.

A qualitative descriptive approach, according to Sandelowski (2000:336), offers a complete summary of an event. In addition, Colorafi and Evans (2016:17) maintain that qualitative description offers authentic responses to questions about how people feel about a specific phenomenon. A qualitative descriptive approach was appropriate for this study as an in-depth description, and therefore better understanding of young Setswana women's resilience processes would be the result.

1.12 SAMPLE

1.12.1 Sampling method

The sampling method chosen was non-probability and purposive as the researcher could exercise a degree of judgment (Sarantakos, 2013:177). Purposive sampling is relatively small, and according to Gray (2014:217), the samples provide rich information. In conclusion, purposive sampling provided the best sample required to answer the research question, namely regarding elements of the resilience of young Setswana women living in a high-risk urban community. However, disadvantages of purposive sampling include researcher bias in sample selection and the exclusion of key selection criteria (Gray, 2014:217).

1.12.2 Sample Population and Motivation

Volunteers, thus young women, who are alumni of the youth programmes run by the Youth Development Organisation, were selected for the sample.

The Branch Coordinator, who acted as the mediator, was given written definitions of resilience according to the theories (Fergus & Zimmerman, 2005; Ungar, 2008:225) that would be used by the researcher. Brief explanations and clarification, where necessary, were made by the researcher in person. The Branch Coordinator was requested to identify young women who best

suited the definitions of resilience. The key points from the definitions included: psychological, social, cultural, and physical resources that assist in maintaining well-being (Moeller-Saxone *et al.*, 2014:126; Ungar, 2008:225), as well as belonging to a specific cultural group (Ungar *et al.*, 2008b). The researcher described the risks facing young South African women as identified by statistics (CSV, 2016; HSRC, 2012; SADAG, 2017; StatsSA, 2010; 2016; 2017). Furthermore, the lack of research regarding the role of culture and religion in resilience was explained (Panter-Brick, 2015; Ungar, 2008a).

The sample consisted of young Setswana women who are alumni and volunteers at the Youth Development Organisation. The inclusion of the intensive responsibilities of the young women was to show that they are giving back to the community by being actively involved in the Organisation's programmes. Their duties include:

- Supplementary tutoring and homework sessions for learners on Saturday mornings. Coaching other tutors as part of peer to peer support on how to execute tutoring rather than teaching. Offering support to ensure that each learner can grasp the lessons and consolidate concepts. Lesson planning for tutoring sessions.
- Career guidance workshops for learners in Grades 9 – 12. Accompanying learners on field trips to career exhibitions, open days at tertiary institutions, and workplace visits.
- Individual mentoring to Grade 12 learners to ensure that every learner has access to tertiary education and/or employment after they matriculate.
- Assisting with the development of learners' communication skills, self-knowledge, and self-esteem.
- Computer literacy and access for learners in Grades 10-12 through the Operation Fikelela programme, which was developed in-house.
- Providing step-by-step lesson plans, which enable the delivery of task-based content. Providing tangible and relevant outcomes for learners in each lesson, such as a curriculum vitae or a list of bursary providers relevant for their future field of study.
- The Media, Image, and Expression Programme, which allows learners to express themselves creatively and assertively and build their self-esteem.
- Accompanying learners to museums, galleries, theatres, cinemas, and places of natural beauty.
- HIV Programmes include workshops, testing days, support groups, and holiday programmes.

- Life skills programmes that involve topics such as gender-based violence and substance abuse.

The Branch Coordinator is familiar with the young women; she interacts with them professionally and in a personal capacity. In addition, she has known each volunteer for at least one year, and contact is made with each volunteer twice or more every week. Since the Branch Coordinator is familiar with the young women, she selected participants whom she deemed to be resilient.

1.12.3 Sample size and motivation

This study followed a qualitative approach. The emphasis is on the quality of information obtained rather than the quantity and size of the sample (Huberman & Miles, 2002). A small sample where the quality of the data is high with rich content (Burns & Grove, 2011:318) was chosen. According to Hagaman and Wutich (2017:23) 16 or fewer interviews with a fairly homogenous sample are generally adequate to reach data saturation (Glaser & Strauss, 1967). The proposed sample size was a maximum of 16 participants or until data saturation was reached. During data collection, it was evident that data saturation had been reached after 14 interviews as no new significant information was yielded after the 11th interview.

1.12.4 Demographics

	Age	Religion	Current level of education	Employed	Type of residence
P1	23	Christianity	Tertiary	No	Flat
P2	22	Christianity	Tertiary	Yes (full time)	Flat
P3	18	Christianity	Tertiary	No	House
P4	18	Christianity	Tertiary	No	House
P5	22	Christianity	Tertiary	No	House
P6	20	Christianity	Tertiary	No	Informal settlement
P7	19	Christianity	Tertiary	No	House
P8	24	Christianity	Tertiary	No	Flat
P9	21	Christianity	Tertiary	No	House
P10	23	Christianity	Tertiary	Yes (Part time)	House
P11	22	Christianity	Tertiary	No	Informal settlement
P12	24	Christianity	N/A	No	House
P13	19	Christianity	Tertiary	No	House
P14	25	Christianity	Tertiary	No	Flat

1.12.5 Sample age-group motivation

There is an increased discourse on gender equality and great strides have been made. For example, research was conducted by the Department of Women regarding the status of women in South Africa in areas such as gender equality, education and representation in the labour market. Young women in the 18-25 age group stand to benefit from the focus on gender equality through gender equal legislation and societal norms, which are changing through globalization and westernization.

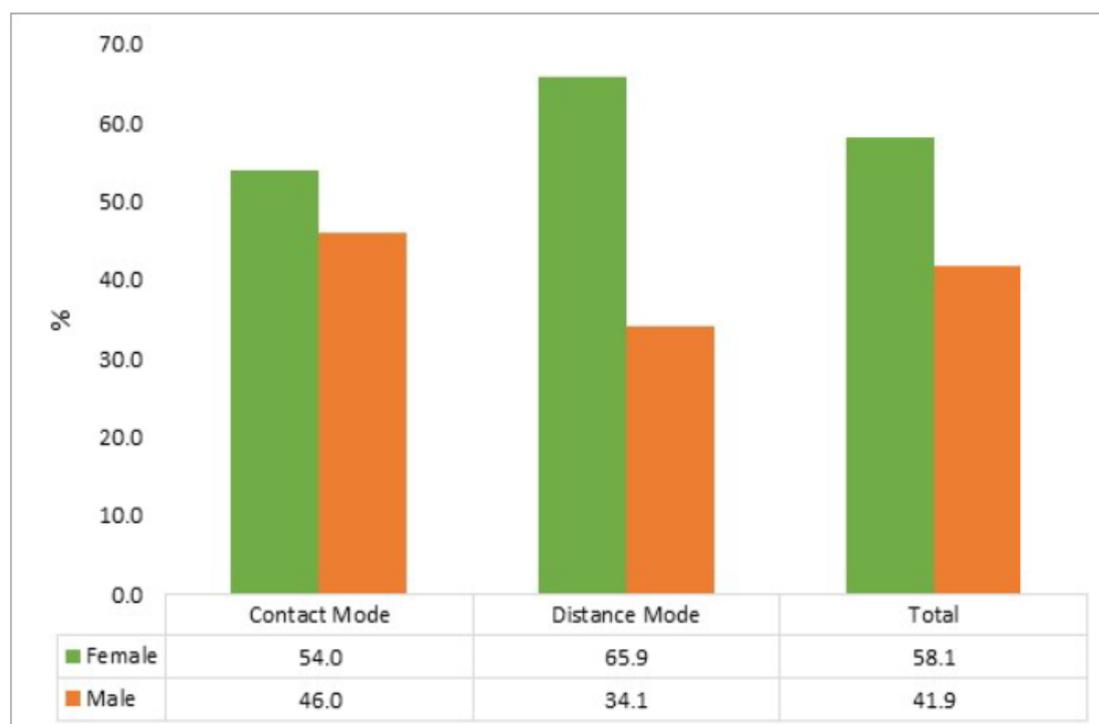
The Minister in the Presidency Responsible for Women has reiterated that women have been marginalized and oppressed due to patriarchal cultures, religions and social systems. Nowadays, although patriarchy is still practiced, women have expressed their resilience and independence. According to the Department of Women (2015) females have surpassed males in many areas.

Black Students, in general, are excelling educationally as shown by the following statistics.

The majority of students enrolled in public Higher Educational Institutions were Africans (71.9% or 701 482), followed by white students (15.6% or 152 489), coloured students (6.3% or 61 963) and Indian/Asian students (5.2% or 50 450). The gender differences were higher within the African population, where 114 942 more female students were enrolled compared to males.

Lower gender differences were recorded for Indian/Asian, coloured and white students.

Figure 4.3: Proportion of student enrolment in public HEIs, by attendance mode and gender, 2016



Source: 2016 HEMIS database, data extracted in October 2017.

Over half of the students enrolled in public Higher Education Institutions in 2016 were women (58.1%). Female student enrolment was higher than that of males for both the contact as well as distance mode of learning. A higher gender disparity was observed for distance mode of learning where almost two thirds of students were females (65.9%) compared to just over a third of males enrolled through this mode of learning. In addition, in 2016, 408 208 Black females were enrolled in public Higher Educational Institutions of Learning as compared with 293 266 males.

Table 4.1: Number of students enrolled in public HEIs by attendance mode, population group and gender, 2016

Population group	Contact			Distance			Total			Total
	Female	Male	Unspecified	Female	Male	Unspecified	Female	Male	Unspecified	
African	242 678	209 000	7	165 530	84 266	1	408 208	293 266	8	701 482
Coloured	25 798	17 291	2	12 654	6 217	1	38 452	23 508	3	61 963
Indian/Asian	16 605	13 850	0	13 514	6 481	0	30 119	20 331	0	50 450
White	55 429	49 610	2	29 985	17 463	0	85 414	67 073	2	152 489
Unspecified	4 018	3 703	8	908	816	0	4 926	4 519	8	9 453
Total	344 528	293 454	19	222 591	115 243	2	567 119	408 697	21	975 837

Source: 2016 HEMIS database, data extracted in October 2017.

Table 4.1 : Number of students enrolled in public HEIs by attendance mode, population group and gender, 2016

Furthermore, young Black South African women have inspirational role models to look up to and emulate. According to Forbes 50 Most Powerful Women who are “reshaping history, closing inequalities and pioneering new avenues of wealth creation and in turn lifting others with them” Black South African women ranked highly and included the following:

NAME	COMPANY	FIELD
Dr Judy Dlamini	Founder- Mbekani Group	Social development
Thuli Madonsela	Law Trust Chair, Social Justice Research at Stellenbosch University	Law
Wendy Luhabe	Social entrepreneur & Co-founder of Wiphold	Finance
Phumzile Mlambo-Ngcuka	Executive Director UN Women	Social Development
Mamokgethi Phakeng	Vice-Chancellor of UCT	Education
Nkosazana Dlamini-Zuma	Minister of Cooperative Governance and Traditional Affairs, South Africa	Governance
Precious Motsepe	Founder – African Fashion International	Fashion

(Forbes Africa, 2020)

Table 1-1

1.12.6 Sample inclusion criteria

1.12.6.1 The main inclusion criteria were as follows:

- Women

- Of Setswana descent
- Between the ages of 18 and 25

Little research has focused on the resilience of young African women within this age group and from the Setswana culture

- Residing in Ikageng

The study was focused on young Setswana women living in a high-risk urban community, namely a township. Ikageng was selected as it is a representation of a typical township in South Africa.

- Participants who would voluntarily participate in the study ensured the ethical principle of voluntary participation
- Were volunteers at the Youth Development Organisation
- Were identified as being resilient by the Branch Coordinator at the Youth Development Organisation

The following resilience diagnostic criteria were discussed with the mediator:

1.12.6.2 Criteria for resilience (Fergus & Zimmerman, 2005; Ungar, 2008b)

- Exposure to adversity/risks/challenges. The mediator is a young woman who resides in Ikageng. She is aware of the risks and challenges facing young women in a personal and professional capacity. In addition, she is familiar with the participants and is cognisant of the adversities that they face.
- Adversity is experienced at one or more systemic levels. For example, on a mesosystemic level, there were potential participants who resided in informal settlements and faced many difficulties such as access to clean water and sanitation.
- Evidence of the use of emotional, psychological, spiritual, and social resources in order to overcome risks exists. As a result of the mediator's close relationship with the participants, she is aware of the specific resources that are utilised by the young women to deal with challenging situations.
- Positive reinforcement of an individual's coping mechanisms by one's family and community.
- The individual's coping strategies meet the community's cultural expectations for how to behave under challenging conditions.

- The presence of assets (intrinsic positive factors) such as competence, positive coping skills, and self-confidence.
- Resources, which are extrinsic factors, are present. For example, community organisations that promote positive youth development, such as the Youth Development Organisation.

1.12.7 Sample exclusion criterion

1.12.7.1 The exclusion criterion was:

- Young Setswana women who were engaged in activities that affect communities negatively such as substance abuse.

Resilience is about how individuals positively adjust to adversity despite being faced with risks and challenging circumstances. Young Setswana women who were part of activities that negatively influence their lives have succumbed to risks and were thus excluded from the study.

1.13 DESCRIPTION OF DATA COLLECTION METHOD

Data were collected using a single method, namely semi-structured interviews:

- The semi-structured interviews were held at a time that was convenient for the participant.
- Depending upon the participant's request, a Setswana translator was available.
- A total of 4 questions were asked.
- Follow-up and probing questions were used to elicit more detailed information.
- Each interview lasted no longer than 45 minutes unless more time was necessary - for example, if a participant became distressed and required a break.

The researcher is a qualified, registered Social Worker with experience in interviewing and has previously conducted semi-structured interviews during the Honours year of her Bachelor's degree, where a research thesis was produced. In addition, the researcher recently attended a workshop on data collection strategies, which included how semi-structured interviews are conducted. The researcher ensured that measures were in place to protect participants from harm. The researcher arranged with FAMSA in Ikageng to provide counselling should the need arise during the interviews. There was one participant who shared personal emotionally distressing information during the interview. The participant was informed of the counselling that would be provided free of charge by FAMSA in Ikageng. However, she declined. (See Appendix I)

1.13.1 Questions for the semi-structured interviews (Appendix G)

The questions for the semi-structured interviews were mainly derived from resilience literature from the Resilience Research Centre. The risks and resources that contribute to resilience, were investigated in numerous studies (Liebenberg *et al.*, 2017; Ramos & Ungar, 2016; Liebenberg *et al.*, 2012; Ungar, 2018; Ungar *et al.*, 2013; Ungar & Liebenberg, 2011; Ungar *et al.*, 2008a).

The researcher asked open-ended questions, and follow-up and probing questions were used to elicit more in-depth information. The focus of the study was on the elements that contribute to the resilience, including the culture and religion of young Setswana women who live in a high-risk urban community. As a result, the questions were centred on how culture and religion influenced the positive manner in which they thrive despite facing many varied risks.

1.14 TRUSTWORTHINESS

Trustworthiness refers to the level of confidence in data, interpretation, and methods used to ensure the quality of a study (Polit & Beck, 2014:394). The researcher maintained trustworthiness by giving attention to credibility, dependability, transferability, confirmability, and authenticity.

Credibility is to show that the investigation was done in such a way as to make sure that the phenomenon under study has been correctly acknowledged and defined (Schurink *et al.*, 2011:420). This criterion involves establishing that the results of qualitative research are credible or believable from the perspective of the participant. This was done through “on the spot” member checking in order for the researcher to accurately comprehend the participants’ experiences in relation to the subject under investigation (Shenton 2004:68).

Dependability refers to the stability of data over time and the conditions of the study (Polit & Beck, 2012:323). The process through which findings are derived should be explicit and repeatable as much as possible. This is accomplished through keeping an audit trail, that is, a detailed chronology of research activities and processes; influences on the data collection and analysis; emerging themes, categories, or models; and analytic memos. The researcher kept comprehensive field notes and records in chronological order (an audit trail), which enabled a clear description of the research path followed by the researcher. The notes were updated regularly and were easily accessible on the researcher’s private laptop.

Peer researchers and the researcher’s Supervisor in the field examined the audit trail - the researcher’s methods, interview transcripts, field notes, analytical memos, biases, and emerging conclusions. Feedback helped the researcher improve the quality of the inquiry (Anney, 2014:276). The researcher kept detailed field notes, analytical memos, a reflexive journal detailing

her feelings and experiences of the research process, as well as interview transcriptions and data, and shared them with her Supervisor.

According to Polit and Beck (2012:323), confirmability represents the objectivity of the study. However, complete objectivity is impossible in qualitative research (Bryman, 2016:386). The researcher must be able to prove that the data is indicative of the participants' experiences and are not affected negatively by the researcher's biases and perspectives of the topic under study. The researcher tried to prevent personal prejudices from affecting the study through notes recorded during the interview, which were included in the transcriptions and concise, detailed field notes. The researcher's field notes contained observational, methodological and personal aspects experienced during the interview.

Transferability refers to findings that can be applied to other settings or groups (Polit & Beck, 2012:323). The "thick description" refers to the provision of features of a particular case or when discussing a theme (Creswell, 2018:263). "Thick description" helps other researchers to replicate the study with similar conditions in other settings. It is the researcher's role to provide thick descriptions of the study to ensure its transferability. The researcher ensured transferability and provided comprehensive descriptions of the data collection and analysis processes.

To have a thick and rich data set, the researcher must consider the size and appropriateness of the sample. (Morse, 2015:1214). If the sample is inadequate, then a thorough understanding of the experiences of the research participants cannot be provided. Thus, a suitable sample according to specific selection criteria was selected in order to achieve transferability.

The fifth criterion for trustworthiness is authenticity, which describes how the researcher presents a range of different realities and accurately articulates participants' experiences (Polit & Beck, 2012:585).

This criterion can be addressed by reflexive journaling, audiotaping and verbatim transcription, and thick, vivid descriptions (Polit & Beck, 2014:325). The researcher kept a reflexive journal throughout the research process. Interviews were audiotaped with a digital recorder and transcribed verbatim by the researcher.

1.15 VALIDATION STRATEGIES

- Peer review/debriefing offers the researcher an external appraisal of their study (Lincoln & Guba, 1985). The peer de-briefer critically analyses the researcher's process and allows the researcher space to discuss their experience of the process. In this study, the researcher shared her experiences with her Supervisor and other peers in the same degree programme.

- Clarification of researcher bias from the inception of the study or being involved in reflexivity (Creswell, 2018:261). The researcher evaluated her previous experiences and personal biases and prejudices that have possibly influenced the research process (Creswell, 2013:251). The researcher kept a reflexive diary throughout the research process, including emotions, ideas, and thoughts, and clarifying personal biases.
- “On the spot” member checking, which occurred during the course of each interview (Shenton 2004:68). Paraphrasing and repetition of the participants’ answers provided confirmation that the researcher’s perception was an accurate reflection of the information that the participant wanted to convey.
- Rich, thick description (Transferability). The validation strategy used to achieve this involves re-examining the raw data after data collection has taken place. Further descriptions can then be included (Creswell, 2018:263). For example, the researcher provided descriptions of the physical setting in which the interviews were conducted.
- External audits. The auditor, who reviews the research process, findings, and interpretations, ought to have no association with the study (Creswell, 2018:262). The creation of an audit trail, which refers to documentation of the research process, is conducted in 2 ways – the creation of a tracking document at the beginning of the study and, if possible, an auditor can be used. Due to financial constraints, the researcher did not make use of an external auditor. Instead, every step of the research process was thoroughly documented.

1.16 DATA ANALYSIS METHOD

1.16.1 Semi-structured interview analysis

Content analysis was used to analyse the data collected from the semi-structured interviews. The steps followed were as follows: (THESE HAVE TO BE NUMBERED)

1.16.1.1 Familiarising oneself with the data

According to Erlingsson and Brysiewicz (2017:95), a key stage in the data analysis phase is to read through the transcribed texts several times and to write down any preliminary ideas. The researcher had all the interviews transcribed and then read through them and made notes on the printed transcriptions with initial thoughts and ideas.

1.16.1.2 Dividing up the text into meaning units and condensing meaning units

The text must then be broken down into smaller parts known as meaning units, which must be condensed further (Erlingsson & Brysiewicz, 2017:94).

1.16.1.3 Formulating codes

The third step involves a coding process whereby codes are descriptions of the condensed meaning units. The codes succinctly describe the condensed meaning units (Erlingsson & Brysiewicz, 2017:94).

1.16.1.4 Developing categories and themes

The codes are then organised into categories, and similar codes are placed into the same category. Themes are formed by clustering 2 or more categories together (Erlingsson & Brysiewicz, 2017:96-97).

1.17 FIELD NOTES AND ANALYTIC MEMO WRITING

1.17.1 Field Notes

Many researchers discreetly make short notes while an interview is in progress (Phillippi & Lauderdale, 2018:385). The short notes can then be used for more comprehensive notes concerning verbal and non-verbal behaviour after the interview has ended. With the participant's permission before the interview, the researcher recorded short notes on a notepad during the interview. The notes were electronically recorded as soon as the interview concluded and the participant had departed. The written notes were destroyed thereafter.

Field notes should be stored and protected in the same way as the other collected data (Phillippi & Lauderdale, 2018:386). The researcher stored all field notes on a password-protected laptop.

1.17.2 Analytic memo writing

Another process that was employed during data analysis was analytic memo writing. According to Saldaña (2015:44), the purposes of analytic memo writing are to record and reflect upon the researcher's coding processes and code choices and the developing patterns, categories, and subcategories, and themes in the data. The researcher made use of manual methods for analytic memo writing.

1.18 DATA INTERPRETATION

The following theories were applied to the emergent categories and themes:

1.18.1 The Protective Factor Model Theory of Resilience

According to the Protective Factor Model of Resilience, an essential requirement of resilience is the presence of both risks and promotive factors that either help bring about a positive outcome or reduce or avoid a negative outcome (Fergus & Zimmerman, 2005:402).

1.18.2 The Social Ecology of Resilience Theory

According to the Social Ecology of Resilience Theory an ecological understanding of resilience lies in recognition of the interaction between an individual and his/her environment (family, educational institution, and community), and that these interactions can promote positive adjustment in times of adversity (Ungar, 2012:14).

1.19 ETHICS

1.19.1 Risks

Researchers have an ethical obligation to minimize foreseeable risks such as physical, emotional, or informational risks, including pain, discomfort, embarrassment, emotional distress, or breach of confidentiality (Singh & Wassenaar, 2016:43).

1.19.1.1 Risks included:

- Emotional distress when sharing sensitive experiences.

Participants may experience emotional discomfort; for example, they might talk about traumatic experiences of gender-based violence. For this reason, the researcher was aware of any distress and where necessary, reminded participants that the interview could be terminated if they wished to do so. Should a participant show signs of discomfort or distress, a short break was given for the participant to gain self-control. In addition, the researcher had support systems in place. After consultation with the Branch Coordinator, it was agreed that if a participant became distressed, they would be referred to Families South Africa (FAMSA), who have a branch in Ikageng.

- Fear of confidentiality breaches at any stage during the research process.

The measures that were taken to ensure confidentiality are discussed in Section 1.22.2.

1.20 VULNERABILITY

- The vulnerable group was young Setswana women who live in a high-risk urban community (a township).

- The sample population was considered to be a vulnerable group, as they are young women who live in a socio-economically disadvantaged community. According to the Department of Health's ethics in health research document (2015:26) environmental factors such as poor socio-economic circumstances may increase the vulnerability of a research sample.
- The young women are at risk of several adverse outcomes. For example, women could have been victims of gender-based violence or have been at a higher risk of suffering from mental illness. The Department of Health Ethics document outlines strict guidelines on the fair selection of participants. Potential participants should not be unjustly excluded from a study based upon the prohibited grounds for discrimination. Mental illness is considered to be a disability and it would thus be unethical to exclude participants for the sole reason that they are mentally ill. In addition, if a mentally ill person is incapable of providing informed consent then they would not be considered to be part of the study as they would not be participating voluntarily.

1.20.1 Justification for research with a vulnerable population

1.20.1.1 Benefits

There were no direct benefits for the participants, but there were indirect benefits, which will be discussed further.

One of the potential indirect benefits of this study was the gain of scientific knowledge in the field of social work, especially regarding the resilience of South African women living in high-risk communities. Resilience research involving African youth living in high-risk communities in South Africa has increased, but none focus on women, specifically Setswana women. This study added value to resilience research as such a study has not been undertaken before in South Africa; it addressed a question, which was not answered by existing research.

The results of the study are of assistance to youth development organisations such as the Youth Development Organisation in assisting the alumni in continuing to do well. Programmes focused on adolescents, but none focused on the women after they have finished their secondary education. New resilience-promoting programmes can be developed and implemented. Such programmes could help in the empowerment of Setswana women. If young women can be supported and their resilience promoted, then they will be able to advance socially and economically.

The knowledge gained from this study could help organisations and professionals who work with vulnerable populations such as young Setswana women living in a high-risk community. There was also a benefit to the community of Ikageng. High-risk communities will benefit from the

emergence of programmes targeted at young African women. Programmes could prevent young African women from falling into the risks arising from living in a high-risk community.

1.21 REIMBURSEMENT

The Time, Inconvenience, and Expenses (TIE) method were used to determine a fair rate of reimbursement to participants (Department of Health, 2015). According to the South African Department of Health (2015), research participants should be reimbursed for travel, refreshments, and/or inconvenience.

In order to try and limit any inconvenience, interviews were arranged at a time suitable for each participant.

The participants were reimbursed for transport to and from the venue for the interview, which was discussed with the participants before data collection. The researcher reimbursed each participant R24.00 (R12.00 one-way x2) for transport. Transport costs were an estimate based upon information provided by a resident of Ikageng.

On the day of the interview, the researcher gave each participant a small token of appreciation, which was only handed out after the interview had concluded. Participants were not informed of this beforehand. The token of appreciation was a Clicks voucher valued at R30.00.

1.22 SAMPLE RECRUITMENT AFTER ETHICAL APPROVAL

The researcher emailed the Programmes Manager of the Youth Development Organisation with a brief outline of the proposed research, and he expressed his interest in the study. Telephonic contact was then made to explain the research.

The Programmes Manager referred the request to the Branch Coordinator at the Youth Development Organisation office in Ikageng as well as the District Manager for the Gauteng and the North-West Provinces. An explanation of the study was undertaken with the Branch Coordinator via email, telephonic contact, and a Skype meeting.

After the necessary permission was obtained from the Health Research Ethics Committee of the North-West University, the following recruitment process was followed:

- The researcher met with the Branch Coordinator in person in order to thoroughly discuss the study. The Branch Coordinator was informed of the aim and purpose of the study.
- The researcher asked the Branch Coordinator if she was willing to serve as a mediator in the study.

- The reply was in the affirmative, and the researcher provided the mediator with an informational brochure, which included detailed information about the study, including the aim and purpose of the study, the expected duration of the participants' involvement, and a description of the procedures to be followed (semi-structured interviews).
- The inclusion and exclusion criteria were discussed in detail in order for the mediator to gain a better understanding of the concept of resilience.
- The steps that would be taken to ensure privacy, confidentiality, and anonymity were explained. The researcher emphasized that participation was entirely voluntary and that there would be no penalties should a participant decide to withdraw at any time.
- Reimbursement of travel costs was explained.
- The mediator was asked to sign a confidentiality agreement binding her not to disclose the participants' identities.
- The mediator was encouraged to ask questions to clarify any uncertainties that she may have.
- Subsequently, the researcher provided the mediator with the informed consent documentation, both in English and Setswana.

The mediator was then being informed of her role in the study:

- Firstly, the mediator was asked to identify volunteers who fit the inclusion and exclusion criteria.
- The mediator was then requested to meet with potential participants, such as during the individual weekly meetings.
- The mediator provided the informational brochure and informed consent documentation to the volunteers. She was requested to provide as much information as possible regarding the study. Potential participants were informed of what would be expected of them during the study. The volunteers were encouraged to ask questions, which would ensure that they were able to make an informed decision as to whether they would like to participate.
- The volunteers were given a one week period in which to confirm their participation. The mediator explained that she could be contacted for further clarification if necessary during the week.

- The researcher provided the mediator with the dates on which she would like to conduct the interviews. The mediator was then requested to schedule interviews at a time that was convenient for the participants who had confirmed their willingness to take part in the study.
- The mediator, independent witness, and researcher were present on the day of the interview.
- Each participant was handed an informed consent form. The researcher again explained the voluntary nature of participation and that withdrawal would not lead to any penalties.
- The participant was requested to sign the informed consent form in the presence of an independent witness who was an alumnus of the Youth Development Organisation who was older than the participants (older than the age range of 18-25).

1.23 GOODWILL PERMISSION

The Programmes Manager of the Youth Development Organisation expressed interest in the study and a willingness to be part of the study. Communication was telephonic and via email.

Permission was obtained from the Branch Coordinator of the Youth Development Organisation stating that participants could be selected from volunteers from the Organisation.

Support was granted by Families South Africa (FAMSA) that counselling would be provided to participants if necessary.

1.24 PRIVACY, CONFIDENTIALITY AND ANONYMITY

1.24.1 Privacy

Interviews were held in a private office, and the researcher ensured that there were no interruptions or disturbances by other persons who might obtain participants' identifying details. The private facility was necessary in case a participant shared a sensitive experience, which she might not want others to overhear.

The researcher ensured that all participants' personal information was kept private. The participants were informed that the data collected from the interviews would be used in the researcher's final report, and they were informed of the confidentiality and anonymity methods that would be used.

1.24.2 Confidentiality

Initially, the researcher asked all external parties involved in the study to sign a confidentiality agreement set out by the University. This included the mediator. The researcher and the

Supervisor signed a Code of Conduct. The personal identification information of the participants was only known to the researcher and mediator. Information that was gained from the interview participants was only made available to the researcher and the researcher's Supervisor.

After the data analysis was completed, the researcher transferred the information to her computer, which was password protected. The transcriptions were locked in a cupboard in the researcher's home. The names of participants were not included in the research report and the researcher deleted the audio recordings after transcriptions were conducted.

1.24.3 Anonymity

During data analysis and reporting of the data, the researcher ensured that the names of participants were not used in the findings and that all identifying information remained anonymous. Anonymity was maintained by assigning each participant with a specific number, in such a manner that no one would be able to link the participant to the specific number. Coding was done as soon as all the data was obtained. The researcher made sure that no names were mentioned, which could link participants to the study.

1.25 ROLE PLAYERS

1.25.1 The Gatekeeper

The researcher contacted the Programmes Manager of the Youth Development Organisation (gatekeeper), and the request was referred to the Branch Coordinator of the Ikageng office.

1.25.2 The Mediator

Goodwill permission was confirmed in writing by the Branch Coordinator, who served as the mediator. An explanation of the study was undertaken via email, telephonic contact, a Skype meeting and in-person with the researcher.

1.25.3 The Researchers

The researcher is a qualified Social Worker, registered with the South African Council for Social Services Professions. The researcher also has almost 5 years' experience in the field of Social Work. The researcher completed two courses – Data Gathering Strategies and Data Analysis Strategies with the Africa Unit for Transdisciplinary Health Research in 2017. In addition, an ethics course – Training and Resources in Research Ethics Evaluation - was completed online. The researcher's Supervisor, Dr Susanne Jacobs, has several years of experience guiding postgraduate students with their research. The researcher will be working under the guidance of this highly qualified and experienced Supervisor.

1.26 FACILITIES

Mohadin is a community next to Ikageng and was easily accessible to the participants and the researcher. There is a community hall in Mohadin, which was used for the conduction of the semi-structured interviews. The researcher hired the hall, and the hall was available only to the researcher and no other outside parties. The researcher ensured as much as possible that no interruptions took place during the interviews. Interviews took place in a room behind a closed door, which ensured that no interruptions took place. A “Do not Disturb” sign was placed on the door when an interview was in progress. Toilet facilities were available to ensure the comfort of the participants. Beverages and snacks were provided before the interview commenced.

1.27 THE RISK LEVEL OF THE STUDY

Medium Risk - there was a potential risk of harm or discomfort, but appropriate steps were taken to mitigate or reduce overall risk. Remedial interventions were undertaken if harm occurred.

