



Investigating educators' collaborative approaches for fostering
psychological resilience in orphaned learners within a township
primary school

By

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DECLARATION


I, Bonisile Khumalo declare that this research project is my own work. It is being submitted for the Master's Degree in Educational Psychology at the University of KwaZulu-Natal, Durban. It has not been submitted for any degree or examination at any other University. This thesis does not contain other persons' data, pictures, graphs or other information unless specifically acknowledged as being sourced from other people. This thesis does not contain other person' writing unless specifically acknowledged as being sources from the other researchers.



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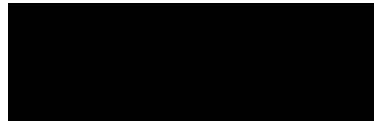
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THE SUPERVISOR STATEMENT

I, the candidate's supervisor, agree/~~do not~~ agree to the submission of this thesis.

A solid black rectangular box used to redact the signature of the supervisor.

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Signed : _____ Dated: _____

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I want to acknowledge God Almighty for the wisdom, strength, and grace He gave me to pursue this study. In addition, I want to thank my supervisor Mrs Ndinisa for the constructive ideas and guidance. I am indebted to my fiancé, daughter and family for the moral and financial support.

DEDICATION

I dedicate this study to all orphan children in South African township schools.

ABBREVIATIONS AND ACRONYMS

NGO	Non-Governmental Organisation
SASA	South African School Act
UNICEF	United Nations Children's Fund

ABSTRACT

Most of the strategies for supporting the psychological resilience of orphan learners currently used in the South African education system are Eurocentric, lacking cultural relevance and input from local communities. This study aimed to explore educators' collaborative approaches for fostering psychological resilience in orphaned learners within a township primary school. The study was underpinned by Afrocentric theory, positioning the African perspective and identity at the centre of the research. A qualitative case study approach was used, with a sample of 12 primary school educators from one selected school in KwaZulu-Natal, South Africa. The findings established that orphan learners faced several interrelated challenges stemming from psychological, social, and economic vulnerabilities. Participants emphasized the need for collaborative approaches tailored to the township context, with inclusive participation of community stakeholders. The study concluded that educator-driven approaches incorporating cultural norms and indigenous knowledge systems could better support the resilience of orphan learners. Recommendations centred on formulating psychologically-grounded and culturally sensitive interventions through cooperation between schools, families, traditional leaders, and community organizations.

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CHAPTER ONE: INTRODUCTION

1.1 Introduction

This chapter presents the background to the study on educators' collaborative approaches for fostering psychological resilience in orphaned learners within a township primary school. . This present study is premised on the background that the South African education system currently relies heavily on Eurocentric strategies. This observation is not only based on academic theories but also on personal experiences gained while working as a counsellor within a Non-Governmental Organization (NGO) that assists orphan learners and as a primary school educator in disadvantaged township communities. It has become apparent that many of the approaches employed to support orphans in South Africa have been developed in Sweden and other European countries. This Eurocentric approach lacks cultural relevance and fails to incorporate the input of local communities.

1.2 Background

Most of the approaches that are currently being used in the South African education system are Eurocentric. My personal experience of the failure of implementing foreign strategies as counsellor within a Non-Governmental organisation that assists orphan learners, and as primary school educator working with learners from disadvantaged township communities. Furthermore, I observed that, many strategies that are currently being used to assist orphans were made in Sweden and other European countries. It is my view that, most strategies used in South Africa are Eurocentric in nature and therefore are largely lacking in South African cultural relevance and do not have local people's input. I have observed that, these strategies have gaps that have made them ineffective in addressing the needs of the orphan learners in South African township schools. Hence, there is a need to formulate culturally sensitive and local collaborative approaches.

Many orphan learners in most township schools in South Africa are facing many challenges that include drug abuse. Drug abuse causes many students to engage in violent behaviours, drunken driving, and unprotected sex among others. In addition, most orphans suffer from stress, anxiety, and depression due to many problems they encounter. At my school most

orphan learners are performing below desired academic standards. Several studies found that orphan hood in South Africa is a significant risk factor for poor psychological resilience in children and adolescents (Cluver, Boyes & Room, 2012; Skinner, Nxumalo & Botha, 2016; Theron & Ritcher, 2017). These studies found that orphaned learners in South African township primary schools are at increased risk for a variety of mental health problems, including depression, anxiety, and post-traumatic stress disorder. Orphans are more likely to experience depression, anxiety, and other mental health problems. They are also more likely to engage in risky behaviours, such as substance abuse and crime. There are several things that can be done to promote the fostering psychological resilience of orphan learners in township primary schools in South Africa. These include providing access to mental health services; training educators on how to identify and support children with mental health problems; developing interventions that promote resilience and coping skills in children and addressing the underlying causes of poverty and inequality in South African society. Hence, to mitigate these unwanted behaviours among orphan learners the educators should have knowledge and expertise on collaborative approaches for the fostering psychological resilience of orphans in South African township primary school.

1.3 Problem statement

In South African townships, some orphans are under the care of poor siblings who cannot afford to support them (Chirwa, 2002). Most of these orphans have been neglected by their extended family members and society at large (UNAIDS, 2006). As a result, some orphans have dropped out of school, started working as farm laborers, or engaged in illegal activities like drugs and prostitution (Maphalala & Ganga, 2014). To mitigate the negative impacts of orphanhood on education, the South African Department of Education has introduced interventions like school feeding schemes, exemption from school fees, and social welfare grants (Millennium Development Goals Progress Report, 2004). However, these strategies are designed to help disadvantaged children in general, not orphans specifically. Moreover, many of these interventions rely on European models focused on material support, while lacking cultural relevance and input from local communities regarding the emotional, social, and psychological needs of township orphans. For example, a nationwide program was implemented based on the Swedish “All Children in School” initiative that did not sufficiently incorporate perspectives from South African parents, educators, traditional leaders, or the orphans themselves (Magumise & Sefotho, 2018).

Therefore, the problem is that current strategies aimed at supporting township orphans lack contextualization, inclusive participation of marginalized groups, and focus primarily on practical needs rather than sustainable psychological resilience. There is a need to develop collaborative, culturally-centred strategies through active engagement of township educational stakeholders. This would help mitigate the complex vulnerabilities faced by orphans and promote their long-term mental health and academic success.

1.4 Location of the study

This study was carried out at a selected primary school in a ward in KwaZulu Natal province, South Africa. The selected school had 37 educators, 06 males and 31 female educators. There are 1258 learners at this school. Most of the learners come from economically disadvantaged families. There is high level of unemployment and high drug abuse among young people. In addition, the school has 153 orphan learners from different ethnic groups. These learners are facing a variety of challenges and they are seeking solution. However, most of the strategies that are currently being used in the South African education system to help orphans from township areas are Eurocentric. My experiences of failure to utilise foreign strategies as counsellor and educationist within the South Africa Red Cross and as primary school educator working with learners from disadvantaged settlement communities. I noted that many strategies that are currently being used to assist orphans in township areas are made in Sweden and other European countries. In addition, my view is that most strategies used in South Africa are Eurocentric in nature thereby lack South African cultural relevance and as it does not have local people's contributions. I have observed that, these strategies have gaps that have made them ineffective in addressing the needs of the orphan learners South Africa township areas. Hence, there is need to proffer culturally sensitive and local collaborative approaches through active engagement of educators in South African township.

1.5 Aim

This study aims to exploring educators' collaborative approaches for the fostering psychological resilience of orphan in a township primary school.

1.6 Objectives of the study

This study is anchored on the following three objectives:

1.6.1 To explore challenges in using collaborative approaches for fostering psychological resilience in orphaned learners within a township primary school.

1.6.2 To examine the need for collaborative approaches for fostering psychological resilience of orphan learners within a township primary school.

1.6.3 To explore collaborative approaches for fostering psychological resilience of orphan learners within a township primary school.

1.7 Research Questions

1.7.1 What are the current challenges in using collaborative approaches for fostering psychological resilience of orphan learners within a township primary school?

1.7.2 Why is there a need for collaborative approaches for fostering psychological resilience of orphan learners within a township primary school?

1.7.3 How do we unpack collaborative approaches for fostering psychological resilience of orphan learners within a township primary school?

1.8 Theoretical framework

This study is underpinned by the Afrocentric theory. One of the proponents of Afrocentric theory is Molefe Asante who developed it in 1987 (Mkabela, 2005). Afrocentric theory is explained by Mabvurira (2005) as the research method that gives African perspective and identity. The Africans explain issues from their lenses and the political agenda of Afrocentric theory is to liberate the marginalised African scholars and participants. The empowerment of Africans through Afrocentric theory is by active participation of the once excluded participants in the research discourse (Asante, 1995). The participants through Afrocentric give their views that are cultural and moral relevant. In addition, Afrocentric theory emancipates the Africans from township areas that are not included in the research processes (Mkabela, 2005). More so, Afrocentric theory capacitates township communities and makes them owners of the research process, problems, and solutions (Dube, 2016). From the above submission, I conclude that,

Afrocentric theory gives township South African based people voices to identify their own problems and have the ability to offer solutions. In other words, Afrocentric theory places marginalised township people at the centre rather than objects of European frame of references. In addition, I am of the view that Afrocentric theory gives local participants ownership of research process. Most strategies that are currently being used in South African education system are Eurocentric (Magumise & Sefetho, 2018). In addition, most strategies are unpacked by experts excluding the South African marginalised township (Majokoto, 2019). Hence there is need for the marginalised South African township to actively participate in the formulation of collaborative approaches to promote the resilience of orphans from child-headed family in South African township school.

The current study draws on information from marginalised township diverse participants in order to develop collaborative approaches for enhancing a fostering psychological resilience for orphans who are from child-headed families in the South African township primary school. Afrocentric theory is ideal for this study as it based on culture and collective participation of the marginalised stakeholders and decolonisation of formulation of collaborative approaches to help orphans from child-headed families in educational spaces (Rice, 2006). It is my view that Afrocentric theory democratises the formulation of collaborative approaches and thereby empowers the marginalised township communities. The principles underlying Afrocentric theory according to Van Wyk, (1996) make township participants knowledge creators and not only consumers. According to Bogdan and Biklen (1992), by using Afrocentric theory in this study, the researcher is focusing on understanding decolonized collaborative approaches to enhance the resilience of orphans from child-headed families in South African township schools. According to Mkabela (2005) Afrocentric theory emanates as an alternative to Western methods of research which were devoid of African voice, moral and cultural perspectives. Therefore, Afrocentric paradigm gives South African township participants in research power to articulate their issues in research processes. In other words, Afrocentric theory empowers the marginalised African research participants.

1.9 Research approach/ methods

1.9.1. Research Paradigm

This study falls under the interpretivist paradigm. Creswell and Poth, (2018, p.12) is of the view "interpretivism rejects the idea of a single reality that exists independently of our senses

but rather there multiple, socially constructed realities". This paradigm aims to comprehend the experience of the educators in townships participating in this research process. One's reality is always understood through the senses such as feelings and sight (Dube, 2016). In other words, the educators in South African township gave their subjective views on the topic under discussion (Kivunja and Kuyini, 2017). Interpretivism paradigm that was used in this study helped the researcher to understand the perspectives of South Africa township communities' assumptions in this study. In addition, interpretivism have specific methodologies and how data have to be interpreted (Magumise & Sefetho, 2018).

According to Cohen, Manion and Morrison (2007) although there may be different interpretations regarding the same phenomena, one interpretation is not given preference over another but rather the existence of multiple knowledge's is accepted as different researchers bringing different perspectives to the same phenomenon. In terms of methodology, the social phenomena need to be understood in their context and qualitative methods are used to gather data over an extended period of time (Creswell, 2014). This resonates with this study in that the experiences of South African township primary school orphans were heard and interpreted by the researcher. Every participant had different experiences which are not void of information. The study took place at a selected South African township school context hence it is the natural settings of the participants.

1.9.2 Research Design

The case study is utilised in this study. The participants in this study are drawn from one ward in KwaZulu Natal province, South Africa is the case under study. According to Ridder (2017), a case study research design explores the real-life, in-depth phenomenon within its natural environment. The case study can refer to an individual, group, organisation, problem or anomaly. The above is confirmed by Creswell and Poth (2018) who describes case study research as a detailed description of a problem or situation. A study conducted by Mills, Harrison and Birks (2017) explains case study designs as comprehensive, in-depth understandings of a diverse range of things across a number of disciplines. Therefore, the case study is most appropriate design to be used in this study.

1.9.3. Research Approach

This study adopted a qualitative approach as the method entailed collecting in-depth data on naturally occurring phenomena. According to Lune and Berg (2017) a qualitative researcher explored various contexts and the inhabitants who occupy these social settings. Qualitative research approach in this study, allowed the participants to share their experiences in relationship to the topic under study. Human experiences are vital in that they give clear perspectives on the participants' feeling and understanding of experiences of orphans and offer strategies to mitigate the impact of orphan experiences on the academic performance of primary school learners. According to Creswell and Poth (2018) qualitative is flexible in structure. I have observed that, qualitative research process is not rigid in nature. The researcher using qualitative research approach is able to make a follow-up on the answer or question in order to generate more depth in understanding of the topic. Therefore, qualitative study is appropriate in this study. Consequently, I am using qualitative approach to unpack collaborative approaches for fostering psychological resilience of orphans who are in South Africa township primary schools.

1.9.4 Sampling

This study aims to unpack collaborative approaches for fostering psychological resilience of orphan learners from township primary school. In order to unpack the collaborative approaches for fostering psychological resilience of orphan learners from township primary school, I engaged the following participants: 12 primary school educators from one primary school in a ward in KwaZulu Natal province, South Africa. The above participants are critical in coming up with all-inclusive strategies to mitigate psychological challenges faced by orphan learners in township primary school. I have deliberately excluded the orphan learners as they are vulnerable and may experience extreme psychological problems during the study. In this study, purposive sampling is used to select a sample of twelve participants from above mentioned population to engage in this study. According to Etikan, Musa and Alkassim (2016) explain that purposive sampling entails the collection of data from a population that is close and accessible to the researcher. In addition, Remler and Van Ryzin (2011) argued that purposive sampling implies that I know the group of people that he or she wants to be part of the study basing on their knowledge and skills. In addition, the participants are both male and female in order for this research to be gender sensitive.

1.9.5 Selection of Participants

The researcher participants who are knowledgeable, experienced and key stakeholders as per Greyson (2012) guidance of the first stage of the collaboration process. After getting the ethical clearance from the University of KwaZulu-Natal and went into the field to collect data. The population of this study are all primary school educators from a ward, township area in KwaZulu-Natal province, South Africa. In this study, purposive sampling was used to select sample of twelve participants. The sample consisted of six females' educators and six male educators from a primary school in a ward. According to Etikan, Musa and Alkassim (2016) purposive sampling entails the collection of data from a population that is accessible to the researcher. By using purposive sampling, the most characteristic representation of attributes was obtained that served the purpose of the study (Goodall, 2018). I engaged primary school heads to identify and recruit possible participants from their school. The educators should have 1-10 years teaching experiences and diploma or degree in primary school education. In addition, I requested gatekeeper's letter from the Department of Education. In addition, educators signed informed consent forms as a way to show that, they have voluntarily participated in the study.

