

Exploring how relationships between older and younger black South Africans promote resilience in families

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Mini-dissertation submitted in fulfilment of the requirements for the degree Master of Arts in Research Psychology at the North-West University

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Examination: December 2020

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Declaration by Author

I hereby declare that this study, titled *Exploring how relationships between older and younger black South Africans promote resilience in families*, is my own work and that I maintained integrity and acknowledged all the sources according to the American Psychological Association referencing style. I declare that this work was edited by a qualified language editor as prescribed by the journal.



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Permission to Submit for Examination Purposes

The study supervisor hereby give permission to the candidate, Dzunisani Baloyi, to submit the article for examination purposes in partial fulfillment of the requirements for the degree Master of Arts in Research Psychology.

Dr Tamlynn C. Jefferis

Language Editor Certificate



30 November 2020

To whom it may concern

Re: Proofreading and academic editing: Ms D. Baloyi

I, J.L. van Aswegen of Grammar Guardians, hereby confirm proofreading and academic editing of the thesis entitled “Exploring how relationships between older and younger black South Africans promote resilience in families” by Dzunisani Baloyi (student number 25028502) in November 2020.

Please contact me on 082 811 6857 or at jeanne@grammarguardians.co.za regarding any queries that may arise.

Kind regards,



J.L. van Aswegen

Grammar Guardians

Acknowledgements

I would like to thank God for granting me this opportunity to pursue a master's degree in Research Psychology. I am grateful for my grandmother, **Kokwani Mthavini Nyanisi Baloyi**, who raised me to be a happy and resilient young woman. Thank you for creating a comfortable and adventurous childhood. I am grateful for the life lessons that you have imparted into my life. I am living out all the miracles that you prayed over me. Kokwani ni khensa matimba ya nwina lama minga ndzi komba wona e vutonwini bya nwina mi karhi mihlonipha xikwembu xa nwina.

My parents, **Ms Joyce Baloyi** and **Mr Thinaneli Ratshitanga**, thank you for being supportive and carrying me throughout these years. Your strength does not go unnoticed. In times when I felt challenged, weak, and exhausted, you were the much-needed extra fuel.

My friends, **Tshwarelo Mopereo**, **Tumelo Moshatane**, **Andani Netshidzivhani**, **Hope Mathole**, **Michaile Anthony**, and **Sia Urrio**, you guys have kept me sane throughout this process. Thank you for all the joys that you brought to my world, and your words of encouragement and the “pick-me-ups”. Thank you for allowing me to do life with you guys.

I am grateful for the **Moshatane**, **Mopereo**, **Anthony**, and **Guzha** households for hosting me at different times of this degree. You made me feel loved and welcome when I was away from home.

My sincerest gratitude to my supervisor, **Dr Tamlynn C. Jefferis**, for showing up for me when I needed you the most, and for allowing me to express my frustrations and providing much-needed reassurance during stressful moments. I have learned so much from you.

My mentor, **Ms Janine Van Aardte**, you have inspired me to always do better and work hard.

My internship supervisor, **Dr Graeme Hoddinott**, and **the Social Behavioral Team**, thank you for your time and consistent support. I am grateful for the opportunity at the Desmond Tutu TB Centre, Stellenbosch University, that allowed me to finish my thesis while learning new skills.

Summary

Black families in South Africa have previously been subjected to socio-political and racial segregation by the former apartheid government. This distorted family structures and functioning especially in black communities, and further leaving a legacy of inequality in terms of distribution of resources among different racial groups. In addition to the above disadvantage, black families in South Africa also experience challenges due to other contextual factors such as the HIV/AIDS pandemic, poverty, and unemployment. Yet, despite these challenges, these families manage to adjust well. They are considered to be resilient.

This study explored available qualitative evidence on how relationships between younger and older black South Africans promote resilience in black families. A systematic qualitative synthesis was conducted to combine qualitative studies that focus on how relationships between older and younger black South Africans promote resilience. This entailed a comprehensive database search for articles published from 2000 to 2020, using a combination of keywords across electronic databases. Eleven articles were identified for inclusion in the synthesis. The findings highlight the importance of social connectedness between older and younger black South Africans, which has the potential to promote and facilitate resilience. This connectedness inspired both generations to engage in resilience-promoting processes that include agency, spirituality, and meaning-making. The findings corroborate family resilience framework processes. These findings also shed light on resilience processes that are underpinned by cultural processes such as Ubuntu and connections to ancestors, which are often underreported.

The findings of the review demonstrate a growing interest in resilience research, although the search yielded limited published articles on the resilience process of black families in South Africa. This further indicates a gap in resilience research on black families in South Africa. The findings of the study contribute to a basis for future research and interventions to strengthen black families residing in resource constrained settings.

Chapter 1: Background

Structure of the Research

This thesis consists of three chapters. Chapter 1 orientates the reader by providing background information about the history of black families in South Africa, as well as an outline of the methodology. Chapter 2 consists of the article submitted for examination, as well as to the *South African Journal of Psychology* for publication. Chapter 3 informs the reader about the research's contribution, recommendations, the researcher's reflection on the study process, and closing remarks.

Introduction

This chapter consists of an in-depth literature overview and contextual information that relate to the setting of the research, which will ensure that the reader gains an understanding of the chapters that follow. The literature overview includes a discussion of families in general, African families, black families in South Africa, and resilience. The research question and aim and the outline of the methodology are also provided.

Literature Overview

Families

The family structure is emphasized as an essential sector that contributes to the functioning of societies (Ziehl, 2003). Scholars describe these structures as social groups of two or more people who are dependent on and devoted to one another through blood relations, affection, and by law (Braithwaite & Baxter, 2006). These structures have evolved over the years from what scholars defined as a nuclear family type to extended family structures that consist of members who are not necessarily related by blood but share space and resources (Amoateng & Heaton, 2007; Nkosi & Daniels, 2007). The evolving changes in family structures can be attributed to epidemiological changes such as the human immunodeficiency virus / acquired immunodeficiency syndrome

(HIV/AIDS) and tuberculosis (TB) pandemics, demographic changes due to migration, as well as political changes (Aboderin & Hoffman, 2015; Walsh, 2012). However, throughout these changes, families remain together and develop resilience that sustains family members to cope with daily life and enable survival (Walsh, 2003; 2006; 2016).

African Families

African families resemble the extended family structure due to the pervasive political and socioeconomic fragility faced on the continent (Nkosi & Daniels, 2007). For this reason, families choose to extend their structures and share resources with other members in order to survive. In addition, these families are also rooted in communal beliefs whereby families collectively live together and share resources (Aboderin & Hoffman, 2015; Nkosi & Daniels, 2007). The family is also embedded in a network of relationships, a foundation for mutual influence, and interactions with others (Aboderin & Hoffman, 2015; Mokomane, 2012; Walsh, 2003, 2006). These relationships have been demonstrated to potentially buffer negative adversity and promote positive adjustment in families (Belsey, 2005; Peterson & Govender, 2010; Walsh, 2003, 2006). Families in developing countries in Africa such as South Africa have been subjected to racial segregation, the HIV/AIDS pandemic, and poverty, which have largely altered family structures and threatened family functioning (Eke, 2003; Kimuna & Makiwane, 2008; Seekings, 2010). Yet, despite these adversities, families in South Africa demonstrate what scholars describe as resilience as they have managed throughout the political struggle, the HIV/AIDS pandemic, and broad inequality gaps to withstand and adjust to changes and adversities (Casale, 2011; Dolbin-MacNab et al., 2016; Nkosi & Daniels, 2007).

Black Families in South Africa

To begin to contextualize black families in South Africa, it is imperative to shed light on the socio-political history and its impact on families. In the instance of black families, the definition of “family” during the apartheid government meant being separated from loved ones to leave home to

work in cities or towns (Roman et al., 2016). The remaining family members resided in black communities that were created by the apartheid government's Group Areas Act, No. 41 of 1950 (Seekings, 2010). Apartheid implemented the policy framework that enforced the minority rule through institutionalized social, economic, political, and legal segregation of South African whites, African blacks, Indians, and coloureds (Sewpaul & Pillay, 2011). White families were viewed as superior with economic privileges and treated accordingly as opposed to black, Indian, and colored races (Amoateng & Heaton, 2007; Ziehl, 2003).

This reinforcement of segregation and marginalization by the previous government produced a country where families of a specific race could only reside in designated areas and specifically the black, colored, and Indian races were placed in areas with little to no resources (Amoateng & Heaton, 2007; Amoateng & Richter, 2007; Ozler, 2007; Ziehl, 2003). During apartheid, black families resided in areas referred to as "townships" or "shanty towns", which were originally designed as sleepover places for black African laborers in white areas (Masenya et al., 2017). These townships consisted of informal settlements or "shack-type" dwellings, which were made with poor-quality materials, and receiving no service delivery such as sanitation and running water (Crankshaw, 2008; Sewpaul & Pillay, 2011).

Black people were not only subjected to the discriminatory policies that kept most of them in poverty, but they were also excluded from state welfare and economic participation. Life conditions for black families also reflected social issues such as wrongful arrests, violence, brutality, detention, murder, executions, unemployment, underemployment, poverty, and a general lack of resources (Masenya et al., 2017; Sewpaul & Pillay, 2011, Statistics South Africa [Stats SA], 2017).

The younger generations would often migrate to cities for employment opportunities, as homesteads, townships, and resource constrained settings had no employment prospects available (Kimuna & Makiwane, 2008; Oduaran, 2014; Makiwane, 2011).

By 1994, almost all legislation that discriminated against people based on racial background was abolished; this implied that people would be able to vote, live, work, and go to school where they wished (Seekings, 2010). The new democratic government directed resources to improve the livelihood of all South Africans. These attempts were through the Reconstruction and Development Programme (RDP), and addressing poverty and deprivation as one of its first priorities included improving basic service delivery such as housing, clean water, and sanitation (Seekings, 2010). Additionally, South Africans were offered social assistance in the form of social grants to readdress some of the economic disparities (Moore & Seekings, 2018). The social assistance program initially provided social grants to older men and women 60 years and older (Kimuna & Makiwane, 2007). This was extended to include a child support grant for single mothers and a disability grant for disabled people (Moore & Seekings, 2018). These changes have improved the standard of living of many black families in South Africa; however, there is still a fair proportion of urban and rural black families who are living in informal housing and in communities with little to no resources (Crankshaw, 2008). The RDP and social assistance program were proposed to address the physical challenges faced by black families. In addition to the RDP and social assistance program, the post-apartheid government proposed the White Paper on Families in South Africa to improve the wellbeing of families (Department of Social Development, 2012). The White Paper on Families in South Africa aimed to address the lack of socio-political and historical focus on black families in South Africa (Department of Social Development, 2012). Following this discussion, it is evident that there have been numerous attempts by the post-apartheid government to readdress inequality and challenges faced by black families. Contrary to expectations of the post-apartheid government, the inequalities of the past have been exacerbated, with a rapid increased unemployment, a widened poverty gap, and the country has one of highest rate of HIV/AIDS in the world (Bond, 2005; Desai, 2002; Moore & Seekings, 2018; Seekings, 2010; Terreblanche, 2002). These challenges further place a strain on the family structures, roles, and functioning of black families.

In light of the HIV/AIDS pandemic and socio-political history, the central position of older people in the lives of younger generations has been highly emphasized over the years due to the absence of caregivers for younger generations (Eke, 2003; Schatz, 2007). South Africa has been described as having the most infections, with approximately eight million people living with HIV/AIDS (Stats SA, 2017). This pandemic has had detrimental effects on the South African context, resulting in the deaths of millions of young people despite the availability of treatment (Stats SA, 2017). One of the major effects on families of losing younger generations is a decrease in members who could potentially contribute financially to the families (Stats SA, 2017).

For these reasons, there is also an ongoing emergence of multigenerational households that constitute members of different generations residing together for survival (Eke, 2003; Kimuna & Makiwane, 2008). The extended families can take the form of “skip-generational” or three- or even four-generational households (Moore & Seekings, 2018). In these households, older people have been obligated to play a role of holding families together and filling the gap to provide emotional and physical support to the entire household (Kimuna & Makiwane, 2007; Makiwane, 2011; Oduaran, 2014).

Nearly three decades after the abolishment of apartheid, the majority of black families in South Africa still reside in multigenerational household structures in the same areas with little or no resources (Masenya et al., 2017; Seekings, 2010). Despite the abovementioned factors of the HIV/AIDS pandemic and marginalization that many black families in South Africa face, some do manage to adjust well, and scholars regard these families as resilient (Casale, 2011; Dolbin-MacNab et al., 2016; Nkosi & Daniels, 2007; Phasha, 2010).

Resilience

Resilience in this context is described as a concept with two core elements. Firstly, a person experiences risk or adversity that it threatens to disrupt their functioning and development. Secondly, the person manages adjusts well to the significant risks (Masten, 2001; Ungar, 2011). For instance, significant risks or adversity can include health pandemics, natural disasters, loss of

livelihood, war, terrorism, poverty, and under-resourced communities. Other risks include chronic illness such as HIV/AIDS, TB, and cancer; physical or emotional abuse; and loss of parents or family members. Despite the risks that individuals endure, they manage to adjust well (Masten, 2001; 2018). The process of adjusting well has evolved from scholars focusing on individual factors and traits to viewing positive adaptation in terms of the interplay of multiple risk and protective processes over time, which involve individual, family, and larger socio-cultural influences (Walsh, 2003; Ungar et al., 2008; Ungar, 2011).

Earliest literature of resilient individuals emphasized the crucial importance of significant relationships with kin, intimate partners, and mentors that would support and encourage individuals (Masten, 2001; Walsh, 2003, 2006). Furthermore, the emergence of family resilience theory contributes towards seeing individual family members as potential outlets for individual resilience to focusing on risk and resilience in the family as a functional unit (Walsh, 2003). Within families, one of the key processes that mediate the recovery of all members is their relationships. Notably, these relationships between kin members of a family enable the family system to rally in times of crisis to buffer stress, reduce the risk of dysfunction, and support optimal adaptation (Walsh, 2003; 2006).

In exploring resilience in black families in South Africa, we can deduce that the significant risks faced by these families include poverty, under-resourced communities with structural disadvantages such as crime and unemployment, as well as death of family members due to HIV/AIDS-related diseases (Eke, 2003; Makiwane, 2011; Seekings, 2010). These families experience significant risk and they simultaneously adjust to the risks and manage to adjust well. However, these positive adjustments are underreported in the literature (Casale, 2011; Rabe & Naidoo, 2015; Sooryamoothy & Chetty, 2015). Studies on older carers or the elderly caring for younger generations (i.e. children or the orphaned) have presented a limited understanding of how they survive or adjust to adversity. Previous research has only focused on the challenges, strains associated with caregiving, and adverse effects on family functioning (Campbell & Foulis, 2004;

Chazan, 2008; Schatz, 2007; Schatz & Ogunmefun, 2007; Ssengonzi, 2009). Extant research therefore presents a deficit and a challenged perspective of families and demonstrates limited perspectives on their positive adjustment.