1.28 DISSEMINATION OF RESULTS

Table 1-1: Dissemination of results

	Participants	Youth Development Organisation	Academia
What	A summarised and reader-friendly information brochure concerning the study was compiled.	A summarised and reader-friendly informational booklet regarding the study was compiled.	A dissertation was provided to the academic field.
How	The brochure was either available at the Youth Development Organisation offices or sent via email, depending upon the participant's request.	The booklet was emailed to the gatekeeper (Programmes Manager) and telephonically discussed. The researcher met with the Branch Coordinator and discussed the information outlined in the booklet.	A dissertation that will be in article format for possible publication.
When	After the dissertation has been completed and examined.	After the dissertation has been completed and examined.	After the researcher's dissertation has been examined.

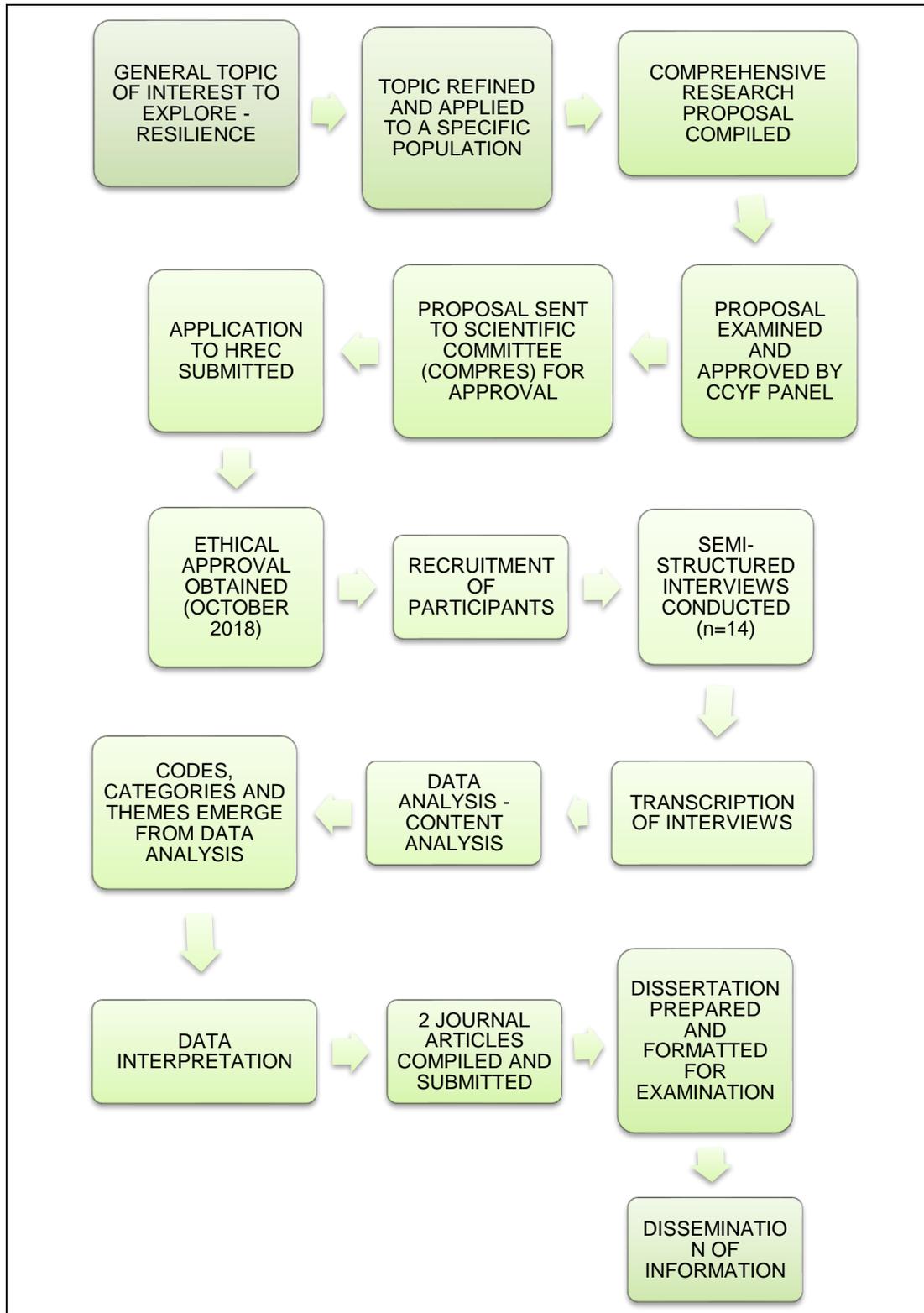
1.29 PROCEDURE AFTER COMPLETION OF THE STUDY

The transcriptions remain the property of the North-West University. Once the study was completed and examined, the documents were sent to the Centre for Child, Youth, and Family Studies (CCYF), where they will be stored in a safe in an alarm-protected building for five years. After the five years, the transcriptions will be shredded by the Administrator of the CCYF.

1.30 CHAPTER SUMMARY

Chapter 1 provided an overview of my Masters research study. The diagram below is a visual representation of the research process that was followed in order to conduct the study.

Figure 1-1



THE ROLE OF CULTURE AND RELIGION IN THE RESILIENCE OF YOUNG SETSWANA WOMEN LIVING IN A HIGH-RISK URBAN COMMUNITY IN THE NORTH-WEST PROVINCE OF SOUTH AFRICA

2.1 INTRODUCTION

Globally, young women face many risks including poor employment opportunities (Auspurg *et al.*, 2017); higher incidences of HIV (Harrison *et al.*, 2015; Maughan-Brown *et al.*, 2018) and gender-based violence (Herrero *et al.*, 2017). Similarly, young African women in South Africa face a multitude of challenges, which are particularly pertinent in high-risk communities such as townships. The Apartheid Policy in South Africa, which lasted from 1948 to the 27th of April 1994, required that Black people live in racially segregated, structurally inferior areas known as townships. Several challenges typify townships, including poverty, violence, poor service provision, resource-poor schools, high rates of communicable disease rates (e.g., HIV, TB), and increased unemployment rates (Mathews & Benvenuti, 2014).

The population of South Africa is estimated at 57,7 million. The Black African population is in the majority (46,7 million) and constitutes approximately 81% of the total South African population. About 5 million Setswana people live in Southern Africa; many of the three million Setswana people found in South Africa live in urban areas (South Africa History Online, 2018). Just over fifty-one percent (29,5 million) of the population is female (StatsSA, 2018).

2.2 SOUTH AFRICA: THE RISKS WOMEN FACE

A key challenge in South Africa is poverty. The first Poverty Trends Report was published by Statistics South Africa in 2017 and analysed data from 2000-2015. The Report indicated that females are more impoverished than males with a poverty headcount of 58,6% as compared to 54,9% for males. Furthermore, South Africa has high unemployment rates, especially among young women. In the fourth quarter of 2018, more than four in every ten young females were not in employment, education, or training (NEET) (StatsSA, 2018).

Another challenge that young women face is the HIV epidemic. In 2018, the total number of persons living with HIV in South Africa was 7,52 million, which is an estimated 13,1% of the total population. Approximately one-fifth of South African women in their reproductive ages (15–49 years), are HIV positive (StatsSA, 2018). Young women are up to eight times more likely to be infected with HIV than their male peers (Human Sciences Research Council, 2012).

In addition, according to the South African Demographic and Health Survey (2016), the North-West Province had one of the highest incidences of risky drinking in women (StatsSA, 2016). Another concern is that young people, particularly women, are at risk of being victims of crime. For example, from the 01st of April 2017 to the 31st of March 2018, 2930 women were murdered, and sexual offences against women stood at 36 731 (South African Police Service, 2018). Apparently, the complexities associated with the presence of crime, high unemployment and poverty cannot be denied when young African women resort to dangerous means to earn a living, including prostitution. Available data confirm that prostitution in South Africa can be more lucrative than work in the formal labour market (Pudifin & Bosch, 2012:13).

The prevalence of mental illness is also a reality due to the socio-economic context. Young African women are being confronted with significant socio-economic demands, which can be overwhelming and may lead to mental health issues considering that women in South Africa are twice more likely to suffer from depression than men (South African Depression and Anxiety Group, 2017). However, despite these challenges, some young women are positively adjusting and can be said to be “resilient.” Concurrent with literature, there are young women from disadvantaged communities who exhibit resilience. Culture, and spiritual relationships were present (Brittian et al., 2013; Ebersöhn et al., 2017; George & Moolman, 2017; Hills et al., 2016; Lau & van Niekerk, 2011; Malindi, 2014; Malindi & Theron, 2010; Mohangi et al., 2011)

2.3 RESILIENCE

Several authors have contributed to defining the concept of “resilience.” In the context of exposure to significant adversity, the Resilience Research Centre in Halifax, Canada, uses an ecological and culturally sensitive definition of resilience. Resilience can be defined as “both the capacity of individuals to navigate their way to the psychological, social, cultural, and physical resources that sustain their well-being, and their capacity to negotiate for resources to be provided in culturally meaningful ways” (Ungar, 2008a:225).

To Southwick (2014), resilience involves the interaction of biological, psychological, social, and cultural factors. Moeller-Saxone *et al.*, (2014:126) added to the definition of Ungar - “Resilience is a dynamic process including environmental and biological undercurrents which interact to enable an individual at any stage of life to develop, maintain, or regain mental health despite exposure to adversity.” Building resilience differs from preventing problems and comprises positive progress and not the inhibition of dysfunctional outcomes. According to Ungar (2018), who uses a more systemic approach, resilience includes several systems that work in partnerships.

Exposure to risks and positive adjustment despite risk exposure are necessary for an individual to be considered resilient (Masten, 2001:228; 2011). Significant risks include biological risks (e.g., disability, inherited mental illnesses, premature birth), psychosocial risks (e.g., poverty, community violence, substance abuse), trauma (i.e., war, terrorism, natural disasters), and structural adversity (i.e., disadvantaged socio-economic circumstances over which individuals have limited or no personal power) (Wright, Masten, & Narayan, 2013:17). When these risks accumulate, they are known as compound risks, and they can increase an individual's vulnerability to adverse outcomes (Masten & Cicchetti, 2010; Vanderbilt-Adriance & Shaw, 2008). Furthermore, the concept of positive adjustment varies across individuals, cultures, and contexts (Theron, 2011). Conceptualising resilience is not without difficulties, which include the following: defining high-risk communities, delineating positive consequences, and comprehending resilience in differing positions of risk (Ungar, 2018).

Living in a township like Ikageng in the North-West Province in South Africa can be considered to be a significant risk due to psychosocial threats, as well as structural adversity, including poverty, crime, and violence, which are typical of a South African township (Prinsloo, 2007:115). However, despite these risks, some young women have exhibited positive adjustment. The two criteria necessary for resilience have thus been met.

2.4 RESEARCH ON RESILIENCE

Globally, there is much research regarding the resilience of young women who face a variety of risks including physical illnesses (Corathers *et al.*, 2017), child abuse (Kaye-Tzadok & Davidson-Arad, 2016; Ben-David & Jonson-Reid, 2017) and poverty (Kuo *et al.*, 2017; Dagdeviren *et al.*, 2016). Resilience research on African American women in particular include HIV studies (Earnshaw *et al.*, 2015; Subramaniam *et al.*, 2017; Dale & Safren, 2019) Black single motherhood (Hitchens & Payne, 2017), as well as exposure to intimate partner violence (Howell *et al.*, 2018).

In South Africa, there has been an increase in research concerning the ways in which Black South African youth have positively adjusted to adversities such as marginalization, HIV/AIDS, violence, and structural adversity (Pienaar *et al.*, 2011; Theron & Theron, 2013). In recent years in South Africa, research became more eminent regarding the resilience of Black adolescent girls (Jefferis, 2016; Mampane, 2014; Malindi, 2014; Phasha, 2010), resilience in school-going Black youth (Mampane & Boucher, 2011), resilience in rural Sesotho youth (Theron, 2016a), resilience on adolescents who have been exposed to interpersonal violence (Scorgie *et al.*, 2017), as well as resilience in girls and women who have experienced sexual violence (Wiebesiek & Treffry-Goatley, 2017).

Resilience research with South African youth and adolescents in townships and disadvantaged communities specifically has increased (Isaacs & Savahl, 2014; Mosavel *et al.*, 2015; Pretorius, 2016; Schutte, 2012; Van Breda, 2015). For example, Scorgie *et al.* (2017) investigated the resilience of inner-city youth in Johannesburg. Jefferis and Theron (2017) explored whether teachers facilitate resilience in Sesotho speaking girls living in a rural area in the Free State Province of South Africa.

However, only two studies have focused on young African women within the 18-25 year-old age group (Burman *et al.*, 2017; Zulu & Munro, 2017).

Burman, *et al.* (2017) explored how young women have developed resilience strategies in response to the multiple HIV risks in a rural setting in the Limpopo Province of South Africa. Zulu and Munro (2017) focused on the resilient academic identities of two Black female University students with absent fathers. There have been no studies on the resilience of young Setswana women living in townships in urban South Africa.

Next, we take a closer look at the theories that underpin the study - the Protective Factor Model of Resilience (Fergus & Zimmerman, 2005) and the Social Ecology of Resilience Theory (SERT) (Ungar, 2008). The Protective Factor Model explores the intrinsic and extrinsic factors that contribute to resilience. SERT provides a socio-ecological view of resilience in which the importance of the role of culture in resilience is considered.

2.5 THEORIES ON RESILIENCE

- The Protective Factor Model of Resilience
- The Social Ecology of Resilience Theory (SERT)

2.5.1 The Protective Factor Model of Resilience

The Protective Factor Model of Resilience suggests that protective factors, which, according to Zimmerman *et al.* (2013:215) are known as promotive factors, and modify the relationship between a risk and a negative outcome. Resilience is a result of promotive factors; environmental, social, and individual factors, which interact to reduce the likelihood of a negative outcome when an individual is faced with adversity (Zimmerman *et al.*, 2013:215). A necessity of resilience is the presence of both risk and promotive factors, which result in a positive outcome or the reduction or avoidance of a negative outcome (Fergus & Zimmerman, 2005:399).

Promotive factors are either assets and/or resources. Assets are positive intrapersonal factors, while resources, although also positive, are external to an individual. For example, an asset may be healthy coping skills, and a resource may be good parental support. The use of the word

resource highlights the role of the social environment in an individual's resilience and positions the theory in a more ecological framework.

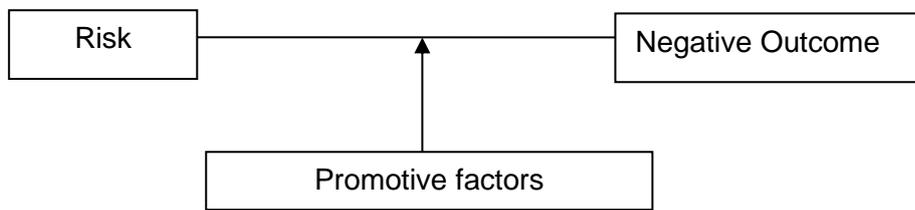


Figure 2-1: Protective Factor Model (Fergus & Zimmerman, 2005)

In addition, protective factors refer to facets that diminish the chances of adverse consequences. Risk factors augment the possibilities of undesirable outcomes. Risk and protective factors are not opposing but rather intersect (Masten, 2018). Protective factors incorporate abilities, assets, qualities, provisions or methods of positive adaptation that assist individuals manage stressors more efficiently and alleviate perils in families and societies (Masten & Reed, 2002). Protective processes are always dependent upon context (Ungar, 2018), which had already been proposed by Luthar and Zelazo (2003) who advocated evaluating proficiencies amidst different spheres to confirm a more comprehensive and precise representation of performance.

2.5.2 The Social Ecology of Resilience Theory (SERT)

Socio-ecologically, resilience can be understood as an individual's ability to navigate to culturally appropriate resources that are required for positive coping when faced with adversities as well as their capacity to negotiate for these resources to be provided in meaningful ways (Ungar 2008, 2011a).

In the Social Ecology of Resilience Theory (SERT), Ungar (2011) proposes four fundamental principles: decentrality, complexity, atypicality, and cultural relativity.

2.5.2.1 Decentrality

Decentrality is the need to change the focus on the causes of resilience from individual characteristics to social-ecological ones. The emphasis is then on social-ecological factors followed by person-environment interactions and finally by individual traits.

2.5.2.2 Complexity

Complexity is concerned with the fact that resilience consists of complex processes, which may differ in varying contexts and cultures and at different stages of one's life. (Masten, 2014; Schoon, 2006; Ungar, 2011; Ungar, 2013; Wright *et al.*, 2013).

2.5.2.3 Atypicality

Atypicality describes how some individuals who are exposed to high levels of adversity cope in functional ways that differ from the cultural norm.

2.5.2.4 Cultural relativity

Cultural relativity refers to the view that positive adaptation is culturally, temporally, and historically embedded (Ungar, 2011). For example, a behaviour that is the norm in one culture may not be normative in another context, culture, or historical setting.

In conclusion, the Protective Factor Model of Resilience suggests that promotive assets or resources modify the relationship between a risk and a negative outcome (Fergus & Zimmerman, 2005:399). The Protective Factor Model encompasses internal as well as external factors that contribute to resilience, which will provide a holistic view of the elements that contribute to the resilience of young Setswana women.

Furthermore, according to SERT an ecological understanding of resilience lies in recognizing the interaction between an individual and his/her environment (family, school and community), and that these interactions can promote positive adjustment in times of adversity (Ungar, 2012:14). SERT focuses on individual and environmental factors. When considering resilience, SERT takes culture into account (Ungar, 2012:17), which may be important when looking at young Setswana women.

2.6 CULTURE AND RESILIENCE

This section will explore the relationship between culture and resilience, as studies have found that resilience processes may vary between cultures. Culture is defined as: “a unique meaning and information system, shared by a group and transmitted across generations, that allows the group to meet basic needs of survival, by coordinating social behaviour to achieve a viable existence, to transmit successful social behaviours, to pursue happiness and wellbeing, and to derive meaning from life” (Matsumoto, 2009:5). Resilience is “both the capacity of individuals to navigate their way to psychological, social, cultural and physical resources that build and sustain their wellbeing, and their individual and collective capacity to negotiate for these resources to be provided and experienced in culturally meaningful ways (Ungar, 2012:17).

Globally, there is an increasing awareness that while resilience might be informed by similar resources across contexts, these resources may not be identical and are likely to reflect cultural and contextual influences (Ungar *et al.*, 2013:361).

According to Masten and Wright (2010:216), there are common resilience processes; however, these processes are not universal (Panter-Brick, 2015:237). Much resilience research has been undertaken in minority world contexts (Masten, 2014; Werner, 2013). Consequently, little attention is paid to the resilience of specific groups of youth in majority-world environments, as well as how such youths' resilience is influenced by culture and context (Panter-Brick, 2015; Ungar, 2011). Highly regarded resilience scholars (for example Panter-Brick & Eggerman, 2012; Theron & Phasha, 2015; Ungar, 2008; Wright *et al.*, 2013) have maintained that researchers have to take the role of culture in resilience into consideration.

According to Ungar (2008), four elements need to be considered when looking at culture and resilience. These four elements were corroborated during the construction of the Child and Youth Resilience Measure (CYRM-28) by Ungar and Liebenberg (2011). Firstly, there are global, cultural, and context-specific elements to resilience. Secondly, a specific culture and context affect the amount of influence that certain aspects of resilience have. Similarly, Ungar (2015) indicated that the significance attached to an element of resilience in a particular culture makes it likely that that element is essential for a child to survive when faced with adversity. Thirdly, factors that contribute to the resilience of youth are connected through patterns that are culture and context-specific. The final element, the way tensions between an individual and his /her culture are resolved, will influence how elements of resilience are categorized together.

“Youth who experience themselves as resilient and are seen by their communities as resilient are those that successfully navigate their way through these tensions, each in his or her own way, and according to the strengths and resources available to the youth personally, in his or her family, community and culture” (Ungar, 2008:231) which was again substantiated by Ungar and Liebenberg (2011).

The seven tensions are:

1. Access to material resources
2. Relationships
3. Identity
4. Power and control
5. Cultural adherence
6. Social justice
7. Cohesion

The resolution of the seven tensions is controlled by the following four tenets:

- 1 Navigation – youth can only choose from available resources. Studies have found that culture affected the availability of resilience-supporting resources (Kirmayer *et al.*, 2012; Panter-Brick & Eggerman, 2012).
- 2 Negotiation – youth will make selections from available resources, which are most likely to result in positive outcomes, which in turn are governed by their specific culture and context (Bottrell & Armstrong, 2012).
- 3 Homogeneity – some aspects of resilience are universal across cultures.
- 4 Heterogeneity – some elements of resilience will differ within and between cultures.

2.7 CULTURE IN SOUTH AFRICA

South Africa is known for its ethnic and cultural diversity with several African cultures, including that of the Setswana. Setswana culture, although it has unique characteristics, practices customs and traditions similar to other Black South African cultures. Four elements feature strongly in African cultures: Marriage customs, ancestral worship, chieftainship, traditional healing and witchcraft (Pilane, 2002). In addition, births, marriages, and deaths are commemorated in various ceremonies (Joyce, 2010:15).

Setswana culture is renowned for its complex judicial system, which involves a hierarchy of courts and intermediaries, and the enforcement of strict punishments once an individual's guilt has been established (South Africa History Online, 2018). There used to be distinct gender roles in Setswana culture. Men were supposed to be in charge of livestock, warfare, and hunting while the women worked in the fields and took care of the home and their families. However, as young Black South Africans have become urbanized and westernized, cultural practices have declined. It is amongst the rural communities where African cultural traditions are actively practiced (Joyce, 2010:16).

2.7.1 ROLE OF WOMEN IN SETSWANA CULTURE

The Setswana term for women is “mosadi,” which means “the one who stays or remains” (Suggs, 1987:111). In traditional Setswana culture, the role of a woman is to take care of the home. An ideal “mosadi” ensures that her home is clean and organized in addition to making sure that her family is comfortable (Suggs, 1987:111). With or without education and/or employment, Setswana women are providers (Suggs, 1987:113). According to Nkomozana (2008:1), Setswana women are socially constructed as being less able than men, and they play an insignificant role in society.

Setswana girls are socialized to be trustworthy, dutiful and well-mannered, and they are taught how to perform household chores. Consequently, they are prepared for marriage, childbearing, and raising a family (Nkomozana, 2008:4). Setswana women are considered to be role models for younger women. There is a definite difference between the role of a man and that of a woman in Setswana culture. According to Dube (2003), these roles result in gender inequality. Women are seen as having a domestic role where their place is in the home. In traditional Setswana culture, women are dependent upon their husbands, brothers, or fathers.

2.8 RELIGION AND CULTURE

A diverse array of religions is practiced in South Africa, with the dominant religion being Christianity (Schoeman, 2017). According to the General Household Survey of 2015, an estimated 86% of South Africans were affiliated to the Christian religion, while 5,4% professed to follow ancestral, tribal, and animist, or other traditional religions. Ninety-three point three percent (93,3 %) of the population in the North-West Province are Christian (StatsSA, 2016).

There is an inseparable relationship between religion and culture (Beyers, 2017). Culture is related to ethnicity, and thus religion can be effortlessly adopted by an ethnic group (Beyers, 2017). This has been the case in South Africa, where Black South Africans have embraced Christianity. The South African Census (2001) provides the only statistics with regards to ethnicity and religion; 79,9% of Black South Africans were reported to be Christians (StatsSA, 2003).

2.9 RELIGION AND RESILIENCE

Extant research shows that religion is beneficial to physical and mental health (George & Moolman, 2002; Koenig, 2002; Seery, 2011). Studies regarding religious coping in adults demonstrate that its considerable prediction of positive outcomes (Faigin & Pargament, 2011; Pargament & Cummings, 2010), suggesting that religion plays a role in the phenomenon of resilience. In addition, Ögtem-Young (2018) posits the importance of including non-Eurocentric views of the role that religion may play in resilience.

Pargament (1997) developed a theory of religious coping methods that can be used when an individual is exposed to stress. Religious coping methods can be organized into two broad groups: positive and negative (Pargament *et al.*, 1998). Positive religious coping involves personal, internal cognitive attempts to deal with a stressor, which originates from an individual's positive relationship with God or their faith (Kim *et al.*, 2015). Examples include a religious reappraisal of a stressor as being positive and seeking spiritual guidance from God (Kim *et al.*, 2015; Pargament, *et al.*, 1998; Szymanski & Obiri, 2011), as well as considering God as one's partner (Pargament *et al.*, 2011).

Manning and Miles (2018:194) maintain that religion contributes to resilience in two ways. Firstly, a religious view on life can offer a sense of meaning and purpose that makes life events more explicable, for example, by reframing an adverse event in a positive light. Religious participation correlates with high levels of positive psychological traits, which help individuals cope with adverse events (Manning & Miles, 2018:195). Secondly, religion is a source of social support which enables individuals to cope positively with unfavourable circumstances. Brewer-Smyth and Koenig (2014) advocate that religion provides intrinsic and extrinsic forms of social support. For example, intrinsic support could be provided by one's relationship with a Higher Power, while extrinsic support is found in relationships with clergy and/or fellow congregants.

Researchers have investigated the connection between culture and religious coping methods (Ahmadi *et al.*, 2018; Ulland & DeMarinis, 2014; Lloyd, 2018). It is essential to consider how religion and coping are related when considering religious coping (Ahmadi *et al.*, 2018:723). Individuals look to religion during challenging times when religion is "more accessible in their socio-cultural context than other resources" (Ahmadi *et al.*, 2018:723). Religion may be the most easily available resource on hand. However, religion may be less important when dealing with challenges in cultures and communities where there are a variety of non-religious resources (Ahmadi *et al.*, 2018:724). Utilizing religious coping is thus dependent upon the importance of religion in an individual's culture of socialization. Religious coping is more commonly used in non-Western cultural groups (Bardi & Guerra, 2011:910). Individuals from a culture that has norms of using religion to deal with stressors may engage more in religious coping because it is a culturally normative behaviour (Bardi & Guerra, 2011:918).

Gunnestad and Thwala (2011) found that the most common method of positive religious coping in a Christian community in Southern Africa was prayer. In addition, the Church was seen as a source of moral, spiritual and practical support. Gunnestad and Thwala (2011) maintain that hope is a crucial component of resilience, assisting an individual in persevering during challenging situations. Religion assists in the establishment of morals and values, which can assist youth in avoiding adverse outcomes by making good life choices in stressful situations (Gunnestad & Thwala, 2011:180). Similarly, faith-based support was found to maintain hope and influence behaviour in Black South African adolescents (Theron, 2017a:8).

Religious and spiritual beliefs were resilience-enablers in a number of child and youth resilience studies in South Africa (Brittian *et al.*, 2013; Ebersöhn & Bouwer, 2017; George & Moolman, 2017; Hills *et al.*, 2016; Malindi, 2014; Smit *et al.*, 2015; Theron, 2013; Van Breda & Dickens, 2017). Examples include the following: Malindi and Theron (2010) found that religion was a factor amongst resilient street children. Religion and spirituality were seen as essential components of the resilience of Black South African adolescents in a rural setting (Theron, 2016a).

Brittian *et al.* (2013) investigated South African youth's perceptions of religion and found that prayer and belief in a Higher Power helped religious youth cope with challenges. Belief in benevolent spiritual beings was seen as supportive in a study with rural Black South African adolescents (Theron, 2016a).

It is evident that religion plays a role in resilience. Positive religious coping mechanisms have been found to contribute to resilience. Christianity is the dominant religion amongst Black South Africans. Therefore, one can postulate that religion plays a part in the resilience of young Setswana women.

2.10 CONCLUSION

In conclusion, young Setswana women living in a high-risk urban community face many adversities. However, there are young Setswana women who demonstrate resilience despite facing such challenges. Several factors, both intrinsic and extrinsic, which include culture and religion, play a role in the exhibition of resilience. If the resilience-enabling factors of young Setswana women who face challenging conditions are ascertained and comprehended, it would positively influence the development of preventative and intervention strategies. In order to encourage resilience promoting programmes one must take heed of the fact that all individuals require chances to utilise provisions that they entail which will enable them to flourish, for example, education. When developing a resilience-promoting programme, it is essential to be distinct as to which risks are being dealt with, the protective factors that will be most helpful in bringing about change, and the significant outcomes that will be most important to youth (Ungar, 2018).

CHAPTER 3: ARTICLE 1

ELEMENTS THAT CONTRIBUTE TO RESILIENCE IN YOUNG WOMEN FROM A HIGH-RISK COMMUNITY

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Keywords: resilience, setswana culture, risk factors, protective factors, religion

ABSTRACT

The purpose of this article is to report on the contributing elements of the resilience of young women living in a high-risk urban community, in the North-West Province (NWP) of South Africa (SA), who cope with adversities. Young Black Africans in SA face a myriad of challenges particularly pertinent in informal settlement communities. High-risk factors include psychosocial threats and structural adversity. A qualitative descriptive approach using semi-structured interviews with 14 participants was utilized. Major findings indicated that religion is a protective factor fostering resilience. Strong altruistic tendencies, for instance, to serve as role models and peer mentors to other at-risk young women in the community, were presented as internal assets. Maternal figures provide external social support. Communities and practitioners should monitor and avail opportunities for programs and peer mentorship initiatives supporting the acquisition of personal and social assets and attaining of goals, that promote well-being for diverse youth, particularly those who are disadvantaged. More focus should be put onto cultural practices in research by social workers. Research contributes to South African research and indigenous studies.

INTRODUCTION

Young Black Africans, in particular young women in South Africa face a myriad of challenges particularly pertinent in informal settlement and township communities. A high-risk community is one in which there is exposure to risks, which increase the likelihood of future negative outcomes in a population (Felner & DeVries, 2013:111). High-risk factors include psychosocial threats and structural adversity. It can be debatable whether someone from a high risk community necessarily should be considered a vulnerable. However, many young women are exposed to violent crime, gender-based violence (CRIME STATS SA, 2017), and related problems such as rape, prostitution, and mental illness. Apparently, the complexities associated with the presence of crime, unemployment, and poverty cannot be denied when young African women resort to dangerous means to earn a living, including prostitution. Ikageng in the NWP is representative of a typical township in SA, therefore considered a significant area of risk, due to psychosocial threats; as well as 'structural' adversity. Young women living in Ikageng live in fear for their

safety due to the high rate of crime. Although living under harsh circumstances, some young women show resilience, as they manage to survive and cope with challenges and adversities mostly in positive ways.

A gap exists in knowledge regarding what elements contribute to resilience: the return to functionality after being exposed to stressors. For this reason the focus of this research that informed this article was on young women living in a typical SA township representative of a significant high-risk area who are exposed to numerous threats. The aim was to develop a better understanding of what the elements are that contribute to the resilience of young women in a high-risk urban community in the North-West Province of South Africa.

In this article the contextual and the theoretical framework within which the research that informed this discussion took place, is followed by a description of the research methodology that was used. The findings will be explored and compared to literature on the topic. The article will be concluded with some recommendations for social work services to young women exposed to at risk areas.

BACKGROUND

South Africa hosts a population of 55,7 million people, with 44,9 million being Black. About fifty-one percent (28,53 million) are female. Youth, including young women, aged between 15 and 34, account for 36.2% of the population (Community Survey, 2016). Poverty and a high unemployment rate is a key challenge in South Africa. Young Black Africans in SA face a myriad of challenges particularly pertinent in structurally inferior areas known as townships and informal settlement communities spread all over South Africa. Poor housing (inadequate shelter), poverty, violence, poor service provision regarding electricity and sanitation, socio-economic marginalization, resource-poor schools, high rates of communicable disease, e.g., HIV, Tuberculosis, and unemployment result in high-risk communities.

