

**Exploring the Functioning of Families Living in the Socially Disorganized Communities of
Khayelitsha and Delft: A Family Resilience Perspective**

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COMPULSORY DECLARATION

This work has not been previously submitted in whole, or in part, for the award of any degree. It is my own work. Each significant contribution to, and quotation in, this dissertation from the work, or works, of other people has been attributed, and has been cited and referenced.

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Thixo Somandla (God Almighty)

“...Do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour” -Matthew 10:19-20

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Participants

“Umntu ngumntu ngabantu” - A Xhosa proverb that says ‘We are because of others.

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“A dream delayed is not a dream denied” - Anonymous.

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“A good leader inspires people to have confidence in the leader, a great leader inspires people to have confidence in themselves” – Eleanor Roosevelt

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Abstract

The end of Apartheid entailed nothing less than a wholly new constitution for South Africa, but the country remained one of the most unequal societies in the world, with a small and wealthy minority dominating a large but impoverished majority, (Sisk, 1995). Minimal efforts have been made at policy level to advance the issue of family resilience, that does not equate it to economic development. Resilience goes beyond just economic stability. Resilience is defined as, “people’s internalized capacities and the related behaviours that allow them to maintain a sense of integration in the face of hardships and to recovering from trauma following adverse circumstances”, (Green, 2007). South African families experience a number of unique circumstances that not only affect their family structure but also extend to the socioeconomic and relational dimensions of families, (Roman, Isaacs, Davids and Sui, 2016).

The purpose of this study was to explore the lived experiences and functioning of families living in the socially disorganized communities of Khayelitsha and Delft, from a family resilience perspective. The study made use of the qualitative research method, applying an explorative research design to collect data from 24 families residing in socially disorganized communities.

Findings of this study indicate that families living in the socially disorganized communities of Khayelitsha and Delft, experienced hardships and challenges related to severe trauma and loss. Spirituality and transcendental beliefs were found to be deeply imbedded in these families and resources, like support from the church, and practising traditional ceremonies, played an instrumental role in enabling families to be resilient. A sense of connectedness, within these families was present and it contributed in enhancing family resilience. Families needed a level of adaptation and proactiveness in seeking or accessing support outside their communities, because social support in their communities was not readily available. Some families engaged in a process of clear and honest communication while other families did not and in both contexts, the families found ways of being resilient. This finding strongly associated resilience with survival. Problem-solving strategies employed by families to enhance resilience included collaborative efforts, rearranging living arrangements and making personal sacrifices. Families in these communities recommended that law enforcement be improved, family related crimes be effectively addressed; families to be provided with relevant services that will aid in enabling their resilience and for the government to engage in a participatory manner with community members in order to understand what hardships are faced by families, in order to develop effective programmes and services.

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CHAPTER ONE

1. INTRODUCTION

1.1 OVERVIEW AND RATIONALE

1.1.1 Problem statement

Socially, politically and economically, the world is characterized by continuous change, challenges and adversity, all of it taking place at break-neck speed where a pervasive sense of uncertainty and even fear is the result, (Ward, 2017). This is the same world in which families exist and it is proving to be a context often unpredictable and characterized by stressful situations that directly and indirectly influence the functioning of families.

In attempting to ascertain the state in which most families in South Africa find themselves in, it is important to look at the context immediately after the abolishment of Apartheid. According to Sisk, (1995) the end of Apartheid entailed nothing less than a wholly new constitution for South Africa, but the country remained one of the most unequal societies in the world, with a small and wealthy minority dominating a large but impoverished majority. It can be determined that most families in South Africa are experiencing poverty and disadvantage.

Morison, Lynch and Macleod (2016) highlights that there is a core concern pertaining to promoting stable and healthy families, particularly in South Africa, due to various socio-economic challenges and changes particularly for families found in socially disorganized communities.

While there is extensive research on successful outcomes of resilience-focused programmes, limited empirical evidence, exploring the developmental process of family resilience in the quest of the family to extend its success to overcome future adversity, exists (Moss, 2010).

The White Paper on Families in South Africa (2013), places emphasis on the enhancement of family resilience by improving economic capacities of families. However, resilience goes beyond just economic stability. Walsh (2016) states that family resilience can be defined as the capacity of the family, as a functional system, to withstand and rebound from stressful life challenges, emerging strengthened and more resourceful. Family belief systems, its organisation patterns and

how it communicates with each other, are imperative in strengthening family resilience, (Walsh, 2003).

It can be ascertained from the above literature that the majority of families in South Africa are experiencing instability as a result of socio-economic challenges and the legacy of Apartheid that has left families with no direct solution, legislatively, to address inequalities experienced. It is for this reason that the study aimed to examine the functioning of families living in socially disorganized communities, from the family resilience perspective and to develop better understanding of what contributes to and impacts the resilience of these families.

1.1.2 Research Context

The study was undertaken in the socially disorganized communities of Khayelitsha and Delft. According to Kubrin and Wo (2016) a disorganized community has little solidarity among residents and lacks social cohesion or integration, with poverty, joblessness, population mobility or turnover, racial composition and family disruption, influencing the degree of social disorganization in the community. Concentrated disadvantage, residential instability, racial and ethnic heterogeneity, immigrant concentration, and collective efficacy, are characteristics of neighborhoods indicative of social disorganization, (Lowenkamp, Cullen and Pratt, 2003).

Key characteristics of Khayelitsha and Delft were highlighted to indicate why these communities fit the criteria of being socially disorganized.

According to Millstein (2017) Delft, described as a poor neighborhood, is a township on the outskirts of Cape Town, that was built mainly through housing programmes for the urban poor (the colored and black population) after the country's first democratic elections in 1994. Despite massive construction, housing grievances have been a central concern for this community's organization. Delft is described as "a community where people primarily look out for themselves", meaning that their basic need for survival take priority. The community's concern with issues they deem more serious, such as unemployment, gangsterism, broken families, child abuse, rape, slum housing and illiteracy, often results in less concern for research activities taking place in their community, (Waggie, 2008).

The community of Delft fit the criteria of being socially disorganized because there are low levels of informal social control (Lowenkamp et al, 2003) as community members are less concerned

about issues that affect the entire community such as broken families, unemployment or the quality of housing. It is a community that it is rapidly growing and is characterized by gangsterism, substance abuse and lack of access to basic services.

Similarly, Khayelitsha was built under the principle of racial segregation executed by the Apartheid government and due to high influx of people and is now the second largest Township in South Africa, (South African History Online, n.d.). The current developmental challenges, in Khayelitsha, include overcrowded living conditions; lack of land for formal housing projects; increased land invasions– placing pressure on infrastructure; extensive housing backlogs; poor skills base of community and a reliance on social grants for income (among high levels of unemployment and economic inactivity), (Sikhula Sonke Early Childhood Development, n.d)

The community of Khayelitsha is found to be socially disorganized because it has the key characteristics such as poverty, joblessness, population mobility or turnover and family disruption, highlighted by Kubrin and Wo (2016). Concentrated disadvantage especially pertaining to housing and access to basic services is another factor that makes this community socially disorganized.

1.1.3 Rationale for the study

Minimal efforts have been made at policy level to advance the issue of family resilience, that does not equate family resilience to economic development. The gap in attempting to address the issue of family resilience is that, there is not enough literature on what constitutes family resilience, particularly for families in South Africa, living in socially disorganized communities.

It was the opinion of the researcher that the study was necessary because limited research has been conducted on family resilience in the context of South Africa (SA), more specifically in socially disorganized communities such as Khayelitsha and Delft.

De Haan, Hawley and Deal, (2002, in Robertson, 2005) notes that resilience research is important as it can assist service providers to discover those factors in families that are instrumental in shaping adaptive pathways and to design appropriate prevention interventions. Walsh (2002) states that the understanding of family resilience has significant implications for practice as it implies a shift from viewing a family as dysfunctional to a family as being challenged. A focus on family resilience and an understanding of those factors that influence the development of family resilience, contribute to the design of interventions with a family focus, (Moss 2010).

This study was essential as it aided in exploring the state in which many families in South Africa find themselves post -Apartheid, to understand resiliency among families living in socially disorganized communities.

The rationale for this study was to explore the lived experiences of families and to attain an understanding of inherent strengths and vulnerabilities present in families such as, their belief systems, organizational patterns; communication and problem solving skills as indicated by Walsh, (2003) and how factors, such as living in a socially disorganized community, impede or contribute to family resilience.

1.1.4 Significance of study

Families living in socially disorganized communities are faced with adversity daily, however there are those families who continue to survive and emerge beyond their challenges. This study is important as it will assist in establishing a better understanding of what family resilience entails as well as determine ways in which families living in socially disorganized communities mediate through adversity. Further on this study will assist in acquiring clearer understanding of some of the key characteristics of social disorganization in communities and how these impact on the functioning of families.

Various researchers have studied how resilience of individuals is built and/or strengthened but there seems to be more work needed to establish what contributes to family resilience, especially for families living under certain circumstances. Families are acutely aware of the factors that contribute to and affect their resilience. It is for this reason that contributing factors to family resilience needs to be investigated so that a variety of interventions can be developed when working with families in particular contexts to build family resilience.

1.2 PROBLEM FORMULATION

1.2.1 Research Topic

Exploring the functioning of families living in the socially disorganized communities of Khayelitsha and Delft: A Family Resilience Perspective.

1.2.2 Main Research Questions

- 1.2.2.1 What particular hardships and challenges are experienced by families living in Khayelitsha and Delft?
- 1.2.2.2 How do belief systems of families living in Khayelitsha and Delft impact family resilience?
- 1.2.2.3 In what way does the organizational patterns of families living in Khayelitsha and Delft affect family resilience?
- 1.2.2.4 What effect does the communication styles of families living in Khayelitsha and Delft have on family resilience?
- 1.2.2.5 In what way does the problem-solving strategies employed by families living in Khayelitsha and Delft affect family resilience?
- 1.2.2.6 What are the perceptions of families living in Khayelitsha and Delft about the resources and interventions they need to aid their resilience?

1.2.3 Research Objectives

The main objectives of this study were as follows:

- 1.2.3.1 To explore the nature of the particular hardships and challenges experienced by families living in Khayelitsha and Delft.
- 1.2.3.2 To investigate the impact of the belief systems of families living in Khayelitsha and Delft on family resilience.
- 1.2.3.3 To explore how the organizational patterns of families living in Khayelitsha and Delft affect their family resilience.
- 1.2.3.4 To investigate the influence of the communication styles, of families living in Khayelitsha and Delft, on family resilience.
- 1.2.3.5 To examine the impact of problem-solving strategies employed, by families living in Khayelitsha and Delft, on family resilience.
- 1.2.3.6 To determine the perceptions of families, living in Khayelitsha and Delft on resources and interventions needed to aid their resilience.

1.2.4 Research Assumptions

- 1.2.4.1 Families living in the socially disorganised communities of Khayelitsha and Delft experience particular hardships and challenges.

- 1.2.4.2 Families living in the socially disorganised communities of Khayelitsha and Delft possess particular belief systems that influence their family resiliency.
- 1.2.4.3 Families living in the socially disorganised communities of Khayelitsha and Delft have unique organizational patterns that impact on their family resiliency.
- 1.2.4.4 Families living in the socially disorganised communities of Khayelitsha and Delft have developed particular styles of communication that influence the quality of their family resiliency.
- 1.2.4.5 Families living in the socially disorganised communities of Khayelitsha and Delft have established strategies for problem-solving that impacts on their family resiliency.
- 1.2.4.6 Families living in the socially disorganized communities of Khayelitsha and Delft possess their own understanding as to the actions and interventions they need to bolster their family resiliency

1.3 CONCEPT CLARIFICATION

“Family” means a societal group that is related by blood (kinship), adoption, foster care or the ties of marriage (civil, customary or religious), civil union or cohabitation, and go beyond a particular physical residence, (White Paper on Families, 2013). For the purpose of this study the researcher refers to family as a group of individuals living together or in support of each other as relatives. They need not to be biologically related.

“Resilience” is the process of adapting well in the face of adversity, trauma, tragedy, threats or significant sources of stress — such as family and relationship problems, serious health problems or workplace and financial stressors. It means "bouncing back" from difficult experiences, (American Psychological Association, 2020)

“Family resilience” means the capacity of the family system to withstand and rebound from adversity, strengthened and more resourceful (Walsh, 2003). Family resilience is the successful coping of family members under adversity that enables them to flourish with warmth, support and cohesion (Black & Lobo, 2008). In the present study the research will view family resilience from a perspective that emphasizes resilience of the family as a unit and not individuals within a family.

The family resilience framework will be the lens through which the research looks in attempting to understand factors that contribute to family resilience, (Walsh, 2016).

“Family preservation services” Refers to services to families that focus on family resilience in order to strengthen families, so as to keep families together as far as possible, (White Paper on Families, 2013). The researcher will view family preservation services as any intervention provided by a Social Service Professional (e.g. Social Worker, Community Development Practitioners etc.), to families with a purpose to address psycho-social and economic issues experienced by families. These services must be implemented to mediate family conflict, disintegration, fragmentation, failure to thrive and strengthen or preserve families.

“Social disorganization” Refers to the concept of social disorganization is described as the relationship between neighborhood structure, social control and crime. If individuals in a community are not in control of external factors, which influence the quality of life they live, then they are going to live a socially disorganized life with negative outcomes like unemployment, substance abuse, poverty, financial strife or violence, (Kubrin and Weitzer (2003). For the purpose of this study the research will view social disorganization as the elements, within a community, which impact on family resilience, e.g. concentrated disadvantage/poverty, residential instability, racial and ethnic heterogeneity, levels of exposure to substances, limited access to basic needs, impediments on service delivery and family disruption.

“Adversity” - adversity can be experienced in a single event, e.g. a natural disaster, an industrial accident, or an act of terrorism. However, in most situations’ adversity is sustained, e.g. chronic poverty, endemic community and gender-based violence, long-term civil conflict or displacement, (World Health Organisation, 2017). For the purpose of this study the researcher refers to adversity as psycho-social issues experienced by families living in the sustained conditions characteristic of socially disorganized communities.

“Community” means a group of people with diverse characteristics who are linked by social ties, share common perspectives, and engage in joint action in geographical locations or settings, (MacQueen; McLellan; Metzger; Kegeles; Strauss; Scotti; Blanchard; Robert & Trotter, 2001). In

the present study the research will view the community as the geographical locations of Khayelitsha and Delft.

1.4 ABBREVIATIONS

Good Governance Learning Network (**GGLN**)

South Africa Police Services (**SAPS**)

Resiliency Model (**RM**)

Family Adjustment and Adaptation Response (**FAAR**)

10. REFLEXIVITY

‘Qualitative interviewing involves a continuous process of reflection on the research. Reflexivity is the process of examining both oneself as researcher, and the research relationship. Self-searching involves examining one's "conceptual baggage," one's assumptions and preconceptions, and how these affect research decisions’, (Hsiung, (2010).

The researcher was born and raised in Khayelitsha, one of the communities chosen as the research context. Having experienced the adversities of that community the researcher’s preconceptions about how families’ resilience is impeded or enhanced by external factors of such a community or how families’ inherent skills enhances resilience, could influence the study.

The researcher limited the possibility of being subjective by checking for biases at various levels of the study and ensuring that data would not be skewed. Equal attention was given to all the data collected so that no data would be overlooked or given more weight, especially that which supported the research assumptions. The researcher engaged in a process of triangulation so that interpretation of findings would not be the bias of the researcher, but the true reflection of research findings. The researcher was cautious not to allow for her analysis to be clouded by first impressions or dramatic experiences of participants.

CHAPTER TWO

2. LITERATURE REVIEW

2.1 INTRODUCTION

This chapter reviewed literature pertaining to the resilience of families living in socially disorganized communities. The researcher presented the state of families in South Africa, the research context where the study was conducted as well as resources and services needed in socially disorganized communities. An outline of the theoretical framework underpinning the study was presented followed by a discussion of existing policy and legislative frameworks that are relevant to family resilience. Lastly, literature pertaining to the hardships experienced by families living in socially disorganized communities and what family processes are imperative in strengthening its resilience was presented and unpacked. These processes included family's belief systems; its organisation patterns; family communication and problem-solving mechanisms.

2.2 STATE OF FAMILIES

‘Fertility is an important aspect in family policy because childbearing is one of the major drivers of family formation and building in many developing countries. Secondly, diversity in family building behavior can contribute to the understanding of developments that affect the socio-economic lives of individuals and the nature of societies’ (Rowland, 2003). Therefore, it was important that patterns in fertility in families be profiled so as to ascertain how it is impacted by social factors.

Globally, the state of families has changed over the past few decades. In first world countries there seems to be consciousness about family planning that results in starting a family at a later stage in life, this resulting in a decline in births. ‘Fertility rates have been persistently low in many Organisation for Economic Co-operation and Development (OECD) countries leading to smaller families. The OECD is an intergovernmental economic organisation with 35 countries founded to stimulate economic progress and world trade’, (www.oecd.org).

In exploring fertility in developing or third world countries, e.g. Africa, a different viewpoint is presented. The size of the family has not reduced over the years as had been expected, as fertility rates in most of the African countries have not shown any desirable decline because family

planning remains to be a low priority in these countries. (Sooryamoorthy, 2015). This low priority in family planning could be what contributes, amongst other things, to the inability of some families, in third world countries- to care for children.

Apart from the number of children, family instability in Africa is a concern because families are made volatile by other factors such as wars, natural disasters or HIV/AIDS, (Goldberg, 2013). The disruption of family life in Africa is common and the children are the hardest hit in the aftermath of this pandemic, (Sooryamoorthy, 2015). A study, conducted by Budlender and Lund (2011) reported that only 35 per cent of the children in Africa live with both their parents, another 35 per cent live with their mother only, and a great number of children do not live with their biological parents at all.

Looking at the state of families in South Africa it is important to note that, Roman, Isaacs, Davids & Sui, (2016) state that families in this context have been shaped by a combination of political, social, epidemiological, and economic factors. As a result of South Africa's unique sociopolitical history and diverse cultures, the South African family is neither simple to describe nor easy to understand, (Roman et al, 2016).

The White Paper on Families in South Africa (2013) is clear that in attempting to give an overview of the different types of families in South Africa, it should be reiterated that there is no standard definition of 'family' given the multicultural nature of South African society. No single definition of 'family' can be comprehensive enough to cover various kinds of families in this country. Further on, family types such as three-generation, skip-generation, single parent or child-headed households are found in South Africa. Families are defined as "societal groups that are related by blood (kinship), adoption, foster care or the ties of marriage, including civil marriages, customary marriages, religious marriages, and domestic partnerships, and go beyond a particular physical residence, (White Paper on Families in South Africa, 2013).

Historically, South African families during apartheid, were seen only as 'the white nuclear family' (Ames, 2002). For black families, the term 'family' meant being separated from fathers and often mothers too because parents were compelled to leave their families to work in towns, (Bernstein, 1985). Parents faced the daily pain and hardship of not having their own children live with them as their children remained in the reserves with family members, (Roman et al, 2016). A qualitative

study, conducted by the Department of Social Development (2008) aimed at assessing families in South Africa, found that black Africans had the highest proportion of three-generation, absent-spouse, single parent, child-headed and siblings' families. The coloured Africans had the highest proportion of single parent (unmarried families) and married couple with adopted children, while among the Indian population the most common types were the nuclear family. The white population had the highest proportion of elderly-only and married couple-only families.

It is the opinion of the researcher that the difference in family types of different racial groups can be attributed to many factors. The historical context of apartheid, that included migrant laborers often leaving mothers to raise children in the absence of the migrant labour father. Factors like the low priority in family planning has resulted to having children out-of-wedlock and having single mothers raise children. Low priority to family planning has also impacted on psycho-social factors like child abandonment and male deaths due to violence.

South African families experience a number of unique circumstances that not only affect their family structure but also extend to the socioeconomic and relational dimensions of families, (Roman et al, 2016). Under resourced environments may be less equipped to respond to the needs of families. Some of these circumstances and/or factors may include (and are not limited to) poverty, substance abuse, unemployment, crime and violence, breakdown of communication, and other social issues, (Savahl, Isaacs, Adams, Carels & September, 2013). These 'under resourced environments' is what the research refers to as socially disorganized communities and such environments have an impact on the resilience of families.

From the above literature, it can be ascertained that the state of families globally is unique to its economic, historical, socio-political and diverse culture's context. In the context of South Africa, the legacy of Apartheid, which resulted in major disparities between racial groups exerted further harm on the disadvantaged families. This resulted to the formation of socially disorganized communities characterized by family disruption, increased delinquency, inequality in service delivery, crime, unemployment, substance abuse and domestic violence. It is imperative to look at the disorganized communities in which these families live, (Anderson, 2008).

