

**Exploring the role of identity configuration in
motivating a community's behaviour in a shift
toward eco-friendly products**

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SUMMARY

In this study identity configuration is understood through the lens of social identity theory. Social identity is established through socially ascribed categories, formal roles, organisational role, personal social identities as well as cultural stereotypes. Understanding identity configuration within a community contributes to understanding the way in which individuals' self-definitions contribute to the behaviours.

Throughout this study I explore the various factors that contribute to identity configuration and how these affect the purchase of eco-friendly products. Literature has shown that social media, education and marketing platforms aid values that are associated with eco-friendly product choice. In this study I have selected participants who were involved in the Demand Renewable Oil Programme (DROP), which is a project that was developed as a collaborative initiative between the African Unit for Transdisciplinary Health Research (AUTHeR) and *Alensys* (a German based company specialising in alternative energy systems).

The DROP, participants learned about disposing of used oil as well as the by-products that are made from the recycled oil. Even though the DROP participants were aware of the DROP, there was still some reluctance in participation. This lack of participation stemmed the exploration of the manner in which identity configuration attributes to eco-friendly product choice. Data was collected through semi-structured focus groups with participants between aged between their early 20's and mid-50's. The participants were black women from a rural community in Castello and townships in Tlokwe Municipality in the North West Province. Township communities are known to have a strong sense communal identity which is strongly associated with the philosophy of ubuntu. Findings from the study are aligned with the tradition of ubuntu.

The audio data from the focus group was transcribed verbatim, then coded using thematic analysis. The themes that emerged informed the findings that reveal the various ways in which social identity features into eco-friendly product choice. These include social interactions,

collaborative participation in community settings, prioritising and planning and being informed of about eco-friendly practices to modify behaviour.

The findings from this research contribute to a body of knowledge of decision making, identity configuration and eco-friendly product choice among black women in townships in South African setting. This study also inspires future research within other township settings in South Africa when eco-friendly products have been introduced.

Keywords: Eco-friendly product choice, decision making, identity configuration, social identity theory, interpretive descriptive designs.

OPSOMMING

In hierdie studie word identiteitsvorming verstaan deur die lens van sosiale identiteitsteorie. Sosiale identiteit word gevestig deur sosiaal toegeskrewe sosiale kategorieë; formele rolle deur middel van 'n organisatoriese rol, persoonlike sosiale identiteite en kulturele stereotipes. Die begrip van identiteitsvormasies lewer 'n belangrike bydrae in die ondersoek van individue se self-definisies asook hoe hierdie self-definisies individue se gedrag in die gemeenskap beïnvloed.

In hierdie studie verken ek die verskillende faktore wat bydra tot identiteitsvorming en hoe dit die aankoop van eko-vriendelike produkte beïnvloed. Literatuur het getoon dat sosiale media, opvoeding en bemerkingsplatforms waardes wat met eko-vriendelike produkkeuse geassosieer word, help. In hierdie studie het ek deelnemers gekies wat betrokke was by 'n projek genaamd Demand Renewable Oil Program (DROP) wat ontwikkel is as 'n samewerkende inisiatief tussen die Afrika-eenheid vir Transdissiplinêre Gesondheidsnavorsing (AUTHeR) en Alensys ('n Duitse maatskappy wat spesialiseer in alternatiewe energiesisteme).

Die DROP-deelnemers het geleer hoe om die gebruik van gebruikte olie, sowel as die neweprodukte wat uit die beskikbare olie vervaardig word, te verkoop. Alhoewel die DROP-deelnemers van die DROP bewus was, was daar steeds onwilligheid om deel te neem. Hierdie gebrek aan deelname het gelei tot die verkenning van die wyse waarop identiteitsverstelling toegeskryf word aan die eko-vriendelike produkkeuse. Data is ingesamel deur semi-gestruktureerde fokusgroepe met deelnemers tussen die ouderdomme van vroeë 20's en die middel-50's. Swart vrouens vanuit townships en landelike gemeenskappe in die Noordwes Provinsie het deelgeneem aan die studie. Dorpsgemeenskappe is bekend daarvoor om 'n sterk gemeenskapsidentiteit te hê wat geassosieer word met die filosofie van ubuntu. Bevindinge van die studie is in lyn met die tradisie van ubuntu.

Die klankopnames van die fokusgroep is woordeliks op skrif gestel en gekodeer deur die gebruik van tematiese analise. Die temas wat na vore gekom het, onthul die verskeidenheid wyses waarop sosiale identiteit funksioneer in eko-vriendelike produkkeuse. Dit sluit in sosiale

interaksies, samewerkende deelname in gemeenskapsinstellings, prioritisering en beplanning en ingelig word oor die eko-vriendelike praktyke om gedrag te verander.

Die bevindinge van hierdie navorsing dra by tot die kennis van besluitneming, identiteitsverstelling en eko-vriendelike produkkeuse onder swart mense in Suid-Afrikaanse townships. Hierdie studie inspireer ook toekomstige navorsing binne ander dorpsinstellings in Suid-Afrika wanneer eko-vriendelike produkte bekendgestel is.

Sleutelwoorde: Ekovriendelike produkkeuse, besluitneming, identiteitsvorming, sosiale identiteitsteorie, interpretatiewe beskrywende ontwerpe.

PREFACE

This dissertation is presented in article format according to the guidelines set out in the Manual for Postgraduate Studies (2017) of the North-West University.

The article will be submitted to Journal of Africans Identities. The guidelines for submission to the journal are attached as Annexure.

LETTER OF SUBMISSION



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TO WHOM IT MAY CONCERN

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TITLE: EXPLORING THE ROLE OF IDENTITY CONFIGURATION IN MOTIVATING A

COMMUNITY'S BEHAVIOUR IN A SHIFT TOWARDS ECO-FRIENDLY PRODUCTS

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Hendia Baker
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Section A:Outline of Research

Problem Statement and Literature Review

Due to a shortage of natural resources, there has been increased focus on environmentally friendly practices, which include recycling and using environmentally friendly products (Lee, 2010; Mobley, Vagias, & De Ward, 2010; Nigbur, Lyons, & Uzzell, 2010). Efforts regarding eco-friendly consumption have been made through environmental education (McGuire, 2015; Nolan, 2010; Rioux, 2011), marketing, and awareness on multimedia platforms (Tilyard, 2011). With the growing popularity of eco-friendly products, it is important to know more about those who engage in eco-friendly behaviour to understand who they are and what motivates them to engage in eco-friendly product choice.

Studies reveal that in order to understand behaviour and the ways in which behaviours occur, it is important to understand identity. In their writings, McGuire (2015) and Tilyard (2011) argue that if identity were to be considered in an effort to educate communities about environmentally friendly behaviours, this effort would be more sustainable. This study stemmed from the need to understand this in a South African setting. This manuscript documents a research journey that sought to understand the ways in which a group of women in the Tlokwe Municipality configured their identities and how this process could manifest itself in eco-friendly product choice.

The Tlokwe Municipality (previously known as Potchefstroom), where this research was conducted, is situated in the North West province. The most recent census conducted in 2011 indicated that this municipality consisted of 52 537 households (Statistics South Africa, n.d.) and that the population size was 162 762 (Census 2011 as cited in Tlokwe City Council, 2013). Among this population, 69.1% was aged between 16 and 64, and 81.1% lived in formal housing (Census 2011 as cited in Tlokwe City Council, 2013). According to Van der Merwe (2014), the two main energy sources of these households are electricity and paraffin. Paraffin is also the second most common type of energy used for cooking, heating, and lighting (Census 2011 as cited in Tlokwe City Council, 2013).

Communities in South Africa have a unique combination of people, characterised by various ethnicities, which have different practices, customs, behaviours, and attitudes (Adams, Van de Vijver, & De Bruin, 2012; Verkuyten, 2005). There are 11 official languages, and the population is classified according to four official racial groups: Asian/Indian, black, Coloured, and white (Adams et al., 2012). The four racial groups are mainly categorised according to the following ethnic groups: Ndebele, siSwati, Sesotho, Setswana, Sepedi, isiZulu, isiXhosa, and Venda (black people), English (Asian/Indian people), and English and Afrikaans (white people and Coloured people).

With such diversity in South Africa, it is necessary to understand the meaning of identity in a collective sense. Black South Africans tend to assume a collectivistic nature, along with Asian and Coloured South Africans (Eaton & Louw, 2000; Green, Deschamps, & Páez, 2005; Seekings, 2008; Vogt & Laher, 2009). Mkabela (2015) argues that collective identity, especially among black communities, is a foundation of “ubuntu” – “an African philosophy of life” (Mkabela, 2015, p. 284) – and it should be a principle that guides research activities in indigenous psychological research. Understanding collective identity is important because communities that gravitate towards collectivistic orientations usually have similar value systems, beliefs, and ideologies (Lloyd, Roodt, & Odendaal, 2011). It is essential to gain insight into the groups that form the collective, as well as the characteristics that make them similar, in order to understand the reasons for the behaviour in which they engage.

The nature of this enquiry involved exploring identity configuration and understanding what motivated behaviour change in a community, particularly towards eco-friendly product choice.

Although black South Africans tend towards a more collectivistic orientation, a common trait in identity studies is that people tend to possess personal identities along with collective identities (Adams et al., 2012; Sluss & Ashforth, 2007). Even though one may belong to a group, the groups with which each person identifies have a unique composition; in that respect, it is essential to understand both personal identity theory and social identity theory.

Identity Theory

The literature defines identity as individuals' images of themselves, their sense of personhood, and an experience of the kind of person one is (Adams, 2007; Meyer, Moore, & Viljoen, 2008). Identity fosters the individual's sense of difference from others as well as the management of this distinction (Woodward, 2002). According to Erikson (1968), formal identity formation takes place during the adolescent phase. This process involves individuals integrating their own ideas regarding their interpretation of society with their own personal convictions and beliefs. Due to identities being dynamic, one undergoes a continuous, lifelong process, which is called identity configuration (Erikson, 1968).

Identity, in accordance with personal identity theory, presents as an individual's constructed and reflexive interpretation of how individuals perceive themselves in terms of identity; Giddens (1991 as cited in Adams, 2007) calls this self-identity. According to Louw and Louw (2009), individuals' self-identity is relatively constant throughout their lives, which means that individuals may hold a continued opinion of themselves despite changes that may occur.

The concept of self, as defined by Huitt (2009), refers to an individual's conscious reflection of his/her identity as an entity separate from others and the environment. Commonly, self-concept refers to the cognitive or thinking aspect of the self (Huitt, 2009). This concept is generally used to refer to a "complex, organized, and dynamic system of learned beliefs, attitudes and opinions that each person holds to be true about his or her personal existence" (Purkey, 1988 as cited in Huitt, 2009). The self, also termed personal identity, focuses on traits, characteristics, and goals that are not expressed as a connection to membership of a certain social group (Oyserman, 2009). For the purpose of the study, the main focus was on the way a person "plays out" his/her identity through the roles that he/she plays.

When referring to individuals' identity, factors that are relatively constant across various contexts, such as sex, age, and ethnicity, may be mentioned (Alberts, Mbalo, & Ackerman, 2003; Ford, Harris, & Scheuriger, 1993). In talking about identity, one, therefore, makes reference to an interaction between the fluid aspects of a person and the constant aspects of that person. The

interplay of the assorted features used when describing identity marks the way in which we are the same as others, but also provides some distinction as a result of the differences that exist within a person (Maalouf, 2000). The theory of unity of consciousness clarifies this. Regarding notions of identity, this theory proposes that an individual has a relatively stable and enduring sense of identity that he/she brings into social situations. This enduring sense of identity is based on prior interpretations of oneself and individual future aspirations (Weinreich, 2003).

McDonald and Wearing (2013) support the importance of identity formation or configuration in the context of others and argue that an individual's identity cannot be formed without being influenced by the community in which the individual finds himself/herself. This view resonates strongly with social identity by pointing out that an individual's identity is formed by socialisation or gaining identity from a community's identity. Billington, Hockey, and Strawbridge (1998) describe it this way: "[t]he self-contained individual is a powerful myth central to the way we perceive the self and our relationships" (p. 42). This statement refers to the notion that, although individuals would like to think of themselves as autonomous beings, this is a "myth", as an individual's concept of self-identity is influenced by the different contexts in which the individual finds himself/herself. Identity not only involves the individual; it also involves the various communities in which the individual finds himself/herself. Social identity theory fully clarifies this.

Social Identity

According to social identity theory, aspects of the self can be divided into those that reflect the personal self and social identities (Crisp & Turner, 2010; Tajfel, 1978). Both social identity and personal identity contribute to an individual's attempt to seek to define himself/herself. Stets and Burke (2000) state that both personal identity and social identity require individuals to be reflexive, so that they are able to categorise, organise, or name themselves in particular ways in relation to other social classifications. Personal identity is an individual's idiosyncratic aspect of self, an individual's particular existence that is untouched by social experience (Billington et al., 1998;

Crisp & Turner, 2010). Social identity is the form of an individual's identity that is exhibited by the different social groups to which he/she belongs (Crisp & Turner, 2010).

