



**Exploring ways to protect and promote the
psychosocial wellbeing of the San community living
at Platfontein in the Northern Cape**

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

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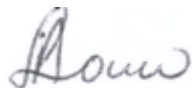
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SOLEMN DECLARATION

I, Angela K.Louw, declare that the thesis (article format) hereby submitted by me, in compliance with the requirements for the Masters of Science in Social Work at the North-West University Potchefstroom Campus, is my own independent work. I have acknowledged all material and sources used in its preparation, whether they are books, articles, reports, lecture notes, or any other kind of document, electronic or personal communication. I also certify that this assignment/report has not previously been submitted for assessment at any other unit / university / faculty and that I have not copied-in part or whole-or otherwise plagiarized the work of other students and / or persons.

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- To God, all the glory and praise for giving me the strength to complete this study. The road was not easy but I have managed to complete the race.
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- To my family, thank you for your unwavering support and for always believing in me. You have been the pillar of my strength and making it possible for me to reach my goals.
- To all the participants in this research study, who took part to assist me in gathering data for my research, you have helped to expand the body of knowledge on Social Work with the hope that we can improve the lives of others.
- To the traditional leaders of the !Xun and Khwe community and the San Council for giving me permission to use the community members as participants.

PREFACE

This dissertation is submitted in article format as indicated in the 2018 General Academic Rules (A4.4.2 and A4.10) of the North-West University. It is submitted in fulfilment of the requirements for the Masters of Science in Social Work.

The manuscript in article style meets the requirements of the specific journals that were selected for submission: *The Journal of Community and Applied Social Psychology*; and, *Ethnicity and Health*.

Exceptions are made for the purpose of the thesis, for example, the length (number of words) of the two articles. This will be amended before submission to the journal. For the purpose of this thesis, the page numbering of the thesis as a whole is consecutive. However, for journal submission purposes, the manuscript will be numbered starting from page 1.

The thesis is divided into three sections. Section A consists of the first stage of the research and the preparation for the main phase and manuscript (research proposal and ethics application); section B reflects the research reports for examination in article format two research articles); and Section C contains the conclusion and reflections of the study.

Section A: Part 1: Background and orientation to the research (Harvard referencing style)

Section A: Part 2: Integrated literature study (Harvard referencing style)

Section B: Research articles (referencing according to the selected journals)

Section C: Summary, reflection, recommendations, and conclusions (Harvard referencing method)

Section D: Appendices

DECLARATION OF LANGUAGE EDITOR

This is to testify that the Master's dissertation titled **Exploring ways to protect and promote the psychosocial wellbeing of the San community living at Platfontein in the Northern Cape** has been language edited to the best of the language practitioner's knowledge and ability.

The language practitioner, Elcke du Plessis, is registered at the South African Translators' Institute (SATI) with membership number 1003382, and thereby fully qualified and authorised to provide said services.

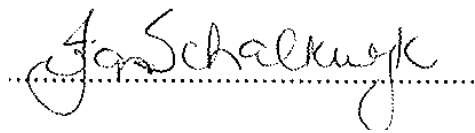


Elcke du Plessis

LETTER OF PERMISSION

This candidate opted to write the dissertation in article format with the support of her supervisor and co-supervisor. The co-authors declare that the input and effort of Angela K. Louw in writing the articles reflects the research done by her. The first author contributed to theme development, undertook most of the literature review, performed the data analysis and took the lead in the description of the data. She drafted the manuscripts and incorporated all the suggestions from the co-authors into the manuscripts.

We hereby grant permission to the first author to submit these articles for examination purposes in fulfilment of the requirements for the degree *Masters of Science in Social Work*.

A handwritten signature in cursive script, reading "Izanette van Schalkwyk", written over a horizontal dotted line.

Dr Izanette van Schalkwyk

Supervisor

A handwritten signature in cursive script, reading "Issie Jacobs", written in a large, stylized font.

Mrs Issie Jacobs

Co-supervisor

SUMMARY

The focus of this research was an exploration of the psychosocial wellbeing of the San people in Platfontein in the Northern Cape. This San community consists of mainly two groups of San people, namely the !Xun and the Khwe who are living close to Kimberley. They are viewed as a first generation of Africans who previously lived nomadically as members of small communities in some of the most isolated areas of Southern Africa (Tempelhoff, 2014). They are struggling with urbanisation in a rapidly modernising and changing South Africa. Since 1993, the San experienced many challenges and changes related to their background of dispossession, relocation, mass destruction, and war. Furthermore, their psychosocial wellbeing is negatively influenced by unemployment and poverty. While there are some studies available about the many risk factors and problems linked to the San community's psychosocial wellbeing, there is a lack of information about the resources pertaining to their psychosocial wellbeing.

A qualitative approach and a case study design were used. Data were collected by conducting individual interviews with younger and older members of this community. A focus group discussion was also conducted with community leaders according to the San's cultural practices, seeing that the San people's abilities of story-telling and connecting in groups are widely regarded as part of their cultural heritage. Thematic data analysis was used.

Three main themes and some sub-themes emerged to reveal the main findings. The first theme indicates the recognition of the strengths inherent to the San in the Platfontein community (their wealth of cultural strengths). This theme speaks about their cultural heritage and their intimate knowledge of nature/animals; the knowledge of animals being part of the San people's practices; the knowledge of animals and hunting linked to the San's survival; the San's awareness of limitations regarding hunting nowadays; and their indigenous languages as an integral aspect of their identity and collective self-esteem. The second main theme covers the San's perspectives about the constructive and destructive factors as to their psychosocial wellbeing. Conflicting issues regarding the assets of the Platfontein community – with specific reference to education, medical services (clinic), law and order/policing, and the lack of community resources – are the content of the third and final main theme.

This information is vital for the offering of guidelines for possible interventions in the South African context, taking into account indigenous knowledge. Although, at present, there are published guidelines on the practice of culturally competent intervening, there is still a lack of practical information about how to carry out appropriate interventions with

specific populations of different cultural and ethnic backgrounds, such as the San people living in South Africa. Relevant literature and the findings of the empirical study (research article one) offers culture-sensitive information when intervening with ethnic minorities (indigenous people) in South Africa. Within an ecological stance, it is suggested to accommodate a strengths-based perspective to promote the psychosocial wellbeing of the San community. Also, the importance of the “collective” is underlined, particularly in communities such as the San community in Platfontein where realities are associated with “chronic risk” and population trauma. This point of departure negates passive dependence and opts for collective agency.

The research contributes to scientific literature within the social work profession; it helps to provide a better understanding of the concept of the psychosocial wellbeing of the oldest inhabitants of South Africa, specifically focusing on the San people in Platfontein in the Northern Cape. This San community experience many challenges and this information can serve as a guideline for future government policies and the realisation of the Sustainable Developmental Goals for 2030.

Key words: Psychosocial wellbeing, intervention, cultural-sensitive, community, indigenous people, San people

OPSOMMING

Die fokus van hierdie navorsing is die verkenning van die psigososiale welstand van die San-gemeenskap te Platfontein in die Noordkaap. Hierdie San-gemeenskap bestaan hoofsaaklik uit twee groepe San-mense, naamlik die !Xun en die Khwe wat naby Kimberly woon. Hulle word gesien as 'n eerste geslag van Afrikane wat voorheen nomadies geleef het as lede van sommige van die mees geïsoleerde gebiede van Suid-Afrika. Hulle sukkel met verstedeliking in 'n vinnig moderniserende en veranderende Suid-Afrika. Sedert 1993 het die San baie uitdagings en veranderinge beleef rakende hul agtergrond van ontneming, her-vestiging, massavernietiging, en oorlog. Verder, hul psigososiale welstand is negatief beïnvloed deur werkloosheid en armoede. Alhoewel daar studies bestaan oor die vele risiko faktore en probleme wat verband hou met die San-gemeenskap se psigososiale welstand, is daar gebrek aan inligting oor die hulpbronne vir hul psigososiale welstand.

'n Kwalitatiewe benadering en 'n gevalle-studie ontwerp is gebruik. Data is ingesamel via individuele onderhoude met jonger en ouer lede van die gemeenskap. 'n Fokusgroep-bespreking is ook gehou met gemeenskapsleiers volgens die San se kulturele gebruike, aangesien die San-mense se vermoë tot die vertel van stories en die goeie kontak in groepe wyd bekend is as deel van hul kulturele erfenis. Tematiese data-analise is gebruik.

Drie hooftemas en 'n aantal sub-temas is geïdentifiseer as die hoofbevindings. Die eerste tema dui aan die erkenning van die sterktes inherent tot die San in die Platfontein-gemeenskap (hul rykdom van kulturele sterktes). Hierdie tema vertel van hul kulturele erfenis en hul intieme kennis van die natuur / diere; die kennis van diere wat deel vorm van die San-mense se gebruike; die kennis van diere en jag wat verband hou met die San se oorlewing; die San se bewuswees van die beperkinge ten opsigte van jag huidiglik; en, hul inheemse tale as 'n integrale aspek van hul identiteit en kollektiewe self-beeld. Die tweede hooftema behels die San se perspektiewe oor die konstruktiewe en destruktiewe faktore betreffende hul psigososiale welstand. Konflikterende kwessies oor die bates van die Platfontein-gemeenskap – met spesifieke verwysing to opvoeding, mediese dienste (kliniek), wet en orde/polisiëring, en die gebrek aan gemeenskaps-bronne – is die inhoud van die derde en finale hooftema.

Hierdie inligting is belangrik as riglyne vir moontlike intervensies in die Suid-Afrikaanse konteks, inaggenome inheemse kennis. Alhoewel daar tans riglyne gepubliseer word oor die gebruik van kultureel-bevoegde intervensies, is daar steeds 'n gebrek aan praktiese inligting oor toepaslike intervensies met spesifieke bevolkingsgroepe van verskillende kulturele en etniese agtergronde, soos die San-mense wat in Suid-Afrika woon. Relevante literatuur en die bevindings van hierdie empiriese studie (navorsingsartikel een) bied kultuur-sensitiewe inligting om intervensies te beplan met etniese minderheids-groepe

(inheemse mense) in Suid-Afrika. Die ekologiese uitgangspunt en 'n sterkte-perspektief word aanbeveel ten einde die psigososiale welstand van die San-gemeenskap te bevorder. Verder, die belangrikheid van die "kollektiewe" word beklemtoon, veral in gemeenskappe soos die San-gemeenskap in Platfontein waar geleefde realiteite geassosieer word met "kroniese risikos" en bevolkingstrauma. Hierdie uitgangspunt verwerp werkwyses van passiewe afhanklikheid en kies vir kollektiewe agentskap.

Die navorsing dra by tot wetenskaplike literatuur binne die maatskaplike werk-professie; dit bied 'n beter verstaan van die konsep van psigososiale welstand van die oudste inwoners van Suid-Afrika, met spesifieke fokus op die San-mense van Platfontein in die Noordkaap. Dié San-gemeenskap beleef baie uitdagings en hierdie inligting bied riglyne vir toekomstige regeringsbeleide en die verwerkliking van die Volhoubare Ontwikkelingsdoelwitte (Sustainable Developmental Goals) vir 2030.

Sleutelwoorde: Psigososiale welstand, intervensie, kultuur-sensitief, gemeenskap, inheemse mense, San-mense

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SECTION A

PART 1: BACKGROUND AND ORIENTATION TO THE RESEARCH

1. INTRODUCTION

Research about the San community living in Platfontein in the Northern Cape Province of South Africa cannot omit the historical context of the San people. The San people – generally believed to be the “oldest inhabitants” of Southern Africa (Bolaane, 2014:41; Hersov, 2000:3), were hunters and gatherers, and their survival skills included migrating across the land, using special techniques to get hold of water and food (Crawhall, 2003:23). Formerly, they lived in the Kalahari wilderness, which is a semi-desert area, but with the arrival of the European settlers they were driven off their land (Nelson & Hossack, 2003: 271). The negative impact of colonialism and westernisation also brought about the increasing scarcity of animals influencing the culture and practices of the San people’s way of life (South African History online/SAHO, 2018 add ref = <https://www.sahistory.org.za/article/san>). Nowadays, there are different San communities, such as the “Khomani San” who live in the Northern Cape, in the Kalahari/Siyanda region near Upington. They speak Afrikaans and only the older tribesmen (those who have reached old age) still use the native language. A few San communities still exist in countries like Namibia and Botswana. However, for the purposes of this study, the researcher focused only on that sector of the San community living in Platfontein (close to Kimberley) in the Northern Cape Province of South Africa. The Platfontein community comprises the two largest San-groups in South Africa, namely the !Xun and the Khwe. These San residents are a first generation of Africans who previously lived nomadically as members of small communities in some of the most isolated areas of Southern Africa (Tempelhoff, 2014:56).

The San living in Platfontein are spread between two communities, namely the !Xun, whose (native) language is !Xunthali; and the Khwe community, whose (native) language is Khwedam. The San people (the !Xun and Khwe), originating from Angola and Namibia, were part of the war in Angola fighting alongside the Portuguese from 1961 to 1974. They were used as trackers to track down UNITA rebels (the National Union for the Total Independence of Angola). In 1974, under the leadership of Jonas Savimbi, UNITA gained independence. As a result, the !Xun San fled to former South West Africa/Namibia to avoid being killed. There, they landed at the Caprivi camp where they were trained as trackers by the South African Defence Force (SADF). They were again used as trackers in the war against SWAPO. In Caprivi, there were also the Bushmen who were called the Khwe or “Barakwena”, who were interested in joining the military training. The San thus became involved in the army and received compensation/money. However, when SWAPO won the war and Namibia gained its independence in March 1990, the military withdrew and the San and Bushmen left Namibia for their own safety. But, the use or even abuse of the San people in Angola and Namibia by the apartheid SADF led to their further marginalisation,

ambivalence of some South Africans towards them and in some cases, and even rejection of the San people.

Initially, when the San entered South Africa in March 1990, they were placed at Schmidtsdrift, 80 kilometres from Kimberley. The !Xun and Khwe were separated into different camps as a result of constant conflicts among them. They were housed in tents which were small and over-crowded. Many people slept on the floor in these tents, because only a few had mattresses. Here, they were subjected to adverse weather conditions and few amenities. Often, these tents were blown away or torn apart during heavy storms, leaving families with no place to sleep. Food, clothes, and personal documents were often lost. What made it worse is that, as a displaced community, most of them could not remember their dates of birth, complicating the process of reapplying for identity documents. The aforementioned state of affairs was exacerbated by a high level of illiteracy, which created additional problems. The formerly named SADF promised to build the San houses in Schmidtsdrift. This could not happen, because the Batlhaping Tswana tribe claimed the land, which had been forcefully removed from them in the 1960s (Crisp, 2010; Tempelhoff, 2014:55).

Problems in South Africa, especially during 1993 to 1994, aggravated the San's situation in the Northern Cape. The San entered South Africa while it was undergoing a political transition. As a result of the 1993 negotiations, the SADF held a ceremony on 7 March 1993 in Schmidtsdrift to bid farewell to the San. Many soldiers took packages instead of pension, meaning they received little money. After the 1994 elections, the SADF was transformed into the South African National Defence Force (SANDF) and some of the remaining soldiers were transferred to and absorbed in other units. In 1997, the Department of Land Affairs bought three farms for the San people. These farms were Wildebeeskuil, Droogfontein, and Platfontein, covering 13 000 square kilometres (hectares), at a cost of R7 500 000 (Archer, 2003:07). In May 1999, the former president Mr Nelson Mandela handed over the title deed, and in 2003, the first houses were built in Platfontein for the San people (Crisp, 2010; Tempelhoff, 2014:56).

2. PROBLEM STATEMENT AND RATIONALE

2.1 Problem statement

Since 1993, the San experienced many challenges and changes related to their psychosocial wellbeing. Bolaane (2014:41) states that the root cause of the San's social confusion is their background of dispossession, relocation, mass destruction, and war. Particular threats as to the San people's wellbeing became prominent, for example, the

influence of alcohol abuse and violent behaviour, such as the brutal murder of women (Felton & Becker, 2001:56). Paying labourers with alcohol, i.e., a home-brewed beverage commonly referred to as “tombo”, was seen as a common practice in Namibia and Botswana (Felton & Becker, 2001:52). Soldiers in the military were provided with two beers after work, which became a social pattern (Robbins, 2007). Since the military provided the basic needs, soldiers’ salaries were used in many cases to buy alcohol, radios, et cetera. However, this situation changed after the dissolution of the SADF. Currently, many of the abovementioned psychosocial problems still persist in the Platfontein community. Other problems include, for example, high levels of unemployment, poverty, the effects of post-traumatic stress disorder (PTSD), and substance addiction, such as alcoholism (Dalton-Greyling & Greyling 2007:9). The term psychosocial includes those social factors relating to society, whilst the term psycho refers to how the people are psychologically affected (mind) by their functioning within the community. Ferranti (2013:4) refers to difficulties related to, for example, employment, medical care, education, housing, and transportation, as social problems. These are concrete problems that are affecting the wellbeing and relations of human beings in the community.

From a social work perspective, psychosocial wellbeing can be described within systems theory which includes, for example, how systems are sustained because of a constant movement through processes of social change and equilibrium; and identifying the goal with the system to understand why a system is being sustained and not dissolved or fragmented into other systems or becoming a part of the environment (Hutchinson & Oltedal, 2014:178). Bless *et al.* (2006:20) define psychosocial wellbeing as the “concrete problems encountered in everyday life of a certain community” (these problems can refer to issues related to unemployment, lack of proper medical care, and poor education, housing, and transportation; Ferranti 2013:4). In other words, it is an existing circumstance, situation, or state affecting the life, welfare, and relations of human beings in a community. The military was the major employer of the San people in the Northern Cape, providing basic resources such as health (the clinic), food (a food store), and education (Robins *et al.*, 2001:89) before 1993. When the military infrastructure “dissolved” with the dissolution of the SADF in 1993, the withdrawal had serious consequences for the San people. Because the San people depended on the military, there was suddenly a hunger problem (Robbins, 2007:9). Also, after the withdrawal of the army, the San people were faced with an increase in social problems such as alcohol abuse, unemployment, teenage pregnancies, malnutrition, tuberculosis (TB), sexually transmitted diseases, HIV/AIDS, domestic violence, and the continuous conflict between the !Xun and Khwe (Frederieks, 2014:7; Robbins, 2007:8).

Currently, various psychosocial problems are part and parcel of the San people living in Platfontein, such as child neglect including malnutrition; shortage of housing; high levels of unemployment; risks related to enduring poverty; health problems such as HIV/Aids and tuberculosis (TB); and teenage pregnancies. While there are many problems regarding the San community's psychosocial wellbeing, they do value those resources pertaining to their wellbeing. It is important to protect these resources, and there is a growing appreciation of the San people's cultural heritages such as rock art and paintings, contemporary art, handicrafts, dance, and music (Gebregeorgis, 2016:101). Also, these valued resources are closely linked to their culture and currently some educational success.

Briefly put, the promotion of the psychosocial wellbeing of the San community living in Platfontein entails more than the provision of those factors linked to the threats to their wellbeing, such as matters related to water, sanitation, and housing (cf. Prilleltensky, 2012). In other words, psychosocial wellbeing involves specific factors and not merely the eradication of risks. Integral to their psychosocial wellbeing is the wealth of those resources linked to the San's rich cultural heritage and the factors that work well in this community (cf. Seligman, 2011). This viewpoint is supported by Bolaane (2014:41), who argues that the recognition of ethnic identity and cultural heritage of the San in Southern African Nation States is essential to vitalise indigenous knowledge. Such a standpoint is aligned with the strengths perspective focusing on the strength of the individual, group, organisation, and community, where the individual or community is considered as the expert to explore matters related to their psychosocial wellbeing (Saleebey, 2013).

To summarise, the above section introduced the San Community living in Platfontein and background or contextual information was given mostly about *problems* pertaining to their psychosocial wellbeing. However, while there is some information available about the San community in Platfontein's psychosocial problems, for example, high unemployment, substance addiction, and challenges related to extreme poverty, there is a lack of information on how the psychosocial wellbeing of the San community could be protected and promoted in ways meaningful to them, i.e., being culturally sensitive. This is particularly important seeing that psychosocial wellbeing refers to "the capacity of the individual, the group and the environment to interact with one another in ways that promote subjective wellbeing, the optimal development and use of mental abilities (cognitive, affective, and relational), the achievement of individual and collective goals consistent with justice and the attainment and preservation of conditions of fundamental equality" (Martikainen *et al.*, 2002:1091). While the San community of the Northern Cape has had to deal with many changes and challenges the last 27 years, seemingly impacting their psychosocial wellbeing

negatively, it is argued that more is needed than the mere addressing of these negative indicators as to their psychosocial wellbeing. Therefore, it was required to explore and uncover those strengths of the San living in Platfontein that must be protected and promoted for present and future generations (cf. Keyes, 2005:106), since the way to psychosocial wellbeing is not through illness and problems. In other words, the sole addressing of risk factors or problems related to psychosocial wellbeing does not equal the presence of wellbeing or positive communities (Marujo & Neto, 2014:102). Therefore, it is of key importance to explore the ways in which the psychosocial wellbeing of these “oldest inhabitants” of South Africa living in the Platfontein community could be protected and promoted in the 21st century. Thus, the research problem entails that we have ample information about the problematic issues linked to the psychosocial wellbeing of the San community living in Platfontein, but we lack information about those facets/indicators of this San community’s psychosocial wellbeing that should be protected, and the ways in which these can be promoted.

2.2 Motivation for the research

There is a need for research exploring the San people living in Platfontein (see section 2.3) as a non-Western community within a 21st century South Africa, taking into account the context as well as the social determinants of wellbeing (such as safety in one’s family and community and access to education; Ebersöhn *et al.*, 2018:1). In addition to this, further research is needed around this San community’s psychosocial health, as influenced by a myriad of factors that are sensitive to the social environment, particularly sociocultural factors. There seems to be a lack of literature and research on the San community’s psychosocial wellbeing and the protection and promotion thereof (Hohman, 2003; Fredericks, 2014:49), and this is confirmed by the researcher’s recent literature review. Furthermore, the literature used to provide a backdrop for the study and to introduce the topic under investigation provides a bleak picture of the San people in the Northern Cape. The research findings will render information on social development and social work interventions and place the San community on the radar of social service delivery, so that they do not become a “forgotten people”. Additionally, it is believed that giving a voice to the San may significantly enhance our understanding of indigenous knowledge systems and thus better guide strategies towards the transformation of modern Southern African societies (Bolaane, 2014:41). In other words, there is a need for studies uncovering the indigenous wealth of the San people living in South Africa to make resources available and accessible (including more effective social work service delivery) to protect and promote their psychosocial wellbeing in ways that are meaningful to the San community residing in Platfontein (cf. Ungar, 2015:09).

Evidently, the formerly hunter-gatherer community's deep-rooted trauma, as a function of its past history, emphasises the appropriate and sustainable need for training to rehabilitate and elevate them from their psychological, economic, and social problems. Therefore, we argue that research is needed to explore the vital steps to enable the San community's capacity-building toward improved psychosocial wellbeing. In this regard, this study could contribute toward the transforming of the San community in Platfontein into a self-confident, self-determined, and self-dependent people (Gebregeorgis, 2016:103). In order to attain this aim, theoretical frameworks are important to guide the research investigation and to support research findings (Robbins *et al.*, 2012:03).

Since the profession of social work aims to promote social change and social justice by working with people and the environment in which they interact (Teater, 2015:2), the strengths perspective supported by an ecological approach was used. In other words, the point of departure of the planned study was to explore the San community's psychosocial wellbeing (stressing the wellbeing indicators), taking into account the context of the Platfontein environment, as well as personal, interpersonal, and collective strengths.

2.3 Contribution of the study

The current study contributes to scientific literature, specifically within the social work profession, by adding valuable information around the psychosocial wellbeing of one of the oldest indigenous cultures of South Africa, i.e., the San people. The study focussed on a selected community in the Northern Cape. Seemingly, there is a gap in existing research, since there is a scarcity of contextual studies around the psychosocial wellbeing of the San community in the Northern Cape. No studies could be found with a particular focus as to their psychosocial wellbeing. The following studies were found: a) a study about trauma, adaptation, and resilience, where Melvin Konner (cited in Tay & Diener, 2011:354) conducted research referring to !Xun San or Bushman of Botswana to illustrate their evolutionary adaptiveness – Konner's study focused on a cross-cultural and evolutionary perspective; b) the work of Michael Wessels (2008:07), which entails linguistic research with regard to the rich language and orature of a culture (Xam narratives) that has all but disappeared; c) David Hurst (1991) uses the experience of the Kalahari Bushmen to bring an additional perspective to the problem of organisational change; and d) more recently, Tempelhoff (2014) writes about the San people as a first-generation African community grappling with urbanisation referring particularly to water and sanitation service delivery. Therefore, this planned study aimed to address this identified gap by contributing to scientific

literature within the context of the social work profession as to contextual studies about the psychosocial wellbeing of the San community living in Platfontein.

This study also aimed to offer scientific information that could enrich social work practice in future. Therefore, research was needed within social work, since this profession – underpinned by theories of social work, social sciences, humanities, and indigenous knowledge – engages people and structures to address life challenges and enhance wellbeing (IFSW, 2014; International Association of Schools of Social Work (IASSW) General Assembly, 2014). It is of crucial importance to highlight that social work as a practice-based profession and an academic discipline aims to promote social change and development, social cohesion, and the empowerment and liberation of people. Central to social work are principles of social justice, human rights, collective responsibility, and respect for diversities. Therefore, the current research sought to contribute to the Social Work profession by investigating how social workers can promote the San community's social change and development, social cohesion, and the empowerment and their liberation as a vital part of this rainbow nation. Also, research was needed to inform governmental policies in this regard. The planned study is viewed as an important “small” stepping stone toward these greater aims.

3. RESEARCH QUESTION

The qualitative research question was formulated in the following manner: How can the psychosocial wellbeing of the San community in Platfontein situated in the Northern Cape Province be protected and promoted?

Subsidiary question:

What guidelines can be offered to protect and promote the psychosocial wellbeing of the San community in Platfontein situated in the Northern Cape?

4. CENTRAL THEORETICAL STATEMENT

The study is to give meaning or gain a deeper understanding of the psychosocial wellbeing of the San community in Platfontein, considering their history and present circumstances, and how specific facets of this community's psychosocial wellbeing can be promoted and protected. A holistic approach of psychosocial wellbeing holds that when the person-in-context is studied, the mere dealing with the barriers or risks of a community's wellbeing does not equate the presence of its members' psychosocial wellbeing. For this reason, the revealing of those networks of psychosocial wellbeing is imperative – particularly in a non-Western South African context.

5. RESEARCH AIMS AND OBJECTIVES

The aim of this qualitative study was to explore ways to protect and promote the psychosocial wellbeing of the San community in Platfontein in the Northern Cape via a case study design. In order to realise this goal, the following research objectives were formulated:

- To explore and describe the psychosocial wellbeing of the San people in Platfontein in the Northern Cape (Article 1).
- To offer guidelines for the protection and promotion of the wellbeing of the San community in Platfontein situated in the Northern Cape (Article 2).