1.10. Data Generation Techniques

I generated data utilizing Focus Group Discussions (FGDs) and semi-structured interviews. A multiplicity of recommendations has been put forward on constituting focus group discussions; extending from six (6) to nine (9) participants (Ward & Eyber, 2009), as well as six (6) to twelve (12) participants (Cohe et al. 2011). I followed the guiding principles suggested by Yin (2003) that the researcher should be a facilitator, considerate and active listener and observer. Creswell and Poth (2018) explain that each FGD should have not more than ten people to be effective. In this study there is one focus group with ten adults. More so, the group should not be too large to an extent that some participants feel marginalized. Consequently, the current study has one FGD which consisted of ten educators. The time planned for the FGD for this study is 1 hour 30 minutes as recommended by Ryan et al. (2014).

Using the FGD is beneficial to the study since the study encompasses diverse range of individuals who might be intimidated by the presence of one another. The four participants were drawn from the FGD to participate in semi-structured interviews. Semi-structured interviews were utilized to triangulate the findings from the FGDs. According to Agwa and

Takueuchi (2016) hold that semi-structured interview gives me and the participants an opportunity to suit the research process. I informed the participants that I will record them, and they consented. The data gathered in this study was recorded on the tape recorder and also transcribed by professional interpreter who was the research secretary into word document afterwards. Recorded data is kept in under lock and key in the metal cardboard box. The transcribed data was kept in the computer with password. The generated data will be destroyed after 5 years. Therefore, researcher in this study was able to ask follow-up questions and encourage the participants to explain in detail the issue under discussion.

1.11. Data analysis

Generated data was analysed using thematic analysis. According to Vaismoradi, Jones, Turunen and Suelgrove (2016) the researcher used data generate themes and then analysing data using these themes. In support, Greyson (2012) argues that the researcher derives themes from the data generated from the participants and uses these themes to analysis data. Thematic analysis is performed through a process of coding which consists of six phases namely: getting familiar with the data, creating first codes, formulating themes among the codes, reviewing those themes, naming the themes, and producing the final report (Creswell, 2014). The thematic analysis is relevant in this study as it helps me and participants to have in-depth analysis of qualitative data (Nowells, Noris, White & Moules, 2017). The data gathered in this study was recorded on the tape recorder and transcribed by professional interpreter who was the research secretary into word document afterwards.

1.12. Trustworthiness

This qualitative study does not deal with issues of validity, reliability but addresses the issues of credibility, dependability, conformability, and transferability. To enhance trustworthiness, reports of school authorities, profiles and community meetings containing information about the orphans and the challenges they are facing were be provided. The data will be professionally tape-recorded by the research secretary. Additionally, I went back to the participants to show them the transcribed data and how their experiences were presented in the FGDs (Creswell & Poth, 2018). The above is called member checking technique. More so, I engaged a professional interpreter who will be a research secretary who will help transcribe data and avoid biased choice of research participants, poor coding of data and subjective interpretation of data. The rigour of the data in this current study will be addressed through the researcher's honesty,

depth, richness, and scope of the data achieved, participant approached, the extent of triangulation and objectivity of I (Cohen, et al. 2011; Nowell, et.al, 2017). Transferability entails that although the research will not be generalised to the greater extent of the population in a ward, township area in KwaZulu-Natal province, South Africa, detailed descriptions of the findings can be provided (Jarvis, 2019).

1.13. Anticipated Problems/Limitations

This study was self-funded. I used my personal and family savings to support the study. Time is also another problem that may hinder the active participation of participation of participants in this study. This is my anticipation that, the participants may the time and venue of their convenience. Punctuality was be adhered to. The study findings have limited generalizability because it is a case study (Yin, 2003). The study is also impacted by the problem of loadshedding.

1.14. Ethical considerations

Ethical clearance was sought from the University of KwaZulu Natal before the commencement of the study. I explained to participants the study and ethical considerations (Yin, 2003). The participants and the researcher in this study adhered to ethical considerations such as confidentiality, voluntary participation and signing informed consent forms. More so, participants signed consent forms to show that they have voluntary agree to participate in this study. I used pseudonyms to hide the identity of the participants. Participants were allowed to freely withdraw their participation at any stage of the study (Sandelowsk, 2007). In addition, the participants signed consent form that they have agreed to be tape-recorded during the research process. Data generated was kept under lock and key metal boxes. Furthermore, the data will only be destroyed after five years. Some of the participants may have encountered psychological and emotional problems during the study. One way to reduce the impact of psychological and emotional pain of the participants, I engaged the registered educational psychologist to offer specialized psychological and emotional stresses (Rider, 2017). The essence of ethics is elaborated upon by Ganga and Chinyoka (2017), when they argued that ethical considerations protect both the researcher and participants from harm during and after the research process.

1.15 Rationale of the study

My personal experience of the failure of implementing foreign strategies as counsellor within a Non-Governmental organisation that assists orphan learners, and as primary school educator working with learners from disadvantaged township communities. Furthermore, I observed that, many strategies that are currently being used to assist orphans were made in Sweden and other European countries. It is my view that, most strategies used in South Africa are Eurocentric in nature and therefore are largely lacking in South African cultural relevance and do not have local people's input. I have observed that, these strategies have gaps that have made them ineffective in addressing the needs of the orphan learners in South African township schools. Hence, there is a need to formulate culturally sensitive and local collaborative strategies through active engagement of Township primary schools.

1.16 Summary

In this chapter, I dealt with the introduction and background of the study, research problem, location of the study, literature review, aim and objectives of the study, location of the study, research questions, research methods, selection of participants, data generation techniques, data analysis, trustworthiness, limitations and ethical considerations. The next chapter deals with the review of related literature.

CHAPTER TWO

LITERATURE REVIEW

2.1. Introduction

The previous chapter 1 dealt with the background to the study and other issues. This chapter reviewed literature on the collaborative approaches to enhance the psychological resilience of orphans from child-headed families in South African township primary school learning spaces. The chapter responds to the three research questions of the study namely: What are the current challenges in using collaborative approaches for fostering psychological resilience of orphan learners from South African township primary school? Why is there a need for collaborative approaches for fostering psychological resilience of orphan learners from South African township primary school? How do we unpack collaborative approaches for fostering psychological resilience of orphan learners from South African township primary school? This section also gives the definitions of key terms that will be frequently used in this study.

2.1 Definition of operational concepts

2.1.1 Orphan

Brueggeman (2013) defines an orphan as a child who has lost one or both parents due to various causes such as AIDS, illnesses, violence, or other factors. The complexity of identifying vulnerable children involves three main areas: material problems (access to basic necessities), emotional problems (lack of care and support), and social problems (lack of peer support and guidance). It is crucial to prioritize the early education, inclusion, and development of orphans and vulnerable children for social justice and good governance in Africa. The increasing numbers of orphans, particularly in township areas, are primarily attributed to the HIV/AIDS pandemic. Orphans, especially those in townships, face a higher risk of school dropout, posing both immediate and long-term economic and social challenges to the development of African nations.

2.1.2 Psychological resilience

Psychological resilience, in the context of this study on orphans and vulnerable children, refers to the overall state of an individual's mental and emotional health. It encompasses factors such as emotional stability, resilience, positive self-esteem, and a sense of belonging and purpose.

It also includes the absence of mental health disorders and the ability to cope with adversity and trauma. Understanding and promoting psychological resilience in orphans and vulnerable children is essential for their holistic development, social integration, and overall quality of life (Doku, 2012; UNICEF, 2017).

2.1.3 Township School

In the context of South Africa, a township school refers to an educational institution located in a historically designated area where predominantly black communities were forced to live during the apartheid era. Township schools are typically found in urban or peri-urban areas and serve learners from low-income backgrounds. These schools often face socio-economic challenges, including limited resources, overcrowded classrooms, inadequate infrastructure, and a lack of educational opportunities. Despite these challenges, township schools play a vital role in providing education and fostering academic development for students in disadvantaged communities.

2.4. Collaborative approaches

Collaborative approaches are defined by Mackwell (2019, p. 12) as “explicit approaches or procedures to guide the process of collectively solving mental, physical, emotional and other human areas.” In addition, Mapiye (2018, p. 34) explains that “Collaborative approaches occur when small groups have been engineered to share responsibility, authority, and learning outcomes.” From the above definitions, the writer argues that collaborative approaches provide the frameworks and step-by-step processes to facilitate interdependence among group members, active participation, interactive dialogue, and co-creation of solutions to promote emotional resilience of learners in South African township school. The outstanding underlying principle of collaborative approaches is meaningful student and community engagement at large. In this study, the writer will engage with educators with the aim to formulate collaborative approaches for the sustainable psychological resilience of vulnerable learners in township schools.

Some of the advantages of collaborative approaches in reducing the impact of psychological problems of the resilience of township primary school learners are as follows: According to Boxerson (2017, p. 5), “collaborative problem-solving opens communication and builds trust in the relationship as researcher and the co-collaborator discover that they are both working

together toward a shared outcome. This increases a joint commitment to the relationship and to the organization.” In addition, Makopy (2019, p. 23) states that collaborative approaches are "a methodology that transforms the traditional way of the researcher as the problem solver into one that is participant centred." From the above discussions, collaborative approaches entail that this researcher and educators in townships actively work together to help each other understand content, solve problems or create projects and products with the researcher working as a moderator or facilitator. Essentially, this researcher worked with the participants in creating the collaborative approaches.

2.3. Need for collaborative approaches

There are many orphans from child-headed families who are learning at South Africa township learning environments (Department of Education, 2017). These learners' parents died due to different causes among them HIV/AIDS, accidents and being murdered (UNIADS, 2015). Most of the learners from South African township primary school suffer psychological, emotional, spiritual, financial, and physical problems (Chireshe, 2013). However, there is absent of locally produced collaborative approaches that helps learners deal with difference problems. Hence, there is a need to unpack collaborative approaches that enhances the resilience of orphan learners from child-headed family. Using effectively collaborative approaches will benefit physically, psychological, financially, mentally, spiritually, and emotional.

2.3.1 Rights of Children

The rights of children- both with parents and orphans are enshrined in the South African Constitution (2013). Children have right to education, care, health, resilience, food, shelter among other rights. The study in South Africa by UNICEF (2012-2017, Report) and study in South Africa by Musengi (2013) show that South Africa and South Africa are signatories to local and international treaties such as Convention on the Rights of the Child and African charter on the rights and welfare of the child that promote the resilience of children. However, in South Africa there are no locally designed strategies aimed at mitigating impact of the effects of being orphan from child-headed families (Comfort, 2017). The research concurs with the findings of Comfort (2017) that most strategies used in South Africa are designed to help "children" but are not specifically designed to assist orphans. More so, the strategies used in South Africa are from Sweden as noted by the research when he was working as a counsellor

at one non-governmental organisation working with orphans in South Africa township areas. Hence, there is a need to unpack indigenous collaborative approaches to enhance sustainability of orphans in South African township primary school.

2.3.2 Multiple Vulnerabilities

The other source of need for collaborative approaches in urban primary school is its effectiveness in solving or reducing the impact of multiple vulnerabilities that affect orphans was established in a study in America by Skinner and Davids (2006). This study recommends the use of collaborative approaches to help learners in developed country-United State of America and location of the study was in urban set-up. Hence, there is a need for collaborative approaches in developed country-South Africa in township areas to mitigate vulnerabilities that affect orphans from child-headed families.

Fourthly, collaborative approaches enhance learners' resilience. In Britain, Theron, Theron and Malindi (2013) conclude that there is need for active participation of family members in providing care, love, and food to support youth orphans in order to develop resilience. Resilience helps youth orphans to develop positive self -esteem (African Leadership Initiative, 2007). The above studies focused on the role of family support system on youth's resilience aged 14-17. Hence, there is a need to explore the role of family support system on young learners at primary school aged 5-13.

Ministry of Education in South Africa and parents desire to see South African township primary school learners performing well in their studies (Chidhakwa, 2019). However, most school in township areas in South Africa are recording zero pass rate (Sowetan, 2019). Poor academic performance has been attributed to many causes such as educator low moral due to poor salaries, lack of textbooks, learners being bullied, infected and affected by HIV/AIDS, orphan hood among others (Tarisayi & Isaac, 2015). To mitigate poor academic performance in Botswana, Smart (2017) argues that collaboration between educators, parents and learners enhance teaching and learning in primary school that produce quality and quantity academic results. In light of the above studies, there is a need for contemporary study on psychological resilience of orphan learners in South Africa township areas that include stakeholders such as educators, local community leaders, parents, caregivers, psychologists among others to unpack collaborative approaches that enhances resilience of orphans in order for them to perform well in their educational endeavours.

2.3.3 Global perspectives on the need for collaborative approaches

Other studies in developed countries namely: in United States of America, Poulos, Culbertson, Piazza and De' Entremont (2014) found that, educators use collaborative approaches to enhance sustainable resilience of learners is effective in teaching and learning in urban areas. The study by Poulos et al. (2014) showed that collaborative approaches are effective in promoting the resilience of learners in urban school, but the study did not address the township learning environment. More so, in Austria, Bentley and Cazaly (2015) observed that parents and other community members are involved in collaborated efforts to enhance the resilience of learners in both township and urban school. The above study addresses collaborative approaches in both township and urban school in Austria. However, the present study seeks to unpack collaborative approaches that enhances the resilience of orphans from child-headed in township learning spaces in a developing country- South Africa. On the other hand, in Japan, Agawa and Takeuchi, (2016) observed that, collaborative efforts towards sustaining resilience dominantly focuses on the learners, educators and the parents. This study in Japan did not specifically focuses on orphans from child-headed families, as current study seeks to address.

On the African continent, in Nigeria, Oyediji and Okwilagwe, (2015) used the idea of working collaboratively to sustain learning for orphans who are from child-headed families using quasi – experimental study that employed pre-testing in the quantitative study. Contrary, the present study is qualitative in nature. Furthermore, in Botswana, Ryan, Gundha, Culberston and Carlson (2014) asserted that, working collaboratively towards sustaining resilience is not only beneficial to the orphan learners but even the educators get a chance to exchange ideas and develop professionally. The above study in Botswana focused on benefits of collaborative approaches on orphans and educators in learning contexts in general. Hence the present study will pay attention on orphans from child-headed families in South Africa township primary school. Additionally, in South Africa, poverty affects teaching and learning, to mitigate poverty in school researchers proposed different collaborative approaches to promote learners' resilience (Kurebwa, 2014). The above study done in South Africa resonates with aim of this study, however, its findings cannot be generalised to South African township primary school context on the basis of difference in learning geographical environments, cultural and other differences between South Africa and South Africa. Hence, there is a need to unpack decolonised strategies to assist orphan learners in dealing with issues that negatively affect their resilience within township learning contexts in South Africa. The need for collaborative

approaches is there but there are challenges that are encountered by educators in implementing these collaborative approaches. Such challenges are explored below.

2.4 Challenges in using collaborative approaches

There are challenges that are militating against the collaborative approaches that intent to enhance the psychological resilience of the orphans from the child headed families. This view is supported by the findings of the study done in South Africa by Mwona and Pillay (2015) holds that orphan's and vulnerable children's intervention strategies lack support from parents / guidance. This study was done in South African township in six primary school therefore, this study's findings cannot be generalised in Lindela township learning spaces. Hence, there is need for a specific study on collaborative approaches in Lindela township primary school to see if the parents and guardians are co-operating on not. Chikoko (2005) found that Zimbabwean parents and guardians through School Development Communities play pivotal roles in the development of school infrastructure, buying textbooks and fundraising. The above study did not focus on the role of parents on the strategies of the resilience of orphans in South African township primary school.