Females are more impoverished than males with a poverty-headcount of 58,6% as compared to 54,9% for males (Statistics South Africa, 2017a). More than four in every ten young SA females were unemployed in 2018 and have no education or training (NEET) (Statistics SA media release, 2019). Lack of education serves to maintain the impoverished status of young women. Subsequently, some young African women are engaging in dangerous activities to make a living, such as prostitution, which can be more profitable than employment in the formal labour market in South Africa. Women, in particular, are at risk of becoming victims of crime. According to the Victims of Crime Survey 2016/17, 48 481 women were victims of sexual assault, more than twice the rate for men (Statistics South Africa, 2017a). From April 2017 to March 2018, 182 women were murdered in the North-West Province. Young women are eight times more likely to be infected with HIV than their male peers (HSRC, 2012), and one-fifth in their reproductive ages (15–49 years) are HIV positive (Statistics South Africa statistical release P0302, 2018). Women aged 20-24 have the highest incidence of risky drinking and are twice more likely to suffer from depression than men (Statistics South Africa, 2017b). In summary, significant and overwhelming socio-economic demands can lead to mental health issues.

SA is known for its ethnic and cultural diversity with several African cultures, including the Setswana culture. However, as young Black SA youth have become urbanized and westernized, many cultural practices have declined; although amongst rural communities African cultural traditions such as marriage, ancestral worship, chieftainship, traditional healing and witchcraft (Pilane, 2002) are still actively practiced (Joyce, 2010:16).

Traditionally, for instance distinct gender roles demanded men are in charge of livestock, warfare, and hunting while the women worked in the fields and took care of the home and their families. “Mosadi”, Setswana term for women is the one “who stays”, is trustworthy, dutiful, well-mannered and ideally ensures her home to be clean, organized, and her family is comfortable (Nkomozana,

2008:4; Suggs, 1987:111) role modelling younger women. With or without education and/or employment, women are providers (Suggs 1987:113); but are socially constructed as gender unequal, less able than men, dependant on husbands, brothers and fathers, thus playing an insignificant role in society (Nkomozana, 2008:1). Due to gender discrimination and lower socioeconomic status, women have fewer options and resources at their disposal to avoid or escape abusive situations and to seek justice (The Centre for the Study of Violence and Reconciliation, (CSVR), 2016).

Resilience, in its most simple explanation, is the positive adaptation of an individual, despite the presence of significant challenges (Masten, 2018:16). Positive adjustment, despite risk exposure, is necessary for an individual to be considered resilient (Masten, 2011). Significant risks involve interaction of biological risks (e.g., disability, inherited mental illnesses, premature birth); psychosocial risks (e.g., poverty, community violence, substance abuse); trauma (e.g., war, terrorism, natural disasters) and structural adversity (e.g., disadvantaged socio-economic circumstances over which individuals have limited or no personal power) (Wright, Masten, & Narayan, 2013:17); as well as social risk “the capacity to negotiate for resources in culturally meaningful ways” (Ungar, 2008:225). Cumulative risks, however, carry a higher likelihood of adverse outcomes (Masten & Barnes, 2018). Therefore, overcoming challenges is experienced at one or more systemic levels: evidence of emotional, psychological, spiritual, and social resources, for instance, positive reinforcement of coping mechanisms by family and community. On an individual level, coping strategies under challenging conditions include the meeting of community cultural expectations for how to behave.

South Africa has seen an increase in resilience research, regarding the ways in which Black SA youth have positively adjusted to adversities such as marginalization, HIV/AIDS, violence, and structural difficulty in townships and disadvantaged communities (Jefferis & Theron, 2017; Mampane, 2012; Theron, Liebenberg & Malindi, 2014; Theron & Theron, 2014). Amongst others, Mampane (2014) found that resilient adolescents exhibit self-confidence and have excellent social support. With regards to further education, in 2016, 71.9% of the students registered at Public Higher Education Institutions were Black, with 114 942 being Black females, showing that numbers of young Black SA women who are now pursuing higher education is on the increase, compared to men (Department of Higher Education & Training, 2018).

Literature however is scant on young women in the 18-25 age group who are living in at risk areas, with structural adversity and who are exposed to violent crime, gender-based violence (CRIME STATS SA, 2017), and related problems such as rape, prostitution, and mental illness. Although young women living under harsh circumstances and daily live in fear for their safety, suffering psychosocial threats, some overcome multiple challenges show resilience, manage to survive, can cope with challenges and overcome adversities.

The debate above informed the choice of a suitable theoretical framework, as described next.

Theoretical framework

In support of theory on resilience, the Protective Factor Model (Fergus & Zimmerman, 2005) postulates the alteration between risk factors and adverse outcomes through promotive factors; intrapersonal qualities known as ‘assets’ and external characteristics termed ‘resources’. The interaction and integration of assets and resources are necessary to exhibit resilience despite facing significant risks (Zimmerman, Stoddard, Eisman, Caldwell, Aiyer & Miller, 2013:216). For example, assets may be healthy coping skills, efficacy, identity, and orientation to the future, whereas resources may be excellent parental support, adult mentors, and opportunity structures (Zimmerman *et al.*, 2013). The term ‘resource’ highlights the role of the social environment in fostering resilience, positioning the theory in a more ecological framework. Resilience is a result

of environmental, social, and individual factors (promotive factors) interacting to reduce the likelihood of a negative outcome when faced with adversity (Zimmerman *et al.*, 2013:215).

Awareness that resilience might be informed by similar resources across contexts but may reflect cultural and contextual differences is on the increase globally (Panter-Brick, 2015:237), Ungar, Ghazinour & Richter, 2013:361). Common resilience processes exist, but are not universal. Little attention has been paid to the resilience of specific groups of youth in majority-world environments, as well as how such resilience is influenced by culture and context (Panter-Brick, 2015; Ungar, Ghazinour & Richter, 2013). Highly regarded resilience scholars maintain that the role of culture in resilience needs to be considered Panter-Brick & Eggerman, 2012; Theron & Liebenberg, 2015; Ungar, 2008, 2011, 2012, Ungar, Ghazinour & Richter, 2013; Wright, Masten, & Narayan, 2013). “Cultural practice” has been identified by social work academics as a priority area for the decolonization of social work” (ASASWEI, 2017; Van Breda, 2018:12).

In summary, essential to resilience is the presence of both risk and promotive factors, which result in a positive outcome or the reduction or avoidance of a negative outcome (Fergus & Zimmerman, 2005:399). Building resilience when facing chronic challenges differs from preventing problems and suppressing dysfunction; resilience rather involves capacity building, even anticipating new encounters (Ungar, 2018). Resilience is not a latent quality, but involves multiple systems processes working together and occurring when environmental, social, and individual factors interrupt the trajectory from risk to pathology (Zimmerman *et al.*, 2013:215). Integrating cultural world views can create a shared understanding of resilience exhibited by African youth (Theron, 2017) in support of professional development.

Against the background discussion and the chosen theoretical framework the choice of research methodology came to the fore, which will be described below.

RESEARCH METHODOLOGY

Research problem

The *research problem* identified the need to explore the elements that contribute to the resilience of young women, living in a high-risk urban community. In exploring contributing elements, resilience can be enhanced, reducing the risk that more women become victims of adversity prevalent in high-risk communities.

Besides aiming to contribute to the ongoing dialogue on resilience within the Social Work profession, knowing what elements contribute to resilience is integral to developing effective service provision and policies on youth interventions by practitioners working in communities, as limited initiatives for youth and young women exist. In order to avail opportunities for acquisition of personal and social assets and attaining of goals that promote well-being for diverse youth, particularly those who are disadvantaged, research on resilience can be advantageous.

The research question emanating from the identified problem was: What are the elements that contribute to the resilience of young Setswana women in a high-risk urban community?

Research approach and design

A qualitative descriptive approach was appropriate for this study as an in-depth description offers authentic responses to questions about how people feel about a specific *phenomenon*, with the emphasis on the quality of information obtained rather than the quantity and size of the sample (Colorafi & Evans, 2016:17); in this study, elements of resilience as experienced by the participants.

The *aim*, was to explore the elements that contribute to the resilience of young women from a high-risk urban community in the North-West province (NWP) of South Africa.

Research context

The *target population* for this study was young women from the NWP of SA, the *context* Ikageng, a township bordering the city of Potchefstroom, made up of dwellings in formal and informal settlements, representing a typical township in SA. Ikageng has a population of 87701 with 45144 women and 42557 men; 51,27 % are female (Statistics SA Census 2011). Ikageng has 26,245 households, of which 39.1% are female-headed, and 71.2% are formal dwellings. Only 37.6% of formal dwellings have piped water inside the house (Statistics South Africa Census, 2011). According to Statistics SA Community Survey (2016), 98.04% of the Ikageng population is African, and 58.53% is Setswana speaking. According to SA Police Crime Statistics SA, in 2018 (SAPS, 2019), Ikageng had the fifth-largest number of crimes (a total of 8629) in the NWP. Murder accounted for 24 of these crimes while sexual offences stood at 161.

Sampling and population

The sampling population are alumni from a Youth Development Organisation (YDO) in Ikageng, volunteering to teach learners supplementary on Saturday mornings. Duties of the alumni volunteers are relevant to the context, they offer career guidance, accompanying learners on field trips and Open University days, assisting with life skill programs, covering topics such as communication skills, self-knowledge and self-esteem, gender-based violence, substance abuse, how to set up a CV, and providing support with computer literacy.

Over 50% of the alumni volunteers “pay-it-forward” once they have matriculated, thus giving back to the programmes that assisted them. Also, 53% of alumni have accessed tertiary education.

The *sample*, 14 young women, was sourced through non-probability purposeful sampling. The sample was relatively small but able to supply rich information. The criteria for inclusion in the study were young Setswana women aged between 18 and 25, residing in Ikageng, doing volunteer work for at least a year, English speaking and not indulging in risky behaviours.

Thirteen participants were enrolled in tertiary education, one had completed a 4-year Bachelor’s degree. Eight participants lived in houses, two in informal dwellings, and four resided in flats. One participant was a full-time employee, and one worked part-time. Twelve participants were single, one was engaged, and one participant had a male partner.

The Branch Coordinator (mediator) of the Youth Development Organisation (YDO) who has been familiar with the young women on a weekly basis in a professional and personal capacity, identified and *recruited* young women who best fit the concept of resilience while living in the township under risk exposure. Main principles governing the description of resilience pertain to psychological, social, cultural, and physical resources that assist in maintaining well-being (Ungar, 2008:225), as well as belonging to a specific cultural group (Ungar, 2008). Alumni volunteers of the YDO are not only surviving, but are also altruistic and giving back to the community. Informational brochures for recruitment outlined possible elements of resilience through questions such as: “I have people I look up to”; “My family stands up for me in difficult times”; I have opportunities to show others that I can act responsibly”; “I think it is important to serve the community” (CYRM-28, Ungar & Liebenberg, 2011).

Data collection and analysis

Data collection using semi-structured interviews was undertaken over 4 days with 14 participants (45 minutes to one hour) until data saturation was reached. Questions, grouped according to the Child and Youth Resilience Measure (CYRM-28) (Ungar & Liebenberg, 2011) were focused on young women living in a specific township.

Interview questions were based on grouped themes of the CYRM-28, and are in line with criteria the community lives up by and can thus be linked to the sample: exposure to adversity/risks/challenges, adversity experienced at one or more systemic levels, and evidence of the use of emotional, psychological, spiritual, and social resources. Questions included: “Tell me more about yourself”; “Tell me more about the risks that face young women in your community”; “In what way do you feel that the risks affect you?”; “How have you overcome challenges that you faced?”; “What do you consider yourself to be good at, and how has it contributed to how you deal with your difficulties?”; “What were your sources of support when dealing with your challenges?” Follow-up and probing questions were used to elicit more detailed information.

After using content analysis, *data were interpreted* according to Fergus and Zimmerman’s Protective Factor Model of Resilience and steps included familiarisation with the data and reading through transcripts, dividing and condensing the text into meaningful units, formulation of codes and developing categories and themes (Erlingsson & Brysiewicz, 2017). Subthemes and themes were compared and refined.

Ethical considerations

To safeguard participants, *ethical* considerations as set by the North-West University Health Research Ethics Committee within the Faculty of Health Sciences (NWU-00030-18-S1) were followed. Once volunteers confirmed voluntary participation to a trained mediator, interviews were conducted at a convenient venue and commenced once the informed consent forms were signed. Research should not be to the detriment of participants (Klocker, 2015); researchers have an ethical obligation to minimize foreseeable risks such as physical, emotional or informational risks, including pain, discomfort, embarrassment, emotional distress, or breach of confidentiality. The participants’ welfare was ensured by venue privacy, confidentiality measures, and referral for further counselling if necessary.

Trustworthiness

In order to ensure *trustworthiness*, criteria as suggested by Polit and Beck (2014:394) were employed to ensure quality, confidence in data, interpretation and methods. Strategies included a comprehensive audit trail, thorough documentation and reflexive journaling of research processes and thick description of data. ‘On the spot’ feedback, immediately after the interview ensured accurate understanding of responses pertaining to experiences relating to the topic,

LIMITATIONS

The *contextual nature* of the study is *limited*; therefore the discussion of the findings below should be viewed in terms of participants representing a specific geographical area, which does not represent all young women who are exposed to at risk situations in South Africa. As a sample of only fourteen participants was used, findings cannot be generalized to Setswana women in the 18-25 year age group living in other townships in South Africa. In addition, only volunteers from a specific Youth Development Organisation were interviewed. The subjective selection of

participants by the mediator may have resulted in a biased sample. Another limitation is that this study only provided an understanding of the participants' resilience at a singular point in time. Although the participants understood and spoke English well, Setswana is their first language, and there might have been factors that could have been better described in their mother tongue.

FINDINGS

For the purpose of this article, four themes will be presented, namely religion: relationship with God; altruism and role models; social support through maternal figures and the connection between inner strength and future goals.

Theme 1: Religion: Relationship with God

All fourteen participants claimed to belong to the Christian faith. According to Bardi & Guerra (2011:910) and Fischer, Ai, Ayden, Frey & Haslam, (2010) religion, in dealing with stressors, is more customary in non-Western cultural groups. Participants reported the importance of religion and its fostering of resilience, and also referred to external religious coping methods. Religion is the integration of internal assets with positive external sources, and can thus be specified as a protective and supportive factor.

"It is my religion that helps me a lot, it gives hope, a sense of security, encouragement, and motivation," "I usually read the Word of God, the Bible or sing when I'm down and ultimately find peace." P12.

"I have this really close relationship with God. So that just gives me strength to carry on another day. And uh gives me hope. You know that I can make it regardless of the circumstances I grew up in." P5.

"Whenever I have challenges, I always remind myself that God will never leave nor forsake me. So whatever happens for a reason." P14.

"So when you have problems, you talk to God and everything whatever whenever you need something you not feeling ok." P11.

"So when I come across such things I say, God, please remove me out of this situation. I cast this all unto You. May you do something? And then He definitely comes through for me." P6.

Findings correlate with literature regarding the critical role that religion plays in resilience (Manning & Miles, 2018). Religious involvement is associated with increased hope and positivity. Also, prayer is the most frequently used spiritual coping method and a "resilience enabler" (Malindi & Theron, 2010:323) for youth in Southern Africa. Prayer and reading religious texts such as the Bible are a means of comfort and inner calm (Jones, Dorsett, Simpson & Briggs, 2018:525). Coping methods of active religious surrender to gain control, reappraisal, and the seeking of spiritual support from others are advantageous means of reframing stressors (Pargament, Feuille, & Burdzy, 2011:56) and examples of integration of internal as well as external positive resources.

Theme 2: Altruism and role models

The majority of participants desired and dreamt about helping others by becoming better role models and empowering others. Most participants bemoaned the lack of women, also younger women, as positive role models in the Ikageng community. Role models could encourage altruism by modelling resilient-promoting behaviours as experienced to empower others. Contact with

resilient role models offers encouragement and an outline on how to positively cope with challenging conditions (Williams, Bryan, Morrison & Scott, 2017:192).

“And we have a student of which I felt like she’s going through what I went through. But she’s going through it worse way than me. And I’m just trying all my best to help her, I don’t want her to be dealing with things I dealt with”. P7.

“I’m trying to make a group of youth members to try to do things for the community instead of focusing on things that don’t really matter.” P1.

“Because I feel like a lot of young girls have lost their worth. So with the society, I’m living in having to see young girls treating and handling themselves in a negative way, not in a dignified way. I just want to encourage and tell them they can do it as young women.” P6.

Young, resilient women have the urge to share experiences (positive intrapersonal factors) and hope for external (positive) resources as they dream about uplifting the community. Altruism can be regarded as an asset (a positive internal factor) and maybe a redirection of one’s concentration from oneself to others, due to higher self-esteem and a better sense of meaning of one’s life purpose (Southwick, Lowthert & Graber, 2016:138). Altruism is positively correlated with resilience in children and adults (Leontopoulou, 2010). Altruism as a protective resource is anchored in the community, as opportunities for others to excel is resilience-promoting for both parties. Interpersonal protective sources embedded in the community, along with intrapersonal strengths are reported to cultivate resilience. Theron and Theron (2016), correlating with a study by Jefferis & Theron (2017), stated that universal ways of living, being interdependent, and emotionally taking care of others are evident in resilient women. Resilience processes included emotional and pragmatical constructive relational contexts in which girls received and reciprocated support.

Theme 3: Social Support through maternal figures

The majority of young women (9 participants) from townships reside with maternal figures and female kin, mostly with paternal absence. They attribute resilience to maternal figures, an asset regarded as a major source of social support, even in the presence of both parents. However, young women are expected to care for younger siblings in the case of parental loss, absence, irresponsibility, and illness, thus provide social, emotional support to siblings. Also influential are non-familial female adults such as supportive teachers and peers.

“My mother is the biggest support, constantly reminds me of my strength, and never discourage me when I fail.” P14.

“To me, my (girl) friends, they’re my family. Because of ...I feel without them, back in high school, I wasn’t able to survive.” P7.

Because I have a sister I can talk to. And she’s been through those things and she understands. So you can talk to someone and they would understand. P2.

“I feel like, uhmm I had to focus more on myself and the things that I want to achieve in life and yes I got the motivation, mostly, by my grandmother” P1.

“there is ...I could say a family friend or something like that...yes, she takes care of us, and also our siblings, when I ...and I need to talk, I go to her, yes. She is not a relative, but just a close family friend” P13

Concurring with literature, social support provided from significant others such as female relatives (Theron, 2017:11) is instrumental to resilience (Shepherd, Reynolds & Moran, 2010:282). In this regard Theron & Theron (2010) states that protective resources are embedded in families. Supportive family relationships buffer violence, enable girls to cope resiliently with molestation,

encourage Black youth completing tertiary studies, enable contexts to adapt in contexts of HIV and AIDS. Supportive family relations include participation in activities, experiences of belonging, being loved and valuable within the family system. Similarly, are supportive relationships with non-familial adults, such as teachers (Jefferis & Theron, 2017; Theron & van Rensburg, 2018) and peers. A positive school environment is valuable in protecting youth at risk of adverse outcomes especially those living in single-parent homes (Zimmerman *et al.*, 2013:217).

Theme 4: Connection between inner strength and future goals

Resilient young Setswana women (11) frequently verbalize specific goals and positive future aspirations for a better life, such as pursuing further education, providing for the family, being happy, moving out of detrimental circumstances such as informal settlements, and aspiring for a better life.

P2: "You must be the one who's gonna sit yourself down and tell yourself: what do YOU want? Do you want to be a loser at the end of the day? Smoking, drinking, doing nothing? Or do you want to be someone at the end of the day?"

"If it's not in you, then no matter how people try to motivate, it doesn't work...it has to start with you." P1.

"Ye, I have to stay strong. There's a lot of people.... I want to put a smile on their faces. Just giving up now won't help. It's gonna cause pain to a lot of people." P12.

"I want to see myself as a woman who have achieved a lot of things. And I also feel like I can be a...sort of like an idol and an inspiration to young girls. What they...young girls are going through, what I've been through. I feel like I can also be a motivational speaker to help them get through what I went through you know." P13.

"I shouldn't give up in life, and that not everything stays the same as it is, some things change. All you just need to do is like be positive." P5.

Attaining goals requires strategy and taking on responsibility, achievable through personal perseverance, inner assets (internal locus of control). Being autonomous and "believing in oneself" will generate contentment.

"I don't plan on being an employee forever. Uhhh, I have this 5-year goal plan. After that, I will be independent." P5.

"to see my mum and siblings in a better place, a good place where she's ok physically and emotionally, in their own home" And in order for me to do that, I need to be successful first." P11.

"My motivation was I want to get out of Ikageng like that's not the life I want for myself. I've seen like teenage pregnancies, people who are comfortable about where they are. So for me personally, I don't want to live this life. I wanna do better for myself." P10.

But I kept on pushing myself. Like I want to have an adventurous life. My future is looking bright cause I take each day as it comes, so no matter what I'm going to achieve and reach my goals." P4.

"People think having a job or having a salary, or having money with you, its easy life. But you have to bear in mind that life would pass on, and what if you no more have a salary, what then would you do? At least if you'd say I have a qualification that will help me get something better." P7.

“What I actually want... in life, is to be able to take care of my siblings, to be financially stable. They mustn't go through what I went through. So I must make sure that I finish my degree and then probably work. I want to change my life completely.” P13.

Intrapersonal strengths, such as positive self-efficacy, where one optimistically believes in one's abilities, is linked to stronger motivation, determination, and perseverance (Bandura, 1997) and resilience (Martin & Marsh, 2006). Internal locus of control encourages participants to strive and excel (Mampane, 2014:6). A positive mind-set contributes to resilience, concurring with the International Resilience Project Report (2006:5).

Prospective goal attainment relating to control and planning indicates a significant connection to resilience (Lessard, Fortin, Marcotte, Potvin & Royer, 2009:24; Mampane & Bouwer, 2011:114). Daily decisions regarding peers, how to behave, and what activities to indulge in implies less engagement in risky behaviours. Similarly, in a study by Forrest-Bank, Nicotera, Anthon & Jenson, (2015:155), adolescents and young adults expressed intent to be happy, stop struggling, improve their lives, and those of others based upon their own life experiences. According to Chapin (2015:1796), being happy is a life goal of resilient youth. The value assigned to education may be a result of the importance attached to education in African communities (Biko, 1979).

DISCUSSION OF THE FINDINGS

Positive adaptation in the presence of exposure to risk (Masten, 2018:16) is necessary for an individual to be considered resilient. The findings of this study indicated that religion, social support, altruism and future goal attainment can be described as defining elements contributing to the resilience of young Setswana women living in a high-risk urban environment.

Young women (late adolescence, broadly between the ages of 15 and 25) moving into adulthood have to make conscious decisions about their future that can either advance their lives or create dependency. During this phase challenging life experiences may elicit strong emotions and uncertainty. However, the capacity for analytical thinking and reflection marked during late adolescence is favourable to further education and to shape the surrounding world. The shaping of intrinsic assets are also promotive of extrinsic sources (Fergus & Zimmerman, 2005).

Religion is the most influential protective factor of resilience, which was unsurprising, as a significant proportion (79,9%) of Black South Africans are Christian. Similarly, findings from South African research show that religion plays a vital role in the formation of resilience (Ebersöhn & Bouwer, 2013; Mohangi, Ebersöhn & Eloff, 2011; Van Breda, 2017). Religion is the integration of internal assets (prayer, reading Bible texts, experiencing hope and positivity) with positive external sources (socialising with other Christian youth) thus a protective and a supportive factor.

The desire to empower other youth by being better as role models and mentors through the sharing of own experiences in similar circumstances, is indicative of positive intrapersonal assets such as greater self-esteem. To be altruistic means to contribute to external resources. In other words, interpersonal protective sources as well as intrapersonal strengths cultivate resilience interdependently. Role modelling will assist young women to cultivate resilience and therefore avoid possible negative outcomes. Being altruistic contributes towards a balance between individual and collective needs. Resilient young women can promote prosocial activities, serve as peer role models, model positive behaviours, and support skills acquisition and talent development (Zimmerman *et al.*, 2013:217).

Promotive assets and resources can be integrated through involvement in structured prosocial peer mentorship activities. Participation requires both individual initiative as well as external opportunities (contextual attributes) to promote healthy development in the face of risk.

Paternal absence, as in the case with most of the participants, is a current reality in South Africa (Patel & Mavhungu, 2016; Theron, 2016). Social support (external promotive resource) comprise empowering relationships with maternal figures, according to Theron (2017:11) as women tend to encourage positive adjustment despite exposure to adversities. Moreover, positive teacher-student relationships can potentially make a significant contribution to the resilience of high-risk adolescents living in marginalized communities. Moreover, many young women are expected to care for younger siblings, however, correlating with literature, the added responsibilities leads to maturity and resilience (Mampane, 2014; Mohangi, Ebersöhn & Eloff, 2011:401).

Future goals, which featured strongly, serve as an asset to young women, who envisage education as a means to a better life consistent with other South African studies (Theron, 2016). As a result of the Apartheid era, which disadvantaged Black South Africans, a high value is placed on education in Black communities (Biko, 1979; Phasha, 2010). Young women place emphasis on education, possibly because the valorization of education is higher for Black South African women who have faced adversities due to their race and gender (Phasha, 2010:1249). Intrapersonal strengths such as prospective goal attainment relating to control and planning indicate a significant connection to resilience and are promotive to the formation of resilience.

Resilience includes the capacity of individuals to navigate their way to the psychological, social, cultural, and physical resources that sustain their well-being (Ungar, 2008; Ungar, 2011). Protective factors refer to elements that decrease chances of negative outcomes occurring, whereas, on the contrary, risk factors increase chances of negative outcomes; thus, not two divergent categories, but rather overlapping (Masten, 2018). Protective processes are the filter between risk and outcomes (Ungar, 2018, 2019).

CONCLUSION AND RECOMMENDATIONS

The issue raised was discovering what elements contribute to resilience young women living in townships with cumulative risks face. Participants chosen, although form a high-risk community facing life-changing and stressful adverse conditions adapted well. Furthermore, the fact that participants excelled is indicative of interrelation of resources such as religion and social support; and assets such as altruism and future aspirations, both cultivating resilience and modulating cumulative risk. Overall, findings support the paramount role of adults in helping youth overcome adversity. This indigenous South African study is valid as it adds to the recent call for South African researchers regarding the contextualization of research. The theme was worth exploring as it is important to build on indigenous understanding in order to render appropriate services.

The protective factor model of resilience contends that assets and resources diminish the likelihood of a negative outcome in the presence of risks leading to healthy development. Findings indicate that elements pertain to resources (religion and social support) and assets (altruism and future aspirations) and cultivate resilience and modulate cumulative risk for young women who are faced with challenges, predominant in South African township environments.

Suggestions for further research that could supplement limited knowledge regarding the resilience of young African women in general are studies with a larger sample, women who are not part of the Youth Development Organisation, men and women from other cultures, and at-risk locations throughout SA. Studies conducted in traditional African languages, may yield more in-depth and rich information, instead of in English, a second language. A cumulative approach that takes into account longitudinal effects across ecological domains (Zimmerman *et al.*, 2013) will further contribute to understanding of resilience to inform more tailored interventions for youths.

To aid practice, service practitioners should keep in mind that since religion, the integration of internal assets such as prayer and reading bible texts (which lead to experiences of hope and positivity), is the most critical contributor and protective factor to resilience, youth should socialize

with Christian and other religious and cultural diverse youth (part of positive external sources) for instance by opening up religious organisations.

Since young women verbalise the desire to assist, empower and role model other at-risk young women in their community social service providers, community members and practitioners should avail opportunities for programs and peer mentorship initiatives to back up young women, especially since social support is mainly exhibited by maternal figures, who raise families, and female next of kin (grandmothers), teachers and peers. Women's' constructive contributions should be sustained, implying for a need for research studies that investigate what these women would consider helpful (Theron, 2016).

Interventions intended to promote resilience, focusing on strengths-based methods that focus on both assets and resources should be considered to enhance the wellbeing of youth. Intrapersonal strengths such as prospective goal attainment relating to control and planning are promotive to the formation of resilience. Ungar's (2018, 2019) guide 'What Works' for designing programs that build resilience, focussing more on increasing capacity rather than decreasing disorder may be appropriate for such interventions. 'What Works' for instance includes essential experiences such as building relationships, encouraging powerful identities, providing opportunities for power and control, promoting social justice, improving access to basic material needs, developing a sense of belonging, responsibility, spirituality and life purpose, and encouraging a sense of cultural roots. Printable for readers globally, the manual is designed as open access interactive electronic document with links to supporting audio and video content. According to Theron & Theron (2010) to truly champion resilience, youth focused professionals need to better understand how context and culture influence resilience promoting connections among SA Youth, by partnering with community representatives in order to understand the local elements and indigenous culture of resilience. The acquisition of personal as well as social assets that endorse well-being for youth who are diverse and disadvantaged, should be promoted.

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CHAPTER 4: ARTICLE 2

This article has been submitted to the *Southern African Journal Of Social Work And Social Development (SAJSWSD)* for review and publication.

TITLE: The Role of Culture and Religion in the Resilience of Young Setswana Women living in a Township in South Africa

In South Africa, categorized by numerous national ethnic groups ensuing diversity, with regards to culture, multilingualism, and social background, cultural traditions have started to diminish. Many Black South Africans experience numerous adversities daily, due to living in townships and informal settlements, regarded as high-risk urban areas ridden by poverty, unemployment, crime, and high rates of communicable diseases. Similarly, the role of the Setswana culture and its religion is limited. This article elucidates the possible association between resilience (the return to functionality after being exposed to stressors), culture, and religion of young Setswana women from high-risk urban communities. After employing qualitative descriptive inquiry utilising semi-structured interviews with 14 participants, it was found that culture is gender unequal, not practiced since independence is valued. Religion and spiritual practice is most crucial as protective factor contributing to resilience in coping with the challenges of township life; but religion and culture should be independent of each other due to contradicting beliefs. Therefore, these two factors should rather not co-exist. Opening opportunities for participation in developing skills and programs with religious interventions could be introduced to encourage resilience, ultimately enabling young women from a variety of cultures to exercise self-determination and positive outcomes and preventing adverse outcomes, benefiting South African society as a whole.

Keywords: Resilience; Culture; Setswana culture; Young Setswana women; Religion; Social Ecology of Resilience Theory

Introduction

South Africa is categorized by numerous national, ethnic groups ensuing diversity with regards to culture, multilingualism, and social background (Mafela 2013; Vosloo 2011). Due to urbanization, westernization, and globalization, major social, political-economic transformation (Arndt and Naudé 2017), cultural traditions have started to diminish (Joyce 2010, 16). Informal settlements are housing communities situated inside and around townships, often located in areas that were not intended for urban settlement. Regarded as “high-risk areas ridden with challenges such as

poverty, unemployment, crime, and high rates of communicable diseases (Mathews and Benvenuti 2014), townships have been compared with slums (Mahajan 2014, 1).

The issue is that many Black South African youth are experiencing numerous adversities daily, also facing the dilemma of discarding their cultural heritage through adoption of Western customs (Venn 2010, 25). The purpose of this article is to elucidate the possible role of culture and religion in the formation of resilience (the return to functionality after being exposed to stressors) of young Setswana women, who live in high-risk urban communities but have excelled and surpassed adversities.

Studies regarding the role of religion, culture, and resilience of Setswana people who form part of one of the major cultures, is limited. It is possible that religion may play a role in the lives of young people, as extant research in Eurocentric communities has found a relation to resilience in a variety of cultures, in particular with people from high-risk communities. The context for this research, Ikageng, is typical of most townships in South Africa and is situated within the North-West province, bordering the city of Potchefstroom, and is made up of formal dwellings (71,2%) and informal settlements.

Apparently, young Setswana women living in the North-West Province in townships are being confronted with significant socio-economic demands. In the light of current statistics it is also highly probable that young females can experience mental health issues.” (Teater 2014, 233).

However, there are young Setswana women who exhibit resilience and have not been affected by adverse circumstances in such destructive ways that they could not cope in resilient ways, which may include Setswana cultural traditions and beliefs.

The concepts “resilience”, “religion”, as well as culture in SA, and the role of women in Setswana culture will be discussed, followed by elucidation of the research context and the methodology utilised for this research. Findings are discussed according to the “The Social Ecology of Resilience Theory’.

Resilience

Key theorists in the field of resilience Masten (2001) and Ungar (2008) contributed to understanding resilience, with consensus that risk and positive adaptation must be present and cumulative risks to be more harmful than singular ones. Resilience is “the return to functionality

after being exposed to stressors and not a personal attribute, but a result of the environment and the relationships between the child and the environment (Ungar 2013).

