

**Exploring the needs and strengths of families who
live in a resource constrained community in
Christiana, North West Province**

SJ Urio

 **orcid.org/ 0000-0002-7299-5858**

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

Supervisor: Ms JM van Aardt

Examination: February 2020

Student number: 27887278

TABLE OF CONTENTS

LIST OF FIGURES AND TABLES.....	5
PREFACE.....	6
INTENDED PUBLISHER AND GUIDELINES FOR AUTHORS.....	7
ACKNOWLEDGEMENTS.....	11
DEDICATION.....	12
SUMMARY.....	13
OPSOMMING.....	15
PERMISSION TO SUBMIT ARTICLE FOR EXAMINATION PURPOSES.....	18
DECLARATION BY RESEARCHER.....	19
DECLARATION BY LANGUAGE EDITOR.....	20
CHAPTER 1	
BACKGROUND OF THE CURRENT STUDY.....	21
Structure of the dissertation.....	21
Conceptualisation of the larger project.....	21
Purpose of current affiliated study	27
REFERENCES.....	30
CHAPTER 2	
OVERVIEW OF LITERATURE.....	35
Introduction.....	35
Family in Africa.....	38
Theoretical framework.....	46
Families from a Family Systems Theory perspective.....	47
REFERENCES.....	56

CHAPTER 3

RESEARCH METHODOLOGY	67
Introduction.....	67
Research design.....	70
Sample method.....	72
Population and sampling.....	73
Sample size.....	73
Data collection method.....	74
Advantages and benefits of using PLA.....	79
Research process.....	80
Free drawings.....	81
Venn diagrams.....	81
Analysis.....	82
Ethics.....	83
REFERENCES.....	87

CHAPTER 4

FINDINGS.....	93
Normative values.....	93
Spirituality and beliefs.....	97
Environmental needs.....	99
Personal needs.....	101
Discussion.....	104
Conclusion.....	112
Recommendations.....	112
REFERENCES.....	114

CHAPTER 5

CRITICAL REFLECTION.....	124
Reflecting on the family unit in South Africa.....	124
Reflecting on the findings of the current study.....	124
Reflecting on the participatory learning action.....	126
Reflecting on the Venn diagrams.....	126
Reflecting on free drawings.....	127
Personal reflection.....	127
Conclusion.....	128
REFERENCES.....	130
COMPLETED REFERENCES.....	130

LIST OF FIGURES AND TABLES

List of Tables

Table 1: Themes and sub-themes – The needs and strengths of families who live in a resource-constrained community in Christiana, North West Province

PREFACE

The current dissertation is submitted in order to partially fulfil the requirements for the degree of Master of Arts in Research Psychology at the North-West University. This article will be submitted as an article in a journal entitled *Journal on Family Issues* and is to be published by Sage Publications.

The purpose of this mini-dissertation is to explore the needs and strengths of families who live in a resource-constrained community in Christiana, North West Province. This study, therefore, describes the various needs and strengths that these families endure while living in Christiana, with little to no resources.

This study will benefit the government, especially so policy developers and reviewers, because these results will aid them when it comes to developing interventions or improving current intervention strategies that deal with families in areas with minimal resources.

INTENDED PUBLISHER AND GUIDELINES FOR AUTHORS

The article (chapter 3 and chapter 4 will be submitted as an article in a journal entitled *Journal on Family Issues*) is to be published by Sage Publications.

Sage Publications is an independent publishing company that strives to educate and inform researchers, students and practitioners on a wide variety of subjects and fields. They publish books, e-books and peer-reviewed journals in science, social sciences, humanities, business, medicine and technology.

Instructions to Authors

Manuscripts must be submitted electronically at <http://mc.manuscriptcentral.com/jfi>.

The corresponding author must create an online account in order to submit a manuscript.

Submitted papers should be in Word and must not exceed 30 double-spaced typewritten pages in total (text, references, tables, figures, appendices).

Manuscript Preparation

Manuscripts should be prepared using the APA Style Guide (Sixth Edition). All pages must be typed, double-spaced (including references, footnotes and endnotes). The text must be in 12-point Times Roman. Block quotes may be single-spaced. It must include margins of 1 inch on all the four sides and all pages must be numbered sequentially.

The manuscript should include four major sections (in this order): Title Page, Abstract, Main Body and References. Sections in a manuscript may include the following (in this order): (1) Title page, (2) Abstract, (3) Keywords, (4) Text, (5) Notes, (6) References, (7) Tables, (8) Figures and (9) Appendices.

1. Title page. Please include the following:

Full article title; Acknowledgments and credits; Each author's complete name and institutional affiliation(s); Grant numbers and/or funding information; Corresponding author (name, address, phone/fax, e-mail).

2. Abstract. Print the abstract (150 words or less) on a separate page headed by the full article title. Omit author's/authors' name(s).

3. Keywords.

4. Text. Begin article text on a new page headed by the full article title.

a. Headings and sub-headings. Sub-headings should indicate the organisation of the content of the manuscript. Generally, three heading levels are sufficient to organise text. Level 1 heading should be centred, boldface, upper and lower case. Level 2 headings should be flush left, boldface, upper and lower case. Level 3 headings should be indented, boldface and lower case paragraph headings that end with a period. Level 4 headings should be indented, boldface, italicised and lower case paragraph headings that end with a period. Level 5 headings should be indented, italicised and lower case paragraph headings that end with a period.

b. Citations. For each text citation, there must be a corresponding citation in the reference list and for each reference list citation, there must be a corresponding text citation. Each corresponding citation must have identical spelling and year. Each text citation must include at least two pieces of information: author(s) and year of publication. The following are some examples of text citations: (i) Unknown author: To cite works that do not have an author, cite the source by its title in the signal phrase or use the first word or two in the parentheses; e.g. "The findings are based on the study that was done on students learning to format research papers" ("Using XXX", 2001). (ii) Authors with the same last name: Use first initials with the last names to prevent confusion; e.g. (L. Hughes, 2001; P. Hughes, 1998). (iii) Two or more works by the same author in the same year: For two sources by the

same author in the same year, use lower case letters (a, b, c) with the year to order the entries in the reference list. The lower case letters should follow the year in the in-text citation; e.g. “Research by Freud (1981a) illustrated that ...” (iv) Personal communication: For letters, e-mails, interviews and other person-to-person communication, the citation should include the communicator’s name, the fact that it was personal communication and the date of the communication. Do not include personal communication in the reference list; e.g. (E. Clark, personal communication, January 4, 2009). (v) Unknown author and unknown date: For citations with no author or date, use the title in the signal phrase or the first word or two of the title in the parentheses and use the abbreviation “n.d.” (for “no date”); e.g. “The study conducted by students and the research division discovered that students succeeded with tutoring” (Tutoring and APA, n.d.).

5. Notes. If explanatory notes are required for your manuscript, insert a number formatted in superscript following almost any punctuation mark. Footnote numbers should not follow dashes (—) and if they appear in a sentence in parentheses, the footnote number should be inserted within the parentheses. The footnotes should be added at the bottom of the page after the references. The word “Footnotes” should be centred at the top of the page.

6. References. Basic rules for the reference list: The reference list should be arranged in alphabetical order according to the authors’ last names. If there is more than one work by the same author, order them according to their publication date – oldest to newest (therefore, a 2008 publication would appear before a 2009 publication). When listing multiple authors of a source use “&” instead of “and”. Capitalise only the first word of the title and of the subtitle, if there is one, and any proper names – i.e., only those words that are normally capitalised. Italicise the title of the book, the title of the journal/serial and the title of the Web document. Manuscripts submitted to XXX [journal acronym] should strictly follow the XXX manual (xth edition) [style manual title with ed.]. Every citation in the text must have a detailed

reference in the reference section. Every reference listed in the reference section must be cited in the text. Do not use “et al.” in the reference list at the end; names of all authors of a publication should be listed there. Here are a few examples of commonly found references. For more examples, please check APA (6th ed.).

IMPORTANT NOTE: To encourage a faster production process of your article, you are requested to closely adhere to the points above for references. Otherwise, it will entail a long process of solving copy editors’ queries and may directly affect the publication time of your article.

7. Tables. They should be structured properly. Each table must have a clear and concise title. When appropriate, use the title to explain an abbreviation parenthetically; e.g. “Comparison of Median Income of Adopted Children (AC) v. Foster Children (FC)”. Headings should be clear and brief.

8. Figures. They should be numbered consecutively in the order in which they appear in the text and must include figure captions. Figures will appear in the published article in the order in which they are numbered initially. The figure resolution should be 300 dpi at the time of submission.

IMPORTANT: PERMISSION - The author(s) is/are responsible for securing permission to reproduce all copyrighted figures or materials before they are published in *JFI*. A copy of the written permission must be included with the manuscript submission.

9. Appendices. They should be lettered to distinguish them from numbered tables and figures. Include a descriptive title for each appendix; e.g. “Appendix A. Variable Names and Definitions”). Cross-check text for accuracy against appendices.

ACKNOWLEDGEMENTS

A journey like this one cannot be endured without the support of many people. I would like to acknowledge all the different people who have contributed to this research in various ways. Hence, I would like to extend my appreciation to the following individuals:

God: Without God this was not going to be possible. I want to thank Him for always protecting me, for the knowledge that He has given me, for the wisdom and the strength to complete this dissertation. Also, for giving me the best supervisor anyone could ever ask for.

Ms. Janine van Aardt: Thank you, Janine, for making this possible, but also for always encouraging me, for teaching me, for always being willing to elevate my knowledge, for supporting me and for being my mentor. Your advice throughout the master's process is honestly appreciated. Thank you for having faith in me and thank you for not giving up on me.

DEDICATION

I dedicate this research to my grandmother, **Yosefa Urrio**, and my late grandfather, **Dominic Urrio**, for teaching me perseverance and for unconditional love. In the same breath, I would also want to dedicate it to my uncle and aunt, **Aristarick Urrio** and **Angela Urrio**, who supported me financially, took care of me, loved me and encouraged me to finish regardless of my life circumstances. They are the reason why I am who I am and the reason why I managed to complete my studies in South Africa.

I would also like to dedicate this dissertation to my mother's younger sisters, **Veronica Urrio** and **Salome Urrio**, as well as my cousins, especially **Beatrice Urrio**, **Clare Urrio**, **Haika Elizabeth Urrio**, **Siya Urrio** and **Steven Urrio**, for always supporting and encouraging me to finish my dissertation.

Finally, I would like to dedicate this dissertation to my friends, especially **Anja Venter**, **Jami-Lee Dormehl**, **Kabelo Mocumi**, **Khanyisile Mthembu**, **Puleng Charity Thutlwa** and **Rutendo Shumba** for their emotional support.

SUMMARY

Families are natural social systems and its members act as both emotional and economic networks that provide individuals with a sense of belonging. The connectedness of individuals biologically and historically related across generations comes through as a powerful message in recent empirical work, highlighting the undoubted importance of families around the world.

Traditionally, families in Africa are grounded on an extended family system within which all members of the family find themselves closely knit together in connections of relationships. The African family is known for the interconnectedness of its members where space and resources are shared, guaranteeing family survival in cases of crisis and adversity. South African families are of particular interest, supported by the unique history of the country and the legacy of apartheid. Families in South Africa are uniquely divided by race, language and socio-economic means although a shift has been observed in the recent past with more blended families being observed. Yet, this shift is not significant enough to change the format of the contemporary South African family. The majority of South African families' lives are lived in poverty, as South Africa is one of the countries with the highest unemployment rates in the world and its historical poverty.

A vast body of literature exists that explores deficits in families in South Africa due to poverty and historical legacies; however, little light is shed on the functioning of the family as a unit. The present study forms part of a larger research project which focuses on the strategies of the White Paper on Families in South Africa, with a particular interest in the strengths and needs of families in South Africa. The present study has been approved as an affiliated study of the larger research project by the Health Research Ethics Committee (HREC) of North-West University in September of 2018. As an affiliated study, the present

study is fully aligned with the larger research project with the aim of exploring the needs and strengths of families who reside in a resource-constrained community in Christiana, North West Province where they work as farm and general workers.

This aim was explored by means of a qualitative methodology, led by a qualitative descriptive research design and data were collected by means of the participation learning action technique (PLA). PLA is an approach that enables researchers to capture new nuances of phenomena being studied by making use of Venn diagrams and free drawings. These PLA tools allowed for all family members to actively participate in data collection and provide in-depth information in relation to their needs and strength regardless of their educational background or age. Data collected by means of PLA groups were transcribed and all verbatim data were analysed by means of thematic analysis.

Findings revealed normative values as the core strength of families living in Christiana. They also described environmental and personal needs because of the lack of resources in their community. These families described their active practising Ubuntu and spirituality as the cornerstones to cope with their daily lives while living in this community. These findings are crucial to this study, as they represent the voices of these families living in the resource-constrained environment in Christiana, North West Province. Thus, the findings can be utilised by government in order to elevate the lives of these families when implementing intervention programmes that are suitable for these families. Also, the findings contribute to existing knowledge and academia, especially when trying to understand the needs and strengths of these family units within the South African context.

Keywords: strength, needs, constrained, families, resources

OPSOMMING

Die familie vorm 'n natuurlike sosiale stelsels en die gesinslede tree op as emosionele en ekonomiese netwerke wat 'n gevoel van behoort by die individue skep. Hierdie verbintenisse van mense wat biologies en histories oor geslagte heen gevestig is, kom duidelik na vore as 'n kragtige boodskap in onlangse empiriese werk. Dit lig die onteenseglike belangrikheid van die familie reg oor die wêreld uit.

Tradisioneel is gesinne in Afrika op 'n uitgebreide gesinstelsel gebaseer waarbinne elke gesinslid nou verbonde is aan die onderlinge gesinsverhoudings. Die Afrika-gesin is bekend vir hierdie onderlinge verbondenheid van gesinslede waar ruimte en hulpbronne gedeel word ten einde hul oorlewing in tye van krisis en swaarkry te waarborg. Suid-Afrikaanse gesinne is van besondere belang omdat hulle deur die unieke geskiedenis van die land en die nalatenskap van apartheid gerugsteun word. Gesinne in Suid-Afrika word op unieke wyse op grond van ras, taal en sosio-ekonomiese status geskei alhoewel daar in onlangse tye 'n verskuiwing te bespeur is waarin meer saamgestelde gesinne na vore tree. Tog is hierdie verskuiwing nie invloedryk genoeg om die formaat van die kontemporêre Suid-Afrikaanse gesin te verander nie. Die meerderheid Suid-Afrikaanse gesinne se lewens word in armoede volvoer omdat Suid-Afrika een van die lande met die hoogste werkloosheidsyfers ter wêreld en sy historiese armoede is.

Daar is 'n groot hoeveelheid literatuur wat tekortkominge as gevolg van armoede en historiese nalatenskappe in gesinne in Suid-Afrika bestudeer. Baie min lig word egter op die funksionering van die gesin as 'n eenheid gewerp. Die huidige studie vorm deel van 'n groter navorsingsprojek wat fokus op die strategieë wat in die Witskrif op Gesinne in Suid-Afrika uitgestippel word, met besondere klem op die sterkpunte en behoeftes van gesinne in Suid-Afrika. Die huidige studie is in September 2018 deur die Etiekkomitee vir

Gesondheidsnavorsing van die Noordwes-Universiteit as 'n geaffilieerde studie van die groter navorsingsprojek geodekeur. As 'n geaffilieerde studie is die huidige studie ten volle bely n met die groter navorsingsprojek met die doel om gesinne wat in 'n hulpbronarm gemeenskap in Christiana, Noordwes Provinsie woon en daar as plaas- en algemene werkers werk, se behoeftes en sterkpunte te verken.

Hierdie oogmerk is deur middel van 'n kwalitatiewe metodologie verken wat voorafgegaan is deur 'n kwalitatiewe beskrywende navorsingsontwerp en data wat met behulp van die deelnemende- leeraksietegniek (*LPA* in Engels) versamel is. Hierdie tegniek is 'n benadering wat navorsers in staat stel om nuwe nuanses van verskynsels wat bestudeer word, vas te vang deur van Venn-diagramme en vryhandtekeninge gebruik te maak. Hierdie instrumente het dit moontlik gemaak dat al die gesinslede aktief aan die dataversamelingsproses kon deelneem en diepgaande inligting rakende hul behoeftes en sterkpunte ingewin kon word ten spyte van hul opvoedkundige agtergrond of ouderdom. Data wat deur middel van die PLA-groepe versamel is, is getranskribeer en alle verbatim data is deur middel van tematiese analise ontleed.

Bevindinge het normatiewe waardes as die belangrikste sterkpunt van die gesinne wat in Christiana woon, geïdentifiseer. Hulle het ook omgewings- en persoonlike behoeftes as uitvloeisels van die gebrek aan hulpbronne in hul gemeenskap beskryf. Hierdie gesinne het hul praktiese uitlewing en beoefening van Ubuntu en spiritualiteit as die hoekstene beskryf waarvolgens hulle hul daaglikse lewe lei terwyl hulle in hierdie gemeenskap woon. Hierdie bevindinge is uiters belangrik vir die studie omdat dit hierdie gesinne wat in die hulpbronarm omgewing in Christiana, Noordwes Provinsie woon, se stemme verteenwoordig. Die bevindinge kan dus deur die regering benut word ten einde hierdie gesinne se lewens te verbeter wanneer intervensieprogramme geïmplementeer word wat vir hulle geskik sal wees.

Die bevindinge dra ook by tot die bestaande inligting en akademia, veral wanneer gepoog word om die behoeftes en sterkpunte van hierdie gesingseenhede binne die Suid-Afrikaanse konteks te begryp.

Sleutelwoorde: sterkpunte, behoeftes, beperkinge, gesinne, hulpbronne

PERMISSION TO SUBMIT ARTICLE FOR EXAMINATION PURPOSES

The candidate opted to write an article with the support of her supervisor. I hereby grant permission that she may submit this article for examination purposes in partial fulfilment of the requirements for her degree in Master of Arts in Research Psychology.

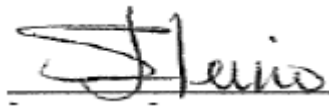
A handwritten signature in black ink, appearing to read 'Janine van Aardt', is enclosed within a light gray rectangular box.

Ms. Janine van Aardt

DECLARATION BY RESEARCHER

I hereby declare that this research, **Exploring the needs and strength of families who live in a resource-constrained community in Christiana, North West Province**, is entirely my own work, and that all sources used in this article have been fully referenced and acknowledged.

Additionally, I declare that this article was edited by a qualified language editor as prescribed.

A handwritten signature in black ink, appearing to read 'Sia Urrio', written over a horizontal line.

Sia Josephine Urrio

DECLARATION BY THE LANGUAGE EDITOR

I hereby declare that I have language edited this dissertation, **Exploring the needs and strength of families who live in a resource-constrained community in Christiana, North West Province**, by Sia J Urio for her MA degree in Research Psychology at the North-West University, Potchefstroom Campus.



(Ms) Y Smuts

BA (Languages) (UP)

HED (cum laude) (UP)

SATI Accredited Member (No. 1002242)

Member of Prolingua

CHAPTER 1

BACKGROUND OF THE CURRENT STUDY

Structure of the dissertation. This dissertation comprises five chapters. The first chapter introduces the reader to the larger project, and contextualises the position and link of the current study (student research study, done to partially complete MA degree). The purpose of Chapter 1 was to distinguish differences between the two interrelated, yet different studies. The second chapter broadly discusses the background to the current study and in doing so, begins to refer to the theoretical areas examined in the study. Chapter 3 outlines the methodology used in the current study, contributing to trustworthiness and rigor. In Chapter 4 the findings are discussed by highlighting the main themes and sub-themes as derived by means of analysis and continues on to a robust discussion of these themes by the end of Chapter 4. Chapter 5 consists of the researcher's critical reflection, allowing her to reflect on the research process and account for any subjectivity throughout the research process.

Conceptualisation of the larger project

Family as a social structure is defined as an intergenerational social group organised by social norms and characterised by descent, affinity, reproduction, nurturing and socialisation of youth (White, 1991). According to Goldenberg and Goldenberg (2004; 2008), the contemporary family embodies diverse forms underpinned by cultural heritages. Each family may be seen as a natural social system with its own properties, rules, roles, power structures and forms of communication as well as problem-solving and negotiating (Koen, 2012). Mokomane (2012) has produced research that suggests that family members act as both an emotional and economic network, providing individuals with a sense of belonging where they learn about themselves and help them configure their identity.

In an African context, the familial ethos in which parental actions and regulatory behaviours are embedded includes connections beyond the household boundaries. It very often includes siblings, relatives and other mentors such as peer mentors of the extended family networks and communities (Hook, Watts, & Cockcroft, 2002).

Extended family is very important in the African context and researchers find it to be absent in a Western context (Goldenberg & Goldenberg, 2004, 2008). “Extended family” refers to a group of biologically related people living in different households that can consist of members of different generations (Goldenberg & Goldenberg, 2004, 2008). Underpinned by the social and normative values in the African context, many families consider members related by history and circumstances part of their extended family, and many times these members share one household (Makiwane, Nduna, & Khalema, 2016; Van den Berg, 2006). An extended family usually includes aunts, grandparents, uncles, nephews, nieces, in-laws, step-relatives, adoptive relatives and close members of the community (Van den Berg, 2006).

This make-up is also true for the South African family. Families in South Africa include a variety of members way beyond the scope of biological and community ties, supported by the practice and principle of Ubuntu (Kamwangamalu, 2007; Ngunjiri, 2010). Families in South Africa only define their unit and strengths supported by the unit and strengths in their community, guided by the collectivistic principles of Ubuntu (Kamwangamalu, 2007; Makiwane et al., 2016; Ngunjiri, 2010). The belief that they are only as strong as they are together, runs beyond households, neighbourhoods and often cultural groups. It is common to have multi-generational members in one family, with a diverse makeup constituting different genders, languages and cultures (Kamwangamalu, 2007; Makiwane et al., 2016; Ngunjiri, 2010).

The makeup of South African families is of particular interest to researchers, underpinned by the unique history of the country and segregation of families in the past (Makiwane et al., 2016; Seekings, 2010). Before 1994, the South African family structure unit was mainly characterised by a dualism of biological and generational family members reinforced by marginalisation and segregation of the apartheid regime (Christopher, 2002; Harvey, 1994; Seekings, 2010; Özler, 2007). During apartheid, the segregation of South African families mainly focused on the four major racial groups in South Africa, namely black, coloured, Indian and white families (Christopher, 2001; Harvey, 1994; Seekings, 2010). The apartheid regime aimed to create a country where different racial families could only take up physical space allocated to them with the purpose of creating both emotional and physical distance between the four racial groups (Christopher, 2002; Özler, 2007).

Nevertheless, during apartheid African families received little to no resources and were forced to migrate to areas that were not developed (Amoateng & Heaton, 2007; Amoateng & Richter, 2007; Harvey, 1994; Ziehl, 2003) whereas white families lived in developed areas and cities. Indian, coloured and black families lived in underdeveloped areas of South Africa where they were beset into poverty (Seekings, 2010). Additionally, the movements of black, coloured and Indian people into designated white areas were strictly regulated. Entry was only permitted to people with entry permits and very often only for employment purposes (South African History Online, 2015). Seekings (2010) reports in his research that the influx control law served as a limit towards the economic growth of the urban African population to ensure a clear racial group hierarchy that aimed to elevate poor white families both socially and economically. On the other hand, black, coloured and Indian families had to live in areas that were and still are constrained in contemporary society (Christopher, 2001; Seekings, 2010).

In 1994, an equal and democratic approach changed the socio-economic environment of South African families by providing them with basic services such as sanitation and running water. This equal approach was also evident on policy levels. Policies and legislation were drafted with the aim of addressing resource constrained faced by mostly black, coloured and Indian South African families (Christopher; 2001; Department of Social Development, 2012). The legislation focused on individual members of families and not explicitly on families as units; for example, the legislation only focused on older people (older than 60 years of age), young children (younger than 15 years of age) and disabled members of families (Harvey, 1994).

In order to address this lack of socio-political focus on South African families, the first White Paper on Social Welfare was assembled and distributed in August 1997 (Department of Social Development, 2012). The White Paper on Social Welfare recommended that healthy South African families would yield healthy communities and was supported by numerous proposals of how to support and uplift families (Department of Social Development, 2012). Ten years have passed and still South African families struggle with similar issues as discussed in the White Paper on Social Development, contributing to the conscription of the White Paper on Families in 2007 (Department of Social Development, 2012). Based on public feedback (Green Paper on Families) and empirical research findings, an adapted (more comprehensive) version of the White Paper on Families was issued in 2012 (Department of Social Development, 2012).

The 2012 White Paper on Families suggested three prominent strategy priorities with the aim of creating societal stability on a micro-level, meso-level and macro-level in South Africa (Department of Social Development, 2012). Strategy priority one specifically focused on the physical health of families while strategy priority two addressed the psychological

well-being and strengthening of families. The third strategy priority highlighted the preservation of families (Department of Social Development, 2012). The White Paper invited South African researchers to examine these strategies in an effort to create and develop sustainable intervention plans.

In an effort to respond to this call, the larger project was established that aimed to understand and identify the needs and strengths of families in a resource-constrained environment. Subsequently it focused on the implementation of the strengthening perspective strategy of families in South Africa as outlined in the White Paper on Families (Department of Social Development, 2012). The White Paper on Families in South Africa addresses the needs and strengths of families by encouraging academic researchers to explore these constructs in an effort to draft an effective implementation plan that would be sustainable in constrained environments (Department of Social Development, 2012).

The larger research project consisted of three phases and was conducted between 2015 and 2017 when data were collected in three provinces in South Africa. The current research study was part of Phase 1 of the larger research project and will hereafter only discuss Phase 1 of the larger research project. During Phase 1 of the larger research project data were collected in the Western Cape, Northern Cape and the North West Province with specific data collection sites in Paarl, Wellington, Christiana, Castello and Ikageng. A total of seven researchers and four student researchers were involved in the larger research project.

The overall objectives of the first phase of the larger research project were to explore and describe how compromised families and disadvantaged communities could be strengthened through a community engagement initiative. More specifically, the following two objectives led to the first phase of the larger research project:

- To explore and describe the needs of compromised families in disadvantaged communities.
- To explore and describe the strengths of compromised families in disadvantaged communities.

These two objectives were examined by means of a qualitative approach, and a qualitative descriptive design was applied. The current study also employed a qualitative descriptive design, which allowed the researcher to obtain an in-depth perspective of the participants' social world and experiences while providing an opportunity for the participants to create an all-inclusive summary of these experiences (Lambert & Lambert, 2012; Snape & Spencer, 2003). According to Magilvy and Thomas (2009), a qualitative descriptive design allows for simple research questions to be stated falling between constricted boundaries that prompt responses from participants which, in turn, enables an analysis process and reflection. This research design enabled the researcher to stay close to the collected data in answering the following questions relating to the study: What, who and where? Moreover, it enabled the researcher to use observations and include documents or visual representations such as drawings (Sandelowski, 2000).

Data have been collected by means of participation learning actions (PLAs), a method deemed appropriate, as it enables a qualitative researcher to study a phenomenon embedded in the worldview of participants (Bozalek & Biersteker, 2010). This technique has assisted the researcher in learning about communities through engagement with specific community members. PLA is an approach that makes use of visual methods and interviewing which are natural ways of gathering information. These methods are flexible and can be adapted to a specific context (Bozalek & Biersteker, 2010; Gupta, 2000; Thomas, 2004). Furthermore, PLA can be used with individuals who boast different levels of literacy, and the diverse types

of representations that can be employed enable the inclusion of different ways of thinking and knowing things (Bozalek & Biersteker, 2010).

This method was of particular importance as the larger research project entered communities where not all of the family members were literate. During Phase 1 of the larger study, the researchers were interested in families as complete structures – all generational family members who shared living and emotional spaces. This structure included compromised families living in disadvantaged communities. In addition, PLA helped to empower individuals to share their personal knowledge about life and it assisted with community actions (Appel, Buckingham, Jodoin, & Roth, 2012; Connelly, 2015).