6. RESEARCH METHODOLOGY

6.1 Literature review

The literature review assisted in providing an understanding on the topic of interest. No studies have been done on the subject; therefore, the researcher perceived the topic as worth investigating. The literature search was conducted through journal articles, local newspapers-DFA, the internet, South African San Institute centre (SASI), and text books.

6.2 Approach

A qualitative approach was used for the research, since this approach, according to Nieuwenhuis (2016:53), “studies people by interacting with and observing the participants in their natural environment and focusing on the meaning and interpretation”. When studying participants from a different culture, it is important to be “culturally sensitive of their language, experiences, norms, behaviour, characteristics, race and beliefs” (Delva *et al.*, 2010:2). While interacting with and observing the participants, the researcher, who was already aware of their different languages, was culturally sensitive to the experiences they were sharing. Also, this approach was a proper fit for the planned study, seeing that the San people’s abilities of storytelling and connecting in groups are widely regarded as part of their cultural heritage (Gebregeorgis, 2016:103).

6.3 Design

The researcher used a case study design as the aim of the research study was to explore (i.e., understand and describe in depth) the ways in which the psychosocial wellbeing of the San people living in the Platfontein community of the Northern Cape can be protected and promoted. Fouché and Schurink (2011:320) state that a case study design entails the ability to draw attention to what can be learned from a single case, such as the one community of the San people living in Platfontein. Therefore, this design enabled the researcher to obtain “a familiarity with their social world, and to look for patterns in their lives, words and actions

in the context of the case as a whole” (Fouché & Schurink, 2011:320). This design enabled a clearer understanding how the San people’s psychosocial wellbeing can be protected and promoted while taking into account this particular context as well as the San’s cultural practices. The “case” was bound by time and activity, and the researcher collected information using a variety of data collection procedures (Yin, cited by Creswell, 2014:14). Yin (1984:23) defines this method “as an empirical inquiry that investigates a contemporary phenomenon within its real-life context”. It is noteworthy that Niewenhuis (2016:81-83) indicates that case studies offer a multi-perspective analysis which opens up the possibility of giving voice to the powerless and voiceless. This was important for the current research, firstly, to gain a deeper understanding of the dynamics of the situation pertaining to the psychosocial wellbeing of the San people of the Platfontein community; and secondly, to obtain information to protect and promote their psychosocial wellbeing in ways that are meaningful to them. Therefore, the current study used a descriptive case study design (intrinsic case study), since it attempted to describe and analyse a particular phenomenon (Yin, cited by Fouché & Strydom, 2011:321).

6.4 Population

The concept “population” in the context of research, according to Mack *et al.* (2005:118), literally refers to “the pool of people from which research participants are drawn”. The population for this study was all the San people living in Platfontein in the Northern Cape, i.e., the geographical area currently being occupied by the !Xun and Khwe communities situated north-east of Kimberley (Platfontein Community Development Plan compiled by Natasha Crisp, 2010). Information about the San population in Platfontein in the Northern Cape (The Platfontein Community Development Plan March 2010) cannot omit the role of traditional leaders (chiefs), since they entail the protection of the San people’s culture, such as ensuring that the customs or traditions including the dance, traditional attire, medicine, and laws are practised. In addition, the San population are also responsible for preserving the language. As a traditional community, every visitor should first get permission from the chiefs before entering the community. The Community Development Committee (CDC) is to assist in developing the community regarding any new projects, job opportunities, skills, et cetera, available to the youth. The Communal Property Association (CPA) is responsible for the assets, such as buildings and funds of the community.

Socio-demographic information of participants was also obtained in order to provide a profile of the participants via a demographical questionnaire (see addendum A).

6.4.1 Participants

In this qualitative study, purposive sampling was used, because the researcher had a specific purpose in mind (Maree, 2016:198). This means that participants complied with the inclusion criteria and were able to offer rich information in order to answer the research question. Therefore, the pre-determined selection criteria used as the basis for sampling directed the sampling process (Niewenhuis, 2016:85). Sample size entailed a minimum of 30 members of the San community in the Northern Cape (see inclusion criteria, Section 2.10), living in Platfontein (data collection via semi-structured one-on-one interviews), and eight community leaders (data collection via a focus group discussion; FGD).

Individual interviews:

Thirty participants from the !Xun and Khwe communities were invited to participate. The reasoning behind this number of participants was to include a maximum number of both the !Xun and Khwe communities.

Participant recruitment

As the researcher was previously employed as a social worker in the community of Platfontein, a relationship of trust was established during the 16 years of working with the San people of this community. At the same time, the prescribed protocol was followed to obtain access to conduct research in the community. This is a traditional society; therefore, a letter of permission was first granted by the South African San Council to conduct the research. After the necessary approval was granted by the Health Research Ethics Committee (HREC) of the North-West University (NWU), the student researcher wrote a formal letter to give the tribal leaders – who are called the chiefs – the needed information about the planned research, e.g., the research topic and that it was towards a Master's degree. It was highlighted in the letter that a response is expected within two weeks in the form of a letter clearly stating approval granted/not granted. Thereafter, a meeting was arranged with the San community leader(s) as the gatekeeper, to request permission, i.e., providing access to this community.

Each chief holds regular meetings with his traditional leaders under a tree (cultural practice) or in a building, depending on the weather. Permission was granted to explain the project at such a meeting. It was an opportunity, at the same time, to inform the traditional leaders on the FGD to and to explain the criteria of inclusion to them. According to the culture, the community leaders had first to be informed before advertisements were distributed. The chiefs were first approached, who, in turn, informed the traditional leaders. The researcher was granted a date to join for a few minutes before the actual meeting started, giving a

detailed explanation and clarification on the research topic. Thereafter, marketing of the project followed after an overall agreement and letter of permission was granted.

Sample recruitment for the individual interviews

The community leaders were asked to appoint a mediator to assist with the recruitment of participants. Proper research procedure was followed concerning the recruitment of participants for the personal interviews. Adverts in Afrikaans and the Khwedam language were used to invite potential participants to take part in the study, and the inclusion criteria were stipulated clearly.

The mediator advised the researcher to place the advertisements at the local café, at the South African San Institute (SASI), and at the Department of Social Development. An advertisement was also placed at the local radio station X-K FM, after approaching the station manager to appeal to every presenter on shift to read the advertisement and to invite participants. It was also announced on the day and times when the mediator would be available at the radio station so as to meet with interested individuals. In other words, the community at large was informed through the radio station which made the announcement for two weeks only.

Potential participants, namely those who responded to the adverts and expressed an interest to participate, were identified via home visits by the appointed mediator. These potential participants agreed to participate willingly after they had been informed about the aim of the study, and the needed information was explained to them as described in the assent/consent documents; thereafter, the mediator arranged the “when, where, why, and how” of the individual interviews. The individual interviews were held at SASI’s old building, presently called Kennisfontein.

Once participants were recruited and the consent forms signed (after they had had a week to think over the matter), appointments were made to conduct the semi-structured interviews. These interviews were conducted at a venue and time which was convenient to the participants. At the venue, consent was affirmed and the consent documents were signed in the presence of the appointed mediator.

Sample recruitment for the focus groups discussion

The community leaders were asked to appoint a mediator to assist with the recruitment of participants for the FGD (the community leaders were the participants). The mediator (also acting as an interpreter) recruited at least 8 community leaders who expressed an interest in

participating in the research, and the mediator informed the potential participants about the purpose of the research. Information was also given as to the “when, where, why, and how” of the data collection opportunities; and what their involvement would entail. Also, the needed information was described in the consent documents.

Once participants were recruited and the consent forms signed (after they had ample time, i.e., a week, to think over the matter), appointments were made to conduct the FGD. The FGD with the community leaders was conducted at the Alpha Community Church in the !Xun village situated at main road, at a time which was convenient to the participants. At the venue, consent was affirmed and the consent documents were signed in the presence of the appointed mediator.

Goodwill permission /consent:

After permission had been obtained by the North-West University’s Health Research Ethics Committee (HREC), the representative of the San community living in Platfontein was contacted in order to obtain the needed permission as prescribed by the San Code of Conduct 2017. Such permission could not be gained first, since it was required that ethical approval first be obtained by the North-West University’s HREC prior to making contact with the San.

The community did not refuse to be involved in the research. The chiefs (chairpersons of the tribal leaders) had already shown interest. With enough interaction and clarification at the traditional meetings, the researcher was able to attract the interest of the leaders.

The sample was constructed in the following way:

- Eight men which consisted of four adults from the Khwe and four from the !Xun communities.
- Seven women which consisted of four adults from the Khwe and three from the !Xun communities.
- Eight youth (four men and four women) from the !Xun
- Seven youth (three men and four women) from the Kwhe.

Eight people were interviewed per day (on a Saturday), and the interviews took place for the duration of four weeks. Initially, there were supposed to have been 32 participants, but due to unforeseen circumstances, only 30 were interviewed.

Focus group discussion (FGD)

Eight community leaders were present at the FGD which consisted mainly of men, mostly elders. Since the death of the chief in the year of the study, there have been constant conflicts and leaders were divided; thus only eight members of the !Xun community were present. The duration of the FGD was an hour and every leader made a point or shared his or her experience. It is a cultural phenomenon that every leader had to say something in a gathering, because it showed dignity. The community leaders' experiences were told by themselves, either in Afrikaans or in their native language. All participants were asked to participate in only one data collection opportunity, by being part either of an individual interview or a focus group.

6.5 Data gathering

Each participant, i.e., either the member of the San community or the community leader living in Platfontein, was involved in only one data collection opportunity. Only one primary source was used to collect data, namely textual data consisting of the verbatim transcriptions of the individual semi-structured interviews. The "method of data collection" refers to the procedures that were used by the researcher in collecting the relevant data (Ferrante, 2013:41). The common modes of data collection employed in qualitative research were individual interviews, a focus group discussion, and participant observations (Fossey *et al.*, 2002:726). The researcher decided to use semi-structured interviews to collect the data required from the sampled participants, and a focus group with the community leaders, since it is an old custom of the San people to discuss matters in a group setting.

Semi-structured interviews with participants

The researcher conducted personal interviews (see addendum B), and the primary objective of including semi-structured interviews with the participants was to develop an in-depth understanding of this complex phenomenon, i.e., the ways in which the psychosocial wellbeing of the San community in Platfontein in the Northern Cape can be protected and promoted. Participation was entirely voluntary and depended on the availability of willing participants to talk to the researcher. Since a case study design was used, the interviews were guided by an interview guide (see Addenda A and B) to explore the participants' psychosocial wellbeing. Semi-structured interviews with open-ended questions were used for this research, and the participants were invited to respond using their own words (see Rubin & Rubin, cited by Braun & Clarke, 2014:78). The interview guide used appropriate questions based on studied literature and provided the researcher with flexibility in terms of exploring possible issues that could emerge. In this sense, the interview guide consisted of certain themes that needed to be covered during the interviews, and these themes were

based on existing literature (Botma *et al.*, 2010). At the beginning of the interviews, participants were asked to complete the short demographical questionnaire (addendum A). Illiterate participants (established prior to the interview by the mediator) were assisted by an appropriate and qualified person arranged by the researcher.

A pilot study took place to gain more information to contribute to the success of the research. Braun and Clarke (2014:81) recommend that, apart from the designing of the interview and the constructing of effective questions, good preparation is needed for the interview. The pilot study is a mini-version of the large-scale study or a trial run done in preparation of the complete study. In this sense, it is a “pre-testing” of the research instrument(s) that enables the researcher to envisage how the large-scale project will work in practice, and whether there is a need to revise the questions. Possible flaws could be revealed regarding, for example, the questions of the interview with regard to the choice of words in order to respect the San people’s culture. A pilot test was conducted with two persons in Platfontein (two of the same people as the 12 or more recruited participants for personal interviews) that had similar interests as the participants who partook in the study. Other reasons for a pilot study was to establish whether participants had difficulties (or not) in answering the questions during the interviewing process; to provide the researcher with ideas, approaches, and clues that she may not have foreseen before conducting the pilot study. Such ideas and indications added to the trustworthiness of the findings in the main study (Gustaffason *et al.*, 2010:23).

During the semi-structured interviews, the participants were encouraged to elaborate on their accounts, and they were not be restricted by formulated questions (cf. a questionnaire/survey), and the researcher was flexible in conducting the interviews (see Rubin & Rubin, cited by Braun & Clarke, 2014:78). These interviews were audio-recorded with the participants’ permission and transcribed. Personal interviews took place one after the other over a couple of weeks, and data were transcribed by a transcriber (who was asked to sign a confidentiality agreement). Semi-structured interviews were conducted with San people living in Platfontein across the ages of 18 to 60. The interviews were organised by the mediator (appointed by the gatekeeper) and the student researcher on a day and time that best suited the participants. This was done in accordance with the cultural practices of the San people.

Focus group

Once the individual interviews were done, a focus group discussion took place. There was only one focus group with eight of the community leaders. Green and Thorogood (2014:127)

explains that a focus group requires a facilitator and is where “a small group is brought together to discuss a particular issue”. Focus group discussions are relatively unstructured but guided, and since they are interactive, the participants had the opportunity to ask questions, challenge, or agree with one another. The focus group was guided by an interview guide (see Addendum C) to explore the ways in which the psychosocial wellbeing of the selected San community can be protected and promoted. (see statement about language) The FGD allowed the discussion of matters related to the San people’s psychosocial wellbeing, such as employment, family functioning, and education were discussed. Since drawing is an old custom of the San people, the drawings of an animal (e.g., blesbuck), which reminded them of their hunting experiences, was used to encourage participation and the gathering of rich information. This was linked to ways to protect and promote the San community’s psychosocial wellbeing in ways that are meaningful to them. Every group member was able to give his/her opinion, since this is according to the San custom.

The San people enjoy dancing and this was used as an ice-breaker before starting with the FGD. The FGD was organised by the mediator (appointed by the gatekeeper of the community leaders) and the student researcher on a day and time that best suited the participants. This was done in accordance with the cultural practices of the San people.

Content of the focus group data collection opportunity

- Greetings and introduction
- Ice-breaker
- Completing of the demographical questionnaire
- Purpose of the FGD
- Orientate participants about tools utilised (such as, drawings) and encourage freedom to utilise space available (e.g., sit on the chair or lie on the floor if desired)
- Duration of the interview was for two hours (justification of the use of more time for the focus group discussion is based on a culturally appropriate standpoint, since the San people value group discussions and having enough time to converse)
- Explain issues of confidentiality

The focus group used a traditional dance as an ice-breaker, because the San people enjoy dancing and this assisted in creating a good atmosphere at the start of the session. The researcher was “the facilitator” as explained by Thorogood (2014:127) and the “issue” at hand was to explore the ways in which the psychosocial wellbeing of the San people in Platfontein can be protected and promoted (that are meaningful to them). The group was not

too large for one facilitator. A drawing of an animal, namely the blesbuck (significant to the San), was put on the wall and questions were used, for example (see addendum C):

- What does this animal symbolise with regard to the life of the San people in the past?
- Tell me about its significance in the present-day life of the San people?

The above questions revealed a great deal of the past life of the San people as hunters (the animal drawing). This opened communication where especially those who were born in Angola and Namibia could share their happy experiences of their life in the past, in order to gain information about their cultural heritage and the possible wealth associated with the San's psychosocial wellbeing. There were effective probes such as "tell me more" or "can you please explain". The questions following thereafter concentrated on those factors related to the San's psychosocial wellbeing and led to lengthy discussions, because everyone expected his/her opinions, problems, disappointments, or negative feelings to be heard.

Field notes

The researcher made the following types of field notes (Groenewald, 2004:1-26):

- i) Observational notes (ON) — 'what happened notes' that were seemingly important enough for the researcher to make.
- ii) Theoretical notes (TN) — attempts to develop meaning as the researcher thought or reflected on experiences.
- iii) Methodological notes (MN) — reminders or cues of critique to oneself on the process.

These field notes were made during interviews (short one-liners) and were also used as end-of-a-field-day summaries or progress reviews. In addition, the researcher also made use of personal reflections by means of journaling, which ensured that she remained aware of her own attitude and possible biases. Reflexivity ensured good quality research as it involved a process of continuously reflecting and being aware of the process taking place.

Facilities where the project was implemented

The data collection opportunities took place in Platfontein in an office at the One Stop Multi-Purpose Centre during weekends. The venue was a good choice since it is not possible for anybody to obstruct the data collection opportunities; seeing that entrance to this building is strictly controlled, the participants' privacy was ensured. Therefore, the conducting of the one-on-one interview sessions took place in privacy, taking into account that the door was closed and interruptions were not allowed. The researcher took care that all involved in the

research, such as the gatekeeper and mediator, were reminded as to ethically correct behaviour and that all information was viewed as strictly confidential.

The focus group took place at the Alpha Community Church situated in the main road on the !Xun side. The conducting of the focus group discussion took place in privacy, for example, the door was closed and interruptions were not allowed. While the needed steps were taken to avoid that participants were stigmatised in any manner, the researcher was aware that the anonymity of a focus group was compromised, seeing that the participants might be acquaintances. The researcher addressed this issue by asking the groups to comply to a “code of conduct” for the discussion within the group, for example, the participants undertook not to repeat anything that was said in the focus group discussion. The researcher also anonymised the data after the data were collected (Greeff, cited by De Vos *et al.*, 2011:363). Finally, the researcher reminded all participants and all involved in the research, such as the gatekeeper, of the importance of ethically correct behaviour and that all information had to be viewed as strictly confidential.

6.6 Data analysis

The approach used by the researcher to gain knowledge, give meaning, or interpret the qualitative data collected of the people and situations investigated is called data analysis (Niewenhuis 2016:104). In qualitative data analysis, analysis means working through text passages and notes one by one for combined data units (Creswell, 2014:44). The qualitative data were derived from narrative materials with verbatim transcripts from the semi-structured interviews, focus group, and, field notes made by the researcher. All identifying information was removed from the transcriptions in order to maintain anonymity. Thematic data analysis was used as described by Tesch (in Creswell 2009:186), and the following eight steps were followed for qualitative data analysis:

- i) First, the researcher got a sense of the whole by reading all transcripts carefully and jotting down some ideas as they came to mind;
- ii) She selected one document (interview), the most interesting one, on top of the pile. Going through these, she was not concentrating on the substance but the meaning of the information and kept writing any thoughts in the margin.
- iii) After completing this task for several participants, she made a list of all the topics and clustered them together. Thereafter, the topics were formed into columns that were arranged as major topics, unique topics, and those left over.
- iv) The next step was to take the list back to the data where the topics were abbreviated into codes, namely by writing a word representing a category next to the appropriate

segment. In this way, a preliminary organising scheme simplified the process as to the emerging of new categories and codes.

- v) The reducing of topics was considered and topics were turned into categories by drawing lines between categories to show interrelationships.
- vi) This step included putting together the data material that fell under the one category or theme, whereafter a preliminary analysis was done.

A co-coder was assigned, namely Prof Sandra Marais who is a retired professional researcher (Medical Research Council) with the needed experience and who has acted as a co-coder for many NWU students in the past. The student researcher first did the coding and then submitted the data to the co-coder in order to enhance the reliability of the initial coding. Coding is only the beginning of the data analysis process; this is followed by the additional steps of data analysis and interpretation. Taking into account that data analysis happens alongside data collection in qualitative research, a great deal of analytical work had to be done once the researcher has left the research field. In this process, all data were categorised and examined and this process is called constant comparison (Pope *et al.*, 2000:114; Boeije, 2002:391). The data from the different data sources were integrated into a coherent synthesis i.e., triangulation was used to build the case study. In other words, the emerging themes from the various data sources were triangulated by examining evidence from the sources and using it to build a coherent justification for themes. Data analysis was grounded in and supported by existing literature to guide this aspect of the research process to answer the research question.

6.7 Trustworthiness

Trustworthiness is about the confidence the researcher has in the worthiness of the findings based on the research design, informants, and context. It is linked to qualitative research because “it studies people by interacting with and observing the participants in their natural environment and focusing on their meaning and interpretation” (Maree 2016:40). In their seminal work on trustworthiness, Lincoln and Guba (1985:294-301) suggest that the presence of credibility, dependability, confirmability, and transferability offers trustworthiness to research.

Credibility

Credibility refers to the process whereby the researcher ensures that what the participants have discussed, is accurately described (Schurink *et al.*, 2006). In the research, credibility was enhanced through using a well-established data collection method: recorded interviews and their respective transcripts, ensuring that the results of qualitative research were true as

obtained from the participants' perspectives (Farely, 2013:149-151). Also to enhance credibility, inclusion and exclusion criteria were described clearly, as well as the processes of data collection, and thematic analysis. For example, credibility was enhanced during data collection by using a translator, i.e., a schooled person who is familiar with both Afrikaans and !Xunthali and was able to translate effectively (the student researcher is also competent in and understands these languages fully). In other words, the data gathered from participants were portrayed as clearly as possible in order to ensure credibility. For the individual interviews, the participants used Afrikaans and a translator was not necessary. However, in the focus group discussion, some participants who are elders used !Xunthali and a translator was used.

Transferability

Transferability refers to when the results of qualitative research can be transferred to another context or setting (Farely, 2013:151). Although the aim of qualitative research is not to generalise, the research should be described clearly so that the reader can decide whether the findings and recommendations can be applied to his/her client populations (Farely, 2013:149-151). The researcher ensured transferability through describing the context, participants, settings, and circumstances of the study in detail (Braun & Clarke, 2013:122).

Dependability

Dependability refers to the description of research methods used in order for the study to be repeated (Schurink *et al.*, 2006). The researcher paid attention to issues related to dependability by including her process of thematic analysis, taking photos of the coding and other processes, and including raw data in the form of drawings. She provided thick descriptions based on transcribed interviews. Seeing that various methods of data collection were used (semi-structured interviews as well as FGD, including visual material), the researcher took photographs. The greater detail as provided by the photographs ensured dependability. The limitations of the study that were described after the research process were coherent, well developed, and reviewed.

Confirmability

Confirmability is based on the assumption that the results can be confirmed by others (Farrelly, 2013:149-151). The student researcher discussed methodology critically and clearly; she kept evidence of all the verification that validates the findings and the analysis in order to ensure confirmability (Schurink *et al.*, 2006); and she made sure that findings were fixed in the data, and a co-coder was used to confirm this.

7. ETHICAL ASPECTS

Ethics refers to possible risks and dangers with regards to the specific approach and design, and how specific precautions could be put in place. A possible risk of the specific design involved the community's uncertainty related to research and the process thereof. Therefore, the needed HREC-certificate was presented in order to obtain permission to conduct the research. It was also emphasised that the planned research was aimed at exploring the psychosocial wellbeing of people of the selected community and ultimately to better the service delivery of social workers toward this group.

7.1 Avoidance of harm

The consideration of how participants were treated in this study was of the utmost importance, and the gathered information was used without risking the status of the interviewees (Babbie & Mouton 2001:57). Participants in this study were not exposed to harmful situations, for example emotional harm, such as shame or guilt when talking about the psychosocial wellbeing of their community. In this sense, the ethical concerns regarding the research process were decisive. For example, the researcher guarded against manipulating participants or treating them as objects or numbers rather than individual human beings. Also, permission from those in authority was requested through a letter in which the needed information of the research was made clear, including the days and time of the data collection opportunities. The estimated ethical risk level of this study overall was medium (not high), since no child participants were used in this population.

7.2 Informed consent forms

Additional steps were taken to minimise coercion and undue influence of the vulnerable population. This was done by paying attention to matters such as the permission of a representative, namely the gate-keeper(s) and mediators. Special attention was given to the recruitment process to conduct this in a respectful manner according to this community's cultural code of conduct; the participants knew that they would take part in research and that the research was going to be carried out only with their consent; particular attention was given to the content, language, and procedures used to obtain informed consent.

7.3 Voluntary participation

Potential participants were approached with the use of a mediator appointed by the community leaders of this community. Interested parents contacted the appointed mediators. It was explained clearly to the parents that their participation was on a voluntary basis and that they were free to withdraw at any time.

7.4 Confidentiality, privacy, and anonymity

Confidentiality was ensured by not exposing participants' identity, because their names were not used, but linked to codes to keep it confidential, for example, Participant 1, et cetera. Report findings were also anonymous (Driscoll, 2011:156), because identification numbers were used for participants instead of their real names. The participants were informed that they were free to withdraw their participation at any time that they felt so. This information was repeated with the commencement of the personal interviews and focus group discussion. When the data collection opportunities were voice-recorded (qualitative study), it was done with the permission of the participants.

The researcher informed the participants about their right to privacy to protect the person (Strydom, 2011:119) through the use of letters of consent. Only the researchers and co-coders had access to the data. Findings were kept safe in the following manner: hard copies were locked in a cupboard in the researcher's office and electronic data (on the researcher's computer) were password protected. As soon as qualitative data were transcribed, it was deleted from the recorders. Data will be stored for five years after the student completed her studies.

7.5 Ethical implications for participants

Risks could include emotional discomfort for participants when doing the individual interviews. The interviewer was sensitive and allowed enough time to build rapport and trust with the participants to address this possible emotional uneasiness.

Risk Level

The risk levels of the study were the same for the different participant groups. The risk level for participants was considered medium, as they are identified as a vulnerable group (exposed to enduring poverty), but all were adult participants viewed as a con-clinical population.

7.6 Publication of findings and feedback to participants

This dissertation is presented in article format and is structured according to the General Academic Rules of the North West University. In section 5.4.2, and specifically 5.4.2.7, it is stated: "Where a candidate is permitted to submit a thesis in the form of a published research article or articles or as an unpublished manuscript or manuscripts in article format and more than one such article or manuscript is used, the thesis must still be presented as a unit, supplemented with an inclusive problem statement, a focused literature review and

integration and with a synoptic conclusion, and the guidelines of the journal concerned must also be included”.

The results of this study will be disseminated to the participants via verbal feedback. A formal version of the research findings will be given to the SAN Council. The research report is presented in article format. Two different journals will be used for publication.

Structure of the dissertation:

Section A: Part 1 (Orientation to the Research)

Section A: Part 2 (Literature review)

Section B: Articles

Section C: Summary and Conclusions

Section D: Appendices

The second part of Section A presents the literature review that guided this study. In this second part the researcher discusses reviewed literature to determine what is already known about the topic so as to avoid unintentional duplication, and to allow the study to make a distinctive contribution to the topic under investigation. In this study, the researcher used books, reports, journals, articles, newspapers, the internet, and magazines for gathering information about the topic under study.

SECTION A

PART 2: INTEGRATED LITERATURE STUDY

INTRODUCTION

The purpose of a literature review is to establish what has been written in a particular field of study in order for the research question to be unique and to add knowledge (Mouton, 2001:86). Wester (2018:1) mentions that a literature review refers to “written works that are considered to be very good and have lasting importance, for example, books, articles etcetera about a particular subject”. The literature was obtained from various books and journals on the particular subject. The focus was on the following literature:

- San cross-border cultural heritage and identity in Botswana, Namibia and South Africa (Bolaane, 2014), which explains the San people as the oldest inhabitants and that it is important to recognise their ethnic identity and cultural heritage of the South African National States so as to value their indigenous language.
- A first-generation African community grappling with urbanisation: the views of Platfontein’s San on water and sanitation service delivery (Tempelhoff, 2014).
- Regional assessment of the status of the San in South Africa: A gender perspective of the status in Southern Africa (Felton & Becker, 2001), with an emphasis on the influence of alcohol and violent behaviour such as the brutal murders of women and the military soldiers who were at the time paid with two beers.
- On the bridge of goodbye: the story of the South Africa’s discarded San soldiers (Robbins, 2007). The military provided for the basic needs of the San. After the dissolution of the SADF, this changed, and suddenly there was hunger.
- Dynamics of the socio-economic discourse of the San people in Platfontein, South Africa (Gebreorgis, 2016), emphasising the importance of appreciating the San’s cultural heritage such as rock art, paintings, contemporary art, dance, and music.
- The influence of culture, community, and the nested-self in the stress process: advancing conservation of resources theory (Hobfoll, 2001).
- Resource conservation as a strategy for community psychology (Hobfoll, 1993), concerning the negative or positive impact it has on the community member when gaining or losing resources.

