

# Managing the Needs of Orphans and Vulnerable Children in Mainstream Rural Schools: An Ethnopsychology Informed Approach



Nowell Chidakwa<sup>1</sup>  & Fumane Portia Khanare<sup>1</sup> 

<sup>1</sup> Department of Educational Psychology, University of Johannesburg, South Africa.

## ABSTRACT

Orphans and vulnerable children (OVC) in mainstream rural schools encounter unique challenges stemming from loss, economic instability, and disrupted familial structures. Addressing their needs demands a comprehensive and culturally sensitive approach. This paper thus explored the use of an ethnopsychology framework to understand and address the diverse needs of rural children, emphasizing the importance of culturally sensitive interventions in mainstream schools. It also evaluated the effectiveness of ethnopsychological interventions and the role of community collaboration. This article used secondary data sources to understand how the ethnopsychology approach can be utilized as a potential sustainable intervention strategy for the needs of OVC in mainstream rural schools. The results show that OVC are well-served by the cultural resources that rural schools have in abundance from a cultural perspective. The study also emphasized the significance of cultural practices and beliefs in influencing community responses and developing resilience in assisting OVC. The study supported the care, protection, and psychosocial support to OVC as significantly influenced by family and relationship networks, community-based organizations, and traditional support systems. The paper made recommendations for improving rural schools' response to OVC needs in light of cultural sensitivity. These include boosting collaboration between formal and informal support systems, creating community networks, fostering cultural adaptation and preservation, and giving community members more agency through programs that increase their knowledge and skills. This study underscored the significance of ethnopsychology principles of community and social connection in leveraging cultural resources, context-based and responsive interventions, and appreciating and sustaining existing indigenous knowledge systems in understanding and addressing the needs of OVC in mainstream rural schools. Understanding and supporting OVC contributes towards cultivating meaningful collaborations and transformative care of OVC in the Global South.

## Correspondence

Nowell Chidakwa

Email:

[nowellchidakwa@gmail.com](mailto:nowellchidakwa@gmail.com)

## Publication History

Received: 29<sup>th</sup> January, 2024

Accepted: 18<sup>th</sup> March, 2024

Published online:

12<sup>th</sup> April, 2024

**Keywords:** *Ethnopsychology, Cultural Sensitivity, Rural Community, Mainstream Rural Schools, Orphans and Vulnerable Children.*

## INTRODUCTION

Children classified as orphans and vulnerable often face unique psychological and social challenges stemming from a myriad of factors such as loss, economic instability, and disrupted familial structures.<sup>1</sup> Rural school contexts

<sup>1</sup> Margaret Lombe et al., "Conceptualizing the African Child as Orphan and Vulnerable: A Label in Need of Redefinition?," *International Social Work* 62, no. 1 (January 13, 2019): 62–75, <https://doi.org/10.1177/0020872817710546>; Prosper Lunga and Nowell Chidakwa, "Disruptive Behavior and Vulnerability in Zimbabwean Rural Ecologies: Sustainable-Transformative Approach," 2023, 1–21, [https://doi.org/10.1007/978-3-030-91260-4\\_10-1](https://doi.org/10.1007/978-3-030-91260-4_10-1).

present unique opportunities and difficulties for children's well-being because of their special combination of socioeconomic, surroundings, and cultural aspects. These children may experience heightened vulnerabilities due to factors like stigma, discrimination, and limited access to resources. In rural communities, particularly in mainstream rural schools, addressing the needs of these children requires a comprehensive and culturally sensitive approach. Compared to their urban counterparts, OVC in mainstream rural school contexts experience a unique set of hardships and vulnerabilities.<sup>2</sup> The specific surroundings, and social, economic, and cultural traits of mainstream rural schools frequently influence these particular vulnerabilities. Various aspects of everyday living and well-being for OVC affect their health, education, and general quality of life. On their physical, psychological, and social development, these difficulties may have a significant and long-lasting effect.<sup>3</sup> It is crucial to provide solutions that are sensitive to cultural differences and cater to the specific needs and difficulties faced by vulnerable children in mainstream rural schools.

This study acknowledges the critical need to close the knowledge gap between the general concept of children's vulnerability and the unique challenges experienced by these children residing in rural communities. Although there are many interventions, many of them fail to address the complex issues of culture, identity, and community dynamics that are crucial in these situations. The study suggests an ethnopsychological informed strategy that takes into account (i) cultural sensitivity, (ii) psychosocial well-being, (iii) community engagement, and (iv) sustainability to close this gap.<sup>4</sup> According to Jagers et al., Hlalele, and Theron et al., the recognition and respect of cultural beliefs, traditions, and practices of the communities in which OVC reside, an address of the psychosocial needs of these children, acknowledging the impact of cultural norms and experiences on their mental and emotional health, an involvement of local communities as active participants in the development and implementation of support strategies, ensuring that interventions align with their values and aspirations, and designing of interventions strategies that are not only effective in the short term but also sustainable in the long term, fostering self-reliance and community ownership helps to address the unique vulnerabilities of OVC in mainstream rural schools with an ethnopsychological informed approach.<sup>5</sup> The researchers therefore believe that an integration of these four components into an ethnopsychological informed approach, may not only address the unique vulnerabilities of OVC in mainstream rural schools but also promote a holistic and culturally sensitive framework for support. This approach has the potential to create sustainable, meaningful, and transformative change in the lives of these children, their families, and their communities.<sup>6</sup> This study seeks to explore and articulate the principles and methodologies of an ethnopsychological informed approach to support OVC in mainstream rural schools. By doing so, it aims to contribute to a growing body of research that recognizes the importance of culture and community in shaping the well-being of OVC, ultimately striving to provide them with the long-term opportunities and support they need to lead healthy, fulfilling lives.