There are various tools available that can be employed as part of a PLA session. The two tools that were used in the larger research project were Venn diagrams and Free drawings. Venn diagrams were used to represent the roles and relationships between individuals in a family structure. Moreover, Venn diagrams were used to rank different spheres that influenced these individuals and a ranked number was, therefore, attached to these spheres (Appel et al., 2012; Thomas, 2004). Free drawings enabled the families to draw themselves in relation to their community or environment so the researchers could be made aware of where families saw themselves in the bigger community picture (Appel et al., 2012). Families were able to identify the resources available to them in their community and what they regarded as important in and relevant to their lives (Thomas, 2004).

Purpose of current affiliated study

The current study is an affiliated study of the larger research project and its purpose is to contribute to the limited research on resource-constrained families in the North West Province through participatory learning actions. It is believed that the findings will enhance support and recognition by the government to support these families and that the research will

further encourage other researchers in the country to carry comprehensive research on the subject at hand. Therefore, this study aims to only use data collected during Phase 1 of the larger research project. Only one province's data will be used in this affiliated study. Therefore, only Phase 1 and the North West Province data collection site will hereafter be discussed.

The aim of this study was aligned with the larger research project's aim of Phase 1 and can be formulated as follows: *exploring the needs and strengths of families who live in a resource-constrained community in Christiana, North West Province*. It is important to take note that the three data collection sites were used in the North West Province, and depending on where student researchers completed their fieldwork, data were allotted to them. The student researcher was assigned to fieldwork in Christiana, a small rural area on the banks of the Vaal River between Bloemhof and Warrenton. The town has a population of about 3 000, with the majority of its residents living in resource-constrained environments.

According to Statistics South Africa, the largest economic driver in the Christiana area is farming where almost 22% of the inhabitants of this area serve as farmworkers (StatsSA, 2011). The majority of the people living in Christiana speak Afrikaans and/or Setswana. A large portion of the people who work on farms stay in housing provided by farm owners in this area (StatsSA, 2011). The town is known to produce diamonds and is now filled farm spallation's known for small production of maize, potatoes, onions, sorghum, groundnuts and beef (StatsSA, 2011). Many of the farmworkers served only seasonally; therefore, many lost their jobs underpinned by the severe drought in South Africa over the last couple of years (Austin, 2008; Mabuza, 2019). They have few options other than farming jobs, since the majority of these season workers have little formal educational backgrounds (StatsSA, 2011).

Researchers of the larger research project found the Christiana area suitable for the larger research project, based on the poverty-stricken status of the community and the little government development and support in the area. Many of the community structures were developed by farm owners and some residents did not have the means to sustain some of these structures.

The town itself offered very little to its 3 000 inhabitants. In conclusion, many inhabitants living in the Christiana community have little resources to sustain their families and the community at large. Many jobs in this town are seasonal and the majority of family members have lost their jobs due to mines closing down. Also, the majority of community members have very little to no training in formal education, with little support from the government. As a student researcher, one saw the importance to explore the needs and strengths of the community family units in order to understand how these families coped with their daily lives and to also inform the body of knowledge on the needs and strengths of these families to ensure the right interventions were implemented that would best fit the needs of this community.

References

- Amoateng, A. Y., & Heaton, T. B. (2007). *Families and households in post-apartheid South Africa: socio-demographic perspectives*. Cape Town: HSRC Press.
- Amoateng, A. Y., & Richter, L. M. (2007). Social and economic context of families and households in South Africa. In A. Y. Amoateng, & T. B. Heaton (Eds.), *Families and households in post-apartheid South Africa* (pp. 1-26). Cape Town: HSRC Press.
- Appel, K., Buckingham, E., Jodoin, K., & Roth, D. (2012). *Participatory learning and action toolkit: for application in BSR's global programs*. Retrieved from <https://herproject.org/downloads/curriculum-resources/herproject-pla-toolkit.pdf>
- Austin, W. D. (2008). *Drought in South Africa: lessons lost and/or learnt from 1990 to 2005*. (Master's dissertation). University of the Witwatersrand, Johannesburg. Retrieved from <https://core.ac.uk/download/pdf/39665663.pdf>
- Bozalek, V., & Biersteker, L. (2010). Exploring power and privilege using participatory learning action techniques. *Social Work Education*, 29(5), 551-572.
- Christopher, A. J. (2001). Urban segregation in post-apartheid South Africa. *Urban Studies*, 38(3), 449-466. doi:10.1080/00420980120027447
- Christopher, A. J. (2002). To define the indefinable: Population classification and the census in South Africa. *Area*, 34(4), 401-408.
- Connelly, S. (2015). *Participatory learning and action: the coproduction of knowledge and action in the global South*. Retrieved from https://www.sheffield.ac.uk/usp/staff/steve_connelly

- Goldenberg, I., & Goldenberg, H. (2004). *Family therapy: an overview* (6th ed.). Pacific Grove, CA: Thomson Brooks/Cole.
- Goldenberg, I., & Goldenberg, H. (2008). *Family therapy: an overview* (7th ed.). Belmont, CA: Brooks/Cole.
- Gupta, A. (2000). *Participatory learning and action: a review*. Retrieved from <http://www.copasah.org/uploads/1/2/6/4/12642634/participatory-learning-and-research-a-review.pdf>
- Harvey, E. D. (1994). *Social change and family policy in South Africa, 1930 to 1986*. Pretoria: Human Sciences Research Council.
- Hook, D., Watts, J., & Cockcroft, K. (2002). *Developmental psychology*. Lansdowne, CT: UCT Press.
- Kamwangamalu, N. (2007). Social change and language shift: South Africa. *Annual Review of Applied Linguistics*, 23, 225-242.
- Koen, V. (2012). *Family psychosocial well-being in a South African context*. (Unpublished doctoral thesis). North-West University, Potchefstroom Campus. Retrieved from https://dspace.nwu.ac.za/bitstream/handle/10394/10451/Koen_V_TOC.pdf?sequence=1&isAllowed=y
- Lambert, V. A., & Lambert, C. E. (2012). Qualitative descriptive research: an acceptable design. *Pacific Rim International Journal of Nursing Research*, 16(4), 255-256.
- Mabuza, E. (2019). *Drought a 'colossal crisis' threatening jobs, food security and food prices*. Retrieved from <https://www.timeslive.co.za/news/south-africa/2019-01-25-drought-a-colossal-crisis-threatening-jobs-food-security-and-food-prices/>

- Magilvy, J. K., & Thomas, E. (2009). A first qualitative project: qualitative descriptive design for novice researchers. *Journal for Specialists in Paediatric Nursing*, 14(4), 298-300.
- Makiwane, M., Nduna, M., & Khalema, N. E. (2016). *Children in South African families: lives and times*. London: Cambridge Scholars.
- Mokomane, Z. (2012). *Role of families in social and economic empowerment of individuals*. United Nations expert group meeting on “Promoting empowerment of people in achieving poverty eradication, social integration and full employment and decent work for all”. New York. September 10-12. Retrieved from <http://www.un.org/esa/socdev/egms/docs/2012/FamilyZithaMokomane.pdf>
- Ngunjiri, F. W. (2010). I am because we are: exploring women’s leadership under Ubuntu worldview. *Advances in Developing Human Resources*, 18(2), 223-242.
doi:10.1177/1523422316641416
- Özler, B. (2007). Not separate, not equal: poverty and inequality in post-apartheid South Africa. *Economic Development and Cultural Change*, 55(3), 487-529.
- Sandelowski, M. (2000). Focus on research methods: whatever happened to qualitative description? *Research in Nursing & Health*, 23, 334-340. Retrieved from <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.461.4974&rep=rep1&type=pdf>
- Seekings, J. (2010). Race, class and inequality in the South African city. In G. Bridge, & S. Watson (Eds.), *The new Blackwell companion to the city* (pp. 532-546). Oxford: Wiley-Blackwell

Snape, D., & Spencer, L. (2003). The foundations of qualitative research. In J. Ritchie, & J.

Lewis (Eds.), *Qualitative research practice – a guide for social science students and researchers* (pp. 1-23). London: Sage Publications.

South Africa. Department of Social Development. (2012). *White paper on families in South Africa*. Retrieved from

https://www.google.co.za/url?sa=t&rct=j&q=&esrc=s&source=web&cd=2&cad=rja&uact=8&ved=0ahUKEwiB87Wc8ZzXAhWJBcAKHV5XBFYQFgggMAE&url=http%3A%2F%2Fwww.dsd.gov.za%2Findex2.php%3Foption%3Dcom_docman%26task%3Ddoc_view%26gid%3D370%26Itemid%3D3&usg=AOvVaw3ZrBDosqEvzSAysu0G0wqf

South African History Online. (2015). The history of separate development in South Africa.

Towards a people's history. Retrieved from

<https://www.sahistory.org.za/article/history-separate-development-south-africa>

South Africa. Statistics South Africa. (2011). *Census 2011: Statistical release - revised (P0301.4)*. Retrieved from

<https://www.statssa.gov.za/publications/P03014/P030142011.pdf>

Thomas, S. (2004). *What is participatory learning and action (PLA)? An introduction*.

London: Centre for International Development and Training (CIDT).

Van den Berg, A. D. C. (2006). *Factors influencing the capacity of extended families to provide psychosocial support to aids orphans*. (Unpublished master's dissertation).

University of South Africa, Pretoria. Retrieved from

<https://core.ac.uk/download/pdf/43165615.pdf>.

White, J. M. (1991). *Dynamics of family development: the theory of family development*. New York, NY: Guilford.

Ziehl, S. C. (2003). The family and social cohesion. In D. Chidester, P. Dexter, & W. Jones (Eds.), *What holds us together: social cohesion in South Africa*. Cape Town: HSRC Press.

CHAPTER 2

Overview of literature

Introduction. The world around families has dramatically changed over recent decades. Traditional family has become increasingly diverse over the years (Walsh, 2012a). Our notions of “normality” or “a normal family” must be studied and the definition of “family” extended to incorporate a broad fluid and spectrum that accurately capture different household and family patterns across different cultures (Walsh, 2012a). Also, it is important to understand the challenges faced by these families as well as the family practices that can permit them to thrive within their environment (Walsh, 2012a). Common descriptions of the archetypal of “a normal family” plus the perfect “healthy family” both reflect and shape prevailing values and social norms for how families are imagined to be (Walsh, 2012a). Accordingly, with the transformation of family structures and norms of different societies worldwide, our understanding of family as an institutional function and our approaches to strengthen families in resource-strained environments must be attuned to our social contexts and our current times (Walsh, 2012a). It is of importance to acknowledge the above-mentioned changing family structures globally, as this influences our approaches to studying family structures in other contexts such as those of South Africa.

Hammond, Cheney and Pearsey (2015) provide a good example of how families have changed in the United States of America. They argue that family structures that have been visible and common centuries ago are not as common today (Hammond et al., 2015). During the 1900s in the USA, families had multiple generations living in a single household (e.g., parents, children, grandparents, aunts and uncles) with each household doing manual labour. However, due to globalisation, very few families today live with multiple generations in the

same household (Hammond et al., 2015). Most modern families today fall into one of two types known as blended or nuclear families (Hammond et al., 2015).

According to Hammond et al. (2015), a nuclear family is defined as a family group that consists of parents and their immediate adopted or biological children (Hammond et al., 2015). However, due to modern changes that evolve with globalisation, nuclear families are now seen as “normal” or mostly preferred types of families. The first sub-type of a nuclear family is known as a single-parent family (one-parent-headed household) (Hammond et al., 2015). This means that a biological or adopted child is raised by one parent (father or mother) as a result of death of a spouse, divorce or unwed motherhood (Hammond et al., 2015).

The second type of family is known as the blended family (Hammond et al., 2015). Blended families usually comprise partners who get married to each other with children from a previous relationship, something that is very common in the contemporary family structure (Teska, 2018). Blended families are on the rise especially in western societies as remarriage and divorce continue to increase (Kumar, 2017). As the world modernise, increased demands for diversity and inclusion result in blended families across the globe. Younger generations are more comfortable marrying across their gender, culture and language groups. Adoption possibilities across race plus culture boundaries have increased over the last decades or so (Mlambo-Ngcuka, 2019; UNESCO World Report, 2009).

Producing families that are diverse in nature and representative of the transformation and change around the globe, Canada is a great example of the increased representation of blended families. In 2016, more than 12,6% of Canadian families were identified as blended families (Statistics Canada, 2016). This 12.6% comprised children aged 0 to 14 years who lived with a stepparent and their stepsiblings. In the United States, more than 40% of adults have family members who are not biologically related to them, producing a new make-up of

family's representative of what is referred to as "blended families" (Kumar, 2017; Zeleznikow & Zeleznikow, 2015).

Following this argument, the blended family system is slowly becoming a norm, as it accounts for an enormous share of family units (Kumar, 2017). Kumar (2017) suggests that a blended family comprises a system in which a recently wedded couple's partnership is created or formed. It includes cohabitation and the remarriage of members where there are children from previous relationships and many times, adoptive and/or foster children. With the new form of a modern family emerging as both nuclear and extended families, the concept of an extended family throughout the world has slowly begun to cease to exist, and African Americans, among other ethnic groups, have lost the true meaning of family (extended family) as an institution (Armstrong, 2012).

Armstrong (2012) argues that the consequences of changes in family structure produce a world where younger generations begin to lose the real value of family, and that the extended family as a system is more beneficial in an overabundance of ways. Economically, for example, extended family structures raise more money that is then used to provide for the family as a whole rather than other forms of family structures (Armstrong, 2012). According to Armstrong (2012), extended families include a family structure that consists of multiple generations living in the same household. This can include all family members: parents, children, cousins, step-relatives, aunts, grandparents and uncles who are living under the same roof. Therefore, an extended family is one where family members beyond nuclear and/or blended family levels are living together to support one another economically as well as effectively raising children together (Armstrong, 2012). However, as a consequence of urbanisation, globalisation, industrialisation, access to higher education and better job options there is an increase in nuclear family structures among African American and other ethnic groups, with a decrease in extended families. With the foremost decline in

extended families, come a rise in low-income families, single-parent households and a higher crime rate in the African American community (Armstrong, 2012). What is observed on the African continent is slightly different, with similarities in some aspects, as families in Africa still strive to form strong bonds with their extended family members.

Family in Africa. Africa is the second largest continent in the world after Asia, with a population of over 800 million people (Oheneba-Sakyi & Takyi, 2006). Africa is the home of diverse cultures and ethnic groups with over a thousand different languages spoken on the continent (Oheneba-Sakyi & Takyi, 2006). The centre piece of the economic and social fabric of most African societies is the institution of the family, which is mostly sustained through marriages and kinship networks (Oheneba-Sakyi & Takyi, 2006). Family has played an important role in supporting human development on the African continent for generations (Oheneba-Sakyi & Takyi, 2006). Yet, the notion of a nuclear family has never been accurately captured in the African family structure communities (Holborn & Eddy, 2011). Therefore, families in Africa define their structure as embedded in that of their community members and extension of community tapping into extended family members that can include both biological and historically related members (Holborn & Eddy, 2011). An African family is usually a collective group of people living together, related by kinship or marriage who share physical and economic resources (Nkosi & Daniels, 2007). One of the most important resources in the African family is human capital, which is an institution into which new generations are born and raised with the opportunities to develop and grow into productive and competent adults (Ellis & Adams, 2009 as cited by Mokomane, 2012).

Traditional African family patterns have evolved tremendously over the last years, characterised by increased modernisation and urbanisation within the continent (Ekane, 2013; Oheneba-Sakyi & Takyi, 2006; Okon, 2012). This has resulted in the family making means to

adapt to differences in socio-economic structures, their geography and adapting to cultures that are part of their being (Amoateng & Heaton, 2007). According to Anastasius (2012), the family has been viewed as a universal social institution. Thus, the interconnectedness of families within society is affected by changes in different functioning and structures caused by other institutions (Amoateng & Heaton, 2007).

Family is further defined as members living together in order to undertake numerous joint activities and to contribute to necessary life resources (Murdock, 1949). Family in Africa forms the root of communities (Amoateng & Heaton, 2007) and thus, making family an important aspect to study as there is no society that has developed and functions with the absence of community and in turn, family (Anastasius, 2012). Family members create and develop emotional bonds with one another, and they perform social duties and activities as part of a family structure (Alesina & Giuliano, 2010; Chudhuri, 2016).

The idea of a family system in Africa is a component that appreciates the development and growth of the community (Ogormegbunem, 2014). Therefore, family as a unit represents a collection of members of different generations in a community that abides with African traditions and customs (Ogormegbunem, 2014). Traditionally, the ideal African family is one that is grounded on an extended family system by producing a system where each immediate family in Africa finds itself enclosed by kindred relatives of the same blood and/or persons of the same community (Ogormegbunem, 2014).

Moreover, in the past, a traditional African family was characterised by strength, as it was believed that a large group of individuals served as sources of labour and indications of emotional and economic prosperity (Aboderin & Hoffman, 2015; Bigombe & Khadiagala, 2004; Mokomane, 2012), reaffirming the importance and undeniable role of extended families in the African context. Extended family systems have ensured that poor families are

generally supported, guaranteeing the families' survival in cases of crises and adversity. This is an evident example of interdependence among the family members (Aboderin & Hoffman, 2015; Bigombe & Khadiagala, 2004; Mokomane, 2012).

However, this is not true in modern Africa families which are embedded in a developing economic system where each individual has to survive and sustain themselves economically. Also, this may further stem from the fact that the world is changing, things have become more expensive and Africa as a continent is not doing so well economically; thus, resulting in less availability of extended families and the inability to render financial help (Aboderin, 2007; Aboderin & Hoffman, 2015; Bigombe & Khadiagala, 2004). The issues of HIV and Aids as well as communicable and non-communicable diseases have also tremendously influenced the family as an institution in Africa.

There often are gaps in generations where older generations look after younger generations when the parents have died or are too sick to take care of their children (Aboderin, 2007). Younger generations move away from their families in search of jobs or education. They often do not have the means to look after extended family members on a continent already rooted in political and socio-economic fragility caused by poverty and public/political conflicts (Aboderin, 2007; Aboderin & Hoffman, 2015; Bigombe & Khadiagala, 2004).

Literature indicates dramatic changes in the stability and structure of African families (Aboderin, 2007; Cooper, McLanahan, Meadows, & Brooks-Gunn, 2009; Goldenberg & Goldenberg, 2004; Makiwane, Nduna, & Khalema, 2016). The socio-economic environment in Africa stimulates the changes in the African family where younger members of the family move away from the nuclear family to pursue educational and economic needs (Bigombe & Khadiagala, 2004). Most members of the younger generation migrate to urban areas where

they start their own nuclear families which are somehow weakening the extended African family structure (Bigombe & Khadiagala, 2004; Oheneba-Sakyi & Takyi, 2006). In sub-Saharan Africa (SSA) alone, the total number of emigrants has grown with more than 50% between the years 2010 and 2017 during which young people have searched for better employment and education options (Bigombe & Khadiagala, 2004; Connor, 2018). These numbers are also a projection of searchers of safe and habitable environments, as some parts of SSA are entrenched in violence and extreme poverty (Oheneba-Sakyi & Takyi, 2006). Takyi (2011) suggests that, in the face of modernisation and emigration changes taking place in African and sub-Saharan African (SSA) societies, family remains an important nexus in the social life of Africans.

This is also true for families in SSA; yet, SSA traditional families have also undergone many changes in recent years, as families face high numbers of unemployment, little to no resources and economic constrained (Aboderin, 2007), making the SSA family particularly vulnerable on many different levels (Aboderin & Hoffman, 2015; Amoateng & Richter, 2007). Notwithstanding these changes, the SSA family has also been described as a close-knit structure where members serve as a source of support and connectedness is established by shared social norms (Aboderin & Hoffman, 2015; Bengtson, 2001; Hook et al., 2002; Mokomane, 2012). Aboderin and Hoffman (2015) describe sub-Saharan families as vibrant institutions in which their cohesion assists them in overcoming adversities associated with their physical demography and socio-economic climate. The role and position of older people in the SSA family have undoubtedly been highlighted over the years, especially in the light of the HIV/AIDS pandemic (Hoffman & Pype, 2016). Older people play a vital role in the SSA family structure, since they serve as primary caregivers to orphaned children or children whose parents have migrated to urban areas (Hoffman & Pype, 2016). Older people in SSA families take care of children irrespective of relation, providing support beyond the

nuclear family; thus producing a society of multi-generational members who can support one another, whether it be emotionally or financially. Over the last years, many researchers have still referred to the SSA family as one that is close-knit, an institution where support is provided and social norms are shared (Aboderin & Hoffman, 2015; Bengtson, 2001; Hook et al., 2002; Mokomane, 2012).

The structure of South African traditional families is seen as a multifaceted pattern of multigenerational, nuclear, extended, reconstituted and blended families (Makiwane et al., 2016). This family structure unit in South Africa is impeded by a society that has been affected by detrimental domination over a prolonged period (Makiwane et al., 2016). In order to understand the diverse context of South African families, light needs to be shed on the unique history of the country in which these families live. According to Makiwane et al. (2016), the function of the South African family historically was reinforced by values of Ubuntu that connected individuals and its members beyond the boundaries of blood relations. However, current families in South Africa reveal notable changes over the years as a result of apartheid and colonisation on a traditional African family unit (Makiwane et al., 2016). Amoateng and Richter (2007) and Harvey (1994) describe South African families dualistically underpinned by segregation in the apartheid era. Segregation led to strong differentiation between white, black, coloured and Indian families in South Africa (Harvey, 1994; Seekings, 2010).

Before 1994, white families in South Africa were treated as superior and as a priority by the apartheid regime, while black, coloured and Indian families had to survive with little to no resources from the government (Amoateng & Heaton, 2007; Amoateng & Richter, 2007; Harvey, 1994; Ziehl, 2003). After 1994, the dispensation of a democratic government was instituted which employed an equal approach for all families in South Africa (Harvey,

1994; Holborn & Eddy, 2011). However, only minimal changes in the demographic profile and distribution of families in South Africa were ensued (Oheneba-Sakyi & Takyi, 2006; Seekings, 2010; StatsSA, 2016; Walker, 2010). Families in South Africa are still divided by class and income groups, even though the government has implemented the right to relocate if they have the financial means to do so (Seekings, 2010; StatsSA, 2016), producing a demographic picture in which poor families in South Africa still stay in underdeveloped areas with few resources. Families in South Africa still face effects of the past even in a new democratic South Africa – there are still families who live in uninhabitable areas with no access to public services and little to no available resources (Özler, 2007; StatsSA, 2016; UNICEF, 2016).

Literature indicates that South Africa remains one of the most economically and socially unequal countries in the world. For the past almost 26 years of democracy, the South African economic growth has nonetheless been linked to increasing exclusion of poor families from the mainstream market economy, causing growing poverty. Poor families still do not have sufficient access to capital that is essential for socio-economic gains. Capital is accessible and flows easily among families who already have resources. The gap between poor and rich is not lessening but rather increasing (*National Development Agency Annual Report (2012/2013)*).

It is of great importance to contextualise the complexity of resource constrained in contemporary South Africa in terms of the current socio-economic status of the country. Currently, both affluent and poor neighbourhoods in South Africa lack basic services, such as access to running water and/or electricity, irrespective of the income of families in these areas. Taking into consideration that the topic at hand focuses on constrained families, there are socio-economic factors that play a role in creating and perpetuating the standard of living

for families staying in these communities. Corruption, lack of a strong educational foundation and scarce job opportunities are some of the factors in South Africa contributing to resource-constrained families. For example, literature indicates that corruption is costly for the general public and resources are diverted away from the poor (Hegde, 2011; Uslaner, 2005) which means that few families will benefit at the cost of many families. This further reinforces existing socio-economic inequality, making resource-constrained families even more vulnerable.

This is very true for the contemporary South Africa, where state capture looted huge amounts of public funds, leaving all families, rich and poor, without public services; hence the importance to contextualise resource-constrained families. In a country emerged in corruption, families are denied access to information, education and consequently to knowledge about their human rights that could empower them to challenge abuse of power (Hegde, 2011; Uslaner, 2005). For the purpose of this study, the researcher has made use of the definition of resource-constrained environments where communities (families) have to survive without resources in the absence of state crises for extended periods.

A resource-constrained environment provides little to no opportunities to the individuals living there, which causes the living standard to be of poor quality (Smith, Cowie, & Blades, 2003). According to Britz (2007), poor living quality is observed when people living in resource-constrained environments lack adequate resources to source their basic needs for human survival. Further, poor living quality does not only denote to the absence or presence of resources; it is also expressed in the community members' inability to produce these resources on their own (Britz, 2007). Therefore, resource-constrained communities are characterised by poverty and a deficiency in basic needs and services such as water, sanitation, education, healthcare and employment opportunities (Aliber, 2001; Molefe, 1996;

Nkosi & Daniels, 2007). Additionally, Molefe (1996) states that rural areas in South Africa are additionally characterised by isolation caused by poor communications and distance, inadequate health facilities, economic stagnation, poor quality of life due to security of essential goods, money and facilities as well as agricultural underdevelopment, malnutrition and an unfavourable environment which could expose individuals living in those areas to infectious diseases. For example, every fifth child in South Africa suffers from malnutrition and hunger. Also, four out of ten children have to travel a long distance that takes more than 30 minutes to get to the nearest accessible clinic which can endanger their lives (Makiwane et al., 2016). Moreover, one in twenty infants dies before they can celebrate their first birthday in South Africa (Makiwane et al., 2016). Despite numerous policy interventions by the government half of South African children younger than 17 years old live in constrained environments where they do not have access to reliable and clean water supply at school or in their households (StatsSA, 2016).

This is caused by the unfair circulation of resources in South Africa and this has resulted due to urban areas benefitting from a good quality of life at the expense of rural communities (Molefe, 1996). These environments are typically known as poor or rural areas and are synonymous with informal settlements and underdeveloped areas in South Africa (Dercon, 2008; Triegaardt, 2006). According to Buxon (1976), as cited by Molefe (1996, p. 21), a rural area is defined as one “that lags behind in population per square mile in education, variety of experiences and in the power to control its own destiny, in comparison to a more urban area”.

It is important to contextualise what is meant by a resource-constrained environment in the North West Province. It is also vital to note that not necessarily the whole province is constrained, but rather subsections in large cities of the North West Province may be characterised by the poor constrained environment. According to StatsSA (2017), 13,6% of

families live in informal dwellings and 5,5% in traditional dwellings. Out of the total population living in informal households, the North West Province contributes 19,9% of those living in resource-constrained environments (StatsSA, 2017). According to Pimms (2001 as cited by Malefane, 2004), the North West Province is the third lowest economically performing province in South Africa with a total of only 6% real economic output. In addition, trade and transport as well as the agricultural sector play a huge role in not creating enough job opportunities for the family members living in these communities (Pimms, 2001 as cited by Malefane, 2004). Hence, the importance for South African researchers to consider the above-mentioned constraints when entering such environments in South Africa, especially the North West Province (Munsamy, Parrish, & Steel, 2014).

It is important that the research team exhibits in-depth knowledge of the community and has comprehensive understanding of appropriate methodological tools (Munsamy et al., 2014). Munsamy et al.'s (2014) suggestion resonates with Shilubane and Geyer's (2013) argument of community-based research, especially work done in vulnerable communities. It is dangerous to assume that all social scientists are familiar with the realities of South African communities and comprehend the juncture of theory and contemporary issues (Shilubane & Geyer, 2013; Yakubovich et al., 2016). Yakubovich et al. (2016) support the core suggestions made by Munsamy et al. (2014) which stress the importance of thorough knowledge of community members prior to development of any research process. The central position of communities and, in turn, families, especially those constrained and vulnerable, are active partners of the research process (Davis & Reid, 1999; Diab & Flack, 2013; Fine, Torre, Boudin, Bowen, Clark, Hylton, & Upegui, 2003; Nxumalo, Goudge, & Manderson, 2016; Schotte, Zizzania, & Leibbrandt, 2017).