2. THEORETICAL FRAMEWORK

Since the profession of social work aims to promote social change and social justice by working with people and the environment in which they interact (Teater, 2015:2), the following perspectives were used, because it is the point of departure of the planned study to explore the San community’s psychosocial wellbeing (stressing the wellbeing indicators), taking into account the context of the environment, as well as strengths.

2.1 The strengths perspective

The focal point of the strengths perspective is the strengths of the individual, group, organisation, and community. The individual or community is considered as the “best expert” in giving direction on what will or will not be helpful in resolving their problems (Robbins *et al.*, 2012:3; Saleebey, 2013). Also relevant is the strength-based approach (Saleebey, 2013) and Hobfoll’s theory (1993:128; 2001:337) of the Conservation of Resources (COR).

The lens of the strength perspective enabled the researchers to detect those factors associated with the psychosocial strengths of the San community living in Platfontein in the Northern Cape. For example, the San value their languages which give an identity and pride, since means of communication make them happy – also in times of challenges and crises. In contrast, replacing Xunthali or Khwedam with another dominant language is causing harm, as they have a unique origin which they would not like to get lost (Gebregeorgis, 2016). Also, the San people’s indigenous knowledge of hunting and retaining the fond memories of hunting/animals and the sharing of their wonderful experiences with the younger generation are part of their unique heritage (Hunter-Gatherers of Southern Africa Online).

Hobfoll’s theory (1993:128; 2001:337) with regard to the Conservation of Resources (COR)

Since matters associated with culture are of the utmost importance for the current study, Hobfoll’s (2001) theory with regard to the Conservation of Resources (COR) is valued, as this viewpoint allows the embracing of South Africa’s many cultures as an appreciated resource. Hobfall and Lilly (1993) indicate that individuals have a primary goal to protect and preserve those resources they value, such as their culture – defined as the maintaining and interconnecting of group members. The basic tenet of the COR theory (Hobfall, 2001) is that people have an innate as well as a learned drive to create, foster, conserve, and protect the quality and quantity of their resources. The COR theory relates to those resources that are key to survival and wellbeing (e.g., shelter, attachment to significant others, self-esteem) or linked to the process of creating and maintaining key resources (e.g., money, credit). A limitation of these resources key to their survival and influencing their psychosocial wellbeing negatively is, for example, the fact that the San community in Platfontein experience a shortage of housing and use of pit toilets (toilet bags), as well unemployment, the lack of a police station, and a lack of recreation facilities (Dalton-Greyling & Greyling 2007:8; Tempelhoff, 2014:57). Language issues also have an impact on the recent poverty of the community, which is again linked to the high employment rate as well as illiteracy.

According to the COR theory, stress occurs under three conditions: (1) when individuals' key resources are threatened with loss; (2) when resources are lost; and (3) when individuals fail to gain resources following significant resource investment. The conservation of resources is made possible, in turn, by possessing a strong resource pool so that the resource strength preserves further resource development and resource security. Resources, in other words, are valued both directly and indirectly, as they serve to protect other resources. Social support provides a major reservoir for resources outside of those resources endowed to the self (high self-esteem, sense of mastery).

Culture

Culture refers to collective conventions, values, and practices indigenous to and endorsed by specific culture groups (Theron & Theron, 2010). These values and practices are considered an important aspect of a community's resources. Keeting (1974:75) states that culture is not genetic, "but serves to adjust individuals and groups in their ecological communities". He further mentioned that culture is often related to resilience. This means that, despite experiencing challenges, culture still gives a sense of belonging where people share the same language. In their communities, they are able to share directly with their family, friends, neighbours, et cetera. Barbarin (cited by Keeting 1974:75) also mentions the importance of "ubuntu" values within the South African context which can help the community to deal resiliently with future adversity.

As a traditional community, there are many cultural practices that are shared by the members. There is a shortage of resources such as employment. Usually, when the community hold funerals, it is part of the San people's culture that the family will provide food for all the attendees; however, because of financial constraints, over 90 % of funerals are conducted without food nowadays. The few family members who can afford to prepare food are oftentimes not able to provide for all the attendees. As culture is not genetic – and the impact of epigenetic factors must be taken into account – this might change in future, as circumstances improve. The community is also influenced by the neighbouring communities, for example, the Galeshewe. They sing hymns in Setswana and at the same time translate them into their own languages. This shows resilience by reaching out to others despite their circumstances (Conversation held with Zeka Shiwarra, March 7, 2018).

A discussion about resources (or the lack thereof) can easily be linked to empowerment and resilience, since these two concepts are widely employed in the social sciences. According to Brodsky and Cattaneo (2014:333), both concepts are aligned with a strengths-based perspective, recognising, respecting, and promoting local capacity and positive outcomes.

These concepts have the potential to facilitate each other, and understanding their interaction can better inform service providers such as social workers' work with marginalised populations, such as the San community living in Platfontein. Brodsky and Cattaneo (2014:335) use an operational model of resilience describing a process involving five interactive and iterative components (awareness, intention, action, reflection, and maintenance). Brodsky and Cattaneo's model of resilience contains these five components making up an operational model of resilience that is multi-level and depends upon interdependent, iterative components rather than consisting of separate factors.

They also developed the empowerment process model, drawing on a review of many years of scholarship to identify and refine key concepts (Fitzsimons & Fuller 2002; Friere 1970, 2000; Gutie´rrez, 1990; Marti´n-Baro´ *et al.*, 1994; McWhirter, 1991; Rappaport, 1987; Zimmerman, 1995, cited by Brodsky & Cattaneo, 2014); aiming “to articulate the process of empowerment in a way that is both precise, with face valid terms and operational definitions, and broad enough for researchers and practitioners to apply across contexts” (Cattaneo & Chapman, 2010:647).

Definition of empowerment

Brodsky and Cattaneo (2014:336) define empowerment as “a meaningful shift in the experience of power attained through interaction in the social world”, with power defined as “one’s influence in social relations at any level of human interaction, from dyadic interactions to the interactions between a person and a system”. The model describes:

- i) the process of building empowerment as an iterative one,
- ii) in which a person who lacks power sets
- iii) a personally meaningful goal oriented towards increasing power,
- iv) takes action and makes progress towards that goal,
- v) drawing on his or her evolving self-efficacy, knowledge, skills, and community resources and supports, and observing and reflecting on the impact of his or her actions.

Similar to the process of resilience, while the iterative nature of empowerment means that there is no first step, a key component of the process is the awareness of a desire for change. Specifically, empowerment includes the definition of personally meaningful and power-oriented goals. The identification of such goals could range from a straightforward process to a complex and difficult one. For example, people who have experienced trauma often struggle to identify their own feelings and desires, and recovery can involve a long process of rediscovering the sense of self that would undergird knowing what one wants (Elliott *et al.*, 2005). Both self-efficacy, i.e., the extent to which one feels capable of reaching

a particular goal, and knowledge, i.e., the extent to which one has knowledge about systems, resources, and power dynamics related to the goal, are closely linked with whether and what actions are taken, and how they turn out (impact). As with knowledge and self-efficacy, one's actual skills play a role in the effectiveness of action as well, as does the existence and accessibility of community resources.

Social context interacts with all pieces of the process: for example, cultural values influence personal meaning, knowledge is more accessible to some than others, and perhaps most importantly, whether one is able to gain power depends substantially on how others respond. Brodsky and Cattaneo (2014) created a model that shows how both resilience and empowerment is iterative (i.e., repeating rounds of analysis) processes in which: i) individuals and/or communities recognise an unsatisfying state, and ii) they develop an intention or goal to do something to change this state. What comes next is: iii) a focus on changing goals; the choice of which goals depending on: iv) context and resources (see key dimensions below). It is the nature of this focus that determines which concept is best for understanding the *processes that follow*. Resilience consists of internal, local-level goals that are aimed at intrapersonal actions and outcomes – adapting, withstanding, or resisting the situation as it is. Empowerment is enacted socially – aimed at external change to relationships, situations, power dynamics, or contexts – and involves a change in power, along with an internal, psychological shift (Brodsky & Cattaneo, 2014:337).

This model shows that resilience and empowerment are distinct concepts with distinct foci of goal, action, and outcome; not mere synonyms. Also, they show that researchers should distinguish between empowerment and resilience in the context of fundamental risk. Risk may result from proximal (e.g., current SES) or distal circumstances (e.g., SES of family of origin); biological (e.g., genetic condition) or social statuses (e.g., race/ethnicity, gender, sexual orientation); social events (e.g., war) or conditions (e.g., drought). The risk they refer to as fundamental is not merely an elevated chance that certain aspirations and desires might not be obtainable, but rather the heightened probability that basic needs, rights, and access to resources will be thwarted by circumstances beyond one's immediate control. By definition, resilience always occurs in a context of risk. Empowerment, on the other hand, can occur in conditions without risk. For example, a traditional leader might be empowered through seeking the next ten years as community leader even against a politically powerful incumbent. But while his/her efforts towards advancement occur in a context where his/her risk of failure might be high and his/her success unexpected, his/her fundamental needs and rights are not at risk, and he/she has the ability to gain the resources necessary for success. This is a key distinction between empowerment and resilience.

Brodsky and Cattaneo (2014) conclude that questions for research include what resources and contexts might be necessary and/or sufficient for successes in empowerment and resilience; what types of goals and actions lead to outcomes of interest; how best to define the areas of convergence where intrapsychic feelings and subtle power changes may be seen through multiple lenses depending on the proximal and distal goal and context; how to balance the use of lay definitions and respect for emic experience with a differentiation of adaptation versus transformative change; and how positive change broadens from the status quo adaption and coping of resilience to the status quake change of empowerment. What might otherwise be seen as a failure of empowerment may actually be a success within the entire model, whereby resilience may allow one to survive to fight a larger battle for system change at a later date. In a fundamentally risky setting, resilience in this framework can be seen as the foundation upon which empowerment is built. Resilience can provide the skills and abilities to locate and utilise resources – the individual power to cope, adapt, and maintain oneself and one's community. Empowerment builds on resilience to provide the bridge that connects individual power to social power, changing the world around the individual and local community. Those external changes have a profound psychological impact, building resources that may, in turn, shore up resilience, in the case of future adversity. In the convergence, divergence, and interaction of the kindred concepts of resilience and empowerment lies a wealth of potential for scholarship and intervention to help marginalised and underserved people and communities improve their experiences and outcomes. Despite the inherent attractiveness of labelling every strength-oriented intervention as empowerment, regardless of whether the status quo truly is or can even safely be changed, caution is needed not to set people and communities up with the promise of more than is possible, because success can also be found in each step taken along the way.

2.2 Ecological perspective

The ecological perspective holds that human resources, needs, and problems must be looked at in the context of the environment. Therefore, it is important to understand the environmental circumstances of persons, since individuals or groups do not function in isolation but, for example, within the family. The family exists within the community which is, in turn, influenced by the political, cultural, and economic environment. The environment has an impact on the beliefs, actions, and choices of the individual. The theory is to assist the individuals to adapt to their environment (Robbins *et al.*, 2012:3). The bio-ecological model of Bronfenbrenner is considered fit for the current study, as it shows how the individual's development is entirely embedded in different levels; and these levels are interdependent.

Bronfenbrenner's bio-ecological theory

Bronfenbrenner initially named his bio-ecological theory of human development the ecological model or approach (1979), explaining how human development occurs. Although Bronfenbrenner described it as a theory or the approach to human development, developing individuals were consistently, from the start, viewed as either influencing or being influenced by their surrounding environment. According to this ecological theory of development, individual and environmental systems are connected to one another as well as to the larger social environment.

Bronfenbrenner (1979) underlined the influence of environments (social and cultural) of different levels and sizes on development. Using this framework, the effectiveness of persons' characteristics can be evaluated, such as their adaptive coping, self-efficacy, and optimism, as well as factors external to persons, such as family support, neighbourhood networks, health provision, and so forth, for promoting individual resilience. The foundation of Bronfenbrenner's development model is that one's wellbeing is influenced by social context (Bronfenbrenner, 1979, 1988). In other words, the individual's functioning is intertwined with the quality of relationships he/she has with others, such as with family members, friends, neighbours, and institutional systems. This influence is emphasised by the individual's behavioural and emotional strengths on adjustment in different social domains.

According to Bronfenbrenner, as presented in his ecology of human development (1979), development and socialisation are influenced by the different subsystems of the environment with which persons are in active inter-relation. Three significant assumptions are included: 1) persons are active players, exerting influence on their environment; 2) the environment is compelling persons to adapt to its conditions and restrictions; and 3) the environment is understood to consist of different sizes of entities or subsystems that are placed inside one another according to their reciprocal relationships – micro-systems, meso-systems, exo-systems, and macro-systems (Bronfenbrenner, 1979). The holistic ecological understanding of human development requires an examination of the influence of communities, subcultures, and culture on basic psychological and interpersonal processes throughout the lifespan. In other words, the extent to which interpersonal and psychological processes facilitate adaptive, positive development within relational, familial, social, and cultural contexts include bi-directional processes of influence between contexts and individuals. According to Van den Berg (2013), there is an undeniable interactive relationship between individual and social strengths in the promotion of positive health outcomes (such as life satisfaction).

Furthermore, Bronfenbrenner's model consists of six systems of interaction which contain roles, norms, and rules:

- 1) *Micro-system*: consisting of families or systems in the immediate environment in which persons are operating. A micro-system can be explained as a pattern of activities, roles, and interpersonal relations experienced by developing persons in given face-to-face settings with particular physical and material features, and containing other persons with distinctive characteristics of temperament, personality, and systems of belief.
- 2) *Meso-system*: comprising linkages and processes taking place between two or more settings containing developing persons (e.g., the relation between an individual's home and school, school and workplace). In other words, a meso-system is a system of micro-systems.
- 3) *Exo-system*: this system lies beyond the micro-system and the meso-system settings that directly affect persons' development. This is the system in which persons do not spend time, but which influences their primary settings – and thus their experience. The exo-system is; therefore, an environment in which individuals are indirectly involved. This system does not influence individuals directly, yet affects them anyway.
- 4) *Macro-system*: consisting of an overarching pattern of micro-system, meso-system, and exo-system characteristics of a given culture, subculture, or a broader social context, with particular reference to the developmentally-instructive belief systems, resources, hazards, lifestyles, opportunity structures, life course options, and patterns of social interchange that are embedded in each of these systems. The macro-system can be thought of as a societal blueprint of a particular culture, subculture, or broader social contexts. Each system depends on the contextual nature of the life of persons and offers an ever-growing diversity of options and sources of growth.
- 5) *Chrono-system*: describing the evolution, development, or stream of developments of the external systems in time. Chrono-system models can cover either a short or long period of time (Bronfenbrenner, 1989). Any system, such as this one, includes roles and rules that can have a strong influence on development.
- 6) *Proximal processes*: describing the change from an ecological to a bioecological model. Bronfenbrenner emphasised the role played by persons in their own development by means of a mechanism termed proximal processes. The primary objective of this phase of the human development approach was to show individual characteristics in conjunction with aspects of the context (both special and temporal influences now known as proximal processes). Proximal processes form the centre of the bioecological theory and are viewed as the driving force of human development (Bronfenbrenner, 1979; Bronfenbrenner & Evans, 2000; Bronfenbrenner & Morris, 2006). An important function of proximal processes is their potential to transform genotype characteristics into phenotypes. Genetic potential is actualised and effective developmental functioning is improved (Bronfenbrenner & Evans, 2000). To briefly explain this, three hypotheses are presented (Bronfenbrenner & Evans, 2000:572-578), namely 1) "heritability will be higher when the proximal processes are strong

and lower when such processes are weak”; 2) “proximal processes actualize genetic potentials both for enhancing functional competence and for reducing degrees of dysfunction”; and 3) “the power of proximal processes to actualize genetic potentials for development competence will be greater in advantaged and stable environments than in those that are disadvantaged and disorganized”.

Bronfenbrenner’s model as an ecological approach highlights those processes of genetic and epigenetic forces at work. In the light of the abovementioned, humans’ functioning is always part of their social as well as cultural contexts.

2.3 The role of community

Wissing and Temane (2013) warn that we cannot study wellbeing without taking into account the role of contextual, historical, and sociodemographic variables in psychosocial wellbeing. Some of the more important issues in South Africa pertaining to current health issues that have to be dealt with are drug and alcohol abuse, sexually transmitted diseases (e.g., HIV/AIDS), unwanted childbearing at very young ages, and violence and lawlessness of adolescents. These disabling and dangerous conditions can all be linked to risk behaviours. Moreover, the role of poverty makes persons more despondent and they fear that they will be limited to these disabling and dangerous conditions and circumstances (see Izaks *et al.*, 2017).

A brief description is necessary to give some information about the Platfontein community. This community can be viewed as a semi-urban residential area and the people face multiple daily challenges, including poverty, violence, crime, overcrowding, limited infrastructure, alarming HIV incidence, fragmented family structures, and limited recreational opportunities (Tempelhoff 2014:57). The incidence of substandard housing; high incidents of crime such as murder, theft, and rape; alcohol and substance abuse; violence such as domestic violence; and limited options of after-school child care are illustrations of those factors that are detrimental to the San’s psychosocial wellbeing.

Another difficulty mentioned by community psychologists (see Prilleltensky, 2004, 2012) is the issue of violence. Violence amongst children and youth is a worldwide public health problem (WHO, 2009; UNICEF, 2014). Worldwide, an estimated 227 children and youths (age naught to 19 years) die every day as a result of interpersonal violence, and for each death, many more are hospitalised with injuries. Poor social skills, low academic achievement, impulsivity, truancy, and poverty are amongst the factors that fuel this violence. In summary, Wissing and Temane’s (2013) caution is valid that we ought to explore those factors that add to or restrain psychosocial health.

The following factors have been established regarding the San community living in Platfontein:

- Children suffering from **malnutrition** became part of the service delivery of social workers in this area. Children were periodically admitted in the Kimberley Complex Hospital, and the lack of background information about the San families, along with the children's neglect, made it difficult for social workers to intervene effectively. Several initiatives were launched; for example, through intensive monitoring and programmes, child mortality drastically decreased (Fredericks, 2012:12).
- Problems linked to a **shortage of housing** persist in spite of many initiatives to the detriment of the San's psychosocial problems. For example, people are still living in overcrowded dwellings, which imply further problems such as lack of privacy (Tempelhoff, 2014:57).
- Dalton-Greyling and Greyling (2007:8) highlight the high risk of **joblessness** that prevails among the !Xun and Khwe, which is caused by a lack of skills, language, and transport problems. Since most San people have not obtained a formal education, their lack of skills regarding employment is aggravated, as they depend mostly on **social grants** such as disability, child care, and old age grants.
- Another issue refers to the fact that the San people are **not accepted by the neighbouring communities** as South African citizens. Dalton-Greyling and Greyling (2007:8) also mention that the neighbouring community of Galeshewe fails to accept the !Xun and Khwe, and they are perceived by other white farmers as "stock thieves".
- The majority of the San community **work** on the farms outside the province as security guards, shepherds, or tracking rhino poachers on a contract basis of three, six, or twelve months (Gebregeorgis, 2016:102). The men take their women and children along every time they get an opportunity at a different farm. As a result, the children do not attend school during these periods (cf. Ungar, 2015:60, culturally sensitive exploration).
- Impact of **poverty**: Platfontein women are visiting the dumping sites to look for perishable and tin food (non-perishable food) to take home. Soskolne (2007:52) highlights the description of "being San in Platfontein" as similar to being marginalised, stating further that it is poverty that drives the San women to the dump and not the fact that, traditionally, the San women were gatherers of food (Bolaane, 2014:41). Other problems affecting the psychosocial wellbeing of the San community are the lack of identity documents and birth certificates. One is only able to apply for these with a maternal form stating the name of the mother who gave birth and the child's name. This form is only obtainable from the maternity ward/hospital where all

the information regarding birth is kept. The other alternative is a form from school confirming whether the person is a pupil or was previously enrolled in the school. Due to the fact that many of the adults never attended school and it is a cultural practice of women to give birth at home, there are no documentation to prove that these people deserve to be assisted. A social work report is no longer requested as confirmation that the applicant has been a resident in Platfontein. This is further increasing the high unemployment and poverty rate.

- Furthermore, the challenge of **HIV/AIDS and tuberculosis (TB)** is a great concern. The clinic complained of patients refusing to take medication, as the San prefer their own traditional medicine. Those who work on the farms find it difficult to travel in order to get treatment because of the remoteness of their work areas (Fredericks, 2012:12; Sylvain, 2007); thus the increase in malnutrition and multi-drug resistant tuberculosis.
- **Teenage pregnancy** is rife with young girls from the age of twelve. Additional problems include adolescents' lack of proper care for their babies, adding to the common occurrence of malnutrition. Also, factors adding to teenage mothers' vulnerability are related to dropping out of school and not being exposed to other languages, since they only speak !Xunthali or Khwedam, which put them at a disadvantage in entering the formal job market. Felton and Becker (2001:42) found that their "low self-esteem and early sexual encounters" lead to unwanted pregnancies. While the San girls are very shy and quiet, the neighbouring community of Galeshewe still make fun of the San's accent and click language/dialect, calling them "Xig Xag". This is despite the motto of the South African Coat of Arms written in !Xunthali: "!Ke: /xara/ ke", meaning "diverse people unite" (Dalton-Greyling & Greyling, 2007:1).

Resources of the San community

Education – School and university: In 2017, the vice-Chancellor and Principal of Sol Plaatje University, Professor Yunus Ballim, welcomed a 19-year-old Khwe student, studying Heritage Studies at the university. The Platfontein community was inspired, since "very few pupils from !Xunkhwesa Combined School make it to matric, and the social conditions in Platfontein are not conducive for the young pupils" ("Varsity welcomes Khwe student", 2017:8).

Radio: The San people of Platfontein perceive the radio as a resource that teaches them about their heritage and ways to preserve it. While the radio informs them about the modern world, it also encourages ongoing appreciation of their culture and

traditions (Robbins, 2007). There is a radio programme called “Tussen die wasgoeddrade”, which is based on the typical social problems of the !Xun and Khwe of Platfontein, such as teenage pregnancy, school dropouts, drugs, alcohol, theft, domestic violence, family conflicts, extra-marital affairs, financial abuse, and HIV/AIDS. It is an awareness and prevention programme aiming to improve the social conditions of the San people in Platfontein.

The purpose for the research was explained, highlighting the concerns of the psychosocial wellbeing of the San community which is causing perpetual poverty, as well as possible assets or protective factors. Various theories, including Bronfenbrenner’s bio-ecological theory and Hobfoll’s Conservation of Resources theory, were presented. Aspects related to the methodology of this qualitative research were discussed. The second part of Section A offered an integrated literature overview. The following section will provide the empirical research and the research findings.

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SECTION B

RESEARCH ARTICLES

**Title: An exploration of the psychosocial wellbeing of the San people in
Platfontein in the Northern Cape**

**Selected Journal: *JOURNAL OF COMMUNITY AND APPLIED SOCIAL
PSYCHOLOGY***

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Book with More than One Author

Natarajan, R., & Chaturvedi, R. (1983). *Geology of the Indian Ocean*. Hartford, CT: University of Hartford Press.

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**Title: An exploration of the psychosocial wellbeing of the San people in
Platfontein in the Northern Cape**

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Abstract

The focus of this research was an exploration of the psychosocial wellbeing of the San people in Platfontein in the Northern Cape. While there are some studies available about the many risk factors and problems linked to the San community's psychosocial wellbeing, there is a lack of information about the resources pertaining to their psychosocial wellbeing. A qualitative approach and a case study design were used. Data were collected by conducting individual interviews with younger and older members of this community. A focus group discussion was also conducted with community leaders according to the San's cultural practices, seeing that the San people's abilities of story-telling and connecting in groups are widely regarded as part of their cultural heritage. Thematic data analysis was used. Findings indicate the San community's wealth of cultural strengths; secondly, concerns obstructing the San's psychosocial wellbeing; and lastly, conflicting issues about community assets in Platfontein. It is recommended that a culture-sensitive intervention is developed via a participatory action method to maximise the psychosocial wellbeing of the San people who are living in Platfontein.

Keywords: psychosocial wellbeing, San people, community, Platfontein, culture, cultural identity

Introduction

Famous for their distinctive “click” languages and their rich culture rooted in thousands of years of hunting and gathering, the ancestral San peoples have lived in Southern Africa since ancient times (Gebregeorgis, 2016, p. 101). However, today’s San are among the most disadvantaged people in Southern Africa (Miti et al., 2011). According to Sylvain (2002), the San are widely recognised as the most impoverished, disempowered, and stigmatised ethnic group in Southern Africa. The !Xun and Khwe are currently the largest San groups in South Africa. They are descended from San communities that were recruited in the 1960s, sometimes forcefully, by the then South African Defence Force (SADF) to serve as trackers for its operations in Namibia and Angola. When Namibia became independent in 1990, the SADF offered its trackers sanctuary in a tent town erected for them on the Schmidtsdrift plain in the Northern Cape. As settlement for the land claim, the Department of Land Affairs purchased the farm in Platfontein, approximately 15 kilometres outside of the Northern Cape provincial capital, Kimberley, for the two San communities who were represented by the Communal Property Association (CPA). The 12 500 hectares of bushveld with hundreds of ancient rock engravings was officially handed over in May 1991 (Ludman, 2003). The historical context of the group of San community, i.e., members of the !Xun and Khwe San (originally from the northern parts of Namibia and Southern Angola), who was relocated in 2004 to Platfontein, is of key importance in this research (Tempelhoff, 2014).