More recently, the focus is on the systems theory applied to resilience; Masten (2018, 16) explains individuals to be part of systems such as families, families again are subsets of systems such as communities. Resilience of individuals is dependent upon their own intrinsic and extrinsic qualities as well as on various systems individuals are part of. Systems relate to “the capacity to adapt successfully to significant challenges that threaten the function, viability, or development thereof” (Masten 2018, 16). Conceptualization of resilience however needs to establish high-risk environments; outline what positive outcomes entail and understanding the process of resilience across levels of varying risk.

Criteria for resilience (Ungar 2008, 2015) include: exposure to adversity/risks/challenges, experienced at one or more systemic levels; evidence of the use of emotional, psychological, spiritual, and social resources in order to overcome risks, positive reinforcement of an individual’s coping mechanisms by one’s family and community, individual’s coping strategies meeting community cultural expectations for how to behave under challenging conditions.

Religion

Religion is defined as the “belief in a spiritual dimension, observance of a set of spiritual rituals or practices and adherence to a doctrine of ethical conduct arising from spiritual teachings.” Religion is an essential source of resilience through activities such as church attendance, religious practices, and religious beliefs, which provide support (Pargament 2010, 194).

In South Africa, 79,9% of Black South Africans are Christian (South African Census 2001). Of the many religions practiced in SA, the principal belief is Christianity. Ninety-three point three percent (93,3 %) of the population in the North-West Province is Christian (Statistics South Africa 2016). Religion and culture have an inextricable relationship (Beyers 2017). Culture is linked to ethnicity, and consequently, religion has been found to be readily embraced by a particular ethnic group (Beyers 2017).

Religion may play a physical and mental advantageous role in the lives of young people. Research in Eurocentric communities found a relation to resilience in a variety of cultures, in particular with people from high-risk communities (Van der Weele 2017); Lloyd 2018). Religion may play a lesser role in resilience in cultures and communities where there are various non-religious resources.

Culture In South Africa

Culture, “a set of often nationally shared values,” can be linked to a specific group of people (Theron and Liebenberg 2015, 26). Culture in South Africa is famed for its ethnic and cultural diversity. Currently, eleven official languages each represent an ethnic group and Black South Africans represent the majority (80,9%) of the population (Statistics South Africa 2018).

Many Black South African cultures share similar customs and traditions such as the Setswana and Sesotho (South African History Online 2011). Pilane (2002) explains similar common Black customs to include marriage traditions, worship of ancestors, chieftainship, and traditional healing and witchcraft. Of importance are traditions connecting African cultures being more powerful than those causing discord (Joyce 2010, 11).

Highly regarded resilience scholars (for example, Panter-Brick and Eggerman 2012; Theron and Liebenberg 2015; Ungar 2008, Ungar 2011; Ungar 2013; Wright, Masten, and Narayan 2013) maintain that researchers have to take the role of culture in resilience into consideration. Although considerable research on resilience has been undertaken in minority world contexts. Masten and Wright (2010, 216) suggest that common resilience processes are not universal. Specific groups of youth in majority-world environments such as South Africa are influenced by context and culture (Theron 2017; van Rensburg et al. 2017).

Globally, there is a growing understanding that although resilience is informed by analogous resources across contexts, resources may differ and are likely to be affected by cultural and contextual influences (Mosavel, Ahmed, Ports, and Simon 2015; Ungar 2013, 361). Although research on African cultures is scant, some focus on resilience, culture and religion of disadvantaged young Black South African youth in several settings including townships, concentrating on street youth, adolescent girls and rural youth (Brittian, Lewin and Norris 2013; Jefferis and Theron 2017; Mampane 2014; Theron 2016).

The Role Of Women In Setswana Culture

Traditionally, in the Setswana culture, a distinct difference between the duties of men and women results in gender inequality and power imbalances (Dube 2003). Men traditionally care for livestock, engage in warfare and hunting while women oversee agriculture, taking care of the home and raising their families. However, as a result of urbanization and Westernisation, young Black South Africans who reside in urban areas practice less cultural traditions (Joyce 2010, 16). Several young black South Africans have embraced Western ways in their daily lives, for instance, the

way in which they dress (Bogatsu 2002, 5). The adoption of American values of individualism has allowed Black youth to cultivate identities that separate them from more traditional African collective customs and rituals. However, in rural areas, patriarchal African cultural traditions are still practiced actively (Joyce 2010, 16).

The Setswana term for women, “mosadi,” means “the one who stays or remains” (Suggs 1987, 111). The role of a woman is to take care of the home (clean and organized) and her family is comfortable (Suggs 1987, 111). The ‘socialization’ of Setswana girls grooms them for marriage, childbearing and raising a family; girls are expected to be role models for younger women. According to Setswana women are socially constructed as being less capable than men, consequently playing an inconsequential role in society (Nkomozana 2008). Male superiority holds supreme with women being disempowered and not having a say in their lives, implying that Setswana women cannot have the same opportunities as men, for instance, education.

Young Setswana women who live in townships face many challenges. According to the Poverty Trends Report, Black African females are most vulnerable to poverty (Statistics South Africa 2017). One-fifth of South African women between the ages of 15 and 49 are HIV positive (Statistics South Africa 2018). Almost one in five women has experienced sexual intimate partner violence (Gender Links and the Medical Research Council 2010). According to the South African Human Rights Commission (2016), three women are killed by their intimate partner. Other than gender violence, young women experience HIV, poor amenities, and limited educational opportunities (Mathews and Benvenuti 2014). Social Workers often see young women resorting to relationships with wealthy older men (“Blessers”) as it is a form of survival (Mampane 2018, 3). Once drawn in, women are unwilling to change their lifestyles as money is earned “easily.” Ultimately the lifestyle becomes detrimental. Available data confirm that prostitution in South Africa can be more lucrative than work in the formal labour market. In addition, young women from townships who experience adverse outcomes are reluctant to seek help (Pudifin and Bosch, 2012:13).

Research Context

Ikageng has a population of 87701, 51,27 % of which is female (Statistics South Africa Census 2011). According to Statistics South Africa Community Survey (2016), 98.04% of the population is Black, and 58.53% is Setswana speaking. The people with no access to a toilet facility is 10,4 % and, 14,3% have no income of any kind (Statistics South Africa 2011). A small percentage, 3,9%, have an education higher than secondary school.

Since the Setswana people reside primarily in the North West Province, Ikageng, a high-risk township, is suitable for exploring the role that culture and religion play in the formation of resilience, according to perceptions of young Setswana women who face daily challenges. Lack of knowledge of resilience-promoting resources results in unrealistic information affecting social policies. Interventions that may have a significant positive impact on young women living in townships are scarce, with social service professionals challenged by lack of resources hindering helping efforts (Teater 2014, 233). Risky behaviours such as substance abuse, gender-based violence, HIV contraction, and teenage pregnancy needs to be addressed.

Therefore, service professionals understanding young women's perceptions of the role of culture and religion in the formation of resilience will help fill a void in knowledge about needs and stressors to consequently develop and implement appropriate policies and interventions (resilience-promoting programmes) that are more context and culture-specific, also addressing youth and family issues. Moreover, opening opportunities for participation in developing skills will enable young women to exercise self-determination which results in positive outcomes ultimately preventing negative consequences, benefiting the South African society as a whole.

Against the background discussion the chosen theoretical framework will be discussed next.

The Social Ecology of Resilience Theory

The Social Ecology of Resilience Theory (SERT) forms the basis of the discussion: "In the context of exposure to significant adversity, resilience is both the capacity of individuals to navigate their way to the psychological, social, cultural, and physical resources that sustain their wellbeing and their ability to individually and collectively negotiate for these resources to be provided and experienced in culturally meaningful ways" (Ungar 2008, 225).

SERT is guided by four principles, namely: **decentrality**, **complexity**, **atypicality** and **cultural relativity**. **Decentrality** denotes sources of resilience from individual characteristics to social-ecological factors on person-environment transactions and individual traits. In high-risk environments, however, resilience is related to more appropriate cultural resources than on individual attributes (Ungar 2011, **Complexity** indicates processes that may vary in differing contexts, culture, and different developmental stages of life (Masten 2014; Ungar 2011, Ungar 2013). **Atypicality** refers to the manner that some individuals who are exposed to high levels of adversity cope in functional ways that differ from the cultural norm. High-risk populations may concede with cultural norms or acquire differing coping mechanisms, dependent on the

environment (Ungar 2011). **Cultural relativity** states that positive adaptation is culturally, temporally, and historically embedded. Indigenous coping mechanisms may be preferred over dominant cultural traditions (Ungar 2011).

The design and method of the project is described next.

Methodology

The aim was to qualitatively explore “the role of culture and religion on the resilience of young Setswana women living in a high-risk urban area in the North-West Province of South Africa” (research question) by using semi-structured interviews. A qualitative descriptive approach was appropriate as it provided a thorough synopsis of a specific phenomenon regarding the influence of culture and religion on young Setswana women’s resilience. In order to ensure overall trustworthiness every phase of the analysis process was examined, including preparation, organisation and reporting of results, as applicable to inductive analysis.

Population

The Branch Coordinator of the Youth Development Organisation, who was familiar with the participants in a personal and professional capacity, and a trained mediator, recruited, through informative pamphlets, young voluntary women, who best fitted the definition of resilience according to the Social Ecology of Resilience Theory (Ungar 2008, 225), through written informed consent in the presence of an independent witness.

Participants and sampling procedure

The sample (14 participants) was selected according to non-probability purposeful sampling. The sample is relatively small but can provide rich information (Sarantakos 2013, 177). Criteria pertained to young Setswana women, aged between 18 and 25 (between late adolescence to early adulthood), who have Matric, live in Ikageng, are volunteers at a Youth Development Organisation, and have been for at least a year, and are English speaking. As resilience involves how individuals positively cope notwithstanding being faced with challenging circumstances, young women who succumbed to activities adversely influencing their lives were excluded.

Thirteen participants enrolled in tertiary education, one had completed a 4-year Bachelor’s degree, eight lived in houses, two in informal dwellings and four resided in flats, one was a full-time employee, one worked part-time, twelve were single, one was engaged, and one had a male partner.

Ethics

Ethical principles as required by the North-West University Health Research Ethics Committee within the Faculty of Health Sciences were adhered to in this medium risk study (Ethics Approval Number – NWU-00030-18-A1). Procedures to ensure the welfare of this vulnerable group of participants included venue privacy, confidentiality measures, and referral for further counselling if necessary, minimizing foreseeable risks such as physical discomfort, embarrassment, emotional distress, or breach of confidentiality (Singh and Wassenaar 2016, 43).

Data Collection, Techniques And Procedures

Data collection, using semi-structured interviews, was undertaken over a 4-day period with 14 participants when data saturation was reached. Questions were mainly developed from the construction of the Child and Youth Resilience Measure (CYRM-28) by the Resilience Research Centre (Ungar and Liebenberg 2011) and applied to SA, focusing on young Setswana women living in a specific township (not part of the study conducted by Ungar and Liebenberg (2011).

Interview questions pertained to: “Tell me more about the risks that young women in your community face”; “How do risks affect you?”; “How have you overcome challenges that you faced?”; “What were your sources of support when dealing with your challenges?” Follow-up and probing questions were used to elicit more detailed information.

Data Analysis

Since qualitative data analysis is an iterative and reflexive process that begins as data are being collected, the researcher kept comprehensive field notes and interview transcripts, reflecting on the meaning of the text and how it may relate to other issues, throughout the study. Content was analysed inductively to gain a better comprehension of the participants’ experiences. Steps included familiarisation with the data, reading through transcripts, division and condensing the text into meaningful units, formulation of codes and developing and refining categories and themes (Erlingsson and Brysiewicz, 2017).

Trustworthiness

To ensure trustworthiness, techniques as set out by Nowell, Norris, White, and Moules (2017) included peer debriefing, “on the spot member checking” followed directly after the interview, an audit trail, including a thorough documentation of the research process through field notes, and reasons for making specific decisions and the keeping of a detailed reflective journal. The use of

quotations support trustworthiness and connection between the data and the results. Data objectively represents information and participant voice, not invented by the inquirer, and not researcher biased.

Findings and Discussion

Major findings were based on the themes as indicated in the research question: “What is the role of culture and religion in the resilience of young Setswana women living in a high-risk urban area in the North West Province of South Africa?”

The Role of Culture

Traditional gender roles and cultural expectations

To most participants (12), distinct traditional Setswana gender roles are linked to gender inequality.

P5: *“Tswana women stay at home and takes care of their family, especially raising their children ...So there are things that separate men and women in our culture. Like if a woman does this, a man cannot do this.”*

P11: *“There’s a lot of inequality. So women are expected to play house... they have to have babies and not have a job. Then their husband is like gonna go to work wherever. So they’re the ones that are gonna provide for the family.”*

Men, the providers, used to be responsible for hunting, herding cattle, and being involved in wars while women cared for domestic issues, the home, family, and crops (Joyce 2010, 140). In this regard, Dube (2003) adds that gender inequality and patriarchy is a direct result of traditional roles whereby a woman’s place is strictly in the home.

Patriarchy in African contexts entails that men have power over most elements in women’s lives with women viewed as being inferior and are subordinate. Patriarchal societies define masculinity in terms of supremacy, decisiveness, and aggression excluding women from decision-making (Goredema 2010, 39).

P9: *“So it’s not really easy being a woman in my culture; it’s hard being a girl. I feel like we being disrespected....., cause you just have to humble yourself cause you’re the woman.”*

P10: *“So I still feel like patriarchy is still a thing in our culture, it’s not just Tswana but in Black communities ... Mostly it’s the men, my uncles who are taking charge of; they make decisions like real decisions.”*

Due to strict cultural expectations, Setswana women are to reflect and represent the family by being resilient, selfless, respectable, and dignified. Women are required to take most of the responsibility in providing domestic support.

P6: *“You should know that whatever that you do outside is what people will assume it’s what you do in your home. So what you do outside it says more about yourself.”*

P1: *“It’s like they have to put people before them.”*

P4: *“The role of a woman is to be the one who is the strongest.”*

According to Nkomozana (2008, 4), socialized Setswana women serve as role models for younger women.

Diminishing Setswana cultural practices

Due to political, economic, and social empowerment (Sideris 2005; Walker et al. 2004), African women have embraced roles outside the home, implicating unclear role descriptions for both South African men and women.

P12: *“But you know our culture is not like that of the old. It’s a little bit changed. It’s only that nowadays we also work, we also go to school, we also you know, fend for our families financially. You know we help the family.”*

P7: *“Yes, as a wife, you have to have things that you can control in your household. But you don’t have to be head of the house”.*

Total reliance upon men as providers is an issue for some of the participants, who value their independence.

P5: *“Mostly they have this olden ideology that a woman has to keep the house. But we’re in the 21st century. I do not do that... Which is a thing that I’m breaking in my family. Because I am striving to be more successful than any guy in my family.”*

Participants stated having grown out of their culture and ignorance of traditions due to a lack of exposure. A lack of exposure to traditional settings unveils ignorance, discouraging communities from engaging in cultural practices. Young women are more likely to incorporate African traditions with Western practices. Since the advent of democracy, a blend of African and Western traditions in South African youth developed (Venn 2010, 24).

P4: *“Even at home, there’s no adult, so like for me, I don’t know so much about Tswana culture.”*

P4: *“Then, at this point, people have grown out of their culture. They no longer practice the Tswana culture. They’d rather run away to different cultures. Even in Ikageng, there are a lot of Tswana people, but the Tswana culture doesn’t really exist anymore”*

P2: *“I haven’t discarded my cultural traditions... I’m very modern, but I don’t disregard my culture at all.”*

The role of culture in religion

All participants belong to the Christian faith and pronounce, “the clash between Christian beliefs and Setswana cultural traditions.” According to South African youth, religion and culture should be independent of each other due to the contradicting beliefs (Brittian, Lewin and Norris 2013, 653).

P8: *“Religion is more of strength for me than culture. I think if we had to rely on both of them, there’d be so many things that clash. Because religion says, one thing and culture says one thing.”*

Religion, for most participants, has a more significant influence on their life than *culture*.

P12: *“I would say much of what I do is shaped by my religion, not my culture.”*

Ignorance of Setswana's cultural traditions emanates from limited practice. Young modern Setswana women are not lamenting the diminishing of culture, and they strive for and value independence, resisting patriarchy, which is linked to disrespect. Upholding religious principles indicate resilience, as participants’ religious beliefs conflict Setswana cultural practices.

The Role Of Religion

Religion is indicated as a protective factor of resilience. All fourteen participants claimed to belong to the Christian faith.

Religion as an essential element for resilience

Most participants acknowledge their religion as the most critical source of resilience.

P14: *“God has been the centerpiece of my life. He has helped me with a lot of things.”*

Findings are following other studies where religion plays a significant role in the exhibition of resilience (Pargament and Cummings 2010).

Religion as spiritual support

For most Black SA women living in this township, Christian religion offers important spiritual support, faith and hope.

P8: *“That’s why I rely on Him entirely. I depend on Him for everything like everything; I don’t think I would have been here if He wasn’t there. I believe He’s always with me.”*

P5: *“I have this really close relationship with God. So that just gives me the strength to carry on another day. And uh gives me hope. You know that I can make it regardless of the circumstances I grew up in.”*

Resilient mind-sets arise from a strong faith in God, expressed through total reliance on God, an aspect of relational faith (McKaughan 2017, 21). Moreover, hope and a positive mind-set emanate from religious beliefs which is confirmed by Jones, Dorsett, Simson and Briggs (2018, 525) who articulate that a close relationship with God provides meaning, hope, security, and solace.

Participants utilize positive religious coping methods, such as spiritual practices, described by Pargament, Feuille, and Burdzy (2011). ‘Benevolent religious reappraisal’ uses religion to reframe a stressor as being benevolent and possibly advantageous. “Active religious surrender” occurs when one gives up control of one’s life to God (Pargament et al. 2011, 56).

P14: *“Whenever I have challenges, I always remind myself that God will never leave nor forsake me.”*

P6: *“So when I come across such things I say, God, please remove me out of this situation. I cast this all unto You. May you do something. And then He definitely comes through for me”*

One of the most frequently mentioned spiritual practices is prayer.

P2: *“And me going down on my knees and praying and believing that God can actually do something for me...It does magic for me”*

P12: *“I usually read the Word of God, the Bible, or sing when I’m down and ultimately find peace.”*

Hamilton et al. (2013) suggest that prayer bolsters an individual’s relationship with God and supports mental health when faced with stressors. Prayer and reading religious texts such as the Bible are a means of comfort and inner calm (Jones et al. 2018, 525).

The Church is cited as being a positive influence which is in line with previous research indicating churches to be a source of material and emotional support. In most cases, participants are involved in a variety of religious activities at their respective churches (Jones, et al. 2018, 525).

P10: *“My Church, it’s been my go-to place whenever I feel down.”*

P10: *“Like whenever I feel down, I know that I have this place and these people who can help me, motivate me or just put me in the right place.”*

P1: *“I try to motivate young women and men to actually like to learn to give and give for the Lord.”*

Church participation is a significant source of resilience during stressful times. Caring relationships with other congregants is a form of religious coping (Gordon 2019, 41). Similarly, religious communities are consistently expressed as being supportive in a study with South African youth. Religious helping is mentioned as a way of being involved in the Church, by endeavouring to offer spiritual support to others (Pargament et al. 2011).

Religion vs Culture

Resilience is attributed mainly to religion, and not to Setswana culture, as a clash exists between religion and Setswana culture. Traditional African religious practices, such as belief in traditional healers (sangomas) and traditional African medicine (muti), are not considered to blend well with Christianity. Similarly, according to South African youth, religion and cultural practices cannot co-exist (Jones et al. 2018, 525).

P12: *“I do not really find my culture helpful because my faith is my lifestyle; it plays a large role in my life. I don’t have a solid connection with my culture.”*

P12: *“In my culture, they believe in ancestors, they pray to them and ask for blessings, they sacrifice cows to them, that’s African traditional religion. I am now Christian, and Christianity does not really agree with a lot of things done in the African traditional religion.”*

P11: *“In my culture, some of my uncles actually believe in sangomas...And then they are religious people. And that doesn’t mix. So whenever others pray, they wanna use muti.”*

Religion, in this study, Christianity, plays an essential role in the resilience of young Setswana women living in a South African township with faith and spiritual practices as sources of hope and support. Greater reliance is on religion due to the contradicting beliefs between Christianity and traditional Setswana culture.

Discussion

Protective factors (Fergus and Zimmerman 2005) aid positive psychological coping to the capacity to adapt successfully to significant challenges that threaten the function, viability, or development thereof (Masten 2018, 16), thus returning to functionality after being exposed to stressors despite challenges.

The Social Ecology of Resilience Theory, (decentrality, complexity, atypicality, and cultural relativity, (Ungar 2011) was best to describe the findings because it fits with the capacity to individually and collectively negotiate for these resources experienced in culturally meaningful ways. Data revealed themes consistent with the principles; however, significant differences came to the fore.

Decentrality signifies sources of resilience from individual characteristics (intrinsic as well as extrinsic) as well as to social-ecological factors (the various systems the individual is part of), thus how the person engages with the environment. The findings concur and differ from decentrality. Concurring in that the main foundation of resilience is religion, rather than depending on individual traits. Ungar (2011, 6) confirms this, stating that that in high-risk environments, resilience is less reliant upon personal attributes than appropriate cultural resources, thus differing and contrary to the decentrality principle. Hence individual traits are more significant than cultural sources.

Young Setswana women firstly report outgrowing their culture, secondly viewing traditional gender roles as out-dated, and thirdly, that they rather partake in Western traditions (Venn 2010, 25). Young women lack exposure to traditional settings, stating their ignorance about their culture; communities are not encouraged to engage in cultural practices. Women reject patriarchal

arrogance as disrespect, disempowerment, and inconsequentiality in African contexts where masculinity is defined in terms of power, supremacy, decisiveness, and aggression (Goredema 2010, 39). Women express that they are capable of rejecting patriarchy that threatens functioning and development. Some women, however, acknowledge their history and legacy as described by grandmothers, with the aim to convey to their children in the future; but young women are more likely to incorporate African traditions with Western practices.

Complexity indicates processes that may vary in differing contexts, culture, and different developmental stages of life (Masten 2014; Ungar 2011; Ungar 2013; Wright et al. 2013) applicable to the variance of resilience processes over culture, context and life periods. Environmental resources that promote resilience may vary in importance at different developmental life stages in and across contexts. Limited knowledge and examples of the practice of Setswana culture is a reality but is of less or no importance than religion.

In the current study, religion is the primary resilience-enabling resource. Religion is a protective factor, which is advantageous to physical and mental health (Van der Weele 2017). A close relationship with God provides meaning, hope, security, and solace. Religion may vary in future developmental stages or within other cultural contexts.

The importance of religion concurs with findings on African American women in Western studies (Howell et al. 2018). Culture does not have a significant effect on the resilience of young Setswana women, which differs from existing research (Ungar 2008; Ungar and Liebenberg, Ungar and Van de Vijver 2012).

Practising Christianity can be considered to form part of the 'atypical' principle set out by SERT. Individuals in high-risk conditions may cope in ways that differ from the cultural norm. The Setswana cultural norm of dealing with challenges involves visiting traditional healers (sangomas) and using traditional medicine (muti). Religion is the primary resilience resource utilized by young Setswana women, which differs significantly from traditional cultural Setswana norms. The clash between traditional Setswana customs and Christian beliefs is evident. According to South African youth, religion and cultural practices cannot co-exist and should be independent of each other due to the contradicting beliefs (Brittian et al. 2013, 653).

Cultural relativity proved to be an essential facet in the study. Esteemed resilience scholars (Panter-Brick and Eggerman 2012; Theron and Liebenberg 2015; Ungar 2008; Ungar 2013) maintain that researchers need to consider the role of culture in resilience. However, most of the young Setswana

women reported outdated views of their culture and professed that religion was the most important source of resilience. Non-Western cultures use religious coping more frequently contributing towards the habit of religion in young, resilient Setswana women. Since most Black South Africans are Christian, Christianity as culturally normative behaviour results in the commonality of religious coping (Ahmadi et al. 2019, 194).

Young urban Setswana women have limited knowledge of cultural practices, with a negative view towards traditional Setswana gender roles. Consequently, traditional culture is not followed by most young Setswana women living in an urban township. Young women show the capacity to individually and collectively strive for a better future for themselves and their community, based on sources that provide inner strength. Despite risks, some young women have exhibited positive adjustment, meeting two criteria necessary for resilience.

Limitations

Contributing to literature on the resilience of young Setswana women, limitations are however that only fourteen participants were interviewed; findings cannot be generalized to Setswana women. The sample, volunteers from a specific Youth Development Organisation were selected subjectively, based upon personal knowledge of the mediator which may have been biased. Using only a specific age group and religion may have been a limitation. Setswana women from other age and religious groups may feel differently about cultural and religious contributors to resilience. Participants were from an urbanized area, where Westernised culture is prominent, leading to non-exposure and lack of knowledge on traditions and cultural practices. Other regions may have provided different results.

Recommendations for practice and research

Several South African young women who are living in a high-risk community face many challenges. According to Jefferis (2016, 72) a more profound understanding of their resilience could assist in the development and implementation of effectual programmes and interventions to intentionally enhance resilient living. Youth should socialize with Christian, other religious and cultural diverse youth for instance by opening up religious organisations. Studies conducted in traditional African languages, may yield more in-depth and rich information, instead of in English, a second language. More knowledge of indigenous cultural systems that play a vital role within the South African context is needed, to shape and provide a foundation for beliefs and traditional practices informing more tailored interventions. Attributing would be larger samples from other

organizations, at-risk locations, and cultural groups, also with young men, through South Africa, partnering with community representatives, to yield comparative results. A cumulative approach across ecological spheres will further contribute to understanding of resilience.

Conclusion

The study advances our understanding of the way in which young Setswana women acquire and maintain resilience within a Christian religious context. This indigenous South African study is valid and worthy as it adds to the recent call for South African researchers regarding the contextualization of our research. The theme was worth investigating as it is important to build on indigenous knowledge in order to render appropriate services. Resources towards strengthening of young women of the selected high-risk community towards were uncovered.

Acknowledgements

The authors would like to acknowledge the Youth Development Organisation for their support. We would also like to thank all of the young Setswana women in the study.

Disclosure statement

No potential conflict of interest was reported by the authors.

Funding

This work was supported by the authors.

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CHAPTER 5: SUMMARY, EVALUATION, RECOMMENDATIONS, AND CONCLUSION

5.1 INTRODUCTION

In the context of exposure to significant adversity, resilience is conceptualised as both the capacity of individuals to navigate their way to the 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 (Ungar, 2008:225).

The previous sections of the report present the orientation and literature, findings, and discussions in the form of two articles of the research project. In this section, the findings are evaluated, and recommendations are made in terms of practice and policy.

5.2 Research Method Summary

Guiding the research was the **overarching research question**: What are the elements that contribute to the resilience of young African women, Setswana women in particular, in a high-risk urban community in the North-West Province of South Africa?

Literature on resilience by experts in the field was explored for definitions and principles of resilience according to various theorists and from different perspectives; also, to justify the particular approach and selection of methods to the topic.

This study was based on a **qualitative descriptive approach** exploring and describing the life experiences regarding the elements that contribute to the resilience of young, resilient Setswana women living in a high-risk urban area in the North-West Province of South Africa.

The **sample** consisted of fourteen participants who met inclusion criteria and were selected through purposive sampling. A trained mediator who is professionally and personally familiar with the participants was integral in participant selection, as an individual who knows the participants would be better able to identify young women showing resilience.

Data were collected through **semi-structured interviews**, using questions from an **interview schedule** that was developed from the construction of the Child and Youth Resilience Measure (CYRM-28) by the Resilience Research Centre (Ungar & Liebenberg, 2011). **Semi-structured questions**, supporting the overall research question pertain to four questions, supported with secondary questions.

Table 5-1: Interview questions

MAIN QUESTIONS	Secondary questions
1. Please can you tell me more about yourself	
2. What are some of the risks that young women face in your community?	<ul style="list-style-type: none"> • In what way do you feel that these risks affect you?
3. How have you managed to overcome the challenges that you have faced in your life?	<ul style="list-style-type: none"> • What do you consider yourself to be good at, and how has this contributed to the way in which you deal with difficulties? • Who or what were your sources of support when dealing with challenges? • What resources are available in your community that helps you when you are faced with challenges?
4. Please describe the cultural and religious beliefs and practices of your community and family	<ul style="list-style-type: none"> • How do your religious beliefs affect the way in which you deal with difficulties in your life? • How does your culture influence how you overcome past and present challenges?

Interview sessions were audio-recorded, and recordings were transcribed verbatim by the researcher. **Content analysis** (Erlingsson & Brysiewicz, 2017) was utilised to analyse and code the data. Findings were compared with literature from a variety of sources.

Findings acquired through content analysis indicate that the overall research question was answered. It is evident that young Setswana women living in townships face multiple challenges daily, yet remain resilient. Various elements cultivating resilience, although dwelling in township areas with cumulative risks are eminent in the positive development of young Setswana women.

Previous research findings were studied to assess the degree to which the study's results are congruent with those of past studies. Themes are coherent, concomitant with other literature. Concurrent elements of resilience contributors include religion, social support, ambition for future goals and altruism, in contexts that include difficulties, for instance, structural disadvantage. Also, concomitant is single-parent families and child-headed households in South Africa (Hage & Pillay, 2017).

Similarly, young Setswana women living in a township have to care for their younger siblings; however, women show enough resilience to dream about a better future and are actively engaged in realizing their dreams. On the contrary, culture is not a necessary element for the formation of resilience, and does not affect the manner in which young Setswana women deal with township challenges, even over a prolonged period. Instead, religion, more specifically Christianity, is the most critical contributing element of resilience for young Setswana women living in a South African township.

Data were interpreted using two theories, which are briefly described:

1). The Protective Factor Model of Resilience (Fergus & Zimmerman, 2005) is concerned with how protective (promotive) factors (assets and resources) influence resilience intrinsically and extrinsically. Assets include internal factors (intrinsic) such as high ambitions (e.g., vision is set on goals and a prosperous future), while resources (extrinsic) include social support from others, in this study, mothers, and other females including peers and teachers. The conclusion is that the model is appropriate to interpret findings since protective factors and/or elements such as assets and resources are indispensable for the formation of resilience, and the important criterion is the presence of risk. The study sheds light on how promotive factors withhold young women living in areas with cumulative risk from engaging in adverse activities, highlighting specific elements on assets and resources conducive to the formation of resilience in a specific context.