Social identity theory is a multifaceted theory that is exhibited on different levels in one's life. In a social group, identity can be expressed in a given context, in a specific domain, or through cultural prescriptions (Grotevant, 1997; Watson, 2008). In his writing, Watson (2008) reveals that social identity can be further analysed by focusing on specific elements that make up this identity. There are five main social identity categories that make up social identity (Watson, 2008, p. 131):

1. Social categories that form social identities: these are categories that include macro-elements that remain relatively steady throughout one's lifetime. Race, nationality, gender, and ethnicity are examples of these.
2. Formal roles that form social identities: social identities are identities that are often attained by a person and are subject to change. These social identities have a degree of consistency throughout one's life. Formal role social identities include occupation, rank, and citizenship.
3. Local organisations that form social identities: organisational identities are categorised based on the occupation in which one is engaged, also including the roles that one occupies. Examples include being a committee member, cleaner, or manager.
4. Local personal social identities: this category of social identity is assigned to an individual by others. These identities are based on traits that are displayed by a person in a given environment, for example, the friendly lady at the cafeteria. Local personal identities are given to a person by other people based on the person's behaviour in a specific context with which he/she is associated.
5. Cultural stereotype forms of social identities: cultural stereotypes attribute certain traits to individuals based stereotypes derived on the basis of one's ethnic and cultural background.

These five types of social identity help give perspective on the ways in which one categorises oneself in a social group with which one can associate. They also give insight into, and/or a general understanding of, how social groupings are created. Grotevant (1997) highlights that when

conceptualising identity formation, the focus has to encompass developmental, lifespan, and contextual aspects. This research has significance, as identity formation has yet to be explored in these specific areas.

Identity formation is founded on Erikson's (1968, 1994) psychosocial theory, in which he highlights that identity formation is a process that includes reflection, observation, and integration. The identity formation process involves a reciprocal interaction among a person, social groups, and the environment. During the identity formation process, an individual evaluates himself/herself based on his/her perceived experience of being judged by others in comparison to a typology significant to him/her (Erikson, 1968). This typology is established through social referencing, which is a characteristic of social identification theory.

One's identity is important, as it creates a platform for making judgements about a situation, solving problems, and interpreting experience (Berzonsky, Cieciuch, Duriez, & Soenens, 2011). According to Berzonsky (2007), intuitive processes are associated with a collective sense of identity.

Jenkins (2008) holds a contrasting view, in that identity is seen as an ongoing process of knowing who one is, knowing what society is, letting society know who one is, and optimally forming an idea of whom society thinks one is. The view held by Jenkins (2008) suggests that an individual's identity can only be established once he/she forms part of a group. Jenkins's (2008) view of identity is similar to social identity theory, which is embedded in Erikson's theory of identity configuration.

Identity Formation

In Erikson's (1968) writings, ego identity formation is viewed as a continuous phase that occurs throughout a person's lifetime. When reviewing the work done by Erikson, Cote and Levine (1987) highlight that Erikson's writings portray ego identity formation as a process in which personality characteristics are formed and transformed throughout one's life cycle. In order for one to establish a concrete sense of identity, there needs to be an integration of positive and negative

self-perceptions to unify an individual's experience of himself/herself. This takes place through identity configuration (Cote & Levine, 1987).

In classic writings by Erikson (1968), identity configuration is explained as a “successive ego synthesis and re-synthesis” (Erikson, 1968, p. 163). It involves an individual accepting socially ascribed identifications and also redefining and adapting ideologies to match his/her idiosyncratic needs. Identity configuration is a process in which different identifications coexist in a dynamic balance (Schacter, 2004). In the context of this study, identity configuration or formation is seen as a relational process in a reciprocal relationship between the individual and the environment (Perera, 2014; Stapleton, 2015). The concepts “configuration” and “formation” are similar in meaning (Schachter, 2004), but the researcher will mostly use the term “configuration”. Where the literature refers to “formation”, the process of configuration is implied.

Identity formation points out that, although one's identity may be influenced by society, the way in which individuals refer to their own identity is dynamic, as it changes in the contexts in which individuals find themselves (Adams et al., 2012). People may use roles and institutionally based experiences as a process of referring to their identity (Owens, 2003). Thus, the contexts in which individuals find themselves will determine their response to the question “Who are you?”. An example is if one were to ask someone in a corporate setting who he/she is. The person would give a response such as “I am the manager”, and in that context, he/she would conduct himself/herself in the way in which a “manager” is supposed to behave. The variety of contexts in which individuals find themselves may require individuals to adapt and adjust the way in which they identify themselves, thus forming a fluid reference to their identity (Adams et al., 2012).

Identity as a Behaviour Modifier

Identifying with a group may influence people's feelings, behaviour, and thoughts, which will, ultimately, be manifested in the choices they make. When choosing objects to purchase, individuals select objects that symbolically agree with their goals, feelings, and self-definitions (Levy, 1959). This means that, in order to effectively influence behaviour change, individuals'

choices should match a set of already established goals, feelings, and self-definitions. White, Argo, and Sengupta (2010) confirm this by saying that individuals engage in identity-congruent behaviours by showing a preference for products that are linked to important aspects of their individual identity.

Product Choice

A study done in Ireland indicated that associated costs of products, benefits of using products, comparability with existing products, and accessibility of products contributed to the move of engaging in the purchase of environmentally friendly products (Kennedy & Basu, 2013; Privitera, Day, Dhesi, & Long, 2011; Stieb & Dunkelberg, 2012). In contrast to this view, Lin and Huang (2012) argue that decisions to purchase eco-friendly products do not include functional values, price, and quality, but other factors that contribute to eco-friendly product choice. These factors that have been identified as contributors to eco-friendly behaviour include psychological benefits such as seeking environmental knowledge, having concerns about the environment, and attitudes that promote pro-environmental activities (Tseng & Hung, 2013), as well as novelty seeking (Lin & Huang, 2012).

Other research states that individuals make decisions to purchase certain products based on their desire to stand out, be unique, or be different from others in society (Hanimann, Vinterbäck, & Mark-Herbert, 2015; Warren & Campbell, 2014). When trying to influence individual purchasing behaviour, a brand should seek to create a certain image for its consumers to look up to or to identify with; only then will people want to be associated with it. Warren and Campbell (2014) agree with this when they state that individuals seek to purchase certain products based on their need to be unique and to stray from conventional values in order to appear autonomous or cool (Warren & Campbell, 2014). In order for people to buy a certain product, they have to feel that they can relate to it and then effectively form a relationship. The brand should also try to provide the consumer with benefits such as a higher status. This quality will increase the desire to be identified with a certain product (Maynard, 2007).

For this study, it would be relevant to consider socio-economic status. Among other factors to consider when determining eco-friendly product choice, income has been identified as a predictor for behaviour that would result in the purchase of green products (Zhao, Gao, Wu, Wang, & Zhu, 2014). Another reason for considering socio-economic status is because, in studies by Zhao and colleagues (2014), factors such as demographics, knowledge of environmental issues, attitudes, and values were identified as relevant contributors to environmentally friendly behaviours.

Eco-friendly Products

Findings show that cleaning products with glycerine are more eco-friendly than those without (Wolfson, Dlugy, & Shotland, 2007). Eco-friendly products (also named green or environmentally friendly products) are products that are designed with the intention of lessening the consumption of natural resources or of minimising adverse environmental impacts during the life cycle of the product (Tseng & Hung, 2013). A glycerine-based cleaning product may provide many potential benefits to community members, as it has the benefit of disposing of used oil and reducing ill health (which is a direct result of refraining from reusing cooking oil). Additional potential benefits include having a product emerge as a result of community members' efforts, having an environmentally friendly product, creating jobs, and having a proudly South African cleaning product (Zeugner-Roth, Zabkar, & Diamantopoulos, 2015).

Demand Renewable Oil Programme

Hanimann et al. (2015) found that consumers were generally more willing to pay for environmentally friendly products than they were willing to modify their behaviour. In order to alter consumers' carbon footprint, one has to make it as natural as possible; it should tie in with choices that they are already making and require as little behaviour modification as possible. With reference to this study, it might be beneficial to know how the community members in this specific project make their choices regarding new products on the basis of who they are and how they view themselves in the community.

In the Tlokwe community, *Alternative Energiesysteme* (ALENSYS) – a German-based alternative energy systems company – is collaborating with the Africa Unit for Transdisciplinary Health Research (AUTHeR) of the North-West University (NWU), Potchefstroom Campus, on a project where ALENSYS will be producing household biofuel from used cooking oil.

There are currently 13 collection points for used cooking oil throughout the community; these include schools, garages, and restaurants. The used oil is received mostly from businesses, as community members are not yet keen to deposit their used cooking oil. An estimated quantity of 2 855 litres of cooking oil was expected from this community, although the January 2015 report states that only 600 litres were collected from the various collection points (Van der Merwe, 2015). The collection points were established by researchers in AUTHeR for community members to take their used cooking oil to, in order for it to be bought by ALENSYS as part of the Demand Renewable Oil Programme (DROP) project.

During the DROP project, community members and kitchen workers were taught about the health risks associated with multiple reuse of cooking oil. Kitchen workers were also taught ways in which they could change their behaviour, as well as the processes involved in the conversion of cooking oil into biofuel (Van der Merwe, 2014).

This project recently started a household biofuel project in South Africa after it had been discovered that about three million low-income households used highly flammable and unhealthy paraffin for cooking, lighting, and heating. As part of the DROP project, after collecting used oil from community members from the Tlokwe municipal area and the Castello community, ALENSYS processes the cooking oil to produce household biofuel. Household biofuel is a healthier and safer alternative to regular paraffin. During the processing of the household biofuel, a product called glycerine is produced. A glycerine-based cleaning product could emerge as a by-product of household biofuel processing. The outcomes of this study may inform the DROP project to determine whether it would be worthwhile and cost-effective to produce glycerine-based cleaning products for the use of the community.

In efforts such as the DROP project, there is a large dependence on the collective efforts of the community. Therefore, the collectivistic nature of the African group could yield certain benefits. Benefits of collectivism include accumulative efforts of members identifying with the collective, a collaborative effort towards a common goal, consensus towards a common direction and priorities, combined acknowledgement of failure and success, and combined collective efforts yielding results faster (Morris, Davis, & Allen, 1994).

Recent research aims to provide individuals with environmental education in order to elicit behaviour change (Goodwin, Greasley, John, & Richardson, 2010; McGuire, 2015; Nolan, 2010). Various studies have been done in South Africa on sustaining fuel for transportation that relates to environmentally friendly alternatives (for example, Nasterlack, Von Blottnitz, & Wynberg, 2014; Pradhan & Mbohwa, 2014). Not much research has been done on household biofuel in the South African context. Furthermore, as indicated in the discussion above, much research exists on identity formation, but not in the South African context. There is a gap in identity research regarding South African individuals in specific groups or communities.

Existing research refers to ethnical groupings to make assumptions about South African identities (for example, Adams et al., 2012). This can be problematic because different subcultures exist in different ethnicities. Also, studies have indicated that if companies were to appeal to consumer identity traits, their products would be more alluring to consumers (see Blanton & Christie, 2003; McGuire, 2015; Nigbur et al., 2010; Oyserman, 2009). With such diversity in the South African population, it would be helpful to understand identity configuration in a group of women in a specific community.

The following research question was identified from the above discussion and problem formulation: what role does identity configuration play as a motivator with regard to behavioural change in a community in shifting towards eco-friendly product choice?

Research Aim

The aim of this study is to explore the role of identity configuration as a motivator with regard to behavioural changes in a community in shifting towards eco-friendly product choice.

Review of Literature

The literature review was done by using search engines such as Google, Google Scholar, the North-West University database, ScienceDirect, and EBSCOhost. In order to gain an understanding of the role of identity as a motivator for behavioural change, different keywords were used, especially in the context of community research and product choice. These were as follows: Tlokwe municipal area, identity, identity formation, identity formation in a South African context, identity behaviour, identity and behaviour motivation, and motivation and product choice. In addition to the search engines, other sources utilised were books, articles, existing documentation on the specific community, and completed dissertations and theses.

Research Methodology

Research Approach and Design

This study followed a qualitative approach to inform its enquiry. “[Qualitative research design [describes the nature of] a phenomenon as it is manifested and its objective [is] to understand rather than to explain it in terms of the laws of cause and effect” (Meyer et al., 2008, p. 26). Qualitative research designs allow a researcher to generate truth through open-ended data gathering techniques (Ellingson, 2009; Muhammad, Muhammad, Ahmed, Fatima, & Haider, 2011). Qualitative methodology was suitable for this study in order to capture the subjective experiences of the participants. These subjective experiences gave further scope to identity and social identity and the role these played in behavioural change of specific community members in a shift towards eco-friendly product choice.

For the purpose of this study, an interpretive-descriptive design was used. Interpretive-descriptive designs are most applicable when a simplified description of phenomena is required (Thorne, Kirkham, & O’Flynn-Magee, 2004). In applying this design, the researcher asked

simplified questions pertaining to the phenomenon of identity and motivation for eco-friendly product choice.

Population and Sampling

The population selected for this study consisted of participants from the different DROP collection points in the Tlokwe municipal area, as well as from the Castello community in the Ventersdorp municipal area. The participants received training in the DROP project, where they were informed about behaviour change and by-products of recycled oil, among other things. A large percentage of the population from which the sample was drawn consisted of women, as the project was mainly aimed at kitchen workers.

The sample that was drawn from the population consisted of African females in the age range of mid-20s to early 50s. Data was collected through focus groups. Efforts were made to include women from different oil-collection points, although, owing to logistical issues, some focus groups included women from the same collection points. During the focus group sessions, the participants expressed diverse views, as they had different backgrounds. This resulted in rich, textured data.