2.3 RESEARCH CONTEXT

In exploring the resilience of families living in socially disorganized communities, it was important to understand what families face in the context with added external environmental factors that might impede on the family functioning. The study was undertaken in the socially disorganized communities of Khayelitsha and Delft. These communities were identified as having key characteristics of what constitutes a socially disorganized community.

‘Social disorganization is the inability of individuals or families within communities to self-regulate or to realize shared values and solve commonly experienced problems. Thus, a socially disorganized area is one in which the residents are unable to prevent crime and deviance due to their inability to realize widely shared norms, (Fahey & LaFree, 2015).

According to Kubrin and Wo (2016) a disorganized community has little solidarity among residents and lacks social cohesion or integration. The difference between socially organized and disorganized neighborhoods is the levels of informal social control in those neighborhoods, that is the scope of collective intervention that the community directs toward local problems, (Shaw & McKay, 1969).

Conditions such as, indirectly monitoring and supervising people through physical boundaries, fraternal and compound policing, and limited access to mainstream social services, are symptomatic of social disorganization’ (Anderson, 2008). The landscape in South Africa is such that the poor are scattered in geographical areas far from the City center where effective mainstream social services are available. The poor in South Africa are monitored and supervised through physical boundaries, because they are only allowed to access services in their areas.

Kubrin and Wo (2016) further explain that ecological characteristics of neighborhoods influence the degree of social disorganization in the community and these characteristics include poverty, joblessness, population mobility or turnover, racial composition and family disruption, among others. Morgan and Jasinski, (2017) also posit that social disorganization theory proposes that specific neighborhood characteristics contribute to an increase in crime rates because informal social controls are not present; resulting to an increase in delinquency.

Researchers have found support for the hypothesis that characteristics of neighborhoods indicative of social disorganization, include concentrated disadvantage, residential instability, racial and ethnic heterogeneity, immigrant concentration, and collective efficacy are related to neighborhood crime rates, (Lowenkamp, Cullen and Pratt, 2003)

To put the above literature into the research context, the researcher profiled key characteristics of Khayelitsha and Delft, so as to indicate why these communities fit the criteria of being socially disorganized.

Delft was established as an Integrated Service Land Project (ISLP) for “coloured” and “black” people in the urban areas of the Western Cape with low or no income, (Waggie, 2008). According to Millstein (2017), this poor neighborhood (township) on the outskirts of Cape Town was built mainly through housing programmes for the urban poor after the country’s first democratic elections in 1994 and despite massive construction, housing grievances have been a central concern for community organization.

Delft is described as a community where people primarily look out for themselves, meaning that their basic need for survival take priority. The community’s concern with issues they deem more serious, such as unemployment, substance abuse, gangsterism, broken families, child abuse, rape, slum housing and illiteracy, to name but a few often results in less concern for research activities taking place in their community, (Waggie, 2008).

The community of Delft is characterized by high use of substances. In a study conducted in Delft, to explore the local impression of the impact of tik use in a peri-urban township community, tik (crystal methamphetamine) was found to be a greater issue among Coloureds compared to Blacks, (Watt, Meade, Kimani, MacFarlane, Choi, Skinner, Pieterse, Kalichman and Sikkema,2014). Tik was described as being ubiquitous (“everybody uses drugs”) throughout the Coloured community in Delft, and as the drug of choice among young people. Tik houses, where tik is both purchased and used, were reportedly “in every area” of the Coloured sections of the township. Furthermore, almost all participants, both Black and Coloured, attributed rampant crime in the community to tik users. Reports of theft of metal, including metal gates, corrugated metal roofing, pipes and wires, was common; tik users take the metal to scrap yards to get cash to buy drugs, (Watt et al, 2014).

The study also indicated that many participants expressed feeling helpless to respond to tik use and its consequences because of a perception of corruption in the police system that protects tik dealers, (Watt et al, 2014). Participants talked about how police are “friendly with the drug lords” or “working with the drug dealers,” and a perception that the police alert tik dealers if a raid is coming so that “the real dealer is never caught.” This perception of not only corruption, but also complicity in the drug trade, makes people “scared to go to the police.” (Watt et al, 2014).

Community members do not feel safe and fear for their lives, as drug dealers are dangerous, this results to no whistleblowing and a continuation of substance use and abuse in socially disorganized communities. Hence individuals who perceive more crime in their community or surrounding communities hold less favorable attitudes towards the police (Hurst, 2007). Law enforcement, protocols and practices designed to reduce the threat of substance abuse, are some of the community’s needs and priorities indicated, in dealing with the drug problem, (National Drug Master Plan, 2013-2017).

Lastly, the study reported that feelings of helplessness and hopelessness that participants expressed toward responding to tik use in their community seemed to undermine a sense of community identity and cohesiveness. This is indicative that the Delft community is socially disorganized as individuals or families within communities are unable to self-regulate or to realize shared values and solve commonly experienced problems, ((Fahey &LaFree,2015).

Similarly, Khayelitsha was built under the principle of racial segregation executed by the Apartheid government due to high influx of people and it is now the second largest Township in South Africa, ([South African History Online, n.d.](#)). During the 2011 Census, Khayelitsha accommodated 391 749 people (98.6% black Africans speaking isiXhosa) living in 118 810 households in Khayelitsha, 69.8% were single headed families and never married; 4.9% had accessed higher learning education; 18.8% had no income; 34% had access to water; 80.0% had access to electricity and 71.7% had access to flushing toilets, (*Millennium Development Goals Country Report 2013*,

A survey conducted by Sikhula Sonke, indicated that access to services in the area was poor as 14 521 households did not have access to water; 29 811 households did not have access to sanitation;

24% of households did not have access to electricity. Current development challenges included overcrowded living conditions; lack of land for formal housing projects; increased land invasions (within the context of limited land) – placing pressure on infrastructure; extensive housing backlogs; poor skills base of community and a reliance on social grants for income -among high levels of unemployment and economic inactivity, (Sikhula Sonke Early Childhood Development, n.d)

The community of Khayelitsha was found to be socially disorganized because it had the key characteristics such as poverty, joblessness, population mobility or turnover and family disruption, highlighted by Kubrin and Wo (2016). Concentrated disadvantage especially pertaining to housing and access to basic services is another factor that makes this community socially disorganized.

The Good Governance Learning Network (GGLN, 2012) conducted a survey to examine socio-economic issues, perceptions of government competence, forms of participation and understandings of agency, as well as citizens' ability to influence participation in Delft, Khayelitsha and Langa. The qualitative data of this survey showed that unemployment, housing and high crime were issues dominating daily life and in all three area's participants ranked crime as the highest priority problem.

There were variations in the data between the areas, for example, services and housing were more frequently cited as problems in Khayelitsha, whereas in Langa and Delft, where there are larger proportions of residents living in formal housing, more participants rated job creation and unemployment as their top three most pressing issues. The Delft survey showed a higher percentage of community concern relating to the prevalence of gangs, and drug and alcohol abuse, (GGLN, 2012). These results attested to literature presented about Khayelitsha and Delft and further supports the notion that the research context is indeed socially disorganized.

Other results of the survey conducted by the GGLN (2012) indicated that the majority of participants did not rank local government interventions highly regarding, addressing the problem of crime in their respective areas. The overwhelming majority of residents surveyed rated local government as performing 'badly' or 'very badly' in this regard. The survey also indicated that fieldwork in Khayelitsha has shown high expectations of local government pertaining to housing

and the upgrading of health facilities (such as hospitals). However, these are provincial government competencies which are often mistakenly understood by communities as local government responsibilities. Lastly the survey indicated a general disappointment with the degree to which councillors behave ethically and/or fairly with regard to resource allocation generally and illustrates an overwhelming lack of confidence in the competence of councillors, (GGLN, 2012).

It could be ascertained from the literature above that Delft and Khayelitsha are socially disorganized communities as both communities exhibit key factors such as problems with access to resources, poor service delivery, increased violence and substance abuse, resulting to dismantled family structures and other psycho-social issues. The literature has also highlighted that families in Delft and Khayelitsha who, as a result of their environment, struggle to self-regulate or realize shared values and solve commonly experienced problems.

2.4 SERVICE DELIVERY IN SOCIALLY DISORGANIZED COMMUNITIES

The democratically elected government, which came into power in April 1994, faced a lot of challenges and did not inherit a clean slate on which to start governing. The legacies of the past, in particular the apartheid era of 1948 to March 1994 had to be used as the background for the development of new, non-racial policies that also provide for the eradication of past irregularities, (Kuye, 2006).

Tsheola and Sebola, (2012) state that the dawn of democracy precipitated the need for urgent government action to extend the delivery of services to the large majority of South Africans who were excluded through years of separate and apartheid capitalist development. Whereas the immediate post-1994 landscapes were clouded with diverse infrastructure amenities and facilities for the delivery of basic public services, most communities continue to have insurmountable challenges accessing water, electricity, sanitation and housing, (Tsheola & Sebola, 2012). These authors continue to posit that paradoxically, the backlog in public service delivery among the impoverished communities has persisted amid demonstrable quantitative milestones, illustrating the existence of distributional dilemmas.

One of the major challenges faced by municipalities in South Africa is quality service delivery and lack of accountability (Sikhakane & Reddy, 2011). All programmes and projects such as, housing, water supply, sanitation and roads require accountable municipal functionaries, so that they gain the confidence and trust of local communities who will then take ownership of it thereby ensuring that it is successful and in the final analysis sustainable, (Sikhakane & Reddy, 2011).

Tsheola and Mokgokong (2012) state that poor or inadequate service delivery for South Africa's impoverished communities makes it virtually impossible for communities to take control of their own development. These authors further explain that a limiting local development environment implies that the local people would be unable to make use of the limited productive opportunities available and that they would not gain the capacity to resist threats such as hunger, crime, vulnerability and disease.

As a mechanism to address service delivery the government introduced legislation to ensure that all the key local role players and stakeholders discharge their respective obligations and responsibilities to facilitate the delivery of quality municipal services. (Sikhakane & Reddy, 2011). Despite these measures and initiatives, public accountability is still not taken seriously by those in position to ensure that municipalities function effectively.

These local role players include, but is not limited to, South African Police Services (SAPS), Social Service professionals and Government representatives such as Municipality leaders, e.g. Ward Councilors.

Socially disorganized communities are characterized by high levels of substance abuse, crime, family dysfunction due to trauma, neglect or abuse, unemployment and ill health. Services needed to address these social ills are the responsibility of a combination of role players such as the South African Police Services (SAPS), Social Workers and Government representatives, in ensuring safety of families and alleviate illegal activities.

In a study conducted by Machete and Obioha, (2017) which focused on the functional strategies and initiatives taken by South African Police Service (SAPS) towards prevention and combating of substance abuse in a South African Township, the study made use of mainly the quantitative (survey) method to collect relevant data from 80 participants who were selected from the SAPS,

local churches, Non-governmental organisations (NGOs) and community members. The findings of this study indicate an array of strategies in use. Police regularly conduct stop and search more in certain sectors than others, regular patrols, use of reliable volunteer informants (informants), secret detection, tracking and investigation, sharing of crime information tips and education of public, and police partnership with civil organisations were revealed as the sustaining strategies by the SAPS.

Family dysfunction due to family violence and communication breakdown is another characteristic of socially disorganized communities. Domestic violence is one form of violence that affect families. The Domestic Violence Act (DVA), No.116 of 1998 places positive legal duties on the South African Police Service to act (Govender, 2015).

In a study aimed at ascertaining whether the SAPS is policing domestic violence in South Africa, Govender (2015) used the qualitative approach to examine the complaints levelled against the police by victims of domestic violence. The study involved interviews with victims of domestic violence, police officials and a record review of official documents relating to complaints of domestic violence. The data was categorically analyzed to determine how the police handled these complaints. The findings suggest that the present police response was not in accordance with section 205(3) of the Constitution. Based on this finding, the study proposed that the present police response be changed to prevent, combat and effectively investigate domestic violence in terms of section 205(3) of the Constitution, so that the crime, the criminal and the victim are equally dealt with.

It is clear that representatives of the SAPS, if trained in dealing with family violence, can provide services to address the social ill.

2.5 THEORETICAL FRAMEWORK

A theory is a set of interrelated propositions or concepts, underlying and unifying assumptions or a set of postulates that are empirically verifiable and universally valid, (Roman & Frantz, 2015). For the purpose of this study, three theoretical frameworks were used to contextualize the study and to explore family resilience. These frameworks included the Family Resilience Framework; Family Ecological Perspective and Social Disorganization Theory.

2.5.1 Family Resilience Framework

The basic premise of the family resilience framework is that a family is impacted by crises and ongoing life challenges, which directly forces the family, as a unit, to engage in a process of adaptation or maladaptation, (Walsh 2016). It is noted that, how the family approaches and reacts in stressful or traumatic situations, indicates its level of resilience.

Walsh, (2016) posits that imperative processes enable the family to rise above their traumatic situations and minimize the chances that might result in total family dysfunction. Nine family processes (grouped into three categories) that support resilience in families are identified, namely the family belief systems; organizational patterns; communication and problem-solving techniques, (Walsh, 2003). Although some families are more vulnerable or have experienced severe trauma or persistent hardships, the family resilience perspective is grounded in a deep conviction in their potential for repair and growth, (Walsh, 2016).

Family resiliency perspective is referred to by Spina (2005) as the Resiliency Model (RM) and considers it a useful theoretical framework for understanding family adaptation to traumatic experiences and to related life transitions. Spina (2005) continue to explain that the RM highlights resiliency in families and focuses on understanding the factors contributing to successful family recovery in situations of adversity or significant risk.

The RM, in combination with an ecological and developmental perspective pre-empt the paradigm shift from focusing on deficits to a ‘competency-based paradigm’, or strengths-based approach (Spina, 2005).

A family’s belief systems; organizational patterns; communication and problem-solving techniques are key factors that support family resilience, (Walsh, 2013). These three categories are supported by McCubbin and Patterson (1983) who developed the family stress and coping theory, which was later articulated in the Family Adjustment and Adaptation Response (FAAR) (Patterson, 2002). This model posits that the protective role that particular family characteristics play, is depicted as those that assist in facilitating the recovery of the family from stressful life experiences (Patterson, 2002). Furthermore, the model emphasizes the active processes families are engaged in, in order to balance family demands with family capabilities, that, as they interact with shared beliefs of families, allows a level of family adjustment or adaptation (Patterson, 2002).

Families engage in relatively stable patterns of interacting as they deal with day-to-day life demands.

The family resilience framework was an applicable theory in exploring the functioning of families from a resilience perspective, as it indicated what the key categories needed were by families to adapt and react to traumatic experiences so as to minimize the chances that might result in total family dysfunction. This theory is congruent with the topic of family resilience being explored and aided in ascertaining contributing and risk factors of family resilience.

2.5.2 Family ecology perspective

The family ecology perspective explores how a family influences and is influenced by the surrounding environment as it is embedded in natural physical-biological, human build and social-cultural environments, (Waite, 2000). Similarly linked to this perspective, is Bronfenbrenner's ecological model, which states that a developing individual's environment encircles him/her like "a set of nested structures, each inside the other like a set of Russian dolls" (Bronfenbrenner, 1992). An individual is layered with different levels that influence his/her development and which are at interplay with each other. The same is applicable in a context of a families, as families are made up of individuals.

The ecological perspective, also referred to as the systems perspective, is a structural approach in which the family members are to be considered as the components of the family as a whole, (Waite, 2000). From this perspective, the family is viewed as a social system and within this system, family members are interdependent. Therefore, any change in the behaviour of one member will affect the behaviour of others.

Rutter (1987) emphasizes that to understand and foster resilience and protective mechanisms, we must attend to the interplay between occurrences within the family and the political, economic, social and racial climates in which the family is situated. Change should take place so that the building of the resilience of children and families is not only about beating the "odds.", (Rutter, 1987).

Riley & Masten (in Ray et al, 2005) states that ‘the concept of resilience is best understood from the perspective of developmental processes and interacting person-environmental systems.’ Change as a protective process may take place on the level of individual, family, community and broader society to ensure that the resilience processes of adaptation take place, (Moss 2010)

The ecology perspective has a goodness of fit, as it posits that the functioning of a family is affected by everything in their surrounding environment. A goodness of fit, refers to the compatibility of a person’s temperament with his surrounding environment (The Centre for Parenting Education, n. d). According to Bronfenbrenner (1992) a person’s environment is divided into five different levels: the microsystem, the mesosystem, the exosystem, the macrosystem, and the chronosystem, all of which are at play simultaneously to shape their development.

The family ecological model was applicable as a theoretical framework for exploring family resilience from the perspective of families living in socially disorganized communities, as it highlighted the importance of an integrated strategy in addressing family resilience. The ecology perspective encouraged researchers and policy makers to investigate what might be done to create environments that improve families’ quality of life, (Waite, 2000).

2.5.3 Social Disorganization theory

Social disorganization theory is a macro-level perspective concerned with explaining the spatial distribution of crime across areas, (Kubrin & Wo,2016). This theory emerged as a critical framework for understanding the relationship between community characteristics and crime in urban areas.

Kubrin and Weitzer (2003) state that social disorganization theory focuses on the relationship between neighborhood structure, social control, and crime. If individuals in a community are not in control of external factors, which influence the quality of life they live, e.g. access to resources, presence of police or regulation to drug trade, then they are going to live a socially disorganized life with negative outcomes like substance abuse, family dysfunction, crime and violence. According to the theory, certain neighborhood characteristics – most notably poverty, residential instability, and racial heterogeneity – can lead to social disorganization.

Social disorganization is the inability of individuals or families within communities to self-regulate or to realize shared values and solve commonly experienced problems. Thus, a socially disorganized area is one in which the residents are unable to prevent crime and deviance due to their inability to realize widely shared norms, (Fahey & LaFree 2015). The inability to be in control of one's functioning (whether on an individual basis or family context) due to external or environmental factors is a key characteristic of a socially disorganized community.

Kubrin and Wo (2016) state that a disorganized community has little solidarity among residents and lacks social cohesion or integration. The difference between socially organized and disorganized neighborhoods is the levels of informal social control in those neighborhoods, that is the scope of collective intervention that the community directs toward local problems, (Shaw & McKay, 1969).

According to Kubrin and James (2016) social disorganization theory is of the view that if a community is disorganized, it is made vulnerable to other social ills because community members are unable to maintain effect on social control. Morgan and Jasinski, (2017) concurs with this explanation, as they posit that this theory proposes that specific neighborhood characteristics contribute to an increase in crime rates because informal social controls are not present, resulting in an increase in delinquency.

Researchers have found support for the hypothesis that characteristics of neighborhoods indicative of social disorganization, include concentrated disadvantage, residential instability, racial and ethnic heterogeneity, immigrant concentration, and collective efficacy are related to neighborhood crime rates, (Lowenkamp, Cullen & Pratt, 2003)

The social disorganization theory was applicable to this study as it explained the alignment between social disorganization and the direct influence it has on the resilience of families living in disorganized communities. This theory explains how lack of social control and cohesion influences the functioning of families. The study was conducted in Khayelitsha and Delft as these communities were found to fit the criteria of being socially disorganized, e.g. both communities have levels of concentrated disadvantage, housing grievances, population mobility or turnover, lack of informal social control and family disruption, highlighted by Kubrin and Wo (2016).

2.6 POLICY AND LEGISLATION

Anchoring a research study in relevant policy and legislation is an important aspect in any academic process and offers more context. The White Paper on Families in South Africa and the National Family Policy were used as the two most relevant and applicable documents pertaining to family resilience.

2.6.1 White Paper on Families in South Africa

The White Paper on Families in South Africa (2013) envisions well-functioning families which are loving, peaceful, safe, stable and economically self-sustaining, that also provides care and physical, emotional, psychological financial, spiritual, and intellectual support for their members. Its mission is to undertake activities, programmes, projects and plans to promote, support and nourish well-functioning families so that they become economically self-sustained and can provide support for their members.

The three strategic priorities that guide the White Paper on Families (2013) are the *promotion of healthy family life; family strengthening and family preservation services*.

The *promotion of healthy family life* focuses on efforts to prevent family breakdown by promoting positive attitudes and values about the importance of strong families and communities that support families. Family strengthening is concerned with a deliberate process of giving families the necessary opportunities, relationships, network support and protection especially during times of adversity, (Moore, Scarpa & Vandivere, 2002).

Family strengthening refers to the deliberate process of giving families and their members the necessary opportunities, relationships, networks support and protection, especially during times of adversity and change ((Moore et al,2002).

The White Paper on Families (2013) indicate that there are three areas that are imperative in strengthening families which are **family economic success**, which involves focusing on helping individuals earn a living wage that provides for the basic needs of the family and build. The second area is **family support systems** which stresses the building of appropriate and adequate systems

of support for healthy family development (e.g. healthcare, childcare, education and other essential components of strong families). The last area focuses on building **thriving and nurturing communities** as well as supportive environments, (this includes access to affordable housing, strong neighborhood institutions, safe streets, supportive social networks, and an environment that promotes communities and strengthens bonds between families, (White Paper on Families in South Africa, 2013).