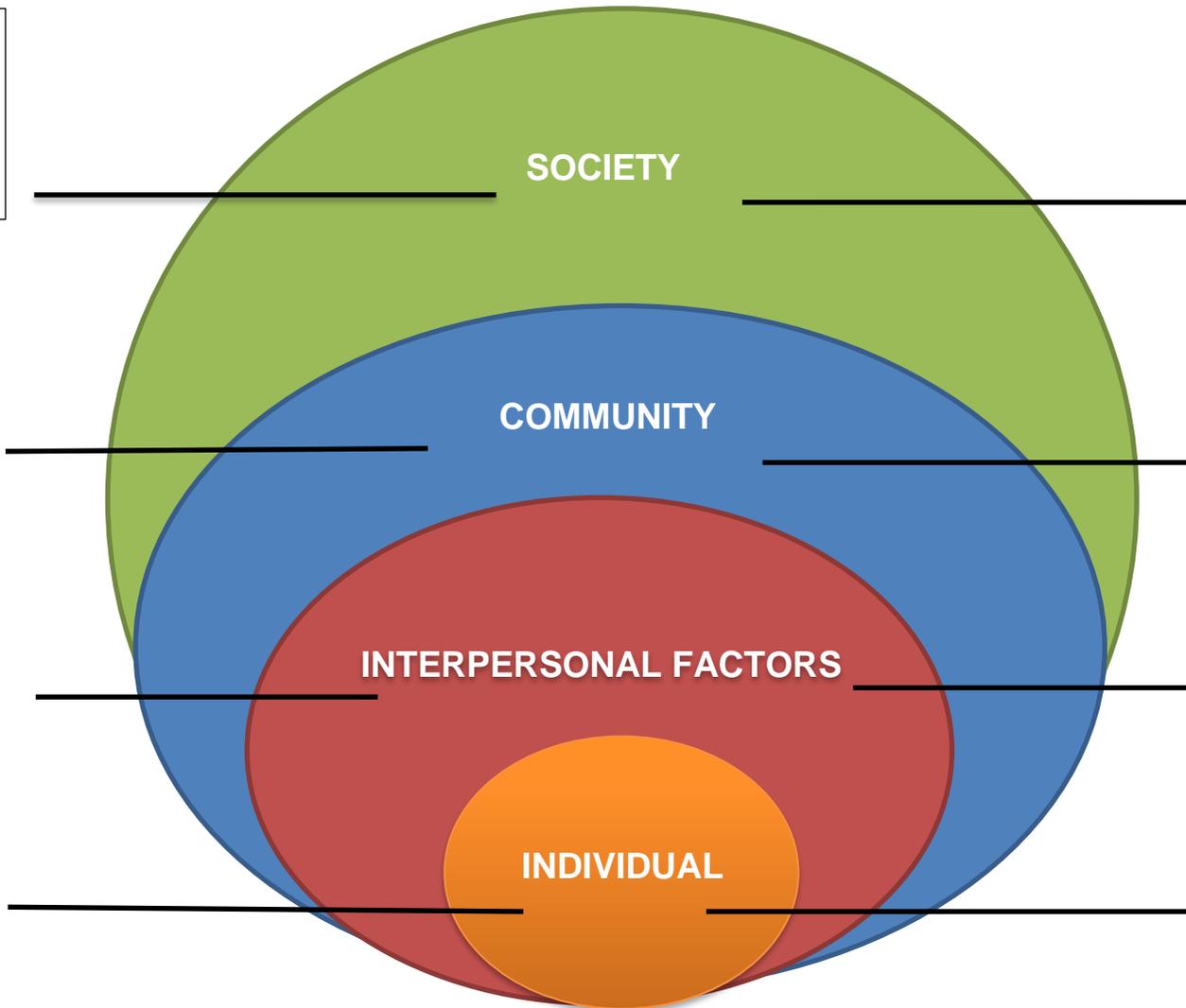
Risk factors

Discriminatory societal norms
Certain cultural beliefs
Unequal gender roles

High levels of crime
Poverty &
Unemployment
Inadequate community resources

Gender-based violence
Conflict with others
Few sources of support

Mental illness
Gender-based violence
Substance abuse



Protective factors

Religion and spirituality
Certain cultural beliefs

Access to community resources such as the Youth Development Organization
Volunteering
Altruism

Strong support network with female kin

Positive methods of coping
Intrapersonal beliefs
Future ambitions

Figure 5-1: Adapted from the protective factor model of resilience (fergus & zimmerman, 2005)

2). The Social Ecology of Resilience Theory (SERT) (Ungar, 2008) explores the relationship between physical resources (social, recreational, cultural) and social ecologies (intrapersonal-mental, physical, spiritual and emotional health, positive self-esteem, strong social supports, community engagement, problem-solving skills, positive adult role models and mentors) and their correlation to resilience. The conclusion is that the model is appropriate to interpret findings that emanated from the study. Light is also shed on the relationship between physical resources and social ecologies to avert young women living in areas with cumulative risk from engaging in adverse activities, highlighting specific elements pertaining to physical and intrapersonal conducive to the formation of resilience in a specific context.

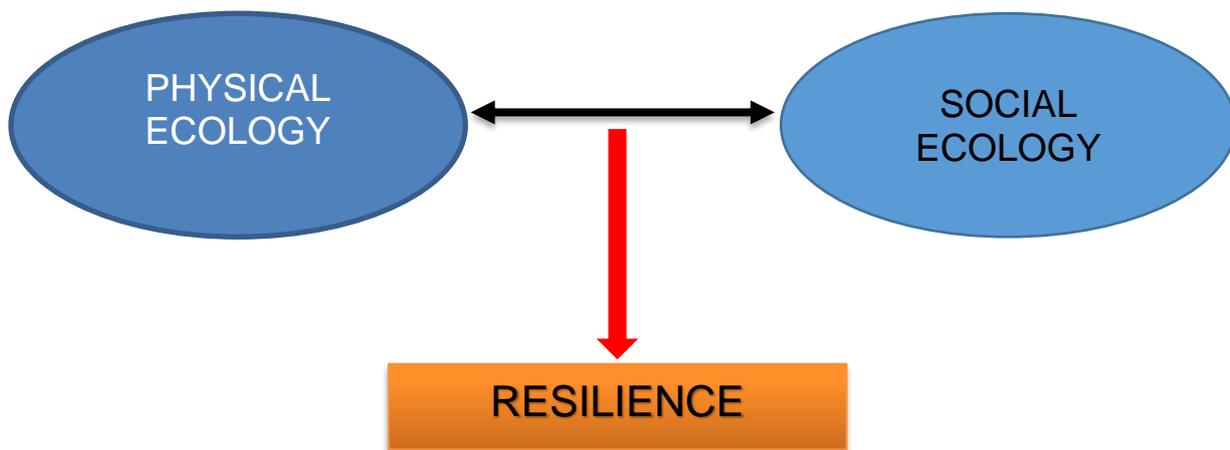


Figure 5-2: The Social Ecology of Resilience Theory (Ungar, 2008)

5.3 Trustworthiness

In order to ensure trustworthiness, the researcher reflected on strategies for ensuring trustworthiness in qualitative research projects, as suggested by criteria set out by Lincoln and Guba (1985).

A criterion is to adopt the research method by incorporating correct operational methods for the concept being studied. With regards to transferability, the researcher attempted to demonstrate that the work at hand can be applied to a broader population, however, as Shenton (2004) notes, generalisability is never possible as all observations are defined by the specific contexts in which they occur.

In order to confirm trustworthiness, criteria of tactics to honesty towards participants were applied before collecting data by informing participants that they had freedom to withdraw, thus only involving those who were sincerely willing to take part. Also, participants were encouraged to be honest from the outset.

The researcher also aimed to establish a relationship, assuring that there are no right or wrong answers to questions, making use of probes to provoke answers, also rephrasing questions. The researcher is adequately qualified to be the major instrument of data collection and analysis. “On the spot” member-checking ensured the researcher accurately understanding responses about experiences relating to the topic (Shenton, 2004:68).

Transferability was ensured through thick description, for example, the construction of a comprehensive documented description of elements such as sampling whereby a detailed explanation was provided. Purposive sampling was deemed to be the most appropriate due to the nature and context in which the study took place. In addition, the relatively small sample of 14 provided rich information (Gray, 2014:217). Although small, the rich description contributed towards answering the research question.

Dependability was the most laborious method of trustworthiness as a complete audit trail was maintained. All information was stored on a password-protected laptop and included chronological records of all stages of the research process. Thorough field notes and records were revised frequently and made easily accessible to the researcher on the laptop. Meticulous field notes, analytical memos, a reflexive journal detailing feelings, and experiences of the research process were kept and shared with peers. Transcriptions were shared with the researcher’s Supervisor. A reflexive journal detailing personal ideas and emotions during the research process, especially during data collection and analysis, was maintained. In summary, to ensure dependability the process of the study was reported in detail, enabling a future researcher to repeat a similar study.

In terms of confirmability, steps, in order to ensure that responses were those of the participants and not the preferences of the researcher, were considered through ‘on the spot’ member checking Verbatim quotes were provided under the “Findings” heading, in order to enable other researchers to obtain insight into the logic that was employed to interpret the raw data.

5.4 Dissemination of information

- Two articles were submitted to the following journals for possible publication:
- *Social Work/Maatskaplike Werk*
- *Southern African Journal of Social Work and Social Development (SAJSWSD)*
- The researcher will provide feedback to the participants by presenting them with a summarized, concise, and reader-friendly brochure on the outcomes of the study and the

valuable contributions participants made towards general knowledge, resilience literature, and the Social Work profession. A personalized letter thanking participants will also be included.

5.5 Summary of articles

5.5.1 ARTICLE 1

TITLE: ELEMENTS OF RESILIENCE OF YOUNG SETSWANA WOMEN FROM A HIGH-RISK COMMUNITY

JOURNAL: *SOCIAL WORK/MAATSKAPLIKE WERK*

KEYWORDS: Resilience, Setswana culture, risk factors, protective factors, religion

Research question: What are the elements that contribute to the resilience of young Setswana women in a high-risk urban community in the North-West Province of South Africa?

Aim: To explore the elements that contribute to the resilience of young Setswana women living in a high-risk urban community in the North-West Province of South Africa with data collected qualitatively through semi-structured interviews.

5.6 FINDINGS

Themes pertain to 1) religion, 2) altruism, 3) social support, 4) inner strength and future goals and were interpreted according to **the Protective Factor Model of Resilience (Fergus & Zimmerman, 2005)**.

Concurrent with research (Faigin & Pargament, 2011), 1) **religion** is the most critical contributor to resilience. Religion is the integration of **internal assets** (prayer, reading Bible texts, experiencing hope, and positivity) **with positive external sources** (socializing with other Christian youth), thus a protective and supportive factor.

2) **Altruism**, the desire to empower other youth by presenting as role models and mentors as well as the sharing of own experiences, is indicative of **positive intrapersonal internal factors/assets (greater self-esteem) extended and contributing to** external resources: Interpersonal protective sources embedded in the community, along with intrapersonal strengths to cultivate resilience interdependently. Young Setswana women, although exposed to a variety of challenges, still desire to empower other young women in their community. A lack of female role models while growing up entice young women to become role models to other young women to learn from their own experiences.

3) **Social support** attributing to resilience is mainly exhibited by maternal figures/ female kin, next of kin (grandmothers), teachers and female peers (assets) as a major source of social support (protective factor), in the absence of paternal influences (Theron, 2007), (a reality in SA) leaving maternal figures to raise families.

4) **Inner strength and future goals** are elements of the resilience of young women from cumulative at-risk environments. Participants were aged between 18 and 25, thirteen are enrolled in tertiary education, and one has completed a 4-year Bachelor's degree. Intrapersonal strengths such as prospective goal attainment relating to control and planning indicate a significant connection to resilience and are promotive to the formation of resilience

5.6.1 Summary

The issue raised was discovering resilience-contributing elements young Setswana women, living in townships with cumulative risk, develop. Adapting to life-changing stressful adverse conditions and excelling are interrelated to resources (religion and social support) and assets (altruism and future aspirations), cultivating resilience, and modulating cumulative risk.

The article ends with suggestions for further studies that could supplement limited knowledge regarding the resilience of young African women in general. Recommendations concerning resilience contributors and ways to further promote resilience are generated, mainly stating that social service providers, community members, and practitioners should avail opportunities for programmes and peer mentorship initiatives to back up young women from all cultures in acquiring personal and social assets, thus endorsing well-being for diverse youth.

5.7 ARTICLE 2

TITLE: The Role of Culture and Religion in the Resilience of Young Setswana Women living in a Township in South Africa

JOURNAL: *SOUTHERN AFRICAN JOURNAL OF SOCIAL WORK AND SOCIAL DEVELOPMENT (SAJSWSD)*

KEYWORDS: Resilience, culture, Setswana culture, young Setswana women, religion, Social Ecology of Resilience Theory

Research question: What is the role of culture and religion in the resilience of young Setswana women living in a high-risk urban area in the North-West Province of South Africa?

Aim: To explore the role of religion and culture in the resilience in young Setswana women living in a high-risk urban community with data collected qualitatively through semi-structured interviews.

Main themes pertain directly to the concepts as posed in the questions: “Describe cultural and religious beliefs and practices of your community and family”; findings are interpreted according to The Social Ecology of Resilience Theory (Ungar, 2008).

The Social Ecology of Resilience Theory (SERT) describes “the context of exposure to significant adversity, resilience is both the capacity of individuals to navigate their way to the psychological, social, cultural, and physical resources that sustain their wellbeing and their capacity individually and collectively negotiate for these resources to be provided and experienced in culturally meaningful ways (Ungar, 2008b:225).

Based on four principles of complexity, atypicality, cultural relativity, and decentrality, according to SERT, resilience is dependent upon social ecologies such as a supportive family and physical ecologies such as religion.

Complexity indicates resilience processes that may contrast in different contexts, cultures, and during the developmental stage in which the individual is experiencing hardships (Masten, 2014; Schoon, 2006; Ungar, 2011, 2013; Wright *et al.*, 2013). Little knowledge and practice of Setswana culture is common, but does not affect the practice of religion, which is the main promotor of resilience. Cultural practice is unimportant, Setswana culture is seen as old-fashioned, patriarchy is still practiced, and women nowadays negate the domestic role as the only one, as they are more independent, not reliant upon men to meet their needs. In this regard, complexity is also related to Atypicality, transpiring when an individual’s behavior varies from cultural norms.

In this study, participants practiced Christianity and did not exercise traditional Setswana customs and traditions. The contradictory relationship between Christianity and Setswana culture is expressed. Beliefs in traditional healers and medicine are at odds with religious beliefs. Participants are explicit about Setswana culture not contributing to resilience.

Decentrality elucidates that resilience is not a result of individual characteristics and qualities, but the way an individual is involved with and in the environment. Young women show capacity to individually and collectively strive for a better future for themselves and their community, based on sources that provide inner strength.

Cultural relativity denotes positive adjustment as being culturally influenced, and cultural methods of coping may be preferred (Ungar, 2011).

However, participants maintain that Setswana culture is too old-fashioned, patriarchal, and atypical, and they prefer Christian traditions over Setswana cultural practices. Religious activities such as prayer and reading the Bible relates to spiritual support. Participating in religious activities encompasses being with other congregants, then is regarded as strong social support. Being a Christian is more important than culture.

5.7.1 Summary

Our understanding of how young Setswana women acquire and maintain resilience within a religious context is advanced. Participants described limited understanding of cultural practices, negation of traditional Setswana gender roles, and the consequent non-execution of culture. Young women show capacity to individually and collectively strive for a better future for themselves and their community, based on sources that provide inner strength. The article ends with suggestions for further studies and the introduction of programmes based on religious interventions to enhance knowledge of cultural practices to enrich awareness within the South African context.

5.7.2 Limitations of the Study

The following are limitations of this study:

- Only 14 of the volunteers were prepared to take part in the study out of a population of approximately 30 potential participants.
- Literature on resilience, especially on the role of culture and religion, particularly information from the South African context is limited, making it difficult to locate information.
- The sample size was small (14); a larger sample could yield more information.
- Only qualitative research was utilised.
- Larger samples could utilise mixed methods of inquiry.
- The study was conducted in an urban township in a specific area.
- The study was conducted in English and might have been better accomplished in Setswana.

5.8 Recommendations from the Study

- The findings contribute by broadening the literature in the field applicable to the South African context; therefore, other researchers can utilise recommendations and develop relevant and significant resilience studies.

- Professionals can gain a better understanding of the role of the elements of the resilience of young Setswana women living in high-risk urban areas and assist in resilience promotion.
- The study may have raised participants' appreciation of their strengths and awareness and of the difference that they can make in changing the lives of other young Setswana women living in Ikageng as well as others from different cultures. This could have inspired them to initiate and create programmes that promote resilience based upon their experiences.
- The participants mentioned a lack of female role models in Ikageng. Resilient young Setswana women, as well as other women, can become positive role models. A peer mentoring programme could be developed and employed in order for the resilient young women from the study to provide support and guidance and thus try and encourage resilience in other young women.
- Altruism proved to be a vital contributor to resilience of young Setswana women living in a high-risk urban area. A further study could explore the relationship in more detail, exploring the reasons for the phenomenon and how it could be enhanced and used to foster resilience in young Setswana women living in high-risk urban areas in South Africa.
- Future studies could include different cultural groups as well as young men for comparative purposes.
- All participants were from the same Youth Development Organisation. Young women from Ikageng who were not part of the Organisation could be interviewed to deal with this limitation.
- Studies could be conducted in rural townships in different locations in order to gain a more in-depth picture of the resilience of African, especially Setswana, women.
- There could be similar studies on other South African ethnic groups.

5.9 Personal reflections

The purpose of my study was to explore the contributors to the resilience of young African, Setswana women predominantly, living in a high-risk urban area. This chapter terminates my study. The main issue about the research was widening my views and increasing my humility. I had never considered that young women living in harsh conditions could be so resilient. The results of the research had personal and professional effects on me, which will assist me practically.

5.10 Conclusion

The study aimed to qualitatively explore and describe the experiences of young, resilient African women, specifically Setswana women, who reside in a high-risk urban community in the North-West Province of South Africa.

Firstly, it has added to the knowledge gap of young Setswana women living in a township since only two studies have previously been conducted with young women in the 18-25 age group, but not in townships- one in a rural area and one in an urban area. Townships are spread all over South Africa, and young women face challenges daily. Nevertheless, some women are “resilient.” It is essential to know what the resilience contributors are in order to develop and enhance resilience-promoting programmes.

Maternal and close female figures have been identified as dominant providers of support. Social service practitioners could support female kin to continue providing resilience-enabling support. The desire of participants to be role models for other young vulnerable Setswana women in Ikageng was a strong element. Peer mentoring programmes could assist in meeting the need for the provision of positive role models. Young Setswana women who are living in high-risk urban areas exhibit resilience despite facing challenging conditions.

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ANNEXURE A: ETHICAL APPROVAL OF THE STUDY



Dr S Jacobs
CCYFS Social Work
COMPRES

Private Bag X6001, Potchefstroom
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Tel: 018 299-1111/2222
Web: <http://www.nwu.ac.za>

**Health Sciences Ethics Office for Research,
Training and Support**

Health Research Ethics Committee (HREC)
Tel: 018-285 2291
Email: Wayne.Towers@nwu.ac.za

12 October 2018

Dear Dr Jacobs

APPROVAL OF YOUR APPLICATION BY THE HEALTH RESEARCH ETHICS COMMITTEE (HREC) OF THE FACULTY OF HEALTH SCIENCES

1 Ethics number: NWU-00030-18-S1

Kindly use the ethics reference number provided above in all future correspondence or documents submitted to the administrative assistant of the Health Research Ethics Committee (HREC) secretariat.

2 Study title: Exploring elements that contribute to resilience in young African women from a high-risk urban community in the North-West Province of South Africa

Study leader: Dr S

Jacobs Student: YT

Nadat-29519519

**Application type: Single
study**

Risk level: Medium (monitoring report required six-monthly)

Expiry date: 31 October 2019 (monitoring report is due at the end of March and September annually until completion)

You are kindly informed that after review by the HREC, Faculty of Health Sciences, North-West University, your ethics approval application has been successful and was determined to fulfil all requirements for approval. Your study is approved for a year and may commence from 12/10/2018. Continuation of the study is dependent on receipt of the annual (or as otherwise stipulated) monitoring report and the concomitant issuing of a letter of continuation. A monitoring report should be submitted two months prior to the reporting dates as indicated i.e. annually for minimal risk studies, six-monthly for medium risk studies and three-monthly for high risk studies, to ensure timely renewal of the study. A final report must be provided at completion of the study or the HREC, Faculty of Health Sciences must be notified if the study is temporarily suspended or terminated. The monitoring report template is obtainable from the Faculty of Health Sciences Ethics Office for Research, Training and Support at Ethics-HRECMonitoring@nwu.ac.za. Annually, a number of studies may be randomly selected for an internal audit.

The HREC, Faculty of Health Sciences requires immediate reporting of any aspects that warrants a change of ethical approval. Any amendments, extensions or other modifications to the proposal or other associated documentation must be submitted to the HREC, Faculty of Health Sciences prior to implementing these changes. These requests should be submitted to Ethics-HRECAppl@nwu.ac.za with a cover letter with a specific subject title indicating, "Amendment request: NWU-XXXXX-XX-XX". The letter should include the title of the approved study, the names of the researchers involved, the nature of the amendment/s being made (indicating what changes have been made as well as where they have been made), which documents have been attached and any further explanation to clarify the amendment request being submitted. The amendments made should be indicated in **yellow highlight** in the amended documents. The e-mail, to which you attach the documents that you send, should have a specific subject line indicating that it is an amendment request e.g. "Amendment request: NWU-XXXXX-XX-XX". This e-mail should indicate the nature of the amendment. This submission will be handled via the expedited process.

Any adverse/unexpected/unforeseen events or incidents must be reported on either an adverse event report form or incident report form to Ethics-HRECIncident-SAE@nwu.ac.za. The *e-mail*, to which you attach the documents that you send, should have a specific subject line indicating that it is a notification of a serious adverse event or incident in a specific project e.g. "SAE/Incident notification: NWU-XXXXX-XX-XX". Please note that the HREC, Faculty of Health Sciences has the prerogative and authority to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process.

The HREC, Faculty of Health Sciences complies with the South African National Health Act 61 (2003), the Regulations on Research with Human Participants (2014), the Ethics in Health Research: Principles, Structures and Processes (2015), the Belmont Report and the Declaration of Helsinki (2013).

We wish you the best as you conduct your research. If you have any questions or need further assistance, please contact the Faculty of Health Sciences Ethics Office for Research, Training and Support at [Ethics- HRECAppl@nwu.ac.za](mailto:Ethics-HRECAppl@nwu.ac.za).

Yours sincerely



Prof Wayne Towers
HREC Chairperson



Prof Minrie Greeff
Ethics Office Head

ANNEXURE B: GOODWILL PERMISSION LETTERS

From: **Patrick Mashanda** <patrick@ikamvayouth.org>
Date: 24 August 2017 at 16:55
Subject: Re: Request
To: yasin nadat <yasnadat@gmail.com>
Cc: Ntombi Mahlangu <ntombi@ikamvayouth.org>, Maria Sikaundi <maria@ikamvayouth.org>

Hi Yasin

Thanks for reaching out to us.
I have copied my colleagues Ntombi (who heads our branch in Potchefstroom, based at Thembalidanisi School in Ikageng), and Maria (the District Manager for Gauteng and North West).

Please email them clarifying on the criteria for the participants, so they may guide you accordingly. Your topic is relevant to the discourse of empowering women, of which we will be happy to take part in.

Regards



IKAMVAYOUTH
[DONATE NOW](#)

Patrick Mashanda | Programmes Manager

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16 Mar. 18

IkamvaYouth - Ikageng Branch

GOODWILL CONSENT LETTER ON CONDUCTING RESEARCH

IkamvaYouth, a non-profit organisation with branches in five provinces in South Africa equips learners from disadvantaged communities with the knowledge, skills, networks and resources to access tertiary education and/or employment opportunities once they matriculate. IkamvaYouth aims to increase the collective skill level of the population, to grow the national knowledge base, and to replicate success in more communities.

South African youth face many obstacles that perpetuate disadvantage. Poor matric results and low awareness of post-school opportunities lead to high numbers of unemployed youth. Most learners in township schools do not receive the skills development opportunities afforded their more privileged counterparts in the suburbs, including computer literacy and extra-mural activities. In addition to the difficulties that living in poverty and receiving a sub-standard education brings, many township youths are infected and/or affected by HIV/AIDS.

I Ntombi Mahlangu affiliated to IkamvaYouth in my capacity as Branch Coordinator do hereby acknowledge and agree that our volunteers may participate in the following research study:

Name of researcher - Miss Yasin Tashmir Nadat

University- North-West University, Potchefstroom

Title of proposed research study - Exploring elements that contribute to resilience in young African women from a high-risk urban community in the North-West Province of South Africa

Yours faithfully

Ntombi Mahlangu

Ika ncht

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E: ntombi@ikamvayouth.org

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GOODWILL CONSENT LETTER ON FAMSA LETTERHEAD DATE AND PLACE

FAMSA (Families South Africa) Potchefstroom is a registered Non-Profit Organization (NPO) in accordance with the Non-Profit Organizations Act (No 71 of 1997). FAMSA was established in 1954 in Johannesburg and has since expanded to a movement with 30 offices countrywide, The Potchefstroom office has been rendering services to the Potchefstroom community since 1986.

Our services are aimed at families, couples to be married, married couples, couples cohabiting, children, youth and as well as specific groups in the community for example abused women and children, fathers and teenagers.

FAMSA is committed to rendering services to all persons irrespective of race, culture, gender, social-economic background, religion, education, social or political affiliation.

I Kat/ego Ratshidi affiliated to FAMSA in my capacity as a Senior Social Worker do hereby agree that we will offer free counselling to the participants in the following research study should this be deemed necessary:

Name of researcher - Miss Yasin Tashmir Nadat

University- North-West University, Potchefstroom

Title of proposed research study - Exploring elements that contribute to resilience in young African women from a high-risk urban community in the North-West Province of South Africa

Yours faithfully

Signature

K, RATSHIDI

SOCIAL WORKER

REG: 1037589

ANNEXURE C: PARTICIPANT LEAFLET - ENGLISH



NORTH-WEST UNIVERSITY[®]
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOMKAMPUS

CENTRE FOR CHILD, YOUTH AND FAMILY STUDIES
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E-mail: 22093915@nwu.ac.za
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PARTICIPANT INFORMATION LEAFLET FOR: YOUNG SETSWANA WOMEN LIVING IN IKAGENG

TITLE OF THE RESEARCH STUDY: Exploring elements that contribute to resilience in young Setswana women from a high-risk urban community in the North-West Province of South Africa

ETHICS REFERENCE NUMBERS: NWU – 00030 – 18 – S1

PRINCIPAL INVESTIGATOR: Dr Susanne Jacobs

POSTGRADUATE STUDENT: Yasin Tashmir Nadat

You are being invited to take part in a research study that forms part of my Masters in Social Work degree. Please take some time to read the information presented here, which will explain the details of this study. Please ask the person explaining the research to you any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you might be involved.

Also, your participation is entirely voluntary and you are free to refuse to take part in the study. You will not be penalised if you refuse to participate in the study. You are also free to withdraw from the study at any time, even if you do agree to take part initially.

This study has been approved by the **Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University (NWU-00030-18-S1)** and will be conducted according to the ethical guidelines and principles of Ethics in Health Research.

➤ **What is this research study all about?**

The aim of the study is to explore your resilience, which is how you have positively adjusted to living in a township under such challenging conditions. In addition, we will explore the role of Setswana culture in how you have managed to cope with living under such challenging conditions in Ikageng.

➤ **Why have you been invited to participate?**

- You have been invited to be part of this research because you have been identified as being a Setswana woman living in Ikageng.
- You have been identified as being resilient, which means that you have adjusted positively despite living under high-risk conditions.
- You are aged between 18 and 24.
- You are previous student of the IkamvaYouth programmes.
- You are a volunteer at IkamvaYouth.

You will not be able to take part in the study if:

- You are currently abusing drugs or alcohol.

➤ **What will be expected of you?**

- You will be expected to meet with the mediator, who will be assisting the researcher.
- The meeting with the mediator will be held at a time that is convenient to you both.
- The role of the mediator will be to explain the study further and to answer any questions you may have.
- You will be provided with this informational brochure as well as an informed consent document.
- You are encouraged to ask the mediator questions if you have any uncertainties.
- You will have 1 week to decide whether you would like to participate.

- You can confirm your participation to the mediator.
- The mediator will then schedule interviews with you.

If you agree to participate:

- You will be expected to take part in a one-on-one interview which will take no more than 45 minutes.
- 4 main questions will be asked and follow up questions may be used to gain a better understanding of your experiences.
- The questions will explore the different ways in which you are coping with living under challenging conditions in Ikageng.
- The interview will take place at a time that is convenient for you.
- On the day of the interview, you will be asked to sign the informed consent form in the presence of an independent witness.

➤ **When and where will these interviews take place?**

- The interviews will be conducted in the community hall in Mohadin in October 2018.

➤ **Will you gain anything from taking part in this research?**

- There will be no direct gains for you if you participate in this study.
- An indirect gain of the study is for resilience researchers so that they may provide assistance to communities in developing and implementing resilience-promoting programmes. This may help reduce the risk of negative outcomes for young Setswana women living in townships and empower them so that they may cope well despite facing challenges.

➤ **Are there risks involved in you taking part in this research and what will be done to prevent them?**

<i>Possible Risk</i>	<i>Precautionary Measure</i>
<ul style="list-style-type: none"> • Possible emotional discomfort should you share a particularly sensitive experience. 	<ul style="list-style-type: none"> • If it becomes too uncomfortable or distressing, you will be allowed to withdraw from the research at any time. • During the interview, we can also have a short break and continue afterward should you wish to do so. • If you are still upset after the interview then I will refer you to

	FAMSA, which is in Ikageng, where you will receive free counselling.
<ul style="list-style-type: none"> • Fear of sharing private information during the interview. 	<ul style="list-style-type: none"> • Interviews will be conducted in a private office. • A note will be placed on the door to indicate that there is a meeting in progress so that there are no interruptions. • Your identifying details will not be revealed at any time. • Reference numbers will be allocated to you for example, Participant 1.

➤ **Who will see your findings?**

- The interviews will be transcribed, which means that they will be written out word for word and printed. The transcriber and researcher's Supervisor will have access to the audio recordings and transcriptions, but not to your personal details.
- The findings will be kept anonymous by the use of reference numbers. You will be identified through a number allocated to you, such as Participant 1, which will keep your identity hidden so that no one will be able to link you to a specific number.
- Your results will be kept confidential as you will be referred to by reference numbers. In addition, the researcher, Supervisor and transcriber will sign confidentiality agreements.
- The Human Research Ethics committee might request access to the data for monitoring purposes but your names or details will not be made available.

➤ **What will happen with the findings?**

- The interview transcriptions and findings will be kept safe by locking hard copies in locked cupboards in the researcher's office and for electronic data it will be password protected.
- The voice recordings will be deleted once the interview has been transcribed.
- The transcriptions and research study remain the property of North-West University. Once the study has been completed and examined, the transcriptions will be sent to the Centre for Child, Youth and Family studies (CCYF) where it will be stored in a safe in an alarm protected building for 5

years. After the 5-year period the transcriptions will be shredded by the Administrator of the CCYF. All the files on the researcher's laptop regarding information on the study will be deleted once the transcriptions have been sent to the CCYF offices.

➤ **How will you know about the results of this research?**

- We will give you the results of this research in the form of a brochure when the research study has been completed (2019).
- The brochure will be available at the IkamvaYouth offices or upon your request, it will be emailed to you.
- The researcher will contact you telephonically or via email if there are any new relevant results.

➤ **Will you be paid to take part in this study and are there any costs for you?**

- This study is funded by the researcher.
- You will not be paid to take part in the study because the researcher is unable to do so.
- An amount of R24.00 will be paid for travel expenses to the community hall in Mohadin.
- The money will be paid to you once the interview has been completed.
- There will thus be no costs involved for you, if you do take part in this study.
- Beverages and snacks will be served before the interview.

➤ **Is there anything else that you should know or do?**

- You are welcome to contact the mediator on 084 885 6622 or via email (ntombi@ikamvayouth.org) if you have any further questions or encounter any problems.
- You can also contact the Health Research Ethics Committee via Mrs Carolien van Zyl at 018 299 1206 or carolien.vanzyl@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.
- You will receive a copy of this information and consent form for your own purposes.

To participate in the study, please contact Ntombi Mahlangu at IkamvaYouth.

ANNEXURE D: PARTICIPANT LEAFLET - SETSWANA



NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOMKAMPUS

CENTRE FOR CHILD, YOUTH AND FAMILY STUDIES
PO BOX 1083
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PAMPITSHANA YA TSHEDIMOSETSO YA MOTSAKAROLO MO GO: SETSWANA BASADI BA BA BOTLANA BA BA TSHELANG MO GO TLHOKOMELA BANA MOTSHEGARE MADI KWA IKAGENG

SETLHOGO SA PATLISISO: Sekaseka dintlha tse di nang le seabe mo go ba ba botlana Setswana basadi mo maemong a baagi ba metsetoropo mo Porofenseng ya Bokone-Bophirima ya Aforikaborwa

ETHICS REFERENCE NUMBERS: NWU – 00030 – 18 – S1

PRINCIPAL INVESTIGATOR: Dr Susanne Jacobs

POSTGRADUATE STUDENT: Yasin Tashmir Nadat

O di kopilwe go tsaya karolo mo thuto-patlisisong gore ke karolo ya me ya masetase mo tirong. Tsweetswee, tsaya nako go buisa tshedimosetso e e tlhagisiwang fa, e e tla tlhalosa dintlha tsa go ithuta. Tsweetswee kopa motho yo o dirang dipatlisiso o na le dipotso go ya ka karolo eno ya thuto gore o kgone go tlhloganya ka botlalo. Go botlhokwa thata gore o a kgotsofala gore o tshwanetse go tlhloganya sentle gore patlisiso e e ka nnang le gore o ka nna le seabe.