2.4.1 Support systems overburdened.

The second challenge faced by local communities in engaging in the collaborative approaches to assist the orphans from South African township primary schools are that most grandparents are overburdened by other work rated commitments. A study by Clachety (2004) in an American urban secondary school found that grandparents who take care of orphan children are involved in different activities and work commitments that affect them physically and mentally. As a result, adding the responsibility of taking care of orphans leads to grandparents' burn out and thereby fails to adequately use collaborative approaches to assist orphans to deal with their psycho-social problems (Ganga & Chinyoka, 2015). In addition, the study by Clachety (2004) was done more than fifteen years ago in South Africa and focused on orphan children under the care of grandparents, hence there is a need to embark on a contemporary study on orphans in area ward in South Africa and to expound on the effects of grandparents' overburdening on the collaborative approaches to enhance the sustainability of resilience of child-headed families.

2.4.2 Eurocentric theoretical strategies

The third challenge militating against strategies to assist orphans in South African township learning environments is the use of Eurocentric theoretical strategies. A study by Ganga and Chinyoka (2015) on orphans in Zimbabwe township primary and urban school in Manicaland used Urie Bronfenbrenner's ecological theory which focuses on the microsystem, mesosystem, exosystem, macrosystem and chronosystem assessing its contributions on the cognitive development of the child. (Woolfolk, 2013).

On the other hand, in South Africa, Mwona and Pillay (2013) did a study in one South African township primary school on orphans using western theoretical strategies by Erick Erickson. According to Cherry (2018) psychosocial theory was propounded by Erik Erikson and it proposes that personality development of an individual is as a result of the person's interactions between the person and his environment through stages beginning from infancy ending in adulthood. The eight staged theory to explain human development. The western theoretical lenses cannot adequately explain African human development because they lack African cultural context, values and morals (Daniel & Mathias, 2012). Consequently, there is need for the current study to use Afrocentric theoretical strategies to explain the resilience of South African township orphans from South African township learning spaces. Afrocentric theory empowers and emancipates African researchers and participants through allowing them to actively engage in research discourse using research data generating techniques such as focus groups and using their indigenous knowledge (Dube, 2016).

2.4.3 Lack of training

The other challenge is lack of training on psychological strategies to help the orphans from child-headed families in South African township learning environments. Research done by Olijewe (2017, p.12) concludes that, "In Nigeria, some educators, businesspersons, guardians, local community leaders and learners are not adequately trained in using strategies to help orphan learners in dealing with psycho-social issues". In South Africa, Wood and Goba (2011) find that, some communities' members and school who deal orphan children do not get enough professional training and support from psychologists, counsellors and social workers. I argue that the lack of training among township stakeholders disadvantages the formulation and implementation of strategies that have an agenda to capacitate orphan learners in South African township school. The studies by Olijewe (2017) and Wood and Goba (2011) were done in Nigeria and South Africa therefore their findings cannot be generalised to South Africa

township learning primary school. Therefore, there is a need in the current study to seek if the educators are adequately trained and are they being supported by local professional such as educational psychologists, counsellors and social workers.

Lack of interest among young people to voluntarily assist orphans was noted as another challenge faced by community-based interventions in their quest to solve orphan problems in South Africa. A study by Ngwenya (2015) in Mutare urban area in South Africa explored on challenges faced by community-based organisations for orphans and vulnerable children focusing on two community-based organisations namely FACT and Simuka. These two community-based organisations located in urban setup provide free services such as counselling. The study found that one of the challenges affecting the effectiveness of programs offered to orphans and vulnerable children is lack of interest among young people to do voluntary work. Most youth members cannot do free work because they have financial needs and South Africa is experiencing high unemployment rate, poverty, goods and services are expensive, and some youths are bread winners (Chidhakwa, 2019). As a result, most youth members will be looking for or doing part-time jobs. Youth are a very important component in the sustainability and successful implementation of community-based programs that are tailor made to assist young people (Derrick, 2017). I support the notion that says, “Nothing for us, without us”, surely there is no program that is effective without the contributions and effective participation of the intended audience. However, the findings of the study by Ngwenya (2015) that lack of youth participation in urban orphan community-based interventions programs cannot be generalised to township areas as geographical space, demographics and other components are different. Hence, there is a need for a study that focuses on the township set up to explore if township youth have or does support or lack support of the intervention programs. In addition, the study by Ngwenya (2015) faced on the challenges faced by interventions programs designed to help orphans and vulnerable children in general in Mutare urban areas in Zimbabwe. However, the current research seeks to unpack collaborative approaches to enhance the resilience of orphans from child-headed families in South African township areas.

2.5. Formulating collaborative approaches

According to a study done in Tanzania by Ajuma (2018) concludes that, orphans' coping strategies are effective if there is a collaboration among Government, educators, health

professionals such as nurses, parents, caregivers, and orphans. This study was done in a peri-urban area and focused on orphans who are HIV infected. Hence, there is a need to have a study in South African township primary schools on orphans from child-headed families to determine if collaborative approaches enhance their coping strategies at school. In addition, the current study engages the South African local religious and traditional leaders who were excluded in Ajuma's (2018) study.

Inclusion of donor community enhances the collaborative approaches in helping orphans. The study by Mishra and Bigmani-van and Assches (2008) holds that most strategies that have long life span in African countries such as Mozambique, South Africa, Botswana and Lesotho are being funded by Government and donors both locally and internationally. There is need for financial and material assistance for the sustainability of collaborative approaches in South Africa township areas (UNICEF, 2017). South Africa is experiencing economic problems that have negatively affected the Government and people in general. Many people both in township and urban areas are starving due to hunger caused by drought, corruption, and poor economic policies (Madakuchekwa, 2019). As a result, majority of South Africans do not have extra cash to support the users and implementers of the strategies. Hence, there is a need to engage local and international partners to financially support collaborative approaches.

In Zambia, Banda (2018) observes that, there was dearth of clinical psychologists' support towards orphans and vulnerable children in township secondary school. In Malawi there are few registered clinical psychologists. The Clinical psychologists play a critical role in assessing and giving diagnosis to problems affecting orphans. The study resonates well with the findings of the study done in township and urban school in Manicaland province, Zimbabwe by Ganga and Chinyoka (2015). The research findings of above two studies cannot be generalised to the current study. As the contemporary study seeks to unpack a collaborative approach that will assist orphans from child-headed families in a township primary school in South Africa.

In South Africa, the success of the collaborative approaches in educational spaces is premised on the ability to mobilise community members to support orphan learners (Mwoma & Pillary, 2013). The ability to mobilise support from different stakeholders leads to ownership of collaborative approaches by local people (Dube & Hlalele, 2018). Generally, in his previous studies in township areas has observed that community members acknowledge and support programs that they are actively involved and know that their inputs have been acknowledged.

This study seeks to explore if the views of educators in South African townships on collaborative approaches aimed at help orphans from child-headed families.

2.6. Summary

This chapter reviewed the literature on the decolonised collaborative approaches to enhance the resilience of orphans from child-headed families in South African township learning spaces. The chapter dealt with the current challenges in using collaborative approaches for enhancing sustainable resilience for orphans who are from child-headed families in South Africa township primary school. Secondly, the writer explains the need for collaborative approaches interventions for enhancing a sustainable resilience for orphans who are from child-headed families in South Africa township primary school. Lastly, the chapter focused on unpacking collaborative approaches for enhancing sustainable resilience for orphans who are from child-headed families in the South Africa. The next chapter 3 deals with the theoretical framework.

CHAPTER 3

THEORETICAL FRAMEWORK

3.1. Introduction

This study is underpinned by the Afrocentric theory. Through using Afrocentric theory in this study, the primary school educators explain issues on collaborative approaches to help orphans from South African township primary school from their lenses. Afrocentric theory has the political agenda to liberate and empower the marginalised African scholars and participants. In this chapter, the research dealt with background of Afrocentric theory, the principles, and their relevance to this study. Lastly, the significance of Afrocentric theory to this study and its weaknesses were expounded.

3.2. Background of Afrocentric theory

One of the proponents of the Afrocentric theory is Molefe Asante who developed it in 1987 (Mkabela, 2005). The Afrocentric theory is explained by Mabvurira (2005) as the research method that gives African perspective and identity. The empowerment of Africans through Afrocentric theory is by active participation of the once excluded participants in the research discourse (Asante, 1995). The participants through Afrocentric give their views that are cultural and moral relevant. In addition, Afrocentric theory emancipate the Africans from township areas that are not included in the research processes (Mkabela, 2005). More so, Afrocentric theory capacitates South African township communities and makes them owners of the research process, problems, and solutions (Dube, 2016). From the above submission, the researcher argues that the Afrocentric theory gives township South Africans voices to identify their own problems and have the ability to offer solutions. In other words, Afrocentric theory places marginalised township people at the centre rather than objects of European frame of references. In addition, the researcher is of the view that Afrocentric theory gives local participants ownership of research process. Most frameworks that are current being used in South African education system are Eurocentric (Magumise & Sefetho, 2018). In addition, most frameworks are unpacked by experts excluding the South African marginalised township community members (Majokoto, 2019). Hence there is need for the marginalised South African township community members to actively participate in the formulation of collaborative framework to promote the psychological well -being of orphans from South African school.

Afrocentricity is defined as a quality of perspective or approach rooted in the cultural image and human interest of African people (Brueggeman, 2013). In addition, Cluver, Operario, Lane and Kganakga (2012) referred to Afrocentric perspective as the study of African concepts, issues, and behaviours and as a frame of reference developed by Africans themselves, and is based on African cosmology, axiology, aesthetic, and epistemology. Agulanna (2010) also defined the Afrocentric worldview as a set of philosophical assumptions that are believed to have emanated from common cultural themes of traditional Africa and to have survived the effects of European and Arab colonisation and imperialism. In the same view, Du Toit and Forlin (2009) contend that Afrocentricity is a paradigm that is birthed in African-centred intellectual critique, which is also related to African philosophy. Hence, the Afrocentric perspective is based on a unique understanding of African philosophy that concentrates on classical African civilisations as the starting point for any conceptual analysis of African people and their history. It is very specific in its reliance on self-conscious action. African centeredness represents the intellectual and philosophical foundations of scientific and moral criteria for authenticating human reality. Afrocentric has been used by psychologists to explain the theoretical, cognitive, and behavioural processes with African-centred therapies and treatment. The Afrocentric paradigm is a social science paradigm premised on the philosophical concepts of traditional (precolonial) Africa (Thabede, 2008). Therefore, Afrocentricity is a theory concerned with African epistemological relevance to achieve intellectual agency and social change and for inquiries in historical, political, cultural, and developmental proportions where the African culture is at the centre of discovery.

3.2.1. Principle of collective participation

The current study draws on information from marginalised township diverse participants in order to develop a collaborative framework for enhancing a sustainable resilience for orphans who are from the South African township primary school. Afrocentric theory is ideal for this study as it based on culture and collective participation of the marginalised stakeholders and decolonisation of formulation of collaborative framework to help orphans in educational spaces (Rice, 2006). It is my view that Afrocentric theory democratises the formulation of collaborative framework and thereby empowers the marginalised township communities. The principles underlying Afrocentric theory according to Van Wyk, (2018) make township participants knowledge creators and not only consumers. According to Bogdan and Biklen (2015), by using Afrocentric theory the researcher in this study is focusing on the comprehension of a decolonised collaborative framework to enhance the resilience of orphans

from child-headed families in South African township school. According to Mkabela (2005) Afrocentric theory emanates as an alternative to Western methods of research which were devoid of African voice, moral and cultural perspectives. Therefore, Afrocentric paradigm gives South African township participants in research power to articulate their issues in research processes. Afrocentric theory empowers the marginalised African research participants. The Afrocentric theory has a number of principles.

3.2.2. Principle of Ubuntu

The perceptions of both the orphaned children and the adults in their community was investigated through the integrative lens of the Afrocentric philosophy of Ubuntu. The African saying, ‘it takes a village to raise a child’ encapsulates the wisdom embedded in African societies in raising their children (Greeber, 2019). This wisdom espouses and embraces all children as communal responsibilities thereby leaving no room for a social orphan. The old adage has now been replaced by ‘it takes a child to raise a family’ as the whole continent of Africa faces a new phenomenon of children heading households (Lomod, 2015). However, this traditional support system is under severe pressure. The responsibility of caring for orphaned children is pushing many extended families beyond their ability to cope. With the number of children that require protection and support soaring and an increased number of adults falling sick, many extended family networks have been simply overwhelmed. As the rising number of orphans weakens the traditional extended family safety nets, many children are left to fend for themselves.

3.2.3. Principle of extended family as a tool for child development

The African society has for a long time, been popular of its unique family structure known as the extended family which used to take care of orphaned children. Bernard and Gupta (2006) argue that the indigenous communities in Africa, had their own well-developed motivational systems that positively enhanced teaching and learning programmes in the community. These motivational systems were manifested in behaviours that were presented as sequential cultural tasks that demanded active engagement from children at every stage of development. According to Du Toit and Forlin (2009) the Afrocentric perspective has the philosophical tenets of African indigenous education that accentuated education as preparation for life. This was a culturally based education that addressed the physical, emotional, mental, and social aspects of a child’s successful development. Therefore, it offered the orphaned child especially those from child headed families in township areas an opportunity to participate in practical, productive and responsible livelihood activities. Additionally, these Afrocentric indigenous motivational

care-giving practices and community participation in the activities of orphans and vulnerable children from child headed families in township areas may offer important insights into transitioning children from life in the home environment to that of the school and its accompanying academic tasks. When these motivational care-giving practices are incorporated in the African philosophy of worldview and childcare then transitioning children to adulthood and proper development could be enhanced.

In addition, Wadende (2011) argues that the Afrocentric perspectives on caring for orphan children from child headed families in township areas involves a well-developed motivational system that positively enhanced teaching and learning programmes in the community. Motivation involves giving guidance towards a desired goal acceptable as good behaviour in the community. Concurring, Brueggeman (2013) says these motivational systems were manifested in behaviours that were presented as sequential cultural tasks (tasks that spell prerequisite skills for acceptance into the training of successive skills) that a child was expected to accomplish at different stages of development and for which active or participatory engagement was a necessity (Nsamenang, 2008). The successful accomplishment of such tasks, for example, cleaning themselves or baby-sitting their siblings, was of immediate efficacy to the child and his community and allowed them to be trained for new skills to build into what they already knew. Therefore, Ball and Pence (2006) avow that African indigenous care giving practices utilised motivational practices to enhance the child's preparedness for engagement in goal-directed behaviours that were deeply rooted in tradition. These behaviours were practical and, in most cases, a preparation for acquisition of requisite lifelong skills. The behaviours covered all aspects of life (physical, emotional, mental, and social) and focused on the development of their community of origin (Bernard and Gupta, 2006). This, then, was a culturally based education that addressed the physical, emotional, mental, and social aspects of a child's successful development. Hence, this Afrocentric education also offered the orphan children from child headed families in township areas an opportunity to participate in practical, productive, and responsible livelihood activities.