Participants and Recruitment Process

In order to participate in the discussion group, participants had to meet the following inclusion criteria:

- Participants had to be over the age of 18.
- Participants had to be aware of the bio-oil project initiated by the DROP project.
- Participants had to have the legal capacity to consent to the contents of the consent forms.
- Participants had to have literacy of at least Grade 8 to be able to understand the contents of the consent forms.
- Participants had to reside in the Tlokwe and Ventersdorp municipal areas.
- Participants had to be able to understand and speak Afrikaans, English, or Setswana.

Interactions, interviews, communication, and consent were in those languages.

- Both male and female participants could participate in the research. However, only women were available for the focus groups.

The researcher was not familiar with the area where the research took place. It was, therefore, necessary to communicate with a mediator who was familiar with the various oil collection facilities in the area. She was also the project manager of the DROP project. Non-probability sampling was used to select participants, specifically in the form of purposive sampling (Creswell, et al., 2010; Gravetter & Forzano, 2009). Purposive sampling was seen as appropriate, as it is a sampling method used when the focus of the research is a specific population, which means that the selection of participants is not random (Creswell, et al., 2010; Gravetter & Forzano, 2009; Wilson & MacLean, 2011). In purposive sampling, the selection of participants is based on factors such as meeting certain criteria, while making an effort for the participant selection to remain representative and unbiased (Wilson & MacLean, 2011). An advantage of using this sampling method was that the researcher only included a specific group of individuals who were of interest (Creswell, et al., 2010; Wilson & MacLean, 2011). The main drawback of using this method is that it may introduce bias, and the results may not be generalisable to the whole population (Wilson & MacLean, 2011).

Before creating the interviews, a pilot test was done using two individuals who fit the participant criteria. The bulk of the data collection was conducted in Setswana. Some problems were, however, experienced during the research process. The employers who had previously agreed to permit their staff to participate withdrew their consent. There were also some issues regarding the training for the DROP project; at many of the sites, only a few of the staff members had received DROP training. They were, however, all aware of the DROP project.

Recruitment

Before the research took place, ethical approval was sought from the Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University, Potchefstroom Campus. An ethics number was obtained (NWU-00203-15-S1).

The mediator assisted in managing the recruitment process. Since the mediator had already built a good rapport with the kitchen workers' supervisors, she was able to assist with organising a brief meeting with the kitchen workers. The meeting allowed the researcher and the co-researcher to introduce themselves, give a brief description of the study, and invite the kitchen workers to take part in the research project. The meeting also served as a platform for potential participants to ask questions to clarify their understanding of the project. After the meeting, the mediator remained in contact with the participants and let them know on which dates data would be collected. The mediator mediated the relationship between the researchers and the participants until the day that data collection took place.

The mediator additionally provided information regarding the different communities in the Tlokwe municipal area. The Tlokwe municipal area is comprised of different sections, for example, rural regions, townships, and cities such as Ikageng and Potchefstroom. It was, therefore, important to get some information on these communities, so that the researcher could observe the necessary protocol when addressing important members of the community and participants. The researchers did not get an opportunity to visit the Castello research site prior to data collection. In this community, the mediator briefed the participants on this research project prior to data collection.

Participants from different areas were selected for focus groups. The mediator contacted the employees of the participants who were willing to take part in the research and communicated the dates that the participants would be requested to participate. Logistical information, such as the venue and the time of the research, was communicated to the participants by the mediator. The mediator negotiated pickup and drop-off times with both the employees and employers. The mediator also collected the participants from the different drop-off points and transported them to the NWU Potchefstroom Campus, where data collection took place.

For the Castello region, the participants were told about the research during their training for the DROP project. Participants were invited to be part of the study on a specified day. The data collection took place in the Castello community hall. Before commencing with the focus groups in

both the Castello and Tlokwe communities, participants had a further opportunity to ask questions regarding the consent forms, and then, if they were satisfied, they signed the consent forms in the presence of an independent person. After consent had been given, focus groups were held. Before commencing, a brief introduction was given, expectations were expressed, and partial confidentiality was explained. Focus groups took between 45 minutes and an hour. When planning the focus groups, members of different collection points were selected, although, owing to miscommunication with employees, the participants were from the same collection points. Snacks were available before commencement of the focus groups, and afterwards, focus group members were dropped off at the specific collection points.

Data Collection

Focus groups. Both the researcher and the co-researcher received workshop training to conduct focus groups. The researchers also had focus group training in the course of completing the Research Psychology master's programme. In research, focus groups are "a way of collecting qualitative data, which – essentially – involves engaging a small number of people in an informal group discussion (or discussions) 'focused' around a particular topic or set of issues" (Wilkinson, 2004, p. 177). The use of focus groups is beneficial, as they are inexpensive, fast, and efficient, and the sense of belonging to a group may encourage interaction and participation and create a platform for more spontaneous responses (Onwuegbuzie, Dickinson, Leech, & Zoran, 2009; Wilkinson, 2004).

For the purposes of this study, focus groups were helpful because they created a platform for members of the community to express their views of identity and behavioural change towards eco-friendly product choice. As the focus of the research was also social identity, focus groups were more appropriate than individual interviews.

Before the commencement of each focus group, the contents of the consent form were discussed. Both researchers introduced group norms, and participants were given advice on general group communication skills. The group norms included emphasis on mutual respect among

participants as well as the importance of dignity. Participants were requested to keep the content of what was discussed confidential and not to talk about participants to others. They would be given the opportunity to express their unique views, and these views had to be treated with respect. The participants were, furthermore, encouraged to participate and engage during the discussions.

In addition to ensuring that group norms were followed and adhered to by each participant, the researcher was responsible for asking the focus group questions, keeping time, and ensuring that discussions related to the phenomenon being studied.

In the Castello community, the two researchers were accompanied by their research supervisor when they met with the group of participants at the community hall. The participants were given a Setswana version of the consent forms, and an independent individual read through the consent forms with the participants and sought their consent. Before commencing with data collection, the researchers briefly went through the contents of the consent forms and enquired whether there were any further questions from the participants.

Four group discussions were conducted, the entire sample for this study was 14 participants. In both Castello and Tlokwe, the participants were all black females. The group discussions in both communities were conducted in Setswana. The researcher and co-researcher asked questions according to a semi-structured interview schedule. The questions elicited conversations, and both researchers engaged with the participants throughout the discussion process.

Once the research had been concluded, the participants had some snacks and juice. The researchers then gave each of the community members a small box of chocolates as a token of appreciation.

Data Analysis

The data obtained were audio-recorded and then transcribed into text, which was analysed by the researcher and co-researcher. To analyse the data, the researcher and co-researcher used thematic analysis (Braun & Clark, 2006). During this process, the researcher and co-researcher both

used Braun and Clark's (2006) steps for thematic analysis to guide the data analysis phase. The phases as outlined by Braun and Clark (2006, pp. 16-23) were implemented as follows:

Phase 1: *Familiarise yourself with data*. The researcher had some knowledge of the data, as she had been involved in the data collection phase. The researcher also read through the data multiple times to familiarise herself with the data. This first phase was very helpful, as the researcher was able to engage with the data, which gave insight into the depth and the breadth of the data.

Phase 2: *Generate initial codes*. After the first phase, the researcher became aware of interesting patterns in the data. The patterns were jotted down, as were ideas about how the data would be coded. The responses were grouped according to focus group questions. The researcher and co-researcher went through this process independently. After the coding process had been completed, they discussed and agreed on codes.

Phase 3: *Search for themes*. This process involved the researcher pooling individual codes and grouping similar codes into larger chunks called themes. The researcher and co-researcher individually allocated themes to the data.

Phase 4: *Review the themes*. The researcher and co-researcher discussed and stated their motivation for the themes that they had developed. The themes were amended after their discussion.

Phase 5: *Define and name themes*. The themes were given names. During this phase, the researcher discussed how the themes fitted the data with her supervisor. The agreed themes were given descriptive names that fitted the data.

Phase 6: *Produce the report*. The researcher produced a report on the data in the form of an academic article, which also forms part of this document.

Trustworthiness

The first criterion of trustworthiness to be explored was that of credibility. Credibility refers to the idea that there is some internal consistency. The core concern is the way in which we ensure rigour in the research process and ways to communicate with others who have already done so

(Morrow, 2005). In this study, the researcher ensured credibility by engaging with the participants and asking questions for clarification when the meaning was unclear. Also, during the data analysis, the researchers achieved credibility by comparing their interpretation of the data.

The second criterion was transferability, which refers to the extent to which findings are relevant and applicable to different contexts outside that of the research (Ellingson, 2009; Morrow, 2005). In this study, the chosen sample was comprised of rural and urban community members. Williams (2000) points out that interpretivist research uses micro-level detail (individuals' experiences) to make claims about a wider society. It is, however, risky to make these claims, as phenomena are neither time- nor context-free (Denzin, 1989; Williams, 2000). For this research, taking into account the small sample and the *limited scope of this dissertation*, generalisations were not made.

Thirdly, trustworthiness includes dependability (also called consistency), which is the extent to which research can yield similar results (Ellingson, 2009). The researcher gave a true account of the research environment and the findings, and none of the information gained was distorted. The content was described through rich descriptions to ensure that the context of the research environment was clear and would allow readers to determine the extent to which the research could be applied in various settings.

Finally, in order to ensure the trustworthiness of a qualitative study, it should possess confirmability (Ellingson, 2009). This is the extent to which a study can be objective, in the sense that it gives a holistic picture of the research in order for the audience to see a wide scope of findings. This research used transcriptions and digital recordings to confirm an accurate representation of the data, and the researcher was able to give a holistic picture of the research.

Ethical Implications

When noting the ethical implications of this project, it is important to protect the research participants involved and preserve their dignity and welfare, which is the main priority when conducting research (Allan, 2011; Creswell, et al., 2010). Protection will be ensured by following

the guidelines below. The researcher also adhered to guidelines set by the Health Professionals Council of South Africa (HPCSA) regarding research.

Respect for research participants. The researcher treated the research participants with respect. The views expressed by the participants were not distorted. In order to ensure that participants respected one another, some basic ground rules were established, such as free expression while respecting another individual's opinions and expressing views that were not biased or harmful to other participants.

Informed consent. The research participants gave their written consent before being allowed to participate in the study. The language used in the written consent form was phrased in a simplistic manner, and the content of the informed consent was translated in order to ensure that the research participants had as much information on the study as possible. The informed consent document informed the participants about the research and the selection criteria for participation in the research project. This document, furthermore, informed them that their participation in the research was voluntary and that they had the option to withdraw at any time without being penalised in any way. The document additionally informed research participants that the data collected would be used for the completion of a master's degree and that the findings would possibly be published in academic journals. Once the research participants had been identified by the mediator and contact had been made, the researchers and mediator visited the DROP collection points. The research goal was explained, and an opportunity for participant questions was given. Consent forms were signed in the presence of an independent person.

Research participant confidentiality. Before conducting the focus groups, the researcher obtained the participants' permission to record the meeting. The recordings were stored on a device that was password-protected. The participants' anonymity was preserved in the publication of documentation through the use of pseudonyms to identify participants. Only internal partial confidentiality could be assured because the researcher did not have the power to prevent members of the groups talking to someone outside the group.

Record keeping. Soft copies of the data collected, such as recordings and electronic transcripts of data obtained, were protected through passwords and were backed up on a virtual drive, that is, Google Drive. The soft copy of the data will be kept for five years before being destroyed. The signed consent forms with participant information, as well as any hard copies, will be stored in a locked safe at the Potchefstroom Campus of North-West University. Once the study has been completed, hard copies of the consent forms will be destroyed after five years.

Duties of Researchers

Knowledge and skills. The researcher's focus group skills were acquired through training workshops and practical sessions during the Research Psychology master's programme. The researcher ensured that the participants knew enough about the research project by providing information on the project.

Costs and Remuneration

There were no costs for the participants, as they were transported to and from the venue. They received snacks before the focus groups commenced. Their employers also agreed to participants participating in the study without deducting money from their salaries.

Risks and Benefits

Indirect benefits to the participants included the ability to learn from others in the group during the discussions and the opportunity to voice their opinions. In the group discussions, the women became conscious of their unconscious behaviours. In informal discussions with the participants, they mentioned that they had never considered the things we discussed during the day. During the collection of data, the participants did not discuss emotionally loaded content; therefore, the services of a counsellor and counselling intervention were not required.

There was a risk of limited anonymity due the data collection method. Group norms were established to ensure that the participants do not share the content that was discussed during the focus groups.

Provisional Chapter Division

The researcher intends to submit a manuscript to the *African Identities* journal. The accepted English for this journal is British English. There is an 8 000-word limit, including the abstract, captions, and references. The order that the manuscript should follow is as follows: title page, abstract, keywords (three to six words), main text, acknowledgments, and reference list. The abstract for the manuscript should be a maximum of 300 words.

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Section B: Eco-Friendly Behaviour among South African Kitchen Workers involved in an Oil
Recycling Program: The Role of Identity Formation in making choices

Abstract

Identity configuration among adults is a concept that is understood only vaguely. In *Identity: Youth and crisis*, Erikson explains that identity configuration involves a collection of various social identities to form an individual's personal identity. To understand identity configuration within a specific community, as is the case for this study, it is helpful to grasp the meaning of an identity theory such as the Social Identity Theory where the focus is on the manner in which individuals' self-definitions are constituted by their society. Previous studies have shown that social media and marketing platforms are helpful in encouraging values that contribute to people using eco-friendly products. This article explores the role of identity configuration in eco-friendly behaviour and eco-friendly product choice. The participants in this study were women (n=14) aged between their early 20s and mid-50s from Castello and Tlokwe Municipality in the North West province, South Africa. The study revealed that there were various social identity features that contributed to eco-friendly product choice. Social interaction contributed to identity configuration, and these interactions were aligned with the principles of "ubuntu" – a collectivistic tradition followed by most black South Africans. Collaborative participation in communal settings contributed to in-group members sharing information about eco-friendly product choice. The decision-making process when exhibiting behaviour was also embedded in social interaction.