Family preservation services intends to keep families together by providing specific services and programmes that will strengthen families in crisis and reduce the removal of family members from troubled families, (Department of Social Development, 2010). Four core levels of service delivery that are identified for family preservation services include Prevention; Early Intervention; Statutory Intervention and Reunification and Aftercare.

The White Paper on Families was relevant to this study as it provided clear legislative and programmatic guidelines and approaches on how the resilience of families living in socially disorganized communities, should be strengthened.

2.6.2 National Family Policy

This policy is premised on the principle that families are the core of society, and its goals include, among others, the protection and support of families through effective and efficient service delivery; the creation of an enabling environment geared towards the self-reliance of families; and the promotion of inter-sectoral collaboration amongst stakeholders in the provision of services, (White Paper on Families in South Africa, 2013).

The vision of the National Family Policy (2005), is to see children and youth as the most treasured assets and for their families to be valued, capable and experience well-being so that they can contribute to a caring and health society. The mission, of this policy, is to provide integrated services that will assist children, young people and families to develop protective or resilience strengths which will promote positive growth, health, well-being, personal and family success, so as to ensure that the family remains the cornerstone of the community and the broader society.

The National Family Policy (2005) is grounded in principles that address the identified needs of families as well as current procedures in rendering family preservation services. They are amongst others- family-centered; family participation, continuum of care for families and their members, family preservation and integration of services to families and its family members in an inter-sectoral and multi-disciplinary manner wherever appropriate.

This policy was relevant to the study as it recognizes that families are the core of society and that they should be protected and supported through effective and efficient service delivery and through the creation of an enabling environment geared towards their self-reliance, (White Paper on Families in South Africa 2013). As the study embarked on exploring the functioning of families living in socially disorganized communities, this policy emphasized the importance of ensuring that the environment is conducive so that families can mediate through adversity and be strengthened.

2.7 FAMILY RESILIENCE

Green, (2007) defines resilience as, “People’s internalized capacities and the associated behaviours that enable them to maintain a sense of integration in the face of adversities, to recovering from trauma following adverse events to overcoming the odds or negotiating life’s transitions with competence, and to successfully handle stressful events that are perceived as harmful”.

Resilience is also described as a dynamic process, encompassing positive adaptation of the individual or family within the context of significant adversity, and that this same adversity can result in different outcomes, (Moss, 2010).

Black and Lobo, (2008) define family resilience as the ability of family members to successfully cope under adversity that enables them to flourish with warmth, support, and cohesion. Family resilience is also referred to as the capacity of the family system to withstand and rebound from adversity, strengthened and more resourceful (Walsh, 2003). It is apparent that a level of capacity or capability is needed by a family to withstand, cope, regain their former functioning or be transformed by the adversities.

Family resilience, furthermore, involves those family processes that mediate stress and enable families and their members to surmount crises and weather prolonged hardship. Walsh, (2006) explains that family processes refer to the manner in which a family buffers stress and reorganizes the family to cope and to move on with life. She continues to explain that how a family confronts and manages a disruptive experience within the family life cycle, influences the immediate and long-term adaptation of each family member and the very survival and well-being of the family unit.

Moss, (2010) posits that the concept family resilience indicates that some families and their members can survive and overcome serious adversities and challenges without permanent damage. Processes that foster family resilience can be considered as protective factors which contribute to strong families that are capable of overcoming all odds to ensure the wellbeing of the family and positive outcomes for its family members. This clearly implies that family resilience involves a positive adaptation process within the context of significant adversity, (Moss 2010).

To understand family resilience, it was important to unpack the hardships and challenges experienced by families that necessitate resilience. The following sections outlines some forms of adversity as experienced by families and how families mediate through it.

2.7.1 Hardships and challenges experienced by families

Poor families are potentially confronted by multiple stresses, such as unemployment, substandard housing, lack of health care, crime, violence, and substance abuse (Staveteig & Wigton, 2005). Furthermore, Walsh (1998), states that other factors like the combination of psychological, social, and economic burdens of poverty renders families more at risk for multiple problems and crises due to forces beyond their control.

After more than two decades of democracy "South Africa is still battling with issues of poverty, inequality, unemployment and hunger" (Statistics South Africa, 2013a:22). This reality is also reflected in the latest Pulse of the People research study, which identifies the most important challenges to be met by the South African government as unemployment (87%), poverty (59%) and crime (57%) (Ipsos, 2014).

Families living in impoverished communities, who regardless of their living conditions cope, withstand and are able to live and emerge strong. Despite the pressures, many low-income families not only meet basic needs, but are able to avoid violence and crime involvement, keep their children in school, engage their children in enriching activities, and maintain family cohesion, (Woolley & Grogan-Kaylor, 2006).

According to Walsh, (2013) social support is noted as one of the key contributors of family resilience. It is important then to explore the form in which social support presents itself in socially disorganized communities. Family resilience is essentially about the ways in which the dynamics within a family; the networks and communities around a family, may help or hinder all individuals within that unit to cope with major difficulties and stress, (Power, Goodyear, Mayberry, Ruepert, O'Hanlon, Cuff & Pere, (2015).

Vermeulen and Greef (2015) conducted a qualitative study with the aim of identifying resources for family resilience that help families cope with child abuse. Data was collected from a purposeful sample of parents representing nine poor families living in the Western Cape Province, South Africa. The findings of the study indicated that despite the adverse situation families find themselves, they utilized internal and external resilience resources.

Internal resources were the parents' relationship with their children, their own emotional functioning and attitudes, the children's ability to cope with the abuse, boundaries in the family, insight into their children's emotional needs, and sibling relationships. External family resources were the support of extended family members, friends, and a local community-based non-profit organization working with child sexual abuse and schools, (Vermeulen and Greef, 2015).

In a study conducted by Distelberg and Taylor (2015) with an aim to examine and differentiate the roles of community social support and family resilience in regard to access and utilization of healthcare and employment resources for public housing residents; the study assessed 234 public housing residents and used structured regression to test the role of family resilience. The findings suggested that external community social support was associated with increased access to and use of health and employment resources.

Furthermore, residents with higher levels of resilience sought social support from outside their community to a greater degree, therefore increasing their access and use of resources. This is to say that resilient families living in impoverished communities go outside their community to access services. The issue of experiencing adversity in a socially disorganized community does not hinder their process of overcoming the hardship faced by the families. However, it is important to note that this was made possible by internal community support. The study conducted by Distelberg and Taylor (2015) placed great emphasis on the fact that, increases in internal community support were associated with increases in external community support, but alone limited access to and use of resources.

In the above literature, it can be established that, families are faced with trauma, challenges and continuous hardship and often have to find ways to mediate themselves as a unit through such experiences. Those who ‘make’ it through the hard times are considered to be resilient but more importantly social support present in the community is noted to play an imperative role in family resilience.

Walsh (2003) identifies nine family processes (grouped into three categories) that support resilience in families. The categories are the family’s belief systems; its organisational patterns; the family’s communication and its problem-solving techniques. These processes were unpacked below.

2.7.2 Belief system

Belief systems and spirituality have been found to provide solace in moments of despair. The category of belief systems suggests that some families are deemed resilient because they make meaning out of adversity; they adopt a positive outlook of the challenging situation they find themselves in and rely on spirituality or they believe in something bigger than the family – transcendence, (Walsh, 2003).

Black, Santonello and Rubenstein, (2014), concur with the above definition of belief systems and describe that it includes, but is not limited to a family’s ability to maintain a positive outlook, make meaning of their adversities and possess transcendental beliefs and spirituality.

Religion and spiritual beliefs can moderate the effects of adversity such as exposure to violence. Belief systems can include the family's locus of control, for example, their idea of causality or who is to be 'blamed' for a current event., (Shannon, Oakes, Scheers, Richardson & Stills, 2013).

Greeff and Loubser, (2008) conducted a study that looked at various dimensions of spirituality in promoting family resilience in Xhosa-speaking people in South Africa. Their study found that religion and spirituality, as practised by their participants in ways such as prayer, belief in God's plan, and participating in religious activities, could be a protective and recovery-conducive resource, and should be accessed in times of crises. The results of the study also indicated that participants experienced transformation during times of crises and attributed much of the transformation to their belief systems.

A study conducted by Isaacs, Roman and Savahl (2017) aimed at identifying and exploring family resilience needs in a rural community in the West Coast region of South Africa utilized an explanatory mixed methodological sequential design. Firstly, Sixbey's (2005) Family Resilience Assessment Scale, was employed to conduct the quantitative assessment via a door-to-door sample of convenience identified with the assistance of a local non-governmental organisation- reaching 656 participants. Secondly, four focus groups involving 27 community participants provided qualitative data.

Results from the quantitative assessment show that family connectedness and utilising social and economic resources were the lowest scoring, and belief systems the highest scoring, dimensions in family resilience. The qualitative findings and the discussions reflected three thematic categories namely: community and family challenges; community belief systems, and current family functioning and organisational patterns. Within the qualitative results, there was an indication that families' belief systems within the community were strong. There was a strong belief in a 'higher power', participation in religious rituals and modelling behaviour based on predominantly Christian teachings within the church. These spiritual beliefs form part of families' daily functioning and possibly help to make meaning of their adversities and maintain a positive outlook, (Isaacs et al. 2017).

In another study conducted by Leone, Dorstyn and Ward, (2015) to quantitatively define the complex construct with references to Walsh's family resilience framework, belief systems; organizational patterns and communication skills were highlighted as the combined processes that lead to resilience in families. The study was conducted with a sample of 155 female caregivers of children diagnosed with an autism spectrum disorder, intellectual disability, specific learning or communication difficulty. The regression analysis revealed that parental distress was a significant impediment to family resilience, however positive belief systems (especially positive perceptions of a child's disability) along with a parental organizational style characterized by high nurturing, facilitated resilience, (Leone et al. 2015).

Oh and Chang (2014) conducted a data analyses study by retrieving information from six electronic databases, aimed at analysing the current status of the concept of family resilience in research so as to suggest future needed directions for research. The findings from this analysis suggested that positive life view, collective confidence and interconnectedness, are some of the dimensions of family resilience. The family's perceived sense of disequilibrium, its will to overcome adversity and spirituality/shared belief systems or religious beliefs were some of the possible antecedents of family resilience.

We can ascertain from this literature that contributors of family resilience are found in families that have a strong belief system and who views life in a positive manner that does not place them at a disadvantage. A family's sense of confidence and the willpower to overcome adversity is also seen as a factor that enhance family resilience.

2.7.3 Organisational patterns

Walsh, (2003) outlines that in the category of organisational patterns the family's ability to be flexible when needed; a sense of connectedness within the family and social support is what enhances family resilience. Further on, when families are faced with challenges, a level of adaptation is required to mediate the family unit through the experience. Secondly the ability of family members to stand and stay together while receptive to external support has proven to be instrumental in family resilience.

According to Isaac et al. (2017), organisational patterns are stipulated by the leader of the family unit who enforces rules and provides structure. Organisational patterns also refer to the flexibility of the family structure, the roles that each member plays within that structure, rules and accompanying rituals (Walsh 2006). Rituals and regular family activities also comprise a symbolic form of communication (Banovcinova & Levicka 2015), consolidating family interactions and connectedness. They support family communication and transfer values between family members, (Migliorini, Rania, Tassara & Cardinali, 2016).

Lee and Danes (2015) conducted a qualitative study to explore family resilience, which consisted of family demands; capabilities and adaptation perceived by Korean international students'/scholar families, being theoretically guided by the Family Adjustment and Adaptation Response (FAAR) model. The findings suggested that most of the participants reported that they had normative types of family demands such as hardships due to childcare. Further on, the findings showed that family capabilities were maintaining social integration, affective and instrumental communication and family cohesiveness was the primary family adaptation mode.

In another study aimed to identify and explore factors associated with family resilience in caring for demented family members, Deist and Greeff (2015), used a mixed methods approach in collecting and analysing data, e.g. using Pearson's product-moment correlation coefficients and a best-subsets multiple regression analyses. Qualitative data was analysed using the thematic content analysis. Data from a convenience sample of spouses acting as primary caregivers of patients and living in the Cape Metropolitan area of the Western Cape, South Africa was used. It was found that social support, family hardiness, family connectedness and effective management of symptoms amongst other factors, facilitated the resilience process in these families. These characteristics are indicative of organisational patterns in families, (Walsh, 2006).

Isaacs et al (2017), conducted a study with the aim of identifying and exploring family resilience needs in a rural community in the West Coast region of South Africa. With regards to organisational patterns, the results showed that participants seemed intuitively aware of each member's role within the family unit, especially recognising the various personalities/roles in a crisis. Other patterns included, having monthly family meetings (which improve communication)

and a strong belief in a higher spiritual power. Some participants identified themselves as the ‘fixer’ – the family fixer, the individual who takes the leadership role in a situation. However, awareness of these roles, rules and rituals alone is not enough. It was evident that some families are able to create effective organisational patterns using communication as a tool. Having astute organisational patterns alone was not enough to be able to weather adversity. Their meetings encourage open and honest communication among family members. Theoretically, this recognition was an important component of the family’s organisational patterns, (Isaacs et al, 2017).

We can ascertain that the findings of these studies support Walsh’s (2013) finding that organizational patterns are found to contribute towards family resilience. The family’s ability to be flexible when needed; a sense of connectedness within the family and social support is what enhances family resilience, are key factors contributing to family resilience.

2.7.4 Communication

The category of communication posits that a family that engages in clarity of communication that is open to express emotions and works to solve problems in a collaborative manner, is likely to be resilient, (Walsh, 2003). Communication is an essential aspect of family functioning (Banovcinova and Levicka 2015). According to Samek and Reuter (2011) an overall family connectedness ensues, when families converse and try to achieve a shared reality.

Jonker and Greeff (2009) conducted a cross-sectional survey design, aimed at identifying the family resilience factors present in a sample of 34 families who care for a family member suffering from mental illness. The study involved the gathering of both quantitative and qualitative data from 34 families, living with caring for a member with a mental disorder, who are residing in a semi-rural area in the Western Cape. The result posited that communication was an important factor in encouraging family connectedness. Communication was expressed as a coping factor used within the home by family members as well as routine, structure and family activities.

Liermann and Norton (2016) concurs by stating that including families in treatment programmes, especially when focus is given to family communication, leads to increased empathy and

understanding and better family functioning, which further confirms the importance of good communication in families.

Carr and Kella (2018) conducted a qualitative study, with an intention to investigate the unique and combined impact of family of origin functioning, individual characteristics and communication based emotional support from marital partners. The goal was so that they could gain a more holistic understanding of the factors that contribute to resilience after adverse family experiences. Data was collected from 193 married participants who had experienced significant adversity, e.g. poverty, suicide, mental health or parental abuse- in their family of origin and expressed having experienced on average three types of adversity.

Findings showed that individuals whose families of origin were characterized by a balance of cohesion and flexibility and strong communication were more resilient regardless the amount of adversity experienced, (Carr & Kella, 2018). Further on, families exhibiting a balance of cohesion and flexibility through their communication were significantly more resilience than those from unbalanced families, regardless of the amount of adversity experienced.

This study suggests that families that have experienced an intense amount of hardship, trauma or life challenges are able to support the resilience of its members by focusing on creating a balance of cohesion and flexibility through their communication, (Carr & Kella, 2018). These findings correlate with Walsh's (2013) notion that communication becomes instrumental in family resilience.

2.7.5 Problem solving

The category of problem solving posits that a family that engages in clarity of communication that is open to express emotions and works to solve problems in a collaborative manner, is likely to be resilient, (Walsh, 2003).

Problem solving processes in resilient families involve a set of behaviors which require collaboration between family members, (Oh & Chang, 2014). These behaviors involve reallocating roles and responsibilities, rescheduling or rearranging living arrangements, and relinquishing

personal desires. Through such combined efforts, new patterns of functioning or new rituals are developed and integrated into their lives for the purpose of meeting the families' new needs as well as maintaining other family routines and rituals, (Oh & Chang, 2014).

In a qualitative study conducted by Power et al. (2015) they explored the concept of family resilience where a parent has a mental illness. Eleven Australian, adults who grew up in a household with a parent who had a diagnosed mental illness, participated in an in-depth interview. The interviews focused on the ways in which these families responded to challenges in everyday life, particularly related to parental mental illness.

The findings suggested that families developed resilience through processes such as shared humour or regular family rituals and routines. In some cases, open communication about mental illness enabled families to better cope when parents were unwell and to build a greater sense of family. Furthermore, for participants, resilience tended to be about maintaining a balance between stress/distress and optimism and strength within their family.

2.8 CONCLUSION

In conclusion, the socially disorganized communities of Khayelitsha and Delft, have been described as the research context where the study was conducted. Key characteristics of a socially disorganized community such as, little solidarity among residents, concentrated disadvantage, residential instability, crime rates, poverty or family disruption, (Kubrin & Wo, 2016; Shaw & Kay, 1969; Morgan & Jasinski, 2017 and Lowenkamp et al, 2003), were found to be present in both communities.

The Family Resilience Framework; Family Ecological Perspective and Social Disorganization Theory are the three theoretical frameworks utilized to contextualize the study. The White Paper on Families (2013) and the National Family Policy (2005) are the two policies used to anchor this research study. Factors that impede or contribute to family resilience such as hardships experienced, family belief systems, its organizational patterns, communication styles and problem-solving mechanisms, were highlighted.

CHAPTER THREE:

3.1 RESEARCH METHODOLOGY

3.1.1 Research Method

The researcher adopted qualitative research methods as a means of gathering data on the topic at hand. According to Creswell (2014) qualitative research methods provides detailed descriptions of social reality as data is collected in the field at the site where participants experience the issue or problem under study. Rubin and Mouton, (2008) concur with this description as they note that because qualitative research entails going directly to the social phenomenon under study and observing it as completely as possible, the researcher can develop a deeper understanding of it. A qualitative research method was appropriate for this study, as it assisted in understanding attitudes and behaviours of the families within their natural setting, (Rubin & Mouton, 2008).

3.1.2 Research Design

According to Mouton (2001) “a research design is a plan or blueprint of how you plan to conduct research. The explorative research design was used in this study. According to Babbie and Mouton (2001), exploratory research is inductive in nature and aims to achieve a dense description of the phenomenon under enquiry. The explorative research design was applicable and appropriate for this study as it assisted the researcher in exploring factors found in socially disorganized communities and inherent family traits that impeded or strengthened family resilience.

3.2 SAMPLING METHODOLOGY

3.2.1 Population

Population can be defined as all people or items that one wishes to understand while sampling is the process of selecting a segment of the population for investigation, (Rahi, 2017). The population identified for this study, were families residing in the socially disorganized communities of Khayelitsha and Delft. This population was relevant to the study as both these communities fitted the criteria of being socially disorganized and families within these communities were reachable as the geographical boundary of close proximity allowed for efficient access.

3.2.2 Sampling method

In qualitative studies non-probability sampling methods are applied and, in particular, purposive sampling techniques are used rather than random sampling, (Creswell, 2014). Denzin and Lincoln (2000) point out that qualitative researchers seek out individuals, groups and settings where the specific processes being studied are most likely to occur. A purposive sampling technique was utilized for this study. In purposive sampling a particular case is chosen because it illustrates some feature or process that is of interest for a particular study – though this does not simply imply any case we happen to choose (Silverman, 2000).

3.2.3 Sampling criteria

Sample selection criteria are based on whether the researcher is examining informants' shared experiences or their unique experiences, (Sofaer, 2002). Another assumption is that the selected sample will generate quality data as it has personal experiences of the subject being studied, (Wyse, Selwyn, Smith & Suter, 2017).

The following sample criteria were applied for this study:

Twelve families living in Khayelitsha and twelve families living in Delft were selected to participate in this study. These families must have children who attend the Isibindi programme or participate in activities in a Drop-in Centre. The Isibindi programme and Drop-in Centre are facilitated in two Agencies in Khayelitsha (namely *Siyazama* and *Ncenda'mhlali*) and two Agencies in Delft (namely *Let us Shine* and *Iqhayiya Lethu*). These four Agencies were the gatekeeper organisations that the researcher approached to facilitate access to potential participants.

Families who reside in these communities but do not have children participating in the above mentioned programmes were excluded from the study. In gaining entry to the participants, the researcher wrote a letter to the four identified organisations, requesting permission to invite the families of children to participate in the study. After the researcher had been granted permission by the Governing structure of these organisations to invite these families, the Social Worker requested assistance to access the families, by sending out a letter of invitation.