Problem Statement

The San residents living in the Platfontein community close to Kimberley in the Northern Cape Province are viewed as a first generation of Africans who previously lived nomadically as members of small communities in some of the most isolated areas of Southern Africa (Tempelhoff, 2014). This San community is “...grappling with urbanisation in a rapidly modernising South Africa” (Tempelhoff, 2014 p. 52). Since 1993, the San

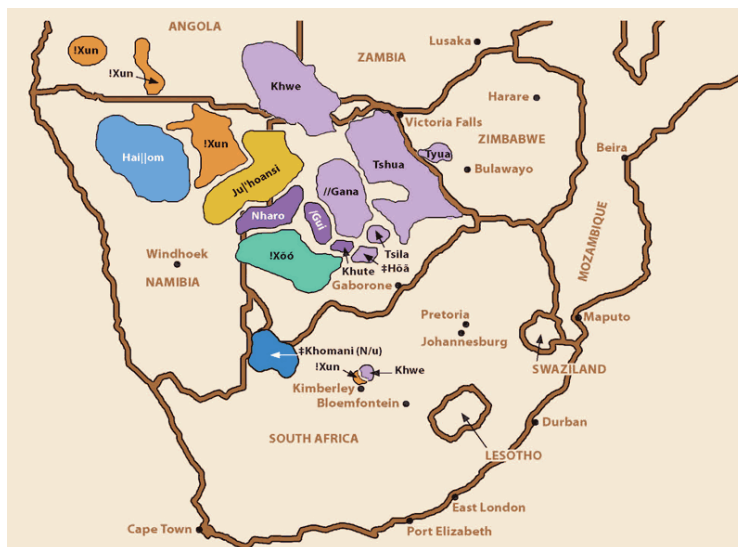
experienced many challenges and changes related to their psychosocial wellbeing – due to various reasons. Gebregeorgis (2016) states the San’s social confusion currently is deep-seated in their background of dispossession, relocation, mass destruction, and war. Furthermore, this social confusion is fuelled by the unemployment and poverty which they are experiencing with a large impact on their psychosocial wellbeing. Then again, Hurst (1991), offering the viewpoint of an anthropologist, suggests that the accumulation of possessions (physical and psychological) is the catalyst for the San people’s transformation. This reasoning cannot be ignored, seeing that it is well-known that the San lived by hunting, fishing, and gathering and travelled in small, isolated groups. Seemingly, settling down and having “permanent” residences have many implications for their psychological and social functioning in a “new” country.

Bless, Higson-Smith, and Kagee (2006) define psychosocial wellbeing simply as the “concrete problems encountered in everyday life of a certain community” (p. 20). Typically, these problems can refer to issues related to unemployment, lack of proper medical care, and poor education, housing, and transportation (Ferranti 2013). In other words, it is an existing circumstance, situation, or state affecting the life, functioning, and relations of human beings in a community. For example, the military was the major employer for the San people in the Northern Cape, providing basic resources such as health (the clinic), food (a food store), and education (Robins, Madzudzo, & Brenzinger, 2001). Paying labourers with alcohol, i.e., a home-brewed beverage commonly referred to as “tombo”, was seen as a common practice in Namibia and Botswana (Felton & Becker, 2001, p. 52). Soldiers in the military were provided with two beers after work, which became a social pattern (Robbins, 2007). Matters related to employment, the provision of basic needs, and having regular access to substances such as alcohol cannot merely be translated to the San community in Platfontein as normal daily survival – therefore, some background information is needed.

When the military infrastructure “dissolved” with the dissolution of the SADF in 1993, the withdrawal had serious consequences for the San people. Because the San people depended on the military, there was suddenly a hunger problem (Robbins, 2007). Also, after the withdrawal of the army, the San people were faced with an increase in social problems such as alcohol abuse, unemployment, teenage pregnancies, malnutrition, tuberculosis (TB), sexually transmitted diseases, HIV/AIDS, domestic violence, the continuous conflict between the !Xun and Khwe (Frederieks, 2014; Robbins et al., 2007), and difficulties related to medical care, education, housing, and transportation (Ferranti, 2013). Currently, many of the San people’s psychosocial problems associated with particularly alcohol abuse still persist in the Platfontein community (Miti et al., 2011). For example, Mahongo (2016) mentions that alcohol created trouble between people since the early days and the drinking of beer caused many fights among San people, “often leading to the drawing of their bows and arrows” (p. 63). Other problems refer to, for example, high levels of unemployment and poverty; child neglect including malnutrition; shortage of housing; health problems including the effects of post-traumatic stress disorder (PTSD); HIV/AIDS and tuberculosis (TB); as well as the high incidence of teenage pregnancies (Dalton-Greyling & Greyling, 2007; Miti et al., 2011).

In summary, the historical context of the San community in Platfontein cannot be omitted when their psychosocial wellbeing is explored. See Figure 1 for the distribution of San communities across Southern Africa.

Figure 1. Distribution of San communities across Southern Africa.



Source: WIMSA website, October 2010; <http://www.wimsanet.org/about-the-san> (in Miti, 2011, p. 10)

While there are many risk factors regarding the San community's psychosocial wellbeing, it is also imperative to uncover those resources pertaining to their psychosocial wellbeing. According to Gebregeorgis (2016), there is a growing appreciation of the San people's cultural heritages such as rock art and paintings, contemporary art, handicrafts, dance, and music. Also, the San have received the attention of anthropologists and the media with their survival and hunting skills, wealth of indigenous knowledge of the flora and fauna of Southern Africa, and their rich cultural traditions (Hulley et al., 2016).

Briefly put, the aforementioned section introduced the San community living in Platfontein, and the background/contextual information tells about the enduring problems and possible resources pertaining to their psychosocial wellbeing. However, while there is some information available about the psychosocial problems of the San community in Platfontein, for example, the research report on the San (Miti et al., 2011), there is a lack of information on how the psychosocial wellbeing of the San community could be protected and promoted in ways that are meaningful to them, i.e., being culturally sensitive. In this regard, Ebersöhn et

al. (2018) urge us to intentionally investigate the non- Western psychosocial support practices that have been used traditionally in post-colonial Southern Africa.

While the San community of the Northern Cape had to deal with many changes and challenges in the last 27 years, seemingly impacting their psychosocial wellbeing negatively, it is argued that more is needed than the mere addressing of these negative indicators as to their psychosocial wellbeing. Therefore, it is of key importance to explore the ways in which the psychosocial wellbeing of these “oldest inhabitants” of South Africa living in the Platfontein community could be protected and promoted in the 21st century. The research problem thus entails that we have ample information about the problematic issues linked to the psychosocial wellbeing of the San community living in Platfontein, but we lack information about those facets/indicators of this San community’s psychosocial wellbeing that should be protected, and the ways in which it can be promoted.

Motivation for the Research

There is a need for research exploring the San people living in Platfontein (see section 2.3) as a non-Western community within a 21st century South Africa, taking into account the context as well as the social determinants of wellbeing (such as safety in one’s family and community and access to education). In addition to this, further research is needed around this San community’s psychosocial health, as influenced by a myriad of factors that are sensitive towards the social environment, particularly socio-cultural factors. There seems to be a lack of literature and research on the San community’s psychosocial wellbeing and the protection and promotion thereof (Hohman, 2003; Fredericks, 2012), and this is confirmed by the researcher’s recent literature review. Furthermore, the literature used to provide a backdrop for the study and to introduce the topic under investigation provides a bleak picture of the San people in the Northern Cape. The research findings aim to contribute information to social development and social work interventions so as to improve social service delivery

to this San community. Ultimately, this research aims to add to those efforts “so that the San do not become a forgotten people” (Miti et al., 2011, p. 13).

Theoretical Framework

Since the profession of social work aims to promote social change and social justice by working with people and the environment in which they interact (Teater, 2014), the strengths perspective focusing on the strengths of the individual, group, organisation, and community provided a proper fit. The individual or community is considered as the “best expert” in giving direction on what will or will not be helpful in resolving their problems (Robbins et al., 2012, p. 3; Saleebey, 2013). The ecological perspective further states that human resources, needs, and problems must be looked at in the context of the environment. Therefore, it was important to understand the environmental circumstances of persons, since individuals or groups do not function in isolation but, for example, within the family. The family exists within the community, which is, in turn, influenced by the political, cultural, and economic environment. The environment has an impact on the beliefs, actions, and choices of the individual (Robbins et al., 2012).

Research Question

The qualitative research question guiding the research was formulated in the following manner: How can the psychosocial wellbeing of the San community in Platfontein situated in the Northern Cape Province be protected and promoted?

Methodology

The aim of this qualitative study was to explore ways to protect and promote the psychosocial wellbeing of the San community in Platfontein in the Northern Cape via a case study design. A qualitative approach was used for the research, since this approach, according to Nieuwenhuis (2016), “studies people by interacting with and observing the participants in their natural environment and focusing on the meaning and interpretation” (p. 53). When

studying participants from a different culture, it is important to be “culturally sensitive of their language, experiences, norms, behaviour, characteristics, race and beliefs” (Delva, Allen-Mears, & Davidson, 2010, p. 2). Also, this approach was a proper fit for the planned study, seeing that the San people’s abilities of storytelling and connecting in groups are widely regarded as part of their cultural heritage (Gebregeorgis, 2016).

Design

The researcher used a case study design as the aim of the research study is to explore (i.e., understand and describe in depth) the ways in which the psychosocial wellbeing of the San people living in the Platfontein community of the Northern Cape can be protected and promoted. Therefore, this design enabled the researcher to obtain “a familiarity with their social world, and to look for patterns in their lives, words and actions in the context of the case as a whole” (Fouché & Schurink, 2011, p. 320). Yin (1984) defines this method “as an empirical inquiry that investigates a contemporary phenomenon within its real-life context” (p. 23). Therefore, the current study used a descriptive case study design (intrinsic case study), since it attempted to describe and analyse a particular phenomenon (Yin, as cited in Fouché & Strydom, 2011).

Population

The population for this study was all the San people living in Platfontein in the Northern Cape Province of South Africa. This is the geographical area currently being occupied by the !Xun and Khwe communities situated north east of Kimberley (Platfontein Community Development Plan compiled by Natasha Crisp, 2010). According to Tempelhoff (2014), the Platfontein area consists of a number of farms with a settlement housing complex accommodating about 7000 people and is currently an emergent urban area in which residents have the opportunity to lead urban lives.

Table 1. Information about the San living in the Platfontein community.

The number of women, children, and youth in Platfontein			
	!Xun	Khwe	Total
Women	1438	537	1975
Men	1378	502	1880
Youth (women)	400	181	581
Youth (men)	394	187	581
Children (girls)	465	178	643
Children (boys)	494	170	664
Total	4569	1755	6324
Tradional house of the !Xun and Khwe (!Xun chief; Khwe chief)			
Community Development Committee and Communal Property Association			

The abovementioned information is offered to give some information about the San population in Platfontein in the Northern Cape (the Platfontein Community Development Plan, March 2010). The functions of the traditional leaders (chiefs) entail the protection of the San people's culture, such as ensuring that the customs or traditions including the dance, traditional attire, medicine, and laws are practiced. In addition, the San population are also responsible for preserving the language. As a traditional community, every visitor should first get permission from the chiefs before entering the community. The Community Development Committee (CDC) is to assist in developing the community regarding any new projects, job opportunities, skills, et cetera available to the youth. The Communal Property Association (CPA) is responsible for the assets, such as the buildings and funds of the community. On 12 May 2018, the !Xun community lost its chief in a car crash ("San leader killed in car crash", 2018). The chief was also a chairperson of the CPA.

The socio-demographic information of participants (interviews: n=32) was obtained in order to provide a profile of the participants via a demographical questionnaire (see addendum A).

Table 1: Socio-demographic information of participants (interviews)

Marital issues/ children	Housing/sanitation	Health	Education level and employment	Transport
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99 % regard cohabitation as traditional marriage	Almost all participants live in RDP houses; all of the houses have pit toilets	No health issues except for one HIV treatment and other Tuberculosis (TB)	Only eight out of 32 participants have completed their matric. Those with matric have a job, except for three	All participants use public transport mainly “hitch-hiking”
Only two participants are legally married With the exception of one participant, all participants have children Only three have one child each	Two participants live at the back shacks with their partners Only one participant lives in an informal settlement in Platfontein	Two participants over 60 years suffer from high blood pressure	Only one participant was a learner	One participant owns a “bakkie”

Age. Out of 31 participants (interviews), two had reached old age. They both suffered from high blood pressure. The male participant lived with his traditional wife and children. The female participant was a widow and lived with adult children as well.

Marital status. The information above shows that two of the participants are legally married, namely 43-year-old and 57-year-old female participants. There is a 60-year-old as well as a 40-year-old widow. One learner lives with his mother, and there are two single women of 36 and 39 years living separately, and both have 23-year-old sons. The rest (27) from age 18 to 66 years live with partners, and according to their culture, are traditionally married.

Education and employment. Eight (four men and four women) of the participants completed schooling/matric; two females and one male are unemployed. They are employed as: X-K FM radio presenter, community development worker at the Department of Human Settlements, female contract worker, political liaison officer at the mayoral office of Sol Plaatje Municipality, and two women are volunteers (receive stipend of R2500) at the local clinic as HCT (HIV and AIDS counsellors) as well as Home-Based Care. Only seven (three

female and four male) participants out of the 31 who took part (interviews) in the research completed grade 10 and 11. An overall of nine participants are volunteers at the clinic, which consist of two HIV and AIDS counsellors and seven from Home-Based Care.

One male participant is a learner (still at school – he is 20 years old), two female participants (aged 18 and 19) did not even complete their primary school education. Six of the participants are older than 50 years; they have never attended school and one is a retired soldier. The remaining five participants also did not complete their schooling, and only one of them is employed at the Sol Plaatje municipality on a contract base in the water and sanitation section. Participants who are unemployed go out to work as seasonal workers on the farms. The unemployed women normally go with their partners to the farms.

Housing. All participants live in RDP houses except for 3=three. One female participant (19-year-old) lives with her partner in a shack behind the family house, and one male participant also lives with his partner and children in a shack. One male participant lives independently in an informal settlement with his partner and children.

Children. All the participants have minor children including the 57-year-old participant who is one of the traditional leaders who was included in the semi-structured interviews to get a varied perspective as well. The others who are over 50 have adult children with whom most still stay under one roof. Participants live with their extended families, except for those who own shacks. Only two female participants and the 18-year-old participant have only one child each. Most participants have two to five children, and those who have reached old age have up to seven children.

Overcrowding may seem to be of concern with many children and extended family living together. Sanitation is a huge problem as “mealiemeel bags”/sacks are installed inside these pit toilets. It is a high health risk as one of the participants mentioned that these bags are

collected only when they are full after having been left on the pavement the whole day before collection time.

Health. Illness/disease was not reported by most participants. Diseases which were reported are: HIV treatment (one female participant); tuberculosis treatment (two participants); and high blood pressure treatment (the older participants of over 50 years).

Participants

In this qualitative study, purposive sampling was used (Maree, 2016) and participants had to comply with inclusion criteria. Data were collected from 31 members of the San community living in Platfontein in the Northern Cape (see inclusion criteria, Section 2.10), through semi-structured one-on-one interviews. Eight community leaders participated in a focus group discussion (FGD) to ensure the obtaining of rich data (a descriptive case study design).

Data Collection

Each participant living in Platfontein, i.e., either a member of the San community or a community leader, was involved in only one data collection opportunity.

Semi-structured interviews with participants. The researcher conducted personal interviews (see addendum B), and the primary objective of including semi-structured interviews with the participants was to develop an in-depth understanding of this complex phenomenon, i.e., in what ways can the psychosocial wellbeing of the San community in Platfontein in the Northern Cape be protected and promoted? Since a case study design was used, the interviews were guided by an interview guide (see Addenda A and B) to explore the participants' psychosocial wellbeing. Semi-structured interviews with open-ended questions were used for this research, and the participants were invited to respond using their own words (see Rubin & Rubin, as cited in Braun & Clarke, 2014). At the beginning of the interviews, participants were asked to complete the short demographical questionnaire (Addendum A).

Illiterate participants (established prior to the interview by the mediator) were assisted by an appropriate and qualified person arranged by the researcher.

Interviews were audio-recorded with the participants' permission and transcribed. Semi-structured interviews were conducted with San people living in Platfontein across the ages of 18 to 60 (youth 18 to 30; adults 31 to 60). Personal interviews were transcribed by a transcriptionist (who was asked to sign a confidentiality agreement). This was done in accordance with the cultural practices of the San people.

Focus group. Once the individual interviews were completed, a focus group discussion took place. Since focus group discussions are relatively unstructured though guided, and are interactive, the participants had the opportunity to ask questions, challenge, or agree with one another (Green & Thorogood, 2014). The focus group was guided by an interview guide (see Addendum C) to explore the ways in which the psychosocial wellbeing of the selected San community can be protected and promoted. Since drawing is an old custom of the San people, the drawings of an animal (e.g., antelope) which might remind them of their hunting experiences were used to encourage participation and the gathering of rich information. This was linked to ways to protect and promote the San community's psychosocial wellbeing in ways that are meaningful to them. Every group member was able to give his/her opinion, since this is according to the San custom. For example, during the FGD, every participant (community member) responded to all the questions presented by the researcher.

A traditional dance was used as an ice-breaker for the focus group, because the San people enjoy dancing and this helped in creating a positive atmosphere at the start of the session. The FGD was organised by the mediator (appointed by the gatekeeper of the community leaders) and the student researcher on a day and time that were best suited for the participants. This was done in accordance with the cultural practices of the San people.

Content of the focus group data collection opportunity.

- 1) Greetings and introduction
- 2) Ice-breaker
- 3) Completing the demographical questionnaire
- 4) Purpose of the FGD
- 5) Orientate participants about tools to be utilised (such as drawings) and encourage freedom to utilise space available (e.g., sit on the chair or lie on the floor if desired)
- 6) Duration of the FGD was about two hours (justification of the use of more time for the focus group discussion is based a culturally appropriate standpoint, since the San people value group discussions and having enough time to converse)
- 7) Explain issues of confidentiality

The researcher was “the facilitator” as explained by Thorogood (2014, p. 127) and the “issue” at hand was to explore the ways (that are meaningful to them) in which the psychosocial wellbeing of the San people in Platfontein can be protected and promoted. A symbolic drawing of an animal, namely a blesbuck (significant to the San), was put on the wall and questions were used, for example (see Addendum C):

- What does this animal symbolise with regard to the life of the San people in the past?
- Tell me about its significance in the present-day life of the San people?



Figure 1

Figure 1. Photographs of researcher using the picture of a blesbuck during the FGD.

The above questions tapped into the past life of the San people as hunters (the animal drawing). This opened communication where, especially those who were born in Angola and Namibia, could share their happy experiences of their life in the past, in order to gain information about their cultural heritage and the possible wealth that can be associated with the San's psychosocial wellbeing. Effective probes were used, such as "tell me more" or "can you please explain". The questions following thereafter concentrated on those factors around the San's psychosocial wellbeing and led to lengthy discussions, as everyone expected his/her opinions or problems or disappointments to be heard.

Field notes. The researcher made the following types of field notes (Groenewald, 2004):

- a) Observational notes (ON) – 'what happened notes' which seem important enough to the researcher to make.
- b) Theoretical notes (TN) – attempts to develop meaning as the researcher reflected on the data collection and experiences.
- c) Methodological notes (MN) – reminders or cues of critique made to the researcher or to herself on the process.

These field notes were made during interviews (short one-liners) and were used as end-of-a-field-day summaries or progress reviews. In addition, the researcher also made use of personal reflections by means of journaling, which ensured that she remained aware of her own attitude and possible biases.

Procedure and Ethics

Ethical clearance was given by the Ethics Committee (HREC) of the North-West University (NWU-00131-17-S1), and legal permission to conduct the study was obtained from the Working Group of Indigenous Minorities in Southern Africa (WIMSA). Written

consent was obtained from the participants, and they agreed to participate on a voluntary basis. Particular attention was paid to adhere to all ethical guidelines, such as matters of confidentiality, privacy, and cultural sensitivity.

Data Analysis

The visual data were analysed based on transcripts of the discussion on the visual data. Thematic analysis was done according to Braun and Clarke's (2013) exposition: raw data were organised into specific categories (descriptions or words used by the participants) and thematic patterns were identified. The data collection opportunities, namely the individual interviews, took place in Platfontein in an office at the One Stop Multi-Purpose Centre during weekends. The venue was a good choice since it was not possible for anybody to obstruct the data collection opportunities; seeing that entrance to this building is strictly controlled, the participants' privacy was ensured. Therefore, the conducting of the one-on-one interview sessions took place in privacy, taking into account that the door could be closed and interruptions were to be limited. Also, steps were taken to avoid that participants are not stigmatised in any manner, for instance, persons who were not part of the study would not know the purpose of the individual interviews. In other words, the researcher took care that all persons involved in the research, including the gatekeeper and mediator, were reminded as to ethically correct behaviour and that all information must be viewed as strictly confidential.

Findings and Discussion

The findings of this qualitative study are presented as identified themes and subthemes. The findings are authenticated by presenting it as consistent with the research aim and supported (or not) by existing studies/literature. Three main themes were identified: firstly, recognising the strengths inherent to the San people in the Platfontein community; secondly, concerns obstructing the San's psychosocial wellbeing; and thirdly, issues about community assets.

Theme 1. Recognising the Strengths Inherent to the San in the Platfontein Community (A Wealth of Cultural Strengths)

The first main theme covers the San community's beacons of hope and enjoyment in the wealth of their culture, including their languages, their leadership structure, and a pride in their cultural identity.

Subtheme 1.1. Cultural heritage. The San people enjoy nature. This was evident during the FGD, where the discussion took them back to their hunting era and happy life in the veld. Their passion in describing animals also stirred an interest in the student researcher who learnt a lot. The community leaders spoke freely about the significance of animals in the life of the San. This also brought sad feelings to them, for the fact that they are restricted from hunting animals or wild game as these are now considered by the government as privately owned.

San people's culture and their intimate knowledge of nature/animals. The older people and community leaders are very much aware of the "past", and they have an outstanding knowledge of animals. For example, during the focus group discussion (FGD), the researcher used the picture of blesbuck as part of the ice-breaker. The immediate recognition by the community leaders of the animal gave the researcher impression that she was conversing with people who know about the animal kingdom. This also confirmed the San people's tradition as hunters, as is widely known.

Okay. Blesbuk, yes. We call it 'glugu'. But as it is standing, it can hear something, as it is standing...and if its ears are like this, then it is looking in the direction where it heard the sound. (Male participant – FGD)

The blesbuk heard a sound. And the sound it heard made it realise there is danger. This is why the ears are now straight up, so that it can hear from where, that it can be absolutely sure, from where the sound comes. And if you see, the head is suddenly also straight up. It's searching for the smell to detect, is this a familiar hunter, or is it a lion or is it a tiger? (Female participant – FGD)

Participants (community leaders) spoke in a colourful way describing the mannerisms, typical behaviour and qualities of the blesbuck (chosen by the researcher for an ice-breaker). For example, they mentioned the alertness of the blesbuck and its ability to warn other buck and animals of possible danger.

And if many of the, lots of the wild standing together and, in the veld and the zebras, let us just say the animals are mixed, they 'mixed' among each other. You will recognise that the first animal to detect danger – the blesbuck is an alert animal. (Male participant – FGD)

Participants' animated talking about the characteristics of the blesbuck confirmed their intimate knowledge of and living close to nature.

Knowledge of animals – part of the San people's practices. Participants spoke about their cultural practices as closely linked to their interaction with nature. For, example, the San people view the eland as a holy animal. Formerly, a male person who succeeded in killing an eland proved that he is fit to be married, since he has the ability to provide for his wife and family. This achievement also implies that the hunter has been well-educated and that he has the ability to teach his children as to the ways of being a hunter.

The eland, was the holy animal for the San people. Other situations, when the hunter goes to hunt and kill the eland, then he will fetch the people from the village to where he has killed the eland. This entails different places, because I

mean from time to time things change. From different territories, that young person who killed the animal, he can now be offered a wife because he is a good hunter. If he has a wife, he will know how to take care of his wife and will know how to care for the wife's family and the people in his village. And for such a person the elders had always felt that he is the right person who will be able to take good care of the people. (Male participant – FGD)

Various South African authors such as Sir Laurens van der Post, who introduced the world to the Kalahari Bushmen, write about the San people's understanding of the eland as a holy animal and the shamans seeking its blessing and "eland power" (Jooste, 2000, p. 132).



Figure 2. Picture from J. David Lewis-Williams' pioneering work on Southern African rock art, *Believing and Seeing*.

The San people's relationship to the eland is an example of an intimate, sophisticated bond with the animal world, one in which the rigid separation of the "sacred" and "mundane" spheres of existence has not yet manifested ("The San & The Eland", 1998). Jooste (2000) also refers to this relationship as the eland "in his power and beauty, in his strength and fleetness of foot; in the sleekness of his hide, in the aloneness and the wisdom of his ways he

allows us to lay our eyes upon him and see, reflected in him, the smallest part of the Greater god's majesty" (p. 132).

Knowledge of animals and hunting – San's survival. The participants' (community leaders) spiritual worldview entails God's provision of the meat of animals to be a source of food for the San and to feed their children. These stories stress their tradition as hunters and are closely associated with their survival and self-respect.

In the past, or the olden days, God created all, wild (animal) and human being. If you teach the children skills, you teach [them] how to use the bow, how to trace the footprints of the specific buck. And as soon as it is slaughtered, the meat is slaughtered, then the buck will be brought home. And this was the lifestyle they had during that time, those years, when you felt hungry, you had to go to the veld to hunt something for yourself, for the pot. So the wild, if you have the wild and you have the freedom to hunt, then you will feel you are a human being. (Male participant: church leader – FGD)

The role of fathers and grandfathers. The community leaders spoke eagerly about their traditional hunting practices and that the grandfather will introduce the grandson to hunting, starting with smaller animals; but eventually this apprentice must be able to kill an eland in order to prove to himself and the community that he can be respected as an adult.

They teach them how to use the bow and arrow. And then the grandfather informs him on what he is supposed to kill and he will go from a situation starting first with the springbok, may be a hare then a springbok and then may be a kudu or whatever he will get. But the main one he must find, the last one which he is supposed to kill is the eland. If he can kill the eland, then he is a good hunter and a man who will care for and can look after his people. (Male participant – FGD)

San's awareness of limitations regarding hunting nowadays. The leaders of the community express their sadness that they cannot still be “hunters” (like in the past) – also, they are frustrated with being prevented to hunt due to the controls (government), e.g., of fences, and several restrictions not to hunt on the properties of people, such as the farmers and the fences indicating the borders of the farms.

In the olden days it was easy and not very difficult. In different territories it was, very easy but where the government is involved, then you get the situation of fences being built. All the wild is inside those fences. You do not have free access to go in to go and hunt it. (Male participant – FGD)

The unique San culture. All participants referred to the uniqueness of their culture. Participants generally spoke with great pride about their culture, language, and customs. Integral to the San's culture is the practice to share; although unemployment is rather high in the community (most participants mentioned that the unemployment rate is about 80 % in this community for the San), participants mentioned that the families who have supplies, such as flour, will share gladly with other members of their tribe.

The San is a unique person. They are a people who can share. So one, if one person has money, then people will, he himself will make sure that the people around him get something to eat. If he bought a lot of flour, such as 12kg, they will share. The one can get [inaudible], then he can receive in a bowl, then he goes to prepare food, then the family eat. And the other family also eat there. (Interview: Male participant – youth, no. 3).

However, there are different opinions among adults, older members of the community, and youth as to the use and eagerness to protect and promote the San's cultural practices.

We also have our traditional games, but these games are not taken seriously. We are just playing at home and now as in Platfontein, it is not happening,

because the children are involved in a much modernised life. Children are at the disco, on TV and very busy on their cell phones. (Interview: Male participant – youth, no. 3).

Language and identity: Knowledge of the San indigenous languages. !Xun and Khwedam are the indigenous languages of the Platfontein San. While a large proportion of the Khwe still speak Khwedam, a minority can speak !Xun. The older participants (60 years old) spoke about their traditions and the use of their language.