Theoretical Framework

Families from a family systems theory perspective

In an effort to answer the research question of the current research study, the student researcher aims to apply the family systems theory (FST) as described by Murray Bowen (Bowen, 1974). The family systems theory is still relatively new and unfamiliar to most humanities scholars as it is only used in clinical work in psychoanalysis (Brown, 1999). The theory demonstrates that the study of people can be more objective when they are observed closely in their living environment where their identity is formed (Bowen, 1966, 1978; Kerr & Bowen, 1988). To formulate his theoretical claims about the psychological identity of the family, Bowen as well as his colleagues and followers relied on an extensive collection of data about both human and animal families (Brown, 1999). Bowen's (1966, 1978) theory postulated that all families functioned as a system, and if one thing in the system changed, another part of that same system had to compensate for that change (Haefner, 2014; Johnson & Ray, 2016; Michael, 2000). Throughout his research various examples were used to demonstrate the validity of his hypothesis, and many psychotherapists still employ the same premise for therapeutic use (Brown, 1999).

When examining family life in a South African context, applying the FST gives the researcher space to observe each member of the family as part of a larger system within which each part of the system works collectively together as a whole (Michaelson, Pickett, King, & Davison, 2016). The FTS is a theory developed to understand human behaviour, with much emphasis on the complex interactions between different parts of the family system (Bowen 1966, 1978; Brown, 1999; Michaelson et al., 2016). Bowen (1966, 1978) described the family as an emotional unit and he used systems thinking to describe these complex interactions within the family unit.

The theory moves from the premise that it is within the nature of the family that its individual members are intensely connected emotionally, yet it also acknowledges distant and disconnected families by describing them by means of a systems approach (Michaelson et al., 2016). When something stressful or even pleasant occurs in one family structure, the whole system is influenced by this change and the impact is felt on each level of the system (Bowen, 1966, 1978; Brown, 1999; Michaelson et al., 2016). When a baby is born, for example, it does not only change the role of the two parents but also that of the parents of the two parents and the people surrounding the two parents (Brown, 1999). When only one parent is present (single-parent family), the change in the system is even greater; yet, the impact is most likely the same as when two parents are present in the system (Brown, 1999).

Think about blended families. When there is an adoption, the whole system is influenced by this change in the system; so, the system needs to reconfigure its balance and compensate for this change (Brown, 1999; Michaelson et al., 2016). People in a family system solicit each other's attention, approval and support, and they react to each other's needs, expectations and upsets (Ackerman, 1984; Brown, 1999; Cecilie, 1995; Haefner, 2014; Johnson & Ray, 2016; Michael, 2000). The connectedness and reactivity make the functioning of family members interdependent, since a change in one person's functioning is predictably followed by reciprocal changes in the functioning of others (Brown, 1999).

A premise that resonates with how South African families define themselves as members interconnected with one another as a household but also as a unit to the extent of community members and historical linkages (Makiwane et al., 2016; Visser & Moleko, 2012). Families differ somewhat in their degree of interdependence, but it is always present to some degree (Bowen, 1966, 1978; Brown, 1999).

According to Johnson and Ray (2016), FST claims that a family as a unit within a community is best understood by theorising it as a dynamic collection of sub-systems of family members. Consequently, FST is a theory that views the family unit as an emotional unit (Ackerman, 1984; Cecilie, 1995; Haefner, 2014; Johnson & Ray, 2016; Michael, 2000). The FST perceives the family as a network of relationships and emotional units which are interlocked (Bowen, 1978; Kerr & Bowen, 1988). These interlocking relationships go beyond the family and includes sociological, biological and psychological processes (Kerr & Bowen, 1988).

According to Michael (2000), the nature of the family determines its members' emotional connection; however, when individuals feel disconnected or distant from their families, it is more a feeling than an actual fact. Disconnections occur on one level in the family system and the other parts of the system need to overcompensate for this disconnection, either by emotional, actional or physical support (Ackerman, 1984; Cecilie, 1995; Haefner, 2014; Johnson & Ray, 2016; Michael, 2000). Members of the family as a system greatly affect one another's actions, feelings and thoughts, and in converse, beseech one another's approval, reaction, support, attention, expectations and needs (Michael, 2000). As a consequence, the reactivity and connectedness enable the running of family members' interdependence (Haefner, 2014; Johnson & Ray, 2016; Michael, 2000). Hence, a change in one family member's functioning causes a reciprocal change in the role of another family member (Haefner, 2014; Michael, 2000).

A body of research exists that explains the FST in families with severe pathology and illness, as the whole system is influenced by these factors. Whether or not some members acknowledge the influence of one system, the infusion is already part of the person's identity (Ackerman, 1984; Cecilie, 1995; Haefner, 2014; Johnson & Ray, 2016; Kaplan, Arnold, Irby,

Boles & Skelton, 2013; Michael, 2000; Michaelson et al., 2016). For example, when something happens in a family system and one of its members decides to disconnect from the system supported by personal differences, the fabric of this individual member's personality is already formed and informed by the other members in the system. Children develop their identities connected to the people in their system, connected to one another by blood and proximity (Bowen, 1978).

The FST contains eight different interlocking concepts which make up the FST. These concepts are emotional fusion and differentiation of the self, triangles, the nuclear family emotional system, family projection processes, emotional cut-off, multi-generational transmission processes, sibling positions and societal emotional processes (Brown, 1999). For the purpose of the affiliated study, the researcher will only discuss five of the eight concepts in an effort to answer the research question effectively.

Emotional fusion and differentiation of the self: The lack of differentiation of fusion is perceived when an individual actively abandons his or her choices in the service of achieving peace within the system (Brown, 1999; Haefner, 2014). This usually occurs in a family system where an individual follows the family rules regardless of their opinion in order to please their family or the community (Brown, 1999). A very common practise is Ubuntu where one would sacrifice his or her own opinion, will or need for that of the larger community and, in turn, family (Letseka, 2012; Masango, 2006; Matolino & Kwindigwi, 2013; Mkhize, 2008; Mpedi 2008). Collective ideals precede individual ideals, family members are encouraged to move away from their own comfort and that of the family as a whole (Letseka, 2012; Masango, 2006; Matolino & Kwindigwi, 2013; Mkhize, 2008; Mpedi 2008). Differentiation of the self and emotional fusion refer to the ability of an individual to differentiate himself or herself from the family on an intellectual and personal level (Haefner,

2014). Hence, differentiation of the self is attained when an individual function autonomously by making personal decisions without the influence of others, yet remaining emotionally connected to those close to them (Haefner, 2014). Something that is emerging rapidly in the contemporary South African family is younger generations adopting new Western approaches of life; yet, they are still linked to their family and the members of their nuclear family (Hammond et al., 2015; Walsh, 2012b).

Triangles: According to Kerr and Bowen (1988), triangles refer to the smallest yet stable relationship unit. The theory of triangling is perceived as a way of minimising anxiety in a dyadic relationship with a family (father, mother and child) (Bowen, 1978). Bowen further explains that triangles are the fundamental molecules of all human relationship system. For example, in a family of three, when the anxiety increases and father and mother become unstable, then both or one person (in this case, mother or father) of the dyad usually turns to the third person (child) to relieve some of the pressure (Bowen, 1978). Triangles in a family have either a positive or negative outcome, depending on each individual in the system (Bowen, 1978; Kerr & Bowen, 1988).

When one has a large family system like many South African families where multiple members form part of the system, the occurrence of stress impacts the whole system. When a father loses his job, it is not an insignificant ripple in the system; it has an impact on all the individual members. However, if the strongest triangle in the system approaches this loss with positivity and optimism, it will be translated into the larger system (Brown, 1999; Kaplan et al., 2013; Michaelson et al., 2016). Yet, the same is also true if the strongest triangle approaches this problem with anxiety. Then this change will be translated into every other person in the system (Brown, 1999; Kaplan et al., 2013). Families, regardless of their size, form triangles to accumulate and conserve their strengths. In the South African Ubuntu

system, these triangles usually comprise the elders of the family who often give advice and guidance to the younger generations and help to solve complex issues (Letseka, 2012; Masango, 2006; Matolino & Kwindigwi, 2013; Mkhize, 2008; Mpedi 2008).

Nuclear family emotional system: This concept refers to the time in which problems develop during a period of heightened anxiety and, in turn, dysfunction (Kaplan et al., 2013). According to Bowen (1978), there are four vital problem patterns that transpire in families during a stressful time. These are known as (1) caregiver conflict, (2) dysfunction in one caregiver, (3) impairment in one or more children and (4) emotional distance (Kaplan et al., 2013). These problem patterns have been suggested on the premise that individual members of the family and of triangles in the family influence one another reciprocally; yet, the source of distress influences the penetration and impact of the larger system (Bowen, 1978; Brown, 1999). When there is dysfunction among one child or more, it is easy for two well-functioning parents to intervene and help ease the changes in the whole system (Bowen, 1978; Brown, 1999). However, if there are issues in the core triangle of this system, like parental pathology, alcohol abuse and/or chronic illness, the reconfiguration of balance takes much longer and the impact of change is much deeper in the system (Brown, 1999; Kaplan et al., 2013).

Children who grow up in a dysfunctional household have more life challenges and behavioural issues than those who grow up with a solid triangle in their system (Bowen, 1978; Brown, 1999; Haefner, 2014). Systems where parents give each individual member space to develop a healthy emotional bond and differentiation of the self, will, in turn, form stronger triangles and produce a strong family emotional system (Bowen, 1978, Michaelson et al., 2016). When family systems have strong emotional family systems, they cope with change and distress better, and reconfigure their family identity back to balance much faster

(Brown, 1999; Haefner, 2014). Family systems that fail to develop a healthy emotional system are greatly influenced by internal and external distress, especially if their environment makes it hard for them to survive optimally (Brown, 1999; Haefner, 2014).

Families who live in resource-constrained areas in South Africa experience more external distress, and if they fail to produce strong individual members or solid triangles accompanied by unhealthy emotional systems, the system as a whole cannot function effectively (Bowen 1978; Michaelson et al., 2016; Mkhize, 2008; Mpedi 2008; Visser & Moleko, 2012). Conversely it is also true, since families where parents have unconditional positive regard for personal growth and individual development form strong triangles and bonds. Healthy emotional systems are much stronger in harsh external environments (Brown, 1999).

This is an idea that resonates with Walsh's theory on family resilience where family systems can survive constraints when they have a strong system (Walsh, 1996, 2003, 2007, 2012a, 2012b, 2016). Walsh (2012a) further indicates a strong family system is one that has clearly defined its hierarchy and boundaries, and clarified family rules to protect the differentiation of parent authority and that of the system. Therefore, it is vital to strengthen family systems by teaching the members coping mechanisms while living in a resource-constrained environment, and showing them how to cope with stress and anxiety without projecting these feelings onto their children (Bowen, 1978; Kaplan et al., 2013).

Family projection processes: This concept refers to means in which caregivers project their personal problems onto their children which may cause the children to develop behavioural problems (Bowen, 1978; Kaplan et al., 2013). Families living in resource-constrained environments such as Christiana are at a higher risk of having children who develop stress and anxiety problems through the projection of their parents (Bowen, 1978;

Kaplan et al., 2013). This may impact the family system as a whole. For example, parents living in a resource-constrained environment may feel the pressure to provide a better life for their child and this may result in anxiety developing in the child, especially if the child is aware of the constraints faced by his or her parent(s) (Kaplan et al., 2013). Bowen suggests that if parents can manage their own problems, the function of the child will automatically improve despite his or her constraints (Bowen, 1978; Kerr & Bowen, 1988). Bowen (1978) further adds that, in order to assist parents to cope with their stress and elevate the sub-system of the family unit as a whole, it is vital to understand the entire community and the impact it might have on the individual or the family unit (Bowen, 1978).

Societal emotional processes: According to Bowen (1978), the societal emotional processes concept does not only explain the emotional processes of a family, but it further investigates the community as a whole and the impact it might have on an individual level. Visser and Moleko (2012, p. 79) share a similar sentiment and mention that it is impossible to “claim one aspect of the family, because when one member is ill, the whole community is ill”. Therefore, it is vital to understand the Christiana community as a superstructure and the role it plays in the life of its individual members (Bowen, 1978; Visser & Moleko, 2012). Families living in the Christiana community tend to be more unstable and anxious at certain times than families living in urban areas because they face more environmental stressors (Kaplan et al., 2013). Bowen (1978) has identified environmental stressors such as scarcity of natural resources, overpopulation, lack of skills to accommodate the diverse world, economic forces as well as epidemics as the main stressors to families living in these environments (Bowen, 1978; Kerr & Bowen, 1998; Kaplan et al., 2013). Thus, individuals living in constrained environments experience the same stressful emotions which are shared with the broader community as a whole (Bowen, 1978; Kerr & Bowen, 1998; Kaplan et al., 2013).

Bowen (1978) further adds that community members may cause an increase in the quantity of undifferentiated families by intensifying anxiety that family members may express toward one another (Kaplan et al., 2013). Thus, it is vital for South African researchers to seek to understand the African cosmology and its belief system such as the Ubuntu (universal oneness) principle in order to become aware of the influence it may have on individuals, family units and the community as a whole before embarking on family research. This will place the researcher in a better position when trying to understand the needs and strengths of families living in resource-constrained environments. Also, the researcher will be in a better position to provide recommendations that are best fit to South African communities, especially when families are perceived as parts of the larger system, where families are emotional units and interconnected to some degree.

References

- Aboderin, I. (2007). *Intergenerational support and old age in Africa*. Piscataway, NJ: Transaction Publishers.
- Aboderin, I., & Hoffman, J. (2015). Families, intergenerational bonds, and aging in sub-Saharan Africa. *Canadian Journal of Aging*, 34(3), 282-289.
- Ackerman, N. J. (1984). *A theory of family systems*. New York, NY: Gardner Press
- Alesina, A., & Giuliano, P. (2010). The power of the family. *Journal of Economic Growth*, 15, 93-125. doi:10.1007/s10887-010-9052-z
- Aliber, M. (2001). *Study of the incidence and nature of chronic poverty and development policy in South Africa: an overview*. Cape Town: Programme for Land and Agrarian Studies
- Amoateng, A. Y., & Heaton, T. B. (2007). *Families and households in post-apartheid South Africa: socio-demographic perspectives*. Cape Town: HSRC Press.
- Amoateng, A. Y., & Richter, L. M. (2007). Social and economic context of families and households in South Africa. In A. Y. Amoateng, & T. B. Heaton (Eds.), *Families and households in post-apartheid South Africa* (pp. 1-26). Cape Town: HSRC Press.
- Anastasius, I. (2012). The social functions of the family. *Euromentor Journal*, 3(2), 36-42. Retrieved from <https://pdfs.semanticscholar.org/1059/fe1c7eb6c4b1e9b8dacc7d5734cc5a002824.pdf>
- Armstrong, T. E. (2012). The hidden help: black domestic workers in the civil rights movement. (Unpublished master's thesis). University of Louisville. Retrieved from <https://doi.org/10.18297/etd/46>

- Bengtson, V. L. (2001). Beyond the nuclear family: the increasing importance of multigenerational bonds. *Journal of Marriage and Family*, 63(2), 1-16.
- Bigombe, B., & Khadiagala, G. M. (2004). Major trends affecting families in sub-Saharan Africa. In *Major trends affecting families: a background document* (pp. 164-187). Retrieved from https://rua.ua.es/dspace/bitstream/10045/5595/1/ALT_12_08.pdf
- Bowen, M. (1966). The use of family theory in clinical practice. *Comprehensive Psychiatry*, 7(5), 345–374. [https://doi.org/10.1016/S0010-440X\(66\)80065-2](https://doi.org/10.1016/S0010-440X(66)80065-2)
- Bowen, M. (1974). Alcoholism as viewed through family systems theory and family psychotherapy. *Annals of the New York Academy of Sciences*, 233, 115–122. <https://doi.org/10.1111/j.1749-6632.1974.tb40288.x>
- Bowen, M. (1978). *Family therapy in clinical practice*. New York, NY: Jason Aronson.
- Britz, J. J. (2007). *A critical analysis of information poverty from a social justice perspective* (Unpublished doctoral thesis). University of Pretoria, Pretoria. Retrieved from <https://repository.up.ac.za/bitstream/handle/2263/26468/Complete.pdf?sequence=6>
- Brown, J. (1999). Bowen family systems theory and practice: illustration and critique. *Australian and New Zealand Journal of Family Therapy*, 20(2). Retrieved from <http://www.psychodyssey.net/wp-content/uploads/2012/05/Bowen-Family-Systems-Theory-and-Practice.pdf>
- Canada. Statistics Canada. (2016). *Portrait of children's family life in Canada in 2016*. Retrieved from <https://www12.statcan.gc.ca/census-recensement/2016/as-sa/98-200-x/2016006/98-200-x2016006-eng.pdf>

- Cecilie, G. (1995). *Toward a systems theory of family socialization, public opinion, and social movements*. Paper presented at the annual meeting of the Midwest Association for Public Opinion Research. Chicago, IL. 18 November. Retrieved from <https://files.eric.ed.gov/fulltext/ED389027.pdf>
- Chudhuri, S. (2016). *Social development and the family*. Retrieved from <http://www.eolss.net/sample-chapters/c11/e1-11-02-04.pdf>
- Connor, P. (2018). *International migration from sub-Saharan Africa has grown dramatically since 2010*. Retrieved from <http://www.pewresearch.org/fact-tank/2018/02/28/international-migration-from-sub-saharan-africa-has-grown-dramatically-since-2010/>
- Cooper, C. E., McLanahan, S. S., Meadows, S. O., & Brooks-Gunn, J. (2009). Family structure transitions and maternal parenting stress. *Journal of Marriage and the Family*, 71(3), 558-574. doi:10.1111/j.1741-3737.2009.00619.x
- Davis, S. M., & Reid, R. (1999). Practicing participatory research in American Indian communities. *The American Journal of Clinical Nutrition*, 69(4), 1-10.
- Dercon, S. (2008). *Rural poverty: old challenges in new contexts*. *The World Bank for the International Bank for Reconstruction and Development*. London: Oxford University Press.
- Diab, P., & Flack, P. (2013). Benefits of community-based education to the community in South African health science facilities. *African Journal of Primary Health Care & Family Medicine*, 5(1), 1-6. doi:10.4102/phcfm.v5i1.474
- Ekane, D. (2013). *Fertility trends in sub-Saharan Africa*. (Unpublished doctoral thesis) Stockholm University, Stockholm, Sweden. Retrieved from

<https://pdfs.semanticscholar.org/128e/7e49cb02e3aa42599519fba9bf415cb3e285.pdf>
f

Fine, M., Torre, M. E., Boudin, K., Bowen, I., Clark, J., Hylton, D., ... Upegui, D. (2003).

Participatory action research: from within and beyond prison bars. In P. M. Camic, J. E. Rhodes, & L. Yardley (Eds.), *Qualitative research in psychology: expanding perspectives in methodology and design* (pp. 173-198). American Psychological Association. Washington, DC. Retrieved from <http://www.sfu.ca/~palys/Fine-PARwithinandbeyondprison.pdf>

Goldenberg, I., & Goldenberg, H. (2004). *Family therapy: an overview* (6th ed.). Pacific Grove, CA: Thomson Brooks/Cole.

Haefner, J. (2014). An application of Bowen's family systems theory. *Issues in Mental Health Nursing*, 35(11), 835-841. doi:10.3109/01612840.2014.921257

Hammond, R., Cheney, P., & Pearsey, R. (2015). *Sociology of the family. Aging and families*. Retrieved from http://freesociologybooks.com/Sociology_Of_The_Family/14_Aging_and_Families.php

Harvey, E. D. (1994). *Social change and family policy in South Africa, 1930 to 1986*. Pretoria: Human Sciences Research Council.

Hegde, S. (2011). Effect of corruption on good governance. *ASCI Journal of Management*, 40(2), 119-127.

Hoffman, J., & Pype, K. (2016). *Ageing in sub-Saharan Africa: spaces and practices of care*. Bristol: Policy Press.

- Holborn, L., & Eddy, G. (2011). *First steps to healing the South African family*. Johannesburg: South African Institute of Race Relations. Retrieved from <https://irr.org.za/reports/occasional-reports/files/first-steps-to-healing-the-south-african-family-final-report-mar-2011.pdf>
- Hook, D., Watts, J., & Cockcroft, K. (2002). *Developmental psychology*. Lansdowne, CT: UCT Press.
- Johnson, D., & Ray, W. (2016). Family systems theory. *Wiley Blackwell Encyclopedia of Family Studies*. Retrieved from <https://www.researchgate.net/publication/314932341>
doi:10.1002/9781119085621.wbef130
- Kaplan, S. G., Arnold, E. M., Irby, M. B., Boles, K. A., & Skelton, J. A. (2013). Family systems theory and obesity treatment: applications for clinicians. *Infant, Child and Adolescent Nutrition*, 6(1), 24-29. Retrieved from <https://doi.org/10.1177/1941406413516001>
- Kerr, M., & Bowen, M. (1988). *Family evaluation: An approach Based on Bowen Theory*, NY, Norton.
- Kumar, K. (2017). The blended family lifecycle. *Journal of Divorce & Remarriage*, 58(2), 110-125. doi:10.1080/10502556.2016.1268019
- Letseka, M. (2012). In defence of Ubuntu. *International Journal on Studies in Philosophy and Education*, 31(1), 47-60. Retrieved from <http://uir.unisa.ac.za/bitstream/handle/10500/18810/Moeketsi%20Letseka%20in%20Defence%20of%20Ubuntu%20Poster.pdf?sequence=1&isAllowed=y>
- Makiwane, M., Nduna, M., & Khalema, N. E. (2016). *Children in South African families: lives and times*. London: Cambridge Scholars.

- Malefane, S. R. (2004). *Poverty alleviation by local municipalities in South Africa's North West Province with reference to Potchefstroom* (Master's dissertation). North-West University. Retrieved from <https://repository.nwu.ac.za/handle/10394/699>
- Masango, M. (2006). African spirituality that shapes the concept of ubuntu. *Verbumet Ecclesia*, 27(3), 930-943. Retrieved from <http://www.ve.org.za/index.php/VE/article/view/195/149>
- Matolino, B., & Kwindigwi, W. (2013). The end of Ubuntu. *South African Journal of Philosophy*, 32(2), 197-205. Retrieved from <http://dx.doi.org/10.1080/02580136.2013.817637>
- Michael, K. E. (2000). *One family's story: a primer on Bowen theory*. Washington, DC: The Bowen Center for the Study of the Family. Retrieved from <http://www.thebowencenter.org>
- Michaelson, V., Pickett, W., King, N., & Davison, C. (2016). Testing the theory of holism: a study of family systems and adolescent health. *Preventative Medicine Reports*, 4, 313-319. Retrieved from <https://reader.elsevier.com/reader/sd/pii/S2211335516300766?token=2E472879D4579010C41EF8DE27923E6673A757A96A3A464C276922A722668667475747D9345770206D54A7D7F56ADE6D>
- Mkhize, N. (2008). Ubuntu and harmony: an African approach to morality and ethics. Nicolson, R. (Eds.), *Persons in community: African ethics in a global culture*. Pietermaritzburg: University of KZN Press.
- Mlambo-Ngcuka, P. (2019). Families in a changing world. *United Nations Entity for Gender Equality and the Empowerment of Women*. Retrieved from

<https://reliefweb.int/sites/reliefweb.int/files/resources/Progress-of-the-worlds-women-2019-2020-en.pdf>

Mokomane, Z. (2012). *Role of families in social and economic empowerment of individuals*.

United Nations expert group meeting on “Promoting empowerment of people in achieving poverty eradication, social integration and full employment and decent work for all”. New York. September 10-12. Retrieved from

<http://www.un.org/esa/socdev/egms/docs/2012/FamilyZithaMokomane.pdf>

Molefe, P. (1996). Rural development in South Africa: implications for social work practice.

Journal of Social Development in Africa, 11(2), 21-31. Retrieved from

<https://pdfs.semanticscholar.org/79b1/70e43d89d2599d0127df3c99aba0df985351.pdf>

Mpedi, L. G. (2008). The role of religious values in extending social protection: observations

from a South African perspective. *Acta Theologica*, 105, 105-125. Retrieved from

https://www.researchgate.net/publication/272460913_The_role_of_religious_values_in_extending_social_protection_A_South_African_perspective

Munsamy, J. I., Parrish, A., & Steel, G. (2014). Conducting research in a resource-

constrained environment: avoiding the pitfalls. *Healthcare in Low Resource Settings*, 2(1009), 14-15.

Murdock, G. P. (1949). *Social structure*. New York, NY: MacMillan.

Nkosi, B., & Daniels, P. (2007). Family strengths: South Africa. *Marriage & Family Review*,

41(1), 11-26. doi:10.1300/J002v41n01_02

Nxumalo, N., Goudge, J., & Manderson, L. (2016). Community health workers, recipients’

experiences and constraints to care in South Africa – a pathway to trust. *AIDS care*.

Informa UK Limited, 28(4), 61-71. doi:10.1080/09540121.2016.1195484

- Ogormegbunem, D. E. (2014). The changing nature of the family and its duty as foundation for morals and sustenance of core societal value. *Journal of Sociology and Social Work*, 2(1), 195-209. Retrieved from http://jsswnet.com/journals/jssw/Vol_2_No_1_March_2014/13.pdf
- Oheneba-Sakyi, Y., & Takyi, B. K. (2006). *African families at the turn of the 21st century*. Westport, CT, USA: Praeger.
- Okon, E. (2012). Towards defining the 'right to a family' for the African child. *African Human Rights Law Journal*, 12, 373-393.
- Özler, B. (2007). Not separate, not equal: poverty and inequality in post-apartheid South Africa. *Economic Development and Cultural Change*, 55(3), 487-529.
- Schotte, S., Zizzamia, R., & Leibbrandt, M. (2017). *Social stratification, life chances and vulnerability to poverty in South Africa*. (SALDRU Working Paper No. 208). Cape Town: SALDRU, UCT. Retrieved from <http://hdl.handle.net/11090/883>
- Seekings, J. (2010). Race, class and inequality in the South African city. In G. Bridge, & S. Watson (Eds.), *The new Blackwell companion to the city* (pp. 532-546). Oxford: Wiley-Blackwell.
- Shilubane, T., & Geyer, S. (2013). Khomanani: an HIV and AIDS community mobilisation programme for resource-constrained settings. *Social Work/Maatskaplike Werk*, 49(1), 67-85.
- Smith, P., Cowie, K., & Blades, H. M. (2003). *Understanding children's development* (5th ed.). West Sussex: John Wiley & Sons.

South Africa. (2012/2013). *National Development Agency Annual Report (2012/2013)*.

Retrieved from <https://www.nda.org.za/assets/resources/3BE50F99-C163-494E-B564-2E16BA55A0C7/Annualreport2012-2013.pdf>

South Africa. Statistics South Africa. (2016). *Census 2016: mid-year population estimates (P0302)*. Pretoria: SSA. Retrieved from

<http://www.statssa.gov.za/publications/P0302/P03022011.pdf>

South Africa. Statistics South Africa. (2017). *Poverty trends in South Africa: an examination of absolute poverty between 2006 and 2015*. Pretoria: SSA. Retrieved from

<http://www.statssa.gov.za/publications/Report-03-10-06/Report-03-10-062015.pdf>

Takyi, B. K. (2011). *Transformations in the African family: a note on migration, HIV/AIDS and family poverty alleviation efforts in sub-Saharan Africa (SSA)*. Retrieved from

<https://www.un.org/esa/socdev/family/docs/egm11/Takyipaper.pdf>

Teska, J. (2018). *Blended families: psychosocial issues*. Cinahl Information Systems.

Retrieved from <https://www.ebscohost.com/assets-sample-content/SWRC-Psychosocial-Issues-Associated-Blended-Families-Sample-Content.pdf>

Triegaardt, J. D. (2006). *Poverty and inequality in South Africa: policy considerations in an emerging democracy*. Retrieved from [http://www.dbsa.org/EN/About-](http://www.dbsa.org/EN/About-Us/Publications/Documents/Poverty%20and%20inequality%20in%20South%20Africa%20Policy%20considerations%20in%20an%20emerging%20democracy.pdf)

[Us/Publications/Documents/Poverty%20and%20inequality%20in%20South%20Africa%20Policy%20considerations%20in%20an%20emerging%20democracy.pdf](http://www.dbsa.org/EN/About-Us/Publications/Documents/Poverty%20and%20inequality%20in%20South%20Africa%20Policy%20considerations%20in%20an%20emerging%20democracy.pdf)

UNESCO. World Report. (2009). *Investing in cultural diversity and intercultural dialogue*.