The researcher presented the aim of the study to families that showed interest. An opportunity to ask questions and clarity about the study was afforded to the potential participants and families were given 24 hours to decide on whether they will participate in the study or not. The first 24 families (12 in Khayelitsha and 12 in Delft) that indicated that they were interested to participate in the study were accepted as the participants. The most senior family member (parent or caregiver) represented the family and participated in the study, as the type of data collection method (face to face interviews) allows for one family member to represent the family.

3.3 DATA COLLECTION APPROACH

The following data collection approaches were applied:

Data collection method: A data collection method is a technique that is used to physically acquire the data that will be analyzed in a research study. Such a method can include questionnaires, observations, focus groups or interviews (SAGE, 2020). In this research study face to face interviews were conducted with each family member, as a data collection method.

Data collection instrument: A semi-structured interview schedule, with questions that are anchored to the 6 research questions, was used to illicit conversation with the participants. According to Kabir (2016) a semi-structured interview guide gives a clear set of instructions for researcher and can provide reliable, comparable qualitative data. Semi-structured interviews are often led by observation, informal and unstructured interviewing in order to allow the researchers to develop a keen understanding of the topic of interest.

Data collection tool: A recording device was used to record the interview, while field notes were compiled during the interview of observations and key themes identified from what the participants say. Later the interviews were transcribed. Recording data objectively and comprehensively, including the use of audiotapes, videotapes and different levels of details in the transcription of data', (Rutakumwa, Mugisha, Bernays, Kabunga, Tumwekwase, Mbonye & Seeley, 2019)

3.4 DATA ANALYSIS

The analysis, organisation and interpretation of data was performed by using Tesch's eight steps of analyzing qualitative data (Creswell 2009).

- Firstly, the researcher read all the transcriptions carefully and made notes of some ideas that come to mind.

- The researcher picked one interview, the shortest and most interesting one and went through it, asking herself, what it is about then wrote thoughts on the margin.
- When the researcher has completed this task for all the participants, she made a list of all topics. Similar topics were clustered together and placed into columns and arranged as major, unique, and leftover topics.
- The researcher took the list and went back to data collected and abbreviated the topics as codes and wrote the codes next to the appropriate segments of the text. This preliminary organizing scheme was done to see if new categories and codes would emerge.
- The next step was to find the most descriptive wording for the listed topics and turn them into categories. Ways of reducing the total list of categories was applied, by grouping topics that related to each other and perhaps drew lines between the categories to show interrelationships.
- The researcher made a final decision on the abbreviation for each category and alphabetized these codes.
- The data material belonging to each category was assembled in one place and a preliminary analysis was performed.
- The existing data was recoded.

3.5 DATA VERIFICATION

In qualitative research, verification refers to the mechanisms used during the process of research to incrementally contribute to ensuring reliability and validity and, thus, the rigor of a study, (Morse, Barrett, Mayan, Olson & Spiers, 2002). Furthermore, Guba and Lincoln, (1981) substituted reliability and validity with the parallel concept of "trustworthiness," containing four aspects: credibility, transferability, dependability, and confirmability.

Credibility

Credibility establishes whether or not the research findings gives reasonable information deriving from the participants' original data and if it is a accurate interpretation of the participants original views (Graneheim & Lundman, 2004). In this study credibility was ensured by inserting quotes from the audio recorded and transcribed interviews of participants- in the

findings and analysis section. This ensured that interpretation was of the participants original views.

Dependability

Bitsch (2005), posits that dependability refers to the stability of findings over time. In order to address the dependability issue more directly, the processes within the study should be reported in detail, thereby enabling a future researcher to repeat the work, if not necessarily to gain the same results, (Shenton, 2004). In terms of dependability the researcher applies techniques, like taking field notes during interviews, using recording device, journaling and engage in reflexivity to capture all processes of the study.

Confirmability

Confirmability refers to the degree to which the results of an inquiry could be confirmed or corroborated by other researchers (Baxter & Eyles, 1997). This could be achieved through triangulation, amongst other ways, (Guba and Lincoln, 1985). For this study the researcher achieved confirmability by presenting literature of previous studies that had explored the functioning of families living in socially disorganized communities, so as to corroborate themes and findings of this study. The researcher examined her conceptual baggage; assumptions and preconceptions, and how these might possibly affect the research decisions

Transferability

Tobin and Begley, (2004) posit that transferability (an alternative to external validity) refers to the degree to which the results of qualitative research can be transferred to other contexts with other participants. For the purpose of this study, transferability was achieved because the study was undertaken to two different communities (namely Khayelitsha and Delft) with a purposively selected sample (senior member of each family). Findings from the two communities were corroborated and similar data was derived, so transferability was achieved.

3.6 ETHICS

Researchers need to protect their research participants; guard against misconduct and impropriety that might reflect on their organizations or institutions (Israel and Hay, 2006).

3.6.1 Avoidance of Harm

In the research context harm can entail a number of facets such as physical harm, harm to participants' development or self-esteem, stress, harm to career prospects or future employment and inducing subjects to perform reprehensible acts, (Bryman and Bell 2007). In this study the researcher adhered to avoidance of harm by notifying the responded that the intention of the study is not to evoke any feelings of discomfort but that it could occur based on the focus of the study. The participant was informed about their right to only share information that they are comfortable with, and that they could withdraw from the study at any point without it having any negative consequences. The participant would be referred for psychosocial support, to a Social Worker if discomforting feelings were evoked and they would be debriefed after the interview by the researcher.

3.6.2 Informed Consent

According to Bryman and Bell (2007) prospective research participants should be given as much information as might be needed to make an informed decision about whether or not they wish to participate in a study. In this study the participant were given all the information about the study, his/her rights were clarified, and issues of voluntary participation were addressed. The researcher spoke in a language the participant was comfortable with, so that all information was received and understood well. Furthermore, the participant was asked to sign a consent form and informed that they could withdraw from the study at any point. The researcher asked the participant for permission to record the interview.

3.6.3 Deception of subjects &/or participants

According to Mokhamad, (2015), deception should be minimized, and when necessary, the degree and effects must be mitigated as much as possible, by providing a full and accurate explanation to participants. In the beginning the researcher informed participants that there would be no incentives for this study and that the purpose of the study is to gain the participants perceptions on family resilience in socially disorganized communities and to add to the body of knowledge that is collected in this regards.

3.6.4 Violation of privacy/anonymity/confidentiality

Issues relating to confidentiality and anonymity should be negotiated and agreed to with potential research participants and because confidentiality and anonymity is a requirement of the study and it must be honored (Mokhamad, 2015). The participants were informed that their privacy would be respected as the interview would be in a private comfortable space, their anonymity would be protected by allocating them a pseudonym and their confidentiality would be protected by not publishing any details in the final report that could identify them.

3.6.5 Action and Competence of Researcher

The researcher is competent and well aware of the ethical considerations. In the sampling, methodology and report write-up the researcher ensured that the participants are ethically considered and protected. The researcher honored schedule times for interviews with participants but was also flexible to the availability of the participants. Professional interviewing skills was applied so that the process of gathering data was efficient. The researcher has skills, training and capabilities in research methodology, as she had conducted research before.

3.6.6 Release/Publication of findings

According to Mokhamad, (2015) researchers should take care when the research results or findings would be published to ensure that individuals or organizations are not identified or identifiable unless they have permission to pass on in a form that allows them to be identified.

Findings of this study would be published as a dissertation in which care was taken to ensure that the identity of participants was in no way revealed.

3.6.7 Debriefing participants

The researcher ensured that the participants were clear about the purpose of the study to avoid any confusion or deception. The participants were given an opportunity to reflect upon their own experience of participating in the research interview and if there was a need for further professional debriefing or counselling, the researcher would arrange this for the participant.

3.7 POSSIBLE LIMITATIONS OF THE STUDY

The researcher anticipated some limitations to this study, in relation to the research method, its design; the sampling method and data analysis.

Research approach- qualitative: An important limitation of qualitative research method is that it requires a considerable amount of time and financial resources for the data collection, data analysis of research findings and interpretation of results (Babbie and Mouton, 2007).

Research design- explorative: The explorative research design has some shortcomings, in that exploratory studies often only hint at answering/giving insights to the research methods that could provide definitive answers, due to the issue of representativeness (Babbie & Mouton, 2005).

Non-probability sampling- A limitation is that this sampling entails lower level of generalization of research findings compared to probability sampling. Difficulties in estimating sampling variability and identifying possible bias, (Saunders, Lewis & Thornhill, 2012). However, the researcher was aware that the aim of the study was not to generalize findings to the entire population.

*Purposive-*purposive sampling has some limitations which include non-random selection of participants, that would be to say the researcher would be subjective and bias in choosing the subjects of the study. This impedes the researcher's ability to draw inferences about a population, (Etikan, Musa and Alkassim, 2016).

Data collection method- face to face interview: The data collection method could be expensive and also needs trained interviewers, while the time spent on travelling and making appointments would be time consuming as well, (Robson, 2002).

Data collection instrument- A limitation in using this data collection instrument was that the semi structured interview format required some skill on the part of the interviewer, who must be able to establish rapport with the interviewee and allow enough room to explore related ideas while still keeping focus, (Jamshed, 2014).

Data collection tool- field notes and recording device: Compiling field notes as a data collection tool had its own limitation, as hand-written notes during the interview are relatively unreliable, and the researcher might miss some key points, (Jamshed, 2014). Hence a recording device was utilised to record the responses of the participants.

Data analysis: A limitation in using thematic data analysis approach is that the researcher might not understand the substantive topic and, as a result can make erroneous assumptions or false interpretations about the results (Neuman, 2006). The researcher of this study has experience in working with families from socially disorganized communities and is familiar with the issues experienced by these families.

3.8 PILOTING

Pilots comprise a risk mitigation strategy to reduce the chance of failure in a larger project, (Fraser, Fahlman, Arscott, & Guillot, 2018). A pilot study is often performed to test the feasibility of techniques, methods, questionnaires, and interviews and how they function together in a particular context; it can also reveal ethical and practical issues that could hamper the main study (Doody & Doody, 2015).

The researcher of this study began the data collection process by piloting the data collection instrument. The first two participants that the researcher engaged with, were seen as the pilot participants. The researcher wanted to ascertain whether the tool (a semi-structured interview schedule, with questions that are anchored to the 6 research questions) was structured in an effective way and whether the participants would understand the language used and whether they would be able to respond within the secured time.

Researchers have come to understand that not only can pilots help answer methodological questions that could guide the researcher toward “empirically determined non-arbitrary answers to design issues” that need to be addressed (Prescott & Soeken, 1989).

The first two interviews progressed for an hour and thirty minutes each. The research realized that most of the open-ended questions seemed to be asking the participants to share deep personal and emotional experiences related to family resilience and living in socially disorganized communities. The researcher rephrased some questions so that participants would share their perspective solely related to the functioning of their families and its resilience in the said socially disorganized communities. This action was in line with Conn, Algase, Rawl, Zerwic and Wyman, (2010) who posit that, if participants experience difficulty in completing survey instruments, this may prompt researchers to modify item wording, change the order in which questions are presented, or alter the instrument format.

CHAPTER FOUR: FINDINGS

4.1 Introduction

This chapter presents findings from in-depth interviews conducted with 24 participants, on their perceptions of the functioning of families residing in the socially disorganized communities of Khayelitsha and Delft. The population, residing in these communities, were relevant to the study as both these communities fitted the criteria of being socially disorganized and families within these communities were reachable as the geographical boundary of close proximity allowed for efficient access.

The chapter begins with a presentation of the demographic profile of the participants categorized into three sections (Individual, Family and Community). It follows with a framework of analysis that outlines the findings of the research into themes, categories and sub-categories. Lastly in-depth presentation of the major findings of the research is presented and aligned to relevant literature pertaining to the functioning of families in socially disorganized communities from a family resilience perspective.

4.2 Demographic profile of the participants

4.2.1 Individual

4.2.1.1 Gender

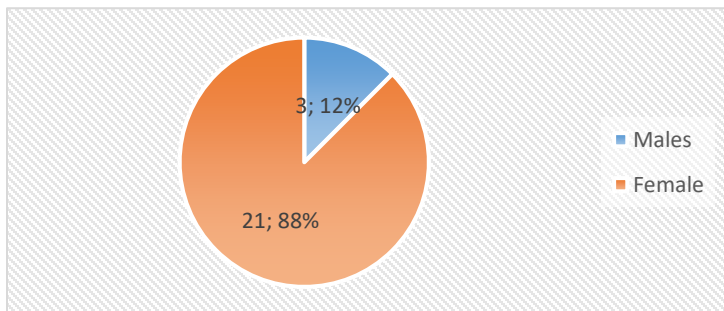


Figure 4.2 (a) Gender profile of participants

Figure 4.2.1.1 illustrates the gender profile of participants in this study. The majority of participants were females, (n=21) and minority were males (n=3). The findings from this study are situated primarily within the perspective of women living in disorganised communities, with a very limited contribution on the part of men.

4.2.1.2 Race

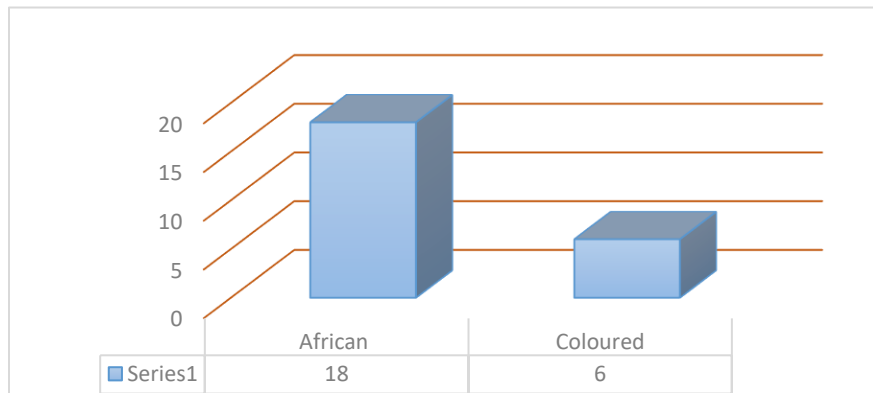


Figure 4.2.1.2 Race of participants

The demographic depiction of figure 4.2.1.2 illustrates the racial profile of participants in this study. Majority (n=18) of the 24 families identified themselves as black Africans, while only 6 families identified themselves as coloureds. We can ascertain from these demographics that there was not a representative spread across the racial spectrum and that inputs from coloured families was limited. Based on the racial demographics of the participants the findings from this study are primarily from the perspective of black African families living in disorganised communities with a very small contribution from the perspective of coloured identified families.

It is comprehensible that the study would show a higher number of black Africans as participants as the community of Khayelitsha has a predominately black African population and Delft has both coloured and black Africans among the population.

These findings of racial profile in both these communities mirror the outcomes of the 2011 Census that reported that Khayelitsha accommodated a high population of black Africans (South African History Online, n.d) while Waggie (2008) stated that Delft was established as an Integrated Service Land Project (ISLP) for “coloured” and “black” people in the urban areas of the Western Cape with low or no income.

This finding reflects the historical impact of the apartheid system and the resultant structural outcome of predominantly black citizens finding themselves living under the circumstances described as ‘disorganised communities’. Anderson, (2008) describes that apartheid ensured that the landscape in South Africa is such that the poor is scattered in flat geographical areas far from

the City centre where effective mainstream social services are available. These demarcated flat areas with no effective resources are indicative of social disorganization.

4.2.1.3 Age

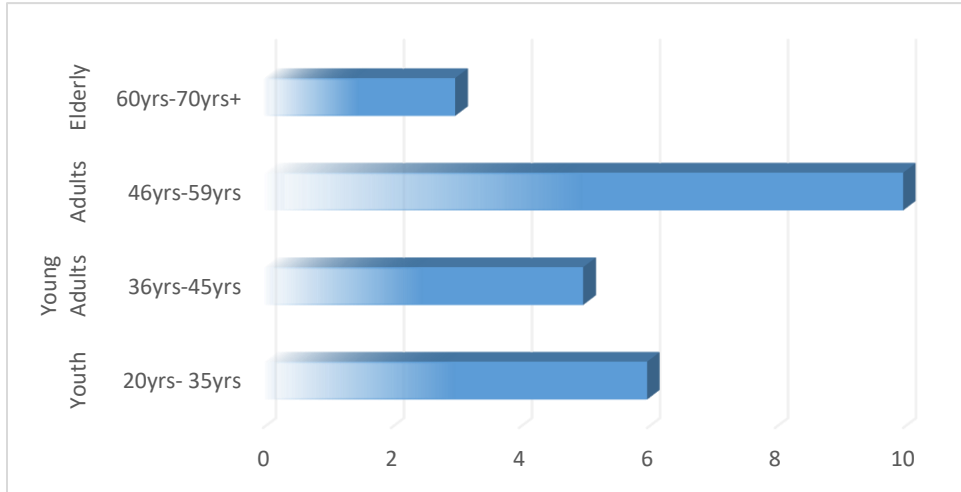


Figure 4.2.1.3 Age demographic of participants

In this study the age demographic of participants was taken into consideration and figure 4.2.1.3 depicts an even spread across the age spectrum. A high proportion of participants (n=10) were between the ages of 46yrs to 59yrs and identified as adults. A slight variation between young adults, ages 36yrs to 45yrs, (n=5) and youth, ages 20yrs to 35yrs (n= 6), was noticeable. The elderly, ages between 60yrs -70yrs+ showed a low proportion with only 2 participants.

When it comes to age, the findings of this study were contextualised significantly within the perspective of middle-aged persons (36 to 59) with some influence from the young adult perspective and very limited from the perspective of the elderly.

4.2.1.4 Level of Education

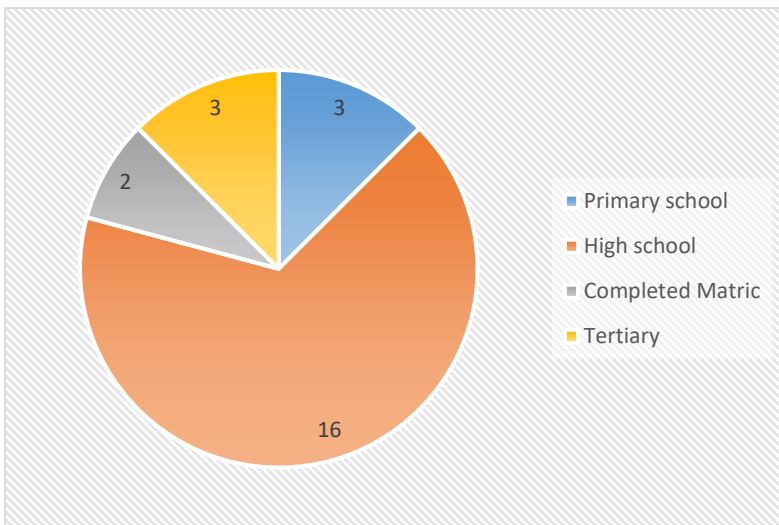


Figure 4.2.1.4 Level of education

Figure 4.2.1.4 depicts the participants level of education. Majority (n=16) of the participants left school during High School, while the number of participants who left school in Primary school (n=3) and those who completed Matric (n=3), were equal. The number of participants who acquired Tertiary level education was the lowest, with only 2 participants. Based on these statistics the findings in this study is based primarily from the perspective of participants with a high school level of education, with minimal input from persons who completed matric, got a tertiary education and those who only had a primary school level of education. These findings are comprehensible considering that apartheid left South Africa with high levels of inequality, none more enduring than in education and the new government inheriting a situation of large-scale educational inequality whose effects were most likely to remain pervasive for decades, (van der Berg, 2005). This high number of participants, with a high-school level of education is indicative of the existing reality of the legacy of apartheid that is found in what are defined as disorganised communities.

4.2.1.5 Occupation

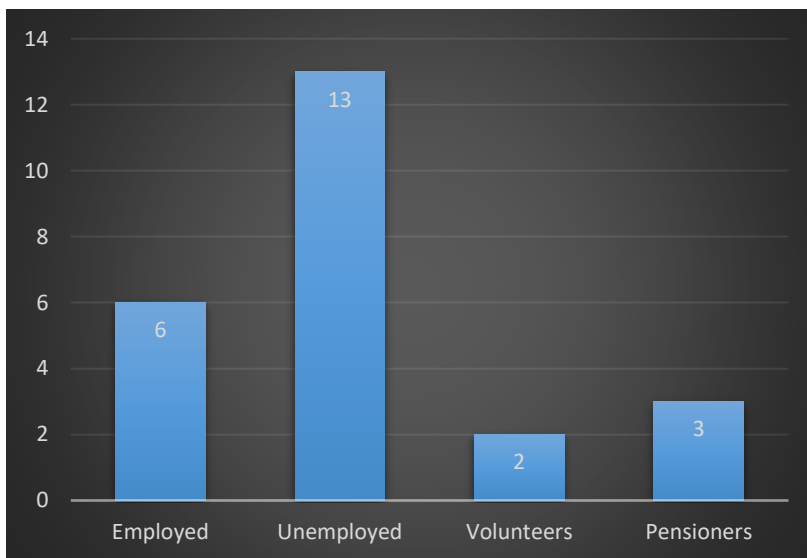


Figure 4.2.1.5 Occupation profile

Figure 4.2.1.5 takes into consideration the occupation status of participants, and based on findings, determines a spread across the spectrum as it indicates how many were employed, unemployed, volunteered and pensioners. A high proportion of participants (n=13) were unemployed, 6 participants indicated that they were employed, while 3 participants indicated that they were pensioners and 2 participants volunteered their time at a local school and non-governmental organisation.