Problem Statement

Considering the limitations, this study's aim was to explore available qualitative evidence on how relationships between younger and older black South Africans promote resilience in black families. This research aim was underpinned by the White Paper on Families in South Africa. The agenda of the White Paper on Families in South Africa focuses on three strategies. The first strategy is specifically focused on the physical health of the family (Department of Social Development, 2012). The second strategy speaks to the psychological wellbeing and strengthening of families, followed by the third strategy, which focuses on the preservation of families (Department of Social Development, 2012). The study was aligned with the second strategy, which motivates researchers and scholars to explore the existing strengths of families. This research thus endeavored to explore how relationships between older and younger black South Africans promote resilience in black families.

Research Question

The research question for the study was: What is currently known about how relationships between younger and older black South Africans promote resilience in black families?

Purpose of the Study

The purpose of the study was to explore available qualitative evidence on how relationships between younger and older black South African promote resilience in black families.

Methodology

Method

The chosen research method was a systematic qualitative synthesis that entailed a process of combination of qualitative evidence from multiple studies to further synthesize the findings to develop an understanding the topic under study (Saini & Shlonsky, 2012). The purpose of choosing a systematic qualitative synthesis was to examine how relationships between older and younger black South Africans promote resilience in black families. Based on the initial scope of the literature, the resilience construct is diverse in meaning and process and thus manifests differently from one context to another (Masten, 2018). A systematic qualitative synthesis was deemed appropriate to provide an understanding of how these relationships promote resilience in black families in South Africa.

Search Protocol and Screening

Identification

An initial list of keywords was selected during protocol development. The list included families/family, resilience, positive adaptation, positive adjustment, adjusting well, older people / persons / adults / elderly/ grandparents*¹, “intergenerational relationships”², “multigenerational households”, family resilience, African, younger generation / youth/ grandchildren, relationships, and “South Africa”. The combination of keywords selected for the final search included: resilience* AND grandparents AND grandchildren AND “South Africa”.

These searches were conducted through several databases, including EbscoHost, Google Scholar, JStor, ScienceDirect, PsycArticles, PsychInfo, ERIC, SAE Publications, CINHALL, ProQuest, databases for grey literature (SADC, Web of Science, and Iasociety.org), and the World

¹ * An asterisk serves as a wildcard symbol that broadens a search by finding words that begin with the same letters. This symbol should be attached to the word to be affected.

² (“ ”) refers to a phrase or word within double-quote characters that will only produce results that include or contain that word or phrase.

Health Organization Library Database. Search results were limited to articles published between 2000 and 2020. For literature to be considered for inclusion, the search terms had to appear in the title and/or abstract and/or keywords in each potential article or document. The results were exported into a Microsoft Excel spreadsheet, which included articles' titles and abstracts into a separate text file, and duplicates were removed in the Microsoft Excel spreadsheet. The spreadsheet captured the following: author(s) details, article title, date published, aim(s), qualitative method, and key finding(s).

Screening

In the study, the reviewers included the study supervisor and student researcher. The two reviewers worked independently and collaboratively throughout the research process. Review studies include two or more reviewers to ensure the trustworthiness of the research process. The inclusion and exclusion criteria were applied during the first round of selection (titles), where the reviewers screened article titles against the criteria. Titles that were included would proceed to the second round of screening (see Table 1). During the second round of selection (abstract/summaries), the reviewers read through the set of abstracts/summaries separately to judge whether to include/exclude the studies in/from the full review. The reviewers compared their judgements, and discussed discrepancies (if any), and came to an agreement on each abstract/summary. In the third round of selection (full text), full-text articles were downloaded and read by the reviewers independently. Thereafter, each reviewer made decisions to include or exclude articles in or from the final synthesis. However, if there were any limitations in retrieving the full text, the reviewers made an effort to contact the researchers who were involved in the publication.

The selected methodology was not without limitations. For the synthesis, selected articles/studies represented the South African context and thus providing a narrowed perspective that is contextually and culturally relevant. The search was limited to studies that contained the words “positive adjustment/adaptation” or “resilience/resilient”. Studies that focused on coping

strategies were excluded, as this is a different concept than resilience. We acknowledge a language bias as only studies published in English or Afrikaans were included. Studies of essential value could be published in other languages; however, we had limited capacity and resources to translate studies that are published in other South African languages.

Quality Appraisal

To ensure trustworthiness, the reviewers conducted a quality appraisal, which also included consensus discussions to enhance trustworthiness. The Qualitative Research Quality Checklist was employed to evaluate the credibility, dependability, confirmability, transferability, authenticity, and relevance of qualitative studies (Saini & Shlonsky, 2012). This tool is a 25-point quality appraisal that evaluates the epistemological and theoretical frameworks, study setting, study design, sampling procedures, data collection, ethical issues, reflexivity of the researcher, data of the qualitative study, analysis, and reporting of the findings (Saini & Shlonsky, 2012). The reviewers (the supervisor and I) applied a level of discretion while using this tool. A level of reflection and flexibility was applied to the evaluation of the qualitative studies. The tool was used independently to assess each of the potential documents/literature that met the inclusion criteria. Where there were any studies that were excluded after the quality appraisal, their exclusion was well motivated.

Data Analysis

The collected data included qualitative findings of empirical qualitative studies and mixed-methods studies. To analyze the data, the reviewers conducted a thematic analysis of the findings sections of the qualitative studies and the qualitative sections of mixed-methods studies. The six steps of Braun and Clarke (2006) were applied, as a process of analyzing and reporting patterns that are present in the data. Boyatzis (1998) argues that thematic analysis is not a method type but rather a process that can be used alongside other qualitative methods. This process of thematic analysis enabled us to make sense of the qualitative findings and further enabled the reviewers to organize the qualitative findings in an understandable manner of codes.

In the first phase, the reviewers familiarized themselves with the data by repeatedly reading the data and then actively searching for meanings, patterns, and ideas. Secondly, initial codes were generated. The third phase entailed assembling the coded data into groups of similar codes and collectively into themes. During the fourth phase, the themes were reviewed and refined. The fifth phase consisted of discussion and refining the themes. The final themes were compared by the reviewers to reach a final agreement. The themes are reported in Chapter 2 in the findings section.

Ethical Considerations

Ethical approval was granted by the North-West University's (NWU) Health Research Ethics Committee (NWU-00410-20-A1). There are no additional ethical concerns as the study did not include human participants. However, for the current review, we collected qualitative literature for the analysis. We acknowledged all qualitative literature used for the review and findings.

Conclusion

Black families in South Africa are subjected to numerous adverse effects such as previous socio-political history, the HIV/AIDS and TB pandemic, poverty, unemployment, economic inequalities, etc. Despite these adverse effects, families have managed to adjust and adapt positively. These processes of their positive adaptation, especially from a family relationship perspective, are underreported. Little is known about what promotes resilience in black families. This systematic qualitative study thus endeavored to explore how relationships between younger and older black South Africans promote resilience in black families. The next chapter consists of the article to be submitted for examination and publication in the *South African Journal of Psychology*. I would like to declare the possibility of repetition across the three different chapters, as a result of the article format of the dissertation, and I humbly ask for your patience.

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Chapter 2: Manuscript

**Exploring how relationships between older and younger black South Africans
promote resilience in families**

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Abstract

Background – Black families in South Africa have previously been subjected to socio-political and racial segregation by the apartheid regime. These distorted family structures and functioning, especially in black communities, left a legacy of inequality (i.e., distribution of resources) among different racial groups. In addition to the above disadvantage, black families in South Africa also experience challenges due to other contextual factors such as the HIV/AIDS pandemic, poverty, and unemployment. Yet, despite these challenges, these families manage to adjust well. These families are resilient.

Objective – This study explored available qualitative evidence on how relationships between younger and older black South Africans promote resilience in black families.

Method – A systematic qualitative synthesis was conducted to combine qualitative studies focusing on how relationships between older and younger black South Africans promote resilience. A database search for articles published from 2000 to 2020 was conducted, using a combination of keywords. Eleven articles were identified for the synthesis. The findings highlight the importance of social connectedness between older and younger black South Africans, which have the potential to promote and facilitate resilience. This connectedness inspired both generations to engage in resilience-promoting processes that include agency,

spirituality, and meaning-making. These resilience processes are underpinned by cultural processes such as Ubuntu and connections to ancestors.

Conclusion – The review yielded limited articles published on the resilience process of black families in South Africa. Despite the limited evidence, the findings contribute to future research and interventions to strengthen black families that reside in resource constrained settings.

Keywords: *relationships, grandchildren, grandparents, black South Africans, families, resilience*

Introduction

Resilience is described as a process that entails adaptation to significant risk or adversity that threatens the development and functioning of a system (Masten, 2011; 2018). This concept consists of mainly two core elements: a person faces risk so significant that it threatens to disrupt culturally aligned normative development, and the person adjusts well to the significant risks (Masten, 2001; Ungar, 2011). Examples of significant risks or adversity include poverty, war, terrorism, violence, natural disasters, under-resourced communities, parental pathology, chronic illness (e.g. human immunodeficiency virus / acquired immunodeficiency syndrome [HIV/AIDS] or tuberculosis [TB]), abuse (physical or emotional), and loss of parents or family members. Despite these risks, individuals manage to adjust well (Masten, 2001, 2018; Masten & Narayan, 2012).

Research on resilience has advanced throughout the years (Wright et al., 2013). The earliest research on resilience focused on comparing individuals' personalities and biological factors, which served as predictors of positive adaptation towards adversity (Rutter, 1985; Werner & Smith, 1992). However, these studies did not account for the processes that were associated with the positive adaptation that led to individuals' resilience (Wright et al., 2013). The second segment of resilience research adopted the developmental systems approach to explore positive adaptation among individuals and systems of their development (Wright et al., 2013).

These advances in resilience research prompted Masten and Wright (2010) to conceptualize a short list, also known as the universal processes of resilience, which included positive attachment (relationships), culture and religion, intelligence, self-regulation, agency, and mastery. Although these processes were described as “universal”, scholars acknowledged that they would transpire differently across culture and context (Ungar, 2011; Walsh, 2016; Wright et al., 2013). The advances in research attributed resilience to a process rather than individual personality traits and factors. This process involved individual internal processes, with emphasis on the role of social and physical ecologies to positive adaptation (Ungar, 2011). These advances in resilience research indicate a drift from identifying unique individual factors and traits to understanding processes; not only within the individual but also in their interpersonal relationships with their social ecology, which includes family and community (Black & Lobo, 2008; Ungar, 2011). There has been a great focus on the role of relationships and systems beyond family and consideration of biological, social, and cultural processes in studies of resilience (Charney, 2004; Cicchetti, 2010; Cicchetti & Curtis, 2007; Luthar, 2006; Masten, 2001, 2011; Masten & Narayan, 2012).

These advances in resilience research also inspired the conceptualization of a family resilience framework that encourages scholars to explore family strengths during times of adversity and prolonged stress (see the Methodology section; Walsh, 2003, 2006, 2016). Studies across disciplines have emphasized the imperative role of

interpersonal relationships and connectedness to family structure. This serves as an essential social resource or capital to moderate the negative effects of stressful situations and to strengthen resilience (Belsey, 2005; Peterson & Govender, 2010).

Considering the benefits of interpersonal relationships that promote resilience, this article focuses on resilience-promoting relationships in black families in South Africa. The context offers a wide plethora of challenges such as poverty, low socioeconomic status, and a high burdened setting of TB and HIV/AIDS. It also has a rich diverse cultural group, which offers potential knowledge on resilience across different cultures. Research on resilience has been limited in the South African context, especially on the exploration of family resilience (Raniga & Mthembu, 2017; Theron & Theron, 2010; Van Breda, 2018). Furthermore, Casale (2011) urged scholars to explore relationships between children and their caregivers, to gain perspective on understanding factors that promote resilience in older carers.

The adverse effects of previous socio-political history and rapidly growing rates of HIV/AIDS have altered family structures. This has produced extended family household structures that consist of members of different generations residing together in multigenerational households for survival (Eke, 2003; Kimuna & Makiwane, 2008). In these household structures, it is common to find older people as the main providers in the family, which can place strain on older generations (Makiwane, 2011; Zimmer & Dayton, 2005). Previous studies on South African families revealed that there is an

immense potential strength to help them during times of hardships despite adversities of socio-political history and burden of diseases such as HIV/AIDS and TB (Nkosi & Daniels, 2007).

The extant qualitative literature that provides insight into the resilience process of black families in South Africa is embedded in the context of HIV/AIDS studies (Casale, 2011; Dolbin-MacNab et al., 2016; Knox, 2015; Raniga & Mthembu, 2017). For example, Casale (2011) explored the positive perspectives and experiences of older women caring for younger people in the context of HIV/AIDS. The study findings highlight that older women possess strength, resourcefulness, and leadership qualities that enable them to ensure their household's survival during challenges and adversities (Casale, 2011).

Dolbin-MacNab et al. (2016) examined the resilience process among South African grandmothers raising their grandchildren. Grandmothers in this study perceived themselves as engaging in several resilience processes that include spirituality, accessing sources of instrumental support, seeking emotional support, and staying motivated to support their grandchildren (Dolbin-MacNab et al., 2016). These examples emphasize that the relationships between grandmothers and grandchildren are resilience enabling. The abovementioned studies provide insight into the resilience-promoting processes in black families in South Africa. However, the existing qualitative studies on resilience of families in South Africa collected data from small samples and only offer a

one-sided perspective (e.g. older person or younger generation) of the resilience-promoting process. This is a narrowed perspective as most families consist of members of different generations.

After conducting multiple searches of the South African literature, I located one systematic review on the determinants of resilience in low- to middle-income South African families. Bhana and Bachoo (2011) shed light on a variety of factors reported prior to 2011; however, they do not detail the value of family relationships and how they promote resilience. As an initial step towards filling the gap in the literature of how these relationships promote resilience, this study endeavored to explore how relationships between younger and older generations promote resilience in black families in South Africa. Understanding how relationships promote resilience among older and younger generations could provide valuable insight to guide future qualitative studies on family resilience, and future interventions to strengthen family connections.

Review question

What is currently known about how relationships between younger and older black South Africans promote resilience in black families?

Study aim

The purpose of this study was to explore available qualitative evidence on how relationships between younger and older black South Africans promote resilience in black families.

Methodology

Research method

A systematic qualitative synthesis was selected as the research method for this review, to integrate qualitative research from multiple studies to develop a comprehensive analysis to generate an understanding of a phenomenon and to identify gaps (Saini & Shlonsky, 2012). With this method, the review unpacked how relationships between older and younger black South Africans promote the resilience of black families. The method was deemed appropriate as it enabled the researcher to combine multiple qualitative evidence and a broader understanding of the diverse concept of resilience, as it manifests differently from one context to another (Masten, 2011). The PICO (Population, Intervention, Comparison, Outcome) formula was applied in defining the research question, which includes the population, intervention, comparison, and outcome applications. Table 1 demonstrates the application of the PICO formula.