Keywords: identity configuration, eco-friendly behaviour, eco-friendly product choice, decision-making, oil recycling, interpretive descriptive design

SECTION B

Eco-Friendly Behaviour among South African Kitchen Workers involved in an Oil Recycling Program: The Role of Identity Formation in making choices

This article seeks to explore how identity configuration contributes to the eco-friendly behaviour practices of women who are involved in the Demand Renewable Oil Programme (DROP) in a specific community in the North West province in South Africa. South African communities are comprised of members of differing ethnicities, with their own practices, customs, attitudes, and behaviours (Adams, Van de Vijver, & De Bruin, 2012; Verkuyten, 2005). There are four official race groups that make up the South African “rainbow nation”: Asian/Indian, Black, Coloured, and White (Adams et al., 2012). Traditionally, in South Africa, the racial groups were categorised according to the following ethnic groupings: Black (Ndebele, siSwati, Sesotho, Setswana, Sepedi, isiXhosa, isiZulu, Venda), Asian/Indians (English), and Coloureds and Whites (English and Afrikaans). However, with migration and globalisation, there has been movement in the traditional ethnic groupings.

Besides race and ethnicity, geographic region is also a significant social group marker. In this specific study, the participants were from the North West province specifically in the Tlokwe municipal areas. According to the 2011 Census (Statistics South Africa [Stats SA], n.d.), 71% of the population in the Tlokwe Municipality is black. The top three languages spoken in Tlokwe are Setswana, Afrikaans, and Sesotho (Stats SA, n.d.). Some participants were from Castello, which is a small rural area on the outskirts of the Tlokwe Municipality; the rest of the participants were from Ikageng, a township area in Tlokwe.

Townships are located on the outskirts of suburban areas, which were traditionally, in the apartheid era, occupied only by white people (Jürgens, Donaldson, Rule, & Bähr, 2013). Many townships and informal settlements in South Africa are infrastructure-poor (Darkey & Visagie, 2013; Jürgens et al., 2013). The lack of infrastructure has led to many strikes, especially due to poor

service delivery, despite the government's promises during its campaigning efforts before major elections to ensure an improvement (Darkey & Visagie, 2013; Jürgens et al., 2013).

It is, however, important to consider that culture in South African township settings has evolved to a point where they have become image-conscious (Tshishonga, 2015). Purchases are made with the intent of acting as symbols of wealth. Tshishonga (2015) also points out that there has been a great change in township culture. There are also large discrepancies in people's economic situations. These contradictions have resulted in unequal access to opportunities as well as certain barriers (Cebekhulu, 2013).

To understand identity configuration within these specific townships or communities, it may be helpful to rely on the concept of Social Identity Theory. The focus of Social Identity Theory is the manner in which individuals' self-definitions are constituted by his/her society (Hogg, Terry, & White, 1995). There is therefore a relational element present. According to social identity theory, identity can be understood through both personal self-identities and socially ascribed identities (Crisp & Turner, 2010; Tajfel & Turner, 1979). An individual's identity is comprised of both what he/she has learnt through relations with members of his/her social group and specific idiosyncratic traits. Social identity is an identity adopted by an individual based on his/her membership of a social group (Crisp & Turner, 2010). Identities create a platform for people to see themselves as similar or dissimilar to others based on characteristics that they believe are common or different (Carter, 2013). In-group identities warrant expected behaviours that one associates with one's peers at a point where one acts in the way that one believes is expected of them based on the social situation, an identity is activated (Carter, 2013).

As a person may hold membership of different social groups, context contributes to the social identity with which one strongly associates. Ndlovu-Gatsheni (2012) states that current debates on identity recognise the importance of considering the roles that context and technology play in constructing identity. This is true, as identity is not formed in isolation, but through multiple contextual factors.

Identity and Consumption

People from collectivistic communities rely on external motivators, traditional values, and culture to shape identity configurations (Beckert, Lee, & Vaterlaus, 2012; Makhubela, 2015). Membership of a certain group includes seeking opportunities to engage with members of similar social groups (Booyesen, 2007). Groups may be formal, organised groups or informal groups such as neighbourhoods. Some of the most salient social identity categories identified in South African studies are language, culture, gender, employment status, political groupings, and geographic regions (Booyesen, 2007; Ngwenya, 2011; Sullivan & Platenburg, 2017).

In a study examining the definition of “social” in social identity, Wickham (2016) explores a simplistic definition of society as human interaction. In an expansion of the definition of “social”, Wickham (2016) mentions that institutions, rules, and practices are essential to the definition. These aspects of social identity can be understood by having contextual knowledge about individuals.

Individuals also configure their behaviour in order to attain their goals (Hogg, 2016). Some goals that people set are incongruent with their various roles (Lloyd, Roodt, & Odendaal, 2011). Some individual goals are achieved collaboratively through the efforts of members belonging to a social group. Individuals require their in-group to be distinct in a favourable way - when groups are compared, one tends to perceive people from one’s in-group and one’s ethnic group in a favourable light (Hogg, 2016). In a situation where more than one group has similar goals that can be achieved through cooperation, there are harmonious intergroup relations towards the collective goal (Hogg, 2016).

According to the *Living Planet Report* of the World Wide Fund for Nature [WWF] (2016), developing countries such as South Africa have substantial patterns of consumption. The significant trends in consumption have a negative effect on natural resources and environmental issues (Nigbur, Lyons, & Uzzell, 2010; WWF, 2016). There has, therefore, been an increasing focus on eco-friendly practices by including programmes to educate people on the dangers of unsustainable consumption (Lee, 2010; Mobley, Vagias, & De Ward, 2010; Nigbur et al., 2010).

Programmes that have been developed focus on marketing awareness and environmental education workshops (McGuire, 2015; Nolan, 2010; Rioux, 2011; Tilyard, 2011). These educational programmes intend to encourage people to engage in eco-friendly practices and to motivate them to consider ways in which they can become more sustainable consumers. The DROP project mentioned before is intended to encourage people to refrain from excessive re-use of cooking oil, to offer alternatives for disposing of oil, to encourage recycling of oil, and to educate people about the by-products produced as a result of recycled oil. Further efforts to educate consumers about environmental issues include using marketing, multi-media platforms and interpersonal sources (Sonnenberg, Botha, & Jacobs, 2014). These platforms are those that individuals are exposed to on a regular basis; if the values of using eco-friendly product is communicated on these platforms, people relating to the instruments used for marketing will encourage eco-friendly behaviour.

The relevance of this study lies in its creation of an understanding of the identity configurations of the people involved in the DROP and of how these configurations encourage the eco-friendly practices outlined in the project. Previous studies have highlighted that understanding identity allows a deeper understanding of behaviour (McGuire, 2015; Tilyard, 2011). Deeper understanding of identity and in-group behaviour will allow projects to be more sustainable and to be accepted in communities.

The DROP was established through the collective efforts of a German alternative energy system company, *Alternative Energiesysteme* (ALENSYS) and the African Unit for Trans-disciplinary Health Research (AUTHeR) from the North-West University. In the DROP intended to form a partnership with local businesses and communities, where the community would deposit their used oil in exchange for money. The oil would then be used to produce bio-oil as fuel that would be used as an alternative to paraffin.

Despite the participation in the DROP workshop, the participants seemed sceptical to be involved in eco-friendly practices in the form of depositing their used oil in the oil drums that were

made available at the women's area of work. In 2015, there were 13 collection points throughout Tlokwe municipality which were plotted at schools, restaurants and petrol stations. From the projections for January 2015, only 21% of the projected oil was deposited. This research seeks to better understand the role of identity configuration and the way in which it contributed to the women's sceptical attitudes towards the recycling of oil.

In this study, eco-friendly practices were identified as the recycling of oil as well as the use of the by-product of recycled oil. In the DROP project, kitchen workers were taught about the dangers of the excessive re-use of cooking oil and the by-products produced as a result of recycled cooking oil. The research question this study seeks to answer is: How does identity configuration act as a motivator for behaviour change in a shift towards eco-friendly product choice?

Method

Research Design

The research approach used in this study is qualitative. A qualitative approach was relevant, as it allowed the researcher to gain an in-depth understanding of identity configuration without only attempting to explain it using the laws of cause and effect (Meyer, Moore, & Viljoen, 2008). The phenomenon being studied required the researcher to use open-ended data gathering techniques, in the form of semi-structured focus groups, in order to get the full scope of the participants' truths (Ellingson, 2009; Muhammad, Muhammad, Ahmed, Fatima, & Haider, 2011). According to Magilvy and Thomas (2009), the use of a qualitative method provided an effective platform for a rich description of the participants' experiences.

The interpretivist-descriptive design selected for this study allowed the researcher to obtain conceptual linkages in the data described by Thorne, Kirkham and O'Flynn-Magee (2004).

Participants

The sample for this study was purposively selected from participants who were involved in the DROP project. The sample was drawn from Castello and the Tlokwe municipal area and was composed of 14 kitchen staff members who were black females aged between their early 20s and

mid-50s who gave voluntary informed consent to participate in the study. In total, there were 4 group discussions, with group sizes ranging between 3 to 7 members.

Procedure

Before embarking on the project, ethical clearance was obtained from the North-West University's Health Research Ethics Committee (NWU-00203-15-S1). A pilot study was conducted with two participants in order to establish the suitability of the questions included in the focus group semi-structured interview schedule. The DROP project manager served as mediator to inform participants about the study and was given an opportunity to participate in the project. The mediator had access to the communities, owing to her participation in the DROP project, and was very useful in assisting to facilitate communication with the relevant participants and their employers.

The researcher visited the various DROP sites and spoke to potential participants, informing them about the research and answering questions with regard to the current research project. A date was communicated for data collection, and arrangements pertaining to transport and a venue were made.

Data Collection

The data for this study was collected through semi-structured focus groups. There were four data gathering sessions during which the researcher and a co-researcher conducted the focus groups together. An interview schedule was utilised in a semi-structured fashion. The questions selected for this part of the process were aimed at answering the research question.

Data Analysis

The researchers worked through the data by transcribing it and then repeatedly going through it individually and collaboratively. Data was analysed using a thematic analysis method as outlined by Braun and Clarke (2006). The data gathered was coded by the two coders, who then engaged in a discussion of the themes that emerged. Consensus was reached as to the themes that were closest to the participants' meanings, and those themes were then chosen based on the consensus reached.

Findings

Four themes were identified from the focus group discussions. These themes are depicted in the table below and then discussed in detail.

Table 1

Table outlining themes and sub-themes in the findings section

Theme	Subtheme
Theme 1: Identity through social interactions	Providing assistance to others. Being a people's person through communication. Ensuring the well-being of others. Engaging with others when sampling new products.
Theme 2: Collaborative Participation in Community Settings	Participating in community and group gatherings. Participating in community and group gatherings. Advising community members. Engaging with various stakeholders.
Theme 3: Prioritising and Planning when Making a Decision	
Theme 4: Providing Information for Decision-Making and Behaviour Modification	

Note: Table with all inductive themes and subthemes identified through thematic analysis.

Theme 1: Identity Through Social Interactions

This theme emerged as an overarching theme and included the sub-themes of providing assistance to others, communication, ensuring the well-being of others, and engaging with others. The sub-themes mentioned above included interactions between the participants and members of the community and the ways in which they identified with the different members of their community.

Social interactions formed a large part of the descriptions of the participants' identity. The philosophy followed in many sub-Saharan African communities (Metz & Gaie, 2010) is that of ubuntu (loosely translated as personhood). The philosophy of ubuntu is that a person is only a person through other people. In sub-Saharan cultures, ubuntu relates to the traits that are expected of anyone who is a person (Metz & Gaie, 2010). Attributes of ubuntu include positive relations with others, having a deep sense of community, identifying with others, and being concerned about the well-being of others (Metz & Gaie, 2010).

Providing assistance to others. The participants often commented during the focus groups that they were caring individuals, that they cheered up others, and that they were peacekeepers in their communities. Providing assistance to others was mentioned as a trait that each participant displayed explicitly through action or implicitly through interaction to uplift people in his or her social groups. In response to the question "What kind of person do you think you are?", Participant 2 in Group 3 answered:

According to me, I am a good person. I am one with helping [I am helpful]. I look at a person's circumstances and then I look whether it is important for me to help them.

Providing assistance to others is a form of behaviour that is acceptable in the community. This behaviour is enacted by generation after generation. Thus, it is a specific configuration by an individual from his/her community. According to Carter (2013), common identities that people are inclined to are those of being a caring person. Being a caring person may include being friendly to others and providing assistance to those in need of assistance. In this study, providing assistance to

others was seen as a way to display ubuntu, a valued trait in most African communities, as well as the two communities in the study (Xulu, 2010).

Being a people's person through communication. In the different focus groups, some participants included that they communicated with members in their community in order to make a difference:

. . . [A]s people, when you come together, you must have discussions for you to be able to decide on what you are talking about. (Group 2, P2)

The above participant mentioned that communication was important in the workplace in order to continue as a cohesive cohort. In her description, Participant 2 mentioned that “people” communication was a trait associated with ubuntu, a trait of humanness:

So we gather as people and we express the matter that we would like to speak . . . and then . . . There will be a solution as we have gathered . . . there will be a single solution that we devise. (Group 1, P5)

In this discussion, Participant 5 was referring to communication platforms available in her community. She mentioned how issues were discussed at community meetings that were hosted in the community hall. Matters were raised at the meetings and then discussed by all in the community.