The findings of this study are predominantly informed by the perspective of participants who are unemployed and living in a disorganised community, with some limited inputs from the perspective of participants who were employed and minimally from pensioners and volunteers.

The high level of unemployed reflected in this demographic concurs with literature by Kubrin and Wo (2016) who explain that ecological characteristics of neighbourhoods influence the degree of social disorganization in the community and these characteristics include poverty, *joblessness*, population mobility or turnover, racial composition and family disruption, among others.

4.2.2 Family

4.2.2.1 Marital status

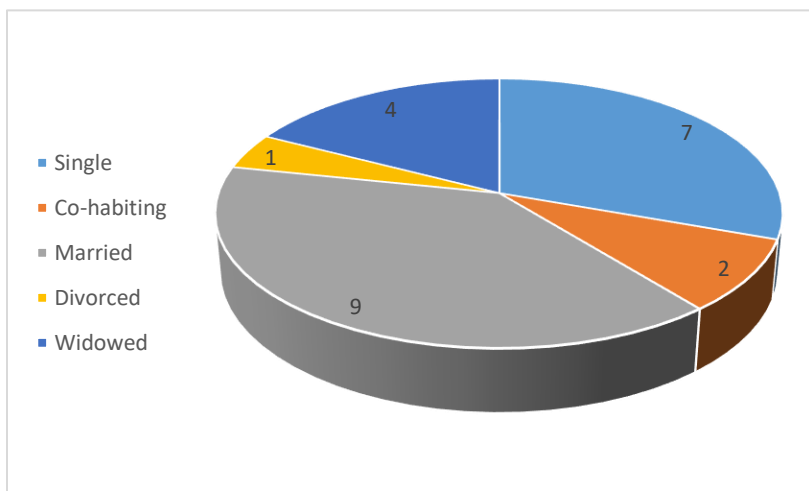


Figure 4.2.2.1 Marital status

The demographic depiction in figure 4.2.2.1 shows that of the 24 families, a high proportion of participants (n=9) were married, while 7 participants indicated that they were single. A low proportion of participants (n=4) indicated that they are widowed, while only 2 participants indicated that they were co-habiting with a partner. A very small proportion of the participants (n=1) indicated that they are divorced. The findings of this study is predominantly informed by the perspective of participants who are married or single, with some limited inputs from the perspective of participants who have experienced divorce and minimally from participants who are in co-habiting relationships.

4.2.2.2 Family types

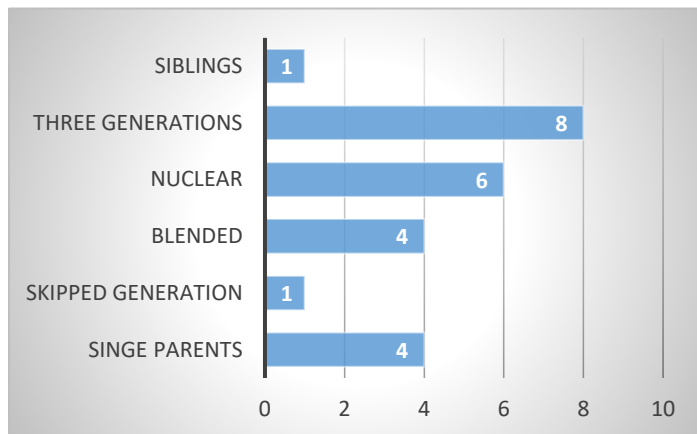


Figure 4.2.2.2 Family type

Figure 4.2.2.2 illustrates the demographic of the family types of the participants. A high proportion of the participants (n=8) came from three generations, where the grandparents live with their children and grandchildren. Some participants (n=6) came from nuclear families, with the presence of a mother, father and children. An equal number of participants came from single parent families (n=4) and blended families (n=4). While an equal number of participants came from skipped generation (n=1) where the grandparents are caring for grandchildren the absence of biological parents and siblings' family (n=1).

Family types in this study are representatively spread across the spectrum of family types. The findings of this study are contextualised significantly within the perspective of three generations and nuclear families with some influence from the single parents and blended families and very limited from the perspective of the skipped generation and siblings' family type.

Findings depicted by this demographic concurs with the White Paper on Families in South Africa (2013) that states that in attempting to give an overview of the different types of families in South Africa, it should be reiterated that there is no standard definition of 'family' given the multicultural nature of South African society. No single definition of 'family' can be comprehensive enough to cover various kinds of families in the country. Further on, family types such as three-generation, skip-generation, single parent or child-headed households are found in South Africa.

4.2.3 Community

4.2.3.1 Infrastructure in socially disorganized communities

4.2.3.1.1 Types of Housing

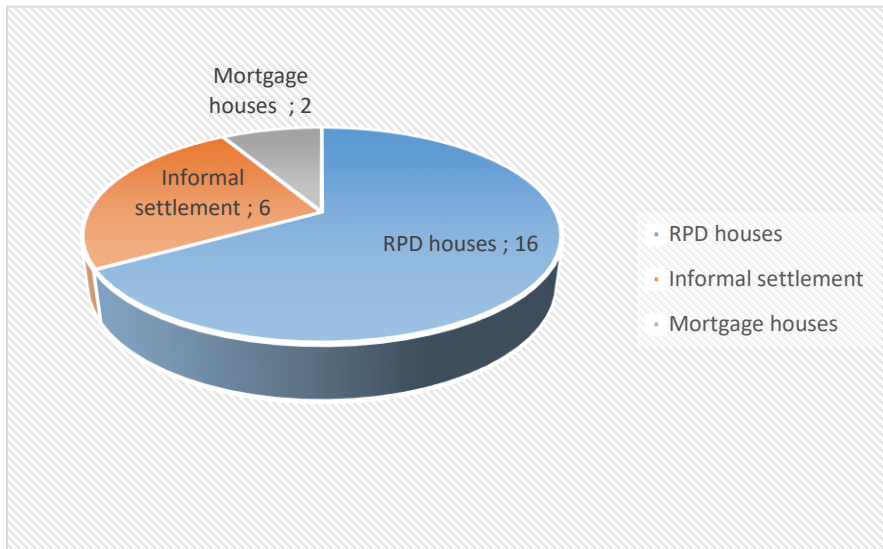


Figure 4.2.3.1 Types of housing

The demographic illustrated in figure 4.3.1 (a) depicts the type of housing occupied by participants residing in the socially disorganized communities of Khayelitsha and Delft. A high number of participants (16) reside in Reconstruction and Development Programme houses (RDP), while a lesser number of participants, (6) resides in informal settlements (shacks) and the least number of participants (2) residing in housing acquired through mortgage. The findings of this study are predominantly informed by the perspective of participants who reside in RDP houses, with some limited inputs from the perspective of participants who reside in informal settlements and minimally from those with mortgage houses.

The high level of participants residing in RDP houses concurs with the literature that describes the socially disorganized communities of Delft and Khayelitsha as townships that were built mainly through housing programmes for the urban poor after the country's first democratic elections in 1994 and despite massive construction, housing grievances have been a central concern for community organizations, (Millstein, 2017).

4.2.3.1.2 Access to basic municipality services

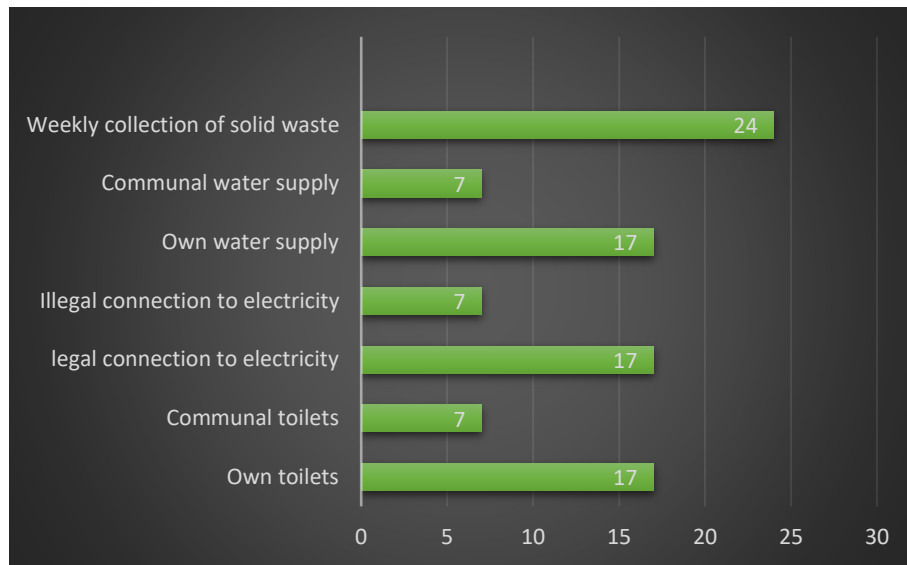


Figure 4.2.3 .1.2 Housing accessing basic municipal services

Figure 4.2.3.1.2 illustrates the demographic of the types of basic municipal services accessed by participants living in socially disorganized communities. All participants (n=24) indicated that solid waste was collected every week. Majority of the participants (n=17) indicated that they had access to own water supply, legal connection to electricity and own toilet facility. A lower proportion of participants, (n=7) indicated that they had access to communal water supply (three taps outside their homes, would be shared by 20-30 households); they accessed illegal electricity and toilets were communal (shared by 10-15 households).

The findings of this study is predominantly informed by the perspective of participants who have access to own water supply, legal electricity connection and own ablution toilet, with some limited inputs from the perspective of participants who share water supply, share toilet facility and have illegally connected electricity.

4.2.3.1.3 Access to community-based services

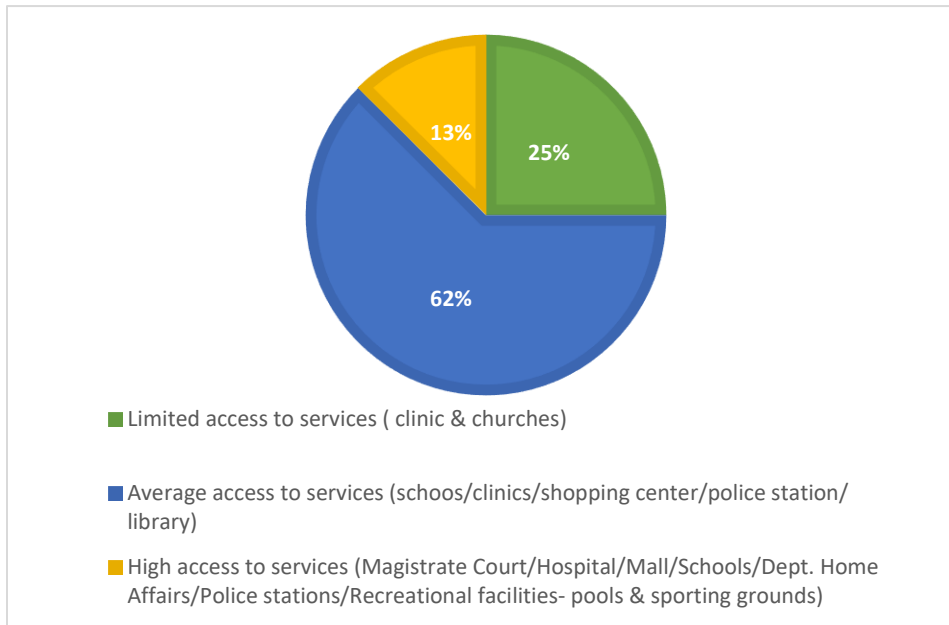


Figure 4.2.3.1.3 Access to community-based services

Access to community-based services in socially disorganized communities was taken into consideration and figure 4.2.3.1.3 depicts that majority of participants (n=15) had an average access to community services, where they could access schools, clinics, a shopping centre and a police station. Participants (n=6) residing in the informal settlements had very low access to community services, as the only services available in their community is a local clinic and churches. The least number of participants (n=3) had access to a number of community-based services, such as the Magistrate Court, Department of Home Affairs, Recreational facilities (Pool and sporting grounds), schools, clinics, Hospital, Police stations, Mall and Department of Social Development. Findings of this study is contextualised significantly within the perspective of participants with an average access to community-based services, with some influence from those with very low access and very limited from the perspective of participants with high access to community-based services.

4.2.4 Characteristic of Socially Disorganized communities

4.2.4.1 Types of Crime

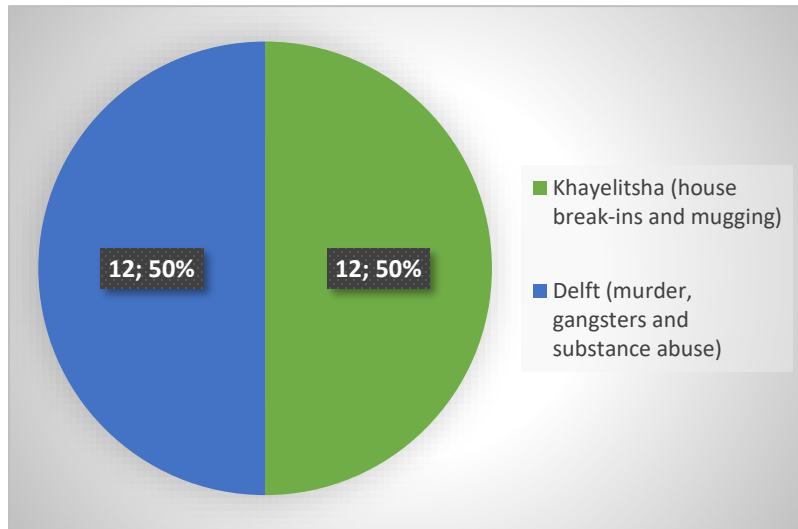


Figure 4.2.4.1 Types of crime

Figure 4.2.4.1 illustrates the types of crimes experienced by all participants (n=24) residing in the socially disorganized communities in which they lived. All of the participants (n=12) residing in Khayelitsha indicated that the most prevalent type of crimes in their community was house break-ins and people being robbed on the streets. However, all of the participants (n=12) residing in Delft, indicated that murder, gangsterism and the use of substances, e.g. tik, were the most prevalent crimes in their community.

The findings of this study are contextualised significantly within the perspective of participants who expressed that crime is one of the key characteristics in the socially disorganized communities in which they live. These findings mirror the outcomes of a survey conducted by the GGLN (2012), to examine socio-economic issues; perceptions of government competence; forms of participation and understandings of agency; and the citizens' ability to influence participation in Delft, Khayelitsha and Langa. The qualitative data of this survey showed that unemployment, housing and high crime were issues dominating daily life and in all three areas participants ranked crime as the highest priority problem. The Delft survey showed a higher percentage of community concern relating to the prevalence of gangs, and drug and alcohol abuse, (GGLN, 2012).

4.2.4.2 Family functioning

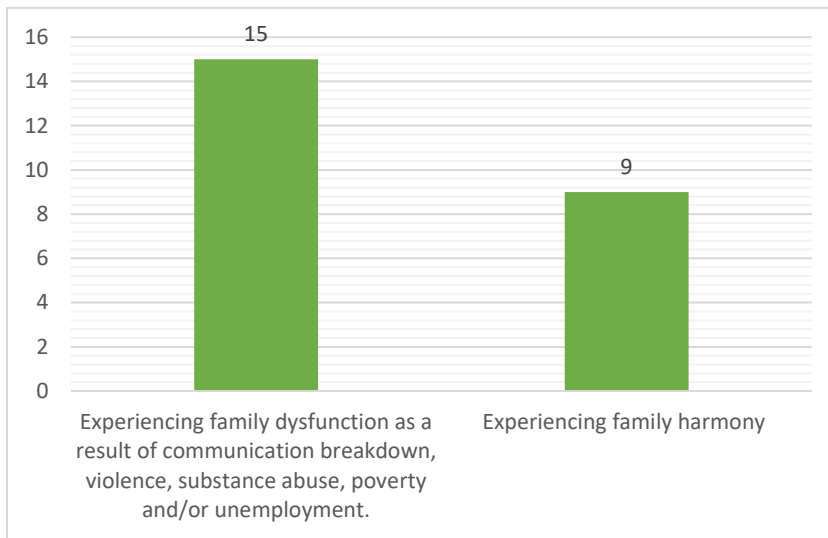


Figure 4.2.4.2 Family functioning

The function of families living in socially disorganized communities was taken into consideration and figure 4.2.4.2 depicts that majority (n=15) of the participants have experienced family dysfunction as a result of communication breakdown, violence, poverty and unemployment. A lesser number of participants (n=9) indicated that their family experienced harmony. The findings from this study are situated primarily within the perspective of families who experience dysfunction, with some limited contribution on the part of families who experience family harmony. The presence of participants who described their families as harmonious may be indicative of resiliency.

4.2.4.3 Population

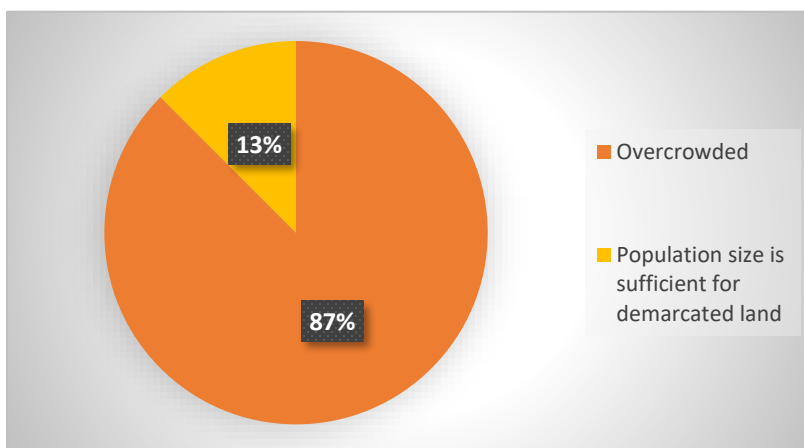


Figure 4.2.4.3 Population

Figure 4.2.4.3 illustrates the demographic of the size of the population residing in socially disorganized communities. A high number of participants (n=21) indicated that their community is overcrowded as a result of continuous influx of people moving into their community, in need of housing. The overcrowding has caused littering and pollution and it causes families to be sick. A low number of participants (n=3) indicated that the demarcated land in their community is sufficient for the population size. Findings of this study is predominantly informed by the perspective of participants who express that socially disorganized communities are overcrowded and polluted, with very limited contributions from participants who indicate that socially disorganized communities have sufficient land for the size of the population residing in it.

4.2.5 Social control in socially disorganized communities

4.2.5.1 Collective effort to resolve shared social ills

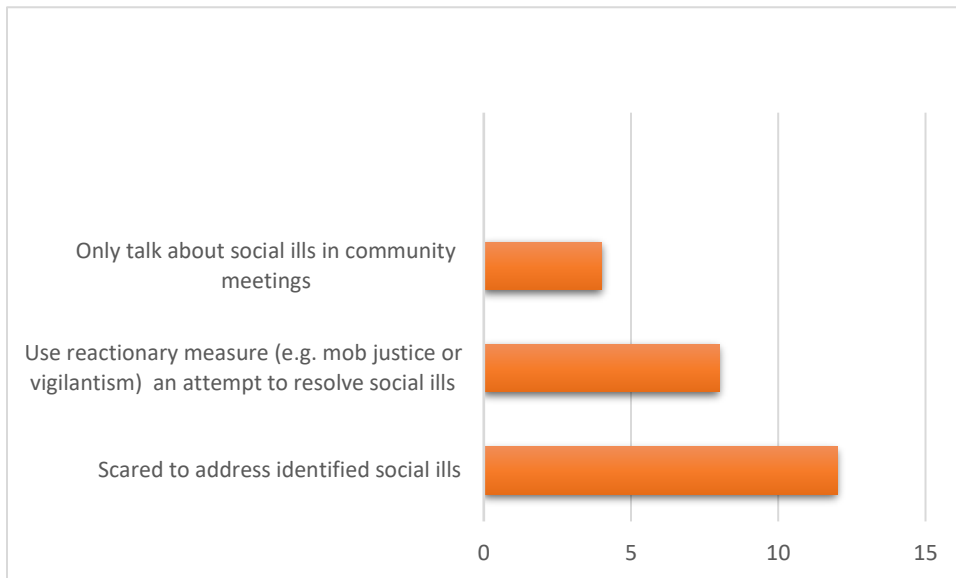


Figure 4.2.5.1 Collective effort to resolve shared social ills

Social control in socially disorganized communities was taken into consideration and figure 4.2.5.1 presents the demographic of the participants' perceptions of collective efforts to resolve shared social ills. Majority of the participants (n=12) expressed that families in their community are scared to address identified social ills such as selling of drugs, reporting gang members responsible for murders and those responsible for acts of violence. Some participants (n=8) indicated that reactionary measures such as mob justice, is used as an attempt to resolve social ills, while fewer participants (n=4) expressed that families in their communities only talk about shared social ills in community meetings, but do not take action to resolve it.