...then the women sing and the men dance...Khwe dance. You must not abandon your language. (Interview: Adult female participant, no. 11 – did not attend school)

Us here in Platfontein of the San community feel very bad because nobody knows us, our languages are not (documented) written. Our languages are becoming weak. (Interview: Adult male participant, no. 6)

Crawhall (as cited in Miti et al., 2011) points out that many of the San languages in South Africa are extinct. As an example, Penn (1996) cites the language /Xam to have become extinct as early as 1875 and attributes this to the slavery of the /Xam people, imposition of the Afrikaans language, and later assimilation into the population group classified Coloured (of mixed heritage) under apartheid. Although the older participants spoke about their language, they did not offer practical examples of ways in which to protect and promote the use of their languages. Participants were rather “silent” about strategies for protecting and promoting their language(s). Since the San people view themselves as socially active and that they “need enough time per day to socialise”, their language is clearly one of the important ways to describe their existing reality as well as to compose their social identities and social relations. As stated by Gebregeorgis (2016), language is indeed a vital tool for the San people as it “generates, and constitutes their social world” (p. 103).

The local radio station fulfils a special function in caring for the community's culture and its stories. All participants mentioned the importance of their culture and the appreciation of their languages. Participants understood positive psychosocial wellbeing as friendliness as expressed in their communal greetings.

Yes, then you can see this is a happy person. Or someone who is passing, they greet each other. Someone wave his hand, if he is far, then those who are sitting in the yard, can also wave back and they greet each other in their languages. (Interview: Youth male participant: 3).

Leadership is also a fundamental part of San culture. The older participants mentioned the importance of leaders, and how they are respected for offering guidance, especially regarding difficult matters: "If you encounter a problem, you go and tell the leaders, I have this problem. Then the leaders will bring you together in order to find a solution" (Interview: Adult female participant, no. 11 – 60 years old).

The importance of leadership for the San was also clear with the conducting of the FGD, and each community leader introduced him-/herself by stating his/her name and the group/tribe he/she represents. For example:

- "My name is XX and I am member of the !Xun community" (FGD: female participant).
- "I am Mr YY. I am the "siener"/see-er of my tribes, my Kutshi" (FGD: male participant).
- "I am ZZ, I am member of the committee and my tribe is also Mavinga".

Cultural identity. The San community living in Platfontein consists of the two groups, namely the !Xun and Khwe. These two San groups each have an own identity (issue of cultural identity) and they have no desire to integrate. This was clear from the fights that occurred due to the sudden death of the late chief Mahongo who was well-respected by all the

community leaders, both the Khwe and !Xun, nationally as well as abroad. However, the exclusion of the Khwe community from attending the chief's funeral worsened the bitterness and hatred among the !Xun and Khwe members. A handful from the Khwe community attended. In the past, leaders from both sides at least shared leadership responsibilities, but it seems the relationship has now changed. The !Xun believe that the Khwe community caused the accident through witchcraft, which led to death of their chief. The provincial government, the African National Congress (ANC; also responsible for funeral costs) intervened by requesting the communities not to take revenge, but rather to live in harmony with each other. During the funeral, the mayor of the Sol Plaatje municipality suggested that the main road be named after the deceased. A week thereafter, two Khwe (also calling themselves leaders and who did not attend the funeral) appeared on national television news disagreeing with the notion (broadcast on Setswana News, 2018, June 10).

The first theme reveals the San people's pride in their culture, issues associated with collective self-esteem, and a good understanding of those elements comprising psychosocial wellbeing (although some differences were indicated among younger and older participants). In alignment with this finding, Tsholofelo (2017), distinguishes between *collective self-esteem* as the evaluation of the social group to which one belongs and *private collective self-esteem*, which is about the type of self-esteem linked to one's own evaluation of one's social group or "the in-group" (p. 165). Seemingly, an understanding of the San community's collective self-esteem as well as private collective self-esteem is an important matter for this community, taking into account, for example, the centrality of community leaders; their understanding of their past and the maintaining of traditional practices; and, of course, language.

Also fundamental to the San community's cultural identity is their knowledge and connectedness to nature. Recent studies indicate that engagement with nature – both via

direct sensory exposure and a sense of connectedness – has a positive effect on psychological health (Kamitsis & Francis, 2013). It was clear that members of the San community at Plafontein have an intimate knowledge of the sensory contact and connectedness to nature. Kamitsis and Francis (2013) refer to studies conducted with cultures such as the Native Americans (Horesh, 1998) and Australian Aborigines (Armstrong, 2002) to illustrate the strong spiritual connection with nature as an important feature of the psychology of indigenous peoples across the world. Their findings suggest that spirituality may be an avenue through which the positive effects of experience with nature are derived. This is noteworthy, since the San people of Africa are hunters (connection with nature for the provision of daily needs) and they see their engagement with nature as a “given” related to their psychosocial wellbeing (see their viewpoint of the “eland as a holy animal”).

The older persons of the San community referred to the past many times, with specific reference to their traditions as hunters and how the land their ancestors had relied on for centuries for food and medicinal security was taken away from them. According to the San Baseline Research Report findings (Miti et al., 2011, p. 17) the San were the first people in Southern Africa. However, historically, their communities have suffered from centuries of displacement by other African groups, the British and Dutch colonial forces, and then the apartheid regime. The participants expressed frustration about the marginalisation they experience in post-apartheid South Africa as a direct consequence of the centuries of neglect and/or apartheid-era policies that had stripped them of their ethnic identity, as supported by existing studies (Gebregeorgis, 2016). Participants expressed their concern and even anger as they spoke about their serious desire to be acknowledged as heirs of this land and their culture. Some aspects of the complexity of this issue are explained in the second main theme.

Theme 2. Viewpoints About Psychosocial Wellbeing: Constructive and Destructive Factors

Sub-theme 2.1. Constructive factors. Participants – particularly the younger participants – had a clear understanding about health and positive functioning as a San person in this community. They referred to a healthy lifestyle; being part of a healthy family; being employed; and enjoying positive relationships, namely being socially active as well as having the ability to delight in daily activities.

A healthy and happily successful San is someone who is active, he cleans his yard. He does something with his hands and when you look at him, you can physically see he is healthy. He sings and plays with the children. He is very active at home. (Interview: Adult male participant, no. 11)

A happy San person is a healthy San person, you can see if you arrive somewhere, the children are playful and the people are joyful. They communicate happily. And you will also see their bodies. The body is normal. They don't appear sick, they are neatly dressed, and you will also see they are not hungry. (Interview: Male participant, no. 3)

A San person who is happy, if you don't want to waste your life, for example if you decide not to drink and you decide at times we look always at people who are employed and they have good lives, but this is not only about employment. At times it is about you and the relationships you have with other people. (Interview: Youth male participant)

You can wash clothes, you can water your garden, you can clean. You can cook. You can do everything in the house because you are healthy. (Interview: Khwe adult female participant – no. 15)

Sub-theme 2.2. Destructive factors (associated with the concerns obstructing the San community's psychosocial wellbeing). Unemployment and the impact thereof were on top of the list of participants' concerns linked to their psychosocial wellbeing.

Unemployment. All participants referred to the high incidence of unemployment in the Platfontein community as well as the scarcity of prospects for employment.

If I say like this, the employment opportunities are few, yes they are few. It is only a few people who are working at the clinic, here at the school and there at the radio station. (Interview: Adult male participant, no. 12)

The unemployment rate in Platfontein is 80%. Only 20% of the community work. At times the older people are in the military and then the little contract work they find somewhere and the incomes they receive, that 80% receive, is what we can call, most receive from the social grants, child support grant.”

(Interview: Youth male participant, no. 3)

There are very few people employed... even those who are employed, get little money. (Interview: Adult male participant, no. 24)

South Africa has a high rate of unemployment. (“South Africa Unemployment Rate”, 2018). The unemployment rate in South Africa increased to 27.2 per cent in the second quarter of 2018 from 26.7 per cent in the previous period. Miti et al. (2011) showed that San men were more likely than females to be engaged in formal employment or working as farm labourers. Also, a few San community members in formal employment worked either as farm labourers or security guards (Kalahari and Platfontein), or, in the case of some Platfontein respondents, as miners in the surrounding Kimberley diamond mines, or as shop attendants in Kimberley.

Negative spirals of poverty. An accumulation of many negative factors is linked to the high ratio of unemployment in this community. Participants mentioned that, due to the high incidence of unemployment, men choose seasonal/contract work, for example, to work on farms. In order to provide for their children, some families take the children – including

children attending school – with them to the farms. This means that children are absent from school for six months.

Look, it affects a lot because the children will not receive good care at home and some parents take the children along with them. At some places, at the farmers where he will be working, in the middle of a town which is not even near houses or people, where there is no school, then the child cannot attend school. And the child will grow up there during the period that the parents will be spending there. May be for five years, then the child will be growing up there without attending school. (Interview: Youth male participant, no. 3)

Another serious implication of unemployment and poverty was mentioned, namely that young women choose to have many children in order to survive, since they are dependent on social grants for children.

Most get SASSA since the unemployment ratio increased by us, that people do not get jobs, live most of SASSA. And because there are no jobs children are born. When you are a young female, young females who do not have children, they want children to be able to survive with the income of SASSA.

(Interview: Adult participant, no. 5)

The primary income here in our community is the old age grant and the children's grant and disability grant. The people live off of this. (Interview: Adult male participant, no. 12).

Gebregeorgis (2016) refers to the fact that the majority of the San people in Platfontein are not yet involved in the job market and business, and are still suffering from severe problems of unemployment and poverty. He gives the following examples to illustrate the extreme poverty:

...young people are compromising their health for the sake of grants; couples are facing divorce because of a shortage of income; students are dropping out of schools; and teenage pregnancy is prevalent, for girls are being forced to have unsafe sex in exchange for small gifts. (p. 108)

This is also supported by Miti et al. (2011), who showed significant differences regarding the primary source of livelihood for women and men. Women were more likely than men to be dependent on government grants, various unnamed sources, and selling of items. For example, some participants spoke about alternative plans that some persons make, such as having a vegetable garden and selling some items of their small produce.

There is a plan that a person make and you can plant small things. Your sweet corn or beans or anything you can plant and the people come to buy from you, something that allow you to get at least a small income from the things you plant and the people can buy from you. (Interview: Adult male participant – retired soldier, no. 2)

Some participants spoke about using their skills to create items to sell to community members, such as knitting and the plaiting of hair:

I knit, the things of the traditional to carry babies in the (bag made of wool) wools, then I sell them. Some of the women, bake bread, then sell to the community. Or like my daughter and I, we plait our hair then someone comes, she pays, then we plait that hair, we wash that hair. This is our livelihood. (Interview: Adult male participant no. 12)

However, these plans are made to generate some income aimed at survival.

The second theme involves the San community's perspectives of "a good life" in terms of those aspects contributing towards their survival and those aspects not supporting their psychosocial wellbeing in order to live and love well. Participants spoke about "a good

life” mainly in terms of the experience of the provision of basic needs, healthy lifestyles, and the presence of positive interpersonal health. Both younger and older members of the San community in Platfontein were in agreement that the high rate of unemployment and the accumulating impact of the negative spirals of poverty are obstructing their psychosocial wellbeing.

Theme 3. Conflicting Issues Regarding the Assets of the Platfontein Community

Participants spoke about the impact of enduring poverty. They did not refer directly to the quality of their residences, such as being exposed to the heat and cold in the dilapidated tents at Schmidtsdrift, and/or matters of water and sanitation services. However, the San people are not happy with service delivery in their permanent settlement. According to Tempelhoff (2014), they frequently complain about the quality of water, sanitation services, houses, roads, and power supply. They say that the water they are using is not clean. Evidence for their complaint is the fact that other people, such as teachers who come from other living areas, do not drink the water in Platfontein. In this regard, Gebregorgis (2016) reveals that “the local water supply and sanitation infrastructure is in a bad state” (p. 105). The health and dignity of the community is compromised by polluted water and a dysfunctional sanitation system; therefore, people prefer to move into the veldt around the village to relieve themselves. The construction of their houses, a project started in 2003, had not been completed by August 2014. One of the three residential housing zones in the !Xun part of Platfontein had never been provided with electricity or proper water services. There are frequent power interruptions. The community is still urging for quality water, a flush toilet system, a better solid waste removal system, better roads, and an uninterrupted power supply. Problems with residences were described tellingly by one of the youth participants:

There is also the house, when the rain comes now, then we go into the house that the house can now protect us, but those houses, its roofs are not right. The

house, those bricks when the wind is blowing strong, the roof it goes up and down, up and down, kor-kor-kor-kor. I cannot sleep, I only hear how the bricks fall. Kor-kor-kor. (Male youth participant: Interview, no. 2)

According to the participants, leadership, poverty, alcohol abuse, and health matters linked to HIV are some of the serious problems of the community. Gebregeorgis (2016) mentions that the San leadership in Platfontein is branded as divided, unfair and not participatory; while, on the other hand, the community is described as not supportive of the leadership. Seemingly, both the elected and traditional leaderships are suffering from inter- and intra-ethnic divisions. The researcher's reflective notes offer some information to illustrate this ethnic distrust. During the data collection opportunities, particularly the arrangement of the focus group discussion to be held with community leaders, it happened that the focus group could be conducted with community leaders only of the !Xun community. Since the sudden death of the chief (car accident in May 2018), the members in Platfontein have been deeply divided. Many of the community members believe that they deserve to take over the position of chieftaincy. Since August 2018, almost every leader has gained a few followers. The !Xun community intends to choose a temporary replacement during September 2018, out of four prospective leaders. During 2019, a permanent new chief will be selected. There seems to have been a lot of in-fights, gossip, back-stabbing, and mistrust. There is also a lot of political and media interference, both in the national television news and the local newspaper (Diamond Fields Advertiser). For example, someone would comment on the national television news on taking over the position of CPA which was held by the chief, prior to his death. Others would be very offended by the statement. Political leaders also made statements during the memorial and funeral services, pointing at a certain individual as the leader. Many leaders, including the young and women, feel that they deserve the position. This has led to complete unhappiness and constant meetings of smaller

groups in the community. The leadership is currently divided in smaller groups (see reflective notes of researcher, July 2018).

The San's process of urbanisation and relocation since 1990 (see Tempelhoff, 2014) involved an ethnic merging (also due to their fear of becoming extinct). However, people from both ethnic groups hold the view that the separation of the residential areas is necessary, because they have different social and cultural backgrounds (Gebregeorgis, 2016). They believe that there was misunderstanding when they were first merged, and that misunderstanding persists. For example, the majority of the !Xun do not visit the Khwe area and vice versa; this also applies to greeting, one must be very careful not to address a Khwe in !Xunthali or a !Xun in Khwedam, seeing that the person greeted would become very offended and will reprimand the speaker not to confuse them with the other. Despite their misunderstanding, there are a few who are inter-married. Normally, the !Xun person will go to join/stay with the Khwe person in the Khwe area, or vice versa. It is surprising that the majority of both the !Xun and the Khwe have never visited the other area and are not even interested to know each other's language. Apart from mistrust and continuous matters of conflict as to leadership, the influences of extreme poverty also include the San's perspective regarding education.

Sub-theme 3.1. Education at school. Although appreciation for education and the importance of school education is valued by youth for further studies and better opportunities for employment, schooling is regarded as a problem. One of the youth participants (20 years old and in grade 11) expressed his concern about schooling and the need to obtain additional support and mentoring:

There is this situation, that all those who do not understand, who do not understand that subject, are not offered extra time, therefore if you do not understand, then you understand nothing. Only when you reach grade 12, yes

there you are offered extra time to go through that subject, but presently if you don't understand, you will not be able to understand anything. (Male youth participant: Interview, no. 2)

Many problems were indicated as to school education, such as the restricted subject choice which limits learners' variety of options to study. Participants mentioned that the inclusion of other subjects for the children of this community is needed, such as agriculture (how to farm). Also, issues related to language were talked about, for example, learners are fluent in Afrikaans, but are expected to study in English (which is difficult for them). Research conducted by Stell (2014) confirms this problem by emphasizing Namibia's ethnolinguistic diversity as well as the locally widespread practice of code-switching, he shows the emergence of indigenized English varieties in general, and of an indigenized Namibian variety in particular. While English is taken to be the language of education in Namibia, merely 8% of Namibia is considered English-speaking citizens (Stell, 2014). Since English is used scarcely in informal interactions, the prominent role of English in upper primary and secondary classrooms in Namibia is contested on the grounds that the children do not speak it well enough. It is recommended that the implementation of indigenous languages as media of instruction for Namibian schools would bring an overwhelmingly positive change for education in Namibia (UNICEF, 2017). Seemingly, the same recommendation applies for the San people living at Platfontein community.

Sub-theme 3.2. Medical services (clinic). Participants mentioned the medical services (medical staff) and community services (social workers). Participants spoke in general about their concerns about their health. It was also implied that, in spite of the local clinic, the lack of needed resources associated with daily needs impact their health negatively.

Things that makes it difficult for someone is now things like these, may be for example you are HIV, you are HIV positive and you want to take care of yourself, but may be you dont have the resources to take care of yourself, well we do have state clinics, but if you dont eat good, if you don't have an income and dont eat well, this has a negative impact on that. (Interview: Adult participant, no. 5).

According to Miti et al. (2011), in spite of references to there being a negative relationship between the local clinic in Platfontein and the community in general, the majority of respondents were found to have consulted with the clinic or other biomedical practitioners in the year preceding the study. It is interesting that a report on sexual health indicated that although almost two-thirds of respondents indicated having multiple sexual partnerships, the study found that the vast majority perceive multiple partnering by married people and by unmarried women as unacceptable.

Overwhelming impact of enduring poverty and many social ills. Although the community members do have access to services rendered by social workers, they are overwhelmed by the immense influence of many social ills associated with alcohol and drug abuse.

Terrible. It is terrible, most of the people drink. And when they drank, there is fighting. And when they fight then we go to the radio station. There we ask the security, we ask them to help us to phone the Police. The Police come. They help with that situation where the people drank and why they fought.

(Interview: female adult)

A number of studies including Felton and Becker (2001), and Becker (2003) have indicated alcohol abuse to be a major concern within San communities. According to the San Baseline Research Report (Miti et al., 2011, p. 35), many of the young people pointed out

that if their observations of drinking patterns of the older generation in their settlements were an indication of the habits of the past, then nothing had changed. This is an interesting position in that it clearly indicates that drinking patterns of the past and the present are not that different. This means that the abuse of alcohol is not exclusively a youth problem. This report confirmed that the two communities were plagued with poverty, high crime levels, and unemployment, and suggested the link/correlation to drug and alcohol abuse. It is also noteworthy that participants blamed the drug (and alcohol) problems in the two communities on the depression that came with feelings of hopelessness because of living in such poverty and isolation. The impact of conflicts as a consequence of years of marginalisation and categorisation as Coloureds as opposed to a distinct people with their own values and cultural practices was also stressed. The frustrations of having limited access to employment were also said to influence drug and alcohol abuse. Parents attributed what they considered to be high levels of unprotected sex, unplanned pregnancies, as well as domestic violence, to alcohol abuse (in Platfontein). A number of adults gave accounts of teenage girls having fallen pregnant after engaging in sex while under the influence, and said young boys were especially violent toward their girlfriends when they were under the influence of alcohol and/or drugs.

Gender-based attitudes and violence. The San communities have been the focus of gender-based studies for well over 30 years with a number of anthropologists having conducted studies as early as in the 1970s. According to Becker (2003), Draper (1975), and Shostak (1981) most of this research has described the San as the most non-sexist society in existence. Contemporary research, however, suggests that gender-based violence and other negative gender attitudes are on the rise within these communities (Becker, 2003). The findings of this study reveal a number of these negative attitudes in existence among the Platfontein San people (Miti et al., 2011, p. 37).

Sub-theme 3.3. Law and order/policing. Participants spoke about the policing as an asset of the community, but they also referred to the San people in Platfontein having their own unique way of dealing with conflict; for example, when a killing happened, they would leave the corpses for the police to be collected.

If you had murdered someone, it is not us, it is not the traditional leaders.

There is the police and the court. But like fighting and insulting each other, steal from each other, as the owner of the money that was stolen, if you don't think I should now go to court...or will report at the police station. That is like rape and the murder that is for the police and to the court.. But if you have decided to go to the traditional leaders then it is sorted out at the, within the community. (Interview: adult male participant, no. 23)

Sub-theme 3.4. Lack of community resources. This sub-theme refers to the lack of recreational resources, e.g., no swimming pool; little opportunity for sport (e.g., soccer) and cultural activities (e.g., music/singing for the community). Other negative influences due to the scarcity of resources include: the youth are bored; negative friendships; abuse of alcohol/substances; young women are being raped; and the possibility of being infected with HIV. Another issue is the fact that many young single mothers rely on social grants (income).

In summary, three main themes and some sub-themes emerged to reveal the main findings. The first theme indicates the recognition of the strengths inherent to the San in the Platfontein community (their wealth of cultural strengths). This theme speaks about their cultural heritage and their intimate knowledge of nature/animals; the knowledge of animals being part of the San people's practices; the knowledge of animals and hunting linked to the San's survival; the San's awareness of limitations regarding hunting nowadays; and their indigenous languages as an integral aspect of their identity and collective self-esteem. The second main theme covers the San's perspectives about the constructive and destructive

factors as to their psychosocial wellbeing. Conflicting issues regarding the assets of the Platfontein community – with specific reference to education, medical services (clinic), law and order/policing, and the lack of community resources – are the content of the third and final main theme.

Limitations

While rich information was obtained during the data collection opportunities, only members of the !Xun community took part in the focus group discussion due to conflict related to the sudden death of the respected chief. Therefore, it is a limitation that no members of the Khwe tribe were involved in the group discussion. If the Khwe participated in the focus group discussion, this would have made the findings more satisfactory, because the same information might have been shared by a different group. It would have been interesting to note if the Khwe group had a slightly different experience compared to the other group. Maybe the Khwe would have added more experiences of the wildlife which might not have been mentioned in the !Xun group. This would have provided even richer information.

Another limitation is linked to a lack of women leadership in the focus group discussion. According to the literature, women were food gatherers; this would have brought confirmation by hearing from them how they perceived these experiences. The discussion could have been deeper, and maybe they would have shared how they were affected by the men having to leave home for the whole day, hunting and coming back late at night. The men in the focus group spoke with a lot of passion about hunting and at times having to move from one place to the other, depending on the availability of the wild game. If more women participants were present, they would have shared how these movements affected them and their families in the presence of men in a joint group discussion.

Recommendations

Although participants spoke with an eagerness to protect their cultural heritage, they did not indicate possible ways for how this could be done by the San themselves. It is recommended that this silence could be looked at in future research about ways for the San to actively protect their unique cultural and social heritage by giving the women of the community “a voice”.

Future research is also needed about specifically those concerns indicated by participants, but also the encouragement of those valuable protective factors acting as pointers of the San towards future thriving (see Sustainable Development Goals, 2030). Such research should look at a culture-sensitive approach to enhance the education of this San community’s children as well as holistic ways of offering “new paths” towards thriving via the protection of their cultural wealth, and practically and efficiently dealing with those factors damaging their psychosocial wellbeing. Generally, the social challenges and conditions of the San people need to be investigated further and be improved, particularly unemployment, housing, and the constant conflicts between the !Xun and Khwe.

Therefore, it is recommended that specific interventions be developed in participation with the particular San community in Platfontein tailored to the conditions and circumstances faced at this setting. These interventions could address matters related to:

- i) socio-economic situations, aiding in consolidating existing indigenous knowledge to generation projects, such as selling handicrafts; strategies (plans of action) to grow and sell traditional plants and herbs; tourism activities such as cultural tours and homestays where locals can share their customs, and use profits for livelihoods;
- ii) education efforts to incorporate indigenous languages, which also need to be scaled-up and complement other language preservation efforts;
- iii) cultural efforts, such as the continued support of the !Xun Khwe Radio Station (this radio station is playing an important role in the preservation of the !Xun and Khwe

indigenous languages); implementing ECD programmes that promote Xun and Khwe literacy to pre-school and primary school aged children in order to maximise the probability of the sustainability of the languages; and

iv) psychosocial issues of hopelessness in the San community in Platfontein, complicated by high levels of unemployment and poverty, and manifesting in drug- and alcohol-related issues.

Conclusion

The qualitative research question directed the exploration of the protection and promotion of the psychosocial wellbeing of the San community situated in Platfontein in the Northern Cape Province. This was quite a task, since the members of the San community in this area are overwhelmed by the complexity of negative spirals of many factors associated with their psychosocial wellbeing. While the historical context of the San community in Platfontein is part and parcel of their current situation, this research contributed to reveal the “good stuff” of this ancestral people of South Africa’s psychosocial wellbeing to be enjoyed and encouraged.

The research contributes to scientific literature within the social work profession; it helps to provide a better understanding of the concept of the psychosocial wellbeing of the oldest inhabitants of South Africa, specifically focusing on the San people in Platfontein in the Northern Cape. The research is very important for social work as the aim of the profession is to improve or develop the lives of the people. The San community living in Platfontein experience many challenges and this information is vital since it can serve as a guideline for future government policies and the realisation of the Sustainable Developmental Goals (SDGs) for 2030. This information is vital to the offering of guidelines for possible interventions in the South African context, taking into account indigenous knowledge.

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SECTION B

RESEARCH ARTICLE 2

**Guidelines to enhance the psychosocial wellbeing of the San community
living at Platfontein in the Northern Cape Province**

Selected journal: *Ethnicity and Health*

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**Title: Guidelines to enhance the psychosocial wellbeing of the San community living at
Platfontein in the Northern Cape Province**

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Abstract

It is vital to develop evidence-based, culturally sensitive interventions. Although, at present, there are published guidelines on the practice of culturally competent psychology, there is still a lack of practical information about how to carry out appropriate interventions with specific populations of different cultural and ethnic backgrounds, such as the San people living in South Africa. Relevant literature and the findings of preliminary research are discussed in order to offer culture-sensitive information when intervening with ethnic minorities (indigenous people) in South Africa. Within an ecological stance, it is suggested to accommodate a strengths-based perspective to promote the psychosocial wellbeing of the San community. Also, the importance of the “collective” is underlined, particularly in communities such as the San community in Platfontein in the Northern Cape Province of South African where realities are associated with “chronic risk” and population trauma. This point of departure negates passive dependence and opts for collective agency.

Key words: Psychosocial wellbeing, intervention, cultural-sensitive, community, indigenous people, San people

Introduction

Guillermo Bernal and Emily Sáez-Santiago (2006, 121) state that, over the last few decades, health professionals have called attention to the importance of considering cultural and ethnic-minority aspects in any psychosocial interventions. Although, at present, there are published guidelines on the practice of culturally competent psychology, there is still a lack of practical information about how to carry out appropriate interventions with specific populations of different cultural and ethnic backgrounds. In this article, we review the relevant literature concerning the consideration of cultural issues in psychosocial interventions as well as data collected by Louw, Van Schalkwyk, and Jacobs (see section B, Article 1). We present arguments in favour of culturally sensitive interventions. In addition,

we look at important findings to guide such a framework in the South African context for the San community in Platfontein.