According to Nakata (2002), African societies traditionally transfer information using verbal communication. Ngwenya (2011) highlights that language serves as a lens into people's social identity. As decisions cannot be predetermined, people need to reconfigure their behaviours to align with communal decisions. This is also a form of identity configuration, as community members may have to behave in a way that their social groups determine.

In different focus groups, the participants mentioned that, for communal decisions, communication was in verbal form, so that there could be collective discussions that led to a shared decision on matters affecting the specific group/community. The women in the group identified that they spoke of, communicated regarding, negotiated on, and agreed on, different issues that they

faced as women in their families, work situations, churches, and communities. Metz and Gaie (2010) point out that value systems such as ubuntu prioritise the way that people interact with one another. Ubuntu (“personhood”) summarises a sub-Saharan (Metz and Gaie, 2010) saying “umuntu ungu muntu ngabantu”, which translates as “a person is a person through other people”.

Ensuring the well-being of others. Ensuring the well-being of others was an important trait that emerged in the data from the Castello and Tlokwe communities. In the Castello community, there were women who acted as ad hoc home nurses. They went to homes where there were older adults who lived alone or with young children who could not care for them. They would clean them, give them medication, and so on.

We bath sick people, when you are just sitting at home a neighbour child may come and tell you that you are being called by a certain lady . . . Then it dawns on you that I am well received in the community. . . (Group 1, P3)

Another form of ensuring the well-being of others was sharing information. In this case, the participants shared information with other community members about the hazards of reusing oil.

In the Tlokwe community, taking care of others was direct and indirect. The direct ways in which community members ensured the well-being of others were through offering assistance to people, offering advice, and sharing resources (for example, sharing food in the middle of the month when there was not enough).

When there is a thing that someone needs I make the means to help them quickly. So yes, it is something like that . . . not having pride towards others. You see then, things like that. (Group 3, P2)

An indirect way in which community members took care of the needs of others was through changing the oil that was used for deep-frying goods once it had become discoloured and hazardous. The women in the study mentioned that their employers were resistant to the regular changing of oil, as it was expensive; however, the participants would try to change the oil used for deep-frying regularly because they had learnt about the adverse effects of excessive re-use of oil.

In their study, Papaoikonomou, Cascon-Pereira, and Ryan (2016) mention that people who are willing to engage in eco-friendly practices are usually concerned about the well-being of others and their environment. As the participants in this research were involved in practices that enhanced the well-being of others, it was evident that taking care of others was a salient trait that formed part of their social identity.

Engaging with others when sampling new products. The participants mentioned that, when sampling new products, they engaged with one another. The researcher asked the participants what would encourage them to use eco-friendly products. The Castello participants agreed that they would be encouraged to use eco-friendly products from the DROP project when considering the part that they had played in producing the product.

[Y]es for the project to carry on, we were the ones who contributed the oil, therefore we must support them. (Group 1, P1)

In both the Castello and Tlokwe groups, the participants agreed that they would be willing to use eco-friendly products if the quality of the eco-friendly products was better than the quality of their current products.

When you go to the shops you look for a product that washes well, you might consider detergent p or detergent t and conclude that I like detergent x because it washes well. (Group 1, P4)

When the benefits of the eco-friendly soap have been explained, to say that the benefits are one, two, three; then I would switch from my usual soap X to the eco-friendly soap. (Group 1, P6)

There was also agreement that the participants would sample new products, whether they were eco-friendly or not, based on someone's recommendation.

Sometimes they advertise it on TV then you see it, also you can come and tell me "look I saw this type of soap it is good for the skin". Then I will also try it and say no let me buy it, show it to me that so that I may buy it and use it. (Group 4, P1)

In their study, Darkey and Visagie (2013) state that community projects should not be imposed on communities; the community members should become involved in projects themselves. In this research, participants needed to have someone from their in-group to show that it was important to have in-group members verify the legitimacy of eco-friendly products.

Theme 2: Collaborative Participation in Community Settings

In the focus group, the participants talked about the ways in which they participated in their communities. Participation in community settings included being involved in community gatherings, mobilising and advising community members, and engaging with stakeholders in their community. In this theme, community members and stakeholders were defined as people not relating to the participants and involved in larger-scale engagement, that is, not one-on-one engagement. As the participants were all black, they assumed a collective identity.

Participating in community and group gatherings. For this group of participants, group gatherings included meetings in the various settings in which they found themselves. The participants mentioned that it was important to have group meetings and group gatherings, so that everyone could have their voices heard and so that there could be a collective effort in reaching the outcomes discussed at the meetings. The following comment explains one of the participants' methods of solving problems in the workplace:

We call each other, let's say we are working in the kitchen. I could enter and say, people, at 1 o'clock let us come together and speak. We would all sit in the kitchen then we would sit together and speak around the reason that we are gathered (Group 3, P3)

When participants were engaged in group gatherings, most mentioned that they would take a leading role at the meeting. Some of the roles included arranging the meeting, chairing the meeting, and gathering people to attend the meeting.

Community gatherings are common in township areas as well as rural settings. These community meetings are commonly held to communicate with the municipal leaders in the townships (Jürgens et al., 2013). In rural settings, participants indicated that community meetings

were held to communicate with the community about important matters experienced by community members. The lifestyles of those who are interested in social and environmental issues are characterised by activism and civic engagement (Papaoikonomou et al., 2016). If the focus group participants were to share the value of using eco-friendly products with community members, it could lead to an increased effort to purchase eco-friendly products.

Mobilising community members. The theme of mobilising community members communicates community members' mode of communication.

I am also one of those people who would organise themselves to approach the counsellor and demand that he must deliver one, two and seven for us. I am the person who would mobilise people “let us go, he must supply us with electricity, let us go we do not even have water amongst other things”. (Group 2, P2)

This participant was talking about how she mobilised community members to come together to address municipal leaders at meetings relating to poor service delivery in the townships where people lived.

The participants noted that, in order to successfully motivate community members to adopt eco-friendly practices, such as using eco-friendly products and recycling re-used oil, community members had to be mobilised through community gatherings. Members of the community were more likely to be involved in a project that was recommended by someone in their in-group, that is, a community member. Sullivan and Platenburg (2017) note that, in African-American studies, black Americans' image of themselves was dependent on their exposure to content about black people via avenues such as the media. If there were enough positive pictures/images of black people making use of eco-friendly products, more black people would use these products.

By making behaviours such as oil recycling common practice in the neighbourhood, people will start practising such behaviours (Brock & Durlauf, 2001). A study done in American townships showed that, in rural settings, older people living in larger households exhibited more eco-friendly behaviour than younger people (Blaine, Mascarella, & Davis, 2001). In this study, the participants'

age did not seem to be a factor in the reasons for encouraging eco-friendly behaviour. The participants made mention several times of their families and the effects of either reusing oil or choosing an eco-friendly alternative soap; it seemed that the eco-friendly behaviour exhibited was not to benefit the individual, but the whole unit.

Advising community members. Advising community members was something on which both the Castello and Tlokwe participants remarked. Participants mentioned that they provided advice to one another and other members of the community based on the issues that they were experiencing. A participant in the Tlokwe group mentioned that she advised her neighbour when she had problems with her husband.

She would call me to mediate and reconcile them so they do not break up from their fights. I like to advice, to guide ... when I see that their lives are not okay. (Group 3, P1)

An older participant in the group mentioned that she regularly visited her neighbours to check up on them and to seek advice about child rearing:

Go into the house and tell them about things, maybe my children have been giving me problems, “you know my child has done this and that”. (Group 2, P2)

The participants in Castello highlighted that it was very important to guide the youth to enable them to learn the culture of respect in their community.

[I]n our community I like to talk to children, advising them to always be respectful of their elders, to know that a grown up on the street is not a grown up to other children but to then as well to know that everyone who is a parent in the world is also their parent and they should respect them at all times, so that they may live longer. (Group 1, P7)

In the Tlokwe group, some participants pointed out that they respected younger children and that they greeted them, so that young people could learn to greet their elders. Another participant mentioned that it was important to display the behaviours that parents expected from their children, so that the children would be able to follow the examples set for them.

So I want to be a light to my children so that they don't say that my mother cannot do it, my mother is uneducated, she was not able to do it . . . that is why with most things I try to attain them so that I can tell my children to follow/look at my example of trying. (Group 4, P2)

If an in-group member were to advise members of his/her in-group on eco-friendly practices, the group members would be willing to engage in eco-friendly behaviour. Insights from this study also suggested that if eco-friendly behaviour were to be taught to the younger generation and were to be exemplified by the members involved in the project, it would be more likely that the efforts of the project would be sustainable.

Engaging with various stakeholders. The participants suggested that it would be helpful to engage with various stakeholders such as community members, fast-food vendors in the community, clinics, and employers. The participants mentioned that different stakeholders had to be represented at the DROP meetings because each of these community stakeholders contributed to the usage of oil by members of the community.

Also give them like this class so that they ... (Group 4, P3); Yes, so that they can know.

(Group 4, P2 and P1)

They are the owners of the places they should know that this oil is bad and it causes sickness.

But they want us to poison people. So if you all come and tell them that we have come to collaborate with you, we want to tell you that you should not re-use this oil. (Group 4, P2)

Power relations among staff and employees (the participants) made it difficult for the participants to recycle oil. As mentioned before, employers were resistant to staff members changing the oil used to deep-fry goods, as it was expensive to buy more oil. The participants believed that if their employers had knowledge about the adverse effects of the re-use of oil, they would be more willing to let staff deposit the re-used oil in the recycling drums. This desire of the employees indicated that they did not perceive themselves as members of their employers' in-groups. When factoring in race, the people conducting the training were white, and the employers of the participants were white. The participants may have considered that, when involving their

employers, members of their in-group would be able to convince the employers to consider eco-friendly practices. The participants' eagerness to include employers in the DROP workshop showed a desire to include the employers in their in-group that shared the values of preserving the well-being of others and recycling oil.

Theme 3: Prioritising and Planning when Making a Decision

This theme encompasses the participants' responses about how they made decisions. In the focus groups, participants pointed out that there were various ways in which they went about making decisions. Decision-making included intuitive decision-making, considering options before making a decision to act, setting priorities, and planning each step based on these priorities.

In the focus groups, participants in the Castello and Tlokwe regions mentioned that they just knew when a decision was right.

When you are sitting you can decide, why don't I stop doing this specific thing why don't I do this? At the end, whatever you had [initially] thought of doing is what you should do. (Group 4, P3)

Participant 3 also mentioned that she instinctively made decisions based on what she thought was right. The literature supports the idea that decisions are made based on experience and identity. If the participants adapted to eco-friendly practices, their personal values needed to be aligned with eco-friendly practices. It is, therefore, important to align the participants' current values in their in-groups, so that eco-friendly practices become a way of life.

The participants mentioned that some decisions required planning. In the Castello community, the women mentioned that if they were to start a project, they would be required to think about it and plan it out step by step before going into action.

What you think, right? When you are done thinking and have taken whatever action based on your thoughts, you consider the consequences. How it would benefit you and then the troubles that I would come across because if the decision taken. (Group 1, P4)

In the Tlokwe community, the women mentioned planning activities for the day, planning on studying, planning on renovating their property, and so on. Each project, with its own timeline, would require planning on the part of the participant:

No, you obviously you think about it. You think first. Because sometimes you think about it when you're asleep [in bed], that what will I wake up and do tomorrow, you see? (Group 4, P2)

And again, I'm making an example, perhaps you would like to build or you want to extend [your property]. You have to think first that, during this year can I budget, I can buy bricks ... after I buy bricks, I will buy sand and cement When I am done with that I will budget money aside to pay the person that would be building for me. In order to ensure that I don't incur debt. (Group 3, P1)

Theme 4: Providing Information for Decision-Making and Behaviour Modification

The economic aspect of the motivation to participate in environmentally friendly behaviour places emphasis on pricing schemes and incentives (Crocata, Agovino, & Sacco, 2015). In a country such as South Africa, where the bulk of the black African race group are usually unskilled and semi-skilled labourers (Adams et al., 2012), income and expenditure must be taken into account when considering the purchase of eco-friendly products.

In the rural community, participants were warier than in the urban community of the price of the product when considering its purchase.

When you go to them to advise them they would not decline the offer to help one another with the oil. I do not believe they would decline, but it would depend on the amount of oil that they buy (Group 1, P2).

The participant in this extract mentioned that she among the people in her community, members do not purchase oil in large quantities, therefore it would be difficult to find members of the community that will be involved in the recycling of oil. Information about eco-friendly practices should be expanded in the community so that the members of the community know that they can be

involved in eco-friendly practices through the purchase of eco-friendly product sales.

The urban participants, however, mentioned that they would be willing to contribute to eco-friendly practices. Among the groups, there was no mention of the expenses associated with eco-friendly practices.

If I could just know that when I have gathered it to where I can take it, I could take it there.

But I do not have knowledge on, when I have used my oil a certain number of times and it has become discoloured what should I do? I should throw out (Group 4, P1).

The participant in this extract explains that if members of the community were informed about where to deposit oil as well as the benefits of doing so, they would be willing to engage in such practices.