Theoretical framework

To understand and explore resilience, this study was underpinned by the family resilience theory (FRT), which describes family as an institution with the ability or capacity to adapt in the context of significant adversity and challenges (Walsh, 2003; 2006; 2016). The theory recognizes strengths and potential in a family structure or relationships alongside limitations and adversities that families must endure (Walsh, 2003; 2006; 2016). Black families in South Africa who live in a resource constrained environment alter their household structures to cope with few resources (Seekings, 2010). These resource constrained environments lack social capital and structured resources and are characterized by informal housing and poor public services (Crankshaw, 2008; Seekings, 2010). In a sense, black families in South Africa that live in a constraint setting might need to reconfigure themselves more often than families that live in areas with resources.

According to Walsh (2003; 2006; 2016), every family, irrespective of dysfunction and/or disadvantages, possesses relevant abilities that enable them to adapt and even flourish. The FRT provides insights into the relational view of human resilience as members of a family can tap into their relational resources as a unit and not only as one functioning individual (Walsh, 2003; 2006; 2016). The relational nature of a family structure provides potential for repair and growth and ultimately social cohesion, where members of a family support one another and reciprocally share social resources

(Walsh, 2003; 2006; 2016). The FRT encourages researchers to move away from viewing families through a deficit perspective especially when studying families that reside in resource constrained areas (Walsh, 2003; 2006; 2016). The framework identified three main processes that include family belief system, organizational patterns, and communication as well as problem solving (Walsh, 2003; 2006). Family belief system includes family's construction of reality and adversity, that facilitates organizational processes and approaches during times of adversity (Walsh, 2003; 2006). Organization patterns describes the manner through which families organize themselves during challenges (Walsh, 2003; 2006). This facilitates resilience through flexible structures, connectedness and mobilizing social and economic resources (Walsh, 2003, 2006). Communication and problem-solving process includes bringing clarity, open emotional expression and collaborative problem-solving adopted by families during times of adversity and challenges (Walsh, 2003; 2006). This theory presents the relational nature of a family structure as a source of resilience and potential positive bonds between family members to buffer adversity, and it was deemed appropriate to explore resilience in black families in South Africa. This theoretical framework guided the inclusion and exclusion criteria of the systematic qualitative evidence synthesis. The framework was applied to the analysis and discussion of the findings.

Table 1

PICO formula applied to this study

Population	Resilience-focused studies on black South African youths. Resilience-focused studies on black South African elders living with youths. Resilience-focused studies on black South African families.
Intervention	Studies that report on interventions that are not the primary focus; however, those studies that do will be analyzed in line with the research question.
Comparison	The comparison will focus on what studies have reported on the relationships and their resilience-enabling potential between younger and older generations.
Outcome	Synthesis of what is known about how relationships between older and younger black South Africans promote resilience. Gaps in the literature.

Search protocol

An initial search was conducted in May 2020 using the following combination of keywords to scope out literature: “families^{3*} AND resilience* AND elderly* AND intergenerational AND “South Africa⁴” AND relationship* AND “younger generation”. The search yielded 2 173 articles. However, upon review of the first few pages of the results, the study titles deviated from the review’s aim and lacked focus on the resilience of black South African families. A librarian at the North-West University (NWU) library was consulted to further refine the keywords for the final search as previous searches yielded broad results. The reviewers (the supervisor and I) had discussions prior to the final search and a feasibility test was conducted to narrow down the keywords for the best possible results in the NWU library Catalogue. A final search was conducted in August 2020, which included the following combination of keywords: resilience* AND grandparents AND grandchildren AND “South Africa” in the NWU library Catalogue. This search yielded a total of 466 articles and limitations by source types (i.e. books, magazines, and news) and dates (i.e. 2000-2020) were applied to these results. Thereafter, the results were narrowed down to 204 articles that were exported to a Microsoft Excel spreadsheet for screening. An additional hand search across reference lists of studies/reviews reporting on resilience of youths / younger people and older

³ * An asterisk serves as a wildcard symbol that broadens a search by finding words that start with the same letters. This symbol should be attached to the word to be affected.

⁴ (“ ”) refers to a phrase or word within double-quote characters that will only produce results that include or contain that word or phrase.

people in South Africa that were identified in our database searches was conducted. This search yielded a total of three articles that were included for the screening process. The searches included a total of 207 articles identified across databases and reference lists (see Figure 1).

Search and screening

The first reviewer (DB) conducted the first step of the screening process by reading the article titles and removing records that were not aligned with the inclusion/exclusion criteria (see Table 2). Thereafter, n=23 articles were considered for abstract screening. In the second step, both reviewers (DB and TJ) independently reviewed the remaining article abstracts and applied the inclusion and exclusion criteria. Upon reviewing the abstracts, final decisions and discrepancies were discussed by both reviewers (DB and TJ) on whether to include/exclude abstracts for full-text review. In the third round of screening (full text), the reviewers (DB and TJ) independently read the full text of the remaining articles and applied the same inclusion/exclusion criteria. Thereafter, a list of final articles was compiled for full review and analysis.

Table 2

Initial inclusion and exclusion criteria for titles and abstracts

Inclusion criteria	Exclusion criteria
Qualitative studies that report on the relationships and their resilience-enabling potential between younger and older generations in black families in South Africa.	Studies that are not focused on black families in South Africa.
Studies that include resilience of black South African elders living with youths.	Studies where the younger and older generations do not reside in the same household.
Studies that include resilience of black South African youths.	Studies that include coping strategies, thriving, or flow in intergenerational relationships.
Studies that are written in English and Afrikaans.	Studies that are in other languages besides English and Afrikaans.
Qualitative sections of mixed-methods studies.	Quantitative studies.
Dissertations (i.e. qualitative findings).	Book reviews, policy documents, government documents, and training manuals.

Study selection

The process diagram (see Figure 1) illustrates the procedure followed for article identification, screening, and final selection of articles included in this review. The final search conducted on the NWU online library website and search engine (i.e. with access to various databases) yielded a total of 204 research articles. To ensure a comprehensive search, an additional three articles were identified through hand searches across the reference lists of reviews that were included in the 204 articles. A total of eight articles were removed, which were duplicates across databases, which resulted in 199 articles remaining for title and abstract screening. The reviewers applied the inclusion and exclusion criteria to each article's title and abstract, which further excluded 188 articles. This resulted in a total of 11 research articles for full-text review. Table 3 presents the demographic characteristics of the 11 included studies.

Figure 1

Process of identification and screening of database search results

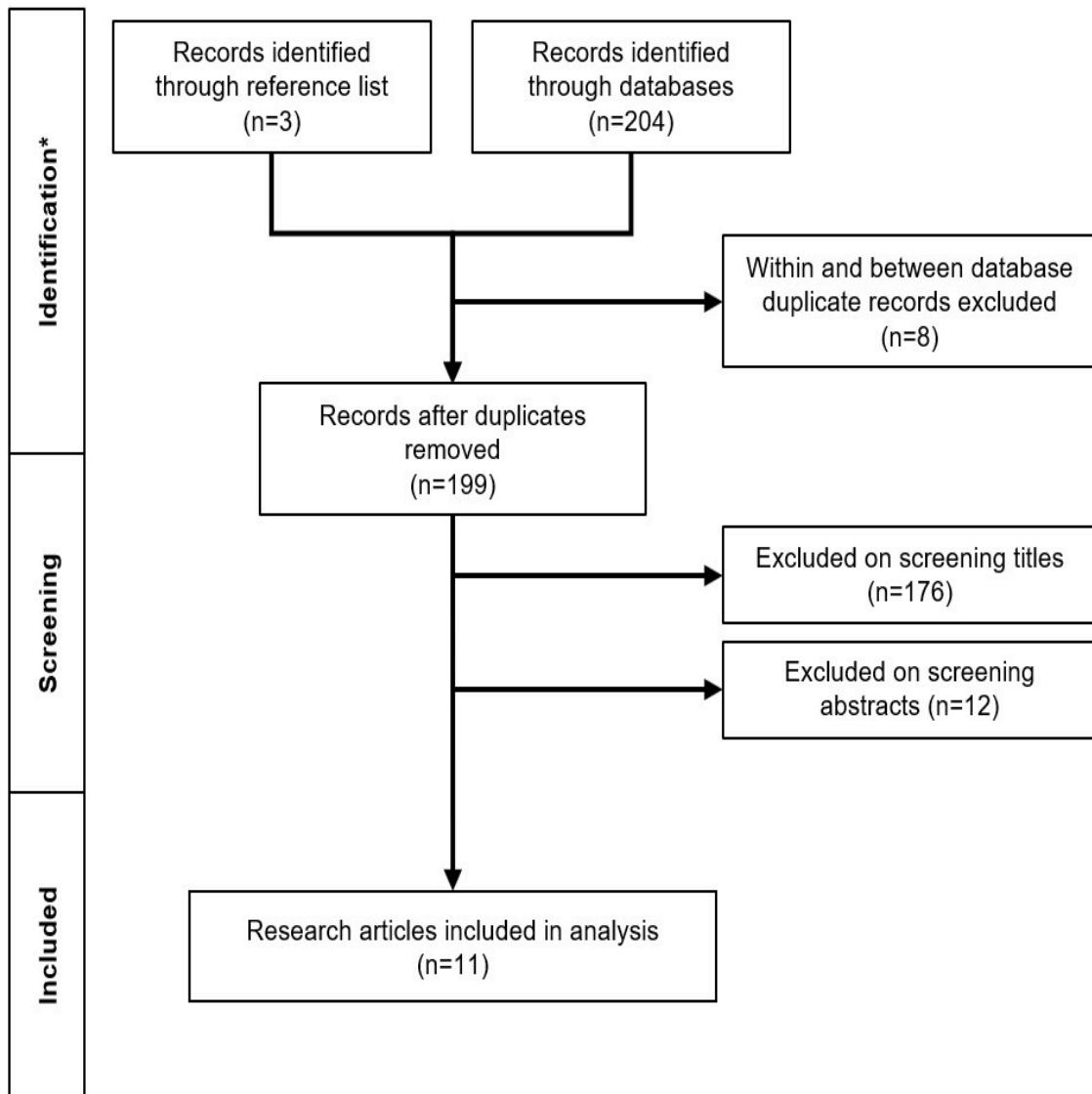


Table 3

Demographic characteristics of included studies

#	Author (s)	Title of article	Participants	Qualitative method(s)
1	Dolbin-MacNab, M., Jarrott, S., Moore, L., O’Hora, K., De Chavonnes Vrugt, M., & Erasmus, M. (2016)	Dumela Mma: An examination of resilience among South African grandmothers raising grandchildren	Grandmothers (n=75)	Structured interviews
2	Casale, M. (2011)	“I am living a peaceful life with my grandchildren. Nothing else.” Stories of adversity and “resilience” of	Primary caregivers (n=9)	Semi-structured interview Participant observation

#	Author (s)	Title of article	Participants	Qualitative method(s)
		older women caring for children in the context of HIV/AIDS and other stressors		Review of secondary context Relevant document
3	Casale, M. & Wild, L. (2015)	A “good space” cannot last forever: Perceived mechanisms explaining the role of social support as a health-promoting resource for caregivers in HIV-endemic South Africa	Primary caregivers (n=24)	In-depth interviews
4	Oduaran, A. (2017)	Grandmothers and grandchildren learning together: The intergenerational relationship implications of the HIV/AIDS epidemic in sub-Saharan Africa	Grandmother and grandchildren	Literature review
5	Motha, K. (2018)	Educational support for orphaned children: What can	Children (n=17)	Written text (narrative)

#	Author (s)	Title of article	Participants	Qualitative method(s)
		we learn from the African extended family structure?	Teachers (n=3) caregivers (n=17)	Unstructured interviews
6	Knox, X. (2015)	Exploring family resilience processes in a low socioeconomic grandmother-headed household with HIV affected orphans	Family	Focus group, researcher diary for observation and fieldnotes
7	Cook, P. & White, W. (2006)	Risk, recovery and resilience helping young and old move together to support South African communities affected by HIV/AIDS	Children (n=257) Women (n=342) Elders (n=188)	Focus groups
8	Raniga, R. & Mthembu, M. (2017)	Family resilience in low-income communities: A case study of an informal settlement in KwaZulu-Natal,	Single mothers (n=23)	Semi-structured in-depth interviews and focus group

#	Author (s)	Title of article	Participants	Qualitative method(s)
		South Africa		
	Theron, L. &	Positive adjustment to poverty: How family	Students (n=14)	Semi-structured interviews
9	Theron, A. (2013)	communities encourage resilience in traditional African contexts		Drawings
10	Van Breda, A.D. (2018)	A critical review of resilience theory and its relevance for social work	Articles (n=unspecified)	Critical review
11	Theron, L.C. & Theron, A.M. (2010)	A critical review of studies of South African youth resilience, 1990–2008	Articles (n=23)	Critical review

Quality appraisal

The reviewers employed the Qualitative Research Quality Checklist to evaluate the credibility, dependability, confirmability, transferability, authenticity, and relevance of the qualitative studies (Saini & Shlonsky, 2012). The checklist includes 25 short questions that assess the overall research framework, setting, design, sampling procedures, data-collection method, ethical issues, data analysis, and findings of research studies (see Appendix C). This checklist was employed by the reviewers independently to assess the quality of the eleven included studies. Thereafter, the reviewers met to discuss discrepancies and differences regarding which studies to include and exclude. Consensus was reached without disagreement regarding the studies to include. The eleven included studies were distinguished by methodologies; for instance, n=9 were qualitative studies and n=2 were review studies. From the eleven studies, two articles did not highlight research design, sampling procedures, data-collection methods, ethical issues, reflexivity of the researcher, and data analysis. However, these studies were not discarded; they were included in the analysis as these presented a unique insight into the resilience-promoting processes. Table 4 provides the grid for the quality criteria checklist for primary qualitative studies.

Table 4

Quality criteria checklist

Author(s) & year	Epistemological and theoretical framework				Study setting design				Sampling procedure				Data collection				Ethical issues				Reflexivity of researcher				Data analysis				Findings				Authenticity				Fairness				Promotion of justice				Total
	1		2		1		2		1		2		1		2		1		2		1		2		1		2		1		2		1		2										
	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2													
Dolbin- MacNab et al. (2016)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y										
Casale (2011)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y										
Casale & Wild (2015)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y										
Oduaran	Y	Y	Y	Y	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N										

Author(s) & year	Epistemological and theoretical framework		Study setting		Study design		Sampling procedure		Data collection		Ethical issues		Reflexivity of researcher		Data analysis		Findings		Authenticity		Fairness		Promotion of justice		Total
	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	
	(2017)																								
Motha	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
(2018)																									
Knox	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
(2015)																									
Cook & White	Y	Y	Y	Y	Y	Y	N	N	N	N	N	N	Y	Y	N	N	N	N	Y	Y	N	N	Y	Y	Y
(2006)																									
Raniga & Mthembu	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
(2017)																									
Theron &	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y

Author(s) & year	Epistemological and theoretical framework		Study setting		Study design		Sampling procedure		Data collection		Ethical issues		Reflexivity of researcher		Data analysis		Findings		Authenticity		Fairness		Promotion of justice		Total	
	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2		
Theron (2013)																										
Van Breda (2018)	Y	Y	Y	Y	N	N	Y	Y	N	N	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Theron & Theron (2010)	Y	Y	Y	Y	N	N	Y	Y	N	N	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y

Data analysis

The six steps of Braun and Clarke (2006) were adapted to analyze and thematically organize the data. This process was iterative. In the first phase, the reviewers read all the articles (n=11) thoroughly to familiarize ourselves with the data. During the process, the first reviewer tabulated each article to include a document by author, year of publication, aim of the study, method(s) of data collection, and a summary of key findings. Table 5 presents in-depth information about the included studies.