South Africa, with its 2018 population estimate of 57.7 million people (Statistics South Africa 2018), is one of the most racially and ethnically complex societies in the world (Afolayan 2004, 9). Of the five major groups, the Khoi-San are regarded as the first and the earliest inhabitants of the country and, according to the Working Group of Indigenous Minorities in Southern Africa (WIMSA), the San are the living descendants of the first populations that inhabited Southern Africa 20,000 years ago (Miti, Letsaolo, Greehy and Mpungose 2011, 3). However, there is no simple answer to the question “Who are the indigenous people in South Africa?” (International Labour Office 1999, 3). As stated by Hitchcock and Vinding (2005, 10), indigenous peoples in southern Africa are highly diverse – ranging from small communities of foragers (hunters and gatherers) to sedentary agro-pastoralists and peri-urban factory workers in the industrial economies of Southern African states.

The proposal that cultural and social processes must be considered in treatment, prevention, and mental health service delivery is progressively part of the 21st century service delivery (Bernal and Sáez-Santiago 2006, 121). Westerman (2010, 212) refers to research studies on aboriginal groups in Australia and argues that the development of universal models could be accepted if these models require cultural diversity as a primary foundation of all practice. Increasingly, in the South African context, a growing number of authors are emphasising the need to consider cultural and contextual aspects in psychosocial interventions (Ebersöhn et al. 2018; Mahali Lynch, Fadji, Tolla, Khumalo, and Naicker 2018). Apart from contextual vulnerabilities, other factors to be considered involve the major differences between the global North and the global South. “While the North lives/acts, the South survives/reacts” (Tosa, as quoted in Mahali et al. 2018, 1) is an insightful quote to

illustrate the contrast between the global North and the global South. Although sub-Saharan Africa remains the epicentre of crisis, with continuing food insecurity, increasing poverty, and high child and maternal mortality, a focus on these challenges does not downplay the resources embedded in the unique socio-cultural features of this context. For example, relationships between people are a dominant social structure across global South countries. The African philosophy of *Ubuntu* (an ethical concept referring to shared humanity) reflects a legacy from a history where survival was determined by kinship and social relationships (Moller and Roberts, as quoted in Mahali et al. 2018). This philosophy remains crucial for the wellbeing of people living in sub-Saharan Africa. In a South African study, Ebersöhn et al. (2018, 1) urge researchers and health workers to firstly explore the traditional African psychosocial support practices used in postcolonial Southern Africa in order to understand contextual vulnerability in marginalised communities. Ebersöhn et al. (2018, 14) also recommend that outside interventions should not be developed around episodic and individual needs, but rather that outside investors who focus on the provision of psychosocial support should build interventions around the existing traditional psychosocial practices of care and support that are already in place.

Nevertheless, there are very few guiding frameworks available to investigators who are interested in designing interventions or wellbeing programmes to work with specific populations of various cultures and languages. Evidently, the challenge is to develop evidence-based, culturally sensitive interventions (Bernal and Sáez-Santiago 2006, 121; Ebersöhn et al. 2018). This point of departure is particularly important in research about indigenous people of South Africa, such as the San. For example, Tempelhoff (2014, 60) refers to the historical recollections of water for the San community in Platfontein in the Northern Cape Province, since for them *as indigenous people*, water is an important resource. In essence, water represents life: the water they drank in former times gave them energy.

They knew how to manage water when there was little available. In the past, the San people were innovative and able to store water and thrived under conditions where outsiders would succumb to thirst. For example, formerly, their forefathers were able to secure water supplies from the bark of trees, rivers, and natural and man-made lakes. In other words, it is needed for researchers and health workers to take note that when the San in the 21st century find themselves in the “unenviable position of having to rely on a municipal authority for a water supply that some community members consider to be of dubious quality” (Tempelhoff 2014, 61), these matters have serious significance for them. Also, Lachman et al. (2016, 2349) indicate the necessity to integrate evidence as well as context to develop, for example, a parenting program for disadvantaged families with young children in South Africa. They argue that developers should target distinct contextual factors identified by members of the community to enhance intervention effectiveness.

Information about the San in Platfontein

Next, information is given about the San community living in Platfontein that could be valuable for future interventions to enhance this community’s psychosocial wellbeing. Many authors refer to the ancestral San people’s rich culture rooted in thousands of years of hunting and gathering, having lived in southern Africa since ancient times (Gebregeorgis 2016, 101). Findings of this study (see Section B, Article 1) show the San people’s intimate knowledge of nature and animal behaviour. This finding is highlighted by other efforts to uncover and protect this legacy of the San. For example, the well-known treasure of rock paintings of South Africa cannot be imagined without the San people’s legacy in this regard. Bassett (2001), in his book *Rock paintings of South Africa: Revealing a legacy*, illustrates the many spaces all over Southern Africa where the San’s artwork can be found, such as Cederberg (34); Koue Bokkeveld (54); Gamka berg (58); Kammanassieberg (62); Stormberg (76); and Southern Drakensberg (118). Bassett (2001) explains that the San people’s rock paintings tell

that, for them, “the past was alive in the present” (7). The valuable illustration of their rock paintings also shows how the San perceived many connections between animals and people in the spiritual and mythic realms (20). This understanding of animal behaviour in terms of human activities is still valid today (see Section B, Article 1, finding one and description of behaviour of the blesbuck). Also, in data collected for the current research, the community leaders spoke spontaneously about the eland, and this is confirmed by these rock paintings (Bassett 2001) where the eland was revered as the “creator deity” (54) and painted strikingly powerfully to display the eland as the most supernaturally potent of all the antelope.

Discussion of findings (Article 1)

Findings of the current research (see Section B, Article 1) reveal the Platfontein San community’s pride in their culture and issues associated with collective self-esteem, as well as a good understanding of those elements comprising their psychosocial wellbeing (although differences were indicated among younger and older participants). In alignment with this finding, Tsholofelo (2017), distinguishes between collective self-esteem as the evaluation of the social group to which one belongs and private collective self-esteem, which is about the type of self-esteem linked to one’s own evaluation of one’s social group or “the in-group” (165). Seemingly, an understanding of the San community’s collective as well as private collective self-esteem is an important matter for this community, taking into account, for example, the centrality of community leaders; their understanding of their past and the maintaining of traditional practices; and, of course, language. Language is part of the San people’s tradition and cultural heritage, and therefore it is important that the next generation will be enabled to preserve it: “You must not neglect your language. This way you can communicate with you child. You must build up your tradition and also your language, you can build up” (Interview: female adult). The language can be preserved or promoted through speaking as well as documenting; it should be written. Language also provides the San

groups/tribes with a self-identity, so that the outside world may distinctively identify them as either ‘!Xun or Khwe’. Adhikari (2010) quotes David Kruiper, the leader of the = Khomani San people, lamenting about his people ‘. . . we have been made into nothing.’ (p. 19).

Language and the recognition of language can be linked to the fundamental need to be valued or “mattering” (Prilleltensky, 2019). Ultimately, it refers to an issue of dignity (personal conversation Prof. Nigel Penn on 2019.07.29).

Adhikari, M. (2010). A total extinction confidently hoped for : the destruction of Cape San society under Dutch colonial rule. *Journal of Genocide Research* 12, 19–44.

<https://doi.org/10.1080/14623528.2010.508274>

Just as the telling of stories and the beauty of the indigenous languages of the San are part of the strengths of this community, their socio-cultural richness embraces those practices and rituals to share: “But the San is a unique human. They’re humans who can share.”

Ebersöhn et al. (2018) use the concept of “flocking” to explain these practices related to *Ubuntu* or interconnectedness, so typical to the African context. In contrast to concepts about “flight or fight”, flocking is used as central to African psychosocial support. This South African study found that flocking behaviour was collective, networking, and pragmatic. African psychosocial support comprises those collective endeavours that connect individuals in similar high-need circumstances with one another by tapping into shared experiences of adapting to challenges; psychosocial support is leverage for collaboration; and psychosocial support favours pragmatic tried and tested solutions. Sharing has always been part of the San’s culture. If a family or an individual has food, all the other extended families will visit every day and share meals together. “When they get their money – end of – the pay day, then he goes to town or somewhere and buys enough food and he shares with his family who are close to him” (Interview: Khwe male youth). For this San community, the premise of psychosocial support in terms of social capital and networking during problem-solving –

especially to buffer against financial insecurity – is clear. However, there are also examples where tapping into “sharing” is limited due to poverty in this community. Although psychosocial support encourages communal support and promotes caring (sharing food), in other cases, parents choose to take their children with them to the site of the father’s seasonal work. In some cases, this could imply that children cannot attend school for 6 months – with negative implications for children’s education.

Another aspect of psychosocial support can be described as *pragmatism*. Examples refer to giving advice in instances of abuse by suggesting relevant protection from the law. In the past, the San believed in the notion of “an eye for an eye”; if, for example, a man killed his wife, he would also be killed and both corpses would be collected at the same time and taken to the mortuary. Such behaviours have led to many orphans. With the introduction of the police and justice systems (e.g., courts) which deal with murders/killings, rape, et cetera, crime has decreased. People have a choice to report petty crimes such as stealing either to traditional leaders or to the courts.

Depends if money or something is stolen, if the owner decides to report the matter to the police, then he will go the police, it shouldn’t be a problem. But if he decide to go to the traditional leaders, then it will be sorted out there, within the community. (Interview: male adult)

In summary: information about the San community living in Platfontein revealed a wealth of possibilities to protect and promote their psychosocial wellbeing. While the accumulation of many struggles of the San community in Platfontein in terms of physical, psychological, and social vulnerability (still intertwined with a social confusion due to their background of dispossession, relocation, and mass destruction) cannot be disregarded, significant guidelines can be offered toward the strengthening of this community’s psychosocial wellbeing.

Strengths-based approach

Prilleltensky, I. (2019). Mattering at the Intersection of Psychology, Philosophy, and Politics. *American Journal of Community Psychology*, 0:1–19. <https://doi.org/10.1002/ajcp.12368>

As mentioned in the introduction of this article, an ecological stance is essential to culture-sensitive interventions. Also, the use of a strengths-based approach, namely the intentional recognition of personal, interpersonal, and collective strengths, is vital (Prilleltensky 2014; 2019; Saleebey 2012), since all persons, families, and communities have strengths. Hobfall and Lilly (1993) indicated that individuals have a primary goal to protect and preserve those resources they value. While empowerment and resilience are concepts that are often used in social sciences, it is needed to distinguish between the operational definitions of these concepts (Brodsky and Cattaneo 2014, 333). Brodsky and Cattaneo (2014) show that researchers should distinguish between empowerment and resilience in the context of fundamental risk. They define empowerment as “a meaningful shift in the experience of power attained through interaction in the social world”, with power defined as “one’s influence in social relations at any level of human interaction, from dyadic interactions to the interactions between a person and a system” (336). Similar to the process of resilience, while the iterative nature of empowerment means that there is no first step, a key component of the process is an awareness of a desire for change. *Resilience* consists of internal, local-level goals that are aimed at intrapersonal actions and outcomes – adapting, withstanding, or resisting the situation as it is. Empowerment is enacted socially – aimed at external change to relationships, situations, power dynamics, or contexts – and involves a change in power, along with an internal, psychological shift (Brodsky and Cattaneo 2014, 337). Empowerment builds on resilience to provide the bridge that connects individual power to social power, changing the world around the individual and local community. In other words, it is

important to clarify those internal factors associated with individuals' psychosocial wellbeing, such as their resilient living; and those external factors associated with the context, such as the community's resources or limitations of resources.

Keeping in mind those facets associated with San members' resilience and the empowerment of the community, seven common protective factors that appear repeatedly for populations with complex needs who face significant levels of adversity, such as South Africa (Ungar 2015, 13), are given.

1. Relationships (e.g., relationships with significant others, peers, mentors, and family members within one's home and community).
2. Identity (e.g., a personal and collective sense of who one is that fuels feelings of satisfaction and/or pride; sense of purpose to one's life; self-appraisal of strengths and weaknesses; aspirations, beliefs, and values; and spiritual and religious identification).
3. Power and control (e.g., experiences of being able to care for oneself and others; personal and political efficacy; the ability to effect change in one's social and physical environment in order to access resources; political power).
4. Social justice (e.g., experiences related to finding a meaningful role in one's community; social equality; the right to participate; opportunities to make a contribution).
5. Access to material resources (e.g., availability of financial and educational resources; medical services; employment opportunities; and access to food, clothing, and shelter).
6. Cohesion (e.g., balancing one's personal interests with a sense of responsibility to the greater good; feeling as if one is part of something larger than oneself socially and spiritually; one's life has meaning).
7. Cultural adherence (e.g., adherence to everyday culture-based practices; assertion of one's values and beliefs that have been transmitted between members of different generations or

between members of one generation; participation in family and community cultural practices).

Guidelines for interventions

Since story-telling is such an integral aspect of the heritage of the San people, it is proposed that, via the use of participatory methods, the information obtained (see Section B, Article 1) be used to offer guidelines for future interventions to promote this community's psychosocial wellbeing. It is proposed that the abovementioned seven protective factors (Ungar 2015) could be integrated with the findings of Section B (Article 1) in the following ways to enhance the San community's psychosocial wellbeing:

1. Relationships (e.g., relationships with significant others, peers, mentors, and family members within one's home and community).

“A happy San person is a healthy San person, you can see if you arrive somewhere, the children are playful and the people are joyful. They communicate happily. And you will also see their bodies. The body is normal. They don't appear sick, they are neatly dressed, and you will also see they are not hungry.” (Interview: Male participant, no. 3)

- Social workers initiating culturally sensitive programmes could stress the importance of personal and interpersonal health and living together in harmony. Continuous efforts could include stressing the importance of competent families entailing, for example, celebrating Family Day during the month of May. These efforts could also include the nurturing of healthy families as well as offering information about annual programmes on HIV/AIDS, Tuberculosis, and other related illnesses encouraging people to take care of the health and family members who are sick.

- Emphasis or knowledge about interdicts/protection orders against abuse should be included. Find quote

2. Identity (e.g., a personal and collective sense of who one is that fuels feelings of satisfaction and/or pride; sense of purpose to one's life; self-appraisal of strengths and weaknesses; aspirations, beliefs, and values; and spiritual and religious identification).

“They teach them how to use the bow and arrow. And then the grandfather informs him on what he is supposed to kill and he will go from a situation starting first with the springbok, may be a hare then a springbok and then may be a kudu or whatever he will get. But the main one he must find, the last one which he is supposed to kill is the eland. If he can kill the eland, then he is a good hunter and a man who will care for and can look after his people.” (Male participant – FGD)

- Heritage or Traditional Day when the two cultures, the !Xun and Khwe, celebrate by dancing and wearing their traditional clothes. Having attended the Heritage Day celebration with the San people in the past, they would leave very early to hunt a big animal (probably a kudu) and bring it to the traditional village to slaughter it. Many people would be gathered and watch how the men slaughter the animal. Thereafter, the women would be provided with the meat to cook for all the community members to eat together. Heritage Day brings a sense of togetherness where all the community members are gathered at one place/traditional village for the whole day. All the community members from young to old participate in traditional songs and dancing. Some elders show the young how the San used to make fire in the veld by holding two sticks in the middle of their hands, and rubbing them until they turned into fire. Sharing knowledge of how, in the past, the San elders would heal a sick child or person (with a sore, epileptic attacks, et cetera) by using traditional medication. There are still

traditional medications that they are using today. “They perform, maybe they perform on cultural day, such as Heritage day, then everybody comes, both communities come together to celebrate their culture.”

“Yes it protects the culture because the young do not have the knowledge on how the older people lived in the past, therefore they are able to learn from this, about history of the people of those days” (Interview: female adult).

It is proposed that these meaningful traditions are expanded in cooperation with the San community’s traditional leaders to protect and promote their cultural heritage.

3. Power and control (e.g., experiences of being able to care for oneself and others; personal and political efficacy; the ability to effect change in one’s social and physical environment in order to access resources; political power).

BEGIN HIER...VOEG BY GEPASTE QUOTE VORIGE ARTIKEL

- The fact that unemployment is too high makes people feel powerless. Seeking employment outside of the province in order to provide for children and family gives a sense of power or dignity. “Others go to the farms in search of employment. And searching for employment is not easy. Yes they also go to far away places, other provinces in search of employment so that they can be able to feed their children, feed themselves” / “Anders gaan plaas om werk te gaan soek. En die werk wat hy gaan soek is nie maklik vir hom nie. Ja, hulle is ook ver plek, ander provinsie om werk te loop soek om kinders te sorg en self om, om self te sorg” (Interview: male youth).

Psychosocial support could tap into the organisations formed by a community of people to serve a particular purpose of support, such as creating “jobs” for income, and also providing a service (“brei”/knitting and providing services, e.g., plating “hare”/hair). Also,

the important function of the radio station for the protection and promotion of the San culture is shown as a primary source for employment in this community, as opposed to mere entertainment. This includes physical (providing services) and financial support.

4. Social justice (e.g., experiences related to finding a meaningful role in one's community; social equality; the right to participate; opportunities to make a contribution).

- The San people feel that the opportunities in the community are too few and the government does not care about them: "Because we are excluded, the government exclude us. They don't perceive us as human beings in Platfontein. We are put aside". "Since 2004 when the houses were built in Platfontein, 350 houses are without electricity" "Sometimes traditional leaders are invited to the yearly budget speech, but they are unable to contribute because they do not know the language that is used." / "Want ons is uitgelaat, Die government laat ons uit. Hulle sien nie ons is al mense in Platfontein. Ons is een kant, afgesluit" "since 2004 die huise is gebou op Platfontein, so 350 huise het nie krag nie. Die mense bly in die donkerte in"

It is proposed that that these experiences be purposefully communicated toward social equality, by emphasising their right to participate and enlarging opportunities to make a contribution. The advocacy role of social workers in this community is of key importance.

5. Access to material resources (e.g., balancing one's personal interests with a sense of responsibility to the greater good; feeling as if one is part of something larger than oneself socially and spiritually; one's life has meaning).

- The feeding scheme at schools. As a result of the high rate of poverty, many people visit the dumping site in search of expired food. There is access to medical services as there is a clinic, although it only operates during the day. There is no

police station or caravan in the community. Overcrowding of households is common. There are few work opportunities and frustrations in the education system regarding subject choices and qualifications: “The school subjects are very weak for us as the San community, because after completing matric and we intend searching for employment, as we apply for jobs, people look at our matric results, because the job we are applying for does not match our school subjects” / “die skool vak is baie swak vir ons as die San gemeenskap, want as ons klaar ons matriek klaarmaak en ons wil die werk gaan soek, as ons die werk gaan soek, die mense kyk ons matriek uitslae, want die werk wat ons wou hê is nie pas vir onse skool vak” (Interview: female youth).

6. Cohesion (e.g., balancing one’s personal interests with a sense of responsibility to the greater good; feeling as if one is part of something larger than oneself socially and spiritually; one’s life has meaning).

- The erection of two church buildings in the Platfontein community where the San people are residing is an indication of the San’s openness to spiritual activities. One church building belongs to the Khwe community which is under the leadership of Reverend Manu; and the other church which was built a few years later was under the late Chief/Reverend Mahongo. Prior to the building of the churches, the community held their services under a tent which would blow out any day during strong winds or get wet inside when it rained. However, the community members had always conducted their spiritual services despite the circumstances, until their churches were built. Normally, most of the San community who are part of faith communities and committed to church activities do not make use of liquor. In other words, the occurrence of domestic violence and abuse of women and children will mostly not be present in these families. The

community members believe in God and conduct spiritual services during funerals as well as at every event or programme in the community.

7. Cultural adherence (e.g., adherence to everyday culture-based practices; assertion of one's values and beliefs that have been transmitted between members of different generations or between members of one generation; participation in family and community cultural practices).

- The language has been important and there is fear among the San people that it might die if it is not documented. Also, with the introduction of the courts, the chiefs and traditional leaders still play an important role in maintaining peace and harmony among the members as a cultural practice. For example if someone has a problem, may be I have a problem with someone, then the leaders can also, they will bring the two people together, then try to resolve the problem and this is good. Because on, in such instance it shows that our, we are also keeping our culture serious and this is how we previously resolved our problems, because there were no court cases or whatever.” / “By voorbeeld as mens probleem het, miskien ek het problem met ander person, dan kan die leiers ook, hulle sal vir die twee person, bymekaar kan bring, dan probeer hulle om die problem kan uitsorteer en dit is goed. Want op, in sulke geval dit wys dat ons, ons hou ook onse kultuur ernstig en dit is hoe ons voorheen die probleme uitsorteer het, want daar was nie soos 'n hofsaak of wat nie” (Interview: male youth).

In summary, the provision of psychosocial support via interventions from a collectivism perspective will underline that beneficiaries of support do have access to meaningful social capital to mobilise existing competent networks. These efforts should include investment to assist the San community's children towards more than mere survival, i.e., thriving and reaching their full potential, by focusing on the Sustainable Development

Goals (SDG 2030) which are to be achieved by all countries and stakeholders by 2030 (Child Gauge 2017, 19). This vision “encompasses the unfinished business of the Millennium Development Goals (MDGs), but goes well beyond poverty eradication by paying attention to, for example: identifying local priorities; promoting nurturing care; creating safe environments; improving child nutrition; getting reading right; creating inclusive and enabling environments” (Child Gauge 2017, 19). Finally, guidelines should not omit the needed precautions for interventions (Ebersöhn et al. 2018, 14), namely that interventionists should focus on the “collective”, particularly in communities such as the San community in Platfontein where realities are associated with “chronic risk” and population trauma (compare McFarlane, 2018). It is proposed that outside investors could capitalise on flocking as a pathway to collectively invest in continued insider- driven growth. Intervention- related investment, therefore, ought to support and reward the existing African psychosocial support principles. Investment strategies should target collective responses to need, rather than give funds to individuals identified as being in need. The aim is to steer clear of passive dependence and to reward (and graft onto) collective agency (compare Ebersöhn et al., 2018).

Jamieson, Berry, and Lake (2017, 91) quote the Reconstruction and Development Programme of 1994: “No political democracy can survive and flourish if the mass of our people remain in poverty, without land, without tangible prospects for a better life. Attacking poverty and deprivation must therefore be the first priority of a democratic government”. They suggest that the challenges we face as a country are not new, but we need to be willing to do things differently. These dimensions of deprivation do not occur in isolation; rather, they intersect and have a cumulative impact. While an unprecedented level of cooperation between government, civil society, and the corporate sector is needed to address these complex challenges, a broad social movement is vital to address the root causes of adversity, widespread poverty, rising inequality, destructive social norms, and poor and fragmented

public services. In alignment with their professional calling, this commission should direct the work of social workers in the selected San community.

Conclusion

In this chapter/article, the importance of cultural and ethnic-minority aspects in psychosocial interventions was indicated. Relevant literature and the findings of preliminary research were discussed briefly in order to offer culture-sensitive information when intervening with ethnic minorities (indigenous people) in South Africa. Although a growing number of authors are emphasising the need to consider cultural and contextual aspects in psychosocial interventions, few frameworks exist for the South African context. Within an ecological stance, it is suggested to accommodate a strengths-based perspective to promote the psychosocial wellbeing of the San community. Specific guidelines were discussed briefly towards the much-needed psychosocial support for the San community living in Platfontein in the Northern Cape Province.

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SECTION C

SUMMARY, EVALUATION, CONCLUSION, AND RECOMMENDATIONS

1. INTRODUCTION

This section consists of the research summary, including an evaluation of the achieved aims and objectives, as well as the recommendations and conclusion.

2. SUMMARY OF THE RESEARCH

The reason for the research was a lack of knowledge about the psychosocial wellbeing of the oldest inhabitants of South Africa, namely the San people (specifically those living in Platfontein, Northern Cape). No studies were found focusing specifically on the protection and promotion of their psychosocial wellbeing, such as their language, culture, et cetera. Such information is needed to inform government policies, since the psychosocial wellbeing of this San community also involves the South African government.

Research objectives were achieved by doing the literature review, conducting semi-structured interviews with participants, holding a focus group discussion with community leaders, analysing the file contents of the partisans of the San community for data triangulation, transcribing and analysing data according to the literature, and describing the findings for interventions that could be implemented in future. The researcher intended to interview 32 participants which would consist of youth that are aged 18 to 30 years, further divided into eight men and eight women. The adults consisted of eight men and eight women from thirty years and above. Due to unforeseen circumstances, only 15 adults were interviewed, making the overall amount of participants interviewed 31. There were eight community leaders who participated in the focus group discussion (FGD). The aim of the interviews and focus group discussion was to obtain a descriptive account on how to protect and promote their psychosocial wellbeing of the San community living in Platfontein.

The first theme covers the recognition of the strengths inherent to the San in the Platfontein community (a wealth of cultural strength). This includes the cultural heritage of this San community, such as their knowledge of nature, their love of dance, music, rock art, and paintings, as well as the language which brings hegemony and offers a legacy to be treasured. The second theme deals with constructive and destructive viewpoints about the psychosocial wellbeing of this San community. The constructive factors refer to the healthy lifestyle, being part of a family, being employed, enjoying positive relationships such as being socially active, and the ability to delight in daily activities. Destructive factors (associated with the concerns obstructing the San community's psychosocial wellbeing)

were the high rate of unemployment and the accumulating impact of the negative spirals of poverty, which are obstructing their wellbeing.

The third theme centres on those conflicting issues of assets of the Platfontein community. The San people are not happy with service delivery, e.g., the quality of water, sanitation, housing, roads, and power supply.

a) Educational at school. There is no additional support; there is a need for further study in order for better employment opportunities.

b) Medical services. The lack of needed resources associated with daily needs impacts their health negatively, e.g., it is impossible to take medication without eating food.

c) The overwhelming impact of enduring poverty and many social ills. Despite having access to social work services, they are overwhelmed by the immense influence of many social ills associated with alcohol and drug abuse.

d) Law and order/policing. Policing was viewed as an asset, but also the ability of traditional leaders was also specified to resolve problems and the members having confidence in their leaders as well.

3. EVALUATION OF THE RESEARCH

The research has been successful in meeting the identified aims and objectives. The aim of the research was to conduct an explorative study on how to promote and protect the psychosocial wellbeing of the San community of Platfontein, Northern Cape. This aim was achieved. Research objectives were reached in the following way: enough time was allowed for the various phases of the project, such as conducting a literature study, data collection and data analysis, as well as for writing the research report/dissertation.

4. PERSONAL REFLECTION

The participants were excited and came for the interviews. The mediator willingly opened the office every morning and would close in the afternoon after the interviews. I was initially very nervous, but realised that many of the participants were also nervous; therefore, I had to change my nervousness to making them feel at ease. Many of the participants felt that they were given an opportunity to voice their disappointments and dissatisfaction. They felt something was loaded off their shoulders and were very thankful. They were also happy that the interview was conducted by someone that they trusted; therefore, they willingly and freely shared.

Some things that did not “go well” were that two interviews were accidentally deleted and had to be done again. There are two interviews from the !Xun side where the two ladies just

froze during the interview and could not explain in Afrikaans. They can speak a little Afrikaans, but suddenly they did not understand even the questions. A few interviews were shorter because it seemed that the questions were difficult. Those who completed or left school at a higher level were able to understand the questions. There was also an elder in the Khwe community who just went astray and added even incorrect isiZulu, so the interview was cut short. I found it very difficult to try and change the question in order to allow the other participants to answer; such questions led me more to close-ended or leading questions. Some of the participants have written in the demographic profile that they were a certain age, but during interviews it appeared that they were a bit older. Identity documents were not collected and we found out that one participant does not actually have an I.D. At the end of one of the questions, we kept speaking about the food parcel and realised later that the tape was still recording. The questions were the same and it became exhausting, except for the fact that the !Xun and Khwe had similar experiences and gave a lot of information, which made it very interesting. I managed to do only 31 interviews; one of the participants had to go to town quickly on that day for personal matters.