United Nations Educational, Cultural and Scientific Organization (UNESCO).

Retrieved from

https://www.un.org/en/events/culturaldiversityday/pdf/Investing_in_cultural_diversity.pdf

UNICEF. (2016). *Report on expert panel on intergenerational solidarity*. New York, NY: United Nations Headquarters.

Uslaner, E. (2005). Corruption and the inequality trap in Africa. *Afro Barometer working paper*, 69, 2-34. Retrieved from <http://afrobarometer.org/sites/default/files/publications/Working%20paper/AfropaperNo69.pdf>

Visser, M., & Moleko, A. (2012). *Community psychology in South Africa* (2nd ed.). Pretoria: Van Schaik Publishers.

Walker, C. (2010). Restitution in default: land claims and the redevelopment of Cato Manor, Durban. In C. Walker, A. Bohlin, R. Hall, & T. Kepe (Eds.), *Land, memory, reconstruction, and justice: perspectives on land claims in South Africa* (pp. 255-272). Athens, GA: Ohio University Press.

Walsh, F. (1996). The concept of family resilience: crisis and challenge. *Family Process*, 35, 261-281.

Walsh, F. (2003). Family resilience: a framework for clinical practice. *Family Process*, 42, 1-18.

Walsh, F. (2007). Traumatic loss and major disasters: strengthening family and community resilience. *Family Process*, 46, 207-227.

Walsh, F. (2012a). The new normal: diversity and complexity in 21st-century Families. In F. Walsh (Ed.), *Normal family processes: Growing diversity and complexity* (pp. 3-27).

New York, NY: Guilford Publications. Retrieved from

<https://www.guilford.com/excerpts/walsh2.pdf?t>

Walsh, F. (2012b). Successful aging and family resilience. In B. Haslip, & G. Smith (Eds.), *Emerging perspectives on resilience in adulthood and later life* (pp. 153-172). New York, NY: Springer.

Walsh, F. (2016). *Strengthening family resilience* (3rd ed.). New York, NY: Guilford Press.

Yakubovich, A. R., Sherr, L., Cluver, L. D., Skeen, S., Hensel, I. S., Macedo, A., & Tomlinson, M. (2016). Community-based organisations for vulnerable children in South Africa: reach, psychosocial correlates, and potential mechanisms. *Children and Youth Services Review*, 62(4), 58-64.

Zelesnikow, L., & Zelesnikow, J. (2015) Supporting blended families to remain intact: a case study. *Journal of Divorce & Remarriage*, 56(4), 317-335.
doi:10.1080/10502556.2015.1025845

Ziehl, S. C. (2003). The family and social cohesion. In D. Chidester, P. Dexter, & W. Jones (Eds.), *What holds us together: social cohesion in South Africa*. Cape Town: HSRC Press.

CHAPTER 3

Research Methodology

Introduction. This chapter outlines the methodology designed and implemented in order to address the aim and objectives of this dissertation. In the course of producing truthful knowledge and insight for the current dissertation, social scientists are devoted to make use of procedures and methods which are based on evidence that would enrich the likelihood of attaining information that is trustworthy (Maki, 2009). Therefore, for this affiliated study, the researcher has chosen a research paradigm, method, approaches and techniques that are best fit for the study. Webb and Auriacombe (2006) stress that it is vital for social scientists to select suitable methods and techniques that would facilitate them in carrying out their research task successfully. A research method refers to crucial means to undertake a particular phase of the research process (Maki, 2009) while research techniques refer to the different number of tools that can be used when collecting data such as focus groups discussion, in-depth interviews, questionnaires and observations (Maki, 2009).

Therefore, it is important for researchers to select an appropriate research approach that is guided by the researchers' worldview. Maki (2009) further mentions that families living in resource-constrained environments share a lack of command over resources. Hence, the viewed consequences of resources and poverty itself differ between families (Maki, 2009). A resource-constrained environment is socially constructed and a defined phenomenon. This infers that different societies, cultural groups, professions and institutions have various ways of conceptualising the nature when defining what they perceive as a resourced-constrained environment (Andrews, 2012; Creswell, 2009; Galbin, 2014; Owen, 1995). Hence, it is fundamental for the researcher to take a social constructivism worldview. For this reason, the researcher will make use of social constructionism as her research

paradigm. The social constructionism paradigm is often combined with interpretivism paradigm (Creswell, 2009).

Social constructionism (worldview) originated as an effort to come to “terms with the nature of reality” (Andrews, 2012, p. 39). Social constructionism is predominantly “an anti-realist, relativist stance” (Hammersley, 1992 as cited by Andrews, 2012, p. 39). According to Creswell (2009), social constructivists’ underlying principle holds that individuals and different communities seek understanding of their environment and the world in which they work and live. Similarly, community members develop subjective real meanings of their personal experiences (Creswell, 2009). This means that individuals hold meanings that are directed toward certain things or objects (Creswell, 2009). Additionally, social constructionism reputes that individuals are integral within their historical evaluation, political and cultural aspects, in specific places and times, and locate psychological processes across temporal, social and cultural boundaries (Galbin, 2014; Owen, 1995).

Apart from the developmental and inherited aspects of humanity, social constructionism theorises that all other human multi-facets are destroyed, created and maintained in our interactions with other community members through time (Owen, 1995). Therefore, community members’ meanings are multiple and varied which forces the researcher “to look for the complexity views instead of narrowing members’ meanings into a few ideas or categories” (Creswell, 2009, p. 8). Supported by this point of view, the researchers of the larger research project applied PLA groups to collect their data, as these methods ensured full member participation and relies as much as possible on members’ knowledge on the phenomenon under investigation (Creswell, 2009).

Hence, the research question needs to be general and broad so that community members can construct their own meanings of their current situations as well as allowing

members to interact with one another to form collective meanings that will enable the researcher to understand the research at hand (Creswell, 2009). By applying social constructivism, it is essential that the underlying ontological and epistemological bodies of knowledge regarding these communities are explored in an effort to better understand resource-constrained environments. Ontological subjective realities within these specific communities may be influenced by their context search as the individuals' experiences, perceptions, the social environment and the interactions among these individuals and the researcher. Therefore, social constructivism is best fit to explore the topic at hand and goes hand in hand with the PLA technique.

The PLA views each community as a unique entity, and each member has a background and needs that are unique. Each community is therefore viewed as multidimensional and complex. Social constructivism not only acknowledges the complexity and uniqueness of a resource-constrained environment but also utilises, encourages and rewards the importance of member participation in research which is aligned to PLA (Wertsch, 1997). Social constructivism inspires community members to arrive at their own version of the truth, influenced by their experiences, culture, background and/or their embedded worldview of their community needs (Wertsch, 1997). Additionally, social constructionism will aid in understanding the main subjective experiences, historical and cultural interpretation of the world as well as one's interaction with one's environment (Mkhize, 2008). From a social constructivist viewpoint, it is therefore important for the researcher to consider the culture, experiences and background of these community members throughout the research process, as the experiences and backgrounds help to shape the realities, truth and knowledge of the community members which will further shape the results obtained from the research process (Wertsch, 1997).

Underpinned with the researcher's pragmatic viewpoint, a qualitative approach has been most appropriate to explore the research question of exploring the needs and strengths of families who live in a resource-constrained community in Christiana, North West Province. A qualitative research approach encompasses the use of qualitative data such as observations, interviews and documents in order to explain and understand a social phenomenon (Hancock, Ockleford, & Windridge, 2007). According to Denzin and Lincoln (1994), as cited by Hancock et al. (2007), the qualitative research approach focuses on interpretation of phenomena under investigation in their most natural settings in order to make sense of community members' experiences and meanings as well as people's reality in their natural settings. The qualitative approach involves data collection of community members' experiences, stories, introspection and their interactions with one another (Hancock et al. (2007). Furthermore, the qualitative approach involves in-depth systematic organisation, collection and interpretation of textual material which is derived from observations or talks/interviews (Malterud, 2001). The belief held by a qualitative researcher is that qualitative research knowledge is constructed by individuals in an ongoing fashion as they engage in meaning of activities, a phenomenon or experience (Malterud, 2001).

Research Design

In an effort to answer the research question rigorously, the researcher has applied the qualitative descriptive research design that enables the researcher to explore, interpret and describe the phenomenon under study in simplistic and natural terms (Sandelowski, 2000, 2010). Leedy and Ormrod (2015) define a research design as an approach or plan which is to be taken in the research study, and it offers the structure for the procedures to be followed throughout the study (Hlongwane, 2018). A research design further enables the researcher to focus on the end product as well to ensure the right steps are followed throughout the process

in order to achieve the desired outcome (Vosloo, Potgieter, Temane, Ellis, & Khumalo, 2013). Nieuwenhuis (2007) defines a research design as a plan or tactic which goes from the fundamental philosophical assumptions to stipulating the selection of respondents, the data gathering procedures to be used and the data analysis which is to be done (Hlongwane, 2018). One needs to note that the research design chosen by the researcher affects the data collection method which will be used in that study (Hlongwane, 2018).

According to Yin (2003), as cited by Du Toit (2010), *design* is viewed as the logical flow of sequences that connect the empirical data to the researcher's initial question and final conclusion. Hence, a research design is a sound plan allowing the researcher to get from one point to another. In this case, moving from a research question to data collection to data analysis. Therefore, the researcher will be able to fully explore, describe and interpret constrained families through PLA techniques. This method will, in turn, enable the researcher to provide an in-depth description of families as active agents of the research process (Sandelowski, 2000).

According to Sandelowski (2000), qualitative descriptive research is understood as a method that aims to describe and interpret a phenomenon in its simplistic nature within its existing environment. This will give the researcher the chance to explore what the Christiana community members are feeling, why they feel that way, how can they express those feelings and to what extent they are affected by those feelings. Also, a qualitative descriptive design is an approach that is very beneficial when researchers want to know who is involved, what the event is all about and where the event has taken place (Lambert & Lambert, 2012).

Additionally, a qualitative descriptive research design provides the researcher with the opportunity to collaborate with community members living in the North West Province to give a simple and clear interpretation with regard to the phenomenon under study. Also, a

qualitative descriptive research design allows community members to completely grasp the concepts of interest and guide the research to interrogate the issues that concern them the most (Sandelowski, 2000). According to Lambert and Lambert (2012), the goal of a qualitative descriptive design is a complete summarisation in everyday terms of detailed events experienced by groups of individuals or an individual. Lambert and Lambert (2012) further state that a “qualitative descriptive approach needs to be the design of choice when a straightforward description of a phenomenon is desired” (p. 256).

Sample method. Aligned with the bigger research project, the affiliated study deems purposive sampling as suitable. This method allows the researcher to use family members who share a physical space and belong to the same sub-groups (Botma, Greeff, Mulaudzi, & Wright, 2010). According to Sandelowski (2000) stated that, purposive sampling is an appropriate method and in line with qualitative descriptive research design. Purposive sampling will enable the researcher to acquire cases through rich information; however, the researcher must be able to explain the inclusion and exclusion criteria fully and accurately (Sandelowski, 2000). Therefore, purposeful sampling necessitates choosing participants or a sample group that best fit the need of the research (Sarantakos, 2013).

Also, the purposive sampling method allows for the selection and identification of information-rich cases (Sarantakos, 2013). This method is a form of the non-probability sampling method indicating that everyone will not have an equal chance of being selected. However, because the researcher is targeting participants from a specific area in a specific location, this method is suitable and in line with the research methodology (Sarantakos, 2013). Hence, this will involve selecting and identifying families from the North West Province (Cresswell & Plano Clark, 2011). A criterion sampling method will be used to meet certain requirements aligned to the interpretative research design (Sandelowski, 2000).

Criterion-I for purposively sampling is the most applicable to select families from constrained environments and who experience a lack of resources throughout their community. Thus, the information provided will be both in-depth and generalisable to that specific group in the same context (Sandelowski, 2001).

Population and sampling. For the purpose of this affiliated study, the researcher is only interested with a sub-portion of the total population of the bigger research project. In an effort to answer current research question, the researcher aims to use data generated from families who live in Castello, Christiana and in Ikageng in the North West Province. Families who live in these towns are of particular interest, as some of the subsections in these areas are characterised by constrained resources. It is, therefore, the researcher's aim to identify constrained families living in environments typically known as poor or rural, and those who live in informal settlements and underdeveloped areas of the North West Province. Families who, in the larger project, consisted of members ranging between the ages of 15 and 60 years old and live in Christiana in the North West Province were included as members of various generations, either historically or biologically related. They included both males and females. Aligned with Phase 1 of the larger research project, the population of interest for the purpose of the present study compromises families in in the North West Province of South Africa.

However, this affiliated study aims to only use a portion of the total population of the larger research project. The population of interest is families living in resource-constrained areas in the North West Province. This includes families from the Christiana community. The researcher is interested in families as a unit that include all family members, from younger to older cohorts, including females and males ranging from ages 15 to 60 years.

Sample size. For the purpose of the current study, the purposive sampling method will be used where specific participant characteristics will be identified as inclusive criteria in

the study (Botma et al., 2010; Wilson & MacLean, 2011). This affiliated study deems purposive sampling as the most suited method because the researcher aims to explore families who share a physical space in an environment characterised as constrained (Botma et al., 2010). Sandelowski (2000) suggests that purposive sampling permits the researcher to study in-depth cases through rich information.

Data collection method

With the aim of understanding these communities living in resource-constrained environments, it will be essential to make use of participatory learning action (PLA) which is also known as participatory action research (PAR). PAR and PLA originated in the late 1960s in an attempt to address community problems within disadvantaged societies (Calhoun & Karaganis, 2001; Fals-Borda, 2001; Jacobs, 2016; Kidd & Kral, 2005). It is important for readers to note that PAR and PLA are often used synonymously within various disciplines and fields in research such as education and community intervention (Jacobs, 2016). PAR and PLA are threads of collaborative action research (AR) (Jacobs, 2016; Savin-Baden & Wimpenny, 2007; Young, 2013); however, not all AR is collaborative (Bergold & Thomas, 2012; Jacobs, 2016). AR is a research methodology associated with the work of Kurt Lewin in the 1960s (Jacobs, 2016; Reason & Bradbury, 2001). However, it was suggested that AR was first used by John Collier in order to improve race relations in different communities (Tripp, 2005).

One of the core tenets of PLA is its participatory nature to embrace all stakeholders in the research process (Cook, 2012; Jacobs, 2016; Streubert & Carpenter, 2011). PAR and PLA aim to collaborate with communities and families (Cornwall & Jewkes, 1995) by exploring and understanding these communities and families as they organise their everyday actions and inquiries (Chandler & Torbert, 2003). Traditionally, PLA as an approach has been used

with rural communities in developing countries where a mainstream research methodology was not effective to capture the nuances of a phenomenon being studied (Schotte et al., 2017). PLA techniques tap into the unique perspectives of those who live in rural, poor and constrained areas, helping to unlock community members' ideas, not only on the nature and causes of the issues that affect them, but also on realistic solutions (Nxumalo et al., 2017). PLA techniques enable local people and families to share their perceptions and identify, prioritise and appraise issues from their knowledge of local conditions.

On a methodological level, PLA as an approach enables the researcher to serve as an explorer while the participants take on the “knower” position where research teams “consult” communities (Chevalier & Buckles, 2013; Nxumalo et al., 2017). According to Cornwall and Jewkes (1995), the PLA method focuses on gathering “knowledge for action” and stimulates a process of reciprocal learning where both the researcher and community members become knowledgeable about an unexplored area. The term *knowledge for action* implies the technique aims to bring together reflection, practice, action and theory in a quest for practical solutions to everyday concerns while allowing the development of knowledge (Chandler & Torbert, 2003).

The emphasis of PLA is on a bottom-up approach in which the weight is placed on local perspectives and locally defined priorities (Cornwall & Jewkes, 1995). Therefore, community members and families involved in participatory research can analyse, enhance and share their living conditions (Chambers, 1994) while researchers become catalysts, facilitators and learners in the community process as the established project takes on its own momentum, followed by the two parties coming together to discuss and analyse (Cornwall & Jewkes, 1995).

Following this argument, it becomes evident why PLA as an approach has been deemed appropriate for the larger researcher project. One of the central arguments of the larger research team is the ability of PLA techniques to combine visual methods that stimulate communities and families to take part irrespective of their literacy levels (Chandler & Torbert, 2003). On a methodological level, the PLA approach enables the researcher and the community to choose from a variety of data collection techniques, with the focus on including every single person in the community and family (Chandler & Torbert, 2003).

The PLA techniques acknowledge community members as a collective and individual family members as a cohort whose knowledge is valuable (Chandler & Torbert, 2003). Therefore, people who take part in these methods must be viewed as agents rather than objects (Chandler & Torbert, 2003), since they are capable of understanding and analysing their own issues and designing their own solutions (Cornwall & Jewkes, 1995) that best fit their environment and social contexts in which these issues are rooted (Masavel et al., 2000).

The participatory nature of the PLA approach signifies a democratic approach to the research process in which participants and the researcher work collaboratively in the co-generation of new knowledge and information to address resource-constrained environment problems (Bergold & Thomas, 2012; Koch & Kralik, 2006). A research project or study that uses the PAR methodology challenges traditional hierarchies between participants (those being researched) and the researcher, and discards traditional positivist research paradigms (Borg, Karisson, Kim, & McCormack, 2012; Jacobs, 2016). According to MacDonald (2003), as cited by Jacobs 2016, the PLA approach discards the notion that hierarchy exists within a traditional positivist research approach, that the researcher is a single producer of knowledge, working in a despotic relationship to gather knowledge and that one single reality exists which can be measured and observed. PLA claims that the researcher not only influences the

phenomenon being researched by bringing his or her values and opinions to the research process, but also there are various realities present in the data by means of social aspects and collaborative knowledge creation associated with PLA (Streck, 2014; Baum, MacDougall, & Smith, 2006, as cited by Jacobs, 2016).

Essential to this challenge, PLA research processes hold that the research is driven with community members rather than on the participants (Jacobs, 2016). It means that research is to be conducted with the community members rather than on the community members involved. PLA aims to collaborate with communities (Cornwall & Jewkes, 1995) by exploring and understanding these communities as they organise their everyday actions and inquiries (Chandler & Torbert, 2003). PLA also aims at social changes through the research process (Visser & Moleko, 2012). PLA work focuses on impoverished people and helping powerless people mobilise native “economic resources through community development” (Davis & Reid, 1999, p. 757. PLA is therefore defined as an approach to conduct research in constrained communities and that emphasises the actions and participation of the community members (Chevalier & Buckles, 2013; Brydon-Miller, 1997).

According to Gaventa (1988), as cited by Brydon-Miller (1997), PAR and PLA are practices in which the difference between the researched and the researcher is tested, as participants are given the opportunity to play a vigorous role in addressing problems that affect their families, themselves and their communities. Only PLA methods allow for community members and external researchers alike to become responsible partners in the learning, research and action processes. Davis and Reid (1999) describe several ways in which PLA contributes to research in constrained environments. They state that PLA combines education, research and action, that PLA brings available resources in line with the actual and perceived needs of the communities or families under study, that PLA brings

research objectives in line with the circumstances of those communities and that PLA also brings communities under study in line with data, the realities of resources as well as a scientific base of knowledge.

Additionally, PLA combines visual methods that researchers can use as stimulants for focus group discussions or individual interviews (Thomas, 2004). Consequently, the commitment to PLA means that the external researcher cannot simply walk away once after the completion of data collection, research or/and data analysis (Davis & Reid, 1999). Researchers must further follow the process through to ensure the accomplishment of some action is achieved for the constrained communities such as changes in programmes, policies, regulations, services or the allocation of resources (Davis & Reid, 1999). PLA has proven to be critical to the achievement of researchers working in indigenous communities. Cornwall and Jewkes (1995) urge that collaborating with local people as participants in planning and research has proven to save money and time and to enhance effectiveness in the long term. Further, PLA not only strengthens the intercultural bond among the community members and the researcher but further ensures that both parties do not feel short-changed at the end of the research process (Davis & Reid, 1999).

The subsequent argument supports PLA as an appropriate approach working with families in constrained environments; yet, limited knowledge exists that sheds light on the application of PLA techniques in a South African context. The primary research team of the larger research project have not explored the centrality of their methodology in effectively answering the research questions that may shed light on the meaningful engagement and partnership of the research team and families in the North West Province. PLA techniques combine verbal, visual and tangible forms of data collection to capture each person's voice in a family (Chandler & Torbert, 2003). Understanding the methodological contribution of this

method in the case of the North West Province data collection site may provide important insights into collegial, inclusion and active research that aims to reduce asymmetries of power in the research process. This affiliated study endeavours to explore and report on the application of PLA techniques in constrained communities, in particular families who share spaces and resources within a community in an effort to shed light on the mediating function of these techniques that enable communities to share information while learning.

Advantages and benefits of using PLA. PLA research does not only recommend changes based on the research results, but it also provides new knowledge and changes that are created during the research process. Consequently, the resourcefulness of PLA is a wonderful opportunity for community members to expand their experiences and knowledge related to the research topic (Jacobs, 2016). As Kindon, Pain and Kesby (2007), as cited by Jacobs (2016), argue, participants' skills, knowledge and capabilities are developed throughout the research process. Over and above, community members are able to bring about the changes they desire through participating and engaging in PLA. Furthermore, with these skills obtained during the research process, community members are able to apply and reuse these same skills on future problems with little to no external intervention.

Additionally, PLA in practice is beneficial because it is found to empower the disadvantaged members involved in a study. Members who participate throughout the PLA process by means of sharing and expressing what they already know, allow other members to learn from one another through their sharing and expressions; therefore, they can also support one another in order to overcome any obstacle faced by community members (Chambers, 1994). Therefore, PLA aims at three types of changes, known as enhancements in their life conditions, the development and awareness of the critical consciousness of individuals to

identify injustices and inequality as well as a social transformation structure in their current environment (Visser & Moleko, 2012).

In conclusion, the aim of the study is to explore resource-constrained families in the North West Province through participatory learning actions. It is clear from literature that families have undergone a dramatic change throughout the world, and it is even more evident in South African families against the backdrop of the country's historical apartheid era. Furthermore, literature indicates that it is of importance for researchers to exhibit in-depth knowledge of the community under investigation and to have comprehensive understanding of appropriate methodological tools before entering this community. It is also dangerous for researchers to assume that all social scientists are familiar with the realities of South African communities and that they comprehend the juncture of theory and contemporary issues. Hence, the current study aims to make use of PLA which supports the notion that community members are aware of and knowledgeable about their community circumstances more than the researcher. Therefore, in order to answer the research topic at hand, community members will be involved throughout the research process. Both the researcher and the community members will collaborate in order to help the North West Province communities improve their circumstances by eradicating poverty and improving social justice, peace and security.

Research process

The larger research project comprised of three different phases conducted between 2015 and 2017. Data were collected in the North West, the Northern Cape, and the Western Cape Province with specific data collection sites in Wellington, Castello, Paarl, Ikageng, and Christiana. Seven researchers and four student researchers were a part of the larger research project. For the purpose of this affiliated study, the student researchers aimed to only use data

collected during Phase 1 of the larger research project endeavours to use one province's data as a case study (North West Province).

PLA techniques comprised an array of visual methods such as drawings, diagrams, sculpting, paintings, timelines, and mapping – all these were used to include community members (Bozalek & Biersteker, 2010). For the larger research project data were collected by means of Venn diagrams and free drawings. Families were invited to a private room and a researcher explained the research methods of data collection to them. The two techniques of Venn diagrams and free drawings were explained and described to the participants before the PLA group sessions took place. The participants had the opportunity to ask questions when they did not understand something, and the researchers discussed the ground rules.

Free drawings. The first phase of data collection commenced when researchers asked the participants to use the provided material to produce a free drawing of them as a family. Each member had the chance to contribute something to the drawing. In most cases, the family started drawing things next to a specific family member that they considered important. For example, a daughter drew a Bible and glasses next to her mother and another child added a taxi to the drawing. The free drawings stimulated discussions among the participants. The participants then had the opportunity to discuss the free drawing and the researcher had the chance to ask the participants to elaborate on something that was not discussed during their drawing or to clarify if the need arose. The researcher was especially interested in the significance of the drawings that members of the family added to the drawings.

Venn diagrams. The participants then had a ten-minute break where after they commenced with the second phase of data collection by means of Venn diagrams. Venn diagrams are great tools to capture ways in which information is shared within families (Appel et al., 2012). The participants were supplied with blank pages, colouring pens and crayons, and

asked to draw Venn diagrams. They had to write down a need or strength that they had as a family in the middle of each diagram. Every participant could add a need and some of them added more than one. After completion of all the needs, the participants had the opportunity to explain to the researcher what they meant with each need and how a need related to the other needs. In most cases, this was a conversation where each family member had the opportunity to add to the discussion. The same process was repeated, but now the participants were asked to write a strength of their specific family in the middle of each diagram. Each participant had a turn to add a strength and, in this exercise, some of the participants added more than one strength. After completion of the identification of strengths, the participants had the opportunity to explain to the researcher what they meant with each strength and each member of the family had the opportunity to contribute to the conversation. The duration of the data collection process per family ranged between 90 and 120 minutes.

Analysis. All of the PLA groups were audio-recorded to make the transcription of the data easier. For the purpose of the study the researcher transcribed recorded data verbatim and analysed the data by means of thematic analysis, as described by Clarke and Braun (2013). The first phase was familiarisation with the data. Firstly, the researcher read and reread the data. Secondly, the researcher listened to audio-recordings attentively. Thirdly, the researcher noted any analytical observations. This process is described by Braun and Clarke (2006) as immersing oneself in the data and becoming “intimately familiar” with it. The second phase was coding which involved the generation of labels for important characteristics of the data in concurrence to the relation the data had to the broader research question. The researcher coded every item of data and ended this phase by collating all of the codes and data extracts of relevance (Braun & Clarke, 2006; Clarke & Braun, 2013).

The third phase was characterised by searching for themes. This phase entailed the construction of themes rather than the discovery of existing themes in the data (Braun & Clarke, 2006; Clarke & Braun, 2013). As advised by Braun and Clarke (2006), the researcher constructed themes and linked coded data to these themes. After the researcher had constructed the themes and categorised the coded data accordingly, the fourth phase commenced, namely the reviewing of themes. This phase enabled the researcher to review whether the constructed themes described the data correctly, the relationships among the themes were investigated and the nature of each theme was described. Braun and Clarke (2006) point out that the reviewing of themes enable researchers to combine, split and remove themes that may not describe the data effectively (Clarke & Braun, 2013). This process can also lead to the development of new themes.

During the fifth phase, namely naming and describing themes, the researcher completed a detailed analysis of each theme. Writing up, according to Braun and Clarke (2006), together with Clarke and Braun (2013), is the sixth phase and “involved weaving together the analytical narrative and vivid (data) extracts to tell the reader a coherent and persuasive story about the data” (p. 4). This phase allowed the researcher to effectively contextualise the data. The data were analysed to obtain findings regarding the broad research question (Braun & Clarke, 2006; Clarke & Braun, 2013).

Ethics. This research study is affiliated with a bigger research project, titled *Strengthening compromised families and disadvantaged communities through a community engagement initiative*, which was approved by the HREC with an ethics number NWU-00329-15-A1. However, before working on the affiliated study and in order to use data from the larger project, the current study was also approved by all research committees at the North-West University and the ethics number provided was NWU00239-15-S1. Once the

research study had been approved, the researcher ensured that the data were handled with care in order to maintain confidentiality and anonymity. Participant well-being was put first.

From the larger study, all participants had to sign informed consent forms. The form provided participants with full details regarding the study. The purpose of the study was explained to each participant and risks, if any, were also explained. The researcher organised a preliminary meeting weeks before data collection took place with each participant. During these meetings informed consent was given and a verbal explanation provided to all participants regardless of the proficient level of the independent researcher.

Once participants had received the consent letters, the independent mediator ensured that each participant understood the purpose of the study and the participants were then asked to sign the document. In the informed consent forms, the participants were informed that they could withdraw from the study at any time during the data collection process. They were also informed that there would be no implications on their side if they decided to withdraw from the study. However, they were also informed that once the data analysis phase started, they could not withdraw from the study anymore.