Gape, go tsaya karolo ke tsewetso ya gago mme o gololesegile go gana go nna le seabe mo patlisisong eno. O ka se go otlhaiwa fa o gana go nna le seabe mo patlisisong eno.

Gape o na le tshwanelo ya go ikogogela morago go tswa mo patlisisong ka nako nngwe le nngwe, le fa o dumela go tsaya karolo kwa tshimologong.

Patlisiso eno e amogetswe ke Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University (NWU-00030-18-S1) mme di tla dirwa go ya ka dikaelo tsa maitsholo le Melawana ya Maitsholo ya Patlisiso ya Boitekanelo.

➤ **Ke eng se se ka dirwang?**

Boikaelelo jwa patlisiso eno ke go sekaseka ba gago, e leng gore o di ka fetolwa go nna kwa lekeišeneng ka fa tlase ga maemo a a ntseng jalo e e gwetlhang. Mo godimo ga moo, re tla sekaseka seabe sa Setswana setso ka gore o kgonne go samagana le kgwetlho e e ntseng jalo go nna ka fa tlase ga maemo a go tlhokomela bana motshegare madi kwa Ikageng.

➤ **Go reng o laleditswe go tsaya karolo?**

- O ne a lalediwa go nna karolo ya patlisiso e e ka gonne o ne a kaiwa e le mosadi yo o nnang mo Setswaneng bana motshegare madi kwa Ikageng.
- O setse a supilwe go nna le kgono ya go tswela pele, mo go rayang gore o na le ntlha e e siameng kwa ntle ga go nna mo maemong a a farologaneng.
- O na le dingwaga di le 18 le 24.
- O le moithuti wa nako e e fetileng ya ikamvayouth mananeo a.
- Ke wena o nna kwa ikamvayouth.

O ka se kgone go nna le seabe mo patlisisong eno fa:

- O abusing diritibatsi kgotsa bojalwa.

➤ **Ke eng se se go lebeleletsweng gore o?**

- Go tla lebelelwa gore o buisane le Moruanyi, yo o tla go thusa go nna mmatlisisi.
- Kopano ka motsereganyi o tla tshwarwa ka nako e e siametseng go lona ka bobedi.
- Seabe sa motsereganyi o tla nna go tshalosa go tswela dithuto tsa bone le go araba dipotso dingwe le dingwe tse o ka di.

- O tla neelwa se informational Brochure le tumelelo ka kitso.
- O rotloediwa go botsa motsereganyi dipotso fa o sena go fokotsa mathata.
- O tlaa nna le 1 ya go swetsa gore a o ka rata go nna le seabe.
- O ka kgona go netefatsa botsayakarolo jwa gago go motsereganyi.
- Motsereganyi o tla setlhopha sa dipuisano le wena.

Fa o dumela go nna le seabe:

- Go tla lebelelwa go tsaya karolo mo one-on-one potsolotso e e tla nna e e sa feteng Metsotso e le 45.
- 4 dipotso tse di tla kopiwa le dipotso tse di latelang di ka dirisiwang go nna le kitso e e maleba ya maitemogelo a gago.
- Dipotso tse di tla batlana le ditsela tse di farologaneng tse o di siametseng go ka nna ka fa tlase ga maemo a a gwetlhang go tlhokomela bana motshegare madi kwa Ikageng.
- Potsolotso e tla diragala ka nako e e siametseng go wena.
- Mo letsatsing la, o tla kopiwa go tlatsa foromo ya tumelelo ka kitso e e ikemetseng ka nosi mo go bona.

➤ **Fa ba botsolotswa ke ba le kae tse di tla diragala?**

- Dipotsolotso tseno di tla dirwa mo holong ya morafe mo mohadin ka Diphlane 2018.

➤ **O tla bona sengwe go tswa mo go tsaya karolo mo patlisisong?**

- Ga go kitla go nna le dipoelo tsa tlhamalalo mo go wena fa o nna le seabe mo patlisisong eno.
- Poelo ya go ithuta e e seng ya ka tlhamalalo ke babatlisisi ba ba jalo ba ka go neelana ka thuso ka go tlhama le go tsenya tirisong mananeo a resilience-promoting. Se se ka thusa go fokotsa kgonagalo ya dipoelo tse di sa siamang go ya kwa Setswaneng basadi ba nna mo metsetoropong le go ba maatlafatsa gore ba ka thusa gape le dikgwetlho tse di lebaneng le tsone.

➤ **A go na le mathata a a leng teng mo go wena go tsaya karolo mo patlisisong le gore ke eng se se tlaa dirwa go thibela?**

<i>Go kgonega</i>	<i>Dintlha tsa go lekanyetsa</i>
<ul style="list-style-type: none"> • O tshwanetse go abelana ka maikutlo e e masisi. 	<ul style="list-style-type: none"> • Fa go ka nna thata go se pila kgotsa bolwetse, o tla letlelelwa go

	<p>ikgogela morago go tswa mo patlisisong ka nako nngwe le nngwe.</p> <ul style="list-style-type: none"> • Ka nako ya potsolotso, gape re ka nna le khutshwane le go tswela go thuba afterward fa o batla go dira jalo. • Fa o sa ntse go senya morago ga go tshwara ditherisano ka jalo ke tla go kaela gore o Famsa, e e leng go tlhokomela bana motshegare madi kwa Ikageng, fa o tla amogela kgakololo e e gololosegileng.
<ul style="list-style-type: none"> • Go tshaba go abelana tshedimosetso ya poraefete ka nako ya potsolotso. 	<ul style="list-style-type: none"> • Dipuisano di tla dirwa mo ofising ya poraefete. • Ntlha e e tla bewa mo lebating go supa gore go na le tswelolepele mo kopanong e e le gore ga go itaya ba bangwe tsebe. • Supa dintlha tsa gago ga e kitla e tlhagiswang ka nako nngwe le nngwe. • Dinomoretshupo tla romelwa go wena jaaka sekao, motsayakarolo 1

➤ **Ke mang yo o tla bona diphithhelelo tsa gago?**

- Dipotsolotso tseno di tla tlanngwa, se se raya gore ba tla nna e e kwadilweng go tswa go lefoko ka lefoko le le gatisitsweng. Transcriber e le mmatlisisi wa ' di tla nna le phithhelelo ya kutlo dikgatiso le transcriptions, mme e seng go gago tsa sebele.
- Diphithhelelo di tla nna motlhokaina ke tiriso ya dipalo. O tlaa supiwa ka palo e e neetsweng mo go wena, jaaka motsayakarolo 1, e e tla tshola boitshupo jwa gago e e fitlhegileng ya gore ga go ope yo o tla kgona go golaganya go na le palo e e rileng.
- Dipholo tsa gago go tla bolokwa e le khupamarama jaaka o tla romelwa go ya ka dipalo. Mo godimo ga moo, mmatlisisi, moeteledipele wa patlisiso le transcriber tla saena ditumalano tsa go tshola mo sephiring.
- Komiti ya maitsholo ya patlisiso ya motho e ka dira kopo ya go newa tshedimosetso go ela tlhoko mabaka mme a dintlha tsa gago kgotsa ga di kitla di nna teng.

➤ **Go tlaa diragala eng ka diphithhelelo?**

- Dipotsotserisano transcriptions le diphithhelelo e tla tsholwa ka pabalesego ka locking dikhopi go lotlelwa cupboards mo mmatlisisi' Sofisi le go beeletsa ka tshedimose tso e e tla nna le nomoro ya sephiri go sirelediwa.
- Lentswe la tse di tla phimolwa fa go nnile le tlanngwa.
- Transcriptions le patlisiso ya go ithuta le go nna le thoto ya Yunibesiti ya Bokone-Bophirima. Fa patlisiso e weditswe le go tlhatlhobiwa, transcriptions tlaa romelwa kwa Senthareng ya Dithuto tsa bana, baša le malapa (ccyf) fa go ka bolokwa mo lefelong le le sireletsegileng, e sireleditswe mo kagong ya dingwaga di le 5. Morago ga dingwaga di le 5 e tla nna le kgasafetseng transcriptions ke motsamaisi wa ccyf. Difaele tsotlhe mo mmatlisisi ' di neile lepothopo mabapi le tshedimose tso ka ga thuto e tla phimolwa fa transcriptions di romelwa kwa ccyf.

• **O tlaa itse jang ka ga dipholo tsa patlisiso e?**

- Re tla go naya dipholo tsa patlisiso e le mo kगतong ya Brochure fa patlisiso e weditswe (2019).
- Brochure e tla nna teng kwa dikantorong tsa ikamvayouth kgotsa fa kopo ya gago, e tla nna emailed go wena.
- Mmatlisisi o tla ikgolaganya le wena ka mogalo kgotsa ka imeile fa go na le dipholo tse di maleba.

➤ **O tla duelwa go nna le seabe mo patlisisong eno mme a go na le ditshenyegelo mo go wena?**

- Patlisiso eno ke e e thusitsweng ka matlole ke mmatlisisi.
- Ga o kitla o duelelwa go nna le seabe mo patlisisong eno ka ntlha ya gore mmatlisisi o kgone go dira jalo.
- Kelo ya R24.00 tla go duelelwa ditshenyegelo tsa mesepele mo holong ya morafe mo mohadin.
- Madi a a tla duelwa mo go wena fa dipotsolotso e weditswe.
- Go ka nna ga go na ditshenyegelo tse di amegang mo go lona, fa o nna le seabe mo patlisisong eno.
- Beverages le lemme tla fiwa pele ga yone.

➤ **A go na le sengwe se sele gore o tshwanetse go itse le go se dira?**

- O gololesegile go ka ikgolaganya le motsereganyi 084 885 6622 kgotsa ka imeili (ntombi@ikamvayouth.org) Fa o na le dipotso tse dingwe kgotsa rakana le mathata.

- Gape o ka nna wa ikgolaganya le Komiti ya Maitsholo ya Patlisiso ya Boitekanelo e ka Mrs Carolien van Zyl at 018 299 1206 or **carolien.vanzyl@nwu.ac.za**. Fa o na le matshwenyego tse di neng di sa arabiwa ka ga patlisiso kgotsa fa o na le dingongorego ka ga patlisiso.
- O tla amogela khopi ya tshedimosetso le foromo ya tumelelo ya gago.

Go nna le seabe mo patlisisong eno, tsweetswee ikgolaganye le Ntombi Mahlangu kwa ikamvayouth.

ANNEXURE E: INFORMED CONSENT FORM – ENGLISH



Private Bag X1290, Potchefstroom
South Africa 2520
Tel: +2718299-1111/2222
Fax: +2718 299-4910
Web: <http://www.nwu.ac.za>

Health Research Ethics Committee

Faculty of Health Sciences
NORTH-WEST University
(Potchefstroom Campus)

HREC Stamp

INFORMED CONSENT DOCUMENTATION FOR YOUNG SETSWANA WOMEN LIVING IN IKAGENG

TITLE OF THE RESEARCH STUDY: Exploring elements that contribute to resilience in young Setswana women from a high-risk urban community in the North-West Province of South Africa

ETHICS REFERENCE NUMBERS: NWU - 00030 -18 -

S1 PRINCIPAL INVESTIGATOR: DR SUSANNE

JACOBS POST GRADUATE STUDENT: YASIN

TASHMIR NADAT ADDRESS:

CONTACT NUMBER: 082 783 7474

You are being invited to take part in a research study that forms part of a Masters in Social Work degree. Please take some time to read the information presented here, which will explain the details of this study. Please ask the researcher or person

explaining the research to you any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you might be involved

Also, your participation is entirely voluntary and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

This study has been approved by the Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University (NWU - 00030 - 18 - S1) and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: Principles, Processes and Structures (DoH, 2015) and other international ethical guidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.

What is this research study all about?

▶ *We plan to use interviews to gain an understanding of how you have managed to cope with living under such challenging conditions in Ikageng. We will be exploring your resilience, which is how you have adjusted to living in a township under difficult conditions.*

▶ *This study will be conducted in the community hall in Mohadin and will involve an interview with experienced health researchers trained in interviewing. 16 participants will be included in this study.*

3Why have you been invited to participate?

▶ *You have been invited to be part of this research because you have been identified as being a Setswana woman living in Ikageng.*

▶ *You have been identified as being resilient, which means that you have adjusted positively despite living under high-risk conditions.*

▶ *You also fit the research because:*

- *You are aged between 18 and 24.*
- *You are previous student of the Ikamva Youth programmes.*
- *You are a volunteer at Ikamva Youth.*
- *You are willing to participate in the study.*

▶ *You will unfortunately not be able to take part in this research if you are currently abusing drugs or alcohol.*

4 What will be expected of you?

▶ *You will be expected to take part in a one-on-one interview which will take no more than 45 minutes.*

▶ *4 main questions will be asked and follow up questions may be used to gain a better understanding of your experiences and on how you make meaning of your experiences*

▶ *The questions will explore the different ways in which you are coping with living under challenging conditions in Ikageng. It will be about your personal experiences of living in Ikageng.*

▶ *The interview will take place at a time that is convenient for you.*

▶ *Permission to record the interviews on a digital voice recorder will be requested.*

5 Will you gain anything from taking part in this research?

▶ *There will be no gains for you if you participate in this study.*

▶ *An indirect gain of the study is for researchers in the field of resilience, which is how people cope despite challenging conditions so that they may assist communities in developing and implementing resilience-promoting programmes. This will then help reduce the risk of negative outcomes for young Setswana women living in townships.*

▶ *Another indirect gain is that the study will help professionals and organisations in the development of programmes aimed at the empowerment of young Setswana women in townships so that they may cope well despite facing challenges.*

6 Are there risks involved in you taking part in this research and what will be done to prevent them?

Possible Risk	Precautionary Measure
<p>▶ Possible emotional discomfort should you share a particularly sensitive experience.</p>	<p>▶ If it becomes too uncomfortable or distressing, you will be allowed to withdraw from the research at any time.</p>
	<p>▶ During the interview, we can also have a short break and continue afterward should you wish to do so.</p> <p>▶ If you are still upset after the interview then I will refer you to FAMSA, which is in Ikageng, where you will receive free counselling.</p>
<p>Fear of sharing private information during the interview.</p>	<p>Interviews will be conducted in a private office.</p> <p>▶ A note will be placed on the door to indicate that there is a meeting in progress so that there are no interruptions.</p> <p>▶ Your identifying details will not be revealed at any time.</p> <p>▶ Reference numbers will be allocated to you for example, Participant 1.</p>

7 How will we protect your confidentiality and who will see your findings?

- ▶ Anonymity of your findings will be protected by the use of reference numbers. You will be identified through a number allocated to you, which will keep your identity hidden so that no one will be able to link you to a specific number.
- ▶ Your privacy will be respected by having the interviews in a private office where

the researcher will try to minimise interruptions.

▶ *The interviews will be transcribed, which means that they will be written out word for word and printed. The transcriber and researcher's Study Leader will have access to the audio recordings and a final copy of the research study, but not to your personal details.*

▶ *Your results will be kept confidential as you will be referred to by reference numbers. In addition, the researcher, study leader and transcriber will sign confidentiality agreements.*

▶ *The interview transcriptions and findings will be kept safe by locking hard copies in locked cupboards in the researcher's office and for electronic data it will be password protected.*

▶ *The voice recordings will be deleted once the interview has been transcribed.*

▶ *The transcriptions and research study remain the property of North-West University. Once the study has been completed and examined, the transcriptions will be sent to the Centre for Child, Youth and Family studies (CCYF) where it will be stored in a safe in an alarm protected building for 5 years. After the 5-year period the transcriptions will be shredded by the Administrator of the CCYF. All the files on the researcher's laptop regarding information on the study will be deleted once the transcriptions have been sent to the CCYF offices.*

8 What will happen with the findings or samples?

▶ *The findings of this study will only be used for this study.*

9 How will you know about the results of this research?

▶ *We will give you the results of this research in the form of a brochure when the research study has been completed.*

▶ *The brochure will be available at the Ikamva Youth offices or upon your request, it will be emailed to you.*

▶ *The researcher will contact you telephonically or via email if there are any new relevant results.*

10 Will you be paid to take part in this study and are there any costs for you?

▶ *This study is funded by the researcher.*

- ▶ *You will not be paid to take part in the study because the researcher is unable to Do so.*
- ▶ *An amount of R24.00 will be paid for travel expenses to the community hall in Mohadin.*
- ▶ *The money will be paid to you once the interview has been completed.*
- ▶ *There will thus be no costs involved for you, if you do take part in this study.*
- ▶ *Beverages and snacks will be served before the interview.*

11 Is there anything else that you should know or do?

- ▶ You can contact Yasin Nadat on 0713591107 or alternatively Dr Susanne Jacobs on 0827837474 if you have any further questions or have any problems.
 - ▶ You can also contact the Health Research Ethics Committee via Mrs Carolien van Zyl at 018 299 1206 or **carolien.vanzyl@nwu.ac.za** if you have any concerns that were not answered about the research or if you have complaints about the research.
 - ▶ You will receive a copy of this information and consent form for your own purposes.
-

Declaration by participant

By signing below, I agree to take part in the research study titled:

Exploring elements that contribute to resilience in young Setswana women from a high-risk urban community in the North-West Province of South Africa

I declare that:

- I have read this information and it was explained to me by a trusted person in a language with which I am fluent and comfortable.
- The research was clearly explained to me.
- I have had a chance to ask questions to both the person getting the consent from me, as well as the researcher and all my questions have been answered.
- I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be handled in a negative way if I do so.
- I may be asked to leave the study before it has finished, if the researcher feels it is in the best interest, or if I do not follow the study plan, as agreed to.

Signed at (*place*) on (*date*)
20....

.....
1 Signature of participant

.....
2 Signature of witness

12 Declaration by person obtaining consent

I (*name*) declare that:

- I clearly and in detail explained the information in this document to

.....

- I did not use an interpreter.
- I encouraged her to ask questions and took adequate time to answer them.
- I am satisfied that she adequately understands all aspects of the research, as discussed above

- I gave her time to discuss it with others if she wished to do so.

Signed at (*place*) on (*date*) 20....

Signature of person obtaining consent

Declaration by researcher

I (*name*) declare that:

- I explained the information in this document to:
- I did/did not use an interpreter
- I encouraged her to ask questions and took adequate time to answer them and I was available should she want to ask any further questions.
- The informed consent was obtained by an independent person.
- I am satisfied that she adequately understands all aspects of the research, as described above.
- I am satisfied that she had time to discuss it with others if he/she wished to do so.

Signed at (*place*) on (*date*) 20....

Signature of researcher

ANNEXURE F: INFORMED CONSENT FORM - SETSWANA



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YA KUTLWISISO DIKWALO TSA SETSWANA BASADI BA BA BOTLANA BA BA TSHELANG MO GO TLHOKOMELA BANA MOTSHEGARE MADI KWA IKAGENG

SETLHOGO SA PATLISISO: Sekaseka dintlha tse di nang le seabe mo go ba ba botlana Setswana basadi mo maemong a baagi ba metsetoropo mo Porofenseng ya Bokone-Bophirima ya Aforikaborwa

ETHICS REFERENCE NUMBERS: NWU-00030-18-S1

PRINCIPAL INVESTIGATOR: Dr Susanne Jacobs

POST GRADUATE STUDENT: Yasin Tashmir Nadat

ADDRESS:

CONTACT NUMBER: 082 783 7474

O di kopilwe go tsaya karolo mo thuto-patlisisong gore ke karolo ya go ithuta, patlisiso ya me e ke go dira gore dikerii ya masetase mo tirong. Tsweetswee, tsaya nako go buisa tshedimose tse e e tlhagisiwang fa, e e tla thalosa dintlha tsa go ithuta. Tsweetswee kopa motho yo o dirang patlisiso kgotsa o na le dipotso go ya ka karolo eno ya thuto gore o kgone go tlhloganya ka botlalo. Go botlhokwa thata gore o a

kgotsofala gore o tshwanetse go tshaloganya sentle gore patlisiso e e ka nnang le gore o ka nna le seabe. Gape, go tsaya karolo ke tsweliso ya gaga mme o gololesegile go

re nnyaa go tsaya karolo. Fa o re nnyaa, seno ga se kitla se ama o sa siamang katsela efe kgotsa efe. Gape o na le tshwanelo ya go ikogogela morago go tswa mo patlisisong ka ntlha nngwe le nngwe, le fa o dumela go tsaya karolo ga jaanong.

Patlisiso eno e setse e rebotswe ke Komiti ya Maitsholo ya Patlisiso ya Boitekanelo wa Legoro la Disaense tsa Pholo ya Yunibesiti ya Bokone-Bophirima (YBB) le -00030-18-s1 di tla dirwa go ya ka dikaelo tsa maitsholo le melawana ya maitsholo ya patlisiso ya boitekanelo: Melao, dithulaganyo le ditheo (DoH, 2015) le tse dingwe tse di amanang le go nna le seabe mo patlisisong eno. Go ka nna botlhokwa go Komiti ya maitsholo ya patlisiso ya maloko kgotsa batho ba ba maleba go tlathloba patlisiso ya direkoto.

Ke eng se se ka dirwang?

- ▶ *Re rulaganya go dirisa dipotsolotso go nna le kitso ya gore o kgonne go samagana le kgwetlho e e ntseng jalo go nna ka fa tlase ga maemo a go tlhokomela bana motshegare madi kwa Ikageng. Re tlaa sekaseka ba gago, e leng gore o a fetolwa go nna kwa lekeiseneng ka fa tlase ga maemo a a bokete.*
- ▶ *Patlisiso eno e tla dirwa mo holong ya morafe mo mohadin le tla akaretsa potsolotso ya boitekanelo e e nang le maitemogelo ba ba katisitsweng ka dipotsolotso. 16 batsayakaro/o baba tla akarediwanng mo patlisisong eno.*

Go reng o laleditswe go tsaya karolo?

- ▶ *O ne a lalediwa go nna karo/o ya patlisiso e e ka gonne o ne a kaiwa e le mosadi yo o nnang mo Setswaneng bana motshegare madi kwa Ikageng.*
- ▶ *O setse a supilwe go nna le kgono ya go tswelela pele, mo go rayang gore o na le ntlha e e siameng kwa ntle ga go nna maemong a a farologaneng.*
- ▶ *Gape o tshwanela go dira patlisiso ka gonne:*
 - *O na le dingwaga di le 18 le 24.*
 - *O le moithuti wa nako e e fetileng ya ikamvayouth mananeo a.*

- *Ke wena o nna kwa ikamvayouth.*
- *O bat/a go nna le seabe mo patlisisong eno.*

▶ *O ka se kgone go tsaya karo/o mo go dira patlisiso fa o abusing diritibatsi kgotsa bojalwa.*

▶ *O ka se kgone go tsaya karo/o mo go dira patlisiso fa o abusing diritibatsi kgotsa bojalwa.*

Ke eng se se go lebeleletsweng gore o?

▶ *Go tla lebelelwa go tsaya karolo mo one-on-one potsolotso e e tla nna e e sa feteng Metsotso e le 45.*

▶ *4 dipotso tse di tla kopiwa le dipotso tse di latelang di ka dirisiwang go nna le kitso e e maleba ya maitemogelo a gage.*

▶ *Dipotso tse di tla batlana le ditsela tse di farologaneng tse o di siametseng go ka nna ka fa tlase ga maemo a a gwetlhang go tlhokomela bana motshegare madi kwa Ikageng. E tlaa nna ka ga maitemogelo a gaga ka namana ya go tshela go tlhokomela bana motshegare madi kwa Ikageng.*

▶ *Potso/otso e tla diragala ka nako e e siametseng go wena.*

▶ *Tetla ya go kwala dipuisano ka segatisantswe ya dijitala e tla nna ya kopiwa.*

O tla bona sengwe go tswa mo go tsaya karolo mo patlisisong?

▶ *Ga go kit/a go nna le go feta go wena fa o nna le seabe mo patlisisong eno.*

▶ *Poelo ya go ithuta e e seng ya ka tlhamalalo ke sa babat/isisi ba mo karolong ya A, e leng gore batho ba kgona go gwet/ha maemo a gore ba ka thusa baagi ka go tlhama le go tsenya tirisong mananeo a resilience-promoting. Se se tlaa thusa go fokotsa kgonagalo ya dipoelo tse di sa siamang go ya kwa Setswaneng basadi ba nna mo metsetoropong.*

▶ *Ntlha e nngwe e e seng ya ka tlhamalalo le go boelwa ke gore thuto e t/a thusa badiri le mekgatlho ya tlhabololo ya mananeo a a kobileng matlafatso ya basadi ba ba botlana ba Setswana kwa metsetoropong gore ba ka thusa gape le dikgwetlho tse di lebaneng letsone.*

A go na le mathata a a leng teng mo go wena go tsaya karolo mo patlisisong le gore ke eng se se tlaa dirwa go thibela?

<i>Gokaoneqa</i>	<i>Dint/ha tsa go lekanvetsa</i>
<p>▶ 0 tshwanetse go abelana ka</p>	<p>▶ Fa go ka nna thata go se pi/a</p>
<p>maikutlo e e masisi.</p>	<p>▶ kgotsa bolwetse, o tla letlelelwa go ikgogela morago go tswa mo patlisisong ka nako nngwe le nngwe.</p> <p>▶ Ka nako ya potsolotso, gape re ka nna le khutshwane le go tswela go thuba afterward fa o bat/a go dira jato.</p> <p>▶ Fa o sa ntse go senya morago ga go tshwara ditherisano ka jato ke tla go kaela gore o Famsa, e e leng go tlhokomela bana motshegare madi kwa Ikageng, fa o tla amogela kgakololo e e gololosegileng.</p>
<p>Go tshaba go abelana tshedimosetso ya poraefete ka nako ya potsolotso.</p>	<p>Dipuisano di tla dirwa mo ofising ya poraefete.</p> <p>▶ Ntlha e e tla bewa mo lebating go supa gore go na le tswele/ope/e mo kopanong e e le gore ga go itaya ba bangwe tsebe.</p> <p>▶ Supa dint/ha tsa gaga ga e kit/a e tlhagiswang ka nako nngwe le nngwe.</p> <p>▶ Dinomoretshupo tla romelwa go wena jaaka sekao, motsayakaro/o 1.</p>

Re ile go sireletsa sephiri sa gago le ba ba tla bona diphithelole tsa gago?

▶ Leina la gaga ga e kit/a e e dirilweng mme o tla nna le seabe ka go tlhokaina

tiro ya. O tlaa supywa ka palo e e neetsweng mo go wena, e tla nna le boitshupo jwa gago e e fitlhegi/eng ya gore ga go ope yo o tla kgona go go/aganya go na le palo e e rileng.

Sephiri sa gaga go tla tlotlwa ka go dira dipotsolotso mo ofising ya poraefete le mmatlisisi o tla leka go fokotsa ga motlakase ka nako ya potsolotso.

▶ *Dipotsolotso tseno di tla tlanngwa, se se raya gore ba tla nna e e kwadilweng go*

tswa go lefoko ka lefoko le le gatisitsweng Transcriber e le mmatlisisi wa ' di tla nna le phitlhe/elo ya kutlo dikgatiso le khopi ya bofelo ya Thuto ya patlisiso, mme

e seng go gaga tsa sebele. Transcriber e tla kopiwa go tlatsa ga tumalano.

▶ *Dipotsotherisano transcriptions le diphit/helelo tse di tla bewa mo mmatlisisi ' S*

gae mo rakeng e e leng teng. Tshedimosetso yotlhe e e amanang le tsa thuto e

tla nna le nomoro ya sephiri go sirelediwa mo mmatlisisi ' lepothopo tsa poraefete.

▶ *Lentswe la tse di tla phimolwa fa go nnile le tlanngwa.*

▶ *Transcriptions le patlisiso ya go ithuta le go nna le thoto ya Yunibesiti ya Bokone-Bophirima. Fa patlisiso e weditswe le go thatlhobiwa, transcriptions tlaa romelwa kwa Senthareng ya Dithuto tsa bana, basa le malapa (ccyf) fa go ka bolokwa mo lefelong le le sireletsegileng e sireleditswe mo kagong ya dingwaga di le 5. Morago ga dingwaga di le 5 e tla nna le kgasafetseng transcriptions ke motsamaisi wa ccyf. Difaele tsot/he mo mmatlisisi ' di neile lepothopo mabapi le tshedimosetso ka ga thuto e tla phimolwa fa transcriptions di romelwa kwa ccyf.*

13 Go tlaa diragala eng ka diphithhelelo?

▶ *Diphithhelelo tsa patlisiso eno e tla dirisiwa fela mo patlisisong eno.*

14 O tlaa itse jang ka ga dipholo tsa patlisiso e?

▶ *Re tla go naya dipholo tsa patlisiso e le mo kगतong ya Brochure fa patlisiso e weditswe.*

- ▶ *Brochure e tla nna teng kwa dikantorong tsa ikamvayouth kgotsa fa kopo ya gaga, e tla nna emailed go wena.*
- ▶ *Mmatlisisi o tla ikgolaganya le wena ka moga/o kgotsa ka imeile fa go na le diphfo/o tse di maleba.*

15 O tla duelwa go nna le seabe mo patlisisong eno mme a go na le ditshenyegelo mo go wena?

- ▶ *Patlisiso eno ke e e thusitsweng ka matlole ke mmatlisisi.*
- ▶ *Ga o kit/a o duelelwa go nna le seabe mo patlisisong eno ka ntlha ya gore mmatlisisi o kgone go dira jato.*
- ▶ *Keio ya R24.00 tla duelelwa ditshenyegelo tsa maeto go ya kwa lefelong le le mo Mohadin.....*
- ▶ *Madi a a tla duelwa mo go wena fa dipotsolotso e weditswe.*
- ▶ *Go ka nna ga go na ditshenyege/o tse di amegang mo go lona, fa o nna le seabe mo patlisisong eno.*
- ▶ *Beverages le lemme e tla diragala.*

16 A go na le sengwe se sele gore o tshwanetse go itse le go se dira?

- ▶ *O ka nna wa ikgolaganya le Yasin Nadat mo 0713591107 kgotsa ngaka susanne Jacobs mo 0827837474 fa o na le dipotso go ya pele kgotsa fa go na le mathata.*
- ▶ *Gape o ka nna wa ikgolaganya le Komiti ya Maitsholo ya Patlisiso ya Boitekanelo ya ka Moh Carolien van Zyl mo nomoreng ya 018 299 -1206 kgotsa carolien.vanzyl@nwu.ac.za fa o na le matshwenyego tse di neng di sa arabiwa ka ga patlisiso kgotsa fa o na le dingongorego ka ga patlisiso.*
- ▶ *O tla amogela khopi ya tshedimosetso le foromo ya tumelelo ya gaga.*

Kgoeletso ya motsayakarolo:

Ka go saena fa tlase, ke (leina le sefane)
dumalana go nna le seabe mo patlisisong ya go ithuta ya setlhogo:

Sekaseka dintlha tse di nang le seabe mo go ba ba botlana Setswana basadi mo maemong a baagi ba metsetoropo mo Porofenseng ya Bokone-Bophirima ya Aforikaborwa

Ke gore:

- Ke buisitse tshedimosetso e le gore go tlhalositswe mo go nna ke tse motho yo o ka puo e le gore ke fluent le go e dirisa.
- Patlisiso e ne e le go tlhalosiwa mo go nna.
- Ke nnile le tshono ya go botsa dipotso go motho yo o amogelang tumelelo go tswa mo go nna, gammogo le mmatlisisi le otlhe a dipotso di arabiwa.
- Ke tlhaloganya gore go nna le seabe mo patlisisong eno ke ya go ithaopa mme ga ke ise ke pressurised go tsaya karolo.
- Ke ka tlhopha go tswa mo patlisisong ka nako nngwe le nngwe mme o tlaa tshwanela go tsholwa ka tsela e e sa siamang fa ke dira jalo.
- Ke ka kopiwa go tswa go ithuta pele ga e fele, fa o ikutlwa o le mo dikgatlhegelong tse di gaisang, kgotsa fa ke sa kgone go latela lenaneo la go ithuta, jaaka go dumelanwe.