3.2.4 Principle of home environment

Accordingly, Agulanna (2010) concurs that a child's intellectual development depends on early interaction and exposure in the home environment. Most orphan children in the African society are under care of extended family members and caregivers who still adhere to traditions and norms passed down from one generation to the next. Although culture is dynamic and society easily embraces new aspects of life as they emerge and discards practices that have proved

obsolete, some child caregivers may still preserve views propagated by ways of life that may be no longer useful to the children. For example, commonly in African communities, the boy is socialised to do male chores and girls the stereotypically female chores. Social constructivists believe that one behaves in the way his or her society requires (Du Toit & Forlin, 2009). The society moulds an individual in such a way that he or she abides by its rules which are already spelt out in an unwritten curriculum in many African communities (Fairfax, 2011).

3.2.5. Principle of society as modelling tool

The Afrocentric perspective on child rearing is also embedded in the social constructivist theory as advanced by Lev Vygotsky which foregrounds culture as a key source of knowledge in the community (Bernard & Gupta, 2006). According to Afrocentric theory, the society behaves according to the way its members mould it. The theory states that social interaction plays a fundamental role in the process of cognitive development. Afrocentric theory focuses on connections between people and the sociocultural context in which they act and interact in shared experiences. A major focus of Afrocentric theory is to uncover the ways in which individuals and groups participate in the construction of their perceived social reality (Chaskin, 2013). It involves investigating the ways in which social phenomena are created, institutionalised, known, and made into tradition by humans.

3.2.6 Principle of resilience

According to Brueggeman (2013) child headed family practice is a survival strategy that has historical significance for people of African descent, because it is linked to a tradition of help and a broad base of support. Traditionally, Cluver et al (2012) find that while local authorities were formally placing children with their relatives, there was a distinct lack of policy development to support kinship care as a welfare service. The absence of clearly identified support structures, tools for assessment, training and monitoring increased the risk factors for children who were placed in child headed family care. Resilience was transferred through the Afrocentric cultural values, a key factor that led to family preservation and placement stability.

3.2.7 Principle of acknowledging indigenous views

Furthermore, Fairfax (2015) concurs that the African worldview is used to centre Afrocentricity perspective. The Afrocentric views, particularly those of (Asante, 1980; Asante, 2007), Diop (1978), Letseka (2008), Metz (2009), Wa Thiongo (2009) and others influence the argumentation to re-centre Africa, for the Africans to reclaim self-belief, pride and confidence (Asante, 2007). Therefore, there is need adapt and adopt the characteristic Afrocentric

questions: ‘how do we see ourselves and how have others seen us? How do we regain our accountability and extricate ourselves from neo-colonial quagmire and marginalisation by European scholarship? (Asante, 2007). The African worldview is based in conceptual pillars applied to beliefs, perceptions, intuitions, and the nature of reality (Grayman-Simpson, 2012). The principles and values that underpin this worldview are the interconnectedness of all things, the spiritual nature of human beings, the collective/individual identity and the collective/inclusive nature of family structure, the oneness of mind, body, and spirit, and the value of interpersonal relationships (Aldgate & McinTosh, 2006), for which we seek behavioural outputs. Hence, the Afrocentric perspective is not just a field of African history, Afrocentricity grew as a unique paradigm applicable in the various disciplines, with the common goal of knowledge production and improving quality of life. Since theory drives social work practice, social workers should master theories and philosophical frameworks that reflect the humanity and reality of the population served. Applying the Afrocentric paradigm is an important step in community practice, requiring community practitioners to acknowledge the role that identities and group memberships play in shaping people’s lives and experiences (Reisch, Ife, & Weil, 2013). Afrocentricity’s epistemology consists of truth based on authority, cultural tradition, and mysticism.

According to Fairfax (2015) it has not been claimed that the Afrocentric paradigm is the only way of viewing the world, but that it is central to understanding African history and its contribution to the production of knowledge. It brings a critical awareness to the factors that promote the concept of family (Brueggeman, 2013). Furthermore, Chaskin (2013) avows that the Afrocentric perspective has four key principles of spirituality, interconnectedness, collectively and interdependence that are related to childcare patterns and thus, how they can be applied as a framework for caring for orphan children from child headed families in township areas. These four Afrocentric characteristics assert a strong relationship between all aspects of human functioning.

3.2.8 Principle of Spirituality

Grayman-Simpson (2012) argues that spirituality is one of the key principles enshrined in the Afrocentric perspective that can be of great help on the caring of orphan children from child headed families in township areas. This is described by Cluver et al (2012) as Africans’ relationship with God and the Universe. Furthermore, Agulanna (2010) alludes that an essential element of this paradigm is that at the heart of African people is their spirituality. Spiritually is defined as an invisible substance that connects all human beings to each other and to a creator

and is taken to mean the non-material or invisible substance that connects all elements of the universe (Guo, Li & Sherr, 2012). Within the spiritual realm or the cosmos, people are not constrained by time and space, but emphasis is placed on a relationship between spirit, body and mind (Wadende, 2011). Therefore, from this Afrocentric view all aspects of life whether animate or inanimate are considered to be interconnected, influencing each other. Reality is both material and spiritual and there is no separation between these two entities. In support, Du Toit and Forlin (2009) concur that the cosmos is described as a spider's web that has many individual parts, but which are nonetheless connected and to destroy one part of the web is to destroy the entire web (Thwala, 2013). As Fairfax (2011) notes man did not weave the web of life; he is merely a strand in it, whatever he does to the web he does to himself'. Thus, an individual is one part of the web and consciousness is centrally located within the unity of family and community. This is essentially the reference point for connections to all other aspects of life.

In addition, Husain (2005) avers that the personhood is a staged process that allows people to grow, morally, intellectually, and socially. The spiritual aspect of one's development is also part of the socialisation process. This is revealed in the practice of Rites of Passage, a transforming process, where young people are taught how to contribute to family and community, through traditions which are an inherent part of their culture (Guo, Li & Sherr (2012). It also helps to insulate them against hostile environments by teaching them how to act towards others, giving them adequate tools to break free of the psychological chains and trauma of slavery and the incarcerated mind.

Therefore, spirituality seeks to show that group connectedness and group identity are interrelated and bind people together (Bernard & Gupta, 2006). Herein is established the application for caring orphan children from child headed families in township areas, in that the spirituality helps the individual to conceive him/herself as giving and taking within a complex array of family and community relationships. It espouses the need for togetherness, unity, harmony and working in partnership with others. In this way, the neediest members of a group from the youngest to the oldest are given support through spiritual bonding. According to Bostock (2005) spirituality supports balance, truth, justice, harmony, and unity which all point to resilience and self-esteem. These Afrocentric values encourage a shift away from materialism and individualism (Ball & Pence, 2006). It is the spiritual connection that people have with each other that predisposes them to helping those who are in distress. Thus, the spiritual element within the individual and group can be utilised as a tool for strengthening the

bonds of orphan children in child headed household and creating positive alternatives that will enable the family to survive stressful and threatening life events. However, (Chaskin, 2013) argues that spiritual alienation results when there is a disconnection between the spiritual and other elements of human functioning. Spiritual alienation is thus defined as the disconnection of nonmaterial and morally affirming values from concepts of human self-worth and from the character of social relationships. Hence, spirituality is maintained and mirrored through a sense of interconnectedness between people.

Interconnectedness between people and community has been of great value in this African paradigm (Fairfax, 2015). According to Cluver, et al (2012) an important concept within Afrocentricity is that at a cosmological level, all elements of the universe are viewed as interconnected, nothing is separate. Mbiti (1990) cited in Bernard and Gupta (2006) concurred that people are centrally connected to each other and their community and are therefore dependent on each other. The idea that there is unity forms the basis on which people function through reciprocal relationships. The fact that families rely on each other provides a sense of belonging, to family and community. Completeness is understood in terms of the humanity people bring to each other to provide a sense of identity. Indeed, Grayman-Simpson (2012) argues that cultural identity is a way of becoming as well as being, and it is only from this position that we can begin to understand people's uniqueness, how they have been positioned and how they in turn position themselves.

Pillay (2011) found that orphans and vulnerable children from child headed families in township areas experience strong feelings of sadness and anger because of their disadvantaged environmental conditions. Not having parental or adult guidance often leaves them feeling helplessness and hopelessness, especially when they did not receive any psychological support to help them cope with the death of parents or caregivers (Skovdal & Daniel, 2012). Since the death of parents and caregivers are mainly due to HIV/ AIDS orphans had to commonly deal with stigmatization (Beddy, 2011), victimisation and intimidation. Anxiety, depression and stress appear to be common amongst orphans and vulnerable children. From a philosophical point of view, Afrocentrism see that it is harmful to be disconnected (Fairfax, 2015). Accordingly, the more people build on the strengths within their relationships, the more likely it is that they will be able to solve social problems and use social support to benefit all those who are included within the family and community network. Hence, interconnectedness provides a sense of oneness in, and between people (Du Toit and Forlin, 2009). This begins at

birth and continues beyond death so that people remain spiritually connected. It is believed that those who die remain connected to the group as much as those who are not yet born.

In addition, Mbiti (1970) cited in Skovdal and Daniel (2012) declared that an individual's existence depends on collective unity and an awareness of others. This is an African ontological concept or belief system, which forges an important relationship between the individual and the universe of which the individual and the group is a part. Thus, individualism and materialism are diametrically opposed to the concept of oneness, of group identity and the ability to share one's resources. Indeed, Ball and Pence (2006) argue that during the early 1920s Marcus Garvey acted as a spiritual leader and warned Black people exiled from Africa to resist materialism and never to forget God. Since the Afrocentric worldview postulates that all things are interconnected in the cosmos, people cannot exist unless they are connected to a source within the universe and to each other. African thought is based on 'Oneness of Being' and an interrelationship between nature and spirit. These forces are connected to the existence of all things (Mbiti, 1970).

3.3. Significance of Afrocentric theory in this study

The significance of this theoretical perspective is the realisation that being interconnected helps to avoid isolation and loneliness. Currently, there is considerable concern about orphan children from child headed households in township areas and how they have become disconnected, vulnerable, and marginalised. Farmer and Moyers (2008) suggested that the Afrocentric paradigm, forces one to ask the alternative question 'why'? For Aldgate and McinTosh (2006) the answer lies in the problems that emerge when a society discourages human interconnectedness, that is discourages people from relying on each other and working interdependently.

The Afrocentric perspective has interdependence as one of the key principle values on building on human relationships (Bostock, 2005). The concept of interdependence describes an important relationship between the individual, the family and community (Cluver, et al, 2012). Support is derived from group activities, and these promote harmony and oneness or what Brueggeman (2013) refers to as 'we-ness'. The individual can only be complete when other people are there to complete his or her humanness (Fairfax, 2011). Mbiti (1970) cited in Fairfax (2011) states 'I am because we are, and because we are, I am'. Placing emphasis on interdependence imposes a duty on individuals to show commitment to the interest of the group. This differs from the conventional western philosophy, where the right of the individual

is given higher priority than that of group interest (Fairfax, 2015). In support, Du Toit and Forlin (2009) claim that this Eurocentric perspective is an approach to the rights of the individual has been reflected in social work since its inception and has provided the principles that underpinned early social work, placing individualism and purposeful expression of feelings at the top of a hierarchy of social work values. These values teach the unique qualities of the individual that promote self-determination and freedom of choice. By comparison, Gorongo and Moyo (2013) contend that within the African concept, interdependence validates group experiences within the context of family and community. For Wadende (2011) it is the concept of interdependence that reflects mutual dependency. Therefore, when this concept is applied to orphan children care from child headed families in township areas, the reliance on family and friends provides a significant support network for learning, encouragement and discipline of children, not only by parents but by many individuals.

According to Pillay (2012) the Afrocentric perspective enabled the orphan children from child headed families in township areas to receive support from their local communities in terms of food and clothes. Thus, it is the concept of informal kinship that forges an important relationship between people so that they build on their collective strengths. This is the point at which people in a community, that are not related by blood, contribute to the building of the family network and strive to establish membership within the kinship system (Farmer and Moyers, 2008). Thwala (2013) argues that communities have the potential for linking people together and actualising a sense of belonging within them. In this context people's ability to communicate, and relate to each other, activates a collective source of support. Thus, at the foundation of kinship relationships is the concept of harnessing group energy through collective efforts According to Fairfax (2015) the Afrocentric perspective is also underpinned on the principle of collectivity and group relationships. Within traditional African philosophical belief systems, the over-riding rights of individuals were discouraged in preference to the interest of group membership. Belonging to a group transcended individual identity (Ball and Pence, 2006). Child rearing practices rested primarily on collective responsibilities within the group, thus making the growth of all members possible. Importance was placed on group processes. The notion of collectivity stressed commonalities rather than differences and this emphasis fostered inclusiveness (Agulanna, 2010). Furthermore, Bostock (2005) states that Afrocentricity places considerable emphasis on collective survival. The importance of this concept is that in order to achieve survival, people must share their resources however meagre. Consequently, the practice of orphan and vulnerable children care in

township areas encouraged the sharing of wealth as well as other commodities. Even though the Afrocentric paradigm focuses on collective identity; there is no suggestion that people should not have individual identities, but that collectivity promotes the interests of those who are identified by a common experience of enslavement. Although people may have different experiences, the commonalities they share do not cease to exist. The emphasis is placed on the need to become conscious of the impact of enslavement and colonialism and the need for people to work as a group and not as individuals.

Afrocentricity promotes the survival of individuals in the context of the group (Du Toit and Forlin, 2009). Orphan children from child headed families in township areas are regarded as a collective responsibility so that the community has a role to play in caring for them. A family friend will be called aunty or uncle, not only out of respect, but because they are considered to have a moral responsibility for raising children within the community. People in the community are called godparents because they are accorded responsibility for the child's spiritual resilience. Engels (1884) cited in (Cluver et al, 2012) argued that the terms father, child, brother, sister were not merely complementary forms of address but carried serious mutual obligations. The authority's construction of the family, and the relationships that existed within a community was based on the notion of production which was the means of existence. Considerations saw that groups were connected through marriage ties, through exchanges of food and manufactured goods. Moreover, Gorongo and Moyo (2013) argue that sexual inequality did not exist before the introduction of private property as men and women worked in complementary and collective ways. It was the system of economic reproduction that fundamentally changed the relationship between men and women. Afrocentrists argue that the concept of collectivity has been central to the support system found within child rearing networks. Ball and Pence (2006) assert that a community approach, self-help is one way to build strong families. This contributes to strong social and economic institutions as well as protective mechanisms for building resilience. To achieve this goal people must empower themselves socially, economically, and politically. Interaction and involvement with one's community reduces states of powerlessness and isolation by emphasising collectivity, harmony, and unity among people and within the kinship system (Guo, Li and Sherr, 2012).