Also, due to the nature of the larger project, it was anticipated that participating family members could have a good experience, as the family would spend time together and participate in fun activities. Participants would have the opportunity to work together, allowing space for interaction and learning one another's needs and strengths. However, it was clear that family members participating in the larger project could have experienced negative emotions as they could have recalled negative lived experiences. Hence, during data collection, a trained psychologist and counsellors were present to ensure community members had immediate access to help if any problem occurred. Additionally, experiences of family members during the process could have a positive effect on the families as they worked together in a team creating a sense of unity. It was also proposed that, due to the

visual nature of the data collection methods (PLA), participants could have felt anxious. The researchers involved in the larger project ensured that participants were aware of the fact that there were no right or wrong ways of drawing the diagrams. Also, during data collection, participants could have felt the imbalance of power during the activities, but due to the technique used, PLA focused on giving participants power in providing their own perspectives and to control what they wanted to produce.

The interview/focus group questions presented during the larger project could have caused participants to become aware of their problems; therefore, causing negative lived experiences but there were not problems reported from the larger project. Participants were told about the counselling services available during data collection for those who might need debriefing. Participants were insured of partial confidentiality and anonymity as each participant could see which family participated in the activities. However, once the activities had been completed, the in-depth conversations between the participant and the researcher were conducted privately behind closed doors and other participants could not hear or know what had been said.

Based on the nature of PLA techniques, family members might have experienced tension between the older members and the younger generation. For example, younger members might have discussed family issues that the older generation did not wish to discuss. Moreover, some of the activities could have caused injury but researchers in the larger project ensured that caretakers were present. These caretakers were also assigned to look after the children. After the larger project had been completed, there were no cases of injury or tension reported among families or family members.

For the purpose of the current study, confidentiality was maintained between the student researchers and the project leader. The conversations regarding the current study were always done conducted behind closed doors where outsiders could not enter without the

supervisor's permission. Moreover, the student researchers for the current study could only access the taped records once data analysis had begun and once ethical approval had been given. The student researchers made use of a co-coder who was also given a confidentiality form to sign. The study leader assisted in ensuring the co-coder adhered to the terms of the signed confidentiality form throughout the data analysis process. The confidentiality of the research participants was therefore maintained throughout the research process. This meant that the privacy and identity of the participants were secured during the sequence of data collection, data transcription and final reporting (Christensen, Johnson, & Turner, 2015).

References

- Andrews, A. (2012). What is social constructionism? *The Grounded Theory Review*, 11(1), 39-46. Retrieved from https://www.researchgate.net/publication/235102122_What_is_Social_Constructionism
- Borg, M., Karisson, B., Kim, H., & McCormack, B. (2012). Opening up for many voices in knowledge construction. *Forum: Qualitative Social Research*, 13(1), 191-222.
- Botma, Y., Greeff, M., Mulaudzi, F. M., & Wright, S. C. D. (2010). *Research in health sciences*. Cape Town: Heinemann.
- Bozalek, V., & Biersteker, L. (2010). Exploring power and privilege using participatory learning action techniques. *Social Work Education*, 29(5), 551-572.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. doi:10.1191/1478088706qp063oa
- Brydon-Miller, M. (1997). Participatory action research: psychology and social change. *Journal of Social Issues*, 53(4), 657-666.
- Calhoun, C., & Karaganis, J. (2001). Critical theory. In G. Ritzer, & B. Smart (Eds.), *Handbook of social theory* (pp. 179-200). London: Sage.
<http://dx.doi.org/10.4135/9781848608351.n15>
- Chambers, R. (1994). Participatory rural appraisal (PRA): challenges, potentials and paradigm. *Institute of Development Studies*, 22(10), 1437-1454.
- Chandler, D., & Torbert, B. (2003). Action research - transforming inquiry and action: interviewing 27 flavours of action research. *Sage Publications*, 1(2), 133-152.

- Chevalier, J. M., & Buckles, D. J. (2013). *Participatory action research: theory and methods of engaged inquiry*. Abingdon: Routledge.
- Christensen, L., Johnson, B., & Turner, L. (2015). *Research methods, design, and analysis* (12th ed). Pearson Higher Education.
- Clarke, V., & Braun, V. (2013). Teaching thematic analysis: overcoming challenges and developing strategies for effective learning. *The Psychologist*, 26(2), 120-123.
Retrieved from <http://eprints.uwe.ac.uk/21155>
- Cook, T. (2012). Where participatory approaches meet pragmatism in funded (health) research: the challenge of finding meaningful spaces. *Forum: Qualitative Social Research*, 13(1). Retrieved from
https://www.researchgate.net/publication/259512683_Where_Participatory_Approaches_Meet_Pragmatism_in_Funded_Health_Research_The_Challenge_of_Finding_Meaningful_Spaces
- Cornwall, A., & Jewkes, R. (1995). What is participatory research? *Social Science & Medicine*, 41(12), 1667-1676.
- Creswell, J. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches* (3rd ed.). Thousand Oaks, CA: Sage.
- Creswell, J. W., & Plano Clark, V. L. (2011). *Designing and conducting mixed methods research* (2nd ed.). Thousand Oaks, CA: Sage Publications.
- Davis, S. M., & Reid, R. (1999). Practicing participatory research in American Indian communities. *The American Journal of Clinical Nutrition*, 69(4), 1-10.

- Du Toit, J. L. (2010). The methodological rigour of South African master's and doctoral planning theses: 1963-2007. *Town and Regional Planning*, (56), 3-9.
- Fals-Borda, O. (2001). Participatory (action) research in social theory: origins and challenges. In P. Reason, & H. Bradbury (Eds.), *Handbook of action research* (pp. 27-37). Thousand Oaks, CA: Sage.
- Galbin. A. (2014). An introduction to social constructionism. *Social Research Reports*, 26, 82-92. Retrieved from <https://www.researchgate.net/publication/283547838>
- Hancock B., Windridge K., & Ockleford E. (2007). An introduction to qualitative research. *National Institute for Health Research*. Retrieved from https://www.rds-yh.nihr.ac.uk/wp-content/uploads/2013/05/5_Introduction-to-qualitative-research-2009.pdf
- Hlongwane, B. R. (2018). *Promoting the health and wellbeing of teenage mothers in Mopani district, Limpopo province* (Unpublished master's dissertation). University of Pretoria, Pretoria. Retrieved from https://repository.up.ac.za/bitstream/handle/2263/68027/Hlongwane_Promoting_2018.pdf?sequence=1&isAllowed=y
- Jacobs, S. (2016). The use of participatory action research within education – benefits to stakeholders. *World Journal of Education*, 6(3), 48-55.
- Kidd, S. A., & Kral, M. J. (2005). Practicing participatory action research. *Journal of Counseling Psychology*, 52(2), 187-195. Retrieved from <https://doi.org/10.1037/0022-0167.52.2.187>
- Koch, T., & Kralik, D. (2006). *Participatory action research in health care*. Malden, MA: Blackwell Publishing.

- Lambert, V. A., & Lambert, C. E. (2012). Qualitative descriptive research: an acceptable design. *Pacific Rim International Journal of Nursing Research*, 16(4), 255-256.
- Leedy, P. D., & Ormrod, J. E. (2015). *Practical research planning and design*. Retrieved from [https://pce-fet.com/common/library/books/51/2590_\[Paul_D._Leedy,_Jeanne_Ellis_Ormrod\]_Practical_Res\(b-ok.org\).pdf](https://pce-fet.com/common/library/books/51/2590_[Paul_D._Leedy,_Jeanne_Ellis_Ormrod]_Practical_Res(b-ok.org).pdf)
- Maki, M. (2009). *Addressing poverty in South Africa: an investigation of the basic income grant* (Unpublished master's dissertation). University of Pretoria, Pretoria. Retrieved from <https://pdfs.semanticscholar.org/fddd/cdfa9a8bda9f3af9f4c761ec64824dae5b9d.pdf>
- Malterud, K. (2001). Qualitative research: standards, challenges, and guidelines. *Qualitative Research Series*, 358, 3-6.
- Masavel, M., Simon, C., Stade, D., & Buchbinder, M. (2005). Community-based participatory research (CBPR) in South Africa: engaging multiple constituents to shape the research question. *National Institute of Health*, 61(12), 2577-2587.
- Mkhize, N. (2008). Ubuntu and harmony: an African approach to morality and ethics. Nicolson, R. (Eds.), *Persons in community: African ethics in a global culture*. Pietermaritzburg: University of KZN Press.
- Nieuwenhuis, J. (2007). Qualitative research design and data gathering techniques. In K. Maree. (Ed). *First steps in research* (pp 69-97). Pretoria: Van Schaik Publishers.
- Nxumalo, N., Goudge, J., & Manderson, L. (2016). Community health workers, recipients' experiences and constraints to care in South Africa – a pathway to trust. *AIDS care*. Informa UK Limited, 28(4), 61-71. doi:10.1080/09540121.2016.1195484

- Owen, I. R. (1995). Social constructionism and the theory, practice and research of psychotherapy: a phenomenological psychology manifesto. *Trans de I. Caro, Boletín de Psicología*, 46, 161-186. Retrieved from <http://www.intentionalitymodel.info/pdf/SOCCONST.pdf?ref=driverlayer.com>
- Reason, P., & Bradbury, H. (2001). Introduction: inquiry and participation in search of a world worthy of human aspiration. In P. Reason, & H. Bradbury (Eds.), *Handbook of action research. Participative inquiry and practice* (pp. 1-14). Thousand Oaks, CA: Sage. doi:10.1016/b978-075065398-5/50002-9
- Sandelowski, M. (2000). Focus on research methods: whatever happened to qualitative description? *Research in Nursing & Health*, 23, 334-340. Retrieved from <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.461.4974&rep=rep1&type=pdf>
- Sandelowski, M. (2010). What's in a name? Qualitative description revisited. *Research in Nursing & Health*, 33(1), 77-84. Retrieved from <https://www.ncbi.nlm.nih.gov/pubmed/20014004>
- Sarantakos, S. (2013). *Social research* (4th ed.). Basingstoke: Palgrave MacMillan.
- Savin-Baden, M., & Wimpenny, K. (2007). Exploring and implementing participatory action research. *Journal of Geography in Higher Education*, 31(2), 331-343. Retrieved from <http://dx.doi.org/10.1080/03098260601065136>
- Schotte, S., Zizzamia, R., & Leibbrandt, M. (2017). *Social stratification, life chances and vulnerability to poverty in South Africa*. (SALDRU Working Paper No. 208). Cape Town: SALDRU, UCT. Retrieved from <http://hdl.handle.net/11090/883>

- Streubert, H. J., & Carpenter, D. R. (2011). *Qualitative research in nursing. Advancing the Humanistic Imperative* (5th ed.). Philadelphia, PA: Wolters Kluwer.
- Thomas, S. (2004). *What is participatory learning and action (PLA)? An introduction*. London: Centre for International Development and Training (CIDT).
- Tripp, D. (2005). *Action research: a methodological introduction*. Retrieved from http://www.scielo.br/pdf/ep/v31n3/en_a09v31n3.pdf
- Visser, M., & Moleko, A. (2012). *Community psychology in South Africa* (2nd ed.). Pretoria: Van Schaik Publishers.
- Vosloo, M., Potgieter, J., Temane, M., Ellis, S., & Khumalo, T. (2013). Validation of the Short Self-Regulation Questionnaire in a group of Black teachers: the SABPA study. *South African Journal of Industrial Psychology/Suid-Afrikaanse Tydskrif vir Bedryfsielkunde*, 39(1), Art. #1157, 1-10. Retrieved from <http://dx.doi.org/10.4102/sajip.v39i1.1157>
- Webb, W., & Auriacombe, C. J. (2006). Research design in public administration: critical considerations. *Journal of Public Administration*, 41(3.1), 18-32.
- Wertsch, J. V. (1997). *Vygotsky and the formation of the mind*. Cambridge, MA. Harvard University Press.
- Wilson, S., & MacLean, R. (2011). *Research methods and data analysis for psychology*. London: McGraw-Hill.
- Young, L. E. (2013). Participatory action research. A new science for nursing? In C. T. Beck (Ed.), *Routledge international handbook of qualitative nursing research* (pp. 319-330). London: Routledge.

CHAPTER 4

Findings

The findings of this study indicate that families living in Christiana, an area with little to no resources, are faced with personal and environmental constraints. Also, these families perceive their surroundings as unsafe and lacking some of their basic needs. However, it is interesting to observe that these families share common normative values such as Ubuntu, spirituality and beliefs. Therefore, these families have identified normative values as well as spirituality and beliefs as their core strengths to survive their day-to-day lives while living in a resource-constrained community.

Three main themes and four sub-themes have emerged from the data.

Table 1. *Resource-constrained families in the North West Province*

Main Theme	Sub-theme
Normative values	Ubuntu
	Spirituality and beliefs
Environmental needs	
Personal needs	Financial needs
	Safety and security

Normative values. Normative values, as a core strength, refer to these families' belief in unity, support and spirituality. These families actively practise Ubuntu in their community, and believe they are stronger and better as a unit than as individual members. As such, they define themselves in relation to the members in their family, yet they are not denying their

position as individuals; they are always informed by their kinship with one another in the family unit. These families' normative values came to the fore by examples of Ubuntu and their families' spiritual beliefs. *Ubuntu*, as a sub-theme, emerged rapidly and was evident in most of the families' narratives, as they referred to the family as a unit rather than individual members. Ubuntu for these families means support, helping one another and extending support to the immediate family and the larger community.

One member of a family said that: *"You always need your children, and [they] need you. We work together and eat [together]. We don't forget about each other."*

This sense of unity was also apparent for extended family members and community members; someone else contributed: *"In this community, we always take care of one another, you ask people, how are you? You also take care of you and the people next door."*

Even the younger children shared this principle: *"When my classmates didn't do their homework and I did mine, I help them. And sometimes you know they need food, so I go to school with food and give them."*

One father's contributions shed light on the nuances of their belief in Ubuntu and their social agency to take care of one another, even beyond the boundaries of the immediate family:

I work with potatoes. When I come with a bag, I take some to the houses close [to my house] and share with them and say to them-go give that man so he can eat.

Sometimes they [Other families] do come, and they are hungry then I say okay there is still food in the pot, you and the children can eat. And [if] there is still food and I am not hungry now and sometimes there would be food put aside for me then I say I don't

want to eat now let us give them to this man to eat my plate if there is no food in the pots.

The normative value for this community of families extends to every person in their community, they believe in taking care of each other. Feeding one another or making at least sure everyone has something to eat was one of the core pillars of their practice of Ubuntu. A female participant mentioned that: *“When my friend comes – she comes with things sometimes a lot of meat, she can give me meat, I share with people here. She can give me flour and I also can give her flour. Let me say we work together.”*

Someone else added: *“Even one friend of mine he bought a wild pig, they call it bosvark. He gave me the thigh and said go cook at home.”*

Sharing food and food-related items was one of the most common things these families talked about and it has special significance, as these families have very little for themselves. A mother of a family explained:

Sometimes they help us if we don't have sugar, we can go to the next door and ask for sugar so I can make some tea. Sometimes if we don't have porridge, we can go to next [house] again and ask for porridge and mention that I will give it back when we buy some. Ok, she will give me, when we buy porridge, I will pour it in a container back to her. After that when we go somewhere, we will be asking her to watch our house – ok, so people don't break things for us, sometimes we give her the keys to open and check if the house is still ok, cause sometimes we go to the church conferences. We go for a long time... so we give her the keys to check our houses when we are gone.

Sharing food and resources is much more than the act of kindness for these families. Some of them live in severe forms of poverty and still they share the little they possess.

Taking care of one another in the community was discussed as a privilege, one the people should be proud of, and not an obligation that is perhaps part of the culture.

Ubuntu, as a normative value, is entrenched in the values of these families; to take care of someone else is to take care of oneself. They expressed their ability to support and help one another as more than merely meals and nutritional care, but rather the ability to deeply care for one another on a personal level.

One family member described relational support as part of Ubuntu in the community as follows:

We enjoy living in our community, because we are open, and we are very helpful to each other. That's a good thing about our community. The community can support, actually let me say the community is supportive, I have been selling ices in the past few days, the community was supporting me, they were coming to me to buy the ices so, I can see that they can support me in becoming a businesswoman, we help each other here.

A community member further added: *"Honestly, my family supports me. When I am losing faith, for example – there are times when you try to do things and you feel tired along the way then they come and encourage me. Saying, no, we will help you don't worry."*

This encouragement links to what a younger family member said by adding: *"It's about helping each other; you see we built together. Yes, a unity that continues to go forward in people to build each other."*

Ubuntu is not only limited to an act of kindness, solidarity and social support, but it also taps into a communal responsibility to look after one another. A father of a family captured this responsibility beautifully when he said:

Err ... community is that ... it's like now I want to do a living example. They broke in my house, they stole my tools like hammer and grinders but because of the community I got those things back because someone in the community was able to take those things and go to the police station and come to me with my stolen things. So those are the things that can encourage me, and it means that I live with people who care.

Spirituality and beliefs. Spirituality and beliefs emerged as the second core strength for families living in a resource-constrained environment. Spirituality and beliefs refer to these families' awareness of a higher power and/or God as a sense of strength, comfort and purpose in life. Spirituality and beliefs, as a theme, emerged across the families' narratives – members of different families mentioned having faith, going to church and praying together as a way of practising and maintaining their spirituality and beliefs in their community. These families described their spirituality and beliefs as a form of strength that knitted family members together, a strength that gave them hope and facilitated solidarity, especially when they gathered for church, Bible study or family prayers.

One person explained the role of the church as: *“Church is the one [thing] that makes us have strength in the house.”*

A comment that resonated with the narrative of another family member within the same family: *“I pray to my God to give me the strength.”*

The sentiment of going to church also resonated with other families: *“We go to the church and when you come back, you come back stronger.”* For these families going to

church and praying to God is what gives them the strength to live their day-to-day lives although they are living in a resource-constrained environment.

One family member validated this sentiment when he mentioned that they pray when faced with hardships: *“It is prayer. We pray.”* In addition to this, *“fellowship and communication with the other brethren”* further strengthen family members living in this resource-constrained environment.

Spirituality and beliefs also act as anchors of support among family members living in this resource-constrained environment. This was observed when a family member mentioned that:

I meet with a lot of things in the church and in the community. Some [people] need me to support them, some don't have parents, errr ... things like that. Some are hungry, things like that. Now I go to them and visit them at their homes. I encourage them and give them advises on what they can do. Some are sick and I pray for them and after that, they are encouraged. So, it is the things I work with most of the times.

Spirituality gives these families a sense of belonging, a place where they can give and receive support, a place where they feel safe. Some members of different families highlighted the significance of prayer: *“They feel safe and (inaudible) because most of the community when they are sick, they pray for them.”*

A member of the same family added that:

We can take the car and pour petrol then we go to them where we hear that someone is not well, he is really sick, the doctors did all they could, he is dying, we go to him

as a family. We share the word in the bible, after sharing the word in the bible, we ask him if we can pray with him.

Environmental needs. Environmental needs refer to necessities that these families lack in their environment. The need to have an effective health system in their community came to the fore at various points during the discussions. Some family members mentioned this in sheer frustration, supported by the lack of any formal health care system in Christiana. A family member of one of the families shared her view:

We only have one clinic here, because it's only one clinic in the community and there's a lot of people. And there is a lack of sisters [medical nurses] and only one doctor. We wait a lot [a long time] at the clinic, sometimes the nurses take a lot - a lot - a long time before they help us. Sometimes we will be in a cue they'll be saying they are going to lunch, it's lunchtime, while you are in pains.

This resonated with comments from other family members. A female participant added: *"There's sometimes only one nurse at our clinic and sometimes she is not there."*

The lack of medical staff at the local clinic was not the only thing mentioned by these families; some also tapped into the need for better medication and better services. A mother added:

When you go [to the clinic], you get Panadol for the baby and then they say others [other medications] are not there. And, on the older ones [older children] you will get one packet of pills then they say they are finished. And I also can go then they give me one or two [pills] then they say there is none.

Another family member added: “... *it’s not only pills, they [nurses at clinic] cannot help you. There’s no one at the clinic that can help me with my legs, they don’t have a physio at the clinic.*”

And someone else’s contributions sum up the frustration of the people in Christiana: “*Iyoh!* [Expression of frustration] *We queue a long time.*” The thought of waiting in long queues while not feeling well frustrates these families.

Other than healthcare-related issues, education emerged as one of the environmental needs for the community members living in Christiana. One of the family members indicated her concern regarding the quality of the schools, as the schools do not have staff who are willing to assist learners beyond normal class hours. This member mentioned that:

...if the school had someone who was helping us, a lot, in the subject we are struggling with. Maybe we will be passing those subjects. But the school is not taking part that way if we are struggling, they are not looking at that matter that we pass the subject. If you fail, you fail - ok that’s okay.

Because of the lack of staff’s willingness to assist learners who are struggling in certain subjects, one of the family members is worried at the fact that they might be kicked out of school without finishing. This sentiment was also observed when a family member indicated the following:

Now my needs are to finish school as I’ve been failing my grade 10, and now I’m 18, so I heard some story that we are going to be taken out. We are going to be taken out - out of school if you are 18 upwards, so that stresses me a lot because I really want to finish school. The only thing that I have been failing is accounting and maths that’s all.

Furthermore, learners in these communities showed concern about the lack of food at home and at school. Learners can, therefore, go for days without eating any food. This was vividly portrayed when one of the learners mentioned the following:

. . . some [learners] they come, they're hungry or we meet some of them at the street or at school – mostly at school. Then they will start telling us about their problems – like maybe two days or three days before they slept without food, eating nothing. Then we will come to our father and we will explain to him and then he'll say we should bring him or her along then he will start talking to that person, start asking him questions what's the real happen, what's the problem at home. Then they'll start talking telling him their problems.

Furthermore, a physical space that is safe for children to play and for relaxation also emerged as one of the environmental needs for some of the families. The lack of parks and safe areas in which small children can go play freely is also affecting family members because the children end up playing in the street and putting themselves at risk of being hit by cars. This sentiment came across when one of the family member mentioned that:

We also need a park in our community, because most of the children get hit by the cars, they don't have anywhere to play, you find them getting from this street to that street, until they get to the main road, so the cars happened to hit them and there are lots of deaths of young children. So, if there was a park at least something would be different, children have nowhere to be playing after school.

Personal needs. Personal needs, as defined by the Christiana families/community, refer to needs that include shelter such as RDP houses, safety and security – especially for their children within the communities. Some needs include financial needs and food. As such,

personal needs emerged from the narratives as material needs and the need to feel safe and secure in the community. Material needs that will enable these families to live a convenient life and perform their daily activities at ease are objects such as washing machines, also emerged as one of the personal needs required by these families. One mother explained: *“We need a washing machine for clothes, we need money to buy a machine, so we need the money. Now we use our hands.”*

A contribution of someone else resonated with this mother’s words when she said: *“You need something, but that costs money, so you need money. Then you say, I don’t need it anymore. We need a stove for a better one. Now we don’t have money so we use something else, we say we need it now, but if we have money, we can get it.”*

A third mother added the following: *“If we can have money, we will get things, we need money to buy a stove or and washing machine.”*

A father contributed to the discussion of material needs from a family perspective:

I need a car. I need the car for reasons like my family when I want to go somewhere. To know that I don’t struggle with my family, I don’t have to go to the hikes to hike. I can take them like now I married in Mafikeng, my family is in Mafikeng. So, when I want to go to Mafikeng I have to go to the hikes with my family and struggle to find a lift. So, I know when I have a car, I can take my family and go where I am going with no struggles.

Interestingly, our two fathers’ needs differ from each other, with a second father saying that: *“All I need is a House. I need the house to have a good house for my family to live comfortably inside the house, when it’s cold you need a dry house.”*

Another member of the same family further stated: *“I need to have a good house for my family to live comfortably inside the house.”*

While other families were concerned about material needs, one of the families hoped to better their educational level.

Safety and security referred to the assurance of feeling safe and protected from risk and danger in their communities. For these families, safety and security emerged as a concern for parents about their children. The parents perceived the schools that their children attended as unsafe, and they also noted the lack of security within their communities. A mother displayed concern for her child and the narrative was observed when she stated that:

Even seventeen, there is a teacher I was in a taxi with she said from seventeen and eighteen they don't take you anymore because at school they are the ones starting fights and strikes. When they are with older children they start strikes and end up messing with the teachers then the teachers don't teach. Most teachers are gone, teachers from Ghana have come but they also want to go. Now they asked if they remove older children they can continue with the school. Now when they say that they are nothing we can do, and she wants to go to school.

This concern became even more concrete when one of the children added the following statement:

I don't feel safe at this school anymore; it is too dangerous for us because they are jumping the fences. Like we thought if they were doing this thing, while bit, they were doing bashes something like bashes, having like fun, yes bashes, they were doing that, so we were thinking that they were going to put something like bringing a police to guard the gate, some of them they will be around this, you see fences, yeah but not,

that was not happening it was only they were expecting us class reps to be the one controlling the people not doing this. And only you see it is too dangerous for us to do that.

Furthermore, another family member mentioned the lack of security in schools within their communities: *“The school does not involve the police that much – that’s the problem.”* He added that, *“At school, when the learners are fighting and they are taking out their knives and stabbing - stabbing each other, it is then when the police are called. Sometimes when the learners can fight the teachers will leave the learners and go, just leave learners there.”*

Discussion

The present study emphasises the importance and central role of family strengths. The findings contribute to existing literature by demonstrating the significance of the social norms in this close-knit community with little to no resources. The strengths of families have been explored by various researchers over the years, capturing the nuances of what is understood as strengths in a contemporary society (Engelbrecht & Kasiram, 2012; Iganus & Haruna, 2017; Jolley, 2011; Mpedi, 2008; Nkosi & Daniels, 2007; Walsh, 2007, 2012a). However, little light has been shed on the strengths of communities in the South African context, let alone families who are described as vulnerable because of their socio-economic status. Literature mostly discusses families who live in poverty and their vulnerability, but it does not consider their positions and strengths (Bhorat & Goga, 2013; Bhorat & Mayet, 2012; The World Bank, 2018; Walsh, 2007). Walsh (2007) suggests that family researchers reposition families and move from a dyadic description where strengths are acknowledged and defined from the interrelatedness and connections (connectedness) among individual members of the family.

This research study endeavoured to shed light on and explore the needs and strengths of families living in the resource-constrained environment of Christiana in the North West Province, South Africa. Three major themes emerged as core strengths and needs from the PLA groups. The FST was used to understand and unpack these three themes.

In the African context, families are guided by African traditional normative values known as Ubuntu, spirituality and beliefs (Eliastam, 2015; Jolley, 2011; Mpedi, 2008; Nzimakwe, 2014; Rwelamila, Talukhaba & Ngowi, 1999). Literature suggests that Ubuntu is part of the very fabric of each African family in South Africa where people can only define themselves and their family underpinned by the community and extended family members (Letseka, 2012; Masango, 2006; Matolino & Kwindigwi, 2013; Mkhize, 2008; Rwelamila et al., 1999).

Normative values emerged strong and rapidly, resonating with work done by Aboderin (2007), Aboderin and Hoffman (2015), Awiti and Orwa (2018), Idang (2015) and Hoffman and Pype (2016) who explained the vital role of normative families in African and South African families. Ubuntu, spirituality and beliefs emerged as the core elements of the normative values of the families living in Christiana. Interesting about this group were the nuances of how they unpacked Ubuntu – and, in turn, a sense of belonging in their community, their family unit and the larger Christiana area. According to Mpedi (2008), normative values are reflected in the South African families as a form of strength that governs their daily lives and is the very fabric of a lifestyle of families. Taking care of others is like taking care of oneself, and members of different generations have mentioned this factor numerous times throughout the PLA groups.

Ubuntu for these families is much more than just a cultural norm – it consists of *simunye* (connectedness), reciprocity and *lonipa* (respect). *Simunye* emphasises the value of

oneness, connectedness and group solidarity as the very foundations of Ubuntu (Letseka, 2012; Masango, 2006; Matolino & Kwindiwi, 2013; Mkhize, 2008; Mpedi, 2008). These families can only define themselves as individual members by mentioning the family to which they are connected, the church to which they belong and the strong sense of community they share with their neighbours and extended community members. These families describe what Bowen (1966, 1978) refers to as *a system* where each individual member of the family forms part of a much larger family system, each person with a role and connectedness to the others. *Lonipa* is really important to African families, especially to the elders and wiser members in the family system.