E saenilwe kwa (lefelu)..... ka (letlha) 20....

Tshaeno ya motsayakarolo

Tshaeno ya paki

Kgoeletso ya motho go bona tumelelo

Ke (leina) go bolela gore:

- Ke sentle le ka botlalo go tthalosa tshedimosetso mo tokomaneng e
- Ga ke a dirisa toloki.
- Ke go botsa dipotso le go tsaya nako e e lekaneng go di araba.
- Ke kgotsofetse gore o tthaloganya ka botlalo dintlha tsotlhe tsa patlisiso, jaaka go tthalositswe fa godimo.
- Ke nako ya go sekaseka e le ba bangwe fa o akanya go dira jalo.

E saenilwe kwa (lefelu)..... ka (letlha) 20....

**17
tumelelo**

**Tshaeno ya motho go bona
Tshaeno ya paki**

Ke mmatlisisi

Ke (leina).....go bolela gore:

- Ke go tthalosa tshedimosetso mo tokomaneng eno go
- Ke ne ke ka ga go dirisa toloki.
- Ke go botsa dipotso le go tsaya nako e e lekaneng go di araba.

- Ya tumelelo ka kitso e e bonweng ke motho yo o ikemetseng ka nosi.
- Ke kgotsofetse gore o tthaloganya ka botlalo dintlha tsotlhe tsa patlisiso, jaaka go tthalosiwa fa godimo.
- Ke kgotsofetse gore o ne a tshwanelwa ke go buisana ka nako e le ba bangwe fa o akanya go dira jalo.

E saenilwe kwa (lefelu)..... ka (letlha) 20....

Tshaeno ya mmatlisisi

Tshaeno ya paki

ANNEXURE G: INTERVIEW SCHEDULE

SCHEDULE FOR SEMI-STRUCTURED INTERVIEWS (ENGLISH)

- Participant number _____
- Date of interview: _____
- Place of interview: _____

Interview Schedule:

Questions

1. Tell me more about yourself
2. Can you tell me more about the risks that face young Setswana women in your community?
 - a. In what way do you feel that these risks affect you?
3. How have you managed to overcome challenges that you have faced in your life?
 - a. What do you consider yourself to be good at and how has this contributed to the way in which you deal with difficulties?
 - b. Who or what were your sources of support when dealing with challenges?
 - c. What resources are available in your community that help you when you are faced with challenges?
4. Please can you describe your community's and family's cultural and religious beliefs and practices.
 - a. How do your religious beliefs affect the way in which you deal with difficulties in your life?
 - b. How does your culture influence how you overcome past and present challenges?

SCHEDULE FOR SEMI-STRUCTURED INTERVIEWS (SETSWANA)

- Participant number _____
- Date of interview: _____
- Place of interview: _____

Interview Schedule:

Questions

1. Re bolelele ka bowena
2. A o ka mpolelela gore go le gontsi ka ga dikotsi tse di amang basadi ba ba botlana ba Setswana mo baaging ba lona?
 - a. Mo go se se ka dira gore o ikutlwe jang gore mathata a a amang?
3. Gore a o kgonne go fenywa dikgwetlho tse o di lebaneng natso mo botshelong jwa gago?
 - a. Ke eng se o o itsaya go nna e e siameng ka nako e le gore o nnile le seabe mo go yona o samagana le mathata?
 - b. O ne o le metswedi e mengwe ya tshegetso fa go mekamekana le dikgwetlho?
 - c. Ke didiriswa dife tse di leng teng mo baaging ba gago gore go go thusa fa o di lebane le dikgwetlho tse di?
4. Tsweetswee, a o ka tlhalosa ' baagi ba lelapa la gago le ' S setso le ditumelo tsa sedumedi le mekgwa.
 - a. Ya gago e ama jang le ditumelo tsa sedumedi tse o samagana le mathata mo botshelong jwa gago?
 - b. Setso sa gago go tlhotlheletsa jang gore o ya go fenywa dikgwetlho tsa nako e e fetileng le ya jaanong?

ANNEXURE H: TRANSCRIPT EXAMPLE

TITLE: Exploring elements that contribute to resilience in young Setswana women from a high-risk urban community in the North-West Province of SA		INTERVIEW: One-on-one semi-structured	<u>Interview 1</u> <u>Date - 11/12/18</u> <u>Participant - P10</u>
RESEARCH Q: What are the elements that contribute to the resilience of young Setswana women in a high-risk urban community?			
Researcher – YT Nadat			
R	Hi XXXX How are you?		
P10	<i>I am fine and you?</i>		
R	I'm well thank you. Firstly, I want to thank you for agreeing to be a part of my research study. As you know I will be asking questions to explore your resilience. I'm not sure if you remember, but I will be looking at the ways in which you are coping positively despite living under such challenging conditions in Ikageng. Before we start, do you have any questions for me?		
P10	<i>No, we can start.</i>		
R	Please can you tell me about yourself, so that I can understand you better?		
P10	<i>Ok. I'm XXXX I'm a student at XXXX. I'm doing my XXXX degree. I wanted to do psych. Then I fell in love with XXXX because of research and stuff so I love that. I also love women and children empowerment so I'm about that. It's something that I see myself doing beyond school. I also love Beyoncé.</i>		
Note	P10 laughs		

P10	<i>I missed Beyoncé; I'm so sad</i>
Note	P10 smiles and laughs.
R	Oh, at the Global Citizen event?
P10	<i>Ya I love Beyoncé.</i>
R	What is it about Beyoncé that you love?
P10	<i>I love her music and I love her as a woman and yeah. And yeah I just love music and having fun.</i>
R	You mentioned that you're a Masters student and that you're interested in research. Is your degree coursework or research?
P10	<i>Research.</i>
R	Can you tell me a little bit more about what your Masters research is about?
P10	<i>I want to look at empowering young women. It's something that I want to get into, like my friend and I are trying to start an NGO for young girls so. I want something where it's only girls and like we just focus on education for girls like trying to have things like uhmm women seminars, we can have, I feel like in Potchefstroom, there are no role models.</i>
R	So you feel that there are no role models for young women in Ikageng?

P10	No.
R	And has that been the case for you?
P10	<i>For me I'd say I didn't have much besides uhmm, lack of role models and like people who you look up to in my community because there's not a lot of people doing good things. You have to look outside for motivation. But it's kind of I don't know how to put it, but like there's lack of role models, people doing positive things.</i>
R	Okay, what has been your motivation? who do you look up to?
P10	<i>Uhmm, for me personally, my motivation was I want to get out of Ikageng, like that's not the life I want for myself, I've seen like teenage pregnancies, people who are comfortable about, where they are. So for me personally it's like I don't want to live this life, I wanna do better for myself, so that's mostly my motivation but uhmm people who I look up to, I look up to a lot of women like kanei nglomo, Beyoncé, oprah, melanie ramjee, like those kind of people I look up to. Strong women. Like I don't know people who are, who I can say, this are the people who I looked up to from my community, so I wanna have a platform where I can maybe find female doctors from around potch, young female doctors at that, to say that these are the people you can look up to because they are from your community, because I feel like we didn't have that. You have look outside.</i>
R	Can you tell me some of the other challenges that young women have in Ikageng?
P10	<i>Uhmm. I'd say mostly its teenage pregnancy, And uhmm, I feel like there's an easy access to alcohol and drugs.</i>
R	So young women are falling pregnant at an early age.

P10	<i>Yes, and then they drop out of school.</i>
R	So that's a really huge challenge, like instead of education there's much more access to drugs and alcohol
P10	<i>Yes. Also there's crime, but where I stay it's not a big thing.</i>
R	What about crimes involving young women?
P10	<i>Well it's just petty crime like, snatching your phone, house breaks there and there it's not like big crime.</i>
R	What do you mean by big crime?
P10	<i>Murder and that kind of thing. Yeah, no it doesn't happen a lot where I stay.</i>
R	I'd like to move on and ask if you can tell me about some of the personal challenges you've had in your life.
P10	<i>As I was saying there's lack of access to education and that kind of motivation, so I'd say that was a challenge, cause you have to look outside, for motivation.</i>
R	You have to look at strong women outside your community.
P10	Yes.

R	So when you are faced with challenges in your life, how do you cope?
P10	Uhmm how do I cope? I sleep a lot
Note	P10 laughs.
P10	<p><i>But it's not a good thing. My coping mechanism is mostly music & sleeping. whenever I feel down for whatever reason I listen to music relating to that situation or just music with a positive message or creates a positive attitude towards the situation at hand for example gospel music or I just sleep it off and I think that works for me because I usually feel better afterwards I do however have people who are my support system when I do want to talk and need advice.</i></p> <p><i>Uhmm also generally I'd talk a lot, like there are people I talk to</i></p>
R	Can you tell me a little bit more about the people you talk to?
P10	<i>When I'm going through stuff, so I'd maybe say you know I have a sister XXXX, and I'll be like XXXX I'm going through this how do I deal with this because its someone that have been there or she knows how to manoeuvre situations. So by speaking out to people that's how I deal, or sleep.</i>
Note	P10 laughs.
R	So you mainly speak to your sister. She provides you with support.

P10	<i>I live with my mum, not my dad. My mum and I uhmm we're not close.</i>
R	So you don't consider her to be a support?
P10	<i>No. So my mom like, we talk serious stuff, like I need this, did you do, like serious stuff, not I'm stressed, I'm worried, that kind of thing.</i>
R	<i>Are there any other kinds of support that you get from elsewhere?</i>
P10	<i>My church, it's been my go to place whenever I feel down.</i>
R	So it's a source of strength for you, your faith.
P10	<i>Yeah, my faith. I also believe that church has played a huge role in wellbeing because I am a member of the Wesley guild, which is a youth unit entity in my church and that has given me a platform to express myself and people to express myself to. So I usually look forward to Wednesdays which is our our weekly meeting time because I know that I get the chance to offload whatever is been bothering throughout the week. And I talk to these people and they are like my support system, cause they are fellow young people who understand situations that I go through and we have a religious bond. So I feel like it's played a huge role in my life and it still is playing a huge role in my life. Like whenever I feel down, I know that I have this place and these people who can help me, motivate me, or just put me in a right place</i>
R	Okay, so that in a way helps you deal with your stress and your challenges.
P10	Yes.

R	You know, knowing that there's people there to help you.
P10	Yes.
R	You're not alone. So it seems that you have a good support system to help you in your life. You don't feel alone.
P10	Yes.
R	Related to your religion, I want us to talk about your culture. Maybe you can tell me about the role of women in Setswana culture.
P10	<i>So I still feel like patriarchy is still a thing in our culture, it's not just Tswana but in Black communities generally because you know that a man is head of a family, But in my family there's no father figure, now it's like my brother is. He's the head of the family. he's expected to take that role even though the women are capable of doing it's its exclusion.</i>
R	It's interesting that you mention patriarchy. Is it because you think that the men have all the power?
P10	<i>Yeah, they have all the say, even in the family meetings, like sometimes, okay we have a thing with my family society, so uhmm even though, everyone is included, us children, everyone but uhmm</i>
R	So sorry you mean just your family or all.
P10	<i>No my family.</i>

R	Okay.
P10	<i>So during that like children from like fifteen, when you fifteen you become part of the meeting. So we have monthly meetings. And we discuss things like related to the family plans, whatever, whatever, maybe challenges, uhmm but mostly it's the men, my uncles who are taking charge of, they make the decisions like real decisions, cause there are times where they will be like can we be excused and we want to discuss certain things without the women. So it's like they are trying to include us, but they still are the authority within that space.</i>
R	So you feel that even though you're included in the family meetings, you don't have a say in the decision making.
P10	<i>Yes. But Black cultures are like that. Its patriarchy like I said before.</i>
R	So would you say your culture has had any impact on the way in which you deal with challenges?
P10	<i>No. I am motivated by people outside my culture especially Oprah. I want to be the next Oprah.</i>
Note	P10 laughs.
R	Is that your dream in life?
Note	P10 laughs.
P10	<i>I have so many.</i>

R	Can you tell me more about your dreams in life?
P10	<i>Ultimately I want to own a farm.</i>
R	A farm?
P10	<i>Yeah I want to own a farm, then uhmm I want to have a NGO and a research company, my research company would focus on girl related stuff like drugs, how these drugs influence young girls, that type of things. How does teenage pregnancy affect young girls?</i>
R	So challenges facing women in your community
P10	<i>Yeah. Women and the community</i>
R	Any other plans?
P10	<i>Yeah after I finish my masters I wanna be a lecturer.</i>
R	Oh you wanna be a lecturer.
P10	<i>Yeah I didn't mention that, but yeah I wanna be a, I'm a tutor now at varsity and as well as at Ikamva through that I've been interested in academia, I feel like want to be in that space. So uhmm I think I want to be a lecturer. Something like that.</i>
R	Do you think that's maybe because you'd like other young women to maybe see you as a role model and be motivated by you?

P10	<i>Yes. I want women to uhmm have role models from Ikageng to motivate them. Like these women need to be empowered.</i>
R	You seem very passionate about this.
P10	Yes.
R	From what you've told me you have a strong support structure in place and you have many dreams and goals for your future.
P10	<i>Yes. I want to be the South African Oprah.</i>
Notes	P10 laughs.
R	Well I hope you get to achieve all your dreams.
P10	<i>Thank you</i>
R	I'd like to thank you for taking the time to meet with me and have this interview.
P10	<i>You are welcome. I enjoyed talking to you.</i>
R	I wish you all the best for your studies.
P10	<i>Thank you.</i>

<p>TITLE: Exploring elements that contribute to resilience in young Setswana women from a high-risk urban community in the North-West Province of SA</p> <p>RESEARCH Q: What are the elements that contribute to the resilience of young Setswana women in a high-risk urban community?</p> <p>Researcher – YT Nadat</p>	<p>INTERVIEW: One-on-one semi-structured</p>	<p><u>Interview 1</u> <u>Date - 11/12/18</u> <u>Participant - P10</u></p>
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Field Notes

Observational (researcher’s thoughts about meaning and observations during interview):

- P10 was casually dressed in a tight white t-shirt, jeans and a cap worn low over her face (partially obscuring her face).
- P10 was punctual.
- P10 was soft spoken and spoke very quickly.
- P10 looked around a lot and avoided eye contact.
- Researcher is beginning to notice similar themes from the interviews.
- Researcher is beginning to notice that a lot of these young women are soft spoken.

Methodological (document reflections on strategies and methods used during interview):

- More probing questions should have been used to elicit information.
- Not enough exploration into issues that were brought up.

Personal (notes about researchers own feelings and perceptions while in the field):

- Researcher found it hard to interview P10 (position of the cap on her face and the lack of eye contact).
- Researcher did not feel safe and comfortable in the interview venue.

ANNEXURE I: TRANSCRIPT EXAMPLE WITH CODES

TITLE: Exploring elements that contribute to resilience in young Setswana women from a high-risk urban community in the North-West Province of SA		INTERVIEW: One-on-one semi-structured	<u>Interview 1</u> <u>Date - 12/12/18</u> <u>Participant - P13</u>
RESEARCH Q: What are the elements that contribute to the resilience of young Setswana women in a high-risk urban community?			
Researcher – YT Nadat			
R	Hi XXXX.....How do I pronounce your name?		
P13	XXXX. Just say XXXX, it's fine.		
R	XXXX. Okay.		
R	I just want to thank you for being a part of my study and agreeing to do this interview. Before I start with my questions, I just want to re-explain what my study is about. I'm exploring your resilience, which is how you have managed to cope so positively despite facing so many challenges. Do you have any questions for me?		
P13	No I don't have any questions.		
R	Okay XXXX, can you tell me a little bit more about yourself?		
P13	Well, I'm 19. I live with my mother. She's a single parent, and I finished school 2016. And then, after that, I went to XXXX College to do some course there, but I didn't finish. I'm currently a volunteer tutor at XXXX ... yes, that's how I ...well, that's how I... or should I say do my time till next year, because I'm waiting for next year obviously, and I'm just me. I don't like complicated things, I'm just yeah, myself.	lives with mother absent father	absent father IY.
R	So you're starting first year next year?		
P13	Yes, I'm starting first year next year.		
R	So at Ikamva, do you tutor all subjects?		
P13	Well I also do subjects, like physics and life science, if there is a need of that. But I focus on maths mostly.		
R	Okay. What made you volunteer at XXXX ?		

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Researcher – YT Nadat		

P13	<i>Well the thing that made me volunteer, it's because I needed - last year, I volunteered last year, because I needed money for transport to go to school. So - yeah, it helped me a lot throughout the year, I can't lie. And some of the times, there will not be electricity at home, so I had to - you know - yeah, give out my money, so that I can buy electricity - stuff like that.</i>		
R	Okay. So it was because of financial difficulties?		
P13	<i>Yes.</i>		
R	I want to ask you my first question. Young women in Ikageng face a lot of challenging circumstances and difficulties.		
P13	<i>True.</i>		
R	Can you maybe tell me what you think are the difficulties facing young women in your community?		
P13	<i>In my community?</i>		
R	Hmm-mm (affirmative).		
P13	<i>Well the difficulties that we face, including myself in that, it's because... it's <u>probably lack of money</u>, I can say that. And then, <u>some end up being bad people</u>. Like for instance, my younger sister doesn't want to listen, and she's involved in some bad things, like drugs and all that. Yeah, and then I could say again, <u>it's because of lack of responsibilities of their mother</u>, you understand?</i>	<i>financial struggles</i>	<i>financial struggles</i>
R	So lack of money is a big problem in your community for young women?	<i>family upbringing</i>	<i>family upbringing</i>
P13	<i>Yes. And then also, there's a lot of ...where I live, <u>there's a lot of partying and all that</u>. It's a <u>busy community</u>.</i>		

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Researcher – YT Nadat		

R	A lot of partying?		
P13	<i>There is...there are bottle stores, pubs and all that. It's a very busy... so people tend to forget about what's important, and then focus on partying a lot, forgetting about their lives and responsibilities.</i>	<i>lose focus . forget responsibilities</i>	<i>lose focus forget responsibilities.</i>
R	Okay.		
P13	<i>Yes, stuff like that.</i>		
R	So young women tend to party alot?		
P13	<i>Yes they drink a lot.</i>		
R	So alcohol abuse is a problem in your community?		
P13	<i>It is.</i>		
R	And is it a problem among young women?		
P13	<i>It's a big problem.</i>		
R	Okay. And is there anything else you can think of?		
P13	<i>Oh, okay. Well crime in our community joh, it's also there, because we even had to take action. We even had to take action in our street that we had to buy whistles so that if somebody comes, and tried to steal or anything like that, we should just help each other. Yeah, the - a time and especially in our streets, there are almost three if not four, of people that comes from jail, obviously. Yeah, they come and go, because of theft and all of those things. Yes, they even sell drugs.</i>	<i>crime</i>	

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Researcher – YT Nadat		

R	So you fear for your safety?		
P13	Yes.		
R	So, what about crimes against women?		
P13	<i>Well, crimes against women, I can say it's not that much yeah. It's not that much, because I hardly hear somebody says a woman has been abused stuff like that. A woman has been raped stuff like that. I hardly hear that.</i>	<i>not much crimes against women</i>	
R	Okay. So what kind of crimes are common there?		
P13	<i>It's only theft and drugs.</i>		
R	Theft and drugs.		
P13	Yes.		
R	Okay. So going back to what you said earlier. What kind of drugs, besides alcohol are a problem in the community?		
P13	<i>Well, what's the? Daggga, obviously. And then hubbly, it's also a drug. And then, also those pills - I don't know what they are called. They are pills that they sell. Yes. They smoke them apparently.</i>	<i>drugs</i>	
R	Mandrax maybe?		
P13	<i>Something like that.</i>		
R	Okay.		

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Researcher – YT Nadat		

P13	Yes, something like that. They smoke them.		
R	Anything else that is challenging young women in your community?		
P13	<p><u>The unemployment rate, it's high. Obviously it's high, because a lot of people have been going around, tried to see which doors are open, but nothing, because the reason why I'm saying the unemployment rate it's high, I can say, because I'm home, right? So I get to see everybody who is going to work, and who is not going to work.</u></p> <p><u>Like for instance, in a weekly - so obviously, people are going to work, not on the weekends, but weekly, so people are going to work,. But some like they are supposed to go to work, but they are on the streets, talking. Others are just sitting under the trees, not - doing nothing, obviously. Yes.</u></p> <p><u>There's also the problem of what we call <u>blessers</u> in the community. Especially for young women.</u></p>	<p>unemployment</p> <p>—</p> <p>blessed.</p>	<p>blessed .</p>
R	So that happens a lot in your community?		
P13	Oh, yeah it does. It does. Like I experience...I always see that, like I would say on Saturdays and Fridays. Also Thursdays, because they say its ladies night out on Thursday.		
R	Oh, okay.		
P13	<u>You could see them there with sugar daddies, the blessers and everyone. And -</u>	sugar daddies + blessers.	sugar daddies + blessers
R	Blessers?		
P13	Yeah.		
R	Okay. I've heard of that term before.		

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Researcher - YT Nadat		

P13	<i>You could see them there ...you know, just hanging around in the cars, smoking hubblies, and do all the stuffs. And the worst part, I could say is even younger girls, when we... they are younger, and you could see them sitting there with probably an aged - my father's age personyeah, people.</i>		
R	Older men?		
P13	<i>And they are so comfortable with them. So comfortable. So yeah. I even have a friend, but she's older than me, obviously. Finished school around 2015, but she had... no, it's not right. Because I feel like it's not right, because she's still young. Doesn't want to work, doesn't want to go to school. She feels like she has everything she wants, because she's provided by a man yeah. That's how she feels. Partying every weekend.</i>		
R	So she's dependent on the man for everything?		
P13	<i>Yes. It's not right. You can't depend on a man for everything</i>	independent	independence
R	So you think women should be independent?		
P13	<i>Yes they must take care of themselves.</i>	independent	independence.
R	Okay. I want to move onto my next question. Can you tell me about some of the challenges you faced in your life?		
P13	<i>Well I can say my challenges in life started when my grandmother died. I don't know. I don't remember it was 2012 or 11 because when we was with her, we had everything. My mother didn't live with us...yes. So I can say my challenges started right there after she died, because we had to live with my mother. And she's not a type of person who just take responsibility, and all that. So I had to take care of my little sisters. <i>I had to check if they are okay, because she could ...she would just go around 6 a.m. in the morning, and come late around ten. So I had to see... how do I deal with it. And then, how do</i></i>	loss of grandmother irresponsible mother had to look after siblings	loss of grandmother irresponsible mother assume assume responsibility for family

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	<i>they eat, what do they eat ...stuff like that. And on the other side, I have to go to school. I have to study. The most difficult year that I had, was on my matric. I had to focus on school, here I had to focus on them. It was so hard. I don't want to lie. It was so hard.</i>	<i>balance between school & home</i>	<i>balance between home & school.</i>
Note	P13 gets tearful.		
R	It's okay, take your time.		
P13	<i>Yeah, sorry.</i>		
R	No don't apologize. It must have been hard.		
P13	<i>Yeah, very hard.</i>		
R	Let me get you some tissue.		
P13	<i>Thank you.</i>		
R	We can take a small break if you'd like.		
P13	<i>No it's ok, we can continue. It just makes me so sad.</i>		
R	It must have been hard to be a parent to your siblings.		
P13	<i>Yeah.</i>		
R	You know to study at the same time.		
P13	<i>At the same time, yes. And most people could see that. Most people could see that, because she was like, she doesn't care, or what people say, or what happens, something like that. She always that thing in mind that, I'm old enough to take care of myself, and I'm old enough to take care of my siblings. Yes. So yeah, even now, she is like that. But now I can say I'm used</i>	<i>irresponsible mother</i>	<i>irresponsible mother</i>

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	<i>to it. So yeah, I can take care of them, and all that.</i>	<i>responsibility</i>	<i>responsibility.</i>
R	So there's...and you had a lot of responsibility at a young age?		
P13	<i>Exactly. I did.</i>		
R	.You know, you grew up before your time.		
P13	<i>Yes.</i>		
R	You didn't have the chance to be a teenager.		
P13	<i>Yes.</i>		
R	You were busy parenting your siblings.		
P13	<i>Yeah, that's what I did most of the time.</i>		
R	And who provided ...who was a source of support for you during this time?		
P13	<i>Well it's her. Social grants.</i>		
R	So social grants are your financial support?		
P13	<i>Social grants, yes that's our support. Social grants, that's how we live, till now.</i>		
R	And your emotional support, who do you have anyone who supports you emotionally?		
P13	<i>Well, currently I can say there is ...I could say a <u>family friend</u> or something like that...yes, she takes care of us, and also our siblings, when I ...and I need to talk, I go to her, I talk to her, stuff like that... yes. <u>She is not a relative also, but just a close family friend.</u></i>	<i>Support from a family friend.</i>	<i>support from a non-family member</i>

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Researcher – YT Nadat		

R	A close family friend.		
P13	Yes.		
R	So she's your support when you need someone to talk to?		
P13	Yes, she's my support.		
R	And is there anywhere in your community that you can go for support?		
P13	Well I haven't thought about that. I haven't thought about that, because... there's this... what's it called? <u>FAMSA</u> or something		FAMSA.
R	Yes, there's FAMSA.		
P13	Yeah, FAMSA or something like that. Yes, there is FAMSA. It's close to my neighbourhood.		
R	Okay.		
P13	It's close. It yeah, it's there in my community, but I haven't thought of <u>going there</u> , you know? <u>Because I always felt I have someone I can cry to, so there's no need for me to go there, and all that.</u>	no need for community resource.	
R	Sometimes that's all we need.		
P13	Yes, <u>for someone to listen.</u>		
R	Yeah.		
P13	Yes.		

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Researcher – YT Nadat		

R	And what about religion?		
P13	Religion? I'm a Christian.		
R	What church do you belong to?		
P13	XXXX. It's based on our community.		
R	Okay.		
P13	And then also in town.		
R	Okay.		
P13	So yeah.		
R	And what role does religion play in your life?		
P13	Well, <u>I can say I'm not that type of a person who believes, so I can say 30%.</u>	not very religious	not v. religious
R	So religion doesn't play a big part in your life?		
P13	Yeah, <u>only 30%.</u>		
R	So religion is not really... you wouldn't say it's a source of support for you?		
P13	Yeah, <u>I wouldn't say ...I would say it's not ...</u>		
R	Okay.		
P13	<u>Because I'm not really there, you know? But I go to church sometimes.</u>		

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R	Okay, so it's ...so you don't participate in any religious activities?		
P13	No.		
R	That your church has?		
P13	No.		
R	Okay. Now I want to ask you about culture ...Setswana culture. What is the role of a woman in your culture?		
P13	As a woman in my culture?		
R	Yeah, as a woman. What is expected of you?		
P13	Well, I'd say I don't know.	no knowledge of culture	no knowledge of culture
R	What makes you say that?		
P13	Because like we haven't ... <u>at home, we don't practice culture.</u>	non practice of culture	non practice of culture
R	Okay.		
P13	<u>We don't ...even if I ask my mother...what - who am I? Like she doesn't even know who am I.</u>		
R	Okay.		
P13	So yeah, I don't know.		
R	You don't know much about your culture?		
P13	<u>Yes, because she always says to me...No yeah, on your father's side, there are Coloureds, so</u>		

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Researcher – YT Nadat		

	<i>Coloureds don't believe in cultures and all that. So no, I don't know.</i>		
R	You don't know. How do you feel about that?		
P13	<i>Yes, I want to know more, because obviously I have to know my roots. I have to know where I come from. And then yeah, stuff like that. But so far, I've been getting this information, that information. I don't know exactly who am I, and that where do I come from.</i>	wants to know her roots.	
R	Okay. So you don't know who you are? You feel like that?		
P13	Yes.		
R	So you feel like you don't know yourself? You don't know your roots?		
P13	<i>Yes. I'm just a person like...but I don't know where do I come from.</i>	wants to know where she comes from.	
R	Okay.		
P13	Yeah.		
R	And how does that make you feel?		
P13	<i>Well, I...truly speaking, when I talk about it, it concerns me, and then it goes deep. But when I don't talk about it, or when I don't think about it, it's just fine.</i>		
R	Okay.		
P13	<i>You know? Yeah, but when I talk about it and think about it, it runs deep. Oh, you know what? I really need to know where I come from, who am I... stuff like that, yes.</i>		
R	Who you are? Can I ask what type of person are you?		

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P13	<i>I'm a friendly person. You can even ask my friend, I'm a friendly person, you know? Really, most people say I'm a crazy person, I don't know why. I'm a just a bubbly person, and just a bubbly person. I don't have anger management. I don't take things ...the simple things into consideration, you know? I'll just move on. I don't look back, you know? I just move on. Because I feel like, when I look back at my past, I'm going to be stuck in it.</i>	personality forward thinking	personality forward thinking
R	Okay. You don't dwell on the negative things?		
P13	<i>So yeah, I move on. That's why I like to say to myself...You know what? You went through what you went through, but you're still here. You're not like other person, who goes to places, and do other stuffs. You're just who you are. You're just a straight person, and you even go to school." That's a good ...that's an image that I say I'm proud of myself.</i>	self efficacy pride	self efficacy self pride
R	So you're proud of yourself and your achievements in life....		
P13	<i>Yeah, I'm proud of myself, because I don't look back.</i>	pride	self pride
R	Okay, you have a positive view of yourself?		
P13	Yes.		
R	Because you've achieved ...from what you've told me, you've achieved so much in your life?		
P13	<i>I have.</i>		
R	Through such difficulties?		
P13	<i>Yes. Even people in my community say that, oh, I have achieved a lot. I don't even have a child. I don't get involved into such bad stuff yeah. My life has no negativities in it.</i>	good reputation	good reputation
R	Okay. I think from what you've told me also, you had to grow up before your time, so you		

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	were more mature than your peers.		
P13	<i>Yes, and also what drives me, it's that, I want to build my mother a house. I want to build actually my siblings a home, not a house. Actually a home. I want to even make my grandmother proud wherever she is, because I can say she had a positive impact of who I am, the side of me, you know? I believe, if it wasn't for her, I wouldn't be here, I wouldn't be who I am right now.</i>	<i>build family a home. influenced by grandmother</i>	<i>build a home for mother + siblings influenced by grandmother.</i>
R	Okay. So your grandmother played a big part in your life.		
P13	<i>So yeah, I want also to make her proud.</i>	<i>make glmother proud</i>	<i>make glmother proud</i>
R	So your grandmother moulded you?		
P13	Yes.		
R	How long did you live with your grandmother?		
P13	<i>Joh, forever.</i>		
R	Okay.		
P13	<i>Forever, because from what I've heard, I lived with her since I was three years old.</i>		
R	Okay.		
P13	<i>Yeah, since I was three. It's always been a home. I was born there, raised there. So my mother... well, my mother was there also, because she's her ...she's also her home there. She grew up there. I was born there, stuff like that. But mostly, I was taking care of my grandmother, instead of her.</i>	<i>took care of her grandmother</i>	<i>took care of grandmother</i>
R	Okay. So you were taking care of your grandmother and your mother wasn't.		

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Researcher – YT Nadat		

P13	Yes. Until she left, because of her second child, so she had to move out to live with the father, and yeah, stuff like that.		
R	Okay.		
P13	Yes. But I can say that, <u>from the get-go, my grandmother, she has always been there.</u>	support from grandmother	support from grandmother
R	Okay. It must have been hard losing your grandmother?		
P13	Yeah, it was... it was very hard.		
R	And how did you deal with that loss?		
P13	Well, at that time, I would say I was lucky, because I was still young.		
R	How old were you?		
P13	I was in grade eight, if not seven, so I was still young. I <u>didn't take it that much deep, until I had to take care of my siblings, until I had to be a parent.</u> And then yeah, I could say I had I don't want to lie, <u>it was a rough patch. I had a setback. I always say...I wish she was here... you know? Things will never be this way... yes.</u>	feels alone (?)	
R	You know, that role model you have, your grandmother is a strong woman, so it makes you strong.		
P13	It is, yes.		
R	And able to cope with life's difficulties, yeah.		
P13	And life difficulties, yes.		