Conclusion

The participants in this study indicated that there are various factors associated with identity configuration that contribute to their behaviour. Identity configuration contributes to social interactions with members that form part of an individual's in-group. This theme strongly emphasises the philosophy of ubuntu that a person derives the meaning of their being from other people. The ways in which individuals' interactions contribute to their behaviour included providing assistance to others, communicating with others, ensuring other's well-being as well as engaging with other people. It is evident that in future eco-friendly interventions, the participants in the workshop should be well equipped with the knowledge so that they may be able to share it with the people in their community through their social interactions.

This study also reveals that collaborative participation in community settings also contribute to identity configuration. In the communities where the participants came from, there was a strong emphasis in being involved in the community and collaboration. In order for behaviour to be adapted by a community, there needs to be a collaborative contribution with the members who are already active in community initiatives. This will allow members of the community to be involved

in the purchase of eco-friendly product as they will recognise it as their collaborative effort. The community members will also be able to offer advice based on their insider knowledge of the community about where the products should be sold and which products would best meet the needs of the community. The participants also mentioned that in order for the community members to be involved in the use of eco-friendly product purchase, it is essential to include various stakeholders in the community in the workshops.

Identity also contributes to the decision-making process. If the participants can identify with the eco-friendly products, they are more likely to intuitively purchase the products. The participants also mentioned that their decision-making is through planning and prioritising. If the members of the community were to understand the importance of the importance of eco-friendly product use, it could be included among their priorities to ensure the purchase of eco-friendly products. For future studies it is important to understand the spending patterns of the community members that who will be participating in projects such as DROP. For communities with lower socio-economic status, products are required to be sold for cheaper amounts and smaller quantities as cheaper products will be prioritised over the more expensive ones.

Acknowledgements of Funders

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SECTION C - Critical Reflection on the Study

Introduction

In this section, I will provide a critical reflection on the study and the research process. The main intent in this section is to determine whether the research question was adequately addressed and to explore possibilities for future research.

Summary of the Research

This study aimed to understand the role of identity configuration in behaviour, specifically contributions to eco-friendly product choice. For the study, I collected qualitative data from focus groups to gain insight into the role of identity configuration and its contributions to eco-friendly product choice. As identity configuration is a term that is rooted in Erikson's (1968) identity formation theory, the study viewed identity configuration through the lens of social identity theory.

Using understanding of social identity theory in this study, the researcher was required to adopt an interpretive-descriptive design. Interpretive-descriptive designs are helpful in capturing the meaning of the research participants as I understood the meaning to be. It is a dual-layered interaction, where the participants give their insight and the researcher interprets participants' descriptions. The interpretive-descriptive design of the study guided the method that was chosen to collect data, namely, focus groups.

The value of focus groups in this research lay in the fact that insights arising from group interaction were needed as suggested by Tracy (2013). Because the groups included people who possessed similar demographic features, they encouraged more engagement and less inhibition from research participants. The participants were able to build on one another's sentences and give examples that allowed the discussion to provide richer data and lively discussions.

Identity configuration focuses on the ways in which individual identity and social identity configurations are dynamically formed throughout people's lifespan. The focus group questions were structured with the intent to focus on the various factors that contributed to the identities of the

participants, the way in which decisions were made, and – most significantly – the way in which these decisions were linked to eco-friendly product choices.

The participants for this study were selected from the Demand Renewable Oil Programme (DROP), which is a collaborative effort between Alternative Energiesysteme (ALENSYS) – a German-based alternative energy systems company – and the Africa Unit for Transdisciplinary Health Research (AUTHeR) of the Potchefstroom Campus of the North-West University (NWU). During the DROP workshop, participants were taught about the health hazards associated with the excessive reuse of oil, and they were advised about recycling oil. The participants were also taught about products that could be produced from the by-products of the recycled oil. The contents of the workshop emphasised the environmental benefits of using these by-products of recycled oil. The study participants were then selected from the DROP participants. I (the researcher) and the co-researcher did not attend any of the workshops; we did, however, receive a report on the activities of the workshops.

Evaluation of the Research Process

My research journey began with writing the research proposal. In the proposal writing process, I was required to explore literature on identity configuration and social identity theory. At first, I had difficulty conceptualising identity configuration, as I could not find literature that clearly defined it. I relied on Erikson's (1968) book *Identity: Youth and crisis* to guide my understanding of identity configuration. I also learned that identity configuration was rooted in social interaction, so texts on social identity theory helped me to get more depth of understanding.

When formulating the questions for the focus group, I realised that there would be difficulty in understanding the concepts because identity was a “lived experience”, and it would be difficult to define. The phenomenological approaches adopted by interpretive-descriptive designs allowed me to explore the concept of identity configuration and how it contributed to eco-friendly product choice.

The research process began with a meeting including the co-researcher in this study, the project manager, prospective participants, and me. The meetings took place at the various sites in Tlokwe where the DROP project was running. At the meeting, the co-researcher and I introduced ourselves, outlined the aim of the study, and invited the kitchen staff (who were the prospective participants) to take part in our study. There were a number of research sites, and the kitchen staff seemed eager to participate in the research project. The project manager had negotiated with the kitchen staff's employers that we would be allowed to conduct focus groups with them if they agreed to participate in the study.

My exposure to qualitative research started during my honours year, where we conducted individual interviews with participants. I got further exposure during my coursework, when we observed students who were participating in the Mmogo-method. Prior to data collection, I attended a focus group and interview workshop. The workshop was very helpful, as I learned skills to engage with various people in a focus group discussion. For the first session of the focus group, our research supervisor accompanied us. He drove us to Castello to conduct the focus group with the women with whom we would be working. He was helpful in ensuring that we were prepared by bringing audio-recorders and conversing with us about our research.

Data Collection

All the focus groups were conducted in Setswana. Prior to the focus group session, I was confident that my linguistic skills would be sufficient for the focus group; however, I realised that there were various local dialects that were spoken in different areas. It turned out that the Setswana dialect with which I was familiar did not match the one spoken by the people in this community. It was helpful to have a co-researcher present who was from the North West province, so that, where the participants were unclear on meanings, he was able to clarify these.

There was a significant gap between the Castello focus group and the next focus group due to the "Fees Must Fall" strikes and the increased security measures that were applied to ensure student and staff safety. In accordance with the consent forms, the focus group sessions in the Tlokwe

Municipality were held at the Potchefstroom Campus of the NWU. The participants were brought to the research site by the project manager. The focus group at the NWU was smaller than that at Costello, although the participants were more willing to interact and provided a wealth of knowledge.

Data Analysis

When analysing the data, I followed the six phases outlined by Braun and Clark (2006). The data was transcribed by my colleague and me. This served as the first phase of familiarising myself with the data. Data was transcribed verbatim by my colleague, who was a co-researcher during data collection, and me. After data collection and transcription, the transcriptions were compared, and a final draft was agreed on. I read and reread the transcripts, so that I would be familiar with the data.

After familiarising myself with the data, I embarked on Phase 2, which involved generating initial codes. This phase included a guided reading of the data using the research question. Chunks of data were put into an initial code. During Phase 3 of the data analysis, the initial codes that had been identified were grouped into meaningful portions called themes. These phases were conducted independently by my colleague and me. Phase 4 of the data analysis phase included reviewing the themes. In this phase, I reviewed my own themes, after which my colleague and I compared the themes that we had. We defined and named the themes together for Phase 5. The report produced was in the form of the article in Section B. Throughout the process, the data was inductively analysed.

Research Findings

The questions below were formulated with the aim of understanding how identity configuration contributed to eco-friendly behaviour in the form of eco-friendly product choice.

Question 1: How do members of the community define their individual and social identities?

This research question was difficult to explore. As identity was a lived experience, finding a question to ask about the ways in which the community members conceptualised identity was

tricky. At the beginning of the study, my assumption was that the responses we would get to this question would be rooted in the collectivistic culture of black Africans. I supposed that the principles with which people associated themselves would be rooted in cultural values such as ubuntu and religious values. The intent with this question was to establish the roles that the participants played in their communities and the social groups of which they considered themselves to be part. I had a suspicion, though, that the smaller community (Castello) would have more group cohesion due to the proximity of houses and facilities.

Question 2: How are individual and communal decisions made?

Growing up in the suburbs made me blind to this aspect of the study. Suburban communities are very Western in the sense that that one does not often have a relationship with one's neighbours. In my experience of the township community, I got the sense that, in order to make communal decisions, community gatherings were held. The data collection process revealed that community gatherings served as a source of decision-making in the communities. As only women were participants in this study, I believed that they would be the main decision-makers when it came to buying products in the home. The participants provided great insight into the ways in which they decided on activities and the manner in which they prioritised the decisions that they made. This question allowed the co-researcher and researcher to gain greater insight into communal practices that contributed to purchasing eco-friendly products.

Question 3: What would aid individuals' eco-friendly product choice?

In order for the participants to answer this question, they were meant to imagine a futuristic product that would be developed as a by-product of the recycled oil. At first, it seemed that the participants had not fully grasped the concept of eco-friendly products. In Setswana, the word used for "eco-friendly product" directly translates as "a product that is good for the environment/earth"; however, it seemed that the participants did not understand how the product would be good for their environment. After a brief explanation given by my colleague and me, the participants were better equipped to answer the question. My initial consideration was that the participants would say that

price would be a great motivator for their product purchase. The study, however, revealed that identity hugely influenced the participants' product choice. Influences included recommendations from an in-group member and acknowledgement of branding of oil by-products.

The practice of eco-friendly behaviour was not common among the community. It singled out those who engaged in it as more fortunate and able to spend money on luxuries such as oil, especially in a less prosperous community. According to Bernardo and Palma-Oliveira (2016), individuals gravitate more to identities that permit them to group categories that allow them to belong to an in-group. In small communities where one will stand out for belonging to a small group that recycles, engaging in such behaviours outside of that in-group might expose one to being “othered” in one's community.

Question 4: How can eco-friendly product choice be incorporated in a community?

Eco-friendly product choice by the community was not fully addressed in the focus group. The focus group did, however, give insight into what would contribute to a community's adoption of eco-friendly practices. The participants noted that it was important to have members of the community exposed to information that would inform eco-friendly practices and that the availability of eco-friendly products and recycling services would promote a shift towards eco-friendly practices. The DROP project initially targeted kitchen workers, so it was interesting to learn from the participants which avenues could be used to penetrate the community.

If the notion of eco-friendly behaviour could be adopted by a group of individuals that shared a common identity, it would become the “rules of interaction” among the group. As the eco-friendly initiatives were initiated by an “out-group” member, these needed to be adopted by a member of a group that would identify with the practices of a certain group to be accepted (see the literature section for in- and out-groups). Paphitis and Kelland (2016) mention that because of the colonial background of South Africa, white people are often highly regarded in communities. There is a possibility that the participants might have felt that the DROP project was enforced and imposed on them, instead of it being an effort to improve the community.

Conclusion

This study attempted to give insight into how individual identity and social identity were formed in a community. I learned that there was still a great amount of cohesion in both the Tlokwe and Castello communities. The principles of ubuntu and religion largely contributed to the values that were rooted in the community. Communal cohesion allowed an avenue for open conversations and collaboration at community meetings. The participants mentioned that they had communal meetings to discuss important matters in the community and to make decisions as a community.

The participants emphasised that identity contributed to their choice of a specific product, the social element of recommending a product, and acknowledgement on packaging in the form of a picture of the community. Communal choices also contributed to decisions made by individuals.

Contribution of the Study

This study provided insights into the contributions of identity configurations to behaviour that resulted in eco-friendly product choice. The insights from this research contribute to knowledge about decision-making, identity configurations, and eco-friendly product choice. This study is resourceful because it contributes to the body of knowledge of psychology. It builds on the processes involved in identity configurations of women aged between 26 and 60.

During my literature search, I found that literature relating to identity configurations in South Africa had certain limitations. Firstly, the focus of the studies was usually adolescents and young adults. Although identity configuration usually occurs during the adolescent-young adult phase, it is continual. Secondly, ethnicity was the main focus in the definition of identity. After the apartheid regime, there was increasing interest in understanding the various ethnic groups; the insights did not, however, allow depth in understanding a specific social group. In the third place, identity studies, including an older sample, were mainly focused on identity configurations and sexual orientation. Lastly, many articles on identity in the South African context yielded quantitative data from larger studies. This data did not allow me to gain a clear understanding of the factors that contributed to the social identities of a cohort of people.

This study educates us further on the ways in which identity is enacted in a community. In order for programmes to be successful in a community, they need to be introduced to the people of the community and adopted by the members of the community. If programmes are to be successful, the implementers of the programmes should seek collaboration from heads of various organisations in communal circles – both formal and informal. The collaboration of these heads might result in conversations in in-group circles, which could contribute to collaborative efforts.

In this specific project, we aimed to understand identity configurations and the way in which these contributed to eco-friendly product choice. In the focus groups, the emphasis of product choice was not on the benefits of the product to the environment, but on engagement with others as a result of product choice. If projects such as DROP were to appoint ambassadors for their products to represent the projects, they would have to select someone who is active in the community and who shares common values with the members of the community.

Limitations and Recommendations for Future Research

The main limitation of this project was that it was a small-scale study. Yet, although this study was based on a small group of people, it leaves room for multiple case studies to be conducted among various DROP sites outside the North West. The case studies could seek to design interventions tailored to the specific communal needs of the communities in which these sites are based. Identity configuration as a construct is not very well defined in the literature. In Erikson's book, identity configuration is focused on adolescents and young adults. If the current study had focused on a sample of the same kinds of groups, it might have been helpful.