Secondly, we developed a code book on a Microsoft Excel spreadsheet and initial codes were captured on the spreadsheet. We coded pieces of data that possessed features of the resilience process. In the third phase, all the coded data were assembled into groups of similar codes, and different colors were used to group different codes into groups. Thereafter, groups progressed to categories and final themes were identified from these groups. In the fourth phase, we reviewed and refined the themes. This included several discussions to reconstruct and identify coherent patterns within the themes. During the fifth phase, we discussed and compared the final identified findings. The final step included an in-depth write-up of the findings. The findings are reported in the section that follows.

Table 5*Studies included in the qualitative synthesis*

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
1	Dolbin-MacNab, M., Jarrott, S., Moore, L., O'Hora, K., De Chavonnes Vrugt, M., &	To examine resilience processes among black South African grandmothers raising grandchildren.	Structured interviews.	Absence of children's parents; unemployment; low income; HIV/AIDS; physical illness (arthritis,	Resilience processes included spirituality and religion, accessing sources from instrumental support, and seeking emotional support and companionship from their grandchildren and larger	The findings reveal that, by engaging in various resilience processes, South African grandmothers raising grandchildren perceive themselves and their families as having strategies they can utilize to successfully cope

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
	Erasmus, M. (2016)			diabetes, and hypertension); and mental illness (anxiety and depression).	communities.	with adversity. The findings reveal the need for prevention and intervention efforts designed to promote grandmothers' resilience, as well as the resilience of their grandchildren.
2	Casale, M. (2011)	To explore two themes, focusing mainly on older	Semi- structured interview,	Burden of HIV/AIDS; loss of children due to	Older people take a central role to support families, by becoming	These women and elders are not merely "absorbing" gradual change and crises,

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
		(grandmother) carers: (a) their strength and resourcefulness in responding to adversity to ensure their families' survival, and (b) their leadership role in affronting HIV and related stigma in their	participant observation, and review of secondary context-relevant documents.	disease; low income; HIV-related stigma; and material and emotional stresses.	resourceful and generating an income. They also provide instrumental support to family members affected by HIV/AIDS, and encourage agency in younger generations. They gain strength from ancestral support that	such as HIV and AIDS, but are responding to and engaging with this change, using the human and financial resources at their disposal to ensure their families' survival. To support carers and their families at various levels through a coherent inclusive agenda (Miller et al., 2006), focusing

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
		own families.			requires sacrifices. Others revealed drawing strength from religion (God). Older carers gain emotional rewards through caring for younger generations. They derived hope, satisfaction, and pride from caregiving. These	not only on the challenges, the positive qualities, experiences, and perceptions of carers, can provide important spaces and opportunities for intervention.

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
					processes are resilience enablers.	
3	Casale, M. & Wild, L. (2015)	To explore perceived mechanisms that explain the direct relationship between more social support and better mental health observed in a previous survey of	In-depth interviews.	HIV-endemic communities and resource-poor communities; financial hardship; and the health and social effects of HIV.	The findings highlight psychological and behavioral processes, which include factors associated with resilience, positive social control, perceived support availability, personal	The findings highlight the importance of considering the role of social support for health from a long-term perspective. These findings suggest that the ability of support to help cope with stressors in bad times cannot

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		primary caregivers of children living in an HIV-endemic, poor, urban community in South Africa.			development and knowledge, and the maintenance of personal relationships to secure support during stressful times.	be altogether detached from the existence of ongoing good (naturally occurring) relationships in good times.
4	Oduaran, A. (2017)	To explore the scholarships that have been built around the HIV/AIDS epidemic	Literature review.	HIV/AIDS epidemic; low income; and limited resources.	Grandmothers and grandchildren must learn together how HIV is ever undermining the caring	The point has been made that grandmothers and grandchildren in Africa remain our most valuable

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
		in sub-Saharan Africa in the contexts of intergenerational learning between grandmothers and grandchildren.			capacity of families and communities. Grandmothers must muster hope and resilience in learning alongside their grandchildren to stay afloat and combat the epidemic.	assets and not liabilities. Future research should collect data on grandmothers' and grandchildren's intergenerational learning when collecting data in the HIV/AIDS context. A recommendation is the design of appropriate caregiver support programs that seek to

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						protect and respond to the core needs of grandmothers and grandchildren.
5	Motha, K. (2018)	To understand the educational experiences of orphaned learners within the family, school, and community contexts.	Written text (narratives) and unstructured interviews.	Loss of parents; lack of guidance; lack of resources; and HIV/AIDS.	Primary caregivers provide resources such as financial and material support. Extended family, community, and school systems also provide educational support for	The study found that, despite the poverty facing the extended family, emotional support, family cohesion, and support for learning can serve to meet the educational needs of orphaned children. The

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
					<p>orphaned children.</p> <p>Households provide emotional support for children.</p>	<p>study provides insights into the African family structure, the school, the community, and the state as resources with the potential to promote positive educational outcomes for orphaned children through the emotional, social, financial, and material support that they provide.</p>

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
6	Knox, X. (2015)	To investigate and interpret grandmother-headed families' resilience processes.	Focus group, researcher diary for observation, and fieldnotes.	Poor socioeconomic communities; financial burdens; feelings of distress; anxiety; depression; helplessness; social isolation;	Resilience processes included spirituality and religion. The family resilience process involved communication styles, problem solving, roles and role reversal, emotional attachment, involvement, managing behavior, and knowledge	These resilience-promoting processes confirmed Walsh's family resilience framework. This study suggested a conceptual model for family resilience. Research including grandmother-headed households engaging resilience processes could assist various professional and

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
				HIV/AIDS; and parental death.	of and respect for the individual.	community healthcare workers to identify processes of strength and the lack thereof in grandmother- headed households who look after their orphaned grandchildren.
7	Cook, P. & White, W. (2006)	To “map” or assess local practices supporting children’s	Focus groups.	HIV/AIDS; poverty; negative attitudes towards	Strengths identified by children included the importance of cultural	Recommended actions from focus group with adult and children: providing feeding

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
		rights from the point of view of children themselves and from children's guardians, elders, healers, and other key adults to assess the cultural "fit" of the Convention on the Rights of the Child		youth; dangerous practices in initiation ceremonies ("mountain schools"); physical and sexual abuse; and unemployment.	practices to promote a sense of identity and pride that can protect them from HIV/AIDS; culture encourages safe sex; cultural practices could possibly be a social lifeline for isolated and orphaned children; and ancestors (connections)	centers; vegetable gardens to support young people and families infected and affected by AIDS; cultural monitoring mechanism for cultural practices; experiential land-based cultural recreational programs for youths at risk; and youth cultural group to strengthen culture identity and

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
		with local values, beliefs, and practices affecting children.			strengthen families and communities under stress.	social-connections.
8	Raniga, R. & Mthembu, M. (2017)	To explore factors that contribute to the resilience of single mothers, to gain insight into the impact of social ties in their daily lives,	In-depth interviews and focus group.	Low income; HIV/AIDS; impoverished community; high levels of HIV/AIDS; and violence.	Single mothers' sentiments revealed the importance of social capital that forms the nucleus of family resilience. Mothers had a sense of optimism, hope,	The foundation for building strong female-headed families lies in positive social ties, self-empowered initiatives, and tapping into established networks within and outside low-income communities

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
		and to explore how established networks beyond their immediate community enhance family resilience.			and faith in the future despite their hardships. Women also acknowledged the support network and groups from non-governmental organizations and the Department of Social Development. Women in this study showed	(Nkosi & Daniels, 2007). Interventions should investigate partnerships between government, civil society, public sectors, and communities to address poverty and social inequities in society.

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
					determination to survive by rising above harsh economic conditions. They established networks within and outside the community.	
9	Theron, L. & Theron, A. (2013)	Exploration of a multiple case study to investigate how black South African	Semi-structured interviews and	HIV/AIDS; poverty; financial challenges; and low	Kinship bonds were existential and human, as could be expected in an Afrocentric paradigm.	Black youth resilience follows communal pathways as emphasized by Afrocentric culture, in general, and

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
		students remain resilient, and the role of family and communities to promote resilience.	drawings.	socioeconomic income.	Participants primarily reported attachment to mothers, grandparents, and older and younger siblings (cousins), but also to their ancestors and/or God. In describing these attachments, participants gave voice to two culturally aligned,	kinship systems but urge continued critical investigation of the influence of family communities on youths' resilience. Cultural context influenced the resilience process of youths. Community and family were the foundation of positive adjustment for youths. The

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
					kinship-embedded mechanisms of resilience.	collective expectations also encouraged the resilience and future directedness of youths.
10	Van Breda, A.D. (2018)	A critical review of resilience theory. The review addresses three aspects of resilience theory: definition, construction of	Critical review.	Not specified.	Critiques the evolution of the concept of resilience and its processes. Highlights the relevance of resilience theory for social work in South Africa.	The resilience theory is of great relevance in South Africa when it continues to translate social development theory into practice. Resilience theory, intelligently and critically applied, can help

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
		adversity and outcomes, and nature and scope of resilience processes.				to open a new understanding of how people in the resource constrained environment of South Africa work for their growth and development, and how social structures of inequality and opportunity can be mobilized to cultivate a society that cherishes social flourishing.

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
11	Theron, L.C. & Theron, A.M. (2010)	A critical review of n=23 articles that focus on South African youth resilience, published in academic journals between 1990 and 2008.	Critical review.	Economic crises; food shortages; failing education system; HIV pandemic and natural disasters; sexual abuse; violence; adolescence and its challenges;	The findings highlight that studies focus on the self and individual factors. Other studies highlight family processes that promote resilience. Religious practices (Christian and ancestral) were highlighted as	There is a need for continued research into the phenomenon of resilience and for a keener focus on the cultural and contextual roots of resilience that are endemic to South Africa. Addressing gaps in youth resilience research is addressed with psychologists, service providers, teachers,

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
				and residential care.	fundamental to processes and outcomes of resilience. Cultural processes of Ubuntu also highlight protective sources that facilitate resilience in youths.	and communities that can enable South African youth towards sustained resilience.

Findings

The aim of this study was to explore how relationships between older and younger black South Africans promote their resilience. Thematic analysis of the dataset resulted in the following themes: (1) agency; (2) spirituality; and (3) meaning-making. Although these themes are reported separately, they are interconnected. For example, the relationships between older and younger black South Africans fostered a sense of social connectedness, and through these relationships, agency, spirituality, and meaning-making are nurtured and strengthened. In this analysis, we refer to social connectedness in relationships and experience of a sense of belonging. This connectedness between older and younger black South Africans inspires both generations to engage in resilience-promoting processes to foster positive adjustment of the collective. It is also important to note that the risks and vulnerabilities that threaten the resilience of older and younger black South Africans across the data included HIV/AIDS-related deaths, stigma, loss of family members, poverty, low income, health issues of older people, unemployment, resource constrained communities, emotional stressors, complicated access to education, lack of guidance for younger generations, and financial constraints. The themes are presented in the visual summary in Figure 2.

Figure 2

Visual summary of resilience processes



Agency

In this synthesis, agency refers to the action and initiatives to change adverse circumstances (risks). Across the data, this active stance to take control over circumstances was attributed to individuals' social connectedness with their ecology (social ecology / family members). For example, social connectedness between older and younger black South Africans inspires agency in both generations, to take action to change their adversity and challenges. Their action and initiatives of agency were demonstrated by assuming *responsibility and duty to care*, as well as exercising reciprocity in their relationships. This sub-theme is described below.

Responsibility and duty to care

Responsibility refers to the duty and commitment by older black South Africans to care for younger children who have lost their parents due to HIV/AIDS-related illness, parental unemployment, and migration to different provinces to find work. Younger black South Africans reciprocate the care received from older carers by in turn offering age-appropriate support to them. It is also imperative to highlight that older caregivers taking the responsibility to care for younger children is culturally appropriate in traditional African culture where grandparents play a major role in child-rearing (Cook & White, 2006; Zimmer & Dayton, 2005). Caregiving occurs in a context of unemployment, low-income households, poverty, death of children due to HIV/AIDS, migration of family members, and limited access to resources. Despite these risks, older black South Africans have demonstrated agency in their caregiving roles (Casale, 2011; Dolbin-MacNab et al., 2016; Knox, 2015; Motha, 2018; Raniga & Mthembu, 2017; Oduaran, 2017).

An older carer described her commitment and sense of duty to her three grandchildren as follows: *“It is the only choice for my [grand]child, nothing else to do, I can’t and won’t kick them out”* (Dolbin-MacNab et al., 2016, p. 2200). In this context, older carers derive a sense of purpose from the caregiving role for younger generations, which inspires them to act and do what they can to provide for their children and grandchildren. Their children inspire them to start informal businesses to sell

vegetables, herbs, and *muti* (traditional medicine), braiding hair, selling food and household products, and selling snacks to gain an income to support and provide for younger children's physical and educational needs (Casale, 2011; Dolbin-MacNab et al., 2016; Motha, 2018; Raniga & Mthembu, 2017). Other initiatives include sacrificing and stretching government grants, and joining *stokvels*, which are well-known informal groups formed for the purpose of sharing income and food parcels to meet the needs of the younger generation (Motha, 2018; Raniga & Mthembu, 2017). Motha (2018, p. 54) reported the sacrifice and commitment to care for younger generations, which was demonstrated by a male caregiver with visual impairment who cared for four orphaned children in the following statement:

Sometimes you feel like... you know I have my own needs, a lot of needs and they also have their needs the four of them. But I won't leave them, I won't give them to anyone, I won't allow that to happen, I will do whatever it takes to take care of them. Things will be better one day.

It is evident from the above initiatives that older carers become resourceful and actively seek opportunities to earn an income to meet the needs of the household and support their grandchildren. Throughout the dataset, caregivers were not only taking physical responsibility to care for children, but they also provided emotional support

(Knox, 2015; Oduaran, 2017). Older people provide emotional assurance and support after grandchildren are orphaned, especially after the loss of parents (Oduaran, 2017). A caregiver expressed her care and commitment to protect her grandchildren in the following statement:

I don't want any one of them to get injured. Even when they go to school I walk them to school, because it's not safe with these cars. Sometimes after school I go wait for them at the school gate (Motha, 2018, p. 54).