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Researcher – YT Nadat		

R	So do stay with your siblings now? Are they all younger than you?		
P13	<i>Yes, I'm still with my siblings, even my mother. They're all younger than me, but I have a older brother. Well, he's my aunt's son.</i>		
R	Okay.		
P13	<i>Yes. So we live with him, but it's just that person who lives his life, doesn't care about what happens at home, and all that yeah.</i>		
R	And what is your relationship like with your mother?		
P13	<i>The relationship ...well the relationship, I could say she's a drinking person.</i>	<i>mother drinks</i>	
R	Okay. A drinking person?		
P13	<i>Yes, she is a drinking person. And every time when she drinks, I get so annoyed, you know? I just want to go. I don't want to be in the house ...you know stuff like that. But when she's sober and all that, I always want to be next to her, because it's nice being next to her, and all that. But when she's drunk. I feel like I should just move out you know?</i>	<i>ambivalent relationship</i>	<i>ambivalent maternal r/ship</i>
R	Okay. So you prefer her when she's sober?		
P13	<i>Yeah.</i>		
R	You sound like you really you know, you've had some difficult times?		
P13	<i>Yes I have. Also I'm a very talkative person. I talk ...I'm not ashamed of the... my background and stuff like that. So I talk. So that I could just be free, you know?</i>	<i>personality not ashamed freedom from talking</i>	<i>personality pride</i>
R	Hmm-mm (affirmative).		

TITLE: Exploring elements that contribute to resilience in young Setswana women from a high-risk urban community in the North-West Province of SA	INTERVIEW: One-on-one semi-structured	Interview 1 Date - 12/12/18 Participant - P13
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Researcher - YT Nadat		

P13	<i>I could just <u>be relieved</u> and stuff like that.</i>	<i>relief from talking</i>	
R	Okay.		
P13	<i>Yeah.</i>		
R	So you like offload, almost?		
P13	<i>Yes.</i>		
R	Okay. Yeah, because if you keep it in, and bottle it up, it'll just build and build and build -		
P13	<i>Yeah.</i>		
R	And then one day, it all comes out.		
P13	<i>It ...yeah. And it will be a problem, if it does that, so yeah.</i>		
R	And what is your dream for the future? What are your goals for the future?		
P13	<i>My goals for the future?</i>		
Note	Pause.		
P13	<i>I actually want...what I want in life, I actually want to be able to take care of my siblings financially. They must be financially stable. They mustn't go through what I went through. So, I must make sure that I finish my degree, and then probably work. And then yeah, take care of myself. Or I have to take care of myself first, before taking care of them. So I just want a healthy life. You know, I would just want a healthy life. I don't want to live a life that I've lived in the past. I want to change my life completely.</i>	<i>future aspirations wants a new life.</i>	<i>future aspirations new, better life</i>

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R	Okay.		
P13	<i>You know? Yes. I want to see myself as a woman who have achieved a lot of things. And I also feel like I can be a ...sort of like an idol, or I can be an inspiration to young girls, you know? What they ...young girls that are going through, what I've been through. You know, I feel like I can be also a motivational speaker, to help them go through what I went through, you know? So yeah.</i>	<i>role model for other women</i>	<i>role model</i>
R	So you want to help others?		
P13	<i>Yes, I want to help others. I want to help others, because I feel like I can help them ...yes.</i>	<i>help others</i>	<i>help others</i>
R	You want to help others....		
P13	<i>Yes.</i>		
R	Especially your siblings. You know, you're still being a parent to them, because you want to look after them.		
P13	<i>Yes. It's a lot of work. And now that ...because two of them, they're experiencing this part of the bad society. So sometimes, they don't even come home. So they're ...and they are young, under 16.</i>		
R	That must be difficult for you?		
P13	<i>And then - yeah, they don't even come home. Get calls, they are there. They do this, they do that. So I had to go to what's this place? XXXX do you know it?</i>		
R	Yes, I know XXXX.		
P13	<i>Yes, I had to go there to get help from them. So, one of them goes to ...goes there for the program. And then the other one, just decide to be a hard-headed person, doesn't listen. So</i>		

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	<i>they decided to take her to this place ...what's it called? XXXX something like that. It's like a place where they keep children from all the way from bad things.</i>		
R	Oh XXXX?		
P13	Yes.		
R	Yeah.		
P13	<i>So we decided to take her. So we are in that process now yeah, in that process. And now there's the festive season . Joh, you don't have any idea. Don't have any idea.</i>		
R	So while most people your age are out having fun and partying, you're stressing about your siblings?		
P13	<i>Exactly. I'm stressing about my siblings. I'm even stressing about my mother... my mother, because every day complaints, complaints. Even people from the street, asking, Why is your mother like this. And that things, I get tired of them, you know? I get tired of such questions, because I don't have answers for them. I don't know why she is living the way she is living, you know? So yeah.</i>	<i>stress about siblings + mother</i>	<i>family stress</i>
R	But it it's not your responsibility.		
P13	<i>Exactly.</i>		
R	She's a grown woman.		
P13	<i><u>She's a grown woman. She doesn't even want to work.</u></i>	<i>irresponsible mother</i>	
R	So who supports the family? Oh, you said you're living on grants, okay.		
P13	<i><u>Yeah. She doesn't even want to work. She always has this theory that I will work for her.</u></i>	<i>unfair expectations</i>	<i>unfair expectations</i>

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R	You?		
P13	Yes. <i>I will work for her. I will provide for her, and stuff like that. She has that theory.</i>	<i>unfair expectations</i>	
R	She's not taking responsibility?		
P13	No.		
R	For her children. And you're her child, you know? You - you're only 19?		
P13	Yes, I am 19.		
R	You know you ...but you wise beyond your years. You're 19, but you're doing what an older person would do.		
P13	Yeah, exactly. And now that obviously its festive season, Ikamva is closing, all that, <u>I support myself by braiding people and all that to get money.</u>	<i>self sufficient</i>	<i>self sufficient</i>
R	Braiding hair?		
P13	Yes.		
R	Okay.		
P13	<i>To get money yeah, I do that. So yeah, I can say I'm a survivor, because I have options, you know? Yeah, I have options.</i>	<i>survivor mentality</i>	<i>survivor mentality</i>
R	A lot of people and you know like you said in your community, will be involved in negative things, but you have chosen not to.		
P13	Not to yes.		

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R	You've chosen to follow another path?		
P13	<i>Because I feel like, if I do that, and then who's going to take care of our house? Who's going to take care of our home? Because I'm the only one. My brother doesn't even care. So if I also follow them on that route, then there is no dignity in our home. It will be just a house.</i>	stress + worries	responsibility
R	Yeah.		
P13	<i>You know? Everybody doing everything that it pleases, you know? Yeah.</i>		
R	It's a huge responsibility on your shoulders.		
P13	<i>It is. Even ...I took a break from home around July. I went my family friend's place to just ...I actually wanted to go there for like a month, you know? Just to have a fresh air, and then I ended up sitting for like four months. I came back home just now, X November, that's when I came back home.</i>		
R	Okay. So your break was longer than you planned?		
P13	<i>Yes. And then I always had complaints, that... I always had complaints that my younger sister, she's like three years old, around 10 p.m., she's not in the house. Nobody's there,...you know? I always get calls from a friend saying...Could you please come and take your little sister, go sit with her, because she has nowhere to go. Sometimes he sleeps with her, you know? And then call me in the morning to say I'm with your little sister here. I don't know where your mother is. She came here around 10 o'clock, knocking on the door saying there's nobody in the house."</i>		
R	That sounds difficult.		
P13	<i>Yes, Just imagine a three-year-old.</i>		

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R	Yeah. So you were gone away for four months?		
P13	<i>Yeah, I was gone away for four months, and ever since... and in that four months, I was supposed to get like fresh air, you know? Clean my head, but it's been complaints after complaints after complaints.</i>	<i>left home to clear her head</i>	
R	So it was still stressful for you?		
P13	<i>It was still stressful, even though I was away. So I had to come home. I had to.</i>	<i>had to return home</i>	
P13	You had to come home?		
P13	Yes.		
R	Are you worried about how you're going to cope with university and home life?		
P13	<i>To be honest I am. Like I don't know how I'm going to cope, because imagine in my matric, it was stressful. And now, it's even more, because I'm in varsity. So joh, it's going to be a lot of work.</i>		
R	Are you going to stay on campus?		
P13	<i>I haven't applied for the residency as yet, so I guess this first year, I'll be traveling, and then in the second year yeah... but then who's going to look after the family? That's a problem.</i>	<i>worried about family</i>	<i>responsibility</i>
R	It's going to be on your mind all the time.		
P13	<i>Yeah. Obviously, have they eaten, you know? Where is XXXX because I'm worried about her the most.</i>		
R	The little one?		

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P13	Yeah.		
R	You're doing well for yourself.		
P13	Yes. Well I'm hoping that if next year probably, if I could just if those two, neh? The older ones, those two could just ...you know go away for a little... so that she wouldn't have that mind that...Oh no, I don't have to stay, because they are there. They can take care of my child...you know?		
R	Okay.		
P13	So I'm thinking that, she must have that mind of....There's nobody in the house. My child is in varsity, and the other ones are away. So I have to take care of the younger one.		
R	The younger one?		
P13	Yeah, I'm trying all my best to make that happen. I'm trying all my best to make that happen, because I feel like, she's the way she is, because she knows of her... there's somebody at home, taking care of them, so I don't have to have that burden ...all that burden... you know?	burden of looking after family	burden of looking after family
R	Yeah.		
P13	So yeah, I'm planning to take those ones away, and then she must be able to take care of her child.	plan	future plan.
R	Yeah.		
P13	You know? Yeah. See if she can do that... I don't know.		
R	Take responsibility.		

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P13	<i>I don't know, but I want to see if she can do that. Because me going away, I was thinking that you know, she could take responsibility and all that. But didn't help eventually, because she had that mind... those ones, they are there. So they will take care of my child... you know? Yeah. Hopefully, she will come to her senses... hopefully.</i>		
R	I hope she does.		
P13	<i>Yeah.</i>		
R	Is there anything else you'd like to tell me? Anything at all?		
P13	<i>Anything at all. Well, so far - no. I could just say, I'm little bit stressed about the registration January, that's all that runs my mind. Yeah, I have been thinking about that... the registration. The thing is I don't have the registration money. So I don't know where I will turn to...yeah.</i>		
R	Yes that sounds like a difficult situation.		
P13	<i>It is. <u>But I will make a plan. I always make a plan.</u></i>	<i>resourceful</i>	<i>resourceful.</i>
R	Well XXXX that's all that we have time for. I wish you all the best in your studies and in your life. You seem like you have come a long way and again I wish you all the best.		
P13	<i>Thank you for listening to me. It...this has been very interesting.</i>		

<p>TITLE: Exploring elements that contribute to resilience in young Setswana women from a high-risk urban community in the North-West Province of SA</p> <p>RESEARCH Q: What are the elements that contribute to the resilience of young Setswana women in a high-risk urban community?</p> <p>Researcher – YT Nadat</p>	<p>INTERVIEW: One-on-one semi-structured</p>	<p>Interview 1 Date - 12/12/18 Participant - P13</p>
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FIELD NOTES

Observational (researcher’s thoughts about meaning and observations during interview):

- P13 was dressed in a shirt, jeans and sandals.
- P13 was punctual.
- P13 seemed to be a confident young woman.
- P13’s body language was open and she was forthcoming with information.
- Researcher noticed some differing themes from previous interviews.

Methodological (document reflections on strategies and methods used during interview):

- More probing questions should have been used to elicit information.
- Better, but not enough exploration into issues that were brought up.
- Better, but not enough open ended questions.
- Researcher jumped too quickly from question to question.

Personal (notes about researchers own feelings and perceptions while in the field):

- Researcher was less nervous than in previous interviews.
- Researcher felt comfortable with P13.
- Researcher did not feel safe and comfortable in the interview venue.
- Researcher was surprised about what P13 said that there was crime and she feared for her safety, but that there were few crimes against women. Didn’t ring true.

1.2

- absent father
- irresponsible mother
- take care of family at a young age
- loss of grandmother
- non practice + no knowledge of culture
- not religious
- personality
- self efficacy
- independence
- pride
- good reputation.
- IY.
- support from family friend
- no support from relatives
- role model.
- resourceful + survivor

ANNEXURE J: EXAMPLE OF FIELD NOTES

FIELD NOTES

Observational (researcher's thoughts about meaning and observations during interview):

- P3 was casually dressed in a white t-shirt, jeans and tackies.
- P3 was punctual.
- P3 came with her younger brother who sat outside the interview venue.
- P3 was very soft spoken and at times it was hard to hear what she was saying.
- Body language was quite closed, not much eye contact.
- P3 fidgeted quite a lot and would wring her hands.
- P3 seemed to be nervous, introverted and not very forthcoming with information.
- P3 laughed quite a lot, but it was more of a nervous giggle than a laugh.
- P3 smiled when asking the researcher if she could tell her about her dreams.
- Interview lasted much shorter than expected.
- Researcher is beginning to notice similar themes from the interviews.

Methodological (reflections on strategies and methods used during interview):

- More probing questions should have been used to elicit information.
- Not enough exploration into issues that were brought up.
- More exploration would have brought more depth.
- Not enough open ended questions.
- Researcher jumped too quickly from question to question.

Personal (notes about researchers own feelings and perceptions while in the field):

- Researcher was very nervous.
- Researcher is disappointed that she did not use exploratory methods during the interview and that the interview did not last long.
- Researcher was surprised that P3 lived in a shack and yet still went to University.
- Researcher did not feel safe and comfortable in the interview venue, which may have contributed to her anxiety.
- Researcher was surprised about what P3 said about crime and abuse against women. Didn't ring true.

ANNEXURE K: AUTHOR FORMAT FOR ARTICLE 1

ARTICLE 1

TITLE: ELEMENTS OF RESILIENCE OF YOUNG SETSWANA WOMEN FROM A HIGH-RISK COMMUNITY

(JOURNAL: SOCIAL WORK/MAATSKAPLIKE WERK)

1. Contributions may be written in English or Afrikaans.
2. All articles should include an abstract in English of not more than 100 words.
3. All contributions will be critically reviewed by at least two referees on whose advice contributions will be accepted or rejected by the editorial committee.
4. All refereeing is strictly confidential (double blind peer-review).
5. Manuscripts may be returned to the authors if extensive revision is required or if the style or presentation does not conform to the Journal practice.
6. Articles of fewer than 2,000 words or more than 10,000 words are normally not considered for publication.
7. Manuscripts should be typed in 12 pt Times Roman single-spaced on A4 paper size.
8. Use the Harvard system for references.
9. Short references in the text: When word-for-word quotations, facts or arguments from other sources are cited, the surname(s) of the author(s), year of publication and page number(s) must appear in parenthesis in the text, e.g. "... (Berger, 1967:12).
10. More details about sources referred to in the text should appear at the end of the manuscript under the caption "References".
11. The sources must be arranged alphabetically according to the surnames of the authors.
12. Note the use of capitals and punctuation marks in the following examples.

TWO AUTHORS: SHEAFOR, B.W. & JENKINS, L.E. 1982. Quality field instruction in social work. Program Development and Maintenance. New York: Longman.

COLLECTION: MIDDLEMAN, R.R. & RHODES, G.B. (eds) 1985. Competent supervision, making imaginative judgements. New Jersey: Prentice-Hall.

ARTICLE IN COLLECTION: DURKHEIM, E. 1977. On education and society. In: KARARABEL, J. & HALSEY, A.H. (eds) Power and ideology in education. New York: Oxford University Press.

JOURNAL ARTICLE: BERNSTEIN, A. 1991. Social work and a new South Africa: Can social workers meet the challenge? *Social Work/Maatskaplike Werk*, 27(3/4):222-231.

THESIS: EHLERS, D.M.M. 1987. Die gebruik van statistiese tegnieke vir die ontleding van gegewens in maatskaplikewerk-navorsing. Pretoria: Universiteit van Pretoria. (M tesis)

MINISTRY FOR WELFARE AND POPULATION DEVELOPMENT 1995. Draft White Paper for Social Welfare. Government Gazette, Vol. 368, No. 16943 (2 February). Pretoria: Government Printer.

NEWSPAPER REPORT: MBEKI, T. 1998. Fiddling while the AIDS crisis gets out of control. Sunday Times, 8 March, 18.

INTERNET REFERENCES: McKIERNAN, G. 1998. Beyond bookmarks: schemes for organising the Web [on line]. Rev. 18 June. Available: <http://www.public.iastate.edu/CYBERSTACKS/CTW.htm>

ANNEXURE L: AUTHOR FORMAT FOR ARTICLE 2

INSTRUCTIONS TO AUTHORS:

Southern African Journal of Social Work and Social Development (SAJSWSD)

Please adhere strictly to these instructions to facilitate the publication process of articles.

REGISTER ON THE [SAJSWSD] WEBSITE

If you are not already registered, please do so on the [SAJSWSD] website:

[<https://upjournals.co.za/index.php/SWPR/user/register>]

Please see the user's guide for further information:

<http://pkp.sfu.ca/ojs/docs/userguide/2.3.3/basicsRolesRegister.html>

If you are already registered as a reviewer or in another role, you can edit your profile when logged in to also register as an author. Please see the users' guide:

<http://pkp.sfu.ca/ojs/docs/userguide/2.3.3/basicsRolesProfile.html>

SUBMITTING AN ARTICLE ONLINE

Please refer to the user's guide for further details:

<http://pkp.sfu.ca/ojs/docs/userguide/2.3.3/authorUserHome.html>

STYLE GUIDELINES (CHICAGO MANUAL OF STYLE: AUTHOR-DATE)

This guide endeavours to achieve a standardised typographical style and consistent language choices. The main objective is to make it easier for authors, editors, copyeditors, layout editors and all those who publish to know what choices to make from the myriad existing options. Unisa Press uses the Chicago Manual of Style. See <http://www.chicagomanualofstyle.org/>

The style guide focuses on two major aspects:

1) Guidelines for technical preparation; 2) Citation guidelines.

1. Guidelines for Technical Preparation of Manuscript Layout

Submit manuscripts electronically – MSWord file.

- All graphic material has to be positioned at the correct place in the text and should be of good quality. Do not add supplementary files with graphic content.
- Manuscripts must be presented as: A4 pages; normal margins; 12pt Times Roman; 1.5 line spacing.
- Proofing language must be set as UK English (organise; organisation; organising – not -ize).
- Do not type double spaces anywhere – not between words, at the end of sentences or after colons.

- Type hard spaces (shift + control + space bar) when phrases are preferred to be presented as a unit, e.g. 10_000; Vol. 1_(2):_22–21.
- Articles should not exceed 6 000 words (excluding references). Make sure you follow the guidelines for ensuring a blind peer review.
- Present an indented abstract of not more than 250 words. Abstracts should not contain any footnotes or citations. Do not type the abstract in italics.
- Below the abstract, please provide four to six key words for indexing (only proper nouns in capitals). Distinguish between key words/phrases with a semicolon, e.g. Pentecostal; hymnal records; migration; southern regions of Africa.
- No numbers should be used to designate headings or lists.
- Acknowledgements should appear at the end of the article, be brief, recognise sources of financial and/or logistical support and permission to reproduce materials from other sources. Save a copy of documentation granting such permission. Adherence to copyright rules remains each author's sole responsibility.

Please note the format and order of information required for the presentation of **book reviews**:

Oxford Dictionary of Journalism <Book title in italics>

Tony Harcup <Book author name(s) and surname>

Oxford University Press. 2014. xiv + pp. 368 <Publisher, date and number of pages>

ISBN: 978-0-0000000-1 <ISBN>

Reviewed by Rod Amner <Reviewer details>

Department of Languages <Affiliation: Department>

University of Limpopo (Turfloop), South Africa <Affiliation: Institution>

anmer@anmer.co.za <email address>

Style

- Do not use the ampersand (&) anywhere in the text or citations; use “and” instead.
- In text, do not emphasise words by using italics. Only book titles and words from a language other than that used in the main text should be in italics.
- Italicised words/phrases in another language are glossed by an equivalent word/phrase in the language of the text, in double inverted commas placed in brackets, e.g. *Imago Dei* (“Image of God”).
- Words/terms that need to be singled out as being “borrowed” from another author/source may be placed in double inverted commas.
- Titles of publications must be in headline style (significant words are capitalised) and in italics when typed in the text. Titles of articles are placed between “double inverted commas”. Also see citation guidelines for examples.

Footnotes

- Footnotes with references in Arabic numbers (1, 2, 3 – do not use i, ii, iii) are allowed on condition that these are limited to essential notes that enhance the content without impeding the fluent reading of the article.
- Footnotes are typed in 10pt font, single spacing, hanging indent.
- Endnotes are not allowed.
- Footnotes do not replace the alphabetical list of references at the end of the text. References in notes are regarded as text references, not bibliographic information.

Quotations

- When quoting from a source, use “double inverted commas”.
- To quote within a quote, use ‘single inverted commas’.
- When quoting more than five lines, indent. Do not print indented text in italics and do not use quotation marks. A citation after the indented quote follows after a full stop, e.g.
According to the report the council will discuss the matter at the next council meeting to be held on 5 January 2017. (Smit 2002, 1)
- When quoting within an indented quotation, use ‘single inverted commas’.
- In UK English, punctuation is only placed inside the quotation mark if it is part of the quotation. e.g. Do you know if she is ‘accredited’? He asked: ‘Are you accredited?’
- When adding notes to a quote or changing a quotation use square brackets, e.g. [own translation/emphasis] / [t]oday.

Figures and Numbers

- In text, numbers one to nine are written as words; numbers 10 and above are written as digits.
- At the start of a sentence, all numbers are in words.
- In brackets, all numbers are written as digits; as is the case for numbers of tables, figures and chapters.
- In text, percentages (below 10) are written in words, e.g. seven per cent; above 10 are written as digits, e.g. 22 per cent/13.5 per cent. Decimals, e.g. 7.5 per cent, are always written as digits (also in text).
- Use the % sign in brackets and tables, and per cent in the text.

Equations

Use Mathtype for display and inline equations, not for single variables. Single variables should be inserted into the text as Unicode characters.

Abbreviations

- Abbreviations that begin and end with the same letter as the word do not get a full stop, e.g. (Mr/Dr/Eds) but Prof./Ed.
- Degrees are preferably written without any punctuation: BA; DPhil; MSc

Ellipsis

- Use the ellipsis when indicating that text has been left out in the middle of a quoted sentence – preferably not at the start or end of the sentence. It is a given that text has been left out preceding and following your quote.
- Do not insert spaces before and after the ellipsis.
- Use only three full stops for an ellipse (at the end of a sentence, the full stop of the sentence has been left out and is indicated by the use of the ellipsis), e.g. In May 1862, two new missionaries, Endeman and Albert Nachtigal, joined Grützner and Merensky...It was decided that Endeman and Grützner continue working...The latter two eventually established the mission station Botshabelo...which later would play an important role in the Ba-Kopa history.

Dashes

- In keeping with British usage, the spaced en-dash (–) is used (Alt0150) in the text.
- An unspaced en-dash is used to indicate ranges of numbers or page numbers, e.g. 15–21.

Initials

- One initial: Steyn, P. 2009.
- Multiple initials: Steyn, P. R. G. 2009. Note that there are spaces between the initials.

Acronyms

- Give the full name when first mentioned (with acronym in brackets), thereafter use the acronym uniformly and consistently: Unisa; CSIR; HSRC; Sabinet/SABINET
- And others: et al. (not italics). Never use et al. in the reference list.
- The first time it is used in the text, give all the surnames, thereafter use et al. 1st citation: Based on a report by Peters, Johnson and Scala (2010, 34). 2nd citation: Based on a report by Peters et al. (2010, 34).

Tables and Figures

- Include cited authors in the reference list.
- Supply the source below the table or figure, if material is copyrighted.

2. Citation Guidelines: Chicago Author-Date

In Text:

- Within the body of your text, citations are indicated in parentheses, with the author's surname, the publication date and page number (if needed, e.g. for a direct quote): (Smith 2012, 45).
- Citations are placed within the text where they offer the least resistance to the flow of thought, frequently just before a punctuation mark.

- Single-author citations: If the author's name appears in the text it is not necessary to repeat it, but the date should follow immediately: Malan (2014, 4) refers to this...
- Single author with two or more works in the same year: (Gray 2009a; 2009b).
- One publication with two+ authors: ...contested by Smith and Jones (2013, 16). Also (Smith and Jones 2013, 16)
- Multiple publications: ...venture failed (Bergin 2009; Chance 2008, 14–17). Note that authors are cited alphabetically.
- For multiple authors with the same initial, surname and year of publication, shorten titles: (Coe et al., "Media diversity," 2001) and (Coe et al., "Social media," 2001).
- No page numbers are needed if citing a text on the Internet, e.g. academic freedom (Smith 2014), unless page numbers are available.
- Avoid citing a secondary source: ...greater good (Mullins as quoted in Khan 2014, 6), Mullins (as quoted in Khan 2014, 6) argues...
- Blogs are only referenced in-text.

References: (See examples below)

- Use the heading: References.
- Only list sources actually referred to in the text.

Authors

- List authors alphabetically. Use surnames, first names (if known) and initials throughout, or only initials.
- List entries by the same author according to date of publication (oldest to newest).
- Do not use a dash to replace author names.
- If there is no author or editor, order entries alphabetically by title (corresponding with text citation).
- A single-author entry precedes a multi-author entry beginning with the same surname.
- Successive entries by two+ authors, where the first author is the same, are alphabetised by co-authors' surnames.

Titles

- Use headline-style capitalisation in titles and subtitles of works and parts of works such as articles or chapters (i.e., *Biology in the Modern World: Science for Life in South Africa*). Capitalise significant words and proper nouns.
- Use headline-style capitalisation for titles of journals and periodicals (i.e., *Journal of Social Activism*).
- Titles of publications are typed in italics when used in text: *Evangelism and the Growth of Pentecostalism in Africa*.

Compound Sources

- Source within another source: Smit, R. 2012. "Where to Now?" In *Climate Change in the Next Decade*, edited by S.Y. Tovey and T. Rosti, 200–234. Pretoria: Van Schaik.
- Treat pamphlets, reports, brochures and freestanding publications (e.g. exhibition catalogues) as books. Give sufficient information to identify the document.
- For electronic references, the text reference must correspond with the alphabetical reference list.
- For a URL, give the author's surname, name and/or initials; title of article/publication in double quotes, followed by website address and the date of access, e.g. <http://www.beeld.com> (no full stop after URL) (accessed 2 November 2013). NASA. 2010. "The End of the Space Race." <http://nasa.com> (accessed 1 August 2011). Petrovic, Karl J.S. n.d. "A New Age for Libya." www.timesonline.com (accessed 23 August 2011).
- Personal communications, letters, conversations, emails, interviews, recordings may be listed separately in the reference list.
- Omit: Inc., Co. Publishing Co. etc. from the name of the publisher.

EXAMPLES (For full list of examples see

http://www.chicagomanualofstyle.org/tools_citationguide.html)

R: Reference list

T: Text citation

Books

One Author

R: Pollan, Michael. 2006. *The Omnivore's Dilemma: A Natural History of Four Meals*. New York: Penguin. T: (Pollan 2006, 99–100).

Two or More Authors

R: Ward, G. C., and K. Burns. 2007. *The War: An Intimate History, 1941–1945*. New York: Knopf. T: (Ward and Burns 2007, 52).

Four or More Authors, list all authors in the reference list; in the text, list only the first author, followed by et al. ("and others"):

T: (Barnes et al. 2010). Editor, translator, or compiler instead of author

R: Lattimore, Richmond, trans. 1951. *The Iliad of Homer*. Chicago: University of Chicago Press.

T: (Lattimore 1951, 91–92).

Editor, Translator, or Compiler in Addition to Author

R: García Márquez, Gabriel. 1988. *Love in the Time of Cholera*. Translated by Edith Grossman. London: Cape.

T: (García Márquez 1988, 242–55).

Chapter or Other Part of a Book

R: Kelly, John D. 2010. "Seeing Red: Mao Fetishism, Pax Americana, and the Moral Economy of War." In *Anthropology and Global Counterinsurgency*, edited by John D. Kelly, Beatrice Jauregui, Sean T. Mitchell, and Jeremy Walton, 67–83. Chicago: University of Chicago Press.

T: (Kelly 2010, 77).

Chapter of an Edited Volume Originally Published Elsewhere (as in primary sources)

R: Cicero, Quintus Tullius. 1986. "Handbook on Canvassing for the Consulship." In *Rome: Late Republic and Principate*, edited by Walter Emil Kaegi Jr. and Peter White. Vol. 2 of *University of Chicago Readings in Western Civilization*, edited by John Boyer and Julius

Kirshner, 33–46. Chicago: University of Chicago Press. Originally published in Evelyn S. Shuckburgh, trans., *The Letters of Cicero*, vol. 1 (London: George Bell & Sons, 1908). T: (Cicero 1986, 35).

Preface, Foreword, Introduction, or Similar Part of a Book

R: Rieger, J. 1982. Introduction to *Frankenstein*; or, *The Modern Prometheus*, by Mary Wollstonecraft Shelley, xi–xxxvii. Chicago: University of Chicago Press. T: (Rieger 1982, xx–xxi).

Book Published Electronically

If a book is available in more than one format, cite the version you consulted. For books consulted online, list a URL; include an access date only if one is required by your publisher or discipline. If no fixed page numbers are available, you can include a section title, chapter or other number. R: Austen, Jane. 2007. *Pride and Prejudice*. New York: Penguin Classics. Kindle edition. T: (Austen 2007). R: Kurland, P. B., and R. Lerner, eds. 1987. *The Founders' Constitution*. Chicago: University of Chicago Press. <http://press-pubs.uchicago.edu/founders/> (accessed 1 January 2012). T: (Kurland and Lerner, chap. 10, doc. 19). ANOTHER EXAMPLE WITH EDITION Brink, H., C. van der Walt, and C. van Rensburg. 2012. *Fundamentals of Research Methodology for Healthcare Professionals*. 3rd ed. Cape Town: JUTA.

Journal Articles

Article in a Print Journal

- In the text, list the specific page numbers consulted, if any.
- In the reference list entry, list the page range for the whole article. R: Weinstein, J. I. 2009. "The Market in Plato's Republic." *Classical Philology* 104 (1): 439–58. T: (Weinstein 2009, 440).

Article in an Online Journal

- Include a DOI (digital object identifier) if the journal lists one. A DOI is a permanent ID that, when appended to <http://dx.doi.org/> in the address bar of an Internet browser, will lead to the source.
- If no DOI is available, list a URL. Include an access date only if one is required by your publisher or discipline.

R: Kossinets, Gueorgi, and Duncan J. Watts. 2009. "Origins of Homophily in an Evolving Social Network." *American Journal of Sociology* 115: 405–50 (accessed 28 February 2010).

DOI:10.1086/599247. T: (Kossinets and Watts 2009, 411).

Other Sources

Book Review

R: Kamp, D. 2006. "Deconstructing Dinner." Review of *The Omnivore's Dilemma: A Natural History of Four Meals*, by Michael Pollan. *New York Times*, April 23, Sunday Book Review. <http://www.nytimes.com/2006/04/23/books/review/23kamp.html> (accessed 1 January 2012). T: (Kamp 2006).

Thesis or Dissertation (Master's dissertation)

R: Choi, Mihwa. 2008. "Contesting Imaginaries in Death Rituals during the Northern Song Dynasty." PhD thesis, University of Chicago. T: (Choi 2008).

Paper Presented at a Meeting or Conference

R: Adelman, Rachel. 2009. "'Such Stuff as Dreams are Made On': God's Footstool in the Aramaic Targumim and Midrashic Tradition." Paper presented at the annual meeting of the Society of Biblical Literature, New Orleans, Louisiana, November 21–24. T: (Adelman 2009).

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