Furthermore, Du Toit and Forlin (2009) claim that from a strength's perspective, Afrocentric cultural values provide an explanation for childcare including orphans from child headed families in township areas and the principles that support care-giving. It is argued that each value provides the basis for strengthening the family by insulating it and helping its members

through their spiritual connections, interdependent relationships, and collective efforts. Since Afrocentricity it is linked to freedom from mental slavery it is a gateway to empowerment. Accordingly, reciprocal giving preserves the essence of family life. The Afrocentric cultural values are potentially helpful because they present the possibility of improving life experiences. Such values are shaped by people's subjective life experiences. In addition, Fairfax (2011) says survival strategies are intertwined with the quest for liberation and freedom within the context of self-help. Concepts such as mutual aid, solidarity, collective responsibility, spirituality, and reciprocity are strongly linked to family survival. Within this model the focus is holistic and is based on the strengths of the family, on involvement of the community and on people's rights to participation. Also, the concept of reciprocity is also vital within kinship bonds, since people enter into relationships between kin, without a clear expectation of return (or at least not in the short term). In child headed families the expectation of reciprocity can be delayed until old age.

Farmer and Moyers (2008) proposed three types of reciprocal relationships between individuals thus; giving with clear expectation of return, an expectation of equality within giving and manipulating the system by gaining something for nothing. Others have acknowledged that reciprocal relationships are more positive than negative since it provides the assurance of help, there are gains to be made on both sides (Van Breda, 2010). The concept of reciprocity activates the rights of people without legal enforcement, but through the notion of obligation. Reciprocity is a central concern within family care because it evokes 'empathy, concern, and responsibility for others (Cluver et al, 2012).

To critique spirituality in the context of orphan care from child headed families in township areas is to highlight the ways it shapes and gives meaning to life as a philosophical underpinning that would explain the desire to help. From an Afrocentric perspective Fairfax (2015) claims that evidence has been provided to show that it creates a basis for unity and reciprocal relationships that guides human interactions. Thus, the spiritual aspect of kinship is a cultural value that holds the key to a helping tradition. Some commentators have suggested that spirituality is an important dimension of caring at all stages of the life cycle (Farmer and Moyers, 2008). Collins (1990) cited in Husain (2005) describes three interrelated components that support spiritual beliefs in caring. These are individual uniqueness, appropriateness of emotions in dialogue and capacity for empathy. It is these aspects of the belief system that encourage coping capacity under stress, particularly in coping with oppression.

Therefore, having spiritual beliefs is one way of coping with the pain and distress that is caused through abuse and maltreatment as well as the heavy burden that is associated with the caregiver's role for orphan children from child headed families in township areas. It has been described that spirituality plays a fundamental role within parenting from an Afrocentric perspective. Spiritual guidance teaches children how to enter into reciprocal relationships by appreciating the needs of others. Spirituality is a strengthening system because it embeds principles within the child and encourages holistic development and social competence. In conjunction with a holistic approach is the promotion of respectful behaviour. Thus, the caregiver is seeking to set boundaries and awareness in the child about his/her relationship with others and the universe, which is the building block of success.

The theory is relevant to the study because of its advocacy for home grown solution. Central to Afrocentrism is the view that Eurocentric models and approaches lack contextual relevance when applied within the African context. The need for a collaborative approach pursued by this study therefore resonates the Afrocentrism theory that was adopted by this researcher in this study. The challenges faced by learners in the townships in South Africa require a theoretical framework that is grounded within African history and African context.

The principles of Afrocentrism are relevant to an interpretivism study as they provide a theoretical framework that centres African perspectives, experiences, and knowledge systems. Afrocentrism emphasizes the need to challenge Eurocentric biases and assumptions that have often dominated research paradigms and interpretations. In an interpretivism study, which aims to understand social phenomena through subjective meanings and interpretations, Afrocentric principles can contribute by promoting a more inclusive and culturally sensitive approach. It allows researchers to examine the social realities of African communities from their own cultural, historical, and social contexts, providing a counter-narrative to dominant Western perspectives. By incorporating Afrocentric principles, an interpretivism study can offer deeper insights into the lived experiences of individuals and communities, enhance cultural understanding, and contribute to a more equitable and inclusive research process.

3.4. Limitations of Afrocentric theory

Chaskin (2013) argues that there are limitations within these Afrocentric cultural values. According to Gorongo and Moyo (2013) when the family unit is overwhelmed with problems, it is possible for them to lose the capacity to utilise the cultural values that are intended to preserve the family to aid its survival. For example, poverty and economic deprivation are

factors outside of the individual's control, but these factors could have an adverse impact on the level of help that family members are able to offer. Equally, the social environments and un-regenerated communities in which families are located are limiting factors for the individual, the family and the community. In addition, Guo, Li and Sherr (2012) argue that marginal participation by family members and an inability to reciprocate is another limitation to bear in mind. The absence of collectivity and interdependent relationships could lead to instability and less cohesion within the child headed family network.

3.6. Summary

This section provided insight into Afrocentricity as a theoretical framework, showing the principles that underpin and guide it as a philosophical paradigm. Afrocentricity is based on African philosophy and identifies the unique patterns and belief systems that are consonant with the experiences of African people. Using the Afrocentric Paradigm created a clear focus on the cultural norms that affirm and confirm interconnectedness between and among people. The function that Afrocentricity plays within the orphan caring system is how it supports the idea of strong family obligations linked to a community dimension. In this sense, the Afrocentric paradigm is the most appropriate framework for understanding and interpreting the traditions and behaviours of people of African descent. The next chapter 4 deals with research methodology.

CHAPTER 4

RESEARCH METHODOLOGY

4.1. Introduction

The previous chapter presented the theoretical framework that guided this study. This chapter presents the research methodology that was used in this study. This chapter discuss the interpretivism research paradigm, the case study research design, the qualitative research approach and sampling, selection, data generation, data analysis and lastly trustworthiness.

4.2 Research Paradigm

Interpretivism is the research paradigm that guided this study. According to Patton (1990, p. 479), a paradigm can be defined as "a world view, a general perspective, and a way of breaking down the complexity of the real world." Creswell (2007, p. 5) suggests that paradigms consist of assumptions, values, or beliefs about fundamental aspects of reality that shape a particular world view and act as lenses or organizing principles for researchers to perceive and interpret reality. In agreement, Guba and Lincoln (1994) and Johnson and Onwuegbuzie (2004, p. 25) state that a research paradigm encompasses shared beliefs, values, and assumptions within a research community concerning the nature and conduct of research. Denzin and Lincoln (2003) describe a research paradigm as an interpretive framework, drawing from Guba (1990, p. 17) who defines it as a basic set of beliefs guiding action. Therefore, it can be argued that a research paradigm encompasses a comprehensive world view that shapes how a researcher interprets reality.

Creswell and Poth, (2018, p.12) is of the view that "Interpretivism rejects the idea of a single reality that exists independently of our senses but rather there multiple, socially constructed realities". This paradigm aims to comprehend the experience of the township community members participating in this research process. One's reality is always understood through the senses such as feelings and sight (Dube, 2016). In other words, the South African township community members will give their subjective views on the topic under discussion (Kivunja and Kuyini, 2017). Interpretivism paradigm that was used in this study helped the researcher to understand the perspectives of South African township communities' assumptions on psychological resilience of township primary school learners. In addition, interpretivism have specific methodologies and how data have to be interpreted (Magumise & Sefetho, 2018).

According to Cohen, Manion and Morrison (2007) although there may be different interpretations regarding the same phenomena, one interpretation is not given preference over another but rather the existence of multiple knowledge are accepted as different researchers bringing different perspectives to the same phenomenon. This researcher chose interpretivism because she sought an understanding of the psychological resilience of learners in the township.

4.3. Research Design

The case study research design was utilised in this study. Yin (2003, p. 13) expresses that “the case study research method as an empirical inquiry that investigates a contemporary phenomenon within its real-life contexts; when the boundaries between phenomenon and context are clearly not evident; and in which multiple sources are used.” The researcher in this study investigated the resilience of orphans within a real-life context in the township and therefore a case study research design was suitable. Smith et al (1990, p. 129) explained that, “the case study method is an approach to research which utilizes ethnographic research methods to obtain and portray a ‘rich’ descriptive account of meanings and experiences of people in an identified social setting.” For Sternhouse (1985, p. 645) case study involves the “collection and recording of data about a case or cases and the preparation of a report or the presentation of the case.”

I generated and recorded data on collaborative approaches for fostering psychological resilience of orphans within a township primary school in South Africa. Sturman (1997, p. 61) who defines the concept as a “generic term for the investigation of an individual, group or phenomenon.” According to Ridder (2017), a case study research design explores the real-life, in-depth phenomenon within its natural environment. The case study can refer to an individual, group, organisation, problem or anomaly. The above is confirmed by Creswell and Poth (2018) who describes case study research as a detailed description of a problem or situation. A study conducted by Mills, Harrison, and Birks (2017) explains case study designs as comprehensive, in-depth understandings of a diverse range of things across a number of disciplines. In addition, there are different case study typologies.

Yin (2014) reveals that there is the single case design as well as the multiple case design. Yin (2004, p. 6) explains “The term “case study” can refer to either single-or multiple-case studies. They represent two types of case study designs.” Furthermore, Yin (2014, p. 11) states, “The

single case design is appropriate when the case: is critical to test a specific theory with a clear set of propositions; represents an extreme or unusual case; is representative of a situation; reveals a situation; is longitudinal. A multiple case design is particularly relevant for testing the conclusions, avoiding extraneous variation, providing a larger picture of a complex phenomenon, comparing different studies.” In this study, the researcher adopted a single case study of a primary school in KZN province.

4.4. Research Approach

This study adopted a qualitative approach as the methods entailed collecting in-depth data on naturally occurring phenomena. According to Lune and Berg (2017) a qualitative researcher will explore various contexts and the inhabitants who occupy these social settings. According to Creswell and Poth (2018) qualitative study aims to get deep meanings of the topic under study. The qualitative researcher is most interested in the arrangement of humans in their natural settings and the way in which they make sense of their surroundings (Dube, 2016). According to McMillan and Schumacher (1993, p. 479), qualitative research involves an inductive process of organizing data into categories and identifying patterns among those categories. Furthermore, White (2005, p. 127) suggests that qualitative research focuses on understanding social phenomena from the participants' perspectives.

In the context of this study, which explores educators' collaborative approaches for the fostering psychological resilience of orphan learners in a township primary school, it aligns with the principles of qualitative research. Ibrahim (2006, p. 64) emphasizes that qualitative methods provide more detailed insights for interpreting situations and enable researchers to see things as they truly are. Additionally, McMillan and Schumacher (2006, p. 395) state that qualitative studies contribute to theory generation, policy development, improvement of educational practice, explanation of social issues, and serve as a stimulus for action. This study is a qualitative study as it aims to unpack a collaborative framework for fostering psychological resilience of orphans who are from South African township primary school.

4.5. Sampling and selection of participants

Siririka (2007, p. 34) views sampling as, “the procedure a researcher uses to select people, places, or things to study.” Thus, sampling can be viewed as a process while the sample is the product of the process. Through sampling a researcher chooses a sample. Cardwell (1999, p.

202) argues that “as an entire population tends to be too large to work with, a smaller group of participants must act as a representative sample.” In addition, Fraenkel, Wallen and Hyun (2012, p. 100) discern that, “qualitative researchers prefer purposive sampling since it allows them to use their personal judgments to select participants that they believe will provide the data they need.” Furthermore, Patton (1990, p. 478) adds that, “purposive sampling seeks information-rich cases which can be studied in-depth.” Thus, purposive sampling entails the identification and utilization of information-rich cases a researcher can study thoroughly which resonated with this present study. The sample of this study are all primary school educators from one ward in KwaZulu Natal province, South Africa. In this study a purposive sample of 12 participants from above the mentioned sample to engage in this study. In addition, Remler and Van Ryzin (2011) argues that purposive sampling implies that the researcher knows the group of people that he or she wants to be part of the study basing on their knowledge and skills. The study had both male and female participants.

The sample consists of 12 participants from above mentioned population to engage in this study. Sample consists of 6 female and 6 male educators with 1-10 years teaching experience and holders of either diploma or degree in primary school teaching. This study was located at a township primary school in area ward in KwaZulu Natal province, South Africa.

4.7. Data Generation Methods

4.7.1 Focus Group Discussions

The researcher generated data utilizing Focus Group Discussions (FGDs) and semi-structured interviews. A multiplicity of recommendations has been put forward on constituting focus group discussions; extending from six (6) to nine (9) participants (Ward & Eyber, 2009), as well as six (6) to twelve (12) participants (Cohen et al. 2011). This researcher followed the guiding principles suggested by Yin (2003) that the researcher should be a facilitator, considerate and active listener and observer. In this study, the researcher encouraged active participation of South African township community members in this study. Creswell and Poth (2018) explain that each FGD should have not more than ten people to be effective. In this study there is one focus group with 12 educators. More so, the group should not be too large to an extent that some participants feel marginalized. The time planned for each FGD for this study is 1 hour 30 minutes as recommended by Ryan et al. (2014). Using FGDs was beneficial to the study since the study encompassed diverse range of individuals who might be intimidated

by the presence of one another. Interview participants were sampled from the FGDs to participate in semi-structured interviews. The data gathered in this study was recorded on the tape recorder and transcribed by professional interpreter who was research secretary into word document afterwards. Therefore, the researcher in this study was able to ask follow-up questions and encourage the participants to explain in detail the issue under discussion.

I also used semi-structured interviews. Gill and Johnson (2002, p. 290) state, “that semi-structured interviews involve numerous crucial questions that make it easier to discover the parts that give meaning to the research, and it also allows the interviewer to chase an impression of the interviewee or get them to explain a response more thoroughly.” Gill and Johnson (2002, p. 291) state, “semi-structured interviews consist of several key questions that help to define the areas to be explored, but also allows the interviewer or interviewee to diverge in order to pursue an idea or response in more detail.” In addition, it can be argued that there is flexibility in this method which allows for the expansion of data that is valuable to the participants, but it may not have been considered beforehand as relevant by the researcher (Gill & Johnson, 2002).

In this study, the utilization of focus group discussions and semi-structured interviews is fully justified for a compelling and comprehensive exploration of the research topic. By employing both methods, a holistic understanding of the subject matter was achieved, as focus group discussions facilitate dynamic interactions among participants, fostering the emergence of shared perspectives and collective insights. Meanwhile, semi-structured interviews offer a platform for participants to express their individual experiences, beliefs, and emotions, enabling an in-depth exploration of personal narratives. The combination of these approaches allows for the triangulation of data, enhancing the validity and credibility of the study. Moreover, this methodological approach affords flexibility, enabling the research design to adapt to emerging findings and participant preferences, ultimately yielding a rich and nuanced dataset.

4.8. Data analysis

Generated data was analysed using thematic analysis. According to Vaismoradi, Jones, Turunen and Suelgrove (2016) the researcher from the data generates themes and then analysis data using these themes. Greyson (2012) argues that the researcher derives themes from the data generated from the participants and uses these themes to analysis data. This study utilized

thematic analysis, which entails an elementary method used for analysing as well as interpreting data (Taylor-Powell & Renner, 2003). Braun and Clarke (2006, p. 4) reveal that, “thematic analysis is a poorly demarcated and rarely acknowledged, yet widely used qualitative analytic method with and beyond psychology.” In addition, Braun and Clarke (2006, p. 6) state that, “thematic analysis is a method of identifying, analysing and reporting patterns (themes) within data.” Kumar (1999) avers that thematic analysis traditionally consists of sifting data to detect recurring patterns. Braun and Clarke (2006, p. 10) further reveal, “a theme captures something important about data in relation to the research question and represents some level of patterned response or meaning within the data set.” Thematic analysis is performed through a process of coding which consists of six phases namely: getting familiar with the data, creating first codes, formulating themes among the codes, reviewing those themes, naming the themes and producing the final report (Creswell, 2014). The thematic analysis is relevant in this study as it helps the researcher and participants to have in depth analysis of qualitative data (Nowells, Noris, White & Moules, 2017).