Taking the responsibility to care for the younger generations fosters a sense of purpose, fulfilment, satisfaction, joy, and strength for older carers during times of hardships.

The sense of purpose derived from caregiver responsibilities was reflected by a caregiver who resides in a low-income community in the following statement: "*My children give me a reason to wake up every day*" (Raniga & Mthembu, 2017, p. 282).

The relationships between the older and younger people cultivated social connectedness, which also promoted positive adjustment to adverse and challenging circumstances that these families face. Moreover, the benefits of the relationships were reciprocal because the younger generations were inspired by their grandparents to value their education, to be respectful, and to contribute to the household. This relates to

African traditions that place great emphasis on filial devotion whereby grandchildren take responsibility to care for and respect their elders (Oppong, 2006). Throughout the data, younger black South Africans reciprocated the care they received from their older caregivers by excelling and working hard in school (Theron & Theron, 2010; 2013), respecting older carers (Dolbin-MacNab et al., 2016), and contributing to the household chores/responsibilities (Casale, 2011; Knox, 2015).

For instance, a young woman living in an impoverished community described being the first-generation university-goer in her family and experienced pressure to succeed, as family members were expecting her to set an example (Theron & Theron, 2013). She highlighted that the pressure helps her to persist in school and she hoped to encourage the generation that comes after her. Younger black South Africans adjust well to poverty by being persistent and they are encouraged to complete their education, with the hopes of improving their families' circumstances in the long run (Theron & Theron, 2010; 2013).

Across the dataset, younger generations contributed towards household tasks and supporting/assisting caregivers (Casale, 2011; Knox, 2015; Motha, 2018). The contribution towards the households is reflected by younger generations through the following statements: *"I would wash the dishes, clean the floors, and keep the house neat when I came back from school"*, and *"When they [the grandchildren] come back from school, they make her [the grandmother] food to eat"* (Knox, 2015, p. 85). A 46-

year-old caregiver who resided in a highly HIV/AIDS-burdened community, reflected her pride when children take on responsibilities; she expressed this in the following statement: *“When the situation is smooth in the house they [the children] love each other. The older one is taking care of her sisters and brothers”* (Casale, 2011, p. 1276).

Older carers demonstrated appreciation of and pride in the younger generation’s respectful mannerisms and helpfulness in the household, which in turn motivated older carers to keep providing for them (Casale, 2011; Dolbin-MacNab et al., 2016; Knox, 2015). This is uniquely demonstrated by a 61-year-old grandmother raising two orphaned adolescent children (i.e. the mother died in an accident), who expressed that her grandchildren’s helpfulness motivated her to persist in her caregiving responsibilities (Dolbin-MacNab et al., 2016). In summary, the motivation, appreciation, and reciprocity that were demonstrated by both younger and older black South Africans facilitated positive adjustment by inspiring both generations to work towards sustaining their mutual benefits in their social connectedness.

Spirituality

Spirituality describes the connection and relationship made with a spiritual being, which includes God (referring to the Christian God) and ancestors. This theme highlights older and younger black South Africans’ reliance on spiritual beings during times of hardships. Across the data, they expressed their acknowledgement of God and their ancestors in their lives (Casale, 2011; Dolbin-MacNab et al., 2016; Knox, 2015;

Theron & Theron, 2010, 2013). It is important to note that the social connectedness of older and younger black South Africans also facilitates a pathway whereby older generations impart knowledge regarding spiritual beings and encourage younger generations to participate in acts of spirituality (Casale, 2011; Dolbin-MacNab et al., 2016; Knox, 2015).

This is attested by an older blind caregiver who emphasized the importance of a spiritual upbringing for her grandchildren through the following expression: *“Yes, I brought them up in the same way. I am Catholic, I took them to my church and they are still in the same church”* (Knox, 2015, p. 74). In another study by Casale (2011), a grandmother described the bond with her grandchildren as a friendship, where they discuss family matters and pray together. Through these teachings, caregivers equip younger generations with the foundation and base of knowledge about religion that they could participate in. However, there is no guarantee that younger generations would be keen to take up this knowledge.

The acknowledgement of the impartation of spiritual knowledge became evident throughout the dataset. This is uniquely captured by a young man who lived in an impoverished community, who reflected on the early teachings of prayer from his grandparent. He expressed that through prayer he gained the strength to overcome/endure adversities and learned to accept failure (Theron & Theron, 2013). This connection with a spiritual being promoted positive adjustment during times of

hardship. Throughout the data, preservation of a relationship with God involved belonging to a church community and communicating with God through acts of prayer (Knox, 2015; Raniga & Mthembu, 2017; Theron & Theron, 2010). Both generations experienced a sense of belonging and the presence of support structure from their church affiliations. One caregiver who resided in a low-income community acknowledged the importance of a church connection in the following statement: *“I can count on church members to help take care of my children when they get home from school on the days that I work late”* (Raniga & Mthembu, 2017, p. 283).

In Casale and Wild’s (2015, p. 584) study, another caregiver similarly emphasized the importance of those social connections in the following statement:

It’s always important [referring to the support received from the respondent’s wife, daughters, and church members]. Because of it I am able to do a lot of things, and I am able to help others. Their support gives me the strength and courage to be able to help others.

This demonstrated that caregivers could rely on church affiliation to assist in the care of children, and in turn support the caregivers’ ability to provide care for younger generations.

Both older and younger black South Africans expressed that engaging in the act of prayer provided them with strength, hope, faith, and guidance that helped them during times of adversities (Casale, 2011; Dolbin-MacNab et al., 2016; Knox, 2015; Theron & Theron, 2010, 2013). An older black woman raising two young grandchildren due to parental unemployment expressed that she remained in prayer and asked for assistance from God (Dolbin-MacNab et al., 2016). In the act of prayer, this woman believed that God would intervene and help her to remain strong in her circumstances of financial constraints, physiological health conditions, and psychological distress.

Young black South Africans were also participating in spiritual acts of prayer and demonstrated the same trust in God. A young woman in Theron and Theron's (2013) study mentioned that during moments of sadness, she would kneel and pray, which would provide comfort and assurance. For these participants, believing in God and engaging in acts of prayer promoted a sense of comfort through guidance, positive emotions such as hope and gratitude, and belief in positive outcomes. For instance, an older caregiver with physical impairment who raised orphaned grandchildren demonstrated comfort and guidance through the following expression: *"I used to ask myself, how am I going to cope? But God was there ... I thank God, I could not have done it without His strength. It's God's will"* (Knox, 2015, p. 74).

In the traditional African worldview, ancestors are believed to be the protectors over the living, which is a continuation of a relationship with the deceased after physical death. To maintain these connections, the living is responsible for certain rituals, depending on their specific culture. There is a belief that the rituals appease the ancestors and brings prosperity to their families (Cook & White, 2006). This is demonstrated in the following comment from an elderly carer: *“To say the Dingaka [and through them, their ancestors], there is great darkness in the world today. However, they [the young and old] are the light, the past becomes the present, the present becomes the future”* (Cook & White, 2006, p. 76).

Older and younger black South Africans highlighted that these connections with ancestors offer guidance, protection, and comfort during times of hardship (Casale, 2011; Cook & White, 2006; Theron & Theron, 2010, 2013). Young people affected by HIV/AIDS and social dysfunctions expressed that spiritual connections with ancestors strengthened their families and communities during hardships (Cook & White, 2006). A 48-year-old carer, who lost two daughters to HIV/AIDS, prioritized a traditional ceremony to ensure that her children were reunited with their ancestors, although it was a financial sacrifice (Casale, 2011). This commitment to appeasing ancestors was highlighted by another carer in the following comment: *“You have to set a date with them [the ancestors] so when you shift the date you have to update them and explain*

again; and it is difficult for them to understand” (Casale, 2011, p. 1275). Adhering to the ceremony and ritual served as emotional assurance and comfort to the older carer.

In another study by Theron and Theron (2013), a young woman attributed her positive adjustment to the intervention of ancestors. She expressed this in the following statement: *“Like this year things are going right for me ... so sometimes I’ll be like [sigh] thanking my ancestors and God; they really helped me; they stood with me”* (Theron & Theron, 2013, p. 407). When she expressed her gratitude towards ancestors’ interventions, she also believed that they offered their help, and she received their support. Engaging and connecting with spiritual beings, whether it be God or ancestors, evidently provided guidance, protection, and assurance for older and younger black South Africans, which facilitated positive adjustment to adversity.

Meaning-making

Meaning-making is the ability to make sense of difficult circumstances, and to find a sense of purpose and hope in times of hardships. This process of meaning-making was facilitated by a multidimensional process across the data. We highlight three processes that were employed by both younger and older generations, namely adopting a positive outlook on life, sharing valuable life lessons, and acceptance to make sense of hardships and adjust well (Casale, 2011; Dolbin-MacNab et al., 2016; Motha, 2018; Oduaran, 2017; Raniga & Mthembu, 2017; Theron & Theron, 2010, 2013).

Adopting a positive outlook on life included reflections on the future, as well as hopes and dreams by both older and younger generations (Casale, 2011; Motha, 2018; Raniga & Mthembu, 2017; Theron & Theron, 2013). This encouraged generations to focus on the possibilities of the future, rather than focusing on their difficulties. A caregiver caring for her nine-year-old grandchild revealed that she was investing in the child's future education through the child support grant (Motha, 2018). The caregiver's positive outlook on a child's life was expressed in the following statement: "*When I get her money, she will say, mama I want you to buy us something. The rest I save because I was told to save some of the money to further her studies*" (Motha, 2018, p. 55).

It is also uniquely reflected in a study by Theron and Theron (2013), where a young man who resided in an impoverished community described the importance of setting future goals and dreams as essential for positive adjustment. He expressed this in the following statement "*... having that goal or dream that one day I'll be better than this. It keeps you going even if things are hard, saying it's fine for now, but I know that I will not die like this*" (Theron & Theron, 2013, p. 403). This illustrates that adopting a future-oriented and positive outlook on life inspires positive adjustment to poverty and hardships.

In another study by Casale (2011), Older carers' positive outlook on the younger generation's future also helped to inspire a positive adjustment to adverse events such as poverty and during times of grieving the loss of loved ones. One older carer raising

orphaned grandchildren mentioned that she derived hope from envisioning her grandchildren married and occupying jobs. In this instance, she derived meaning from raising her grandchildren, which gave her a sense of hope and joy for their future. Another caregiver who resided in a low-income community expressed a positive outlook on life through the following statement: *“Even though life here is hard, I get up every morning grateful for being alive”* (Raniga & Mthembu, 2017, p. 282).

Valuable life lessons include stories, lessons, and experiences shared by older people to empower younger generations to positively adjust during times of hardship (Cook & White, 2006; Theron & Theron, 2010, 2013). It is important to note that these lessons shared in the form of stories and experiences do not foster an immediate positive adjustment and that meaning is derived throughout an individual’s life journey.

Theron (as cited in Theron & Theron, 2010) reported that black South African youths perceived their primary caregivers (i.e. mothers) as a source of strength and this encouraged them to self-actualize. In another study, a young man who lived in a low-income household reflected on his grandmother’s stories about being a child laborer and suffering from famine (Theron & Theron, 2013, p. 402). He described that these stories helped him to reflect on his hardships and encouraged an appreciation for his resources, which inspired further positive adjustment during times of having no food. This resembles a reflection of a young woman, who mentioned that her grandmother provided an example to follow and gave her strength. These reflections of stories shared

by older generations with younger children served as preparation for difficult circumstances and facilitated positive adjustment by empowering younger generations.

Acceptance refers to learning to live with adversity and negative circumstances. A single caregiver living in a low-income community expressed her acceptance in the following statement: *“I have lived in the community for 20 years and I have come to be positive and accept that this is my life”* (Raniga & Mthembu, 2017, p. 282). This participant demonstrated that through acceptance, she was able to experience positive emotions, which sustained her throughout the years. A younger-generation man who resided in an impoverished community similarly stated that his acceptance was derived from a connection with his ancestors. He expressed his acceptance in the following statement:

I think he is with me. I think he is helping me... When I am talking to him I say: ‘Even if it does not go the way I want, just give me strength to accept things that did not go the way I wanted it to go’ ... I just ask him to give me that power to accept that I failed and that can’t change that. I have to do it again (Theron & Theron, 2013, p. 406).

Meaning-making was facilitated through processes that included adopting a positive outlook on life, sharing valuable life lessons, and acceptance to make sense of

hardships and adjust well. Through these processes, for instance, adopting a positive outlook encouraged participants to look forward to the future. Valuable lessons and stories shared by older people served as preparation for adversity, and also imparted ways to adjust to difficult circumstances. Acceptance of adversity was associated with an experience of positive emotions and strength to positively adapt.

Discussion

This study aimed to describe how relationships between older and younger black South Africans promote resilience in families. The findings revealed that social connectedness between older and younger black South Africans inspired both generations to engage in resilience-promoting processes that include agency, spirituality, and meaning-making. These findings corroborate family resilience transactional processes that are organized into three domains: belief system, organizational process, and communication problem solving (Walsh, 2003, 2016; see the Methodology section) that facilitate resilience.

It is important to note that these processes would transpire differently due to contextual and cultural differences in South Africa (Ungar, 2011; Wright et al., 2013). These findings are contextualized in the African culture. For instance, social connectedness, as described by the participants in the included studies, could be associated with cultural values underpinned by the spirit of Ubuntu, which refers to the original isiZulu term that means “I am a person because you are a person, I am because

you are”, which emphasizes connectedness and cultural sharing of resources (Cook & White, 2006). These values of Ubuntu are emphasized in most African cultures in South Africa (Cook & White, 2006). It is important to note that elements of Ubuntu were not directly mentioned by participants in the studies but rather actions, interpreted by the researchers of the included studies as Ubuntu.

In the findings, agency was demonstrated through the responsibility to care for one another and the ability to reciprocate that care. This theme resonates with the organizational domain identified by Walsh (2003; 2006; 2016) that facilitates family resilience. Within the organization process domain, the subcomponents of connectedness and mobilization of social and economic resources relate to the sub-theme finding, namely responsibility to care (Walsh, 2003; 2006; 2016). Older and younger black South Africans were socially connected to one another and this inspired agency, in both generations, to take action to change their adversity and challenges. This action was in the form of taking the responsibility to care for one another, as well as to offer reciprocal benefits, which included obtaining financial security to support livelihood. The reciprocal benefits involved excelling and working hard in school to complete education, as well as supporting older caregivers in the household.

Older black South Africans demonstrated economic resourcefulness through starting initiatives such as selling herbs and *muti*, braiding hair, and using pensions or child support grants to meet the needs of the younger generations and to support

households. This economic resourcefulness facilitated positive adjustment for the individuals and family. As a result of the reciprocal benefits of social connectedness, younger black South Africans demonstrated respect for older carers and provided age-appropriate support such as helping with chores in the household as well. This resonates with previous reports of black South African children who are taught to show respect for adults and the elderly, as well as to complete household chores such as food preparation, cleaning, and running errands (Nolte-Schamm, 2006; Schatz, 2007; Watson et al., 2011).