My personal experience

The insight gained during the research was enormous. I started the research journey without the full knowledge. Through constant guidance and feedback from my study leader, I now have the confidence to call myself a researcher. The participants' willingness to be part of the research was very humbling. I learned that there was a difference between a social work interview and research interview. In the research interview, the questions are scheduled and the interviewer has to cover all the questions in order to obtain rich data; and literature is very important. I learned about journal articles for the first time, which was really a great learning path with which I would want to continue in future. I always thought research was easy and everybody is capable, but realised later that it needed hard work and commitment. I thank God for the strength provided to me to persist and to gain such a lot of knowledge.

The emotions of the participants touched me during the interviews; their fears of losing their indigenous language. Their challenges regarding education, employment, et cetera were mentioned out of hopelessness. At the same time, the interviews were like a healing experience, because it gave them the opportunity to talk about what has been bothering them for so long; to off-load. At the beginning, my research journey was very exciting and I could not wait for the end of the year to present the full document. The chief of the community, Mario Mahongo, has also begged me in the past to do research on the San people so that they can receive the necessary assistance from the state. He was very excited when I started and has gone out of his way to make sure that the process was not

hampered and was looking forward the final document. He kept encouraging the mediators to assist me in making sure I received the necessary support in completing my research. His tragic death on 13 May 2018 came as a big shock. His death took my excitement away for a while; the sad faces on every San person were very depressing. The focus group discussion almost did not take place as it suddenly became difficult for mediators to bring the leaders together. At least one took place, although he would have also participated in the focus group discussion. I have gained far beyond my expectations and am very grateful for this opportunity, especially the patience and support I received from my study leader. However, it is still hurting and I will always be reminded that I lost someone important during the research process. I was really looking forward to a good ending; it is going to hit most when the time comes to hand over the final research document to the new chief, whilst it appears I'm still grieving in silence. I thank God for the community of Platfontein, their leaders, my study leader Dr Izanette van Schalkwyk, co-leader Ms Issie Jacobs, and the North-West University for having made this research possible. It was wonderful to learn while exploring ways to protect and promote the psychosocial wellbeing of the San community living in Platfontein in the Northern Cape.

5. LIMITATIONS AND RECOMMENDATIONS

Though the majority of the San people speak Afrikaans, there were only a few participants who speak the language fluently. One had to get used to the way they speak in order to understand exactly what the participant is trying to say. Even in the transcripts, they struggle to explain, thus they are tossing around the words. The researcher had to be careful at times not to translate the exact wording, but to give the explanation of the participant so that the reader understands the message. At times, it was clear that the participant wanted to continue to give more information, but had to cut short because he/she struggled to express the words. However, they also speak Afrikaans uniquely and sound interesting. Therefore, language is considered a limitation of this study.

In view of the above research, these are the recommendations: a qualitative approach was indeed a good fit for this case study. It is recommended that future research look at the perspectives of the San youth and even adolescents in this community to obtain their input and insight towards the promotion of this community's psychosocial wellbeing.

Future research should also explore the role of women leaders in the San community and their contribution towards the enhancement of competent families. This is especially needed, since there was an increase in domestic violence and teenage pregnancy over the last three decades in this community. Also, women leaders could address problems related to over-

crowding, seeing that extended families, namely parents, children with their partners, and grandchildren all live under one roof which prevents privacy, including lack of free space to bath.

It is also suggested that practical solutions are looked at by the stakeholders of the community to build the resilience of the San youth and empower them towards higher levels of personal/psychological wellbeing; towards positive functioning and achieving their life potential. Information was obtained that there is little youth development except for soccer. Some participants mentioned that when there is a soccer derby, all the community (both !Xun and Khwe) members meet at the ground and fully enjoy that specific day. But the next weekend, there is nothing. The Department of Sports and Recreation refuses to assist in uplifting the soccer in the community. The San community is also not given the opportunity to interact in competition with the outside communities. The lack of recreation facilities is associated with the high rate of alcohol abuse and teenage pregnancy. It is suggested that recreational facilities, such as a park, swimming pool, et cetera be developed, since a majority of the San community consume liquor and even youngsters of twelve years old are involved in substance use.

Finally, the intentional protection and promotion of the San community's cultural heritage via the use of tourism possibilities should be investigated even more; for example, how San community leaders and local members could become entrepreneurs to show their inherent capacity to overcome current adversity and to establish their proud ancestral heritage in the 21st century.

6. CONCLUSION

The research has explored the psychosocial wellbeing of the San which included various social issues that have been persisting over the years. Research shows that more needs to be done in order to assist with these social issues. A strength-based multi-disciplinary approach is needed to deal more effectively with the destructive and constructive factors of the psychosocial wellbeing of the San community. The current study contributes to scientific literature specifically within the social work profession by adding valuable information around the psychosocial wellbeing of the San people in Platfontein, Northern Cape. This study also aims to offer scientific information that could enrich social work practice in future. It is of crucial importance to highlight that social work as a practice-based profession and an academic discipline aims to promote social change and development, social cohesion, and the empowerment and liberation of people. Central to social work are principles of social justice, human rights, collective responsibility, and respect for diversities.

Also, research is needed to inform governmental policies in this regard. The planned study is viewed as an important “small” stepping stone toward these greater aims.

APPENDICES

APPENDIX 1: COMPRES approval certificate

APPENDIX 2: HREC approval certificate

APPENDIX 3: Advertisement to recruit possible participants (interviews)

APPENDIX 4: Interview guide: personal interviews

APPENDIX 4: Onderhoudgids vir persoonlike onderhoude

APPENDIX 5: Focus group interview schedule

APPENDIX 5: Fokusgroep onderhoudskedule

APPENDIX 6: Informed consent form

APPENDIX 7: Demographic questionnaire

APPENDIX 8: Example of transcription: transcription no 23 (individual interview)

APPENDIX 1: COMPRES APPROVAL



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

Recommendation of the Research Proposal Committee to the Research Ethics Committee Research Using Human Participants

Scientific Committee	Name	Angela Kedisaletsi Louw	Discipline	Social Work
	Research Entity	COMPRES	Contact Person	Salomé Lubbe
	Faculty	Health Sciences	E-mail	22749969@nwu.ac.za
Title of the study: Exploring ways to protect and promote the psychosocial wellbeing of the San community living at Platfontein in the Northern Cape				
Researchers involved in the study: Dr Izanette van Schalkwyk Ms Issie Jacobs				
Potential risk level for human participants:	No risk	☐	Motive: There might be individuals within the sample which is vulnerable.	
	Minimal risk	☐		
	Medium risk	☒		
	High risk	☐		
Potential risk level for children and incapacitated adults:	No risk	☐	Motive: Click here to enter text.	
	No more than minimal risk of harm	☐		
	Greater than minimal risk with the prospect of direct benefit	☐		
	Greater than minimal risk with no direct benefit	☐		
Recommendation for the ethics committee	Expedited review	☐	Motive: Click here to enter text.	
	Full review	☒		
	Exempted from review	☐		
Any additional comments Motive: Click here to enter text.				
Committee members present during the review	Members present			
	Prof Herman Grobler			
	Prof Wim Roestenburg			
	Prof Cornelia Wessels			
	Ms Janine van Aardt			
	Dr Werner de Klerk			
	Prof Elma Ryke			
Date of review 2017/09/05				

Signature of Chairperson

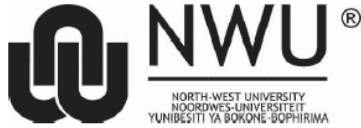
Date: 2017/10/12

Developed by Minnie Greeff, 18 May 2015 (Reviewed: 10 Feb 2017)

Signature of Research Director

Date: 2017/10/12

APPENDIX 2: HREC APPROVAL



Dr I van Schalkwyk
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COMPRES

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

Health Research Ethics Committee (HREC)

Tel: 018-285 2291
Email: wayne.towers@nwu.ac.za

11 September 2018

Dear Dr van Schalkwyk

APPROVAL OF DOCUMENTS SUBMITTED DURING THE PROGRESS OF THE STUDY

Ethics number: NWU-00131-17-S1

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

Study title: Exploring ways to protect and promote the psycho-social well-being of the San community living at Platfontein in the Northern Cape

Study leader: Dr I van Schalkwyk

Student: AK Louw-26727129

Application type: Single study

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

Expiry date: 31 March 2018

You are kindly informed that the documentation submitted to the HREC, as per the conditions set in your approval letter, was reviewed by the designated reviewers. The reviewers have indicated that the submitted documents are acceptable and that you as the researcher can proceed with implementing the aforementioned documentation in your approved project.

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

Yours sincerely

Prof Wayne Towers
HREC Chairperson

Prof Minnie Greeff
Ethics Office Head

APPENDIX 3: ADVERTISEMENT TO RECRUIT POSSIBLE PARTICIPANTS - INTERVIEWS

San Gemeenskap / San Community / San Mbunga



Hiermee word u uitgenooi om deel te neem in my navorsing studies wat oor die "ondersoek en beskerming van die psio-sosiale welstand van die San gemeenskap". Dit is n meestergraad wat van Noordwes Universiteit aangebied word. Indien u belang stel, los asseblief naam, adres en kontak nommer by SASI kantoor.

My kontak nommer is 071 055 1253.

Dankie

AngelaLouw.



You are hereby invited to be part of my research study on "exploring and protecting the psycho-social wellbeing of the San community". It is part of a Master's Degree and is facilitated by the North-West University. If there is any interest, please leave your name, address and number at the SASI office.

You may contact me at 071 055 1253.

Thank you

Angela Louw



Xa llaa te ya te ka ca nli ti u ɬoa kyama
llaecan ci San Mbunga na u kxui ya llhai ci
ceca ka he nu lleu wo ei kxe he ta

071 055 1253

Angela Louw

.44

APPENDIX 4: INTERVIEW GUIDE: PERSONAL INTERVIEWS



Research question: How can the psycho-social well-being of the San communities living at Platfontein in the Northern Cape be protected and promoted (in ways meaningful to them)?

Question 1: Happy and healthy? (According to the person who is in front of you for the interview?)

Please tell me in your own words, what is the picture of a healthy, happy and successful San person?

Question 2: Employment?

Please tell me about the employment situation: What are the main sources of income for the San people of Platfontein?

- Tell me about good employment opportunities for people living in Platfontein?
- What good plans do the San people living in this community make if somebody is unemployed?

Question 3: Education?

Tell me about education for the San children living in Platfontein:

3.1 What schooling and education in Platfontein is working well for the San children in Platfontein?

3.2 What current schooling and educational practices in Platfontein should be improved for the San children in Platfontein to achieve their goals?

Question 4: San and leisure

Tell me about the leisure activities and social life of the San people living in Platfontein and how these activities can be protected and promoted?

Question 5: Platfontein and resources

Tell me about the resources/assets of the Platfontein community that is working well for you (and your family)?

- How do you make use of resources in the community to overcome problems?

APPENDIX 4: ONDERHOUDGIDS VIR PERSOONLIKE ONDERHOUDE



Navorsingsvraag: Hoe kan die psigososiale welsyn van die San-gemeenskappe wat in Platfontein in die Noord-Kaap woon, beskerm en bevorder word (op maniere wat sinvol is)?

Vraag 1: Gelukkig en gesond? (Volgens die persoon met wie jy die onderhoud voer?)

Sê asseblief vir my in u eie woorde wat is die prentjie van 'n gesonde, gelukkige en suksesvolle San-persoon?

Vraag 2: Werkgeleentheid?

Vertel my van die werksituasie: Wat is die hoofbronne van inkomste vir die San-mense van Platfontein?

- Vertel my van goeie werksgeleenthede vir mense wat in Platfontein woon?
- Watter goeie planne maak die San-mense wat in hierdie gemeenskap woon, as iemand werkloos is?

Vraag 3: Onderwys?

Vertel my van die onderwys vir die San-kindere wat in Platfontein woon:

3.1 Watter skoolopleiding en opvoeding in Platfontein werk goed vir die San-kindere in Platfontein?

3.2 Watter huidige onderwys en opvoedkundige gebruike in Platfontein moet vir die San-kindere in Platfontein verbeter word om hul doelwitte te bereik?

Vraag 4: San en Vryetydsbetsteding

Vertel my van die ontspanningsaktiwiteite en sosiale lewe van die San-mense wat in Platfontein woon en hoe hierdie aktiwiteite beskerm en bevorder kan word?

Vraag 5: Platfontein en hulpbronne

Vertel my van die hulpbronne/bates van die Platfontein-gemeenskap wat goed werk vir jou (en jou familie)?

- Hoe gebruik jy hierdie hulpbronne in die gemeenskap om probleme te oorkom?

APPENDIX 5: FOCUS GROUP INTERVIEW SCHEDULE



CONTENT OF THE FOCUS GROUP

- Greetings and introduction
- Ice-breaker: A traditional dance as an ice-breaker because the San people enjoy dancing and this will help in creating a good atmosphere at the start of the session.
- Completing the demographical questionnaire
- Purpose of the interview will be explained
- Orientate about tools to be utilised (such as, drawings) and encourage freedom to utilise space available (e.g. sit on the chair or lie on the floor if desired)
- Explain issues of confidentiality
- Appreciation for participation

A drawing of an animal (significant to the San) will be put on the wall and the following questions will follow:

Question 1:

What does this animal symbolize with regard to the life of the San people in the past?

Question 2:

Tell me about its significance in the present day life of the San people; and how can the cultural practices of the San people be protected and promoted in the 21st century?

Question 3:

How can the strength of the families of the San people living in Platfontein be protected and promoted currently and in future?

Question 4:

How can the strength of the children of the San people living in Platfontein be protected and promoted currently and in future?

Question 5:

How do the San people cope effectively with their most important challenges/problems in the Platfontein community?

Question 6:

How will you describe a best environment for the San community living in Platfontein?

APPENDIX 5: FOKUSGROEP ONDERHOUDSKEDULE



INHOUD VAN DIE FOKUSGROEP

- Groet-geleentheid en inleiding
- Ys-breker: 'n Tradisionele dans sal gebruik word as 'n ysbreker, want die San-mense geniet dans, en dit sal help om 'n goeie atmosfeer aan die begin van die sessie te skep.
- Voltooi demografiese vraelys
- Doel van die onderhoud sal verduidelik word
- Oriënteer oor toerusting wat aangewend moet word (soos tekeninge) en nooi deelnemers om die beskikbare ruimte te gebruik soos hulle gemaklik is (bv. Sit op hul stoel of lê op die vloer indien nodig)
- Verduidelik sake van vertroulikheid
- Waardering vir deelname

'n Tekenning van 'n dier (betekenisvol vir die San) sal op die muur geplaas word en die volgende vrae sal gebruik word:

Vraag 1:

Wat simboliseer hierdie dier ten opsigte van die lewe van die San-mense in die verlede?

Vraag 2:

Vertel my van die betekenis van die dier in die hedendaagse lewe van die San-mense; en, hoe kan die kulturele gebruike van die San-mense in die 21ste eeu beskerm en bevorder word?

Vraag 3:

Hoe kan die sterktes van die families van die San-mense wat in Platfontein woon, teenwoordig en in die toekoms beskerm en bevorder word?

Vraag 4:

Hoe kan die sterktes van die kinders van die San-mense wat in Platfontein woon, teenswoordig en in die toekoms beskerm en bevorder word?

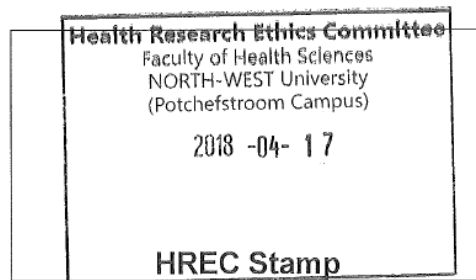
Vraag 5:

Hoe hanteer die San-mense hul belangrikste uitdagings/probleme in die Platfontein-gemeenskap op 'n effektiewe manier?

Vraag 6:

Hoe sal jy 'n "beste omgewing" vir die San-gemeenskap wat in Platfontein woon, beskryf?

APPENDIX 6: INFORMED CONSENT FORM



INGELIGTE INSTEMMINGSVORM VIR DEELNEMERGROEP: SEMI-GESTRUKTUREERDE ONDERHOUE (VOLWASSENES)

TITEL VAN DIE NAVORSINGSTUDIE: "Exploring ways to protect and promote the psycho-social wellbeing of the San community living at Platfontein in the Northern Cape"

ETIEKVERWYSINGSNOMMER: NWU-00131-17-S1

HOOFNAVORSER: Dr. Izanette Van Schalkwyk

NAGRAADSE STUDENT: Angela Louw

ADDRES: alouw@stpatricks.coza

KONTAKNOMMER: 071 0551253

U word genooi om deel te neem aan 'n navorsingsstudie wat deel is van 'n meestersgraad-verhandeling in Maatskaplike Werk van die fakulteit van Gesondheidswetenskappe aan die Noordwes Universiteit. Lees asseblief die inligting aandagtig wat die navorsingsprojek aan jou sal verduidelik. Vra gerus die persoon wat die navorsing aan jou verduidelik indien jy enige vrae het. Dit is belangrik dat jy verstaan waaroor die navorsingsprojek gaan en hoe jy daaraan kan deelneem. Sou jy nie deel hiervan wou wees nie, is dit geen probleem nie. Jou deelname is heeltemal **vrywillig** en jy kan kies om nie deel te neem nie. Al stem jy nou in om deel te neem, mag jy ook later van besluit verander.

Hierdie navorsingsprojek is goedgekeur deur die "Health Research Ethics Committee (HREC)" (NWU-00131-17-S1) van die fakulteit Gesondheidswetenskappe en sal gedoen word volgens etiese reëls en die riglyne van Etiek in Gesondheidsnavorsing: Beginsels, Prosesse en Strukture (DoH, 2015) en ander internasionale etiese riglyne soos van toepassing op hierdie studie. Dit mag gebeur dat lede van die etiese komitee of ander belangrike mense wat binne die navorsingsveld werk, die avorsingsdokumente sal nagaan.

HREC Stamp

**INFORMED CONSENT DOCUMENTATION FOR Participant
name.....**

TITLE OF THE RESEARCH STUDY: Exploring ways to protect and promote the psycho-social wellbeing of the San community living at Platfontein in the Northern Cape

ETHICS REFERENCE NUMBERS:

PRINCIPAL INVESTIGATOR: Dr. Izanette Van Schalkwyk

POST GRADUATE STUDENT: Angela Louw

ADDRESS: alouw@stpatricks.coza

CONTACT NUMBER: 071 0551253

You are being invited to take part in a **research study** that forms part of my/our thesis for completion of my masters degree in social work. Please take some time to read the information presented here, which will explain the details of this study. Please ask the person explaining the research to you any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and you are free to say no to participate. If you say no,

this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

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

What is this research study all about?

- *This study will be conducted in Platfontein at the venue as agreed upon (when) on 21 October 2017 and will involve a 40-50 minute semi-structured interview which has about 5 questions with experienced health researchers trained in social work and semi-structured interviews.*
- *We plan to (see objectives)*
 - *Explore and describe the psycho-social wellbeing of the San people in Platfontein in the Northern Cape*
 - *To offer guidelines for the protection and promotion of the San people's psycho-social wellbeing who are living in the Northern Cape.*

Why have you been invited to participate?

- *You have been invited to be part of this research because you are part of the San people and living in the Platfontein community.*
- *You also fit the research because you comply with the inclusion criteria.*

What will be expected of you?

- *You will be expected to take part in an interview with five questions which will take 40 – 50 minutes.*

Will you gain anything from taking part in this research?

- *There would be no direct benefit for participants; however the indirect benefits do outweigh the risks as the result of the study could be helpful for all the SAN people living in the Platfontein community.*

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

- *The risks to you in this study are some emotional discomfort or some fear but will be limited by concise and focussed interviewing, about the psychosocial wellbeing of the SAN community living in a rural high-risk community.*
- *There are more gains for you in joining this study than there are risks.*

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

- *Anonymity of your findings will be protected by eliminating all identifying information from transcriptions. Your privacy will be respected by conducting the interview in a room that has closed door and eliminating all identifying information from transcriptions. Your results will be kept confidential by erasing all identifying information from the transcriptions and all involved in the study will sign confidentiality clauses. Only the researchers, transcribers, co-coder and language editors will be able to look at your findings, but all will sign confidentiality clauses. Findings will be kept safe by locking hard copies in locked cupboards in the researcher's office and for electronic data it will be password protected. As soon as data has been transcribed it will be deleted from the recorders. Data will be stored for 5 years.*

What will happen with the findings or samples?

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

How will you know about the results of this research?

- *We will give you and the community leaders the results of this research when the study is completed by the researcher (student).*
- *You will be informed of any new relevant findings by the (student) researcher.*

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

- *You will not be paid to take part in this study, and there will thus be no costs involved for you, if you do take part in this study.*
- *Refreshments in the form of a healthy snack will be served after the interview.*
- *You will receive a food parcel worth R500 as a special thank-you gift.*

Is there anything else that you should know or do?

- *You can contact Angela Louw at 071 0551253 (cell no.) if you have any further questions or have any problems.*
- *You can also contact the Health Research Ethics Committee via Mrs Carolien van Zyl at 018 299 1206 or carolien.vanzyl@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.*

- You will receive a copy of this information and consent form for your own purposes.

Declaration by participant

By signing below, I Zino Jengku agree to take part in the research study titled:
Exploring ways to protect and promote the psycho-social wellbeing of the San community living at Platfontein in the Northern Cape

I declare that:

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

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

.....
Signature of participant

.....
Signature of witness (Only if participant cannot read or write)

Declaration by person obtaining consent

I, Bonita Maboeta, declare that:

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

Mr zino Jengku

- I did/did not use an interpreter.
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I gave him/her time to discuss it with others if he/she wished to do so.

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

.....
Signature of person obtaining consent

.....
Signature of witness

Declaration by researcher

I, Angela Louw declare that:

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

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

.....
Signature of researcher

APPENDIX 7: DEMOGRAPHIC QUESTIONNAIRE



Please complete the questionnaire and answer all the questions.

Mark with X where applicable.

Profile info

DEMOGRAPHIC QUESTIONNAIRE: San Community living at Platfontein

1. Age		
	18 - 29	
	30-50 years	
	50+ years	
2. Gender		
1. Please indicate your gender	Male	
	Female	
3. Marital status		
2. Please indicate your marital status	Married	
	Single	
	Divorced	
	Widowed	
	Living with life partner	
4. Education		
Please indicate your highest qualification	Completed primary school	
	Completed secondary school	
	College / diploma	
	B degree	
5. Housing		
Please indicate type of housing	Brick house	
	Shack	
	Tent	

	Other: Please specify	
6. Transport		
Please indicate the type of transport you use	Private car/ bakkie	
	Taxi (minibus)	
	Other: Please specify	
7. Please indicate employment		
Employed permanently		
Not employed		
Employed seasonally		
Internship/Learnership/ Volunteer programme		
Other, please specify		
8. Children		
Do you have any children?		Number of Children in age group
If yes, how many children in following age groups?	0-2 years	
	2-3 years	
	4-5 years	
	6-12 years	
	12-18 years	
	12-18 years	
9. Children care		
Who takes care of children whilst you are at work?	Day Care, Crèche or Kindergarten	
	After School Care	
	Family (grandmother, siblings, husband, wife etc.)	
	Alone at home after school	
	Other please specify:	
10. Medical care		

Please indicate what medical treatment you use	Tuberculosis (TB) treatment	
	HIV treatment	
	Ill-mental health treatment	
	Traditional medication	
11. Services available at Platfontein		
Please indicate	Water	
	Sanitation	
	Electricity	
	Other, please specify	
12. Household members		
Who lives with you at home?	Husband or partner	
	Father/mother	
	Siblings	
	Children	
	Nobody, I am single	
	Other: Please specify	

- Please make sure that you have answered all the questions.
- Thank you very much for your willingness to participate in the research.

APPENDIX 8: EXAMPLE OF TRANSCRIPTION: TRANSCRIPTION NO 23 (INDIVIDUAL INTERVIEW)

- Angela Louw: Goeiemiddag Mevrouw [onduidelik 00:00:04] Serneo.
- Deelnemer: Mevrouw [onduidelik 00:00:06] Meneer.
- Angela Louw: Goeie ... Goeiemiddag Meneer [onduidelik 00:00:13] Serneo. Ek is jammer vir dit [onduidelik 00:00:18]. Mnr. Serneo is 57 jaar oud. Sy werk nie. Sy kry ook nie 'n pensioen nie. Vandag gesels ons oor die psigo-sosiale welsyn van die San gemeenskap in Platfontein en hoe om dit te beskerm en bevorder. My eerste vraag Mnr. Serneo is net vir my 'n Prentjie gee van 'n gesonde, gelukkige en suksesvolle San persoon?
- Deelnemer: Goeiemiddag. Ek is bly om dit te hoor want hierso in Platfontein, daar is nie help vir 'n gemeenskap en veral binne in die gemeenskap. Ons sien hierso by die Platfontein daar is nie beskerming in gemeenskap nie, ons nie die betrokkenheid van die Polisie hierso by ons is bietjie swak. Ons is nie so heeltemal veilig in Platfontein.
- Angela Louw: So hoe laat voel dit vir Meneer nou?
- Deelnemer: Ek bedoel eintlik die gemeenskap is nie veilig nie, want ons moet, as daai beskerming is dan kyk die mense daar, hulle het nie respek vir mekaar nie en hulle jong spanne hulle is ... Hulle het baie probleme hier by die lyne en hulle raas hele aand en is nie die goeie ding wat mense verwag in, binne in 'n gemeenskap.
- Angela Louw: En nou wanneer dit gebeur, watter hulpbronne is daar om te help? Met so probleme?
- Deelnemer: Ja as daar probleme is, miskien hulle het mekaar geslaan het, dan miskien die ouers van daai man wat, daai kind wat seergekry het, hy gaan daar, hy gaan na tradisionele hof toe en dan hulle gaan sit op die vergadering en praat oor dit wat gebeur en dan gaan hulle die probleem uit sorteer.
- Angela Louw: Mnr. Serneo, ek, verduidelik vir my verder oor die tradisionele hof?
- Deelnemer: Tradisionele hof is as jy probleme gemaak het saam met iemand, as jy miskien jy het hom geslaan of jy het miskien sê geld gesteel, dan die eienaar van die geld, hy gaan sê vir die tradisionele hof en dan hulle sal sy raad roep en dan gaan hulle saam sit met daai familie en dan gaan hulle praat. En dan as hy't geweet, hy sê daai man het hom gesteel dan gaan hy sê en dan daai man, hulle sal vir hom sê, okay jy het jou, ander man se geld gesteel, jy moet hom, daai geld terug betaal.
- Angela Louw: Kan Meneer my verduidelik waar is die tradisionele hof en die goed is, maak die tradisionele hof?
- Deelnemer: Ja dit is die tradisionele raad wat gekies deur gemeenskap.