For scientific rigour, future studies could follow an experimental design, where focus group sessions are conducted before the workshops (T1). After the workshops, the participants could have a few weeks in which to implement what they had learnt in the project and then come back for a focus group session (T2). This would allow researchers to obtain insight into whether there had been a change in behaviour and gravitation towards eco-friendly products. Here, an experimental design could have been helpful to evaluate whether there were differences between groups that had

exposure to the DROP project intervention and those that did not. It would be especially helpful to interview people in the in-groups of the workshop attendees.

As we were studying identity configuration in relation to behaviour, it would have been helpful to monitor the process. As the design of classic behaviourism fits into a positivistic paradigm that is experimental in nature, the process between the exposure to the stimulus and the output is unknown. Having that insight would be noteworthy. If the study had exclusively focused on behaviour modification, it could possibly have aided in answering part of the research question. It was, however, valuable to use a constructivist paradigm to understand identity configuration, as it is not a clearly defined concept.

A continuous study with continuous exposure to eco-friendly lessons would be helpful in understanding the eco-friendly part of the study. This study revealed many variables, even though this was not a quantitative study where the intention would be to try to understand the relationships among variables. The participant narratives did not overtly express the contribution of factors such as identity configuration or social identity.

Prior knowledge did not allow me to reflect on identity configurations, behaviour, decision-making, and product choice as context-specific entities. Future studies should seek to explore the manner in which contexts contribute to identity configurations, behaviour, decision-making, and product choice. When conducting this research, it might have been helpful to note the elements that made the individuals in the study distinct from, as well as the features that made them similar to, those in their neighbourhood.

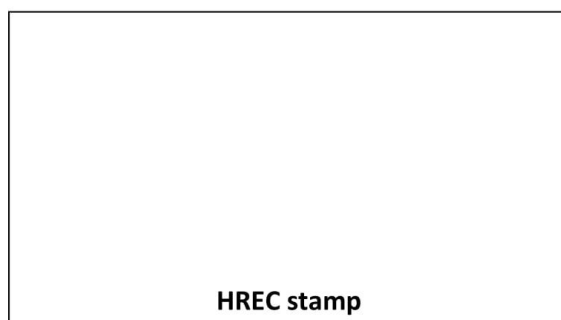
Although this study sought to explore identity configuration in a particular group of women, it is necessary to take into account that qualitative research does not intend to make generalised statements about a group. The study does, however, contribute to understanding which features contribute to the eco-friendly behaviour of the women – whether distinct or similar – in this study and their intent to purchase eco-friendly products.

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SECTION D- ANNEXURE

English Consent form



Version 2

PARTICIPANT WRITTEN INFORMED CONSENT FORM

Title of research: Exploring the role of identity configuration in motivating a community's behaviour and shift towards eco-friendly products

Principal Investigator: Neo Mosna Khaile

Address: 341 Raporoko street, Sharpeville, 1928

Contact Number: 079 278 8509

Reference Number:

You are being invited to take part in a research project that forms part of my research where I will be explore the way you, as a community member of the Tlokwe municipality or Castello, view yourself as an individual. I would like to know how you view yourself as an individual and a community member. I would like to know how the way you view yourself influence some of the decisions you make, especially regarding the using of new environmentally friendly products. I would also like to find out how we can encourage you and the greater community to purchase and use new products that are environmentally friendly.

Please take some time to read the information presented here, which will explain the details of this project. Please ask the researcher any questions about any part of this project that you do not fully understand. It is very important that you are fully satisfied and that you clearly understand what this research entails and how you could be involved. Also, your participation is **entirely voluntary** and you are free to decline to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part.

This study has been approved by the **Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University (NWU.....)** and will be conducted according to the ethical guidelines and principles of the international Declaration of Helsinki and the ethical guidelines of the National Health Research Ethics Council. It might be necessary for the research ethics committee members or relevant authorities to inspect the research records. A gatekeeper who is frequently involved in work in your community will discuss all of the information on this leaflet with you in order for you to understand why this research is done and why you are invited to be part of this study.

What is this research study all about?

- With this research I want to gather information regarding the way you view yourself and how this may lead you to make certain decisions, especially regarding the purchasing of new environmentally friendly products.
- This study will be conducted at the North-West University, Potchefstroom campus and will involve focus groups (which is like a group discussion) with experienced researchers trained in Research Psychology and the supervising of research projects. Five to eight participants will be included in a focus group of which you will be part.

Why have you been invited to participate?

You have been invited to participate because you will add great value to the research project.

You also complied with the following inclusion criteria:

- You are over the age of 18;
- You are staying in the Tlokwe and Ventersdorp municipal areas;
- You have or still is re-using cooking oil;
- You know about the DROP project
- You have the mental capacity to understand the content of the consent document in order to consent to the research process;
- You are not depositing your used cooking oil;
- You understand and speak Afrikaans, English or Setswana;
- You are able to speak in a group

What will you have to do if you decide to be part of the study?

- You will be expected to take part in a group discussion whereby you will be picked up by a minibus and be taken to a venue at the North-West University, Potchefstroom campus. When you get there, the research will be explained to you again and group rules will be told to you. You will then take part in a group talk with about five to eight other people for 1 hour to 1 and a half hours. There will be a minimum of two focus groups. The researcher will ask you questions and you will be asked to answer them and discuss with the other people in the group.

- The researcher undertakes to be honest with you and treat you with the necessary respect.

Will you benefit from taking part in this research?

- By taking part in this research project you will perhaps learn from others the importance to deposit your used cooking oil and also to use environmentally friendly products. You will also help the researchers to better understand the reason behind re-using cooking oil and how to encourage you to use new environmentally friendly products. You will also have the opportunity to encourage the community to make use of a safer kind of paraffin and use environmentally friendly products.

Are there risks involved in your taking part in this research?

- The risks of being involved in the study are minimal. You may be uncomfortable sharing some opinions due to being scared of being judged. As this is a focus group, the research participants, the research and the translator will have access to the information that you share during this time. This means that there are risks that your privacy may be lost during this study as the parties involved will have access to your name. However, proper rules and guidelines will be given during the group discussions to protect your privacy.
- Should you feel any discomfort during this study, you will have access to a counsellor in training (the researcher) and you are allowed to withdraw from the study at any time.
- In the publishing of the information handled in this session, your name will not be made known and all the data gathered in this discussion will be handled as confidentially as possible. Only the research team will work on the information that you share.

What will happen in the unlikely event of some form of discomfort occurring as a direct result of your taking part in this research study?

- Sharing your opinions, views and experience may be uncomfortable and emotional. Should you have any discomfort during the data gathering process, you will have access to a counsellor at the NWU campus at no cost. Should you feel unable to continue the session you may also request to withdraw yourself from the focus group.

Who will have access to the data?

- Anonymity will only be partial due to focus groups, but group norms will be set to protect participants. Anonymity and confidentiality will be ensured by changing identifiable data during the transcription and deleting the digital recordings of the device used after transcription. Nobody will know that it is you in a publication

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resulting from this study and only the research team will have access to the data. The data will be kept in a safe and secure by keeping hard copies in locked cabinets and electronic data will be on a password protected online drive. Data will be stored for 5 years.

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

- No, you will not be paid to take part in the study. There are no costs for you, if you do take part. Refreshments will be provided after the data gathering process.

Is there anything you should know or do?

- You can contact Neo Khaile at 0792788509 if you have any further queries or encounter any problems.
- You can contact the Health Research Ethics Committee via Mrs Carolien van Zyl at 018 299 2089; carolien.vanzyl@nwu.ac.za if you have any concerns or complaints that have not been adequately addressed by the researcher.
- You will receive a copy of this information and consent form for your own records.

How will you know about the findings?

- The findings of the research will be shared with you by means of a power point and poster presentations at a communal venue that will be communicated to you.

Declaration by participant

By signing below, I agree to take part in a research study titled: Behavioural change: Exploring the role of identity as a community's motivator in a shift toward eco-friendly product choice.

I declare that:

- ☐ I have read this information and consent form and it is written in a language with which I am fluent and comfortable.
- ☐ I have had a chance to ask questions to both the person obtaining consent, as well as the researcher and all my questions have been adequately answered.
- ☐ I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.
- ☐ I may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- ☐ I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests, or if I do not follow the study plan, as agreed to.

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

.....

Signature of participant Signature of witness

Declaration by person obtaining consent

I (*name*) declare that:

- ☐ I explained the information in this document to
- ☐ I encouraged him/her to ask questions and took adequate time to answer them.
- ☐ I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- ☐ I did/did not use a interpreter.

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

.....

.....

Signature of person obtaining consent

Signature of witness

Declaration by researcher

I (*name*) declare that:

- ☐ I explained the information in this document to
- ☐ I encouraged him/her to ask questions and took adequate time to answer them.
- ☐ I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- ☐ I did/did not use a interpreter.

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

.....

Signature of researcher

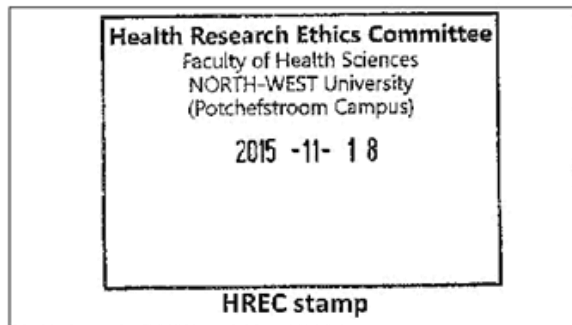
.....

Signature of witness

Setswana Consent form



NORTH-WEST UNIVERSITY
YUNIBESITHI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOM CAMPUS



Version 2

FOROMO YA TUMELELO E E KWADILWENG YA MO TSAYA KAROLO

PARTICIPANT WRITTEN INFORMED CONSENT FORM

Setlhoga sa patlisiso: Go tlhotlhomisa tiro ya go rulaganya dikarolo tsa go itshupa ka go rotloetsa mekgwa ya setshaba le go fetogila mo dikungo tse di siametseng tikologo

Title of research: Exploring the role of identity configuration in motivating a community's behaviour and shift towards eco-friendly products

Motlhotlhomisi mogolo: Neo Mosna Khaile
Aterese: 341 Raporoko street, Sharpeville, 1928
Nomoro ya go ikopanya: 079 278 8509
Nomoro ya kaelo:

O lalediwa go tsaya karolo mo porojekeng ya patlisiso e eleng karolo ya patlisiso mo tle be ke tlhotlhomisa tsela e wena, jaaka leloka la setshaba sa masepala wa Tlokwe kgotsa Castello, o iponang jaaka mongwe. Ke ka rata go itse gore o ipona jang jaaka wena o le mongwe le jaaka leloka la setshaba. Ke ka rata go itse gore tsela e o iponang ka teng e rotloetsa jang dingwe tsa di tshweetso tse o di tsayang, bogolo-jang tiriso ya dikungo tse dintsha tse di siametseng tikologo. Gape re ka rata go batlisisa gore re ka go rotloetsa jang le setshaba ka bogolo ba sone go reka le go dirisa dikungo tse dintsha tse di siametseng tikologo.

Ka kopo tsaya nako go bala tshedimoso e abiweng fa, e e tla tihalosang diteng tsa porojeke e. Ka kopo botsa wa patlisiso dipotso dingwe le dingwe ka karolo ngwe le ngwe ya porojeke e,

e o sa e tlhologanyeng sentle. Go botlhokwa thata gore o kgotsofetse ka botlalo le gore o tlhologanya sentle se patlisiso e amanang ka sone le gore o ka amoga jang. Gape, go tsaya karolo ga gago ke **boithaopi gothelale** gape o gololesegile go gana go tsaya karolo. Ga o re nyaa, se ga sena go go ama busula ka tsela epe tota. O gololesegile go ikgoga mo thutong e ka nako ngwe le ngwe, le fa o ka dumela go tsaya karolo.

Thuto e, e rebotswe ke **Komiti ya Maitshwaro a a siameng ya Patlisiso ya Boitekanelo ya Lephata la dithuto tsa Saense ya Boitekanelo ko Yunibesiti ya Bokone-Bophirima (Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University [NWU 00203-15-S1])** gape e a go tsamaisiwa ka fa ditaelong le metheong ya maitshwaro a a siameng a Polelo ya ga Helsinki ya ditshabatsaba le ditaelo tsa maitshwaro a a siameng tsa Lekgotla la Maitshwaro a a siameng la Patlisiso ya Boitekanelo Ga Setshaba (ethical guidelines and principles of the international Declaration of Helsinki and the ethical guidelines of the National Health Research Ethics Council). Go ka tlhokega gore maloko kgotsa baitseanape ba ba tshwanetseng ba komiti ya maitshwaro a a siameng ya patlisiso ya boitekanelo ba ka sekaseka dipego tsa patlisiso. Motsereganyi o gantsi a berekang mo setshabeng sa lona o tla buisana le wena ka tshedimoso yotlhe mo pampiri-tshedimosong e gore o kgone go tlhologanya goreng patlisiso e, e dirwa le goreng o laleditswe go tsaya karolo mo thutong e.

Kc eng se patlisiso ya thuto eleng ka ga sone?

- Ka patlisiso e, ke batla go kgobokanya tshedimoso ka tsela e o iponang ka teng le gore se se ka go tlhotlheletsa jang go dira diphetso tse di rileng, bogolo-jaang ka ga go reka ga dikungo tse di ntšhwa tse di siametseng tikologo.
- Thuto e, e a go tshwarelwa ko Yunibesiti ya Bokone-Bophirima, ko khampaseng ya Potchefstroom gape etsile go akeretsa go nna mo setlhopeng se se lebaneng mo dipuisanong tsa go utlwa maikutlo le maitemogelo a gago (e e tshwanang le dipuisano tsa setlhopa) le ba-patlisiso ba ba naleng maitemogelo mo patlisisong gape ba atisitswe mo Patlisisong ya Thutokakanyo le go etelela pele diporojeke tsa patlisiso. Ba tsaya karolo ba ka nna tlhano go ya ko go ba le borobabedi ba go nna karolo ya setlhopa se se lebaneng le dipuisano tsa go utlwa maikutlo le maitemogelo a gago se o tle be o le karolo ya sone.