The benefits of social connectedness and care also inspired younger black South Africans to utilize educational opportunities to aspire to a better future. Phasha (2010) describes the special value of education in the lives of African people in South Africa. The previous apartheid government oppressed and prevented black South Africans from accessing quality education and opportunities, which further instilled a belief that attaining an education could improve circumstances for black people living in poverty (Phasha, 2010).

Similarly, Dass-Brailsford (2005) reflects that South Africans with a low socioeconomic status embrace education as an opportunity for upward mobility and it is believed to offer protection against adversity. This is evident throughout our findings, as younger black South Africans emphasized the importance of obtaining an education and they also demonstrated persistence throughout their schooling journey. Interestingly,

throughout the findings, the attainment of education was not perceived as an individual achievement but rather a duty for the larger collective. Theron and Phasha (2015) emphasize the African culture of interdependence that facilitates resilience in younger generations. They further emphasize the connectedness of many black families and communities, which is depicted by younger generations' educational goals and success. In addition, educational opportunities promote and encourage a positive adjustment and outlook for the future for younger generations (Bryan, 2005). This finding of valuing education as a way to escape adversities was not only restricted to African culture in South Africa; youths residing in disadvantaged communities in Afghanistan and the United Kingdom shared similar aspirations of obtaining education (Panter-Brick & Eggerman, 2012; Schoon, 2007). The benefit of social connectedness between older and younger black South Africans was associated with a sense of belonging, and positive emotions such as joy and love. Both generations also described hopefulness as a result of their social connectedness. These abovementioned benefits and processes are associated with positive interactions in the open emotional sharing domains that enable resilience (Walsh, 2003; 2016).

The evidence presented on the reliance on spiritual beings included God (referring to the Christian God) and ancestors, and is related to the belief system of the family that facilitates resilience. According to Walsh (2003; 2006; 2016), the spiritual belief system has an influence on the positive adaptation of families during times of

hardship and adversity. Interestingly, the social connection between older and younger black South Africans facilitated a pathway for encouragement and knowledge transfer about spiritual beings. This demonstrates the importance of building a base or foundation of spirituality in the upbringing of the younger generations. Our findings corroborate those of Brooks (2011), who describes that engagement in religious activities establishes and constructs structure in the value system of the family.

In the findings, both older and younger black South Africans derived strength, hope, faith, and guidance from communication with God (referring to the Christian God) and acts of prayer during times of hardship and adversity. The relationship with God was also associated with an experience of positive emotions such as gratitude and belief in positive outcomes. Both generations also indicated that the connection made with God also facilitated comfort during adversity, which encouraged reliance on God's divine intervention.

The connection and relationship with ancestors were described as an important unity that enabled resilience during adversity for both older and younger black South Africans. Evidently, children in South Africa are taught to acknowledge their ancestors and remain connected to them (Mkhize, 2006; Bujo, 2009). These connections fostered protection, guidance, and comfort for older and younger black South Africans during hardships, which is similar to previous literature (Watson et al., 2011).

Meaning-making was attributed to multifaceted processes throughout the dataset. This confirms the interactive interplay of Walsh's (2003; 2006; 2016) transactional processes in family resilience. In the findings, meaning-making processes included adopting a positive outlook on life, sharing valuable life lessons, and accepting circumstances. These processes were similar to those in the belief system domain, within subcomponents that include making meaning of adversity and a positive outlook (Walsh, 2003; 2006; 2016). Throughout the data, older and younger black South Africans described their hopes and dreams for the future. Older generations invested financially and emotionally in the younger generations to ensure that they succeed in the future, and the younger generation reciprocated the care by supporting them. This facilitated meaning for older generations as they derived a sense of purpose, fulfilment, joy, and strength through caregiving duties during times of hardship. The abovementioned positive interactions are associated with the process of open emotional sharing that promotes resilience (Walsh, 2003; 2006; 2016).

Younger generations emphasized the importance of focusing on future goals and dreams. This encouraged them to look beyond their circumstances and look forward to future prospects. Similarly, Theron and Theron (2015) reported in a study that explored meaning-making through two case studies of black South African youths that participants made constructive meaning through hopefulness in the future, interpersonal and cultural realities that gave rise to positive re-appraisal, and acceptance of

circumstances. Within the sub-component of making meaning from adversity, the study finding aligns with the process of facilitative appraisal, which includes future expectations adopted by both older and younger generations to enable resilience (Walsh, 2003; 2006; 2016).

Interestingly, the social connectedness inspired older black South Africans to share lessons and stories to empower younger generations throughout times of hardship. This confirms an open emotional sharing process (Walsh, 2013; 2006; 2016) that was evident throughout the findings. It included stories of hardships and suffering that older black South Africans previously endured. Younger generations reported that these stories served as preparation for hardships and encouraged acceptance of their circumstances.

Conclusion

The study findings embrace and highlight the importance of social connections in black South African families, which have the potential to promote and facilitate resilience. This reiterates the African cultural values of interrelatedness and collectivism. Older and younger black South Africans engage in multifaceted processes that include agency, spirituality, and meaning-making as means to adjust to their adversities and circumstances. These processes confirm the transactional processes of Walsh's (2003; 2016) family resilience framework. The strength of this study is that it offers a unique perspective of African families' resilience-promoting processes, which

are underpinned by cultural processes such as Ubuntu and belief in ancestors. Previous research evidence presents a limited understanding of how cultural processes strengthen healthy relationships and promote resilience. It highlights the importance of social connectedness between family members in their relationships, which encourages positive adjustment. This study also brings forth the voices of both younger (although limited) and older black South Africans in understanding the resilience process, which are limited in the existing evidence. This study fills that gap in the literature and provides a basis of understanding that can inform future interventions focused on strengthening families in resource constrained settings.

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Chapter 3: Conclusion and Critical Reflection

Introduction

In this section, I highlight the contributions of the study, research and practical recommendations, self-reflection of the study process, and final closing remarks. This systematic qualitative evidence synthesis endeavored to explore how relationships between older and younger black South Africans promote resilience in families. The literature reported that relationships have the potential to buffer negative outcomes and adversity. The key questions were: *How do these relationships promote resilience in families?* and *What features and processes in the relationships are resilience enablers?* To reiterate, the findings highlight that the relationships between older and younger black South Africans inspire individuals to engage in resilience-promoting processes that include agency, spirituality, and meaning-making. This leads to positive adaptation of the family structure.

Contribution of the Study

The study findings contribute towards the resilience theoretical frameworks, which confirm that resilience is not only an individual trait, but also an interplay of processes. In this study, the findings highlighted the importance of relationships in the collective culture, as these relationships cultivate other resilience processes. However, this is not a cause-and-effect process, as relationships are dynamic. The contribution corroborates previous research that emphasizes the importance of constructive relationships and reciprocity as resilience enablers. These findings reveal that when these types of relationships are present, families are able to adjust to adversity. Throughout, the findings offer insight into how relationships provide safe spaces to ask for help and utilize connectedness as means to survive through adversity. For instance, relationships drive agency during adversity such as poverty; an individual family member could be encouraged to find work and a source of income to support other family members, allowing them to adapt positively.

Recommendations for Future Research in South Africa

Research Recommendations

The review has shown that there is a growing interest in resilience research in South Africa, although research is still limited. This limitation was evident during the identification and locating of empirical qualitative resilience studies, especially those that focus on family resilience. Future research endeavors on resilience in South Africa are encouraged to explore resilience in families of different cultural and racial groups that are exposed to risks. Research needs to emphasize the culture and context, and how these shape resilience processes and family relationships. Scholars are encouraged to explore cultural rituals and how they strengthen family relationships, further promoting resilience. Foreground voices of children, and of the elderly, are still limited in resilience research. We also encourage future research to include multiple perspectives in the families of their resilience processes. We recommend researchers to employ collaborative and participatory methods to explore resilience, and to also develop interventions that are participant centered. Researchers could also explore longitudinal studies to gain an understanding of evolving resilience processes over a period of time, especially for individuals and families who are exposed to risks and adversities for a long duration.

Practical Recommendations

The review can serve as a basis for future interventions designed for families who reside in constraint settings. Implementers and researchers are advised to develop interventions that families can enjoy together, such as programs to teach family members about the importance of relationships, effective communication, and how to maintain healthy relationships. These kinds of interventions can promote healthy family relationships and create a pathway that facilitates resilience.

Self-Reflection of the Study Process

The research topic and interest in families were inspired by my previous participation in a research project as a research assistant during the first year of my Research Psychology coursework. I have always had a passion for family structures and their functioning, especially those residing in poverty-stricken and resource constrained settings. For most of my early childhood, I was raised by my grandmother in a village in Limpopo. This research resonated with my earliest life experiences, as I can still recall most of these memories. To maintain reflexivity, I would constantly check in with my supervisor and share my thoughts about the research process (i.e. the dataset and analysis process). Other times we would share our experiences of African culture and day-to-day life in South Africa. These check-in sessions kept me inspired throughout the write-up of the findings. However, completing the thesis was not without challenges. I found myself without a supervisor in the middle of the second year, with a half-written dissertation.

This made me anxious, nervous, and emotionally drained. After finding a new supervisor on a neighboring campus, I had to start afresh with a new proposal at the end of that year. Fortunately, this process was made smoother and quicker by my new supervisor. We worked hard to finalize the proposal for the scientific and ethical review process. During my second year, I was completing my Research Psychology internship, which exposed me to numerous communities in South Africa. These communities had numerous disadvantages, from poor service delivery to lack of resources, the burden of disease (TB and HIV/AIDS), high unemployment, and at times violent protests. This constantly encouraged my zeal and determination to understand how these families remain resilient. Working in these communities reminded me that to begin to readdress adversity and injustices, it would be important to look into what is helping/assisting families adjust and promote resilience. These resilience enablers identified in families can be included in interventions that are designed for families in resource constrained settings across different disciplines.

Limitations

The study was not without limitations. The review had a refined and narrowed research question to systematically answer how relationships between older and younger black South Africans promote resilience. This could have possibly restricted the search and excluded some studies. For the analysis, only studies published in English or Afrikaans had the potential to be included and this limited the chances of studies published in another language to be included. This review also focused specifically on black South Africans and the findings may not be applicable to families in other cultural and racial groups. The review focused on the qualitative findings of the included studies to deduce an understanding of resilience-promoting processes in black families, thus it cannot be generalized to the entire population. These findings are only applicable to the qualitative findings included in the review.

Authors' Contribution

All authors contributed to the article.

Conflict of Interest

There is no conflict of interest associated with this publication and no funding support could have influenced the results of this review.

Conclusion

In closing, the review addressed the literature gap in current resilience studies on black families in South Africa. The findings reflect a strength perspective of black families as opposed to only adversity and challenges that families face in constraint communities. This review confirms resilience processes of the family resilience framework that include agency, meaning-making, and spirituality. Interestingly, the findings include a unique process that involves cultural processes such as Ubuntu (i.e. interdependence) and ancestors that facilitate resilience in black families in South Africa. These findings contribute to the cultural processes that promote resilience, which are

underreported and limited in the existing literature. This study could inform future interventions on how to promote and strengthen black families in resource constrained communities. Interventions could focus on building and strengthening family relationships. Other interventions could also possibly include culturally appropriate activities. These interventions could promote resilient families and further strengthen communities.

Appendices

Appendix A: List of Tables

Table A1

PICO formula applied to this study

Population	Resilience-focused studies on black South African youths. Resilience-focused studies on black South African elders living with youths. Resilience-focused studies on black South African families.
Intervention	Studies that report on interventions that are not the primary focus; however, those studies that do will be analyzed in line with the research question.
Comparison	The comparison will focus on what studies have reported on the relationships and their resilience-enabling potential between younger and older generations.
Outcome	Synthesis of what is known about how relationships between older and younger black South Africans promote resilience. Gaps in the literature.

Table A2

Initial inclusion and exclusion criteria on titles and abstracts

Inclusion criteria	Exclusion criteria
Qualitative studies that report on the relationships and their resilience-enabling potential between younger and older generations in black families in South Africa.	Studies that are not focused on black families in South Africa.
Studies that include resilience of black South African elders living with youths.	Studies where the younger and older generations do not reside in the same household.
Studies that include resilience of black South African youths.	Studies that include coping strategies, thriving, or flow in intergenerational relationships.
Studies that are written in English and Afrikaans.	Studies that are in other languages besides English and Afrikaans.
Qualitative sections of mixed-methods studies.	Quantitative studies.
Dissertations (i.e. qualitative findings).	Book reviews, policy documents, government documents, and training manuals.

Table A3***Demographic characteristics of included studies***

#	Author (s)	Title of article	Participants	Qualitative method(s)
1	Dolbin-MacNab, M., Jarrott, S., Moore, L., O’Hora, K., De Chavonnes Vrugt, M., & Erasmus, M. (2016)	Dumela Mma: An examination of resilience among South African grandmothers raising grandchildren	Grandmothers (n=75)	Structured interviews
2	Casale, M. (2011)	“I am living a peaceful life with my grandchildren. Nothing else.” Stories of adversity and “resilience” of older women caring for children in the context of HIV/AIDS and other stressors	Primary caregivers (n=9)	Semi-structured interview Participant observation Review of secondary context Relevant document
3	Casale, M. & Wild, L. (2015)	A “good space” cannot last forever: Perceived mechanisms explaining the role of social support as a health-promoting resource for caregivers in HIV-endemic South Africa	Primary caregivers (n=24)	In-depth interviews

#	Author (s)	Title of article	Participants	Qualitative method(s)
4	Oduaran, A. (2017)	Grandmothers and grandchildren learning together: The intergenerational relationship implications of the HIV/AIDS epidemic in sub-Saharan Africa	Grandmother and grandchildren	Literature review
5	Motha, K. (2018)	Educational support for orphaned children: What can we learn from the African extended family structure?	Children (n=17) Teachers (n=3) caregivers (n=17)	Written text (narrative) Unstructured interviews
6	Knox, X. (2015)	Exploring family resilience processes in a low socioeconomic grandmother-headed household with HIV affected orphans	Family	Focus group, researcher diary for observation and fieldnotes
7	Cook, P. & White, W. (2006)	Risk, recovery and resilience helping young and old move together to support South African communities affected by HIV/AIDS	Children (n=257) Women (n=342) Elders (n=188)	Focus groups
8	Raniga, R. & Mthembu, M. (2017)	Family resilience in low-income communities: A case study of an informal settlement in KwaZulu-Natal, South Africa	Single mothers (n=23)	Semi-structured in-depth interviews and focus group
9	Theron, L. & Theron,	Positive adjustment to poverty: How family communities	Students (n=14)	Semi-structured interviews