Findings of this study is contextualised significantly within the perspective of families who expressed that fear to identify shared social ills prohibits collective effort to resolve shared social ills, with some influence from families who indicate that some measures are used to resolve social ills and very limited from the perspective of the families who indicate that social ills are not addressed but are only discussed in community meetings.

4.2.5.2 Leadership in socially disorganized communities

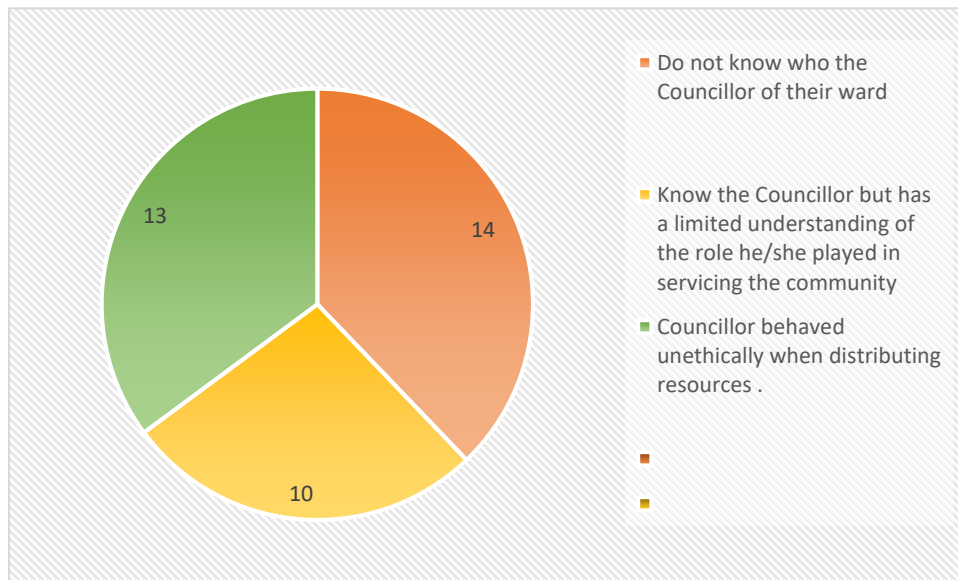


Figure 4.2.5.2 Leadership in socially disorganized communities

Figure 4.2.5.2 illustrates the demographic of the participants' perceptions of leadership in socially disorganized communities. Participants of this study aligned leadership, in their community, with the local government representative (the Ward Councillor). Majority of the participants (n=14) indicated that they do know who the Ward Councillor is, and 10 participants indicated that they do know who the Ward Councillor is but had limited understanding of what role they played in serving the community. A proportion of participants (n=13) expressed that the Councillor in their community behaved unethically when distributing resources that is meant for families in the communities.

Findings of this study is predominantly informed by the perspective of responds who do not know who the Councillor is, responsible for their Ward, with limited contributions from participants who know who the Councillor is, but do not understand the role played, by this leadership figure, in serving their community. Findings of this study are contextualised significantly within the perspective of participants who expressed that the Councillors behave unethically.

These findings mirror the outcomes of a survey conducted in Khayelitsha, Delft and Langa, by the Good Governance Learning Network (GGLN) in 2012, that indicated a general disappointment with the degree to which Councillors behave ethically and/or fairly with regard to resource allocation generally, and illustrates an overwhelming lack of confidence in the competence of councillors.

4.2.5.3 Law enforcement

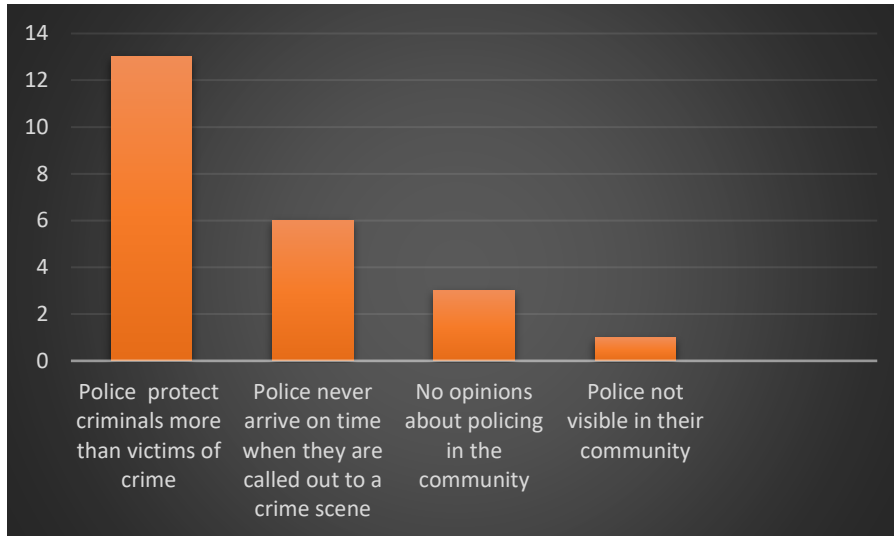


Figure 4.2.5.3 Law enforcement

Social control in socially disorganized communities was taken into consideration and figure 4.2.5.3 presents the demographic of the participants' perceptions on law enforcement. A high proportion of participants (n=13) expressed that the police were more interested in protecting criminals than victims of crime and that resulted in families in communities being scared to report incidents of crime. Other participants (n=6) indicated that the police never arrive on time when they are called out to a crime scene. A few participants (n=3) expressed no opinions about policing in the community and fewer participants (n=1) indicated that police are not visible in their community.

The findings from this study are situated primarily within the perspective of participants who expressed that the police show more concern for the protection of criminals as oppose to victims of crime, with some limited inputs from the perspective of participants who indicate that the police never arrive on time and minimally from those with no opinions or those who express that police are not visible in their community. From the aforementioned paragraphs, outlining the demographic profile, it is evident that the participants of this study inhabit lived experiences of families living in a disorganised community.

Majority of the participants identified themselves as black Africans, while only a few identified themselves as coloureds. This finding reflects the historical impact of the apartheid system and the resultant structural outcome of predominantly black citizens finding themselves living under the circumstances described as ‘disorganised communities. A high proportion of participants attained a high school level of education, with very few participants with tertiary education. This finding can be seen as a direct impact that the apartheid system had on the education of non-white South Africans, that resulted in large scale inequality and whose effects remained for decades.

The low number of participants who have attained an education level that would enable them to be employable, influences the high rate of unemployment in these socially disorganized communities. The consequence of having high levels of unemployment also affect and influence the crime rates in a community. Participants in this study expressed that they live in a community that is severely impacted by high levels of crime and the lack of social control in addressing crime is one of the perpetuating factors. Unemployment and high levels of crime are indicative of socially disorganized communities and participants of this study have lived experiences of both these phenomena.

Participants in this study identified with a variety of family types, such as three generation family; nuclear; single parent and even blended families. Findings depicted by this demographic concurs with the White Paper on Families in South Africa (2013) that states that, it should be reiterated that there is no standard definition of ‘family’ given the multicultural nature of South African society.

The participants in this study inhabit the lived experience of families in socially disorganized communities, when it comes to issues of housing and shelter. A majority of the participants expressed their struggle in acquiring proper housing and indicated that they now live in RDP houses or in informal settlement with very little to no basic resources such as water and sanitation. Accessing community-based services is a constraint for these participants, as they often have to go outside their socially disorganized community to access services.

Lastly, participants of this study expressed how the lack of social control in their communities contributed in perpetuating social ills such as substance use, violence, crime and family breakdown. Ineffective law enforcement (such as South African Police Services (SAPS); unethical

government officials and community members who fear for the safety, all contribute in not having formal social control to address issues effecting families living in socially disorganized communities.

The following section will present the framework of analysis that outlines the findings of the research into themes, categories and sub-categories and present major findings of the research aligned to relevant literature pertaining to the functioning of families in socially disorganized communities from a family resilience perspective.

4.3 Discussion of findings

Table 1: Framework of Analysis

THEMES	CATEGORIES
4.3.1 Hardships and Challenges	4.3.1.1 Loss and Trauma
	4.3.1.2 Poverty
4.3.2 Family Belief Systems	4.3.2.1 Spirituality and Transcendental beliefs
	4.3.2.2 Making meaning out of Adversity
4.3.3 Family Organizational Patterns	4.3.3.1 Flexibility
	4.3.3.2 Family connectedness
	4.3.2.3 Social support
4.3.4 Family Communication	4.3.4.1 Clarity
	4.3.4.2 Open emotional expression
4.3.5 Family Problem solving mechanisms	4.3.5.1 Roles and Responsibilities
	4.3.5.2 Rearranging living arrangements
	4.3.5.3 Personal sacrifices
4.3.6 Resources and interventions needed	4.3.6.1 Improved law enforcement by police
	4.3.6.2 Effectively address family related crimes
	4.3.6.3 Social Service Professionals
	4.3.6.4 Effective service delivery from Government (Municipality)

Theme 1: Hardships and Challenges

In the analysis of the data for this theme, which is representative of research question 1 of this study two categories were identified. Each were analysed and will be presented here.

4.3.1.1 *Category 1: Loss and Trauma*

All the participants (n=24) emphasised having experienced severe trauma and loss as significant hardships which impacted on the resilience of their families and were experienced as amplified having to navigate in the context of their socially disorganised community. A high proportion of participants (n=11) indicated that hardship endured was related to violence experienced in their family, either by another family member or by external factors like crime. Poor health and disability in the family was also indicated as traumatic for families living in the socially disorganized communities.

Participant 14: *“On her way back for my birthday party, my daughter met a group of gangsters who gang raped her. I only heard about the incident a few days after, she was in Tygerberg Hospital. They stabbed her multiple times”*.

Participant 19: *“Um the day I heard that my husband took his own life and afterwards I heard he was murdered. Yes. The police said he was found burnt out there on the bridge. He took the hammer here and beat me up then he ran away and went to hang himself by Sarepta’s foot bridge”*.

Participant 2: *“The main reason why the Social Worker had to help us look for an appropriate place to live in was due to my health status... I tested HIV positive.... The Doctors informed me that I have some sort of abnormality in my lungs... This kidney failure and high blood pressure, he got them from me”*.

Findings from this study concurs with Staveteig and Wigton, (2005) who identified that poor families potentially confront multiple stresses, such as lack of health care, crime, violence, as well as Walsh (1998) who posit that a combination of psychological, social, and economic burdens of poverty renders families more at risk for multiple problems and crises due to forces beyond their control. This finding further highlights and reinforces the vulnerability of families living in socially disorganised communities to be exposed to more frequent experiences of trauma and loss.

4.3.1.2 Category 2: Poverty

A high proportion of the participants (n=18) indicated that poverty, as a result of being unemployed, is one of the key contributing factors to hardship experienced by families residing in socially disorganized communities.

Participant 9: *“Yoh there are a lot of unemployed people here ...they are a lot indeed, even where I stay...most houses survive by renting out their space... maybe in that family one parent works and the other is unemployed or they both are employed”.*

Participant 6: *“Yoh, it is probably over 13 years since I last worked.... I worked in the fields. ... at a vineyard...yes in Stellenbosch...I am job hunting sis, ...but then jobs are scarce. I teach my children to be content with what we have...what they get.... yes, they get disability grant...and a child support grant.”.*

Participant 5: *“I once worked; I was also a vendor ...no. I no longer operate. I was selling alcohol and the police took it away. Yes, I stopped after they took it away...The children’s support grant helps me live. Yes, I do not have the license to sell liquor”.*

Findings of this study concurs with Kubrin and Wo (2016) who explain that ecological characteristics, such as poverty, joblessness, population mobility or turnover and family disruption, among others, are indicative of socially disorganized communities. This finding is in accord with the outcomes of a survey conducted by Sikhula Sonke, in Khayelitsha, that emphasized that current development in this community include overcrowded living conditions; lack of land for formal housing projects; increased land invasions- placing pressure on infrastructure; extensive housing backlogs; poor skills base of community and a reliance on social grants for income, ((Sikhula Sonke Early Childhood Development, n.d).

Findings from this study also mirrors the outcomes of the Statistics South Africa (2013) survey, that indicated that after more than two decades of democracy "South Africa is still battling with issues of poverty, inequality, unemployment and hunger.

We can ascertain from these findings that families, living in socially disorganized communities, are faced with the hardship of poverty as a result of unemployment.

Theme 2: Family beliefs systems

In the analysis of the data for this theme which is representative of research question 2 of this study, two categories were identified. Each were analysed and will be presented here.

4.3.2.1 Category 1: Spirituality and Transcendental beliefs

A high proportion of participants (n=23), expressed that their belief system has helped them and their families in making peace with their circumstances; look to God to change their stressful situation and finding healing after experiencing adversity. Of these participants, n=17 indicated they are religious and believe in God, 3 of the participants indicated that they are traditionalist who believe in ancestors and practice ceremonies to appease the ancestors, while the other 3 of participants indicated that they are both religious and traditionalists.

Participants of this study felt that their beliefs systems, namely believing in God, praying and going to church or believing in the ancestors and practising rituals, have brought them hope, emotional healing, strength and helped in changing their circumstances for the better.

Participant 14: *“Many times I felt like killing myself. However, when I pray to God about these stressful situations, I feel much better. My daughter... she has tried to commit suicide many times by overdosing on pills. I explained to her that God is the only being that has the power to take her life.... I told her that I will not stop praying. I will pray to God about her situation always. Prayer is powerful. Sometimes people are unable to help our situations, however, prayer brings comfort and hope”.*

Participant 12: *“Uh...we go to church and we do traditions. We believe that when you go to church, God protects you from above and when you do traditions the ancestors are protecting you from below...from underneath and that is the force.... Uh, for example when maybe you are applying for a job...err we pray...we fast...but we also do not forget to burn incense and ask the ancestors to bless the whole process”.*

Findings from this study concurs with family resilience literature that propose that belief systems and spirituality have been found to provide solace in moments of despair. Walsh (2010) explains that the shared value system a family employs is likely to empower families to more easily accept risks and losses due to a larger perspective that is created which stems from the family's belief system. The findings of this study concur with the research studies conducted by Greeff and Loubser, (2008) that looked at various dimensions of spirituality in promoting family resilience in Xhosa-speaking people in South Africa. The study found that religion and spirituality, as practised by their participants in ways such as prayer, belief in God's plan, and participating in religious activities, could be a protective and recovery-conducive resource, and should be accessed in times of crises. This finding further highlights and reinforces that spirituality and transcendental beliefs are deeply imbedded within families living in socially disorganized communities and this belief system assist these families in becoming resilient.

4.3.2.2 Category 2: Making meaning out of adversity

A high number of participants (n=19) in this study indicated that believing in God and having a support system like the church, has enabled them to make meaning out of the adversity they experience, in socially disorganized communities.

Participant 15: *"... I took it because when we were rushing to hospital I said, 'God I put her in your hands...Let your will be done', I didn't stand in the way and so I was strong. I cry every day, I don't forget my child, but what I learn from God is that, when God takes, he gives and takes... When you receive the peace from God you can accept anything.... I was very strong that time....and I think that is the time I received God in my life"*.

Participant 1: *"For you to conquer challenges you have to be strong, if you are not strong you won't be able to conquer uyabo... You know in life when you are a churchgoer there are things that are different...in life by being a churchgoer you can become bold, when one day you experience something bad you are able to pray....and ask God to help you face the challenge and pass, uyabo?"*.

The category of belief systems is described but is not limited to a family's ability to maintain a positive outlook, make meaning of their adversities and possess transcendental beliefs and spirituality (Black, Santonello & Rubenstein, 2014). Findings of this study concur with Walsh's (2008) literature which postulates that, how families view challenges and their resources will determine whether the families experience healing and growth from the challenge or if they end up in dysfunction and in despair.

We can ascertain from the findings of this study that transcendental belief and resources, like support from the church, of families in socially disorganized communities play an instrumental role on how these families make meaning out of adversity experienced.

Theme 3: Organizational patterns

In the analysis of the data for this theme which is representative of research question 3 of this study, three categories were identified. Each were analysed and will be presented here.

4.3.3.1 Category 1: Flexibility

Majority of the participants (n=11) identified a key member of their family is always responsible to bring structure and order in moments when the family experiences adversity or when circumstances are out of the ordinary. Participants indicated that this family often takes on the role of being the 'fixer' and lead the family to find resolutions or ensure that routines are maintained.

Participant 12: *"I can't think of a time but again I would go back again to the time where we had a death in the family...a lot of thing were done by my brother and I...because I didn't have enough time to do everything alone as the only adult at home...but my brother was able to organize a lot of things like transport because I was busy going to the places, I mentioned such as Old Mutual and I went to court a lot".*

Participant 16: *"...things like that, for me that is not a joke. I get very angry for that...because the doctor told me, because of the mindset, he never accepted these tablets. that is why I have to stand and see that he drinks it...otherwise he will throw them away... and he will default over and over again"*

Participant 11: *“Yes, with regards to traditions sometimes a child, they are bed wetting and then when I have not done an (imbeleko) that is introducing the child to the ancestors...then I decide that I must introduce the child to ancestors... then I go home with the child, when I get home I do the (intambo)...then the child stops bed wetting”.*

Findings of this study concur with Isaac et al, (2017), who describes that organisational patterns are stipulated by the leader of the family unit who enforces rules and provides structure. Walsh’s (2006) explanation of organisation patterns posit that these patterns also refer to the flexibility of the family structure, the roles that each member plays within that structure, rules and accompanying rituals. These findings highlight the importance of routine and family rituals in organisation patterns- which aid in family resilience. Findings of this study concur with Spagnola and Fiese, (2007) that state that family rituals are activities members practice and carry symbolic significance in the family.

We can ascertain from these findings that families living in what is recognized as socially disorganized communities, take into cognisance the importance of routine and practice flexibility, leadership and family rituals that enables their families to be resilient.

4.3.3.2 Category 2: Family connectedness

A small but significant number of participants (n=7) in this study expressed the importance of being connected with their families, as it enabled them to gain strength to mediate through adversity experienced. The importance of maintaining family connectedness by maintaining or restoring broken relations and the role played by family members in ensuring that all members actively play a role in supporting the family, were highlighted.

Participant 9: *“...It’s my aunts, I have two aunts. One stays at the TRs and the other one stays in the new houses at Power, yes...so they are the ones who always bring the family together when something has happened...yes they talk about things for example when there is someone who passed on they will inform us of what happened.... then a plan is made and some people go to the villages for the funeral as some are sometimes unable to because they work”.*

Participant 3: *“Similarly, when there is a traditional ceremony taking place at my place. I must write a letter to all my family members and inform them of what is going to happen. I must write a letter and not call them telephonically...Yes. And if they all come that is also when you can see that so and so is no longer upset or angry at me for that incident- he/she is here to support my ceremony”*

Findings of this study concurs with Banovcinova and Levicka, (2015) to explain that rituals and regular family activities comprise a symbolic form of communication, consolidating family interactions and connectedness. These rituals support family communication and transfer values between family members, (Migliorini, Rania, Tassara & Cardinali, 2016). These findings also concur with Walsh (1996), when she explains that commitment, respect for individual needs, boundaries and attempts to restore and maintain broken relationships all contribute to the connectedness a family is likely to experience.

These findings further reinforce that a sense of connectedness within the family is present in families living in socially disorganized community and does contribute to enhanced family resilience.

4.3.3.3 Category3: Social support

A lower, yet significant number of participants (n=6) indicated that receiving social support, in times of adversity, assisted their families to mediate through the hardship and gain strength to bounce back. These participants alluded to the fact that their families needed to adapt- often receiving or seeking social support outside of their socially disorganized communities.