Go reng o laleditswe go tsaya karolo?

O laleditse go tsaya karolo ka gore o tsenya boleng jo bogolo mo porojekeng ya patlisiso.

Gape o dumelane le mekgwa e re tlhopang ka yone e e latelang:

- O ko godimo ga ngwaaga tse lesome le borobedi (18);
- O nna mo tikologong ya masepala wa Tlokwe kgotsa Ventersdorp;
- O nale kgotsa o santse o dirisa mafura a a apayang a setse dirisitswe;
- O itse ka porojeke ya DROP ;
- O nale tlhologanyo ya go tlhologanya diteng tsa lokwalo la tumelelo go re o kgone go fa tumelelo mo ditseleng tsa patlisiso;
- Ga o tsenye mafura a gago a apayang a a dirisitsweng mo teromong ya go a tsaya e a ntšhafatse gape gore a dirisiwe go feta moo;

- O kgona go bua gape o tihaloganya e ka tswa e le Seburu, Sekgoa kgotsa Setswana;
- O kgona go bua mo setlhopheng.

O a go tshwanela go dira eng ga o ka tsaya tshweetso ya go nna karolo mo thutong e?

- Go a go solofelwa gore o tseye karolo mo puisanong ya setlhopa ko o a tsewang ka bese e nnye ebe o isiwa ko lefelong ko Yunibesiti ya Bokone-Bophirima ko khampaseng ya Potchefstroom. Ga o goroga teng, o a go tihalosedwa ka patlisiso gape ebe o bolelwa melao ya setlhopa. O tle be o tsaya karolo mo puisanong tsa setlhopa le batho ba ka nna batlhano ga ya ko go ba le borobedi, go tla tsaya ura go ya ko ureng le masomo a mararo. Go a go nna le ditlhopa tse di buisanang ka go utlwa maikutlo le maitemogelo bonyenyane tse pedi. Wa patlisiso o a go go botsa dipotso ebe o kopiwa gore o di arabe ebe o buisana ka tsone le batho ba bangwe mo setlhopheng.
- Wa patlisiso o ithebola go nna boikanyego mo go wena le go go tshwara ka tlhomp e tshwanetseng.

O a go tswelwa ke mosula ka go tsaya karolo mo patlisisong e?

- Ka go tsaya karolo mo porojekeng e ya patlisiso gongwe o tla ithuta mo go ba bangwe botlhokwa jwa go tscnya mafura a gago a apayang a a dirisitsweng mo teromong ya go a tsaya e a ntshafatse gape gore a dirisiwe go feta moo le go dirisa dikungo tse di siametseng tikologo. Gape o tla thusa ba-patlisiso go tihaloganya botoka lebaka le le dirang gore go diriswe mafura a a apayang gape le gore re ka go rotloetsa jang gore o dirise dikungo tse dintsha tse di siametseng tikologo. O a go nna le monyetla wa go rotloetsa setshaba go dirisa parafene e e bologesegileng le go dirisa dikungo tse di siametseng tikologo.

A go na le diteko tse di amang go tsaya karolo ga gago mo patlisisong e ?

- Diteko tsa go nna mo thutong e di dipalotlase. O ka nna wa ikutlwa o pitlagane ke go abelana ka dikakanyo tsa gago ka go tshaba go atlolwa. Ka gore se ke setlhopa se se lebaneng mo dipuisanong tsa go utlwa maikutlo le maitemogelo a gago, ba tsaya karolo ba patlisiso, wa-patlisiso le motoloki ba a go nna le botseno mo tshedimosong e e o tle be o abalana ka yone mo nakong e. Se se raya gore go na le diteko tsa gore bowena bo ka nna ba latlhega mo thutong e ka gore maloko a amegang ba go nna le botseno mo leineng la gago. Mme le fa go ntse jalo, melao le ditaelo tse di siameng di a go beiwa ka nako ya dipuisana tsa setlhopa go go sireletsa.

- Ga o ka ikutlwa o kokonelwa ka nako ya thuto, o tla nna le botseno ko mogakoloding o o atisiwang (wa-patlisiso) gape o a letlelelwa go ikgoga mo thutong e nako ngwe le ngwe.
- Ka go phasalatsa tshedimoso e tshwerweng mo kopanong e, leina la gago ga le na go itsiwe gape le tshedimoso e e tserweng mo dipuisanong e a go tshwarwa ka khupo-marama mo go kgonegang. Ke fela theimi ya patlisiso e tla berekang mo tshedimosong e o abelatang ka yone.

Go a go diragalang ga go ka diragala go re ka mokwa mongwe gonne le go kokonelwa go dirilwe ke go tsaya karolo ga gago mo thutong e ya patlisiso?

- Go abelana ka dikakanyo tsa gago, dipono le maitemogelo go ka go pitlagana gape wa ikutlwa maikutlo a le ko godimo. Ga o ka ikutlwa o kokonelwa ka nako ya go kgobokanya tshedimoso e e tsewang, o tla nna le botseno mo mogakoloding ko khampaseng ya NWU go sena tihwatliwa. Ga o ka ikutlwa o sa kgone go tswelela ka kopano o ka nna wa kopa go ikgoga go tswa mo setlhopeng se se lebaneng mo dipuisanong tsa go utlwa maikutlo le maitemogelo a gago.

Ke mang tle be a na le botseno mo tshedimoso e e tserweng ?

- Go sa itsiwe ga leina la gago tle be e bontlha-bongwe ka gore ke ditlhopa tse di lebaneng mo dipuisanong tsa go utlwa maikutlo le maitemogelo a gago, mme melao e a go beiwa go sireletsa ba-tsaya karolo. Go sa itsiwe ga leina la gago le khupo-marama e a go nctefatswa ka go fetola tshedimoso e e tserweng e go supang ga go kwalololwa le ka go phimola direkoto mo setsaya modumong ga re feditse go kwalolola. Ga go na ope o o tla itseng gore ke wena mo phasalatsong go tswa mo thutong e gape ke fela theimi ya patlisiso e tle be e nale botseno mo tshedimoso e e tserweng. Tshedimoso e e a go beiwa ka polokesego gape e sireleditswe ka go baya dikhopi tsa dipampiri mo khabineteng e e lotletsweng le tshedimoso e e tserweng ya (e)lekterone e tle be e beilwe mo e na leng botseno ka inthanete e sireleditswe ka khunololo-moraba. Tshedimoso e e tserweng e a go beiwa dingwaaga tse tlhano.

A o a go duelwa go tsaya karolo mo thutong e kgotsa a go na le tihwatliwa e e amang ?

- Nyaa, ga o a go duelwa go tsaya karolo mo thutong e. Ga go na tihwatliwa epe mo go wena, ga o ka tsaya karolo. Dilaposi di a go fiwa ga re fetsa go kgobokana tshedimoso e e tserweng..

A go na le sengwe gape se o tshwanetseng o se itse kgotsa o se dire?

- O ka nna wa ikgolaganya le Neo Khaile ko 0792788509 fa o na le dipotso go feta foo kgotsa o ka kopana le mathata mangwe.
- O ka ikopanya le Komiti ya Maitshwaro a a siameng ya Patlisiso ya Boitekanelo ka Mmê Carolien van Zyl ko 018 299 2089; carolien.vanzyl@nwu.ac.za ga o nale

dikamego dingwe kgotsa dingongorego tse di sa arabiwang mo go lkaneng ke wa patlisiso.

- O a go fiwa khopi ya kitso e le ya foromo ya tumelelo go nna le rekoto ya gago.

Ke a go itse jang ka diphitlhelelo?

- Diphitlhelelo tsa patlisiso di a go abelwana le wena ka tsela ya go dirisa peopele ya komputara go bontsha dintlha le ka peopele ya dikaratapentsho ko lefelong la setshaba le go tla buisanwang le wena.

Polelo ke mo tsaya karolo

Ka go saena fo tlase, Nna ke dumela go tsaya karolo mo patlisisong ya thuto ya setlhogo sa: Phetolo ya mekgwa: Go tlotlhomisa tiro ya go rulaganya dikarolo tsa go itshupa ka go rotloetsa mekgwa ya setshaba le go fetogila mo dikungo tse di siametseng tikologo (Behavioural change: Exploring the role of identity as a community's motivator in a shift toward eco-friendly product choice).

Ke bolela gore:

- Ke hadile tshedimoso e le foromo ya tumelelo ebile e kwadilwe ka puo e ke bokgeleke mo go yone le ka boiketlo.
- Ke ne ke nale monyetla wa go botsa dipotso mo mothong o o tsayang tumelelo, gape le mo wa patlisiso e bile dipotso tsaaka di arabilwe mo go lekaneng.
- Ke tlhaloganya gore go tsaya karolo mo thutong e ke **boithaopi** gape ga ke a patelediwa go tsaya karolo.
- Ke ka tlhopa go tlogela thuto e ka nako ngwe le ngwe e be ke sa otlhaiwe kgotsa ke sa kelemelwe ka tsela epe.
- Ke ka kopiwa go tswa mo patlisisong pele ga e fela, fa wa patlisiso a utlwa gore go mo kgatlhegong e e ntshiametseng, kgotsa ga ke sa sele lananeo la thuto morago jaaka ke dumetse go dira.

E saenetswe ko (*lefelo*).....ka (*letlha*)..... 20....

.....
Mosaeno wa mo tsaya karolo

.....
Mosaeno wa paki

Polelo ke motho o o tsayang tunelelo

Nna (*leina*) ke bolela gore:

- Ke tthalositse tshedimoso e e mo lekwalong le mo go
- Ke mo rotloeditse gore a botse dipotso ebile ke tsere nako e e lekaneng go di araba.
- Ke kgotsofetse gore o tthaloganya mo go lekaneng ditsela tse di diriwang tshotlhe tsa patlisiso, jaaka go buisantswe ko godimo.
- Ke dirisitse motoloki/ga ke a dirisa motoloki

E saenetswe ko (*lefelo*)..... on (*letlha*)..... 20....

.....
Mosaeno wa motho o o tsayang tunelelo

.....
Mosaeno wa paki

Polelo ke motlhotlhomisi

Nna (*leina*) ke bolela gore:

- Ke tshalositse tshedimoso e e mo lekwalong le mo go
- Ke mo rotloeditse gore a botse dipotso ebile ke tsere nako e e lekaneng go di araba.
- Ke kgotsofetse gore o tshaloganya mo go lekaneng ditsela tse di diriwang tshotlhc tsa patlisiso, jaaka go buisantswe ko godino.
- Ke dirisitse'ga ke a dirisa motoloki.

Saenetswe ko (*lefelo*) ka (*lelha*) 20....

.....
Mosaeno wa motlhotlhomisi

.....
Mosaeno wa paki

Journal Guidelines

- Manuscripts are accepted in English. British English spelling and punctuation are preferred. Please use single quotation marks, except where 'a quotation is "within" a quotation'. Long quotations of 40 words or more should be indented without quotation marks.
- A typical manuscript will not exceed 8000 words including tables, references, captions, footnotes and endnotes. Manuscripts that greatly exceed this will be critically reviewed with respect to length. Authors should include a word count with their manuscript.
- Manuscripts should be compiled in the following order: title page; abstract; keywords; main text; acknowledgements; references; appendices (as appropriate); table(s) with caption(s) (on individual pages); figure caption(s) (as a list).
- Abstracts of 300 words are required for all manuscripts submitted.
- Each manuscript should have 3 to 6 keywords.
- Search engine optimization (SEO) is a means of making your article more visible to anyone who might be looking for it. Please consult our guidance [here](#).
- Section headings should be concise.
- All authors of a manuscript should include their full names, affiliations, postal addresses, telephone numbers and email addresses on the cover page of the manuscript. One author should be identified as the corresponding author. Please give the affiliation where the research was conducted. If any of the named co-authors moves affiliation during the peer review process, the new affiliation can be given as a footnote. Please note that no changes to affiliation can be made after the manuscript is accepted. Please note that the email address of the corresponding author will normally be displayed in the article PDF (depending on the journal style) and the online article.
- All persons who have a reasonable claim to authorship must be named in the manuscript as co-authors; the corresponding author must be authorized by all co-authors to act as an agent on their behalf in all matters pertaining to publication of the manuscript, and the order of names should be agreed by all authors.

- Please supply a short biographical note for each author.
- Please supply all details required by any funding and grant-awarding bodies as an Acknowledgement on the title page of the manuscript, in a separate paragraph, as follows:
 - *For single agency grants:* "This work was supported by the [Funding Agency] under Grant [number xxxx]."
 - *For multiple agency grants:* "This work was supported by the [Funding Agency 1] under Grant [number xxxx]; [Funding Agency 2] under Grant [number xxxx]; and [Funding Agency 3] under Grant [number xxxx]."
- Authors must also incorporate a Disclosure Statement which will acknowledge any financial interest or benefit they have arising from the direct applications of their research.
- For all manuscripts non-discriminatory language is mandatory. Sexist or racist terms must not be used.
- Authors must adhere to SI units. Units are not italicised.
- When using a word which is or is asserted to be a proprietary term or trade mark, authors must use the symbol ® or TM.