#	Author (s)	Title of article	Participants	Qualitative method(s)
	A. (2013)	encourage resilience in traditional African contexts		Drawings
10	Van Breda, A.D. (2018)	A critical review of resilience theory and its relevance for social work	Articles (n=unspecified)	Critical review
11	Theron, L.C. & Theron, A.M. (2010)	A critical review of studies of South African youth resilience, 1990–2008	Articles (n=23)	Critical review

Table A4

Quality criteria checklist

Reviewers: **Dzunisani (1) and Tamlynn (2)**

Abbreviations: Yes (Y), No (N)

Author(s) & year	Epistemological and theoretical framework		Study setting		Study design		Sampling procedure		Data collection		Ethical issues		Reflexivity of researcher		Data analysis		Findings		Authenticity		Fairness		Promotion of justice		Total	
	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2		
	Dolbin- MacNab et al. (2016)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y		Y
Casale (2011)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Casale & Wild (2015)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Oduaran (2017)	Y	Y	Y	Y	N	N	N	N	N	N	N	N	N	N	N	N	N	Y	N	Y	Y	Y	Y	Y	Y	Y
Motha (2018)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Knox (2015)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Cook &	Y	Y	Y	Y	Y	Y	N	N	N	N	N	N	N	Y	Y	N	N	N	N	Y	Y	N	N	Y	Y	Y

Author(s) & year	Epistemological and theoretical framework		Study setting		Study design		Sampling procedure		Data collection		Ethical issues		Reflexivity of researcher		Data analysis		Findings		Authenticity		Fairness		Promotion of justice		Total
	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	
White (2006)																									
Raniga & Mthembu (2017)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Theron & Theron (2013)	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Van Breda (2018)	Y	Y	Y	Y	N	N	Y	Y	N	N	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Theron & Theron (2010)	Y	Y	Y	Y	N	N	Y	Y	N	N	N	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y

Table A5*Studies included in the qualitative synthesis*

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
1	Dolbin-MacNab, M., Jarrott, S., Moore, L., O'Hora, K., De Chavonnes Vrugt, M., & Erasmus, M. (2016)	To examine resilience processes among black South African grandmothers raising grandchildren.	Structured interviews.	Absence of children's parents; unemployment; low income; HIV/AIDS; physical illness (arthritis, diabetes, and hypertension); and mental illness (anxiety and depression).	Resilience processes included spirituality and religion, accessing sources from instrumental support, and seeking emotional support and companionship from their grandchildren and larger communities.	The findings reveal that, by engaging in various resilience processes, South African grandmothers raising grandchildren perceive themselves and their families as having strategies they can utilize to successfully cope with adversity. The findings reveal the need for prevention and intervention efforts designed to promote grandmothers' resilience, as well as the resilience of their grandchildren.

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
2	Casale, M. (2011)	To explore two themes, focusing mainly on older (grandmother) carers: (a) their strength and resourcefulness in responding to adversity to ensure their families' survival, and (b) their leadership role in affronting HIV and related stigma in their own families.	Semi-structured interview, participant observation, and review of secondary context-relevant documents.	Burden of HIV/AIDS; loss of children due to disease; low income; HIV-related stigma; and material and emotional stresses.	Older people take a central role to support families, by becoming resourceful and generating an income. They also provide instrumental support to family members affected by HIV/AIDS, and encourage agency in younger generations. They gain strength from ancestral support that requires sacrifices. Others revealed drawing strength from religion (God). Older carers gain emotional rewards	These women and elders are not merely "absorbing" gradual change and crises, such as HIV and AIDS, but are responding to and engaging with this change, using the human and financial resources at their disposal to ensure their families' survival. To support carers and their families at various levels through a coherent inclusive agenda (Miller et al., 2006), focusing not only on the challenges, the positive qualities, experiences, and perceptions of carers, can

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
					through caring for younger generations. They derived hope, satisfaction, and pride from caregiving. These processes are resilience enablers.	provide important spaces and opportunities for intervention.
3	Casale, M. & Wild, L. (2015)	To explore perceived mechanisms that explain the direct relationship between more social support and better mental health observed in a previous survey of primary caregivers of children living in an HIV-endemic, poor,	In-depth interviews.	HIV-endemic communities and resource-poor communities; financial hardship; and the health and social effects of HIV.	The findings highlight psychological and behavioral processes, which include factors associated with resilience, positive social control, perceived support availability, personal development and knowledge, and the maintenance of personal relationships to	The findings highlight the importance of considering the role of social support for health from a long-term perspective. These findings suggest that the ability of support to help cope with stressors in bad times cannot be altogether detached from the existence of ongoing good (naturally occurring)

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
		urban community in South Africa.			secure support during stressful times.	relationships in good times.
4	Oduaran, A. (2017)	To explore the scholarships that have been built around the HIV/AIDS epidemic in sub-Saharan Africa in the contexts of intergenerational learning between grandmothers and grandchildren.	Literature review.	HIV/AIDS epidemic; low income; and limited resources.	Grandmothers and grandchildren must learn together how HIV is ever undermining the caring capacity of families and communities. Grandmothers must muster hope and resilience in learning alongside their grandchildren to stay afloat and combat the epidemic.	The point has been made that grandmothers and grandchildren in Africa remain our most valuable assets and not liabilities. Future research should collect data on grandmothers' and grandchildren's intergenerational learning when collecting data in the HIV/AIDS context. A recommendation is the design of appropriate caregiver support programs that seek to protect and respond to the core needs of grandmothers

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
						and grandchildren.
5	Motha, K. (2018)	To understand the educational experiences of orphaned learners within the family, school, and community contexts.	Written text (narratives) and unstructured interviews.	Loss of parents; lack of guidance; lack of resources; and HIV/AIDS.	Primary caregivers provide resources such as financial and material support. Extended family, community, and school systems also provide educational support for orphaned children. Households provide emotional support for children.	The study found that, despite the poverty facing the extended family, emotional support, family cohesion, and support for learning can serve to meet the educational needs of orphaned children. The study provides insights into African family structure, the school, the community, and the state as resources with the potential to promote positive educational outcomes for orphaned children through the emotional, social,

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
						financial, and material support that they provide.
6	Knox, X. (2015)	To investigate and interpret grandmother-headed families' resilience processes.	Focus group, researcher diary for observation, and fieldnotes.	Poor socioeconomic communities; financial burdens; feelings of distress; anxiety; depression; helplessness; social isolation; HIV/AIDS; and parental death.	Resilience processes included spirituality and religion. The family resilience process involved communication styles, problem solving, roles and role reversal, emotional attachment, involvement, managing behavior, and knowledge of and respect for the individual.	These resilience-promoting processes confirmed Walsh's family resilience framework. This study suggested a conceptual model for family resilience. Research including grandmother-headed households engaging resilience processes could assist various professional and community healthcare workers to identify processes of strength and the lack thereof in grandmother-headed households who look after their orphaned

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
7	Cook, P. & White, W. (2006)	To “map” or assess local practices supporting children’s rights from the point of view of children themselves and from children’s guardians, elders, healers, and other key adults to assess the cultural “fit” of the Convention on the Rights of the Child with local values, beliefs, and practices affecting children.	Focus groups.	HIV/AIDS; poverty; negative attitudes towards youth; dangerous practices in initiation ceremonies (“mountain schools”); physical and sexual abuse; and unemployment.	Strengths identified by children included the importance of cultural practices to promote a sense of identity and pride that can protect them from HIV/AIDS; culture encourages safe sex; cultural practices could possibly be a social lifeline for isolated and orphaned children; and ancestors (connections) strengthen families and communities under stress.	grandchildren. Recommended actions from focus group with adult and children: providing feeding centers vegetable gardens to support young people and families infected and affected by AIDS; cultural monitoring mechanism for cultural practices; experiential land-based cultural recreational programs for youths at risk; and youth cultural group to strengthen culture identity and social-connections.

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
8	Raniga, R. & Mthembu, M. (2017)	To explore factors that contribute to the resilience of single mothers, to gain insight into the impact of social ties in their daily lives, and to explore how established networks beyond their immediate community enhance family resilience.	In-depth interviews and focus group.	Low income; HIV/AIDS; impoverished community; high levels of HIV/AIDS; and violence.	Single mothers' sentiments revealed the importance of social capital that forms the nucleus of family resilience. Mothers had a sense of optimism, hope, and faith in the future despite their hardships. Women also acknowledged the support network and groups from non-governmental organizations and the Department of Social Development. Women in this study showed determination	The foundation for building strong female-headed families lies in positive social ties, self-empowered initiatives, and tapping into established networks within and outside low-income communities (Nkosi & Daniels, 2007). Interventions should investigate partnerships between government, civil society, public sectors, and communities to address poverty and social inequities in society.

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
					to survive by rising above harsh economic conditions. They established networks within and outside the community.	
9	Theron, L. & Theron, A. (2013)	Exploration of a multiple case study to investigate how black South African students remain resilient, and the role of family and communities to promote resilience.	Semi-structured interviews and drawings.	HIV/AIDS; poverty; financial challenges; and low socioeconomic income.	Kinship bonds were existential and human, as could be expected in an Afrocentric paradigm. Participants primarily reported attachment to mothers, grandparents, and older and younger siblings (cousins), but also to their ancestors and/or God. In describing these attachments,	Black youth resilience follows communal pathways as emphasized by Afrocentric culture, in general, and kinship systems but urge continued critical investigation of the influence of family communities on youths' resilience. Cultural context influenced the resilience process of youths. Community and family were the foundation

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
					participants gave voice to two culturally aligned, kinship-embedded mechanisms of resilience.	of positive adjustment for youths. The collective expectations also encouraged the resilience and future directedness of youths.
10	Van Breda, A.D. (2018)	A critical review of resilience theory. The review addresses three aspects of resilience theory: definition, construction of adversity and outcomes, and nature and scope of resilience processes.	Critical review.	Not specified.	Critiques the evolution of the concept of resilience and its processes. Highlights the relevance of resilience theory for social work in South Africa.	The resilience theory is of great relevance in South Africa when it continues to translate social development theory into practice. Resilience theory, intelligently and critically applied, can help to open a new understanding of how people in the resource constrained environment of South Africa work for their growth and

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
						development, and how social structures of inequality and opportunity can be mobilized to cultivate a society that cherishes social flourishing.
11	Theron, L.C. & Theron, A.M. (2010)	A critical review of n=23 articles that focus on South African youth resilience, published in academic journals between 1990 and 2008.	Critical review.	Economic crises; food shortages; failing education system; HIV pandemic and natural disasters; sexual abuse; violence; adolescence and its challenges; and residential care.	The findings highlight that studies focus on the self and individual factors. Other studies highlight family processes that promote resilience. Religious practices (Christian and ancestral) were highlighted as fundamental to processes and outcomes of resilience. Cultural processes of Ubuntu	There is a need for continued research into the phenomenon of resilience and for a keener focus on the cultural and contextual roots of resilience that are endemic to South Africa. Addressing gaps in youth resilience research is addressed with psychologists, service providers, teachers, and communities that can enable

#	Author (s)	Aim	Method(s)	Context of risks	Key findings	Authors' conclusions
					also highlight protective sources that facilitate resilience in youths.	South African youth towards sustained resilience.

Appendix B: List of Figures

Figure B1

Process of identification

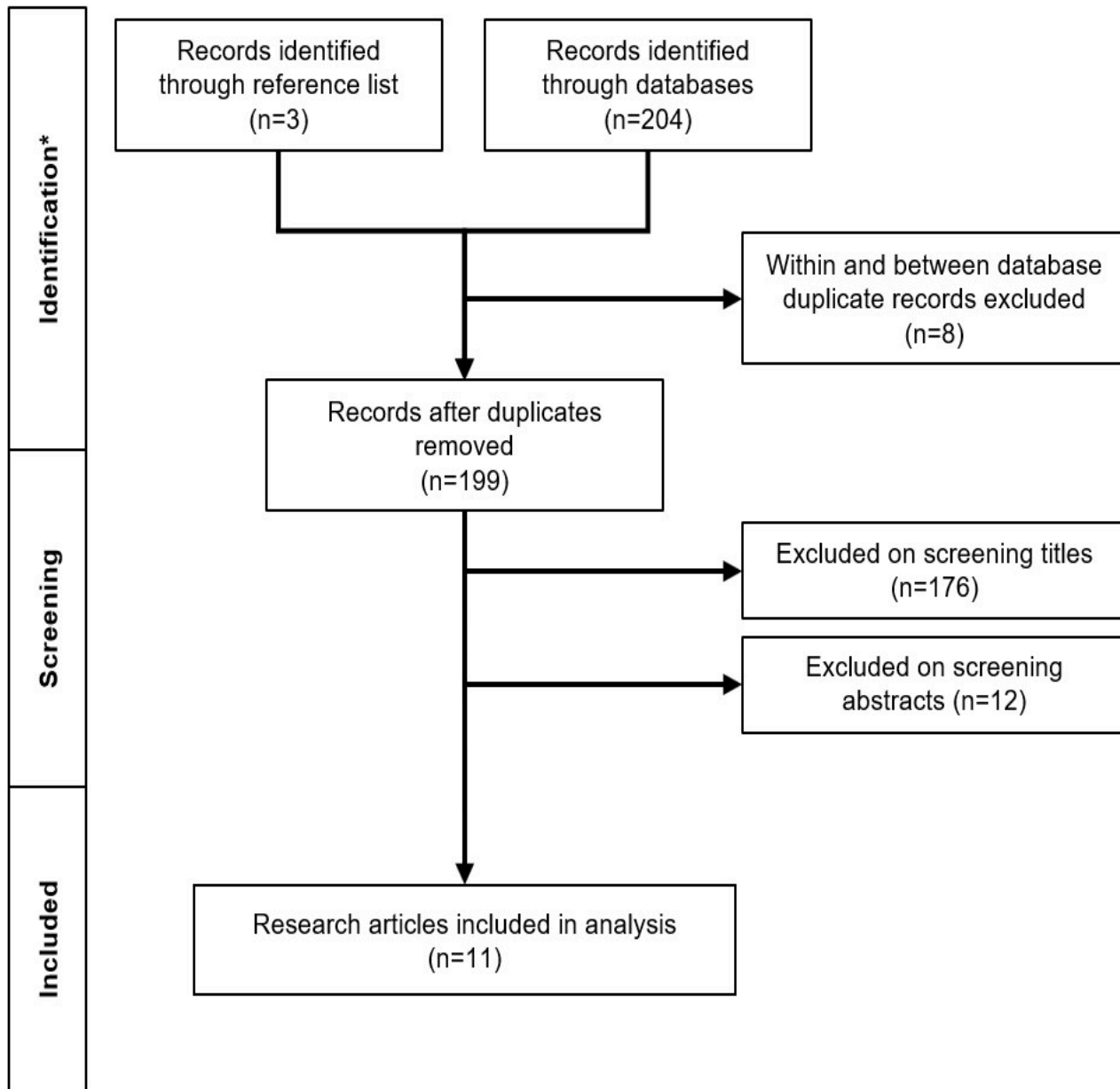
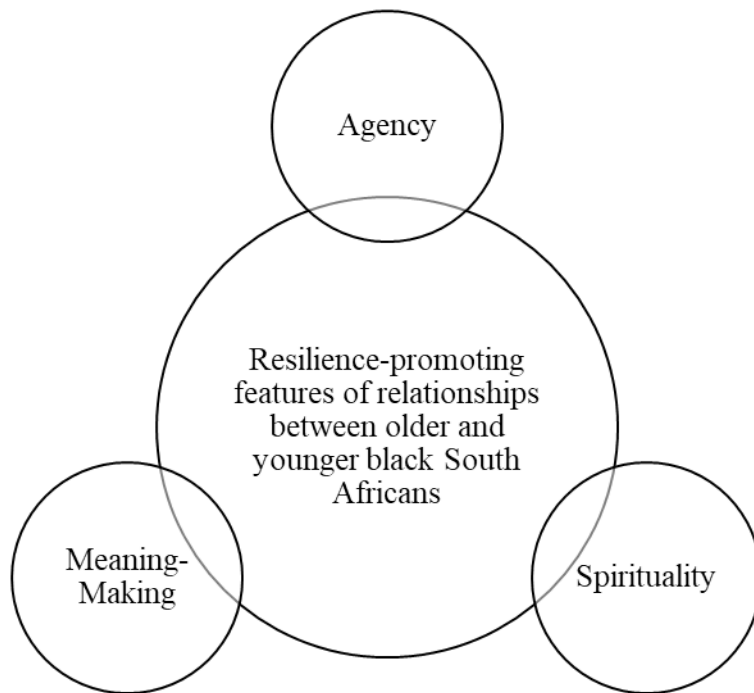