The practices of *simunye* and *lonipa* resonate with Bowen's (1966, 1978) theory in which he describes that one moves away from one's own opinions and rather contributes to the larger collective system. *Simunye* and *lonipa* do not imply that individual members do not have a will or their own opinion; it goes much deeper than that. It rather suggests that each person sacrifices him- or herself for the collective well-being of the whole community (Michaelson, Pickett, King, & Davison; 2016; Mpedi, 2008). Ubuntu suggests that, when it is well with the collective, it is well with the individual and vice versa. A stronger collective implies a stronger individual, enabling families to flourish even in the most adverse circumstances (Khomba, 2010; Mpedi, 2008; Visser & Moleko, 2012).

Spirituality and beliefs emerged as a sub-theme for family strengths and well-being in the Christiana community. The importance of spirituality is confirmed in current literature that links family well-being and spirituality across centuries (Black & Lobo, 2008; Caldwell & Senter, 2013; Carlson, Kirkpatrick, Hecker, & Killmer, 2002; Farrell, DiTunnariello, & Pearson, 2014; Hall & Edwards, 1996, 2002; Hill & Pargament, 2003; Huitt & Robbins, 2018; Newman, 2004; Newberg & D'aquili, 2000; Walsh, 2012c). Walsh (2012c) states that

“[s]pirituality is a powerful dimension of family life and human experience” (p. 1).

Therefore, spiritual practices and beliefs have nourished and anchored families across cultures for millennia (Black & Lobo, 2008; Caldwell & Senter, 2013; Hall & Edwards, 1996, 2002; Newman, 2004; Newberg & D’aquili, 2000; Walsh, 2012c).

It is, therefore, not surprising that spirituality and beliefs play such a central role in the lives of these Christiana families. Noteworthy of this finding is how these families use spirituality and beliefs to help them make meaning of their daily lives. Walsh (2012c) mentions this meaning-making process and refers to it as a platform where members across generations can share values and understanding of spirituality to establish bonds and strengthen existing units. Anderson (2009) describes families as meaning-making communities of spirituality – where family as a system deconstructs and co-constructs meaning rooted in their culture and generational traditions. Families, as systems, can believe in the same form of spirituality but their meaning may differ tremendously from system to system, supported by the differences in cultural and traditional make-up (Anderson, 2009; Walsh, 2012c).

These families in Christiana have mentioned profoundly how they use spirituality to understand their living world and how they cope with things in their living world through practising spirituality. This is an idea supported by Walsh’s (2012c) theory on family resilience where families use spirituality to cope with extreme forces in their internal and external worlds. Huitt and Robbins (2018) describe spirituality and belief as fundamental in every family system; even in the absence of spirituality and belief there is a fundamental belief not to believe in any deity. For many years psychologists have described spirituality like Walsh (2012c), namely as an inherent trait of human beings that helps them connect with themselves. Often members in their systems help one family system to connect with larger

systems in their community (Adler, 1980; Frankl, 1959; Helminiak, 1996; Huitt & Robbins, 2003; Newberg & D'aquili, 2000).

These families living in the Christiana community describe their faith as a fundamental aspect in their lives and in the functioning of their families. They describe faith and hope as sources of strength on individual and community levels. Spirituality and beliefs not only help with closer connections within one family system but also enlarge a family's opportunity to connect with other like-minded systems in a larger community system (Bowen, 1966, 1978). In many families, spirituality and beliefs form part of the cornerstone of survival. They consider it of importance to share from one generation to another (Farrell et al., 2014). These families living in a constrained environment use their spirituality and beliefs to not only cope as families, but they also find strength through congregational involvement (Walsh, 2012c). Spiritual well-being is one of the six foremost qualities found in a strong family unit, since it increases communication and can enhance relationships among family members. It can also provide a greater meaning of life (Farrell et al., 2014; Schrod, 2009).

Findings of the present study further confirms that families living in resource-constrained environments struggle with environmental needs, especially when it comes to the health care system. A body of literature exists that documents the lack of proper medical care across the African continent, especially for families living in resource-constrained environments (Frost, Jenkins, & Emmink, 2017; Gaedei, & Versteeg, 2011; MacGregori, Rossii, & Zihindulai, 2018; Strasser, 2003; WHO, 2009). This is also trying for South Africa, a country with poor health care services to the ever-increasing population and, in turn, families of South Africa (MacGregori et al., 2018; Strasser, 2003). Families who have participated in this research study highlight their frustration with the poor health care services in their small community and lack of medical employees, an issue that is experienced in all

provinces of South Africa (MacGregori et al., 2018). Thus, the discussion regarding health care systems with the families living in Christiana community resonates with the voices of the larger nation of South Africa, as health care issues are a problem for those who live in affluent and also constrained areas.

Strasser (2003) postulates although health care is a countrywide problem, smaller remote towns like Christiana carry a double burden because of the lack of mobility and public transport in such remote areas. This problem interconnects with issues of transport for children in Christiana attending school where members of families express great concern for the safety of their children at school and in clinics. The juxtaposition of connection is quite interesting in the findings, while families as systems describe themselves interconnected with themselves, their community, values and even their God; however, they are disconnected from the larger South Africa. A growing characteristic of remote poor towns in South Africa. Christiana was once vibrant and functioning and produced diamonds to the world. Now it is a farming area disconnected from larger cities where even the fundamental right of access to health care is an issue (Austin, 2008; Mabuza, 2019).

Bowen (1966, 1978) suggests that, when one part of a system experiences some form of distress, the impact is vivid across the whole system. This has been evident in the lively discussions on health care and other environmental needs during the PLA groups. The lack of resources in the external environment has a direct impact on the internal life of each family system (Bowen, 1978). Interesting about this group is how even the youngest generation describes the environmental needs as one that is shared as a community and not only by individual members. Bowen (1978) suggests that, when family systems experience distress together, it helps them reconfigure their balance faster and gives them an advantage to

respond better to the stress, since dealing with stress in dyad can be more challenging (Bowen, 1978).

Moreover, personal needs emerged as the third main theme. This theme encapsulates all personal needs these families may experience, including, but not limited to, needs of housing, basic service delivery and safety. During the PLA discussions families have mentioned the need for clean water, something that is deemed a high priority in the South African context and a basic right of all South Africans (Christopher & Mantler, 2004; Cobb-Clark & Ribar, 2009; Mokomane, 2012). These families in Christiana also expressed physical needs regarding easy food accessibility that will sustain their families as well as their community. The families, especially the parents, mentioned that the lack of physical resources increased their anxiety as they feared that they would not be able to sustain the needs of their children. Thus, for most families the need to secure a physical job was perceived as urgent in order to decrease their anxiety related to the inability to sustain their children and elevate their current living status.

Needs, as described by Maslow (1954), suggest that all humans and, in turn, families have five levels of needs, namely (1) physiological needs, (2) safety needs, (3) belonging needs, (4) esteem needs and (5) self-actualisation needs. For these families, physiological needs are needs that are essential for human survival within their families and communities. These include water, food, shelter, sleep, procreation and clothing (Anyanwu, Omolewa, Adeyeri, Okanlawon & Siddiqui, 1985; Aruma & Hanachor, 2017; Maslow, 1954; Rondinelli, 1993). These families living in resource-constrained environments find life to be difficult due to a lack of basic resources or lack of basic psychological needs (Rondinelli, 1993).

For these families, financial needs also emerged as one of the factors or key weaknesses affecting them. Across the different families who have participated in this study, financial needs such as money for transport, money for a house, stove, school fees, work and food are essential to sustain their daily lives and for affording their daily expenses (Mokomane, 2012). The vast majority of current literature confirms that the lack of appropriate material support may lead to an increased level of stress (Cobb-Clark & Ribar, 2009; Christopher et al., 2004; Fox & Bartholomae, 2000; Mokomane, 2012). Christopher et al. (2004) indicate that stress can be described as an unpleasant feeling that an individual experience upon noticing that what he/she values has been threatened or lost. The families mention that because they are living in economic hardship, they tend to worry about being unable to support their family members which further increases their stress levels (Christopher et al., 2004). Stress can occur in the form of material stress such as the loss of money or a house or social stress such as losing a loved one or a friend and symbolic and/or economic stress such as losing one's job. It may, therefore, be that families living in resourced-constrained environments feel more stressed because they believe that they do not have what it takes to face their lack of sufficient finances to support themselves and their families (Christopher et al., 2004). Hence, the need for financial support for these families is perceived as a necessity and not a luxury.

Safety and security are two other needs that have emerged throughout the families' narratives. As discussed by Maslow (1954), safety and/or security needs are needs that deal with survival and protection from chaotic situations such as social disturbance, social disorder, riots, civil disturbance, robberies, kidnapping and physical dangers. Some of these are undeniably present within these families' environments, as the family members raised concerns regarding physical dangers and violence at schools, with a further lack of safety interventions from school staff. The emphasis on safety needs for these families is

characterised by uncertainties that threaten the peace within their families and their communities, which in this case, is the Christiana community (Hope, & Timmel (1995; Santrock, 2011). Hence, it is important for the South African government to address safety and security needs in Christiana because insecurity regarding people's lives in this community makes it hard for the families to embark on the promotion of community development which will benefit them. Also, the lack of safety and security adds to the anxiety levels of all members of the family and contribute directly to changes in the family system (Draft White Paper, 2015; Hope, & Timmel, 1995; Kruger, Lancaster, Landman, Liebermann, Louw, & Robertshaw, 2016).

Conclusion

The strengths and needs of the families living in Christiana need to be interpreted against the backdrop of the context of each family system. These families describe themselves as always connected to the members in their family system and interconnected to larger systems in their community and in South Africa. Interesting is the disconnect they mention between what is suggested on policy level and their experiences as families in a remote area in the North West Province of South Africa. The juxtaposition of connections in this finding fascinates the researcher, as these family systems function effectively and redefine their needs as strengths to cope with little to no resources. They describe their connectedness and Ubuntu as their forms of strengths and at the same time they describe an absolute disconnect between them, the South African government and public policy. After the dismantling of apartheid in 1994, the South African government has promised all South African access to basic services and yet, here is a group of families collectively disconnected from that promise and public policy.

Recommendations

The family as an institution requires attention across the African continent, ever more so in South Africa, a developing country with existing policy, yet with little changes in communities where these families exist. From the findings it is evident that normative values are perceived as these families' strengths, whereas environmental and personal needs have emerged as their main needs. Thus, it is recommended that social scientists focus more on families living in communities with little to no resources with the aim of gaining a broader understanding of their needs and the strengths required by those families within the South African context because the findings of the current study focus only on data collection within the Christina community in the North West Province. Hence, it will be of interest to see if families living in similar environments have the same needs and strengths as the families currently living in Christiana. Therefore, generalisation of the current study will not be possible across families who live in similar environments.

Further, it is recommended that the current study be utilised to create intervention strategies for families living in the Christiana community. Also, the findings can be used to improve policies, especially policies that focus on resource distribution across the country in order to elevate the lives of these families in the near future. An easy reference into the improvement of such resource-constrained environments would be taking a look at the specific issues raised by the Christiana community members and implementing the interventions, specifically only targeting the needs that these families have raised.

Moreover, it is advised that more research be conducted on the needs and strengths of families living in resource-constrained environments across the other provinces of South Africa. A similar process should be used in order for the government to launch intervention programmes that are beneficial to families living in those areas. This will enable the government to have an end goal of reducing such experiences on a larger scale and potentially reducing the level of resource distribution inequality within the country.

References

- Aboderin, I. (2007). *Intergenerational support and old age in Africa*. Piscataway, NJ: Transaction Publishers.
- Aboderin, I., & Hoffman, J. (2015). Families, intergenerational bonds, and aging in sub-Saharan Africa. *Canadian Journal of Aging*, 34(3), 282-289.
- Adler, A. (1932/1980). *What life should mean to you*. London: George Allen & Unwin.
- Anderson, H. (2009). A spirituality for family living. In F. Wash (Ed.), *Spiritual resources in family therapy* (2nd ed., pp. 194-211). New York, NY: Guilford Press.
- Anyanwu, C. N., Omolewa, M. A., Adeyeri, C. L. K., Okanlawon, A. B., & Siddiqui, A. A. (1985). *Adult education and community development*. Ibadan: Heinemann Educational Books (Nig.) Ltd.
- Aruma, E. O., & Hanachor, M. E. (2017). Abraham Maslow's hierarchy of needs and assessment of needs in community development. *International Journal of Development and Economic Sustainability*, 5(7), 15-27. Retrieved from <http://www.eajournals.org/wp-content/uploads/Abraham-Maslow%E2%80%99s-Hierarchy-of-Needs-and-Assessment-of-Needs-in-Community-Development.pdf>
- Austin, W. D. (2008). *Drought in South Africa: lessons lost and/or learnt from 1990 to 2005*. (Master's dissertation). University of the Witwatersrand, Johannesburg. Retrieved from <https://core.ac.uk/download/pdf/39665663.pdf>
- Awiti, A. O., & Orwa, C. (2018). Identity, values and norms of East Africa's youth. *International Journal of Adolescence and Youth*, 24(4), 421-437. doi:10.1080/02673843.2018.1554498
- Bhorat, H., & Goga, S. (2013). The gender age

- gap in post-apartheid South Africa: a re-examination. *Journal of African Economies*, 22(5), 827-848. Retrieved from <https://doi.org/10.1093/jae/ejt008>
- Bhorat, H., & Mayet, N. (2012). *Employment outcomes and returns on earnings in post-apartheid South Africa*. Development Policy Research Unit Working Paper No. 12/152. Cape Town: University of Cape Town. Retrieved from http://www.dpru.uct.ac.za/sites/default/files/image_tool/images/36/DPRU%20WP12-152.pdf
- Black, K., & Lobo, M. (2008). A conceptual review of family resilience factors. *Journal of Family Nursing*, 14(1), 33-55. doi:10.1177/1074840707312237
- Bowen, M. (1966). The use of family theory in clinical practice. *Comprehensive Psychiatry*, 7(5), 345-374.
- Bowen, M. (1978). *Family Therapy in Clinical Practice*, NY and London, Jason Aronson.
- Caldwell, K., & Senter, K. (2013). Strengthening family resilience through spiritual and religious resources. In D. S. Becvar (Ed.), *Handbook of family resilience* (pp. 441-458). New York: Springer.
- Carlson, T. D., Kirkpatrick, D., Hecker, L., & Killmer, M. (2002). Religion, spirituality, and marriage and family therapy: a study of family therapists' beliefs about the appropriateness of addressing religious and spiritual issues in therapy. *The American Journal of Family Therapy*, 30(2), 157-171. doi:10.1080/019261802753573867
- Christopher, G. D., & Mantler, J. (2004). *The consequences of financial stress for individuals, families, and society*. Centre for Research on Stress, Coping, and Well-being. Retrieved from

https://ettrics.cdn.prismic.io/ettrics%2Fdf489816-b354-4b48-b3de-fa2aebd5c70c_carleton+report+-+financial+distress.pdf

Cobb-Clark, D. A. & Ribar, D.C. (2009). Financial stress, family conflict, and youths' successful transition to adult roles. IZA Discussion Paper No. 4618. Institute of Labor Economics (IZA). Retrieved from <http://ftp.iza.org/dp4618.pdf>

Eliastam, J. L. B. (2015). Exploring ubuntu discourse in South Africa: loss, liminality and hope. *Verbum et Ecclesia*, 36(2). Art. 1427. Retrieved from https://www.academia.edu/17338775/Exploring_Ubuntu_Discourse_in_South_Africa_Loss_Liminality_and_Hope

Engelbrecht, C. R. N., & Kasiram. M. I. (2012). The role of ubuntu in families living with mental illness in the community. *South African Family Practice*, 54(5), 441-446. doi:10.1080/20786204.2012.10874268

Farrell, L. C., DiTunnariello, N., & Pearson, J. C. (2014). Exploring relational cultures: rituals, privacy disclosure, and relational satisfaction. *Communication Studies*, 65(3), 314-329. doi:10.1080/10510974.2013.778892

Fox, J. F., & Bartholomae, S. (2000). Economic stress and families. In P. C. McKenry, & S. J Price (Eds.), *Families and change: coping with stressful events and transitions* (2nd ed.). California: Sage Publications. pp. 250-271. Retrieved from <https://erurfamilies.uwagec.org/ERFLibrary/Readings/CopingWithFinancialStress.pdf>

Frankl, V. (1959). *Man's search for meaning*. New York: Praeger.

Frost, L., Jenkins, L. S., & Emmink, B. (2017). Improving access to health care in a rural regional hospital in South Africa. *African Journal of Primary Health Care & Family Medicine*, 9(1), 1-5. doi:10.4102/phcfm.v9i1.1255

- Gaedei, B., & Versteeg, M. (2011). *The state of the right to health in rural South Africa*. SAHR 2011. Retrieved from <https://rhap.org.za/wp-content/uploads/2013/11/Chap-9-State-of-right-Rural-Health-pgs-99-106.pdf>
- Hall, T. W., & Edwards, K. J. (1996). The initial development and factor analysis of the spiritual assessment inventory. *Journal of Psychology and Theology*, 24(3), 233-246. doi:10.1111/1468-5906.00121
- Hall, T. W., & Edwards, K. J. (2002). The spiritual assessment inventory: a theistic model and measure for assessing spiritual development. *Journal for the Scientific Study of Religion*, 41(2), 341-357. doi:10.1111/1468-5906.00121
- Helminiak, D. (1996). *The human core of spirituality: mind as psyche and spirit*. Albany, NY: State University of New York Press.
- Hill, P. C., & Pargament, K. I. (2003). Advances in the conceptualization and measurement of religion and spirituality. Implications for physical and mental health research. *American Psychologist*, 58, 64-74. doi:10.1037/0003-066X.58.1.64
- Hope, A., & Timmel, S. (1995). Training for transformation. Books 1 to 3. *Handbook for Community Workers*. Gweru: Mambo Press.
- Huitt, W., & Robbins, J. (2003). *An introduction to spiritual development*. Paper presented at the 11th Annual Conference: Applied Psychology in Education, Mental Health, and Business, Valdosta, GA, October 3. Retrieved from <http://www.edpsycinteractive.org/papers/spirituality.pdf>
- Huitt, W., & Robbins, J. (2018). Spiritual development: meaning and purpose. In W. Huitt (Ed.), *Becoming a brilliant star: twelve core ideas supporting holistic education* (pp. 159-178). La Vergne, TN: Ingram Spark. Retrieved from

<http://www.edpsycinteractive.org/papers/2018-09-huitt-robbinsbrilliant-star-spiritual.pdf>

Hoffman, J., & Pype, K. (2016). *Ageing in sub-Saharan Africa: spaces and practices of care*. Bristol: Policy Press.

Idang, G. (2015). African culture and values. *Phronimon*, 16(2), 97-111. Unisa Press.

Retrieved from http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S1561-40182015000200006

Iganus, R. B., & Haruna, A. (2017). The strength of African culture in managing family crisis in a globalized world. *Anthropol*, 5(4), 1-5. doi:10.4172/2332-0915.1000197

Jolley, D. R. (2011). *Ubuntu: A person is a person through other persons*. (Master's thesis).

Southern Utah University, Cedar City. Retrieved from <https://www.suu.edu/hss/comm/masters/capstone/thesis/jolley-d.pdf>

Khomba, J. K. (2010). *Redesigning the balanced scorecard model: an African perspective*.

(Chapter 4: 'The African ubuntu philosophy') (Unpublished doctoral thesis). University of Pretoria, Pretoria. Retrieved from

<https://repository.up.ac.za/bitstream/handle/2263/28706/04chapter4.pdf?sequence=5>

Kruger, T., Lancaster, L., Landman, K., Lieberman, S., Louw, A., & Robertshaw, R. (2016).

Making South Africa safe: a manual for community-based crime prevention. Pretoria: Council for Scientific and Industrial Research (CSIR). Retrieved from

<https://www.csir.co.za/sites/default/files/Documents/Making%20South%20Africa%20Safe.pdf>

Letseka, M. (2012). In defence of ubuntu. *International Journal on Studies in Philosophy and Education*, 31(1), 47-60. Retrieved from

<http://uir.unisa.ac.za/bitstream/handle/10500/18810/Moeketsi%20Letseka%20in%20Defence%20of%20Ubuntu%20Poster.pdf?sequence=1&isAllowed=y>

Luhabe, W. (2002). *Defining moments: experiences of Black executives in South Africa's workplace*. Pietermaritzburg: University of Kwa-Zulu Natal Press.

Mabuza, E. (2019). *Drought a 'colossal crisis' threatening jobs, food security and food prices*. Retrieved from <https://www.timeslive.co.za/news/south-africa/2019-01-25-drought-a-colossal-crisis-threatening-jobs-food-security-and-food-prices/>

MacGregori, R. G., Rossii, A. D., & Zihindulai, G. (2018). *A rural scholarship model addressing the shortage of healthcare workers in rural areas*. Umthombo Youth Development Foundation. Retrieved from <https://www.hst.org.za/publications/South%20African%20Health%20Reviews/Chap%206%20A%20rural%20scholarship%20model%20SAHR2018.pdf>

Mandela, N. 2006. Foreword. In R. J. Khoza. *Let Africa lead: African transformational leadership for 21st century business* (p. 6). Johannesburg: Vezubuntu.

Mansour, N. (2009). Science teachers' beliefs and practices: issues, implications and research agenda. *International Journal of Environmental & Science Education*, 4(1), 25-48.

Masango, M. (2006). African spirituality that shapes the concept of ubuntu. *Verbumet Ecclesia*, 27(3). Retrieved from <http://www.ve.org.za/index.php/VE/article/view/195/149>

Maslow, A. (1954). *Motivation and personality*. New York: Harper. Retrieved from https://pages.ucsd.edu/~nchristenfeld/Happiness_Readings_files/Class%207%20-%20Maslow%201954.pdf

- Matolino, B., & Kwindigwi, W. (2013). The end of ubuntu. *South African Journal of Philosophy*, 32(2), 197-205. Retrieved from <http://dx.doi.org/10.1080/02580136.2013.817637>
- Michaelson, V., Pickett, W., King, N., & Davison, C. (2016). Testing the theory of holism: a study of family systems and adolescent health. *Preventative Medicine Reports*, 4, 313-319. Retrieved from <https://reader.elsevier.com/reader/sd/pii/S2211335516300766?token=2E472879D4579010C41EF8DE27923E6673A757A96A3A464C276922A722668667475747D9345770206D54A7D7F56ADE6D>
- Mokomane, Z. (2012). *Role of families in social and economic empowerment of individuals*. United Nations expert group meeting on “Promoting empowerment of people in achieving poverty eradication, social integration and full employment and decent work for all”. New York. September 10-12. Retrieved from <http://www.un.org/esa/socdev/egms/docs/2012/FamilyZithaMokomane.pdf>
- Mpedi, L. G. (2008). The role of religious values in extending social protection: observations from a South African perspective. *Acta Theologica*, 105, 105-125. Retrieved from https://www.researchgate.net/publication/272460913_The_role_of_religious_values_in_extending_social_protection_A_South_African_perspective
- Newberg, A. & D’Aquili, E. (2000). The neuropsychology of religious and spiritual experience. *Journal of Consciousness Studies*, 7(11-12), 251-266. Retrieved from <https://philpapers.org/rec/NEWTNO-3>

- Newman, L. L. (2004). Faith, spirituality, and religion: a model for understanding the differences. *College Student Affairs Journal*, 23(2), 102-110. Retrieved from <https://files.eric.ed.gov/fulltext/EJ956981.pdf>
- Nkosi, B., & Daniels, P. (2007). Family strengths: South Africa. *Marriage & Family Review*, 41(1), 11-26. doi:10.1300/J002v41n01_02
- Nzimakwe, T. I. (2014). Practising ubuntu and leadership for good governance. *African Journal of Public Affairs*, 7(4), 30-41. Retrieved from https://repository.up.ac.za/bitstream/handle/2263/58143/Nzimakwe_Practising_2014.pdf?sequence=1
- Quillian, L. & Pager, D. (2001). Black neighbors, higher crime? The role of racial stereotypes in evaluations of neighborhood crime. *American Journal of Sociology*, 107(3), 717-767. Retrieved from https://scholar.harvard.edu/files/pager/files/ajs_quillianpager.pdf
- Rondinelli, D. (1993). *Development projects as policy experiments. An adaptive approach to development administration* (2nd ed.). London: Methuen.
- Rwelamila, P., Talukhaba, A., & Ngowi, A. (1999). Tracing the African project failure syndrome: the significance of ubuntu. *Engineering, Construction and Architectural Management*, 6(4), 335-346. Retrieved from <https://doi.org/10.1108/eb021122>
- Santrock, J. W. (2011). *Educational psychology* (5th ed.). New York: McGraw-Hill.
- Schrodt, P. (2009). Family strength and satisfaction as functions of family communication environments. *Communication Quarterly*, 57(2), 171-186. doi:10.1080/01463370902881650

- South Africa. (2015). Draft White Paper on Safety and Security. Notice calling for public comments. *Government Gazette No. 38526(3)*. Retrieved from https://www.gov.za/sites/default/files/gcis_document/201503/38526gen178.pdf
- South Africa. (2011). Green Paper on Families. Promoting family life and strengthening families in South Africa. *Government Gazette No. 34657(3)*. Pretoria: Government Printer. Retrieved from https://www.gov.za/sites/default/files/gcis_document/201409/34692gen756a0.pdf
- South Africa. (2016). *Draft white paper on safety and security*. Civilian Secretariat for Police. Retrieved from <https://www.saferspaces.org.za/uploads/files/2016-WPSS.pdf>
- Strasser, R. (2003). Rural health around the world: challenges and solutions. *Family Practice*, 20(4), 457-463. doi:10.1093/fampra/cmz422 Retrieved from https://www.researchgate.net/publication/10649149_Rural_health_around_the_world_Challenges_and_solutions
- The World Bank. (2018). *Overcoming poverty and inequality in South Africa: an assessment of drivers, constraints and opportunities*. World Bank. International Bank for Reconstruction and Development. Retrieved from <http://documents.worldbank.org/curated/en/530481521735906534/pdf/124521-REV-OUO-South-Africa-Poverty-and-Inequality-Assessment-Report-2018-FINAL-WEB.pdf>
- Visser, M., & Moleko, A. (2012). *Community psychology in South Africa* (2nd ed.). Pretoria: Van Schaik Publishers.
- Walsh, F. (2007). Traumatic loss and major disasters: strengthening family and community resilience. *Family Process*, 46, 207-227.

- Walsh, F. (2012c). The spiritual dimension of family life. In F. Walsh (Ed.), *Normal family processes: Growing diversity and complexity* (pp. 347–372). New York, NY: The Guilford Press.
- Webster, C., & Kingston, S. (2014). *Poverty and crime review*. Centre for Applied Social Research (CeASR). Retrieved from <http://eprints.leedsbeckett.ac.uk/849/7/JRF%20Poverty%20and%20Crime%20Review%20June%202016.pdf>
- World Health Organization (WHO). (2009). *Increasing access to health workers in remote and rural areas through improved retention*. Retrieved from https://www.who.int/hrh/migration/background_paper.pdf

CHAPTER 5

Critical Reflection

Reflecting on the family unit in South Africa. The current study contributes to the body of knowledge on the needs and strengths of families living in the Christina community in the North West Province. South African families are perceived as multifaceted patterns of the nuclear, extended, multigenerational and blended families (Goldenberg & Goldenberg, 2004, 2008; Hook et al., 2002; Kamwangamalu, 2007; Ngunjiri, 2010; Makiwane et al., 2016; Van den Berg, 2006). Yet, it is also important to note that families, like every other system in society, are in transition. More and more young South Africans move away from their nuclear families in search of better educational and employment options.

A large portion of South African families live in poverty and extreme inhabitable areas where little to no resources exist in a juxtaposition to the affluence in some areas in South Africa (Seekings, 2010). Interesting about families is the role and position of the South African government. The White Paper on Families of 2012 encourages South African researchers to explore South African families to inform policy and contribute to family life and their well-being (Department of Social Development, 2012). However, little changes have been made since its publication. The majority of black South African families still live in impoverished environments, with more reports of even poor white communities in South Africa (Hino et al., 2008; Seekings & Nattrass, 2005; Visser, 2005).