The three themes that emerged in this study collaborative approaches for fostering psychological resilience are drawn from the research questions: What are the current challenges in using collaborative approaches for fostering psychological resilience of orphan learners from South African township primary school? Why is there a need for collaborative approaches for fostering psychological resilience of orphan learners from South African township primary school? How do we unpack collaborative approaches for fostering psychological resilience of orphan learners from a South African township primary school?

4.9. Trustworthiness

This qualitative study does not deal with issues of validity, reliability but addresses the issues of credibility, dependability, conformability, and transferability. To enhance trustworthiness, reports of school authorities, profiles and community meetings containing information about the orphans and the challenges they are facing will be provided. The data will be professionally tape recorded by the researcher. Additionally, the researcher will “go back to the participants to show them the transcribed data and how their experiences were presented in the FGDs (Creswell & Poth, 2018). The above is called member checking technique. More so, the researcher will engage professional interpreter who will be a research secretary who will help transcribe data and avoid biased choice of research participants, poor coding of data and

subjective interpretation of data. The rigour of the data in this current study will be addressed through researcher's honesty, depth, richness, and scope of the data achieved, participant approached, the extent of triangulation and objectivity of the researcher (Cohen, et al. 2011; Nowell, et.al, 2017).

4.9.1 Credibility

In qualitative research, credibility refers to the extent to which data and data analysis are considered believable and trustworthy (Creswell & Poth, 2018; Yin, 2016). It revolves around the truthfulness of the research findings (Yin, 2016). The main question that arises is: "How can the researcher ascertain the truth and accuracy of the research findings?" Moreover, credibility is closely tied to the research methodology and data sources utilized to establish a strong alignment between the raw data and the researcher's interpretations and conclusions (O'Leary, 2014). To ensure credibility, all the research participants actively participated in data generation and interpretation throughout the study, and triangulation was employed as a means of validation.

4.9.2 Transferability

Transferability refers to generalisation of a study's findings to other situations and contexts (Yin, 2016). This requires that the researcher provide a detailed, rich description of the study's setting and sufficient information to be able to judge the applicability of the findings to other settings that the reader is familiar with. I ensured transferability by triangulating research methods in this study.

4.9.3 Conformability

Conformability, as defined by Marshal and Rossman (2016), refers to the extent to which the research findings can be confirmed and supported by others. It involves the researcher's awareness of their own subjectivity or bias, as highlighted by Best and Khan (2014). Essentially, conformability ensures that the research procedures and results are free from bias, indicating that the interpretations and conclusions drawn by the researcher are based on verifiable data. To promote conformability in this study, member checking was employed, wherein the participants had the opportunity to review the generated data and the interpretations made. Additionally, I ensured the highest level of transparency. Hadi (2016) notes that conformability is attained when truth value, consistency, and applicability are achieved. The

participants were also involved in confirming the findings by describing the research steps undertaken from the beginning of the study, its development, and the reporting of the data findings.

4.10. Ethical Considerations

The researcher ensured anonymity and confidentiality of all participants by clearly informing them that they have a right to choose to participate or not to participate in the study. Creswell (2014) states that researchers should not force participants to give their consent to participate in a study. Participation in a study should be seen as voluntary, and thus, the researcher explained under the instructions for the interview guide that participants can decide not to participate in the study. On that note, the participants' right to privacy was respected and no information pertaining to the study was deliberately withheld from the participants in order to deceitfully obtain information. The researcher also made use of pseudonyms of participants and obtained consent from all participants in writing (Leedy & Ormrod, 2005). This is supported by Creswell (2014:137) who assert that, "researchers need to protect their research participants; develop a trust with them; promote the integrity of research; guard against misconduct and impropriety that might reflect on their organisations or institutions". Creswell (2014:90) emphasizes that, "ethical procedures during data collection involve gaining agreement of individuals in authority (e.g., gatekeepers) to provide access to study participants at research sites". The researcher sought permission to carry out the study from the Department of Education. The researcher also obtained ethical clearance from the University of KwaZulu-Natal (Protocol Reference Number: HSSREC/00004720/2022).

4.11. Summary

This chapter chapters dealt with research paradigm, which is interpretivism, the research design is the case study, research approach and sampling, selection of participants and lastly trustworthiness. The next chapter 5 dealt with data generation, analysis, and presentation.

CHAPTER 5

DATA PRESENTATION, ANALYSIS, AND INTERPRETATION

5.1 Introduction

The preceding chapter discussed the methodology utilized in this study and its justification. This current chapter presents the data generated using semi-structured interviews and focus group discussions at a primary school. This chapter dealt with data generation, analysis and interpretation. The data analysis and interpretation are guided by the themes that emerged from the study. The chapter uses the following research questions: What are the current challenges in using collaborative approaches for fostering psychological resilience of orphan learners within a township primary school? Why is there a need for collaborative approaches for fostering psychological resilience of orphan learners within a township primary school? How do we unpack collaborative approaches for fostering psychological resilience of orphan learners within a township primary school?

Themes	Sub-themes
Educators' understanding of collaborative approaches for fostering psychological resilience of orphan learners in a township primary school	<ol style="list-style-type: none">1. Importance of team approach2. Supportive community among learners and educators
The need for collaborative approaches for fostering psychological resilience of orphan learners in a primary school	<ol style="list-style-type: none">1. Need for South African approaches2. Need for Educational Psychologists in township schools3. Need for approaches to address stress and anxiety among township orphan learners.4. Need for approaches to address high failure rate among South African orphan township school learners.
How educators use a collaborative approach for fostering psychological resilience of orphan learners in a township primary school	<ol style="list-style-type: none">1. Using inclusive participation as a collaborative approach

	2. Use of Indigenous Languages as a collaborative approach
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Table 1: Sub-themes that were identified.

5.1. Participant Biography

Name	Gender	Work Experience	Qualification
Nelly	Female	7	B. Ed
Sibekezelo	Female	6	B. Ed
Sabelo	Male	5	Med
Lungile	Male	10	B. Ed
Mandla	Male	11	B. Ed (Hons)
Thabile	Female	12	B. Ed
Londy	Female	13	B. Ed (Hons)
Silvian	Male	23	Med
Thembie	Female	13	B. Ed
Mfanafuthi	Male	15	Med
Yolanda	Female	12	B. Ed (Hons)
Basil	Male	16	B. Ed

This biographic data provides information about the participants' gender, years of experience, and educational qualifications, which can be valuable in understanding their professional background and expertise in the study area. There are 6 females (Nelly, Sibekezelo, Thabile, Londy, Thembie, and Yolanda) and 6 males (Sabelo, Lungile, Mandla, Silvian, Mfanafuthi, and Basil). The years of experience range from 5 to 23 years. The educational qualifications vary, with some participants having a Bachelor of Education (B. Ed) degree, Master of Education (MEd) degree, or Bachelor of Education (Honors) degree.

5.2 Educators' understanding of collaborative approach

This section presents the educators' understanding of collaborative approach for fostering psychological resilience of orphan learners in a township primary school. Below are the educators' understanding of collaborative approaches:

One participant, Nelly a female educator explained,

Collaborative approach for the psychological resilience of orphan learners involves working together with educators, social workers, and other support systems to provide emotional and academic support for learners who have lost their parents. This approach can help ensure that orphan learners have access to the resources and support they need to thrive in school and beyond.

Sibekezelo was of the view that,

In a collaborative approach for the psychological resilience of orphan learners, learners can work together with their peers and educators to create a supportive community. This can involve activities such as peer mentoring, group discussions, and team-building exercises that help learners build positive relationships and develop a sense of belonging.

Sabelo explained,

A collaborative approach for the psychological resilience of orphan learners can also involve working with local community organizations and non-profits to provide additional support and resources. This can include programs and services such as counselling, tutoring, and mentorship, as well as access to healthcare and other basic needs. By working together with these organizations, orphan learners can receive comprehensive support that helps them thrive academically and emotionally.

Lungile a male educator explained,

Collaborative approach for the psychological resilience of orphan learners' means that everyone works together to help learners who don't have parents. Educators, friends, and other grown-ups can help by being kind, listening, and providing extra support when needed.

Mandla a male educator explained,

When we use a collaborative approach for the psychological resilience of orphan learners, we all become a team that helps each other. Just like a sports team works together to win, we can work together to make sure orphan learners feel loved, safe, and happy at school.

The educators in this study demonstrated a comprehensive understanding of the collaborative approach for fostering psychological resilience of orphan learners. The participants provided different perspectives of the collaborative approach, including working together with educators, social workers, and other support systems to provide emotional and academic support for learners who have lost their parents. Furthermore, they emphasized the importance of learners working together with their peers and educators to create a supportive community. This involves activities such as peer mentoring, group discussions, and team-building exercises to build positive relationships and develop a sense of belonging. The educators also highlighted the importance of working with local community organizations and non-profits to provide additional support and resources, including counselling, tutoring, and mentorship, as well as access to healthcare and other basic needs. Moreover, the educators emphasized the role of everyone in the community, including educators, friends, and other grown-ups, to be kind, listen, and provide extra support when needed. This study suggests that a collaborative approach to support orphan learners can help ensure their psychological resilience and academic success.

5.3 The need for collaborative approaches

The views of the participants on the challenges faced by psychological resilience strategies used in South African township schools. Below are challenges that educators are faced with:

5.3.1 Need for South African Strategies

Nelly the female educator said,

“I am an educator in one South African township school for the past 15 years. I have noted that there is no South African made strategies made to assist the township learners. The one we use is Eurocentric. The strategies were developed in a different context and for learners from a different background.”

Sibekezelo a male educator also agreed,

The strategies that we are using are foreign. There are from Europe. The context in which these strategies were developed is very different from what we have here in South Africa.

Lungile a male educator made the following statement,

The use of strategies from Europe suggests that us as South Africans, we cannot come up with our own strategies. Strategies need to be home grown and relevant to our context. European strategies are for European children and European environments.

From the above narration, it shows that, there is no psychological resilience strategies made by township South Africans with intention to help their orphan learners. This is supported by Dube (2016) who said, most strategies used in schools are foreign and Eurocentric. Furthermore, the participants are of the view, that the few strategies used are western in nature. The main challenge with the Eurocentric collaborative approaches is that there are developed for a different context and different learners. Essentially, Eurocentric collaborative approaches are not home grown and therefore several challenges are likely to emerge. As a result, using Afrocentric theory's principle of indigenisation according to Mwale (2018) helps researchers and participants to unpack strategies that are indigenous in nature and locally accepted.

5.3.2 Need for Educational Psychologists

Educators also pointed out that the lack or minimal Educational Psychologists in schools, more especially township schools, is a great problem with regards to taking care of orphan learners' psychological resilience. These orphan learners, as educators pointed out, do not get the necessary assistance in making sure that they are psychologically able to cope with the situations they find themselves in as orphans.

Sibekezelo the male educator argued that,

“In township areas there are fewer educational psychologists. Some registered psychologists do not want to work in township areas. Most educators in township schools who are not qualified educational psychologist end up offering unprofessional psychological services. This unprofessional assistance may negatively affect the psychological resilience of learners in South African township learners. This is not allowed by Health Professional Council of South Africa. There is need to

train more educational psychologist and deploy them to township schools in South Africa.”

Nelly another participant stated,

There is a serious shortage of educational psychologists in the townships. Townships are failing to attract more educational psychologist because of the working conditions. More educational psychologists need to be recruited to work in the townships.

Another participant Sabelo explained,

There is a huge demand for educational psychologists in the townships. However, the department is not addressing the shortage of educational psychologists. This means the psychological resilience of the learners in the townships is not prioritised.

The above views show that, in South African township schools there are few registered educational psychologists. This negatively affects the psychological resilience of learners as there are no qualified personnel to assist township learner’s deal with psychological problems. The Afrocentric theory has Ubuntu principle (Lommy, 2019) that holds that, educational psychologist should be empathetic and accept to work in underdeveloped township areas in order to assist the township learners in dealing with psychological problems.

5.3.3 Need for reading materials in the townships

Educators also pointed out that there were no reading materials and pamphlets to assist orphan learners in the townships. These orphan learners, as educators pointed out, also started that there were no reading materials in the townships. The views of the participants are captured verbatim below.

Thabile the female school educator observes that,

“One of the challenges encountered by orphans in township areas seeking psychological resilience is the lack of reading materials such as books and pamphlets. However, in most town schools, there are information sources on strategies to deal with psychological problems. The few books and

pamphlets available are written in English language and difficulty to translate to isiZulu.”

Sabelo added

The psychological resilience of the learners in the township is adversely affected by lack of resources. There are no adequate reading materials such as books and pamphlets. There is also a language problem with these reading material as there are usually in English.

Londy stated,

There are shortages of reading materials. Reading materials are important in the resilience of learners. However, in the townships there is need to provide more reading materials in isiZulu for the learners.

Mandla a male educator added,

With all the advances in technology, one would expect reading material to be made available for learners in electronic form. In the townships electronic resources are not available for the learners' resilience. The benefits of technology are not being realised by the learners in the townships.

The views above by the participants show that, there are no reading books, pamphlets, and other information sources with psychological strategies to assist learners from South African township schools. Furthermore, the learners in the townships are not being exposed to electronic resources that cover their resilience. However, in urban schools there are books and other sources dealing with psychological resilience of learners. More so, few reading materials available in township primary schools are in foreign language. This is contrary to Afrocentric concept of equality and acknowledging of indigenous views according to Matthews (2013), there must be equal distribution of education resources in both township and urban schools. In addition, Chibwe (2017) said, reading materials should be in local language of learners. It emerged from the views of the participants that the use of Eurocentric collaborative approaches in South Africa was problematic and was encountered by several challenges. Therefore, from these findings it can be argued that there is need for reading books, pamphlets and other information sources in townships.

5.3.4 Need for strategies to address stress and anxiety among township orphan learners

There is a need for collaborative approaches for the fostering psychological resilience of orphan learners from South African township primary schools. The reasons for high demand of collaborative approaches to sustain psychological resilience of learners are stated below:

Silvian a male educator commented that,

“I worked for 23 years dealing with children who have behavioural problems. Many learners in our township schools have psychological problems that cause them to abuse drugs, stealing, not attending schools and robbing people. As a result, there is need for psychological strategies to be unpacked by the society to help learners deal with problems.”

Mandla said,

All the challenges being faced in the psychological resilience of learners in the township point to the need for collaborative approaches. Collaborative approaches should have been designed a long time ago. Right now, collaborative approaches is long overdue and the learner’s resilience is being neglected.

Sabelo added

We have a lot of behaviour problems with learners in the townships. Research on these problems suggest that we are not doing enough for our children. Psychological strategies could reduce and eliminate some of these challenges.