Figure B2

Visual summary of themes



Appendix C: Example of Qualitative Research Quality Checklist

Qualitative Research Quality Checklist

Reference Review:

Reference Number:

Reviewer: *Dzuniyani Bakji (DB)*

Date(s) of the Review: *2020/09/23*

Reference ID:

Author(s): *Dubin-MacNab, M.L., Jarratt, S.E., Moore, L.E., O'Hara, K.A.*

Year of Publication: *2016*

Title: *Dumela Mma: An Examination of resilience among South African grandmothers raising grandchildren.*

Location of Reference:

Source:

Book

Conference Paper

Peer Reviewed Journal Article

Non-Peer Reviewed Journal Article

Dissertation

Report

Government Publication

Other: _____

Search Method:

Electronic Search:

Hand Search:

Gray Literature:

Reference Check:

Consultation:

Other: _____

Qualitative Framework	Applicable	Addressed	Review Comments
1. Is the purpose and research question(s) stated clearly?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
2. Is a qualitative approach appropriate to answer the research question (e.g., exploratory vs. explanatory)?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
Study Setting	Applicable	Addressed	Review Comments
3. Is the setting of the study appropriate and specific for exploring the research question?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
4. Is there prolonged engagement to render the inquirer open to multiple influences?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
5. Is there persistent observation in the setting to focus on the issues relevant to the research question?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
Study Design	Applicable	Addressed	Review Comments
6. Is the research design appropriate for the research question?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
Sampling Procedures	Applicable	Addressed	Review Comments
7. Is the process of sample selection adequately described and consistent with the research design/research question?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
8. Is the sample size and composition justified and appropriate for the research design/research question?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	

Data Collection	Applicable	Addressed	Review Comments
9. Are the methods for data collection adequately described?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
Data Collection	Applicable	Addressed	Review Comments
10. Are the methods for data collection consistent with the research question?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
11. Is a range of methods used for triangulation?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
12. Is there an articulation of who collected the data, when the data was collected and who analyzed the data?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
13. Is there an audit trail regarding data collection including tapes, memos, and note taking of decisions made in the study?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
Ethical Issues	Applicable	Addressed	Review Comments
14. Is there adequate consideration for ethical issues, such as informed consent, privacy, and confidentiality and protection from harm?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
Reflexivity of the Researcher	Applicable	Addressed	Review Comments
15. Has the researcher identified potential and actual biases (both as researcher and in the research design)?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	

16. Did the researcher integrate the use of a reflexive journal in the data analysis and interpretation?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
Data Analysis	Applicable	Addressed	Review Comments
17. Is the process of data analysis presented with sufficient detail and depth to provide insight into the meanings and perceptions of the sample?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
18. Are quotes used to match concepts and themes derived from the raw data?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
Findings	Applicable	Addressed	Review Comments
19. Do the findings emerge from the experiences/ subjective interpretations of the sample?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
20. Was member checking employed?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
21. Does the researcher provide "thick description" of the sample and results to appraise transferability?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
Authenticity	Applicable	Addressed	Review Comments
22. Were stakeholders involved in the project?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
Fairness	Applicable	Addressed	Review Comments
23. Did all stakeholders have equal access to the research process?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	

Promotion of Justice	Applicable	Addressed	Review Comments
24. Did all stakeholders enhance their understanding of their own reality due to the research process and results?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	
25. Are the stakeholders empowered to act as a result of the research process?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Unclear	

Overall Impressions:

BACKGROUND:

The Qualitative Research Quality Checklist (QRQC) was created based on existing research regarding the standards for measuring qualitative designs, as well as consultation with experts in the field of qualitative research. QRQC is a 25-point quality appraisal form designed to evaluate credibility, dependability, confirmability, transferability, authenticity, and relevance of qualitative studies.

QRQC appraises qualitative studies in terms of the epistemological and theoretical frameworks, study setting, study design, sampling procedures, data collection, ethical issues, reflexivity of the researcher, data analysis, and reporting of the findings. In addition, fairness and promotion of justice are included to evaluate studies where the central purpose is to empower participants through participant action research. Not all quality appraisal indicators will be relevant to a study because of differences in the epistemological and ontological stances taken by the investigators. For this reason, QRQC includes three columns for each quality appraisal item: The first column questions whether the quality

Appendix D: Optentia Approval Letter



PO Box 1174, Vanderbijlpark

South Africa 1900

Tel: 016 910-3111

Fax: 016 910-3116

Web: <http://www.nwu.ac.za>

www.optentia.co.za

Ms Dzunisani P Baloyi [25028502]

13 May 2020

“Exploring how relationships between older and younger black South Africans promote resilience in families.”

Dear Ms Baloyi

This letter serves to confirm that your research proposal has been accepted and approved by the **Optentia Research Committee.**

Optentia Research Committee	
Prof Sebastiaan Rothmann (Chair)	Prof Vera Roos
Prof Jaco Hoffman	Prof Ansie Fouche
Prof Hayley Walker-Williams	

The ethics application is referred to the Health Research Ethics Committee (HREC).

Best of luck with your study!

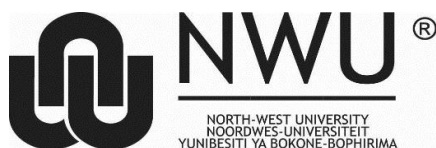
Best Regards,

A handwritten signature in black ink, reading "Rothmann". The signature is written in a cursive style with a large initial 'R' and a checkmark-like flourish at the end.

Prof. S. (Ian) Rothmann

Director: Optentia Research Focus Area

Appendix E: Ethics Approval Letter



Private Bag X1290, Potchefstroom
South Africa 2520

Tel: 086 016 9698
Web: <http://www.nwu.ac.za/>

**North-West University Health Research Ethics
Committee (NWU-HREC)**

Tel: 018 299-1206
Email: Ethics-HRECApply@nwu.ac.za (for human
studies)

3 September 2020

ETHICS APPROVAL LETTER OF STUDY

Based on approval by the North-West University Health Research Ethics Committee (NWU-HREC) on 03/09/2020, the NWU-HREC hereby approves your study as indicated below. This implies that the NWU-HREC grants its permission that, provided the general conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: Exploring how relationships between older and younger black South Africans promote resilience in families

Principal Investigator/Study Supervisor/Researcher: Dr Tamlynn Jefferis

Student: D Baloyi – 25028502

Ethics number:

N	W	U	-	0	0	4	1	0	-	2	0	-	A	1
Institution				Study Number					Year		Status			

Status: S = Submission; R = Re-Submission; P = Provisional Authorisation;
A = Authorisation

Application Type: Systematic review

Commencement date: 03/09/2020

Expiry date: 31/09/2021

Risk:

Minimal

Approval of the study is provided for a year, after which continuation of the study is dependent on receipt and review of an annual monitoring report and the concomitant issuing of a letter of continuation. A monitoring report is due at the end of September annually until completion.

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, the following general terms and conditions will apply:

- *The principal investigator/study supervisor/researcher must report in the prescribed format to the NWU-HREC:
 - annually on the monitoring of the study, whereby a letter of continuation will be provided annually, and upon completion of the study; and
 - without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study.*
- *The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the principal investigator/study supervisor/researcher must apply for approval of these amendments at the NWU-HREC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.*
- *Annually a number of studies may be randomly selected for active monitoring.*
- *The date of approval indicates the first date that the study may be started.*
- *In the interest of ethical responsibility, the NWU-HREC reserves the right to:
 - request access to any information or data at any time during the course or after completion of the study;
 - to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process;*

- *withdraw or postpone approval if:*
 - *any unethical principles or practices of the study are revealed or suspected;*
 - *it becomes apparent that any relevant information was withheld from the NWU-HREC or that information has been false or misrepresented;*
 - *submission of the annual monitoring report, the required amendments, or reporting of adverse events or incidents was not done in a timely manner and accurately; and/or*
 - *new institutional rules, national legislation or international conventions deem it necessary.*
- *NWU-HREC can be contacted for further information via Ethics-HRECApply@nwu.ac.za or 018 299 1206*

Special conditions of the research approval due to the COVID-19 pandemic:

Please note: Due to the nature of the study i.e. (systematic review), this study will be able to proceed during the current alert level, following receipt of the approval letter. No additional COVID-19 restrictions have been placed on the study except that the researcher must ensure that before proceeding with the study that all research team members have reviewed the North-West University COVID-19 Occupational Health and Safety Standard Operating Procedure.

The NWU-HREC would like to remain at your service and wishes you well with your study. Please do not hesitate to contact the NWU-HREC for any further enquiries or requests for assistance.

Yours sincerely,



Digitally signed by
Prof Petra Bester
Date: 2020.09.04
14:41:02 +02'00'

Chairperson NWU-HREC

Current details:(23239522) G:\My Drive\9. Research and Postgraduate Education\9.1.5.4 Templates\9.1.5.4.2_NWU-HREC_EAL.docm
20 August 2019
File Reference: 9.1.5.4.2

Appendix F: Intended Publisher and Guidelines for Authors

Guidelines for Authors

This article will be submitted to a journal, titled *South African Journal of Psychology*. The *South African Journal of Psychology* is hosted on SAGE Track, a web based online submission and peer review system powered by ScholarOne™ Manuscripts.

Visit <http://mc.manuscriptcentral.com/sap> to login and submit your article online.

About This Journal

This is a peer-reviewed journal publishing theoretical, empirical, and review articles on all aspects of Psychology (SAGE Journals, 2020). The journal considers submissions addressing South African, African, or international issues that include: 1) manuscripts reporting on research investigations and 2) review articles focusing on significant issues in Psychology (SAGE Journals, 2020).

Submission

Manuscripts to be considered for publications should be e-mailed to sajp@up.ac.za. A cover letter that includes postal address, email address, and telephone number should accompany submission (SAGE Journals, 2020). Authors should also indicate in the cover letter that the manuscript has not been published elsewhere and not under consideration in another journal. Only one article per author will be published annually (SAGE Journals, 2020). Acknowledgement of receipt will be e-mailed to author (within seven days, if possible). All correspondence to the editor must include manuscript number. Authors that are invited to revise their manuscript for re-

submission, should notify editor at sajp@psyssa.co.za about author's intentions to resubmit revised manuscripts. The revised manuscript should be re-submitted within four weeks.

Preparation of Manuscript

The manuscripts should not exceed 20 pages (5000 words) and they must include full title of the manuscripts, name(s) of the author(s) and their affiliations and the name, postal address, and email address of the corresponding author (SAGE Journals, 2020). Manuscripts should include an abstract not exceeding 300 words and an alphabetical list of at least six keywords. Introduction to the article does not require a heading. Tables and figures must have suitable headings/caption and numbered consecutively, should align with the reference list, with their approximate positions in the in text indicated. Manuscript should be submitted in a MS Word document in 12-point Times New Roman font with 1.5 line spacing and style guidelines as well as referencing format should adhere to American Psychological Association (APA).

Language editing

The manuscript should be written in English and be accompanied by a declaration that the language has been properly edited(SAGE Journals, 2020). Declaration should include name and address of the language editor.

Peer review policy

The South African Journal of Psychology operates a blind peer review process with each manuscript reviewed by at least two referees (SAGE Journals, 2020). The manuscripts are reviewed as rapidly as possible and rigorously by the editorial team strives for a decision within 8-10 weeks of submission, though this is dependent on reviewer availability (SAGE Journals, 2020).

Funding

Articles should have a funding acknowledgement statement included in the manuscript in a form of a sentence under a separate heading entitled “funding” directly after your Acknowledgements and Declaration of Conflicting Interests, if applicable, prior to any Notes and your References (SAGE Journals, 2020).

Declaration of Conflicting Interests

The Declaration of Conflicting Interests policy is described as a formal policy that a journal requires a conflict of interest statement or conflict of interest disclosure from a submitting or publishing author. The Committee on Publication Ethics (COPE) states in its Guidelines on Good Publication Practice (2003) that:

‘Conflicts of interest arise when authors, reviewers, or editors have interests that are not fully apparent and that may influence their judgments on what is published. They have been described as those which, when revealed later, would make a reasonable reader feel misled or deceived.’

Scholars and researchers may have potential conflicts of interests that could have an effect on – or could be seen to – have an influence on their research. SAGE journals require a formal declaration of conflicting interests enabling a statement to be included in the published article. Other potential conflicting interest might arise from relationships, allegiances or hostilities to groups, organizations or interests, which may influence excessively one’s judgments or actions (SAGE Journals, 2020). The issue is particularly sensitive when such interests are private and/or may result in personal gain. Articles will be evaluated fairly and will not necessarily be rejected when any competing interests are declared (SAGE Journals, 2020).

Ethics

The author should declare steps taken to obtain ethical clearance, and also how they adhered to ethical issues in their study either directly or indirectly, if applicable include informed consent and permission to report the findings(SAGE Journals, 2020). For instance, if permission was not obtained from all respondents or participants, authors should elaborate why this was not done.

Reference:

SAGE Journals. (2020). Manuscript Submission Guidelines: South African Journal of Psychology: SAGEJournals. Retrieved December 12, 2020, from <https://journals.sagepub.com/author-instructions/SAP>

Appendix G: Turn-It-In Report

13153250:Final_Dissertation_DPBALOYI_20201211_Clean.doc

ORIGINALITY REPORT

16%

SIMILARITY INDEX

12%

INTERNET SOURCES

10%

PUBLICATIONS

4%

STUDENT PAPERS