Reflecting on the findings of the current study. It is of great importance to highlight the context specificity of the findings of this study. The researcher has used PLA as a technique to engage with families with little to no schooling, producing valuable, yet context-specific findings. The PLA approach has been critical for the current study because this approach has allowed the researcher to familiarise herself with the community, facilitate the

research process and gather in-depth information from the families living in this resource-constrained environment (Nxumalo et al., 2017). During the data analysis process, three core themes and four sub-themes emerged from the data.

The researcher has observed that families living in the Christiana community make use of normative values, supporting the traditional literature on the South African family. These families living in this resource-constrained environment mention that Ubuntu, which is the value of oneness, connectedness, respect and reciprocity, is core to their daily lives (Mpediti, 2008). For these families, the saying *umuntu ngumuntu ngabantu* (a person is a person through other persons) is core to their survival because even though these families have very little to no resources, the need to support one another is entrenched in their behaviour (Moloketi, 2009). Ubuntu, as a practice, is fundamental for black South African families. It is also included in policy and formally acknowledged by leaders of the South African government. However, very little is known about Ubuntu in the contemporary South African environment, especially from the perspective of younger generations. Families forming part of the current study describe Ubuntu as a form of support, helping one another and extending support to the immediate family and the larger community. For these families, Ubuntu is more than mere nutritional care and meals; it is the ability to care for one another. They also discuss the practice of spirituality and beliefs such as praying, reading the Bible and going to church as essential to their everyday lives. They describe the role of faith, hope and spiritual rituals as the core elements to their resilience and coping (Hill & Pargament, 2003; Huitt & Robbins, 2018; Walsh, 2012c).

Living in a resource-constrained environment helped the researchers understand the organic emergence of needs pertaining to their environment and personal lives. These families seemed anxious and frustrated during the PLA data collection process, as both parents and children expressed their lack of resources within their communities (Christopher

et al., 2004). Literature indicates that the lack of resources within a family hold may lead to high levels of stress (Christopher et al., 2004; Cobb-Clark & Ribar, 2009; Mokomane, 2012). Hence, it was not surprising to the researcher when these families identified the health care system, funding in general as well as safety and security as some of the factors contributing to their current environmental and personal needs. Therefore, the current research is vital, as the results will aid in creating an intervention that is suitable for the Christiana community. It is of importance to always keep in mind that this intervention will only be applicable to the families living in Christiana in the North West Province.

Reflecting on Participatory Learning Action

The researcher deemed PLA as the best fit method for this research study because it was aligned with the larger research project and it allowed the researcher to fully capture new nuances (Schotte et al., 2017). During the research process, the PLA approach aided in unlocking ideas of issues that were affecting these families within their community by means of using Venn diagrams and free drawings. The researcher was able to ask questions, probe and discuss the drawings for in-depth information during the PLA group discussion (Bozalek & Biersteker, 2010; Nxumalo et al., 2017). The current study aided the families to identify their strength (normative values) and their needs (environmental and personal needs) which further made the families aware of the current problems that they are facing. Lastly, during data analysis process PLA was crucial because it left little room for data misinterpretation, as the researcher was forced to only ask questions relevant to the drawings created by the families during the PLA discussion.

Reflecting on the Venn diagrams. Although the researcher was not there during the Venn diagram drawings and the discussion, the data received was well-detailed and easy to follow. Literature indicates that Venn diagrams allow researchers to fully capture information

that was shared by the families involved in the PLA discussion (Appel et al., 2012).

Participants were provided with blank pages and colouring pens (Chapter 3). Families then drew ranked circles with the largest circle indicating their core strength or their core needs within their families and their communities. While going through the data, the researcher envisioned the process to be entertaining, fun and easy to do for the families involved in the research process. Likewise, she enjoyed going through the data and loved the fact that the PLA tool allowed for all family members to participate in the data collection process as well as give their opinions regardless of educational background or age.

Reflecting on free drawings. The aim of the free drawings was to aid the families participating in the PLA group discussion to identify their family hierarchy as well as the family's relation to their community. The researcher used the drawings to probe for more questions about the family and their involvement in their community. This process further allowed the researcher to gain an in-depth understanding of the specific family's structure and get a snapshot of how the families functioned in their day-to-day activities.

Personal Reflection

The study has contributed to the researcher's understanding of the needs and strengths of families living in the resource-constrained environment of Christiana, North West Province. When I first discussed this study with my supervisor, my initial reaction was how I would fully capture the needs and the strengths of the family units living in this resource-constrained environment. Secondly, I wondered whether I would be able to fully understand and put myself in these families' shoes in order to answer the question at hand. But after reading the literature and having multiple consultations with my supervisor, the topic at hand started making sense. With every step of this research it became easier to understand. The student researcher was eventually able to commence with this study and answer the presented

research question. Thus, the process of this research opened my eyes to the current resource inequality in the country and how some people were still being affected by the apartheid era.

By making use of the data, I noticed that these families were living in tough surroundings with little to no resources. This opened my eyes as to how privileged I am, and I found myself practising gratitude for what I currently have. The process further made me realise that everyone was in need of basic commodities such as food, shelter, security, access to clean water and good service delivery which are things that I take for granted. Further, PLA discussion group results made me aware of the strong bonds these families had with themselves, their neighbours and their community. It was also interesting for me to observe how these families were quick to help and share the little resources that they had with one another within their community without complaining. I used to tell myself that only when I become wealthy, I would be able to assist families or individuals living in resource-constrained environments. However, after this study, I learned that the little that I have, I can still share with those who are underprivileged regardless of how little or unimportant I might think it is. Further, I learned that one does not have to be rich to encourage someone or uplift someone. This is something I will be able to carry out in my career journey after school as a result of this dissertation.

Conclusion

This study adds to the line of research regarding families' needs and strengths while living in the resource-constrained environment of the Christiana community. The findings of the current study have identified that families living in Christiana employ normative values as means of strength and support for one another. Also, it was observed that these families had created a sense of belonging among themselves and a closeness that allowed them to support and encourage one another. In addition, it was observed that families living in this resource-

constrained environment were faced with environmental needs as well as personal needs such as financial needs, health care needs and safety and security needs. Hence, the current research will aid in policy-making and creating the right interventions that will improve the living standards of these families.

References

- Appel, K., Buckingham, E., Jodoin, K., & Roth, D. (2012). *Participatory learning and action toolkit: for application in BSR's global programs*. Retrieved from <https://herproject.org/downloads/curriculum-resources/herproject-pla-toolkit.pdf>
- Bozalek, V., & Biersteker, L. (2010). Exploring power and privilege using participatory learning action techniques. *Social Work Education*, 29(5), 551-572.
- Christopher, G. D., & Mantler, J. (2004). *The consequences of financial stress for individuals, families, and society*. Centre for Research on Stress, Coping, and Well-being. Retrieved from https://ettrics.cdn.prismic.io/ettrics%2Fdf489816-b354-4b48-b3de-fa2aebd5c70c_carleton+report+-+financial+distress.pdf
- Cobb-Clark, D. A., & Ribar, D. C. (2009). *Financial stress, family conflict, and youths' successful transition to adult roles*. IZA Discussion Paper No. 4618. Institute of Labor Economics (IZA). Retrieved from <http://ftp.iza.org/dp4618.pdf>
- Goldenberg, I., & Goldenberg, H. (2004). *Family therapy: An overview* (6th ed.). Pacific Grove, CA: Thomson Brooks/Cole.
- Goldenberg, I., & Goldenberg, H. (2008). *Family therapy: An overview* (7th ed.). Belmont, CA: Brooks/Cole.
- Hill, P. C., & Pargament, K. I. (2003). Advances in the conceptualization and measurement of religion and spirituality. Implications for physical and mental health research. *American Psychologist*, 58, 64-74. doi:10.1037/0003-066X.58.1.64
- Hino, H., Leibbrandt, M., Machema, R., Shifa, M., & Soudien, C. (2018). *Identity, inequality and social contestation in the post-apartheid South Africa*. Working Paper Series,

- Number 233, Version 1. Southern Africa Labour and Development Research Unit, UCT. Retrieved from http://www.opensaldru.uct.ac.za/bitstream/handle/11090/946/2018_233_Saldruwp.pdf?sequence=1
- Huitt, W., & Robbins, J. (2018). Spiritual development: meaning and purpose. In W. Huitt (Ed.), *Becoming a brilliant star: twelve core ideas supporting holistic education* (pp. 159-178). La Vergne, TN: Ingram Spark. Retrieved from <http://www.edpsycinteractive.org/papers/2018-09-huitt-robbinsbrilliant-star-spiritual.pdf>
- Kamwangamalu, N. (2007). Social change and language shift: South Africa. *Annual Review of Applied Linguistics*, 23, 225-242.
- Makiwane, M., Nduna, M., & Khalema, N. E. (2016). *Children in South African families: lives and times*. London: Cambridge Scholars.
- Mokomane, Z. (2012). *Role of families in social and economic empowerment of individuals*. United Nations expert group meeting on “Promoting empowerment of people in achieving poverty eradication, social integration and full employment and decent work for all”. New York. September 10-12. Retrieved from <http://www.un.org/esa/socdev/egms/docs/2012/FamilyZithaMokomane.pdf>
- Mpedi, L. G. (2008). The role of religious values in extending social protection: observations from a South African perspective. *Acta Theologica*, 105, 105-125. Retrieved from https://www.researchgate.net/publication/272460913_The_role_of_religious_values_in_extending_social_protection_A_South_African_perspective

- Ngunjiri, F. W. (2010). I am because we are: exploring women's leadership under Ubuntu worldview. *Advances in Developing Human Resources*, 18(2), 223-242.
doi:10.1177/1523422316641416
- Nxumalo, N., Goudge, J., & Manderson, L. (2016). Community health workers, recipients' experiences and constraints to care in South Africa – a pathway to trust. *AIDS care. Informa UK Limited*, 28(4), 61-71. doi:10.1080/09540121.2016.1195484
- Schotte, S., Zizzamia, R., & Leibbrandt, M. (2017). *Social stratification, life chances and vulnerability to poverty in South Africa*. (SALDRU Working Paper No. 208). Cape Town: SALDRU, UCT. Retrieved from <http://hdl.handle.net/11090/883>
- Seekings, J. (2010). Race, class and inequality in the South African city. In G. Bridge, & S. Watson (Eds.), *The new Blackwell companion to the city* (pp. 532-546). Oxford: Wiley-Blackwell
- Seekings, J., & Natrass, N. (2005). *Class, race, and inequality in South Africa*. New Haven: Yale University Press. Retrieved from https://www.sahistory.org.za/sites/default/files/file%20uploads%20/professor_jeremy_seekings_nicoli_natrass_classbookos.org_.pdf
- South Africa. Department of Social Development. (2012). *White paper on families in South Africa*. Retrieved from https://www.google.co.za/url?sa=t&rct=j&q=&esrc=s&source=web&cd=2&cad=rja&uact=8&ved=0ahUKEwiB87Wc8ZzXAhWJBcAKHV5XBFYQFggUAE&url=http%3A%2F%2Fwww.dsd.gov.za%2Findex2.php%3Foption%3Dcom_docman%26task%3Ddoc_view%26gid%3D370%26Itemid%3D3&usg=AOvVaw3ZrBDosqEvzSAysu0G0wqf

- Van den Berg, A. D. C. (2006). *Factors influencing the capacity of extended families to provide psychosocial support to aids orphans. Factors influencing the capacity of extended families to provide psychosocial support to aids orphans.* (Unpublished master's dissertation). University of South Africa, Pretoria. Retrieved from <https://core.ac.uk/download/pdf/43165615.pdf>.
- Visser, S. N. G. (2005). On poor whites in post-apartheid cities: the case of Bloemfontein. *Urban Forum*, 16(4), 259-294. Retrieved from https://www.researchgate.net/publication/225457207_On_poor_whites_in_post-apartheid_cities_The_case_of_Bloemfontein
- Walsh, F. (2012c). The spiritual dimension of family life. In F. Walsh (Ed.), *Normal family processes: Growing diversity and complexity* (pp. 347-372). New York, NY: Guilford Press.

Completed references

- Aboderin, I. (2007). *Intergenerational support and old age in Africa*. Piscataway, NJ: Transaction Publishers.
- Aboderin, I., & Hoffman, J. (2015). Families, intergenerational bonds, and aging in sub-Saharan Africa. *Canadian Journal of Aging*, 34(3), 282-289.
- Ackerman, N. J. (1984). *A theory of family systems*. New York, NY: Gardner Press.
- Adler, A. (1932/1980). *What life should mean to you*. London: George Allen & Unwin.
- Alesina, A., & Giuliano, P. (2010). The power of the family. *Journal of Economic Growth*, 15, 93-125. doi:10.1007/s10887-010-9052-z
- Aliber, M. (2001). *Study of the incidence and nature of chronic poverty and development policy in South Africa: an overview*. Cape Town: Programme for Land and Agrarian Studies.
- Amoateng, A. Y., & Heaton, T. B. (2007). *Families and households in post-apartheid South Africa: socio-demographic perspectives*. Cape Town: HSRC Press.
- Amoateng, A. Y., & Richter, L. M. (2007). Social and economic context of families and households in South Africa. In A. Y. Amoateng, & T. B. Heaton (Eds.), *Families and households in post-apartheid South Africa* (pp. 1-26). Cape Town: HSRC Press.
- Anastasius, I. (2012). The social functions of the family. *Euromentor Journal* 3(2), 36-42.
Retrieved from
<https://pdfs.semanticscholar.org/1059/fe1c7eb6c4b1e9b8dacc7d5734cc5a002824.pdf>
- Anderson, H. (2009). A spirituality for family living. In F. Wash (Ed.), *Spiritual resources in family therapy* (2nd ed., pp. 194-211). New York, NY: Guilford Press.
- Andrews, A. (2012). What is social constructionism? *The Grounded Theory Review*, 11(1), 39-46. Retrieved from

https://www.researchgate.net/publication/235102122_What_is_Social_Constructionism

- Anyanwu, C. N., Omolewa, M. A., Adeyeri, C. L. K., Okanlawon, A. B., & Siddiqui, A. A. (1985). *Adult education and community development*. Ibadan: Heinemann Educational Books (Nig.) Ltd.
- Appel, K., Buckingham, E., Jodoin, K., & Roth, D. (2012). *Participatory learning and action toolkit: for application in BSR's global programs*. Retrieved from <https://herproject.org/downloads/curriculum-resources/herproject-pla-toolkit.pdf>
- Armstrong, T. E. (2012). The hidden help: black domestic workers in the civil rights movement. *Electronic Thesis*. University of Louisville. Retrieved from <https://doi.org/10.18297/etd/46>
- Aruma, E. O., & Hanachor, M. E. (2017). Abraham Maslow's hierarchy of needs and assessment of needs in community development. *International Journal of Development and Economic Sustainability*, 5(7), 15-27. Retrieved from <http://www.eajournals.org/wp-content/uploads/Abraham-Maslow%E2%80%99s-Hierarchy-of-Needs-and-Assessment-of-Needs-in-Community-Development.pdf>
- Austin, W. D. (2008). *Drought in South Africa: lessons lost and/or learnt from 1990 to 2005*. (Master's dissertation). University of the Witwatersrand, Johannesburg. Retrieved from <https://core.ac.uk/download/pdf/39665663.pdf>
- Awiti, A. O., & Orwa, C. (2018). Identity, values and norms of East Africa's youth. *International Journal of Adolescence and Youth*, 24(4), 421-437. doi:10.1080/02673843.2018.1554498
- Bengtson, V. L. (2001). Beyond the nuclear family: the increasing importance of multigenerational bonds. *Journal of Marriage and Family*, 63(2), 1-16.

- Bergold, J., & Thomas, S. (2012). Participatory research methods: a methodological approach in motion. *Forum: Qualitative Social Research*, 13(4), 191-222.
- Bhorat, H., & Goga, S. (2013). The gender age gap in post-apartheid South Africa: a re-examination. *Journal of African Economies*, 22(5), 827-848. Retrieved from <https://doi.org/10.1093/jae/ejt008>
- Bhorat, H., & Mayet, N. (2012). *Employment outcomes and returns on earnings in post-apartheid South Africa*. Development Policy Research Unit Working Paper No. 12/152. Cape Town: University of Cape Town. Retrieved from http://www.dpru.uct.ac.za/sites/default/files/image_tool/images/36/DPRU%20WP12-152.pdf
- Bigombe, B., & Khadiagala, G. M. (2004). Major trends affecting families in sub-Saharan Africa. In *Major Trends Affecting Families: A Background Document* (pp. 164-187). Retrieved from https://rua.ua.es/dspace/bitstream/10045/5595/1/ALT_12_08.pdf
- Black, K., & Lobo, M. (2008). A conceptual review of family resilience factors. *Journal of Family Nursing*, 14(1), 33-55. doi:10.1177/1074840707312237
- Borg, M., Karisson, B., Kim, H., & McCormack, B. (2012). Opening up for many voices in knowledge construction. *Forum: Qualitative Social Research*, 13(1), 191-222.
- Botma, Y., Greeff, M., Mulaudzi, F. M., & Wright, S. C. D. (2010). *Research in health sciences*. Cape Town: Heinemann.
- Bowen, M. (1966). The use of family theory in clinical practice. *Comprehensive Psychiatry*, 7(5), 345-374. [https://doi.org/10.1016/S0010-440X\(66\)80065-2](https://doi.org/10.1016/S0010-440X(66)80065-2)
- Bowen, M. (1974). Alcoholism as viewed through family systems theory and family psychotherapy. *Annals of the New York Academy of Sciences*, 233, 115-122. <https://doi.org/10.1111/j.1749-6632.1974.tb40288.x>
- Bowen, M. (1978). *Family therapy in clinical practice*. New York, NY: Jason Aronson.

- Bozalek, V., & Biersteker, L. (2010). Exploring power and privilege using participatory learning action techniques. *Social Work Education*, 29(5), 551-572.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. doi:10.1191/1478088706qp063oa
- Britz, J. J. (2007). *A critical analysis of information poverty from a social justice perspective* (Unpublished doctoral thesis). University of Pretoria, Pretoria. Retrieved from <https://repository.up.ac.za/bitstream/handle/2263/26468/Complete.pdf?sequence=6>
- Brown, J. (1999). Bowen family systems theory and practice: illustration and critique. *Australian and New Zealand Journal of Family Therapy*, 20(2). Retrieved from <http://www.psychodyssey.net/wp-content/uploads/2012/05/Bowen-Family-Systems-Theory-and-Practice.pdf>
- Brydon-Miller, M. (1997). Participatory action research: psychology and social change. *Journal of Social Issues*, 53(4), 657-666.
- Caldwell, K., & Senter, K. (2013). Strengthening family resilience through spiritual and religious resources. In D. S. Becvar (Ed.), *Handbook of family resilience* (pp. 441-458). New York, NY: Springer.
- Calhoun, C., & Karaganis, J. (2001). Critical theory. In G. Ritzer, & B. Smart (Eds.), *Handbook of social theory* (pp. 179-200). London: Sage.
<http://dx.doi.org/10.4135/9781848608351.n15>
- Canada. Statistics Canada. (2016). *Portrait of children's family life in Canada in 2016*. Retrieved from <https://www12.statcan.gc.ca/census-recensement/2016/as-sa/98-200-x/2016006/98-200-x2016006-eng.pdf>
- Carlson, T. D., Kirkpatrick, D., Hecker, L., & Killmer, M. (2002). Religion, spirituality, and marriage and family therapy: a study of family therapists' beliefs about the

- appropriateness of addressing religious and spiritual issues in therapy. *The American Journal of Family Therapy*, 30(2), 157-171. doi:10.1080/019261802753573867
- Cecilie, G. (1995). *Toward a systems theory of family socialization, public opinion, and social movements*. Paper presented at the annual meeting of the Midwest Association for Public Opinion Research. Chicago, IL. 18 November. Retrieved from <https://files.eric.ed.gov/fulltext/ED389027.pdf>
- Chambers, R. (1994). Participatory rural appraisal (PRA): challenges, potentials and paradigm. *Institute of Development Studies*, 22(10), 1437-1454.
- Chandler, D., & Torbert, B. (2003). Action research - transforming inquiry and action: interviewing 27 flavours of action research. *Sage Publications*, 1(2), 133-152.
- Chevalier, J. M., & Buckles, D. J. (2013). *Participatory action research: theory and methods of engaged inquiry*. Abingdon: Routledge.
- Christensen, L., Johnson, B., & Turner, L. (2015). *Research methods, design, and analysis* (12th ed). Pearson Higher Education.
- Christopher, A. J. (2001). Urban segregation in post-apartheid South Africa. *Urban Studies*, 38(3), 449-466. doi:10.1080/00420980120027447
- Christopher, A. J. (2002). To define the indefinable: Population classification and the census in South Africa. *Area*, 34(4), 401-408.
- Christopher, G. D., & Mantler, J. (2004). *The consequences of financial stress for individuals, families, and society*. Centre for Research on Stress, Coping, and Well-being. Retrieved from https://ettrics.cdn.prismic.io/ettrics%2Fdf489816-b354-4b48-b3de-fa2aebd5c70c_carleton+report+-+financial+distress.pdf
- Chudhuri, S. (2016). *Social development and the family*. Retrieved from <http://www.eolss.net/sample-chapters/c11/e1-11-02-04.pdf>

- Clarke, V., & Braun, V. (2013). Teaching thematic analysis: overcoming challenges and developing strategies for effective learning. *The Psychologist*, 26(2), 120-123.
Retrieved from <http://eprints.uwe.ac.uk/21155>
- Cobb-Clark, D. A., & Ribar, D. C. (2009). *Financial stress, family conflict, and youths' successful transition to adult roles*. IZA Discussion Paper No. 4618. Institute of Labor Economics (IZA). Retrieved from <http://ftp.iza.org/dp4618.pdf>
- Connelly, S. (2015). *Participatory learning and action: the coproduction of knowledge and action in the global South*. Retrieved from
https://www.sheffield.ac.uk/polopoly_fs/1.465040!/file/PLA_coproduction_in_the_Global_South_Connelly_2015.pdf
- Connor, P. (2018). *International migration from sub-Saharan Africa has grown dramatically since 2010*. Retrieved from <http://www.pewresearch.org/fact-tank/2018/02/28/international-migration-from-sub-saharan-africa-has-grown-dramatically-since-2010/>
- Cook, T. (2012). Where participatory approaches meet pragmatism in funded (health) research: the challenge of finding meaningful spaces. *Forum: Qualitative Social Research*, 13(1). Retrieved from
https://www.researchgate.net/publication/259512683_Where_Participatory_Approaches_Meet_Pragmatism_in_Funded_Health_Research_The_Challenge_of_Finding_Meaningful_Spaces
- Cooper, C. E., McLanahan, S. S., Meadows, S. O., & Brooks-Gunn, J. (2009). Family structure transitions and maternal parenting stress. *Journal of Marriage and the Family*, 71(3), 558-574. doi:10.1111/j.1741-3737.2009.00619.x
- Cornwall, A., & Jewkes, R. (1995). What is participatory research? *Social Science & Medicine*, 41(12), 1667-1676.

- Creswell, J. (2009). *Research design: qualitative, quantitative, and mixed methods approaches* (3rd ed.). Thousand Oaks, CA: Sage.
- Creswell, J. W., & Plano Clark, V. L. (2011). *Designing and conducting mixed methods research* (2nd ed.). Thousand Oaks, CA: Sage Publications.
- Davis, S. M., & Reid, R. (1999). Practicing participatory research in American Indian communities. *The American Journal of Clinical Nutrition*, 69(4), 1-10.
- Dercon, S. (2008). *Rural poverty: old challenges in new contexts. The World Bank for the International Bank for Reconstruction and Development*. London: Oxford University Press.
- Diab, P., & Flack, P. (2013). Benefits of community-based education to the community in South African health science facilities. *African Journal of Primary Health Care & Family Medicine*, 5(1), 1-6. doi:10.4102/phcfm.v5i1.474
- Du Toit, J. L. (2010). The methodological rigour of South African master's and doctoral planning theses: 1963-2007. *Town and Regional Planning*, 56, 3-9.
- Ekane, D. (2013). *Fertility trends in sub-Saharan Africa*. (Unpublished doctoral thesis) Stockholm University, Stockholm, Sweden. Retrieved from <https://pdfs.semanticscholar.org/128e/7e49cb02e3aa42599519fba9bf415cb3e285.pdf>
- Eliastam, J. L. B. (2015). Exploring ubuntu discourse in South Africa: loss, liminality and hope. *Verbum et Ecclesia*, 36(2), 1 - 8. Retrieved from <http://www.scielo.org.za/pdf/vee/v36n2/06.pdf>
- Engelbrecht, C. R. N., & Kasiram. M. I. (2012). The role of Ubuntu in families living with mental illness in the community. *South African Family Practice*, 54(5), 441-446. doi:10.1080/20786204.2012.10874268

- Fals-Borda, O. (2001). Participatory (action) research in social theory: origins and challenges. In P. Reason, & H. Bradbury (Eds.), *Handbook of action research* (pp. 27-37). Thousand Oaks, CA: Sage.
- Farrell, L. C., DiTunnariello, N., & Pearson, J. C. (2014). Exploring relational cultures: rituals, privacy disclosure, and relational satisfaction. *Communication Studies*, 65(3), 314-329. doi:10.1080/10510974.2013.778892
- Fine, M., Torre, M. E., Boudin, K., Bowen, I., Clark, J., Hylton, D., ... Upegui, D. (2003). Participatory action research: from within and beyond prison bars. In P. M. Camic, J. E. Rhodes, & L. Yardley (Eds.), *Qualitative research in psychology: expanding perspectives in methodology and design* (pp. 173-198). American Psychological Association. Washington, DC. Retrieved from <http://www.sfu.ca/~palys/Fine-PARwithinandbeyondprison.pdf>
- Fox, J. F., & Bartholomae, S. (2000). Economic stress and families. In P. C. McKenry, & S. J. Price (Eds.), *Families and change: coping with stressful events and transitions* (2nd ed., pp. 250-271). California, CA: Sage Publications. Retrieved from <https://erurfamilies.uwagec.org/ERFLibrary/Readings/CopingWithFinancialStress.pdf>
- Frankl, V. (1959). *Man's search for meaning*. New York, NY: Praeger.
- Frost, L., Jenkins, L. S., & Emmink, B. (2017). Improving access to health care in a rural regional hospital in South Africa. *African Journal of Primary Health Care & Family Medicine*, 9(1), 1-5. doi:10.4102/phcfm.v9i1.1255
- Gaedei, B., & Versteeg, M., (2011). The state of the right to health in rural South Africa. *The South African Health Review (SAHR)*. Retrieved from <https://rhap.org.za/wp-content/uploads/2013/11/Chap-9-State-of-right-Rural-Health-pgs-99-106.pdf>

- Galbin, A. (2014). An introduction to social constructionism. *Social Research Reports*, 26, 82-92. Retrieved from <https://www.researchgate.net/publication/283547838>
- Goldenberg, I., & Goldenberg, H. (2004). *Family therapy: an overview* (6th ed.). Pacific Grove, CA: Thomson Brooks/Cole.
- Goldenberg, I., & Goldenberg, H. (2008). *Family therapy: an overview* (7th ed.). Belmont, CA: Brooks/Cole.
- Gupta, A. (2000). *Participatory learning and action: a review*. Retrieved from <http://www.copasah.org/uploads/1/2/6/4/12642634/participatory-learning-and-research-a-review.pdf>
- Haefner, J. (2014). An application of Bowen's family systems theory. *Issues in Mental Health Nursing*, 35(11), 835-841. doi:10.3109/01612840.2014.921257
- Hall, T. W., & Edwards, K. J. (1996). The initial development and factor analysis of the spiritual assessment inventory. *Journal of Psychology and Theology*, 24(3), 233-246. doi:10.1111/1468-5906.00121
- Hall, T. W., & Edwards, K. J. (2002). The spiritual assessment inventory: a theistic model and measure for assessing spiritual development. *Journal for the Scientific Study of Religion*, 41(2), 341-357. doi:10.1111/1468-5906.00121
- Hammond, R., Cheney, P., & Pearsey, R. (2015). *Sociology of the family. Aging and families*. Retrieved from http://freesociologybooks.com/Sociology_Of_The_Family/14_Aging_and_Families.php
- Hancock B., Windridge K., & Ockleford E. (2007). *An introduction to qualitative research*. National Institute for Health Research. Retrieved from https://www.rds-ym.nihr.ac.uk/wp-content/uploads/2013/05/5_Introduction-to-qualitative-research-2009.pdf

- Harvey, E. D. (1994). *Social change and family policy in South Africa, 1930 to 1986*. Pretoria: Human Sciences Research Council.
- Hegde, S. (2011). Effect of corruption on good governance. *ASCI Journal of Management*, 40(2), 119-127.
- Helminiak, D. (1996). *The human core of spirituality: mind as psyche and spirit*. Albany, NY: State University of New York Press.
- Hill, P. C., & Pargament, K. I. (2003). Advances in the conceptualization and measurement of religion and spirituality. Implications for physical and mental health research. *American Psychologist*, 58, 64-74. doi:10.1037/0003-066X.58.1.64
- Hino, H., Leibbrandt, M., Machema, R., Shifa, M., & Soudien, C. (2018). *Identity, inequality and social contestation in the post-apartheid South Africa*. Working Paper Series, Number 233, Version 1. Southern Africa Labour and Development Research Unit, UCT. Retrieved from http://www.opensaldru.uct.ac.za/bitstream/handle/11090/946/2018_233_Saldruwp.pdf?sequence=1
- Hlongwane, B. R. (2018). *Promoting the health and wellbeing of teenage mothers in Mopani district, Limpopo province* (Unpublished master's dissertation). University of Pretoria, Pretoria. Retrieved from https://repository.up.ac.za/bitstream/handle/2263/68027/Hlongwane_Promoting_2018.pdf?sequence=1&isAllowed=y
- Hoffman, J., & Pype, K. (2016). *Ageing in sub-Saharan Africa: spaces and practices of care*. Bristol: Policy Press.
- Holborn, L., & Eddy, G. (2011). *First steps to healing the South African family*. Johannesburg: South African Institute of Race Relations. Retrieved from

<https://irr.org.za/reports/occasional-reports/files/first-steps-to-healing-the-south-african-family-final-report-mar-2011.pdf>

Hook, D., Watts, J., & Cockcroft, K. (2002). *Developmental psychology*. Lansdowne, CT: UCT Press.