From the above submissions, it can be noted that many South African township learners are experiencing psychological problems due to many social and economic issues. Some learners end up abusing drugs, engaging in violence at schools and among other social ills (Dube & Hlalele, 2018). According to the Afrocentric principle of collective participation, the township communities should join hands to create a strategy to deal with psychology resilience of their learners (Lundike, 2019). Thus, Eurocentric collaborative approaches neglect the Afrocentric principle of collective participation as aptly captured by Lundike (2019).

Thembe the female educator (who was also an orphan) is of the view that,

“I once failed my matric because I had stress and anxiety caused by family members. I felt rejected and had suicidal thoughts. I suffered mentally and was medically treated. The strategies will help the learners to have health lifestyles and bodies.”

Nelly explained,

Some of the problems that we faced as children could have been addressed with psychological strategies. I remember struggling with stress and anxiety throughout my last years of school. Now as adults and as educators, it pains to see learners in the townships facing the same struggles and problems without any help.

Most township orphan learners according to the above narration have experienced psychological problems that made them to experience stress and anxiety. Stress and anxiety have caused many township orphan learners to fail in their studies (Mwamwenda, 2010). Some learners have committed suicide and suffered mental and emotional breaking down due to psychological problems (Derrick, 2018). According to Afrocentric principle of resilience, the society helps orphan learners to develop resilience and defeated psychological problems (Malxson, 2014). Therefore, there is need of psychological strategies to help learners’ deal with stress, anxiety and other psychological issues.

5.3.5 Need for strategies to address high failure rate among South African orphan township school learners

The educators who participated in this study stated that there was high failure rate among South African township orphan learners and therefore there was a need to develop collaborative approaches.

Mfanafuthi male educator observes that,

“I have observed that most learners are failing their studies. Some township primary schools in my area have zero pass rate in national examinations such as grade 7 and Matric. There is high school drop out of learners in my constituency because the educators and community leaders could not assist them in dealing with their psychological problems. As a result, most learners fail in their studies. I am of the view that, there is need for

collaborative approaches to assist orphan learners in South African township primary schools.”

Londy also narrated,

Some of the learners who are struggling with their studies are going through stress and anxiety. Some end up dropping out of school due to stress and anxiety. Stress and anxiety among learners in the township support the need for collaborative approaches.

Mandla added that,

Collaborative approaches are needed in all schools. In schools in townships, we are faced with learners with stress-related problems but there are not getting help. Having collaborative approaches will help these learners cope with the challenges they face daily.

From the above view, the community leaders are concerned with high failure rate among South African orphan township school learners. Some township schools in South Africa are getting zero pass rate in national examinations (Pinetown District Education Report, 2019). The high failure rate recorded in township schools has been Government, learners, educators, parents and other stakeholders' concerns. One way to mitigate high failure rate in township South African schools are to create a strategy for psychological resilience of orphan learners. As a result, using Afrocentric principle of collective participation, all stakeholders such as parents, community leaders, and educationists among others.

5.4 Collaborative approaches for fostering psychological resilience of orphan learners

5.4.1 1. Using inclusive participation as a collaborative approach

The participants in this study revealed that there was a need for inclusive participation in the development of collaborative approaches for fostering psychological resilience of orphan learners from South African township primary schools.

From the focus group discussions, the participants have following views on the formulation of a collaborative approaches for fostering psychological resilience of orphan learners from South African township primary schools.

Yolanda female educator is of the view that,

“We need to include extended families when formulating a strategy to promote psychological resilience of learners in South African township learners. No one should be excluded from formulating the strategies. Inclusion of local people in the formulation of strategies for fostering psychological resilience of learners. Parents, community leaders and orphans should air their views on the strategies. This empowers the local community.”

The above participant’s view, there is need for including all township people in South African township schools to unpack a strategy to promote health psychological resilience of learners. Active participation of South African township communities in education system empowers them (Chireshe, 2012). The extended family should not exclude in helping orphan learners in dealing with their psychological well -being. According to Mwale (2019), Afrocentric theory has the principle of extended family as one of the pillars to assist learners deal with psychological problems of South African township learners. Inclusion of township communities’ members makes them to own research process (Dube, 2016).

Basil male educator comments that,

“The strategies content must have our cultural norms such as respect. The current strategies used are Eurocentric and western norms. Our cultural values make the strategies acceptable. Township communities resist strategies that lack their cultural norms.”

The participants are of the view that, the psychological resilience strategies should include the South African cultural norms. Strategies that lack cultural norms, values and principles are rejected by recipients such as learners (Chidhakwa, 2019). Afrocentric theory has a principle of cultural norms, cultural norms have to be factored in in formulating effective psychological resilience of learners (Ganga & Chinyoka, 2018). Lack of South African cultural norms in the strategies makes the strategies ineffective.

5.4.1.2 Use of Indigenous Languages as a collaborative approach

The participants in this study indicated that there was a need to South African indigenous languages in the development of collaborative approaches for the sustainable resilience of orphan learners in the townships in South Africa.

Londy female educator notes that,

“The effective strategies should be written and explain in the local language. Most strategies are written in English language but there is a need to write our strategies in our local isiZulu language. This helps learners and educators to effectively use the strategies to deal with psychological problems.”

Thabile concurred that,

Language is central in the resilience of learners with psychological problems. Provision of reading materials and support in English does not adequately help the learners. Learners who are not fluent in English are greatly disadvantaged by the use of English. The use of isiZulu will greatly enhance the resilience of the learners.

The strategies should be in South African language which is understood by local community members. Participants noted that, most strategies used in South African education system are written in English Language (Goven, 2015). There is need for formulating psychology resilience strategies that has isiZulu content. This helps the learners to easily understand the strategies and use it effective to deal with their psychological problems. The use of local language in formulating psychological strategies is supported by Afrocentric theory principle of acknowledging of indigenous language (Lameck, 2015).

5.4 Summary

This chapter dealt with data presentation, analysis and interpretation. The data was collected from the participants in a township area in South Africa. Afrocentric theory principles were infused in the study. The next chapter presents the conclusions from the study.

CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

The previous chapter presented the data generation, analysis, and interpretation. This study aimed to unpack collaborative approaches for fostering psychological resilience of orphans in a South African township primary school. In this chapter, the researcher gives summary, report research findings, draws conclusions and makes recommendations. This chapter further highlights the limitations of the research study. The summary is guided by the endeavour to answer the following questions:

- What are the current challenges in using collaborative approaches for fostering psychological resilience of orphan learners within a township primary school?
- Why is there a need for collaborative approaches for fostering psychological resilience of orphan learners within a township primary school?
- How do we unpack collaborative approaches for fostering psychological resilience of orphan learners within a township primary school?

6.2. Discussion of research findings

The findings of the research study are aligned to the three research questions of this study. This section presents the research findings from both literature review and empirical data from research methodology and theoretical framework.

6.2.1 What are educators' understanding of collaborative approach for fostering psychological resilience of orphan learners within a township primary school?

Collaborative approaches for supporting the psychological resilience of orphan learners have been identified as crucial in facilitating their academic and emotional development. Educators play a key role in promoting these strategies, and this requires a comprehensive understanding of the different perspectives involved. In a study conducted by Fondo (2020), educators demonstrated a thorough comprehension of the collaborative approach for promoting fostering psychological resilience among orphan learners. The educators acknowledged the need to work together with social workers and other support systems to provide emotional and academic support to the learners. Furthermore, they emphasized the importance of learners collaborating with their peers and educators to create a supportive learning environment. The study highlights

the importance of collaborative approaches in supporting the psychological resilience of orphan learners and how educators can play a key role in promoting these strategies.

6.2.2 Why is there a need for a collaborative approach for fostering psychological resilience of orphan learners within a township primary school?

Firstly, there are no home-grown and culturally sensitive psychological resilience strategies made by township South Africans with intention to help their orphan learners. This is supported by Dube (2016) who said most strategies are not home grown. Furthermore, the participants are of the view, that few strategies used are western in nature. As a result, using Afrocentric theory's principle of indigenisation according to Mwale (2018) helps researchers and participants to unpack strategies that are indigenous in nature and local accepted.

Secondly, the study showed that, in South African township schools there are few registered educational psychologists. This negatively affects the psychological resilience of learners as there are no qualified personnel to assist township learner's deal with psychological problems. The Afrocentric theory has Ubuntu principle (Lommy, 2019) that holds that, educational psychologist should be empathetic and accept to work in underdeveloped township areas in order to assist the township learners in dealing with psychological problems.

Thirdly, the participant's perspectives show that, there are no reading books, pamphlets and other information sources with psychological strategies to assist learners from South African township schools. However, in urban school there are books and other sources dealing with psychological resilience of learners. More so, few reading materials available in township primary school are in foreign language. This is contrary to Afrocentric concept of equality and acknowledging of indigenous views according to Matthews (2013), there must be equal distribution of education resources in both township and urban school. In addition, Chibwe (2017) said, reading materials should be in local language of learners.

Fourthly, there is a need for collaborative approaches for the collaborative approaches for fostering psychological resilience of orphan learners from South African township primary school. The reasons for high demand of strategies to sustain psychological resilience of learners are explained by the research participants. According to Afrocentric principle of collective participation, the township communities should join hands to create collaborative approaches to deal with psychology resilience of their learners (Lundike, 2019).

Fifthly, some of the township learners according to research participants have experienced stress and anxiety. Stress and anxiety have caused many township learners to fail in their studies (Mwamwenda, 2010). Some learners have committed suicide and suffered mental and emotional breaking down due to psychological problems (Derrick, 2018). According to Afrocentric principle of resilience, the society helps orphan learners to develop resilience and defeated psychological problems (Malxson, 2014). Therefore, there is a need for psychological strategies to help learners' deal with stress, anxiety, and other psychological issues.

Lastly, the educators are concerned with high failure rate among South African orphan township school learners. Some township school in South Africa are getting zero pass rate in national examinations (Pinetown District Education Report, 2019). The high failure rate recorded in township school has been Government, learners, educators, parents and other stakeholders' concerns. One way to mitigate high failure rate in township South African school are to create a strategy for psychological resilience of orphan learners. As a result, using Afrocentric principle of collective participation, all stakeholders such as parents, community leaders, and educationists among others.

6.2.3. How educators use a collaborative approach for fostering psychological resilience of orphan learners within a township primary school?

The findings showed that there was a need to involve the community in designing strategies to assist orphan learners. Active participation of South African township communities in education system empowers them (Chireshe, 2012). The extended family should not be excluded in helping orphan learners in dealing with their psychological well-being. According to Mwale (2019), Afrocentric theory has the principle of extended family as one of the pillars to assist learners deal with psychological problems of South African township learners. Inclusion of township communities' members makes them to own research process (Dube, 2016).

Secondly, the participants are of the view that, the psychological resilience strategies should include the South African cultural norms. Strategies that lack cultural norms, values and principles are rejected by recipients such as learners (Chidhakwa, 2019). Afrocentric theory has a principle of cultural norms, cultural norms have to be factored in in formulating effective psychological resilience of learners (Ganga & Chinyoka, 2018). Lack of South African cultural norms in the strategies makes the strategies ineffective.

Thirdly, the strategies should be in South African language which is understood by local community members. Participants noted that, most strategies used in South African education system are written in English Language (Goven, 2015). There is need for formulating psychology resilience strategies that has isiZulu content. This helps the learners to easily understand the strategies and use it effective to deal with their psychological problems.

The use of local language in formulating psychological strategies is supported by Afrocentric theory principle of acknowledging of indigenous language (Lameck, 2015).

6.3. Contributions of the study

It is intended that this study will contribute to the formulation of collaborative approaches for fostering psychological resilience of orphans in South African primary schools. This study will contribute in the formulation of unique strategies to deal with psychological well-being of township orphan learners and methodological contributions.

6.3.1 Contribution to formulation of unique strategies

The essence of this research study transcends the South African township primary school into the international environments where there are orphan learners who are experience psychological problems. Few research studies have been done focusing on the formulation of the strategies to deal with the psychological resilience of the orphan learners in South African township contexts (Copper, 2015; Bett, 2016). However, there are no studies that have been done in a township primary school focusing on the psychological resilience of orphan learners. This confirms the importance of undertaking this study. Furthermore, this study provides methodological contributions in relation to psychological strategies of the resilience of orphan learners in South African township primary school. These approaches will assist in mitigating psychological problems of learners in township areas thereby making learners excel in the academic studies, mental health lives and great social lives.

6.3.2. Theoretical contributions

Afrocentricity is based on African philosophy and identifies the unique patterns and belief systems that are consonant with the experiences of African people. It places them within the context of their identities and cultural frame of reference. For this reason, Afrocentricity contributes to our knowledge and provides a theoretical framework for understanding the cultural motifs that apply to past and current African family life. It underpins kinship care as an integral part of African family history as way of knowing and being. Afrocentricity arises out of oppression and a struggle for self-expression and self-determination. It places emphasis

on consciousness-raising as an imperative for moving forward. European thought devised a hierarchy of human species, and in so doing constructed representations that reflected their philosophy based on superiority and inferiority. Such theories were racially biased and promoted racism. Thus, Afrocentricity forges a powerful link with resistance and the need to intellectually challenge hegemonic ideas, which place African peoples at the margins of society. Afrocentricity provides a shift that is necessary to more accurately interpret human behaviour, rituals, customs and traditions. In so doing it strives to give people agency and empowers them to value their history, culture and identity, in short, to value their humanness. Using the Afrocentric Paradigm created a clear focus on the cultural norms that affirm and confirm interconnectedness between and among people. The function that Afrocentricity plays within the orphan caring system is how it supports the idea of strong family obligations linked to a community dimension. In this sense, the Afrocentric paradigm is the most appropriate framework for understanding and interpreting the traditions and behaviours of people of African descent.

6.4 Limitations of the study

The researcher noted that this research had some limitations, namely:

6.4.1 The research study was conducted by one facilitator and few participants from a township area. This means the study cannot be generalised to urban areas. In future, researchers should conduct longitudinal studies on psychological resilience of orphan learners in township South African school.

6.4.2. The researcher financed this study from her own pocket. It was difficult to financially support this study as the researcher is unemployed.

6.5. Recommendations

I recommend that, there should be adoption of psychological resilience strategies made by township South Africans with intention to help their orphan learners. As most strategies used in South African township schools are Eurocentric.

In addition, I recommend that more registered educational psychologists in South Africa should be deployed in township schools. This will positively affect the psychological resilience of learners as there are qualified personnel to assist township orphan learner's deal with psychological problems. The educational psychologists should be empathetic and accept to work in underdeveloped township areas in order to assist the township learners in dealing with psychological problems.

I also recommend that; Department of Education should allocate more educational materials with psychological strategies to assist learners from South African township schools. More so, there should be many reading materials available in township primary school are in foreign language.

6.6. Conclusion

From this study, it can be concluded that the psychological strategies being used in schools in the townships are not home-grown. The strategies are Eurocentric and most of them are not culturally sensitive to the psychological resilience of the learners in the townships in South Africa. The inadequacies of the Eurocentric strategies justify the need for collaborative approaches that is relevant to the psychological needs of the learners in the townships.