Angela Louw: O.

Deelnemer: Hulle is die tradisionele hof.

Angela Louw: O, nou verstaan ek dit.

Deelnemer: Ja.

Angela Louw: Ja. So hoe sien 'n mens die tradisionele hof, is dit iets belangrik, is dit vir u?

Deelnemer: Ja is baie belangrik vir my want sê maar soos die dood, as jy iemand het, iemand vermoor, daar is nie ons, dit is nie tradisionele leier, sy's [onduidelik 00:05:02] daar is die Polisie en die hof. Maar soos bakleier en mekaar te vloek of mekaar te steel is ook, as die eienaar van daai geld wat hulle gesteel, as jy het nie gedink ek moet nou die hof toe gaan of [onduidelik 00:05:20] sal gaan meld by die Polisie stasie-

Angela Louw: Ja.

Deelnemer: As jy kom by die tradisioneel leiers nou, dan gaan hulle daai probleme uit sorteer.

Angela Louw: O. Wat Meneer verduidelik is eintlik daar is ander probleme wat die tradisionele leier uit sorteer sommer in die gemeenskap in en daar's ander probleme wat kan na die hof toe gaan.

Deelnemer: Daai is soos verkragting en die moord is, daai is die vir die Polisie en 'n ...

Angela Louw: O, die ernstige misdaad-

Deelnemer: Ja.

Angela Louw: Gebeur sal nou na die-

Deelnemer: Ja na die-

Angela Louw: Na die hof toe gaan.

Deelnemer: Hang af, as, daai is nie as gesteel, as geld gesteel of iets gesteel, as die eienaar sê, hy gaan Polisie toe, dan gaan hy Polisie toe gaan, daar is nie probleem nie. Maar as jy het gebesluit hy gaan na tradisioneel leiers toe, dan word gesorteer hier by die, by, binne in die gemeenskap.

Angela Louw: O wat Meneer sê die, 'n persoon sal kies eintlik-

Deelnemer: Ja.

Angela Louw: Sal hy na die tradisionele leier toe gaan of na die-

Deelnemer: Of na die Polisie toe gaan.

Angela Louw: Na die Polisie toe.

Deelnemer: Maar die moord en die verkragting is die-

Angela Louw: Hulle is-

Deelnemer: Definitief moet Polisie toe gaan.

Angela Louw: O so hulle die ernstige gaan definitief na die Polisie toe.

Deelnemer: Ja.

Angela Louw: Verstaan. Nou as Meneer nou self 'n probleem het, waarnatoe gaan Meneer? Watse hulpbronne is daar is in die gemeenskap in wat vir Meneer kan?

Deelnemer: Ek as [jy 00:06:51] moord of verkragting is, iemand daai kind verkrag, dan ek moet [dorp 00:06:57] toe gaan, want ek moet saak maak met die Polisie.

Angela Louw: Ja.

Deelnemer: Maar soos steel en so, as iemand goete gesteel het, dan gaan ek net tradisioneel toe gaan, dan kan hulle vir my daai geld vir my terugbring. Hy moet vir my terugbetaal [onduidelik 00:07:15].

Angela Louw: So beskou u die tradisioneel leierskap as nodig vir die gemeenskap?

Deelnemer: Ja is baie nodig by die gemeenskap.

Angela Louw: Belangrik?

Deelnemer: Is baie belangrik by 'n gemeenskap.

Angela Louw: O. Nee, ek verstaan-

Deelnemer: Maar die probleme is die gemeenskap het gekies as tradisionele leiers binne in hulle gemeenskap. Maar eintlik ons is tradisionele leier binne in die gemeenskap maar volgens die 'government' hulle is nie, hulle ken nie, wat is miskien hulle ken nie wat is die tradisionele leiers. Want hulle ken nie vir ons in die Platfontein nie.

Angela Louw: O, bedoel Meneer die wet erken nie tradisionele-

Deelnemer: Ja.

Angela Louw: Leiers?

Deelnemer: Die wet erken nie die tradisioneel-

Angela Louw: [onduidelik 00:08:12] leier.

Deelnemer: Leiers.

Angela Louw: En hoe laat voel dit vir u? Hoe beskou-

Deelnemer: Nee ek voel nie tevrede nie.

Angela Louw: Ja.

Deelnemer: Want die ander, die gemeenskap, hulle leiers word geken, maar net hierso by Platfontein, hulle ken nie gemeenskap leiers nie.

Angela Louw: Leiers nie, ja. Hoe dink jy dit kan verbeter word Meneer?

Deelnemer: Dit kan verbeter word, einde van die dag as die 'government' gaan erken die leiers van Platfontein, dan sal, mense sal Platfontein leiers ken. Maar nou ons het nie ge-erken nie, maar niemand ken vir ons nie.

Angela Louw: Ja.

Deelnemer: Niemand ken van tradisionele leiers van Platfontein nie.

Angela Louw: Hmm. My ander vraag wat ek wil weet oor die San gemeenskap is, hoe gewoonlik spandeer mense hulle se tyd? Hulle se vrye tyd? Hoe 'interact' die mense met die anders?

Deelnemer: Nee, San mense in die ou dag was baie beter van hulle, want hulle het nie, hulle het altyd in die veld gebly en hulle het die iets wat hulle gedoen het in die veld. Maar vandag, hulle is nou, San hierso by die een so groot gemeenskap en dan eintlik [onduidelik 00:09:57] hulle lewe nie baie maklik nie, soos in die ou dae nie.

Angela Louw: Ja. Hoe kan Meneer vir my verduidelik hoe in die ou dae, hoe het hulle gelewe?

Deelnemer: Oudag, elke mense het met sy kinders geleer volgens wat hulle gaan, waar hy altyd geleer is wat van hoe om te jag, veral die jong kinders.

Angela Louw: Hmm.

Deelnemer: Veral die seuns.

Angela Louw: Ja.

Deelnemer: Hulle ouers het hulle geleer hoe om te jag.

Angela Louw: Hmm.

Deelnemer: En die meisiekinders, hulle geleerd vir hulle ma's hoe moet hulle werk, wat alles moet hulle doen. Hulle moet hulleself respek en hulle moet hulle ouers ook respek en werk vir hulle ouers. Maar vandag is moeilik om vir jou kind te leer om vir jou te luister, om vir jou te respek. Hy, vandag se kinderse, hy loop alleen. Hy, soos hy wil. Hy maak soos hy wil. En-

Angela Louw: Hoekom dink Meneer, dat hulle maak soos hulle wil?

Deelnemer: Want vandag, hy tel nie, vandag se kinders hy kan nie saam met sy ouers sit nie. Hy gaan by sy vriendes en hulle loop rond en hulle dans

en hulle drink rond en veral die ouers van die kinders, hulle is nie tevrede oor dit nie.

Angela Louw: Ja. O, ek verstaan nou. Ek wil graag hoor oor onderwys miskien. By die skool, watter skoolopleiding en opvoeding is daar by die Platfontein skool wat goed werk?

Deelnemer: By die Platfontein skool is, hulle, daar is skool. Hulle het die skool gebou, want die kinders hulle gaan altyd by die skool. Maar dit is baie goeie ding want vandag, jy kan nie jag nie. Vandag, die kind wat nou skool klaar gemaak het-

Angela Louw: Ja.

Deelnemer: Om jag, hy's net by die winkel. Hy gaan jag by die winkel want hy is, as jy skool klaargemaak het, dan as jy het werk-

Angela Louw: Ja.

Deelnemer: Dan geld, hy, as jy hom jag. Hy gaan by winkel en hy gaan koop kos by die winkel. Hy bring iets by die huis, maar soos nou is, ons is bly omdat ons kinders hulle gaan by die skool. Hulle is, is reg. Hulle moet leer, maar die probleme daar by die skool is, volgens wat ek hoor by die skool, daar is nie goeie vak skool, vakke by die skool nie.

Angela Louw: Ja.

Deelnemer: En die kinders van Platfontein, as hy skool klaargemaak het, as jy werk soek, maar die, as hulle vat Matrieksertifikaat of hoe sê jy? 'CV', in al daai kinders, daai 'CV' as hulle gaan, hulle lê op die tafel en hulle kyk en hulle sê nee, die kinders hulle het nog nie, hulle vakke is te swak.

Angela Louw: Ja.

Deelnemer: Hulle kan die werk bekostig nie of hulle kan nie werk nie, want sy Matrieksertifikaat, hy pas nie die werk nie.

Angela Louw: Hmm.

Deelnemer: Dit is probleem. Want nog, ons einde van die dag, ons soek die skool, die skool moet die regte vak by die skool leer. Dit is ook ons probleem.

Angela Louw: Is dit enige, die enigste iets wat moet geverbeter word of is daar nog iets wat nog moet geverbeter word in die skoolopleiding?

Deelnemer: Ja daar is ook tussen tyd volgens die skoolkinders wat by die skool gaan, hulle sê die onderwyser van Platfontein, hulle hou nie vir die !Xun kinders nie.

Angela Louw: Ja.

Deelnemer: Hulle sê die !Xun kinders hulle lieg. Hulle hou om te lieg vir hulle ouers, leuens te praat met hulle ouers en dan as hulle ouers dit gehoor het, dan hulle word kwaad en [onduidelik 00:14:45]. En hulle

nog 'n ding, hulle sê die !Xun kinders hulle leer nie. Hulle hou nie skool nie en hulle wil nie leer nie en ek weet nie. En ons weet nie, ons wil hou vergadering met hulle en hoor wat is die probleem van die !Xun kinders. Wat sien hulle? Wat maak die !Xun kinders? Hoekom die onderwysers, hulle haat vir die !Xun kinders.

Angela Louw: Is dit net die !Xun kinders van by skool is of is daar ander?

Deelnemer: Nee daar is net !Xun kinders wat hulle, die onderwyser sê hulle hou baie om nog op [onduidelik 00:15:43] kinders maar hulle word swakker by die skool en ons weet nie. Ek het [onduidelik 00:15:59] maar hulle sê die Khwe kinders is beter as !Xun kinders.

Angela Louw: O en hoe laat voel dit vir u nou?

Deelnemer: Nee ek voel laat ons saam sit en praat oor dit en hulle sê vir ons hoekom.

Angela Louw: O. Voel Meneer nou, lyk of hulle kies kante-

Deelnemer: Ja hulle kies kant.

Angela Louw: Tussen die !Xun, tussen-

Deelnemer: Ja hulle kies kant.

Angela Louw: Die !Xun en die Khwe-

Deelnemer: Ja hulle kies kant.

Angela Louw: Maar dit sal uit gesorteer word as julle almal saam-

Deelnemer: Ja laat ons saam sit en hoor, hoe sien hulle die !Xun kinders en hoe sien hulle die Khwe kinders want volgens, veral die meisiekinders-

Angela Louw: Ja.

Deelnemer: Van die !Xun kant, eintlik hy, kom ons sê die ander kant is ook die, net die !Xun, die ander kant nou is die !Xun seun is ook, maak, hulle maak die kinders, die meisiekinders, !Xun kinders swanger maar die meeste van die !Xun meisiekinders, die Khwe seuns wat swanger maak, maar einde van die dag, hulle sê is die !Xun meisiekinders hulle hou baie om te vry daarom hulle gou, hulle word gou swanger by die ...

Angela Louw: By die skool.

Deelnemer: By die skool. En dit maak ons nou baie hartseer.

Angela Louw: Ja.

Deelnemer: Want hy's nie die verwagtinge wat hy dat, van die !Xun gemeenskap is en die einde van die dag in, dan sê die !Xun mense is hulle wat hulle kinders so swak maniere leer van hulle kinders.

Angela Louw: O. So is die skool bekommerd oor die swangerskap en hulle sê is net

die !Xun kinders? Hulle sien net een kant toe?

Deelnemer: Ja, hulle sê die een kant. Hulle kies kant.

Angela Louw: Ja.

Deelnemer: Hulle kies kant.

Angela Louw: Ja, ek verstaan. Meneer ek wil hê ons moet ook praat oor die werkgeleenthede in Platfontein? Hoe is die werk situasie?

Deelnemer: Nee die werk, daar is nie werk by die !Xun kant. Die probleem wat daar is, by !Xun kant, veral die werk hy moet al binne in gemeenskap gekom, altwee gemeenskap.

Angela Louw: Hmm.

Deelnemer: Maar hulle het, ek dink altyd as die mense wat wil nou die projek bring binne in !Xun en Khwe gemeenskap-

Angela Louw: Ja.

Deelnemer: Hulle sit nou saam met die !Xun en Khwe 'CPA'.

Angela Louw: Ja.

Deelnemer: En dan hulle praat met die !Xun en Khwe 'CPA' en dan as die !Xun en Khwe 'CPA' sê, ja daai projek is goed, is mooi, hy kan maar binne in gemeenskap [kom 00:19:15].

Angela Louw: Ja.

Deelnemer: En dan as hulle gekom het, die een oorkom en hulle saam geteken dat die projek moet nou binne in die gemeenskap kom-

Angela Louw: Ja.

Deelnemer: Dan kom die Khwe mense en dan hulle skrywe die brief en hulle stop die projek, is waarvoor maak laat vandag Platfontein sit met sonder werk of sit met werkloos hier binne die gemeenskap, of binne in Platfontein.

Angela Louw: Ja. Ek verstaan. So is daar misver-, [onduidelik 00:19:51] soos 'n misverstand tussen die !Xun en die Khwe?

Deelnemer: En die Khwe. Misverstand in !Xun en Khwe. Maar daar is ander Khwe mense wat gesplit binne in ander tradisionele rade van Khwe, of Khwe kant, is hulle wat daai probleme oorsaak. Want hy keer altyd die projek wat hy wil kom binne in die gemeenskap.

Angela Louw: O, nou behalwe die projekte, is daar ander inkomste in die gemeenskap in?

Deelnemer: Nee daar's ander inkomste maar binne in die gemeenskap?

Angela Louw: Hmm.

Deelnemer: Daar is mevrou Lillian Schoombie. Sy is die, sy werk binne in die gemeenskap en-

Angela Louw: Wat is haar naam nou weer?

Deelnemer: Lillian.

Angela Louw: Lillian Schoombie?

Deelnemer: Ja.

Angela Louw: Ja.

Deelnemer: Mevrou Schoombie ja. Sy is eintlik die vrou wat gekommunikeer met die plaasboere.

Angela Louw: Ja.

Deelnemer: En die plaasboere hulle kom altyd hierso en hulle kom soek die mense wat hulle goeters gaan oppas.

Angela Louw: Hmm.

Deelnemer: Soos skape en beeste in die veld, die diere.

Angela Louw: Ja.

Deelnemer: En dan hulle kom ... Sy werk met die kontrak met die boere.

Angela Louw: Ja.

Deelnemer: En net die een, net die enigste werk wat bietjie help vir die gemeenskap, is net daai werk wat Mevrou Schoombie maak. Eintlik het die boker-

Angela Louw: Ja.

Deelnemer: Die naam van die werk is boker.

Angela Louw: Boker.

Deelnemer: En dan die [Sanda 00:21:32] sekuriteit.

Angela Louw: Ja.

Deelnemer: Daai projek, hy help darem ... Gemeenskap.

Angela Louw: Ja.

Deelnemer: En dan ook, toe ek by die plaas gegaan het, en toe ek terugkom ek hoor, ek sien nou die mense wat werk daar onder [onduidelik 00:21:54] los hulle werk, hulle het nou die oranje uniforms.

Angela Louw: Ja.

Deelnemer: Ja hulle werk nou daai werk.

Angela Louw: Die 'EPWP' program?

Deelnemer: Ja.

Angela Louw: Ja. Okay. O, ek het gehoor die projek is vir tydelik? Ek weet nie, dink dit sal nou eindig in 'July' in-

Deelnemer: Jy sien.

Angela Louw: Ja.

Deelnemer: En einde van die dag dan, as daai projek gaan eindig is, dan die mense sal nie meer werk gaan het nie. Hulle gaan sit by die Platfontein.

Angela Louw: Hmm. Nou wil ek weer ... O, nou wil ek weer hoor by Meneer, jy sê, wie, die Mevrouw Schoombie kom en die mense kom haal en hulle werk by die plaas.

Deelnemer: Ja.

Angela Louw: Is dit nou plaas toe gaan en daai kontrakte van-

Deelnemer: Ja.

Angela Louw: Op kontrak werk ...

Deelnemer: Ja.

Angela Louw: Ja, so Meneer was nou-

Deelnemer: [onduidelik 00:22:46] op ses maande.

Angela Louw: Ja.

Deelnemer: Ja.

Angela Louw: So Meneer was ook al betrokke?

Deelnemer: Ek was ook, ek was so paar keer by daai, dieselfde werk gedoen.

Angela Louw: Hmm. Want Meneer kry mos nie die pensioen nie?

Deelnemer: Ja, moet ek gaan en dan iets bring by die huis.

Angela Louw: Nou as iemand nou totaal nie inkomste het nie, wat maak hy ook?

Deelnemer: 'Sorry'?

Angela Louw: Watse planne is daar in die gemeenskap in as iemand nou totaal nie werk nie, daar's nie, geen inkomste nie?

Deelnemer: Dan sit hy by die huis. Hy gaan niks doen.

Angela Louw: Ja. Hmm. Nee is daar enige iets van Meneer wil verder praat, sê?

Deelnemer: Nee, enige iets is ... Want ek wil praat oor Platfontein se probleem. Platfontein se probleme is die huise.

Angela Louw: Ja.

Deelnemer: Wat sal gebou het.

Angela Louw: Ja.

Deelnemer: Maar tot nou toe die huise word nie gebou nie. Kyk die kinders wat nou by, vir, [daar by 00:23:52] Schmidtsdrift gebore is-

Angela Louw: Ja.

Deelnemer: Hulle het nou vrouens en hulle het nou kinders.

Angela Louw: Ja.

Deelnemer: Want en hulle bly in die een gebou.

Angela Louw: Ja.

Deelnemer: Maar daai kinders, hulle is mos nou groot. As mense het nou kind, hy's mos groot genoeg.

Angela Louw: Ja.

Deelnemer: Hy kan mos sy eie huis het.

Angela Louw: Hmm.

Deelnemer: Maar nou, vandag hulle bly saam met sy skoonpa, saam met die een huis of sy pa sal met sy vrou en dit is my probleem. En by ander huise, hulle het gebou, vandat hulle die huis gebou het tot nou toe-

Angela Louw: Ja.

Deelnemer: Hulle het nie krag bokse nie.

Angela Louw: Ja.

Deelnemer: En die mense sukkel. Hulle vat nou, hulle maak nou die draad met die, van die ander huis en hulle maak die draad toe, toe by ander huis want hy wil nou die krag hê. Daarom hy vat die draad dat hy, lê die draad tot by sy huis dat hy kan krag kry.

Angela Louw: Is dit die drade wat so lê?

Deelnemer: Wat die-

Angela Louw: Oral in die straat in?

Deelnemer: Ja, oral by die-

Angela Louw: Ja.

Deelnemer: Tussen die huise.

Angela Louw: Ja.

Deelnemer: Hy's die drade wat, ander ene het nie krag boks nie, dan hy vra vir iemand, sy familie of sy broer. Hy sê broer, ek wil ook graag hy, kan hy asb vir my laat ek moet krag by jou vat, by my huis.

Angela Louw: Is dit nie gevaarlik nie Meneer? Ons ry op, ek ry die hele tyd net hieroor die drade.

Deelnemer: Maar is baie gevaarlik maar die 'government', hy gee nie om nie.

Angela Louw: Hmm. So-

Deelnemer: Want-

Angela Louw: Meneer se probleem, daar is nie genoeg krag nie. Daar is baie wat nog nie krag het nie.

Deelnemer: Ja.

Angela Louw: En die families wat opmekaar bly, daar's nie genoeg spasie nie?

Deelnemer: Nie genoeg spasie nie, ja.

Angela Louw: So daar's nie-

Deelnemer: Om te, jy sien iemand moet oggend as jy, miskien jy opstaan, miskien die vrou wat na die kliniek toe gaan-

Angela Louw: Ja.

Deelnemer: Hy het nie plek om te was om kliniek toe te gaan en dit is-

Angela Louw: Die huis is te vol?

Deelnemer: Ja die huis is te vol. Dit is nie aanvaarbaar nie. Ek weet nie-

Angela Louw: Ja.

Deelnemer: Hoe sien die 'government' dit?

Angela Louw: Ja.

Deelnemer: Hoe voel die 'government' dit?

Angela Louw: Ja, dit ...

Deelnemer: En die toilette ons het laas jaar gehoor van die spoel toilette wat einde van die dag sal op die Platfontein gebou word. Tot nou toe, ons weet nie, waar het hy gestop.

Angela Louw: So watter toilette word nou gebruik nou? Op die-

Deelnemer: Hulle het gepraat van die spoel toilette wat nou-

Angela Louw: Maar watse toilette gebruik Platfontein nou?

Deelnemer: Ons, die Platfontein gebruik nog die sak toilette. Hulle moet die toilet, die sak gebruik, as jy [onduidelik 00:26:48] hulle moet julle uithaal en gooi by die lorrie en 'n nuwe sak weer aansit.

Angela Louw: En hoe gesond is dit?

Deelnemer: Nee, daai is nie gesondheid nie. Daai is nie gesond, hulle vat die goeters uit en hulle neer die goeters neer by die straat voor hulle wag vir die trok, laat die trok moet die goete kom optel.

Angela Louw: Ja.

Deelnemer: En die goeters daar lê op die straat. En dan, hulle wag vir die lorrie as lorrie kom en hulle kom optel die goeters, hulle laai by die lorrie, dan gaan hulle weggooi.

Angela Louw: Hmm. So Meneer sê die sak, nie eens, is nie die bak [onduidelik 00:27:29] is die sak?

Deelnemer: Die sak. Die gewone sak. Mieiliemeel sak-

Angela Louw: O.

Deelnemer: Wat gebruik dit.

Angela Louw: [Jisis 00:27:38] en hoe laat dit voel dit Meneer as 'n, net 'n San persoon?

Deelnemer: Man, ons weet nie. Hoe kan jy so ding sien en dan, jy het nie gevoel nie? Hy's, jy het gevoel maar hoe sal jy maak? In die pad, kyk hoe lyk daai pad van die teer wat kom van T-aansluit, daai hoofpad, T-aansluit tot by Platfontein daar wat hy 'pavement' en daar [onduidelik 00:28:07].

Angela Louw: Ja.

Deelnemer: Kyk hoe lyk daai pad. Maar die 'government' gee nie om nie, want die dag wat die mense nou, hulle moet 'vote', daar is baie 'government' wat nou kyk van Platfontein. Maar tot nou, vandag, 'government' hulle ken nie vir Platfontein nie. Hulle weet nie, waar is Platfontein? Maar die 'vote' dag, die mense is ['clink' 00:28:32] partytjies. Hulle ken Platfontein. Hulle hardloop na Platfontein toe. Hulle kom praat mooi stories by Platfontein, laat die Platfontein moet gou vir hulle 'vote'. As jy Platfontein [gehulp 00:28:46], hulle 'gevote', as jy pos gekry het, dan draai om, hy sit. Hy gee hy, hom rug by Platfontein. En dit is baie sleg.

Angela Louw: Is dit baie sleg Meneer?

Deelnemer: By, wat 'government' maak by, veral die 'government' hy haat vir San mense.

Angela Louw: Hoekom dink Meneer die 'government' haat die San mense? Is dit nou die omstandighede van-

Deelnemer: Omstandighede van Platfontein.

Angela Louw: O.

Deelnemer: Die gebeure.

Angela Louw: Ja.

Deelnemer: Wat, kyk die, hoe lyk die Platfontein en die 'government' gee nie om nie. Daarom as mense sien en daai gevoelens [onduidelik 00:29:29] sê ek sê, die 'government' hy haat vir Platfontein mense. Hy haat vir San mense van Platfontein.

Angela Louw: O. Ek verstaan nou. Is daar enige ander iets van Meneer ...

Deelnemer: Nee, daar is baie dinge wat Platfontein het, maar Platfontein is rêrig waar, hy's, hy kry baie swaar.

Angela Louw: Hmm.

Deelnemer: Maar 'government' gee nie om nie. Daai lamp, ligtes hulle brand nie. Veral daai ene wat by my is in, hy lankal dood en niemand kom regmaak. Die straatligtes.

Angela Louw: Is daar nie straatligte meer by Meneer?

Deelnemer: Nee.

Angela Louw: Daar's nie straat-, o.

Deelnemer: Die straat ligtes, dies wat by straat is, hulle almal is dood.

Angela Louw: Hmm.

Deelnemer: Ja.

Angela Louw: Nee, ek verstaan Meneer.

Deelnemer: Ja [onduidelik 00:30:33] dankie vir jou tyd wat jy gemaak, maar ek, ons het net gepraat maar daai goeters word net so gepraat, hoeveel keer het ons daai goeters gepraat? Vandat ons by, vandat hulle die huise hier en toe ons hier by 2004 gekom tot nou toe, alles wat dieselfde probleem wat ons 2004 gepraat het, tot nou toe ons praat dieselfde probleme. Ons weet nie hoeveel keer word gepraat die een ding, of hoeveel keer gevra vir een ding, maar die mense sê ons is miskien, ons sien die Platfontein nie as 'n, hy is, hy het nie probleme nie.

Hoekom moet ons nie, hoekom ons nie 'toyi toyi' nie want ons is die mense wat nie gewoon het van 'toyi toyi' nie, want ons ken die 'toyi toyi', maar ons ken nie, maar as die 'government' [onduidelik 00:31:38] ons 'toyi toyi', hulle moet vir ons kom 'workshop' gee-

Angela Louw: O ja.

Deelnemer: Van die 'toyi toyi' laat ons ook kan volg soos hulle kan 'toyi toyi' of hoe moet ons, watter prosedure moet ons volg om te 'toyi toyi'? Hoe moet ons sê? Of vir wie moet ons eerste laat weet en dan kan ons maar gaan 'toyi toyi'.

Angela Louw: O, Meneer voel hulle wil ook leer om te 'toyi toyi'?

Deelnemer: Ja.

Angela Louw: So hulle moet gewys word hoe word ge-'toyi toyi'?

Deelnemer: Ja ons wil ook 'toyi toyi' [wil hê 00:32:15], want ons ken nie hoe om te 'toyi toyi' nie.

Angela Louw: [onduidelik 00:32:19].

Deelnemer: Kyk, die een dag toe Pienie-hulle het by die pad gaan staan, toe daar was Polisie kolonel of toe hy kom sê, hulle het nie die regte prosedure gevolg nie. Hoekom kom hulle net so [onduidelik 00:32:36] daai dinge wat hulle gemaak het is nie reg nie. En hulle het gedreig vir Pienie, hy gesê, een van, as, jy word toegesluit as jy so maak. Maar nou, as hulle dan so praat, dan beteken die Platfontein mense ken nie hoe om te 'toyi toyi' nie. Jy sien?

Angela Louw: O nee, ek verstaan nou Meneer. Nee ek ...

Deelnemer: [onduidelik 00:32:59] nee.

Angela Louw: Ek sê baie dankie vir die bydrae Meneer.

Deelnemer: Oraait.

Angela Louw: Baie dankie.

Deelnemer: Dankie.