Hope, A., & Timmel, S. (1995). *Training for transformation. Books 1 to 3. Handbook for Community Workers*. Gweru: Mambo Press.

Huitt, W., & Robbins, J. (2003, October 3). *An introduction to spiritual development*. Paper presented at the 11th Annual Conference: Applied Psychology in Education, Mental Health, and Business, Valdosta, GA. Retrieved from <http://www.edpsycinteractive.org/papers/spirituality.pdf>

Huitt, W., & Robbins, J. (2018). Spiritual development: meaning and purpose. In W. Huitt (Ed.), *Becoming a brilliant star: twelve core ideas supporting holistic education* (pp. 159-178). La Vergne, TN: Ingram Spark. Retrieved from <http://www.edpsycinteractive.org/papers/2018-09-huitt-robbinsbrilliant-star-spiritual.pdf>

Idang, G. (2015). African culture and values. *Phronimon*, 16(2), 97-111. Retrieved from <http://www.scielo.org.za/pdf/phronimon/v16n2/06.pdf>

Iganus, R. B., & Haruna, A. (2017). The strength of African culture in managing family crisis in a globalized world. *Anthropol*, 5(4), 1-5. doi:10.4172/2332- 0915.1000197

Jacobs, S. (2016). The use of participatory action research within education – benefits to stakeholders. *World Journal of Education*, 6(3), 48-55.

Johnson, D., & Ray, W. (2016). Family systems theory. *Wiley Blackwell Encyclopedia of Family Studies*. Retrieved from <https://www.researchgate.net/publication/314932341>
doi:10.1002/9781119085621.wbef130

- Jolley, D. R. (2011). *Ubuntu: A person is a person through other persons*. (Master's thesis). Southern Utah University, Cedar City. Retrieved from <https://www.suu.edu/hss/comm/masters/capstone/thesis/jolley-d.pdf>
- Kamwangamalu, N. (2007). Social change and language shift: South Africa. *Annual Review of Applied Linguistics*, 23, 225-242.
- Kaplan, S. G., Arnold, E. M., Irby, M. B., Boles, K. A., & Skelton, J. A. (2013). Family systems theory and obesity treatment: applications for clinicians. *Infant, Child and Adolescent Nutrition*, 6(1), 24-29. Retrieved from <https://doi.org/10.1177/1941406413516001>
- Kerr, M., & Bowen, M. (1988). *Family evaluation: an approach based on Bowen theory*. New York, NY: Norton.
- Khomba, J. K. (2010). *Redesigning the balanced scorecard model: an African perspective*. (Chapter 4: 'The African ubuntu philosophy') (Unpublished doctoral thesis). University of Pretoria, Pretoria. Retrieved from <https://repository.up.ac.za/bitstream/handle/2263/28706/04chapter4.pdf?sequence=5>
- Kidd, S. A., & Kral, M. J. (2005). Practicing participatory action research. *Journal of Counseling Psychology*, 52(2), 187-195. Retrieved from <https://doi.org/10.1037/0022-0167.52.2.187>
- Koch, T., & Kralik, D. (2006). *Participatory action research in health care*. Malden, MA: Blackwell Publishing.
- Koen, V. (2012). *Family psychosocial well-being in a South African context*. (Unpublished doctoral thesis). North-West University, Potchefstroom Campus. Retrieved from https://dspace.nwu.ac.za/bitstream/handle/10394/10451/Koen_V_TOC.pdf?sequence=1&isAllowed=y

- Kruger, T., Lancaster, L., Landman, K., Lieberman, S., Louw, A., & Robertshaw, R. (2016). *Making South Africa safe: a manual for community-based crime prevention*. Pretoria: Council for Scientific and Industrial Research (CSIR). Retrieved from <https://www.csir.co.za/sites/default/files/Documents/Making%20South%20Africa%20Safe.pdf>
- Kumar, K. (2017). The blended family lifecycle. *Journal of Divorce & Remarriage*, 58(2), 110-125. doi:10.1080/10502556.2016.1268019
- Lambert, V. A., & Lambert, C. E. (2012). Qualitative descriptive research: an acceptable design. *Pacific Rim International Journal of Nursing Research*, 16(4), 255-256.
- Leedy, P. D., & Ormrod, J. E. (2015). *Practical research planning and design*. Retrieved from [https://pcefet.com/common/library/books/51/2590_\[Paul_D._Leedy,_Jeanne_Ellis_Ormrod\]_Practical_Res\(b-ok.org\).pdf](https://pcefet.com/common/library/books/51/2590_[Paul_D._Leedy,_Jeanne_Ellis_Ormrod]_Practical_Res(b-ok.org).pdf)
- Letseka, M. (2012). In defence of Ubuntu. *International Journal on Studies in Philosophy and Education*, 31(1), 47-60. Retrieved from <http://uir.unisa.ac.za/bitstream/handle/10500/18810/Moeketsi%20Letseka%20in%20Defence%20of%20Ubuntu%20Poster.pdf?sequence=1&isAllowed=y>
- Luhabe, W. (2002). *Defining moments: experiences of Black executives in South Africa's workplace*. Pietermaritzburg: University of Kwa-Zulu Natal Press.
- Mabuza, E. (2019). *Drought a 'colossal crisis' threatening jobs, food security and food prices*. Retrieved from <https://www.timeslive.co.za/news/south-africa/2019-01-25-drought-a-colossal-crisis-threatening-jobs-food-security-and-food-prices/>
- MacGregori, R. G., Rossii, A. D., & Zihindulai, G. (2018). *A rural scholarship model addressing the shortage of healthcare workers in rural areas*. Umthombo Youth Development Foundation. Retrieved from

<https://www.hst.org.za/publications/South%20African%20Health%20Reviews/Chap%206%20A%20rural%20scholarship%20model%20SAHR2018.pdf>

- Magilvy, J. K., & Thomas, E. (2009). A first qualitative project: qualitative descriptive design for novice researchers. *Journal for Specialists in Paediatric Nursing*, 14(4), 298-300.
- Maki, M. (2009). *Addressing poverty in South Africa: an investigation of the basic income grant* (Unpublished master's dissertation). University of Pretoria, Pretoria. Retrieved from <https://pdfs.semanticscholar.org/fddd/cdfa9a8bda9f3af9f4c761ec64824dae5b9d.pdf>
- Makiwane, M., Nduna, M., & Khalema, N. E. (2016). *Children in South African families: lives and times*. London: Cambridge Scholars.
- Malefane, S. R. (2004). *Poverty alleviation by local municipalities in South Africa's North West Province with reference to Potchefstroom*. (Master's dissertation). North-West University. Retrieved from <https://repository.nwu.ac.za/handle/10394/699>
- Malterud, K. (2001). Qualitative research: standards, challenges, and guidelines. *Qualitative Research Series*, 358, 3-6.
- Mandela, N. (2006). Foreword. In R. J. Khoza. *Let Africa lead: African transformational leadership for 21st century business* (p. 6). Johannesburg: Vezubuntu.
- Mansour, N. (2009). Science teachers' beliefs and practices: issues, implications and research agenda. *International Journal of Environmental & Science Education*, 4(1), 25-48.
- Masango, M. (2006). African spirituality that shapes the concept of ubuntu. *Verbumet Ecclesia*, 27(3), 930-943. Retrieved from <http://www.ve.org.za/index.php/VE/article/view/195/149>
- Masavel, M., Simon, C., Stade, D., & Buchbinder, M. (2005). Community-based participatory research (CBPR) in South Africa: engaging multiple constituents to shape the research question. *National Institute of Health*, 61(12), 2577-2587.

- Maslow, A. (1954). *Motivation and personality*. New York, NY: Harper. Retrieved from https://pages.ucsd.edu/~nchristenfeld/Happiness_Readings_files/Class%207%20-%20Maslow%201954.pdf
- Matolino, B., & Kwindigwi, W. (2013). The end of Ubuntu. *South African Journal of Philosophy*, 32(2), 197-205. Retrieved from <http://dx.doi.org/10.1080/02580136.2013.817637>
- Michael, K. E. (2000). *One family's story: a primer on Bowen theory*. Washington, DC: The Bowen Center for the Study of the Family. Retrieved from <http://www.thebowencenter.org>
- Michaelson, V., Pickett, W., King, N., & Davison, C. (2016). Testing the theory of holism: a study of family systems and adolescent health. *Preventative Medicine Reports*, 4, 313-319. Retrieved from <https://reader.elsevier.com/reader/sd/pii/S2211335516300766?token=2E472879D4579010C41EF8DE27923E6673A757A96A3A464C276922A722668667475747D9345770206D54A7D7F56ADE6D>
- Mkhize, N. (2008). Ubuntu and harmony: an African approach to morality and ethics. Nicolson. R. (Eds.), *Persons in community: African ethics in a Global Culture*. Pietermaritzburg: University of KZN Press.
- Mlambo-Ngcuka, P. (2019). Families in a changing world. *United Nations Entity for Gender Equality and the Empowerment of Women*. Retrieved from <https://reliefweb.int/sites/reliefweb.int/files/resources/Progress-of-the-worlds-women-2019-2020-en.pdf>
- Mokomane, Z. (2012). *Role of families in social and economic empowerment of individuals*. United Nations expert group meeting on “Promoting empowerment of people in achieving poverty eradication, social integration and full employment and decent

- work for all". New York. September 10-12. Retrieved from
<http://www.un.org/esa/socdev/egms/docs/2012/FamilyZithaMokomane.pdf>
- Molefe, P. (1996). Rural development in South Africa: implications for social work practice. *Journal of Social Development in Africa*, 11(2), 21-31. Retrieved from
<https://pdfs.semanticscholar.org/79b1/70e43d89d2599d0127df3c99aba0df985351.pdf>
- Mpedi, L. G. (2008). The role of religious values in extending social protection: observations from a South African perspective. *Acta Theologica*, 105, 105-125. Retrieved from
https://www.researchgate.net/publication/272460913_The_role_of_religious_values_in_extending_social_protection_A_South_African_perspective
- Munsamy, J. I., Parrish, A., & Steel, G. (2014). Conducting research in a resource-constrained environment: avoiding the pitfalls. *Healthcare in Low Resource Settings*, 2(1009), 14-15.
- Murdock, G. P. (1949). *Social structure*. New York, NY: MacMillan.
- Newberg, A., & D'aquili, E. (2000). The neuropsychology of religious and spiritual experience. *Journal of Consciousness Studies*, 7(11-12), 251-266. Retrieved from
<https://philpapers.org/rec/NEWTNO-3>
- Newman, L. L. (2004). Faith, spirituality, and religion: a model for understanding the differences. *College Student Affairs Journal*, 23(2), 102-110. Retrieved from
<https://files.eric.ed.gov/fulltext/EJ956981.pdf>
- Ngunjiri, F. W. (2010). I am because we are: exploring women's leadership under Ubuntu worldview. *Advances in Developing Human Resources*, 18(2), 223-242.
doi:10.1177/1523422316641416
- Nieuwenhuis, J. (2007). Qualitative research design and data gathering techniques. In K. Maree. (Ed). *First steps in research* (pp. 69-97). Pretoria: Van Schaik Publishers.

- Nkosi, B., & Daniels, P. (2007). Family strengths: South Africa. *Marriage & Family Review*, 41(1), 11-26. doi:10.1300/J002v41n01_02
- Nxumalo, N., Goudge, J., & Manderson, L. (2016). Community health workers, recipients' experiences and constraints to care in South Africa – a pathway to trust. *AIDS care. Informa UK Limited*, 28(4), 61-71. doi:10.1080/09540121.2016.1195484
- Nzimakwe, T. I. (2014). Practising ubuntu and leadership for good governance. *African Journal of Public Affairs*, 7(4), 30-41. Retrieved from https://repository.up.ac.za/bitstream/handle/2263/58143/Nzimakwe_Practising_2014.pdf?sequence=1
- Ogormegbunem, D. E. (2014). The changing nature of the family and its duty as foundation for morals and sustenance of core societal value. *Journal of Sociology and Social Work*, 2(1), 195-209. Retrieved from http://jsswnet.com/journals/jssw/Vol_2_No_1_March_2014/13.pdf
- Oheneba-Sakyi, Y., & Takyi, B. K. (2006). *African families at the turn of the 21st century*. Westport, CT, USA: Praeger.
- Okon, E. (2012). Towards defining the 'right to a family' for the African child. *African Human Rights Law Journal*, 12, 373-393.
- Owen, I. R. (1995). Social constructionism and the theory, practice and research of psychotherapy: a phenomenological psychology manifesto. *Trans de I. Caro, Boletín de Psicología*, 46, 161-186. Retrieved from <http://www.intentionalitymodel.info/pdf/SOCCONST.pdf?ref=driverlayer.com>
- Özler, B. (2007). Not separate, not equal: poverty and inequality in post-apartheid South Africa. *Economic Development and Cultural Change*, 55(3), 487-529.
- Quillian, L. & Pager, D. (2001). Black Black neighbors, higher crime? The role of racial stereotypes in evaluations of neighborhood crime. *American Journal of Sociology*,

- 107(3), 717-767. Retrieved from
https://scholar.harvard.edu/files/pager/files/ajs_quillianpager.pdf
- Reason, P., & Bradbury, H. (2001). Introduction: inquiry and participation in search of a world worthy of human aspiration. In P. Reason, & H. Bradbury (Eds.), *Handbook of action research. Participative inquiry and practice* (pp. 1-14). Thousand Oaks, CA: Sage. doi:10.1016/b978-075065398-5/50002-9
- Rondinelli, D. (1993). *Development projects as policy experiments. An adaptive approach to development administration* (2nd ed.). London: Methuen.
- Rwelamila, P., Talukhaba, A., & Ngowi, A. (1999). Tracing the African project failure syndrome: the significance of ubuntu. *Engineering, Construction and Architectural Management*, 6(4), 335-346. Retrieved from <https://doi.org/10.1108/eb021122>
- Sandelowski, M. (2000). Focus on research methods: whatever happened to qualitative description? *Research in Nursing & Health*, 23, 334-340. Retrieved from <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.461.4974&rep=rep1&type=pdf>
- Sandelowski, M. (2010). What's in a name? Qualitative description revisited. *Research in Nursing & Health*, 33(1), 77-84. Retrieved from <https://www.ncbi.nlm.nih.gov/pubmed/20014004>
- Santrock, J. W. (2011). *Educational psychology* (5th ed.). New York, NY: McGraw-Hill.
- Sarantakos, S. (2013). *Social research* (4th ed.). Basingstoke: Palgrave MacMillan.
- Savin-Baden, M., & Wimpenny, K. (2007). Exploring and implementing participatory action research. *Journal of Geography in Higher Education*, 31(2), 331-343. Retrieved from <http://dx.doi.org/10.1080/03098260601065136>

- Schotte, S., Zizzamia, R., & Leibbrandt, M. (2017). *Social stratification, life chances and vulnerability to poverty in South Africa*. (SALDRU Working Paper No. 208). Cape Town: SALDRU, UCT. Retrieved from <http://hdl.handle.net/11090/883>
- Schrodt, P. (2009). Family strength and satisfaction as functions of family communication environments. *Communication Quarterly*, 57(2), 171-186.
doi:10.1080/01463370902881650
- Seekings, J. (2010). Race, class and inequality in the South African city. In G. Bridge, & S. Watson (Eds.), *The new Blackwell companion to the city* (pp. 532-546). Oxford: Wiley-Blackwell.
- Seekings, J., & Nattrass, N. (2005). *Class, race, and inequality in South Africa*. New Haven: Yale University Press. Retrieved from
https://www.sahistory.org.za/sites/default/files/file%20uploads%20/professor_jeremy_seekings_nicoli_nattrass_classbookos.org_.pdf
- Shilubane, T., & Geyer, S. (2013). Khomanani: an HIV and AIDS community mobilisation programme for resource-constrained settings. *Social Work/Maatskaplike Werk*, 49(1), 67-85.
- Smith, P., Cowie, K., & Blades, H. M. (2003). *Understanding children's development* (5th ed.). West Sussex: John Wiley & Sons.
- Snape, D., & Spencer, L. (2003). The foundations of qualitative research. In J. Ritchie, & J. Lewis (Eds.), *Qualitative research practice – a guide for social science students and researchers* (pp. 1-23). London: Sage Publications.
- South Africa. (2012/2013). *National Development Agency Annual Report (2012/2013)*. Retrieved from <https://www.nda.org.za/assets/resources/3BE50F99-C163-494E-B564-2E16BA55A0C7/Annualreport2012-2013.pdf>

South Africa. (2011). Green Paper on Families. Promoting family life and strengthening families in South Africa. *Government Gazette No. 34657(3)*. Pretoria: Government Printer. Retrieved from

https://www.gov.za/sites/default/files/gcis_document/201409/34692gen756a0.pdf

South Africa. (2015). Draft White Paper on Safety and Security. Notice calling for public comments. *Government Gazette No. 38526(3)*. Retrieved from

https://www.gov.za/sites/default/files/gcis_document/201503/38526gen178.pdf

South Africa. (2016). *Draft White paper on safety and security*. Civilian Secretariat for Police. Retrieved from <https://www.saferspaces.org.za/uploads/files/2016-WPSS.pdf>

South Africa. Department of Social Development. (2012). *White paper on families in South Africa*. Retrieved from

https://www.google.co.za/url?sa=t&rct=j&q=&esrc=s&source=web&cd=2&cad=rja&uact=8&ved=0ahUKEwiB87Wc8ZzXAhWJBcAKHV5XBFYQFgggMAE&url=http%3A%2F%2Fwww.dsd.gov.za%2Findex2.php%3Foption%3Dcom_docman%26task%3Ddoc_view%26gid%3D370%26Itemid%3D3&usg=AOvVaw3ZrBDosqEvzSAysu0G0wqf

South African History Online. (2015). The history of separate development in South Africa. *Towards a people's history*. Retrieved from

<https://www.sahistory.org.za/article/history-separate-development-south-africa>

Statistics South Africa. (2011). *Census 2011: Statistical release - revised (P0301.4)*.

Retrieved from <https://www.statssa.gov.za/publications/P03014/P030142011.pdf>

Statistics South Africa. (2016). *Census 2016: mid-year population estimates (P0302)*.

Pretoria: SSA. Retrieved from

<http://www.statssa.gov.za/publications/P0302/P03022011.pdf>

- South Africa. Statistics South Africa. (2017). *Poverty trends in South Africa: an examination of absolute poverty between 2006 and 2015*. Pretoria: SSA. Retrieved from <http://www.statssa.gov.za/publications/Report-03-10-06/Report-03-10-062015.pdf>
- Strasser, R. (2003). Rural health around the world: challenges and solutions. *Family Practice*, 20(4), 457-463. doi:10.1093/fampra/cm422
- Streubert, H. J., & Carpenter, D. R. (2011). *Qualitative research in nursing* (5th ed.). Advancing the Humanistic Imperative. Philadelphia, PA: Wolters Kluwer.
- Takyi, B. K. (2011). *Transformations in the African family: a note on migration, HIV/AIDS and family poverty alleviation efforts in sub-Saharan Africa (SSA)*. Retrieved from <https://www.un.org/esa/socdev/family/docs/egm11/Takyipaper.pdf>
- Teska, J. (2018). *Blended families: psychosocial issues*. Cinahl Information Systems. Retrieved from <https://www.ebscohost.com/assets-sample-content/SWRC-Psychosocial-Issues-Associated-Blended-Families-Sample-Content.pdf>
- The World Bank. (2018). Overcoming poverty and inequality in South Africa: an assessment of drivers, constraints and opportunities. *World Bank. International Bank for Reconstruction and Development*. Retrieved from <http://documents.worldbank.org/curated/en/530481521735906534/pdf/124521-REV-OUO-South-Africa-Poverty-and-Inequality-Assessment-Report-2018-FINAL-WEB.pdf>
- Thomas, S. (2004). *What is participatory learning and action (PLA)? An introduction*. London: Centre for International Development and Training (CIDT).
- Triegaardt, J. D. (2006). *Poverty and inequality in South Africa: policy considerations in an emerging democracy*. Retrieved from <http://www.dbsa.org/EN/About-Us/Publications/Documents/Poverty%20and%20inequality%20in%20South%20Africa%20Policy%20considerations%20in%20an%20emerging%20democracy.pdf>

- Tripp, D. (2005). *Action research: a methodological introduction*. Retrieved from http://www.scielo.br/pdf/ep/v31n3/en_a09v31n3.pdf
- UNESCO. World Report. (2009). *Investing in cultural diversity and intercultural dialogue*. United Nations Educational, Cultural and Scientific Organization (UNESCO). Retrieved from https://www.un.org/en/events/culturaldiversityday/pdf/Investing_in_cultural_diversity.pdf
- UNICEF. (2016). *Report on expert panel on intergenerational solidarity*. New York, NY: United Nations Headquarters.
- United Nations Educational, Cultural and Scientific Organization (UNESCO). (2009). *World report. Investing in cultural diversity and intercultural dialogue*. Retrieved from https://www.un.org/en/events/culturaldiversityday/pdf/Investing_in_cultural_diversity.pdf
- Uslaner, E. (2005). Corruption and the inequality trap in Africa. *Afro Barometer working paper*, 69, 2-34. Retrieved from <http://afrobarometer.org/sites/default/files/publications/Working%20paper/AfropaperNo69.pdf>
- Van den Berg, A. D. C. (2006). *Factors influencing the capacity of extended families to provide psychosocial support to aids orphans. Factors influencing the capacity of extended families to provide psychosocial support to aids orphans*. (Unpublished master's dissertation). University of South Africa, Pretoria. Retrieved from <https://core.ac.uk/download/pdf/43165615.pdf>.
- Visser, M., & Moleko, A. (2012). *Community psychology in South Africa* (2nd ed.). Pretoria: Van Schaik Publishers.

Visser, S. N. G. (2005). On poor whites in post-apartheid cities: the case of Bloemfontein.

Urban Forum, 16(4), 259-294. Retrieved from

https://www.researchgate.net/publication/225457207_On_poor_whites_in_post-apartheid_cities_The_case_of_Bloemfontein

Vosloo, M., Potgieter, J., Temane, M., Ellis, S., & Khumalo, T. (2013). Validation of the

Short Self-Regulation Questionnaire in a group of Black teachers: the SABPA study.

South African Journal of Industrial Psychology/Suid-Afrikaanse Tydskrif vir

Bedryfsielkunde, 39(1), Art. #1157, 1-10. Retrieved from

<http://dx.doi.org/10.4102/sajip.v39i1.1157>

Walker, C. (2010). Restitution in default: land claims and the redevelopment of Cato Manor,

Durban. In C. Walker, A. Bohlin, R. Hall, & T. Kepe (Eds.), *Land, memory,*

reconstruction, and justice: perspectives on land claims in South Africa (pp. 255-

272). Athens, GA: Ohio University Press.

Walsh, F. (1996). The concept of family resilience: crisis and challenge. *Family Process*, 35,

261-281.

Walsh, F. (2003). Family resilience: a framework for clinical practice. *Family Process*, 42, 1-

18.

Walsh, F. (2007). Traumatic loss and major disasters: strengthening family and community

resilience. *Family Process*, 46, 207-227.

Walsh, F. (2012a). The new normal: diversity and complexity in 21st-century Families. In F.

Walsh (Ed.), *Normal family processes: Growing diversity and complexity* (pp. 3-27).

New York, NY: Guilford Publications. Retrieved from

<https://www.guilford.com/excerpts/walsh2.pdf?t>

- Walsh, F. (2012b). Successful aging and family resilience. In B. Haslip, & G. Smith (Eds.), *Emerging perspectives on resilience in adulthood and later life* (pp. 153-172). New York, NY: Springer.
- Walsh, F. (2012c). The spiritual dimension of family life. In F. Walsh (Ed.), *Normal family processes: Growing diversity and complexity* (pp. 347-372). New York, NY: The Guilford Press.
- Walsh, F. (2016). *Strengthening family resilience* (3rd ed.). New York, NY: Guilford Press.
- Webb, W., & Auriacombe, C. J. (2006). Research design in public administration: critical considerations. *Journal of Public Administration*, 41(3.1), 18-32.
- Webster, C., & Kingston, S. (2014). *Poverty and crime review*. Centre for Applied Social Research (CeASR). Retrieved from <http://eprints.leedsbeckett.ac.uk/849/7/JRF%20Poverty%20and%20Crime%20Review%20June%202016.pdf>
- Wertsch, J. V. (1997). *Vygotsky and the formation of the mind*. Cambridge, MA: Harvard University Press.
- White, J. M. (1991). *Dynamics of family development: the theory of family development*. New York, NY: Guilford.
- World Health Organization (WHO). (2009). *Increasing access to health workers in remote and rural areas through improved retention*. Retrieved from https://www.who.int/hrh/migration/background_paper.pdf
- Wilson, S., & MacLean, R. (2011). *Research methods and data analysis for psychology*. London: McGraw-Hill.
- Yakubovich, A. R., Sherr, L., Cluver, L. D., Skeen, S., Hensel, I. S., Macedo, A., & Tomlinson, M. (2016). Community-based organisations for vulnerable children in

South Africa: reach, psychosocial correlates, and potential mechanisms. *Children and Youth Services Review*, 62(4), 58-64.

Young, L. E. (2013). Participatory action research. A new science for nursing? In C. T. Beck (Ed.), *Routledge international handbook of qualitative nursing research* (pp. 319-330). London: Routledge.

Zelevnikow, L., & Zelevnikow, J. (2015) Supporting blended families to remain intact: a case study. *Journal of Divorce & Remarriage*, 56(4), 317-335.
doi:10.1080/10502556.2015.1025845

Ziehl, S. C. (2003). The family and social cohesion. In D. Chidester, P. Dexter, & W. Jones (Eds.), *What holds us together: social cohesion in South Africa*. Cape Town: HSRC Press.