Participant 6: *“I don't want to lie to you, I got most support from Red Cross Hospital and the Nurses were very supportive...They would even give me money to go home and check on the kids...and when I come back to the hospital they would ask how did it go? And I would be crying ...and narrate the stories about the children...Yoh I would cry, they would tell me, 'No Aletta it will get better'.*

Participant 14: *“Yes. I used to attend support groups at the local clinic. They used to explain to me the symptoms of drug abuse and how it affects a person. I interacted with other people on trying to understand the effects of drugs and these different insights helped me to understand it better”.*

Findings of this study coincides with Backström, (2015), who posit that community-based projects play a vital role in the manner in which families respond to unexpected crises, as these projects offer the necessary support during times of need. However, it is important to highlight that social support in socially disorganized communities is not readily available and families often need to be proactive in seeking or accessing support outside their communities. This finding concurs with Walsh (2003) who explain that when families are faced with challenges, a level of *adaptation* is required to mediate the family unit through the experience.

This finding further highlights and reinforces the vulnerability of families living in socially disorganised communities to be exposed to more frequent experiences of needing to be adaptable in order to receive social support as it is not easily accessible in their communities.

Theme 4: Communication

In the analysis of the data for this theme which is representative of research question 4 of this study, two categories were identified. Each were analysed and will be presented here.

4.3.4.1 Category 1: Clarity

A large proportion of participant (n=9) indicated that communicating clearly and being honest with each other on issues that affect the family, as a collective, is instrumental in enabling their families to face any challenges they experience. These participants expressed that being transparent and stating how members truly feel, even speaking about uncomfortable issues, has help the families to overcome adversity and resolve conflict.

Participant 1: *“We communicate well; we don’t like being harsh you see. Like we have to share and when something is not right then it is not right...for example my boyfriend. Yah he is able to speak to me, even when he tested for HIV and found out he is HIV positive. So he came to me and told me, as much as we were not in good terms at that point...but he didn’t shy away from telling me that there is a problem, uyabo. He said it probably came with him through the new girlfriend”.*

Participant 12: *“I think it is transparency and knowing that we don’t depend on anyone else but ourselves. So being transparent helps us to be able to communicate with each other because we don’t have secrets, we are a family”.*

Participant 15: *“I remind him always...I told him, I said when you go through with this stuff (drugs)...you will die. But if you turn away and give Jesus a chance in your life things will change. He is not staunch like me, but he chose the right way...Yes he believes for the better... Three years now he is not on drugs”.*

Findings of this study concur with Backström, (2015) who posit that positive communication processes bring clarity, emotional expression and collaborative approaches to problem-solving and this in turn, fosters resilience in families. This finding is indicative that clear messages, empathy, supportive comments and effective problem-solving skills act as positive communication processes in families, (Olsen, Russell & Sprenkle, 1983).

Lastly this finding coincides with Carr and Kella, (2018) who explain that families exhibiting a balance of cohesion and flexibility through their communication are significantly more resilient than those from unbalanced families, regardless of the amount of adversity experienced.

This finding further highlights and reinforces that some families living in what is known as socially disorganized communities need to practise a balance of cohesion and flexibility in their communication, as external factors in their surroundings add to their daily challenges. We can ascertain from this finding that some families living in socially disorganized communities, makes use of affective communication patterns, which refers to expressing of ones love and support to each other and being direct and honest with each other was a core characteristic of communication. This being vital in nurturing an environment that need to be established in order to mediate through adversities faced by families.

4.3.4.2 Category 2: Open emotional expression

A higher majority of participants (15) indicated that their families do not engage in communication that is open or which enables them to express themselves emotionally. Some participants (n=11) indicated that their family’s communication is inconsistent and depends on who each members engages with, e.g. communication may be good with the children but negative with the spouse; some family members avoid speaking about certain issues to avoid conflict or participants do not communicate openly with family because they fear being judged. Other participants (n=4)

indicated that communication in their family is ‘bad’ as members are always shouting and verbally aggressive, with the intention to blame and hurt other members.

Participant 5: *“I’m here because I am desperate for a place to stay...because we would be chilling and he will bring up things from the past, telling me I left him and got pregnant...and came back with a baby that is not his. So there I am here because I need a roof over my head...otherwise if I talk, it’s just me telling him to do something, we don’t sit and discuss any plans or anything like that...So we just stay together, we are pretentious towards each other”*.

Participant 3: *“We need to talk it out. Sometimes when we are in the heat of an argument, she chooses to leave me or I leave. And when I return home, she is no longer talking about the argument and I don’t talk about it too. I keep my mouth shut and decide to just give her some space... I mean the way we do things work for us”*.

Participant 9: *“Like sometimes the family does not always understand, but then things like relationship stuff...but then my friends are there, I speak to them. But I keep most things to myself... No I don’t talk with the family about things happening in my life”*.

This finding contradicts Walsh’s (2003) notion that individual family members need to take responsibility for their own feelings and behaviour and make an active attempt to engage in pleasurable interactions in order to lessen the stress experienced in the midst of adversity. Some families in socially disorganized communities are able to be resilient without being openly and emotionally expressive. In certain families’ external factors of hardship experienced, e.g. the need for shelter, outweighs the need to communicate openly, as these families find themselves in moments of survival rather than their basic right to express how they feel. Behaviour in service of survival within the family also indicates resiliency, even if it goes against existing thought on the type of communication the theory describes as indicative of resilient families.

This finding does not concur with Miller, Ryan, Keither, Bishop & Epstein, (2000) who describes that family resilience is achieved when a family has the capacity to engage in affective responsiveness, meaning to respond to a range of emotions with appropriate feelings.

Contrary to Walsh (2003) this finding indicates that some families in socially disorganized communities are able to develop (in the absence of a climate of empathy and trust) a tolerance for difference within a family even if they do not share a range of feelings like joy, pain, hopes or fears.

We can ascertain from this finding that families in socially disorganized communities are able to be resilient without engaging in communication that is open and emotionally expressive. This finding further posits that survival behaviour as a characteristic element of resiliency is found in families in disorganised communities.

Theme 5: Problem solving

In the analysis of the data for this theme which is representative of research question 5 of this study, three categories were identified. Each were analysed and will be presented here.

4.3.5.1 Category 1: Relocating roles and responsibilities

A high proportion of participants (n=14) expressed that problem solving in their families is a collaborative effort. Family members work through solving any challenges experienced, as a collective. At other times, certain family members are assigned roles and responsibilities to do certain things that will assist the family's functioning to be stabilized again.

Participant 21: *"We call each other. We call the elders and those who have some resources. For example, I have a small job and I can contribute two bob. Then the family is called, and a meeting is scheduled to help advise how we can get out of that problem. In that meeting each person express their opinion or suggestion and at the end a resolution comes about"*.

Participant 4: *"...but as time went on he had recurring pains in his ear, and I took him to the Clinic. He was transferred to the various hospitals. It was confirmed that his hearing nerves had died. His doctor tried to assist two times. On the 14th October we were there. The doctor gave us a letter to take to school and we did. The letter stated that the I need a Social Worker that will assist in school placement"*.

This finding concurs with Oh and Chang (2014) who postulate that problem-solving processes in resilient families involve a set of behaviors which require collaboration between family members and these behaviors involve reallocating roles and responsibilities.

Findings of this study further emphasises that families in socially disorganized communities, despite experiencing added external stressors found in their surroundings, are able to work together by allocating roles and responsibilities to mediate through adversity.

4.3.5.2 Category 2: Rearranging living arrangements

As part of a collaborative efforts to solve problems experienced in families, some participants (n=3) indicated that when the root cause of the hardship experienced, is caused by other family members, rearranging living arrangements is an option that helped participants in maintaining effective family functioning.

Participant 6: *“My brother would even beat me up when I am coming from church. Things did not get better until I decided to go work in the vineyards. Then I asked for space at the next-door neighbour and stayed there...When I moved into my shack, I did not even have a door. I had an old door just so I can sleep...What is the use of wanting to stay in a warm place, but I am not happy? Rather I stay here in this place. I decided it’s better to be independent than to endure this”.*

Participant 2: *“The late Priestess use to treat us well, that changed when her daughter took over. We were evicted. I had already given birth to the twins. I begged for building material from people. People from my church assisted me by ensuring that I have a structure (shack). My daughter’s school also assisted us in securing an informal structure. The school pleaded with the SST community to help us”.*

Findings of this study agrees with Oh and Chang (2014) who explain that rescheduling or rearranging living arrangements is one of the behaviours involved in family collaboration efforts which aids families in becoming resilient.

This finding further highlights and reinforces the vulnerability of families living in socially disorganised communities to be exposed to more than just internal family stressors, e.g. conflict,

but to external factors like lack of appropriate housing. However, in the midst of added external stressors, if families in these communities work collaboratively, they are able to maintain effective family functioning, (Miller et al, 2000).

4.3.5.3 Category 3: Personal sacrifices

A lower proportion of participants (n=2) indicated that when faced with adversity, some family members had to give up things that they use to do or loved to do, in order to resolve a problem. This act of sacrifice aided in making their family resilient.

Participant 20: "...because he smoked too much TIK.... I notice his behaviour change. He did not speak normal and always laugh and sometimes very aggressive...you see?! He got so sick he was admitted to hospital and he was transferred to Lenterguer hospital. I stopped going to church and choir practice, because I had to visit him and attend support group. Now he is out and is learning to speak right again".

Participant 15: "Oh it's also a big story about that boy. He was on drugs for three years...Yes, I put my job there (stopped working) and I don't clean houses. I concentrate now on him...I was like...I said I was fighting. Something in my spirit told me...I asked the Lord 'Lord what can I do?' and the Lord said 'Be still'. And I really see that when you are still the Lord does His work".

Findings of this study agree with Oh and Chang (2014) who explain that making personal sacrifices is one of the behaviours involved in family's collaboration efforts that enable families to become resilient in the midst of adversity. This finding also concurs with Walsh's (2003) explanation that the category of problem-solving states that a family that works to solve problems in a collaborative manner, is likely to be resilient, (Walsh, 2003). Through such combined efforts, new patterns of functioning or new rituals are developed and integrated into their lives for the purpose of meeting the families' new needs, (Oh & Chang, 2014).

This finding confirms that some families, living in what is known as socially disorganized communities, have the ability to engage in processes that require a development of new patterns of functioning, so that new needs are met, that will strengthen the resilience of families, despite being

faced with added vulnerability caused by social ills such as high levels of substance dependency. Families in socially disorganized communities have the willingness to make personal sacrifices on behalf of their family's even in circumstance of poverty and adversity.

Theme 6: Resources and Intervention needed

In the analysis of the data for this theme which is representative of research question 6 of this study, 3 categories and two sub-categories were identified. Each were analysed and will be presented here.

4.3.6.1 Category 1: Improved law enforcement by police

A high proportion of participants (n=16) indicated that improved law enforcement by police is needed in their communities to assist families in becoming more resilient. Participants of this study expressed that an increase in the visibility of police and physical presence of police in their community will alleviate crime that is affecting families and assist with other issues that need the police. Mechanisms such as stationing satellite offices in the community, police vehicles patrolling around and establishing community police forums, were some of the ideas participants said would help in fighting crime and in return assist families to mediate through adversities.

Participant 12: *“I think we need, even though there is a police station and we know where it is, I think we need small sites like in Town, I see there would be trailers where the police sit in the corner... Maybe when you want to report a case you can go to the trailer or they will call a van that will take you to the police station.”*

Participant 7: *“In the beginning there was a police forum, but it is now scarce...If there was a police forum and the police working together with it...maybe we wouldn't be experiencing so many muggings.”*

Participant 3: *“The police could patrol because when people are going to work, they are met by these ‘AmaPhara’ and they take their only money of commuting to work. They even snatch that bag with your bus ticket...and that person is unable to go to work...Yes, if they patrol at night from*

23h00 to 00h00 when people are coming back from night shift and again in the morning about 05h00 when people are going to work.”

This finding concurs with Machete and Obioha, (2017) who conducted a study that focused on the functional strategies and initiatives taken by South African Police Service (SAPS) towards prevention and combating of substance abuse in a South African Township. Their findings concluded that police regular conducting of stop and search, regular patrols, use of reliable volunteer informants (informants), secret detection and police partnership with civil organisations were revealed as the sustaining strategies by the SAPS. These findings suggest that such mechanisms had a positive impact on socially disorganized communities, as the environment became safer and families experienced an enhanced level of safety.

We can ascertain from this finding that families living in socially disorganized communities, are constantly faced with crime and consequences of high substance abuse. Therefore, participants recommend that high police visibility, physical presences and partnerships between structures like a community police forum and the SAPS, is needed to make these communities safer. This finding posits that if the communities are safer than the families will be more resilient.

4.3.6.2 Category 2: Effectively address family related crimes

Second to police visibility and presence, some participants of this study recommended that the SAPS should effectively address issues affecting families living in socially disorganized communities and extend services to intervention programs for youth. Participants indicated that the police do not want to attend to domestic violence or delinquent youth related cases and often advise families to resolve such issues internally, as a family. Participants emphasized that the police must deal with family related issues, like gender-based violence, domestic violence and delinquent youth cases, by providing intervention programmes to the youth and arresting the perpetrators of domestic violence.

Participant 13: *“The police must also come, sometimes I phone the police and they don’t come that time.... maybe they take long. They don’t come for house problems (domestic violence), where there’s problems in the house.”*

Participant 23: " *Yes, the police can get programs for these young people...and do more like uhm what do you call, those talks where you can uplift people? motivational talks yes and show them that there are other ways, especially with them sending young children to jail...Yes especially in the primary schools, start with the primary schools.*"

Participant 17: " *I would say... uhm... there are plenty things like... let me make an example. Like when they (police) come for my child's husband, then they must sort him out like he was the problem...they must do proper police work...so the children can see 'but he was wrong'. And don't take sides now.*"

This finding concurs with Govender, (2015) who conducted a study with a purpose to find out if the South African Police Services (SAPS) is policing domestic violence in South Africa. The findings suggest that the present police response is not in accordance with section 205(3) of the Constitution and proposed that the present police response be changed to prevent, combat and effectively investigate domestic violence in terms of section 205(3) of the Constitution, so that the crime, the criminal and the victim are equally dealt with.

This finding further highlights and reinforces the vulnerability of families living in socially disorganised communities to be exposed to ineffective police services in addressing domestic violence and youth crime and therefore recommending and emphasizing that the SAPS need to apply effective and consistent services in addressing domestic violence and youth crime.

4.3.6.3 Category 3: Social Service Professionals

A high number of participants (n=14) indicated that social service professionals in government and NGO's sector need to provide families in socially disorganized communities with relevant services that will aid in enabling families to be resilient. Participants expressed that services such as counselling, home visits, mediation services for families experiencing conflict, door-to door campaigns to assess those in need of registration documents, workshops for parenting, substance abuse programmes and poverty alleviation through fiscal support, are some of the interventions families need in order to be resilient.

Participant 2: *“Social workers could even help people to disclose their status. People are extremely sick and find it difficult to disclose or ask for help. That is why it would be beneficial to have qualified people around the community to assess the living conditions of all households.”*

Participant 24: *“...support groups, workshops parenting, sexual violence, child abuse and a workshop group about gender-based violence. The Social Workers can help families...because maybe the children want to speak with the Social Worker and not me. Counsellors and someone who understands their problems.”*

Participant 19: *“We need people that can give counselling...because we experience a lot of problems that we cannot share...But when it comes to chilling, as women we are able to share our problems.... but we do not really know how the person can handle it, we do not have the advice.”*

This finding is new as no other study has been conducted to explore the perceptions of families living in socially disorganized communities- particularly giving recommendations to social services professionals on what is needed in their community to enhance family resilience.

This finding further highlights and reinforces the vulnerability of families living in socially disorganised communities and their need for contextualised needs-based services that will address the real needs of these families as opposed to perceived needs. Families living in socially disorganized communities recommend that services go into their homes and address the social ills that affect their functionality.

4.3.6.4 Category 4: Government (Municipality)

A high proportion of participants (n=20) expressed that the government, particularly municipality representatives such as the Ward Councillors, need to engage with community members in order to understand what hardships are faced by families living in socially disorganized communities. A process of public participation was highly emphasized and recommendations to improve service delivery, such as provision of housing and recreational facilities; job creation; cleaning the community and installing electricity, water and sanitation, were some of the needs accentuated.

Participant 22: *“They can start by listening to the concerns of the people. To adhere to the expectations and requests of the people and not wait until the rupture of fights and conflict in order to intervene. They wait for us to cause damage to structures before they intervene in our requests. We are living under harsh conditions; our drains and toilets are blocked, and we don’t have electivity. All of these conditions and issues result in continuous fights”*.

Participant 3: *“They can go door to door and listen what the problems are. The Municipality must clean and do its job. It must be clean here...they are failing to do that. They must fix the taps and toilets. Fix toilets that are blocked and sort our electricity”*.

Participant 6: *“I wish the Councillor would fulfil the promise about housing...and the overcrowding issue... Like they can move us to these places they always promise to take us to...”*.

Participant 24: *“They do assist in those random occasions, maybe when it is voting/election period, so they go out and hand blankets and stuff and it said that it is from the ANC or the DA... If they can visit. Not like what they do some times...when they send street committees to do house visit and make a list and you find out of that list only 20 people are selected out of 50 intended beneficiaries...So it would be best for politicians to come personally to see the hardships happening in each household”*.

This finding concurs with recommendations made in a study by Msibi and Penhorzn (2010) which aimed at ascertaining to what extent local government follows accepted participatory communication principles and practices to communicate with the community. The results indicated that the participatory communication approach is appreciated as being critical for development at local government level. The study recommended that there was a need for a definitive development communication strategy, developed in partnership with the people from the various communities. Such a communication strategy would serve to support the public participation process, the ward committees and the local communication structures, (Msibi and Penhorzn, 2010). Lastly, these authors posit that this would ensure that communication for development is inclusive and comprehensive and thus empower the whole community to make meaningful contributions to the development process.

We can ascertain from this finding that families residing in socially disorganized communities are not experiencing inclusion in processes that relates to the prioritization of how to address collective social ills. Families in these communities want government representatives to engage with them at grass root level so they can contribute by stating what they need to enable resilience in their families. This finding further highlights the plight of families living in socially disorganized communities who experience not having their expectations met, particularly in relation to housing and access to basic municipal services. Participants from these communities recommended that the municipality must build more houses to curb overcrowding and should fix infrastructures like leaking taps, blocked toilets and ensure that the community is clean.

Conclusion

The above chapter presented the research findings that emerged from the thematic analysis. The researcher made use of direct quotations to show themes, categories and sub-categories as evident in the analysis. Findings were at times linked to existing literature with the aim to emphasize the connection between findings and existing literature pertaining to the resilience of families living in socially disorganized communities. The results from the analysis will be used to respond to the research questions in Chapter Five.

CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS

5. Introduction

This chapter will present the conclusion and recommendations of the study. The researcher will present conclusions which will illustrate how the findings in chapter four have responded to the main research questions. Recommendations emanating from the findings and conclusions will later be presented, for relevant institutions and stakeholders, on how the resilience of families living in socially disorganized communities can be enhanced and stabilized.

5.1 Conclusions

The rationale for this study was to explore the functioning of families living in the socially disorganized communities of Khayelitsha and Delft from a family resilience perspective. The study wanted to get an understanding of inherent strengths and vulnerabilities present in families such as, their belief systems, organizational patterns; communication and problem-solving skills and how factors, such as living in a socially disorganized community, impede or contribute to family resilience

Five questions were utilized to ascertain the above and this section will use the same questions in presenting the conclusions.

5.1.1 Hardships and challenges experienced by families living in Khayelitsha and Delft

In response to the question that aimed at exploring what hardships and challenges are experienced by families living in the socially disorganized communities of Khayelitsha and Delft, the research findings highlighted that families experienced severe trauma and loss. It became evident in the thematic analysis that hardship endured was related to violence experienced in the family, either by another family member or by external factors like crime in the community.

Crime

The demographic analysis of this study indicated that families in socially disorganized communities were severely affected by crime, particularly gangsterism, robbery, murder and house

break-in, all related to substance abuse. Poor health and disability in the family was also indicated as traumatic challenges experienced by families living in the socially disorganized communities.

Poverty

The results of this study highlighted that families living in Khayelitsha and Delft experience poverty due to being unemployed. Poverty and unemployment are not a new phenomenon in South Africa, and it has resulted in families experiencing other social ills such as inability to acquire proper housing, overcrowding and pollution.

Poor infrastructure and housing grievances

It became evident in the demographic analysis of this study that the socially disorganized communities of Delft and Khayelitsha, were built mainly through housing programmes for the urban poor after the country's first democratic elections in 1994 and despite massive construction, housing grievances is still a central concern for community organization. Families living in these communities emphasized their continuous struggle to acquire proper housing as the RDP houses and informal settlements they reside in, are proving to be an impediment to their family resilience.

Overcrowding and poor health

Families in these communities expressed that overcrowding, due to the continuous influx of people moving into their community, in need of housing, is a continuous challenge. The consequences which has resulted to the communities being polluted and causing families, particularly children, to become sick.