In addition, from this study it can also be concluded that there are shortages of qualified and professional educational psychologists in the townships. There was also a shortage of resources to support the resilience of the learners in the townships. In the townships there were shortages of reading materials to support the resilience of learners. Additionally, the available reading materials in the townships were mostly in English and this negatively affected their intended purpose. This study concluded that reading materials should be in isiZulu to enhance their effectiveness.

The study further concluded that there was a need for collaborative approaches for fostering psychological resilience of orphan learners in a township primary school. Collaborative approaches would be able to address the behaviour problems faced by the learners in schools in the townships.

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APPENDICES

Appendix A: Participants Informed Consent form (Principal)


Ntuzuma
Durban
4359
11 August 2022

Dear Principal

REQUEST TO PARTICIPATE IN THE RESEARCH STUDY.

My name is Bonisile Khumalo a Masters student in the school of education (Education psychology) at the University of KwaZulu Natal, Edgewood Campus. I write this letter to request you to participate in the research that I will be conducting. The purpose of the study is to. Understand and explore educators' collaborative approach for fostering psychological resilience of orphan learners in a township primary school. The title of my study: *Investigating Educators' Collaborative Approaches for Fostering Psychological Resilience in Orphaned Students within Township Primary Schools collaborative approach for fostering psychological resilience*

I have obtained the permission from the Department of Education but this does not force you to participate. I would like to assure you that your participation is voluntary, confidentiality and anonymity will be respected. Schools and participant's real names will not be used in this study but pseudonyms will.

If you give consent to participate in this study, the following procedure will occur: A time slot that will be suitable to you, will be chosen in which an interview will be conducted telephonically and be automatically recorded using automatic call recorder. Telephonic interviews will be used to avoid physical contact in order to adhere to the Covid 19 rules and regulation. Learners contact time will not be affected by the interviews. You have a right to withdraw from the study at any time, should the need arise and you will not be penalised in anyway, for your withdrawal. By conducting this study, I will not be gaining profit from it and you are not going to incur any cost by participating nor will I compensate you.

Should you have any concerns and seek clarity pertaining to this request, please contact me (the researcher):

My Cell Number: [REDACTED]

Email: 211545596@stu.ukzn.ac.za/ [REDACTED]

For Further information regarding the study, you may contact my supervisor:

Ms S Ndinisa at UKZN. School of Education (Edgewood Campus)

Tel no. 031 260 3545

Cell: [REDACTED]

Email: NdinisaS@ukzn.ac.za

Tel no. 031 260 3965

You can further contact the Humanities and Social Sciences Research Ethics using the details below.

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000 KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Ms B.Khumalo

11 August 2022

Signature

Date

If you agree to participate in the study, please sign the declaration (next page).

DECLARATION OF CONSENT

I..... (Full names of the participant) hereby confirm that I have been informed about the study that Ms Bonisile Khumalo will be conducting, which intend to explore educators’ collaborative approach for fostering psychological resilience of orphan learners in a township primary school.

As a educator who works with orphan learners, I give consent to Ms Khumalo to interview me. I declare that my participation in this study is entirely voluntary and that I am at liberty to withdraw from the study at any time should I wish to do so.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000 KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

I hereby consent to (circle the correct response):

Be interviewed telephonically: YES / NO

Interview to be audio-recorded: YES / NO

Signature of the Participant

Date

Appendix B: Participants Informed Consent form (Deputy Principal)

[REDACTED]
Ntuzuma
Township
Durban
4359
11 August 2022

Dear Deputy Principal

REQUEST TO PARTICIPATE IN THE RESEARCH STUDY.

My name is Bonisile Khumalo, a Masters student in the school of education (Education psychology) at the University of KwaZulu Natal, Edgewood Campus. I write this letter to request you to participate in the research that I will be conducting. The purpose of the study is to understand and explore educators' collaborative approach for fostering psychological resilience of orphan learners within a township primary school and the title of my study is: Investigating educators' collaborative approaches for fostering psychological resilience of orphan learners within a township primary school.

I have obtained the permission from the Department of Education but this does not force you to participate. I would like to assure you that your participation is voluntary, confidentiality and anonymity will be respected. Schools and participant's real names will not be used in this study but pseudonyms will.

If you give consent to participate in this study, the following procedure will occur: A time slot that will be suitable to you, will be chosen in which an interview will be conducted telephonically and be automatically recorded using automatic call recorder. Telephonic interviews will be used to avoid physical contact in order to adhere to the Covid 19 rules and regulation. Educators contact time will not be affected by the interviews. You have a right to withdraw from the study at any time, should the need arise and you will not be penalised in anyway, for your withdrawal. By conducting this study, I will not be gaining profit from it and you are not going to incur any cost by participating nor will I compensate you.

Should you have any concerns and seek clarity pertaining to this request, please contact me (the researcher):

My Cell Number: [REDACTED]
Email: 211545596@stu.ukzn.ac.za/ [REDACTED]

For Further information regarding the study, you may contact my supervisor:

Ms S Ndinisa at UKZN. School of Education (Edgewood Campus)

Tel no. 031 260 3545

Cell: [REDACTED]

Email: NdinisaS@ukzn.ac.za

Tel no. 031 260 3965

You can further contact the Humanities and Social Sciences Research Ethics using the details below.

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000 KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Ms B.Khumalo

11 August 2022

Signature

Date

If you agree to participate in the study, please sign the declaration.

DECLARATION OF CONSENT

I..... (Full names of the participant) hereby confirm that I have been informed about the study that Ms Khumalo will be conducting, which intends to understand and explore educators’ collaborative approach for fostering psychological resilience of orphan learners in a township primary school.

As a deputy principal who works with orphan learners, I give consent to Ms B Khumalo to interview me. I declare that my participation in this study is entirely voluntary and that I am at liberty to withdraw from the study at any time should I wish to do so.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000 KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

I hereby consent to (circle the correct response):

Be interviewed telephonically: YES / NO

Interview to be audio-recorded: YES / NO

Signature of the Participant

Date

Appendix C: Participants Informed Consent form (Departmental Head)

[REDACTED]
Ntuzuma
Township
Durban
4359
11 August 2022

Dear Departmental Head

REQUEST TO PARTICIPATE IN THE RESEARCH STUDY.

My name is Bonisile Khumalo, a Masters student in the school of education (Education psychology) at the University of KwaZulu Natal, Edgewood Campus. I write this letter to request you to participate in the research that I will be conducting. The purpose of the study is to understand and explore educators' collaborative approach for fostering psychological resilience of orphan learners within a township primary school and the title of my study is: Investigating Educators' Collaborative Approaches for Fostering Psychological Resilience in Orphaned Learners within a Township Primary School.

I have obtained the permission from the Department of Education but this does not force you to participate. I would like to assure you that your participation is voluntary, confidentiality and anonymity will be respected. Schools and participant's real names will not be used in this study but pseudonyms will.

If you give consent to participate in this study, the following procedure will occur: A time slot that will be suitable to you, will be chosen in which an interview will be conducted telephonically and be automatically recorded using automatic call recorder. Telephonic interviews will be used to avoid physical contact in order to adhere to the Covid 19 rules and regulation. The educators contact time will not be affected by the interviews. You have a right to withdraw from the study at any time, should the need arise and you will not be penalised in anyway, for your withdrawal. By conducting this study, I will not be gaining profit from it and you are not going to incur any cost by participating nor will I compensate you.

Should you have any concerns and seek clarity pertaining to this request, please contact me (the researcher):

My Cell Number: [REDACTED]
Email: 211545596@stu.ukzn.ac.za/ [REDACTED]

For Further information regarding the study, you may contact my supervisor:

Ms S Ndinisa at UKZN. School of Education (Edgewood Campus)

Tel no. 031 260 3545

Cell: [REDACTED]

Email: NdinisaS@ukzn.ac.za

Tel no. 031 260 3965

You can further contact the Humanities and Social Sciences Research Ethics using the details below.

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000 KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 – Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Ms B.Khumalo

11 August 2022

Signature

Date

If you agree to participate in the study, please sign the declaration.

DECLARATION OF CONSENT

I..... (Full names of the participant) hereby confirm that I have been informed about the study that Ms Bonisile Khumalo will be conducting, which intends to understand and exploring educators’ collaborative approach for fostering psychological resilience of orphan learners in a township primary school.

As a educator who works orphan learners, I give consent to Ms B Khumalo to interview me. I declare that my participation in this study is entirely voluntary and that I am at liberty to withdraw from the study at any time should I wish to do so.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000 KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 – Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

I hereby consent to (circle the correct response):

Be interviewed telephonically: YES / NO

Interview to be audio-recorded: YES / NO

Signature of the Participant

Date

Appendix D: Participants Informed Consent form (PL 1 Educator)

[REDACTED]
[REDACTED]
Durban
4359
11 August 2022

Dear Educator

REQUEST TO PARTICIPATE IN THE RESEARCH STUDY.

My name is Bonisile Khumalo a Masters student in the school of education (Education psychology) at the University of KwaZulu Natal, Edgewood Campus. I write this letter to request you to participate in the research that I will be conducting. The purpose of the study is to understand and explore educators' collaborative approach for fostering psychological resilience of orphan learners within a township primary school and the title of my study is: Investigating Educators' Collaborative Approaches for Fostering Psychological Resilience in Orphaned Learners within a Township Primary School.

I have obtained the permission from the Department of Education but this does not force you to participate. I would like to assure you that your participation is voluntary, confidentiality and anonymity will be respected. Schools and participant's real names will not be used in this study but pseudonyms will.

If you give consent to participate in this study, the following procedure will occur: A time slot that will be suitable to you, will be chosen in which an interview will be conducted telephonically and be automatically recorded using automatic call recorder. Telephonic interviews will be used to avoid physical contact in order to adherer to the Covid 19 rules and regulation. The educators contact time will not be affected by the interviews. You have a right to withdraw from the study at any time, should the need arise and you will not be penalised in anyway, for your withdrawal. By conducting this study, I will not be gaining profit from it and you are not going to incur any cost by participating nor will I compensate you.

Should you have any concerns and seek clarity pertaining to this request, please contact me (the researcher):

My Cell Number: [REDACTED] 33

Email: 211545596@stu.ukzn.ac.za/ [REDACTED]

For Further information regarding the study, you may contact my supervisor:

Ms S Ndinisa at UKZN. School of Education (Edgewood Campus)

Tel no. 031 260 3545

Cell: [REDACTED]

Email: NdinisaS@ukzn.ac.za

Tel no. 031 260 3965

You can further contact the Humanities and Social Sciences Research Ethics using the details below.

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000 KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Mrs B.Khumalo

11 August 2022

Signature

Date

If you agree to participate in the study, please sign the declaration.

DECLARATION OF CONSENT

I..... (Full names of the participant) hereby confirm that I have been informed about the study that Ms B Khumalo will be conducting, which intends to explore educators’ collaborative approach for fostering psychological resilience of orphan learners in a township primary school

As a educator who works with orphan learners, I give consent to Ms Khumalo to interview me. I declare that my participation in this study is entirely voluntary and that I am at liberty to withdraw from the study at any time should I wish to do so.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000 KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

I hereby consent to (circle the correct response):

Be interviewed telephonically: YES / NO

Interview to be audio-recorded: YES / NO

Signature of the Participant

Date

Appendix E: Interview Schedule

1. What is your understanding of orphan learners?
2. What are some of the challenges faced by orphan learners in your school?
3. How do you deal with the challenges of orphan learners in your school?
4. Who do you consult for more assistance in supporting orphan learners?
5. According to your experience, what support do schools need in order to cater for the psychological resilience of orphan learners?
6. What are some of the common psychological challenges faced by orphan learners?
7. What is your opinion about collaboration in order to support orphan learners?
8. In the context of a school, who do you think should be involved to form collaboration aimed at supporting orphan learners.
9. What happens to orphan learners if they do not get the psychological help they need?

Appendix F: Ethical Clearance



26 September 2022

Bonisile Khumalo (211545596)
School Of Education
Edgewood Campus

Dear B Khumalo,

Protocol reference number: HSSREC/00004720/2022

Project title: Exploring teachers' collaborative strategy for sustainable psychological well-being of orphan learners in a township primary school.

Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 07 September 2022 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted FULL APPROVAL.

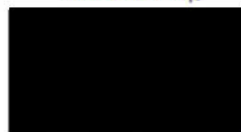
Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

This approval is valid until 26 September 2023.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours sincerely,



Professor Dipane Hlalele (Chair)

/dd

Humanities and Social Sciences Research Ethics Committee

Postal Address: Private Bag X54001, Durban, 4000, South Africa

Telephone: +27 (0)31 260 8350/4557/3587 Email: hssrec@ukzn.ac.za Website: <http://research.ukzn.ac.za/Research-Ethics>

Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

INSPIRING GREATNESS

Appendix G: Gatekeepers permission



KWAZULU-NATAL PROVINCE

EDUCATION
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE HEAD OF DEPARTMENT

Private Bag X9137, PIETERMARITZBURG, 3200
Anton Lembede Building, 247 Burger Street, Pietermaritzburg, 3201
Tel: 033 392 1063

Email: Phindile.duma@kzndoe.gov.za

Enquiries: Phindile Duma

Ref.:214/8/4083

Ms B Khumalo

[REDACTED]
Ntuzuma
DURBAN
4359

Dear Ms Khumalo

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: "EXPLORING TEACHERS' COLLABORATIVE STRATEGIES FOR THE SUSTAINABLE PSYCHOLOGICAL WELL-BEING OF ORPHAN LEARNERS IN A TOWNSHIP PRIMARY SCHOOL", in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 30 May 2022 to 30 May 2025.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma at the contact numbers above.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

[REDACTED]
PINETOWN DISTRICT

Mr GN Ngcobo
Head of Department: Education
Date: 01 June 2022

GROWING KWAZULU-NATAL TOGETHER

Appendix H: Turnitin report

Document Viewer

Turnitin Originality Report

Processed on: 28-Jun-2023 06:36 SAST
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Exploring teachers' collaborative strategies ... By Bonisile Khumalo

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Appendix J: Certificate for editing a dissertation

Hibberdene
KZN
4220
Cell: [REDACTED]

**PROFESSIONAL
LANGUAGE
EDITING SERVICES**



*STRIVING
FOR
EXCELLENCE*

Brian Naidoo (BA Hons English; BA Hons TESOL; BEd Hons.
BA- English major; Univ. Dip. in Ed.[English special];UCT Cert.in
Legal and Business Writing; UCT Cert. in Copy-Editing; Master's Coursework in Research, UFS. Assessor's Cert. UFS.
Unisa Counselling Certificate., Evaluator of Schools for Umalusi.

**SPECIALISING IN THE LANGUAGE EDITING OF THESES, DISSERTATIONS,
JOURNAL ARTICLES, PROPOSALS, POLICIES AND PUBLICATIONS.**

CERTIFICATE FOR EDITING A DISSERTATION

Exploring teachers' collaborative strategies for sustainable psychological well-being of
orphan learners in a township primary school y y

Bonisile Khumalo

TO WHOM IT MAY CONCERN

This certificate confirms that the above-mentioned student submitted her dissertation
to me for language-editing, which included correcting in-text citations and the
mistakes in the list of references. This was duly edited by me and sent back to the
student for revisions as per suggestions from me. I make no claim as to the accuracy
of the research content. The text, as edited by me, is grammatically correct.

[REDACTED] ID: [REDACTED] DATE: 19/06/2023

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