Theme one (category 1 & 2) and the demographic analysis of this study highlighted the vulnerability of families living in socially disorganised communities, to be exposed to more frequent experiences of trauma, loss, poor health, poverty, constrains in accessing proper housing and the effects of crime on family resilience. These are the hardship and challenges experienced by the families in the said socially disorganized communities.

5.1.2 Impacts of the family belief systems on family resilience

In exploring the functioning of families living in socially disorganized communities the study questioned the families' belief systems and how it impacts family resilience. The results of the study highlighted that families in these said communities have spiritual and transcendental beliefs which assist them in becoming resilient. That is to say that they believe in God, others are traditionalist who believe in ancestors and practice ceremonies to appease the ancestors while some are both religious and traditionalists.

It became evident in the thematic analysis that families in socially disorganized communities use their spirituality and transcendental beliefs in making peace with their circumstances; looking to God to change their stressful situation and finding assistance with the healing process after experiencing adversity.

In responding to the question of how family's belief system impacts on family resilience, the research findings indicated that having a support system like the church, has enabled families to make meaning out of the adversity they experience, in socially disorganized communities.

Theme two highlighted and reinforced that spirituality and transcendental beliefs are deeply imbedded within families living in socially disorganized communities and this belief system assists these families in becoming resilient. The thematic analysis of this study showed that transcendental beliefs and resources, like support from the church, of families in socially disorganized communities play an instrumental role in enabling families to be resilient.

5.1.3 The effect of family organizational patterns on family resilience

In response to the research question, aimed at understanding how the organizational patterns of families living in Khayelitsha and Delft affects family resilience, theme three highlighted that flexibility between family members' roles; connectedness within the family and social support, in times of adversity, assisted families to mediate through the hardship and gain strength to bounce back.

Flexibility between family roles

The research findings indicated that families identified family members who often take on the role of being the ‘fixer’ and lead the family to find resolutions or ensure that routines are maintained. The finding highlighted the importance of routine and family rituals in organisation patterns- which aid in family resilience. It became evident in the thematic analysis results that key members of the family are identified, who are always responsible to bring structure and order in moments when the family experiences adversity or when circumstances are out of the ordinary.

The research findings further emphasized how families living in what is recognized as socially disorganized communities, take into cognisance the importance of routine and practice flexibility, leadership and family rituals that enables their families to be resilient.

Family connectedness

The importance of maintaining family connectedness by maintain or restoring broken relations and the role played by family members in ensuring that all members actively play a role in supporting the family, were highlighted as pivotal processes in enabling family resilience. The results of the study reinforced that a sense of connectedness, within the families living in socially disorganized communities, was present and it does contribute in enhancing family resilience.

Social support

Lastly the results of this study highlighted that receiving social support, assisted families to mediate through adversity experienced in the socially disorganized communities. Findings of the study showed that families need a level of adaptation and to be proactive in seeking or accessing support outside their communities, because social support in socially disorganized communities is not readily available.

Findings further highlighted and reinforced the vulnerability of families living in socially disorganised communities, to be exposed to more frequent experiences of needing to be adaptable and proactive, in order to receive social support outside of their community. In a context that is socially disorganized, family organisational patterns are instrumental in enabling families to be resilient.

5.1.4 The affect family communication styles have on family resilience

To ascertain whether communication styles affected the resilience of families living in socially disorganized communities, this research study relayed a question which sought to unpack this phenomenon. The research findings highlighted that some families engaged in a process of clear and honest communication while other families do not engage in communication that is open or which enables them to express themselves emotionally, and in both contexts, the families found ways of being resilient nonetheless. This finding strongly associated resilience with survival.

Open communication

The results of this study showed that some families indicated that clear communication and being honest with each other on issues that affect the family, as a collective, was instrumental in enabling their families to face any challenges they experience. This open communication resulted in helping the families by bringing about clarity in communication to overcome adversity, resolve conflict and foster resilience in families.

Unclear communication

In the same socially disorganized communities, the research findings of this study indicated that other families do not engage in communication that is open or which enables them to express themselves emotionally. The thematic analysis results indicated other family's communication is inconsistent and depends on who each member engages with, e.g. communication may be good with the children but negative with the spouse; some family members avoid speaking about certain issues to avoid conflict or participants do not communicate openly with family because they fear being judged. Results of this study showed that communication in other families is 'bad' as members are always shouting and verbally aggressive, with the intention to blame and hurt other members.

The finding indicated that some families in socially disorganized communities are able to develop (in the absence of a climate of empathy and trust) a tolerance for difference within a family even if they do not share a range of feelings. The findings contradicted existing literature that posit that individual family members need to take responsibility for their own feelings and behaviour and

make an active attempt to engage in pleasurable interactions in order to lessen the stress experienced in the midst of adversity.

Some families in socially disorganized communities are able to foster resilience without being openly and emotionally expressive. External factors of hardship experienced, e.g. the need for shelter, outweighs the need to communicate openly, as these families find themselves in moments of survival mode rather than their need to express their basic right of being heard.

5.1.5 How problem-solving strategies employed by families affect family resilience

In exploring the functioning of families living in socially disorganized communities, this study sought to unpack how problem-solving strategies employed by families, affect their resilience.

Collaborative effort

The thematic analysis results of theme five highlighted that families in these communities expressed that problem solving is a collaborative effort. Family members work through solving any challenges experienced, as a collective. The research results showed that most often certain family members/ are assigned roles and responsibilities to do certain things that will assist the family's functioning to be stabilized again. The 'fixer' is a family member that ensures that in times of adversity, the family remains together and overcome those hardships.

Rearranging living arrangements

The research findings indicated that, as part of a collaborative efforts to solve problems experienced in families, when the root cause of the hardship experienced is caused by other family members, rearranging living arrangements is an option that helps families in maintaining effective family functioning. This family collaborative effort aided families in becoming resilient. The finding further highlighted and reinforced that the vulnerability of families living in socially disorganised communities to be exposed to more than just internal family stressors, e.g. conflict, but to external factors like lack of appropriate housing. However, in the midst of added external stressors, if families in these communities work collaboratively and are able to maintain effective family functioning

Personal sacrifices

The research results highlighted that families in socially disorganized communities, go as far as willing to make personal sacrifices in order to resolve problems. When families faced with adversity, some members give up things that they use to do or loved to do, in order to resolve a problem. This act of sacrifice aided in making their family resilient.

The findings related to problem solving strategies employed by families indicated that some families, have the ability to engage in processes that require a development of new patterns of functioning, so that new needs are met, that will strengthen the resilience of families, despite being faced with added vulnerability caused by social ills such as high levels of substance dependency.

5.1.6 The perceptions of families living in socially disorganized communities, about the resources and interventions needed to aid family resilience

Theme six of this study sought to understand the perceptions of families on what resources and interventions are needed to aid family resilience in socially disorganized communities. The research findings indicated that families in these communities recommended that law enforcement be improved by the police; family related crimes be effectively addressed; for families to be provided with relevant services that will aid in enabling their resilience and for the government to engage with community members in order to understand what hardships are faced by families.

Improved law enforcement

Increased visibility and physical presences

The results of this study highlighted that families in socially disorganized communities recommended that mechanisms such as stationing satellite offices in the community, police vehicles patrolling around and establishing community police forums, are crucial to help fight crime in their communities. Such mechanisms were recommended as families believed it to assist families to mediate through adversities and become resilient.

Effectively address family related crimes

The research findings highlighted that families in these communities recommended the South African Police Service must effectively address issues affecting families and extend services to intervention programs for youth. Analysis of the results indicated that police in socially

disorganized communities do not want to attend to domestic violence or delinquent youth related cases and often advise families to resolve such issues internally, as a family. Theme six further emphasized that the police must deal with family related issues, like gender-based violence, domestic violence and delinquent youth cases, by providing intervention programmes to the youth and arresting the perpetrators of domestic violence, for families to be resilient.

The research results highlighted and reinforced the vulnerability of families living in socially disorganised communities to be exposed to ineffective police services in addressing domestic violence and therefore recommending and emphasizing that the SAPS need to apply effective and consistent services in addressing domestic violence.

Social Service Professionals

In relation to recommendations given to Social service professionals, the findings of this study indicated that families highly emphasized the need for social service professionals to provide families in socially disorganized communities with relevant services that will enable families to be resilient. These services must be contextualized and based on real needs and not perceived needs.

The research results of this study, further emphasised that services such as counselling, home visits, mediation services for families experiencing conflict, door-to door campaigns to assess those in need of registration documents, workshops for parenting, substance abuse programmes and poverty alleviation through fiscal support, are some of the interventions families need in order to be resilient. Families living in socially disorganized communities recommend that social service professionals must go into their homes and address the social ills that affect their family functioning.

Findings of this study significantly supported the need of families in these communities to actively participate in addressing issues that can aid in their family resilience.

Government (Municipality)

In exploring the functioning of families living in socially disorganized communities, this study sought to understand the perceptions of families on what resources and interventions are needed to aid family resilience. It was evident from the thematic analysis results that families in these

communities wanted the government, particularly municipality representatives such as Ward Councillors, to engage with community members in order to understand what hardships and felt needs are faced by families living in socially disorganized communities.

A process of public participation was highly emphasized. The results of this study highlighted that families residing in socially disorganized communities are not experiencing inclusion in processes that relates to the prioritization of how to address collective felt social ills. Families in these communities want government representatives to engage with them at grass root level so they can contribute by stating what they need, in order to for their families to be resilient.

It became evident from the analysis results that the plight of families living in socially disorganized communities is not having their expectations met, particularly in relation to housing and access to basic municipal services. This study highlighted that families in socially disorganized communities recommended that service delivery must be improved, e.g. the government/ municipality must build more houses to curb overcrowding and fix infrastructures like leaking taps, blocked toilets and ensure that the community is clean; create jobs and install electricity.

5.2 Recommendations

5.2.1 Institutions for Higher Learning

5.2.1.1 Further research on the resilience of families in South Africa

Literature pertaining to the resilience of families in South Africa is very limited, therefore it is important that more relevant and contextual research is conducted, so as to understand the dynamics of family resilience in South Africa. The legacy of Apartheid in South Africa has left families in this country, at an even more disadvantaged position. By conducting more exploratory studies of resilience of families in South Africa in various context, more indigenous literature could be developed.

5.2.1.2 Research on family resilience in socially disorganized communities

Further research should be replicated in other socially disorganized communities in South Africa, as these communities present with added external risk factors, that families need to navigate through. Therefore, it remains critical that more in-depth studies be conducted in these

communities to ascertain the family resilience processes adopted by families living in socially disorganized communities.

5.2.1.3 Research on constraints to public participation in socially disorganized communities

Further research is required on what constraints, to public participation in addressing shared social ills, are experienced by families living in socially disorganized communities. Constraints to public participation in collectively addressing shared social ills further exacerbates disorganization which leads to the lack or absence of social control needed to address social issues. By understanding why families in socially disorganized communities do not participate collectively in addressing social ills, could provide knowledge on how to alleviate these constraints and to encourage public participation in these communities, which could enhance social control.

5.2.1.4 Research on the impact culture has on family resilience

Future research could explore the influence that culture and religion may have on family resilience in the South African context. By conducting more explanatory studies on the impact culture and religion has on family resilience in the South African context, social service professionals (particularly those working to strengthen family resilience) might understand how this is a protective factor to some families living in socially disorganized communities. This knowledge may enable these professionals to provide effective services and interventions, that take into cognisance the importance of culture and religion, on families living in socially disorganized communities.

5.2.2 Government

5.2.2.1 Employment of competent public servants in socially disorganized communities

It is encouraged that the employment and deployment of competent public servants be prioritised by government for socially disorganized communities. If government employs competent and ethical public servants, like Ward Councillors, and hold them accountable to their key development areas, families in socially disorganized communities will be confident to seek assistance pertaining to shared social ills in their communities and gain the social control needed to make their communities organized.

The employment of competent public servants will aid in providing families in socially disorganized communities with effective services that will assist in enabling of families to be resilient.

5.2.2.2 Develop accepted participatory communication principles and practices

The government should invest in developing structured and consistent participatory communication principles and practices that will be adopted and implemented at local government level, by public servants, in communicating with families living in socially disorganized communities. As this study has shown that communities like Khayelitsha and Delft lack the social cohesion and structure needed to address social ills.

It would be imperative that those employed by government, in such communities, take it upon themselves to implement effective communication principles that encourage active participation from community members. By developing and implementing accepted participatory communication practices, families in socially disorganized communities would be confident to engage in a public participation process in collectively addressing and resolving shared social ills. That process would ensure that communication for development include everyone and addresses real needs as oppose to perceived needs of the families in these communities.

5.2.3 Social Service Professionals

5.2.3.1 Improve law enforcement by South African Police Services (SAPS)

With the lack of effective police services in socially disorganized communities shown by the present study, it is encouraged that the SAPS improve law enforcement by putting in mechanisms such as high police visibility, physical presences and partnerships between structures like a community police forum and the SAPS- in socially disorganized communities.

The SAPS is recommended to train police officers to respond effectively and efficiently to domestic violence cases in accordance with section 205(3) of the Constitution and for the police response to be changed to prevent, combat and effectively investigate domestic violence in terms of section 205(3) of the Constitution, so that the crime, the criminal and the victim are equally dealt with.

By improving law enforcement in communities, severely impacted by crime and family dysfunction as a result of domestic violence and youth crime, families will feel safer and become more resilient and confident to report issues that affect them.

5.2.3.2 Family intervention using multi-disciplinary approach

It is encouraged that a multi-disciplinary approach is applied in rendering services to families living in socially disorganized communities. The present study indicated that social service professionals, particularly Social Workers, need to provide families in socially disorganized communities with relevant services, e.g. mediation services for families experiencing conflict, door-to-door campaigns to assess those in need of registration documents, workshops for parenting, substance abuse programmes and poverty alleviation through fiscal support.

Addressing these numerous needs present in communities with poor service delivery cannot be done in isolation or by one particular professional.

By implementing a multi-disciplinary approach and developing professional relationships amongst social service professionals, families in these communities would experience effective and efficient service support.

This chapter has highlighted the conclusion and recommendations of the study. The researcher presented the conclusions and illustrated how the findings in chapter four have responded to the main research questions. This chapter also presented recommendations emanating from the findings for relevant institutions and stakeholders, on how the resilience of families living in socially disorganized communities can be enhanced and stabilized

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Annexure A: Request to gain entry



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Enq: Ms. Nolusindiso Dyantyi

To whom it my concern

Request for permission to conduct research in your organization

My name is Nolusindiso Dyantyi, a Social Work Policy Developer by profession, currently enrolled for a Master's degree in Social Work (by dissertation), at the University of Cape Town. Students are required to conceptualize and conduct a research project that explores an aspect of their respective fields. My research study will focus on **Exploring the functioning of families living in the Socially Disorganized communities of Khayelitsha and Delft: A family resilience perspective.**

I hereby wish to request your permission to conduct research in your organization, which includes requesting permission to interview some of the families, whose children participate in your programmes.

I am pleased to inform you that all researchers conducting research for the University of Cape Town are bound by the *UCT Code of Ethics Involving Human Subjects*. This code strongly defines the limits of the research and delineates the conditions under which it may occur. It ensures the protection of participants as well as the organizations and even the communities where research is conducted. According to this code, the identity of participants in a study must be protected, thus ensuring that researchers uphold the principals of anonymity and confidentiality. Researchers also have a responsibility to the organization where they are conducting research. All information not in the public domain must be used without compromising the organisation's integrity. Students are also bound by this code of ethics and will be closely supervised to ensure that their studies uphold this code at all times.

Once the research is completed, your organisation will have access to the findings of the study. This would provide your organisation with new insights in terms of the services you provide and may highlight new areas for your organisation to explore further. The time given to undertake research within the organisation thus has multiple benefits.

Should you have any concerns you would like to discuss further, I can be contacted on 021 483 3610, or on e-mail at mvnpat001@myuct.ac.za

Thank you in advance for your co-operation and willingness to contribute to the quest for further knowledge the field of **Family resilience**.

Yours Sincerely,

Nolusindiso Dyantyi
Social Work Masters student

Annexure B: Consent from



**University of Cape Town
Department of Social Development**

CONSENT FORM

TITLE OF PROJECT:

Exploring the Functioning of Families Living in the Socially Disorganized
Communities of Khayelitsha and Delft: A Family Resilience Perspective

NAME OF PRINCIPAL RESEARCHER(S):

Nolusindiso Mvandaba

DEPARTMENT/RESEARCH GROUP:

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NAME OF PARTICIPANT

NATURE OF THE RESEARCH

The researcher will conduct an interview with families to explore their functioning as families living in the socially disorganized communities of Khayelitsha and Delft. The families’ resilience will be explored.

PARTICIPANT’S INVOLVEMENT:

To participate by answering question from an interview facilitated by the researcher and provide your perceptions on living in the socially disorganized community of Khayelitsha or Delft:

- I agree to participate in this project.
- I have read this consent form and the Information Sheet and had the opportunity to ask questions about them.
- I agree to these results being used for education and research on condition my privacy is respected.
- I understand that I am under no obligation to take part in this project and that a decision not to participate.
- I understand I have the right to withdraw from this project at any stage.

Signature of Participant/ or Guardian (if under age 18):

Name of Participant/Guardian:

Signature of Project director:

Date:

Annexure C: Data Collection Instrument



MASTERS IN SOCIAL WORK 2019

Topic: Exploring the Functioning of Families Living in the Socially Disorganized Communities of Khayelitsha and Delft: A Family Resilience Perspective

(Semi-structured Interview Guide)

I would like to thank you for taking the time to meet with me today. My name is ____ and I would like to talk to you about family resilience within the community you live in. The interview should be between 45 minutes and 1 hour. Would you like to ask me any questions about what I have just explained? Are you willing to participate in this interview?

DEMOGRAPHICAL INFORMATION

I would like to begin by asking you to tell me a little bit about yourself

Where are you from originally? (Province, community, etc.)

Where do you currently live?

How long have been living in [_____]?

If they moved from another province, how long ago was this?

Why did they move to their current location?

How old are you, if you don't mind me asking?

What gender do you identify with?

What race group do you identify with?

What is your highest educational qualification?

What is your current occupation?

What is your current position in your organisation?

COMMUNITY ENVIRONMENT

Can you tell me a little bit about the community you live in?

Who lives in your community and can you describe the people of the community for me?

What kinds of hardships and challenges do the families in your community deal with?

Would you say people often help each other in this community?

If yes, in what ways?

If no, why do you think that is?

Would you say people often visit each other's homes?

Would you say the community is full of many empty/abandoned buildings?

If yes, what do you causes this?

How does it affect the community in your view?

Is there a lot of littering in the community?

If yes, how does it affect the community in your view?

Do people move into the area or leave the community often?

If yes, why do you think that is?

How does this affect the community?

What kind of services are available in your community? E.g. clinics, schools, police station, churches, home affairs, housing or rent office etc.

Tell me about the accessing of these services and basic needs?

Are there community meetings held in your community?

If yes, what kind of issues are discussed there?

If not, why do you think this is?

FAMILY ENVIRONMENT

Let us talk about your family...

How many people live here with you?

How are they related to you?

Tell me about your family daily routine.... (schooling, employment, weekends, activities, etc.)

Have you heard of the words 'family resilience' before?

If yes, what is your understanding of these words?

If not, what do you think it means?

What is your personal understanding of what makes families to be resilient?

Do you think that your family is resilient?

If yes, why do you think so?

Can you share some examples of how resilience is presented in your family?

If not, what do you think causes your family not to be resilient?

I would now like to ask you some questions related to your families cultural; traditional or religious practices....

How would you describe your family's belief system?

Does your family engage in cultural and traditional practices or religious practices or both?

Does your family belief system impact your family's resilience?

If yes, in what way?

If not, why do you think that is?

Earlier on you mentioned a few interesting things related to the daily routines of your family in this community. I would like to explore that a further...

Do adults in the family have different roles to those of the children?

Can you share with me, the certain roles the adults have and that children have in the home?

What are some of the family's organizational patterns or skills? E.g. who registers children at school? Who takes them to hospital?

Do organizational patterns affect family resilience?

If yes, in what way?

If not, why do you think that is?

How is the communication in your family?

Do you think communication styles affect family resilience?

If yes, in what way?

If not, why do you think that is?

What kind of problems does your family encounter?

How are these problems resolved?

Would you say problem-solving strategies employed by your families affects its resilience?

If yes, in what way?

If not, why do you think that is?

In conclusion...let us talk about what is needed in your community to strengthen the resilience of families living here...

What (resources or interventions) would you say is needed in your community to strengthen the resilience of families?

What should families do?

What should community leaders do?

What should service providers do? Which service providers should be involved in the strengthening of families?

Thank you for your time. I have learned so much valuable information during this interview.

(Recap the process to follow after data collection & affirm confidentiality and anonymity)