Achieving sustainable living is a process that draws on the capital from many systems, including the community to support young people who are significantly exposed to multiple vulnerabilities.<sup>7</sup> Interventions by different governments in global Africa are often used as indicators to helping rural children achieve their educational goals only up to secondary levels. Due to their geographical location and socio-economic-related issues, most rural communities have human resources to address the challenges they face but lack critical ethnopsychology approaches to solve the problem they face. In order to achieve quality education for these rural children, the study promotes the integration of ethnopsychology strategies and policy formulation that promote resilience and critical

<sup>2</sup> Dipane Hlalele, "Social Justice and Rural Education in South Africa," *Perspectives in Education* 30, no. 1 (2012): 111–18; Pamhidzayi Berejena Mhongera and Antoinette Lombard, "Pathways of Resilience for Children Facing Socio-Economic Adversities: Experiences from Future Families' OVC Programmes in South Africa," *Children and Youth Services Review* 108 (2020): 104657.

<sup>3</sup> John J. McGee and Fan-Yu Lin, "Providing a Supportive Alternative Education Environment for At-Risk Students," *Preventing School Failure: Alternative Education for Children and Youth* 61, no. 2 (April 3, 2017): 181–87, <https://doi.org/10.1080/1045988X.2016.1254082>; Jace Pillay, "Challenges Educational Psychologists Face Working with Vulnerable Children," in *Psychology in Education* (Rotterdam: SensePublishers, 2014), 95–111, [https://doi.org/10.1007/978-94-6209-566-3\\_7](https://doi.org/10.1007/978-94-6209-566-3_7).

<sup>4</sup> Jace Pillay, "Early Education of Orphans and Vulnerable Children: A Crucial Aspect for Social Justice and African Development," *Koers - Bulletin for Christian Scholarship* 83, no. 1 (January 1, 2018), <https://doi.org/10.19108/KOERS.83.1.2335>; Nowell Chidakwa and Dipane Joseph Hlalele, "The Paradox of Complex Systems: Managing Multiple Vulnerabilities in Zimbabwean Rural Learning Ecologies," *Vulnerable Children and Youth Studies* 17, no. 3 (July 3, 2022): 259–70, <https://doi.org/10.1080/17450128.2021.1925383>.

<sup>5</sup> Robert J Jagers, Deborah Rivas-Drake, and Brittney Williams, "Transformative Social and Emotional Learning (SEL): Toward SEL in Service of Educational Equity and Excellence," *Educational Psychologist* 54, no. 3 (2019): 162–84; Hlalele, "Social Justice and Rural Education in South Africa"; Linda Theron, Michael Ungar, and Jan Höltge, "Pathways of Resilience: Predicting School Engagement Trajectories for South African Adolescents Living in a Stressed Environment," *Contemporary Educational Psychology* 69 (April 2022): 102062, <https://doi.org/10.1016/j.cedpsych.2022.102062>.

<sup>6</sup> N. Chidakwa, "An Asset-Based Approach to Mitigating Learner Multiple Vulnerabilities in Zimbabwean Rural Learning Ecologies" (University of KwaZulu Natal, 2020), <https://researchspace.ukzn.ac.za/handle/10413/19225>.

<sup>7</sup> Lunga and Chidakwa, "Disruptive Behavior and Vulnerability in Zimbabwean Rural Ecologies: Sustainable-Transformative Approach"; Chidakwa and Hlalele, "The Paradox of Complex Systems: Managing Multiple Vulnerabilities in Zimbabwean Rural Learning Ecologies"; Ann S. Masten and Frosso Motti-Stefanidi, "Multisystem Resilience for Children and Youth in Disaster: Reflections in the Context of COVID-19," *Adversity and Resilience Science* 1, no. 2 (June 25, 2020): 95–106, <https://doi.org/10.1007/s42844-020-00010-w>.

ethnopsychology approaches in rural community people. Ethnopsychology, as a guiding framework, emphasizes the importance of understanding the cultural and psychological dynamics that shape individuals within a given community.<sup>8</sup> It acknowledges that cultural beliefs, values, and practices play a significant role in shaping human behaviour, cognition, and emotional experiences. Stakeholders can create more contextually relevant and efficient strategies by incorporating ethnopsychological insights into support initiatives for OVC in mainstream rural school contexts. This study explores the potential of adopting an ethnopsychology approach as a catalyst for understanding and meeting the diverse needs of OVC in these educational settings. This is guided by the following objectives:

- i. To explore the cultural beliefs and psycho-cultural organizations of OVC in mainstream rural school contexts.
- ii. To identify culturally relevant perspectives on the well-being and resilience of OVC within the mainstream rural school context.
- iii. To understand the impact of cultural factors on the psychological development and well-being of OVC within the mainstream rural school context.

## LITERATURE REVIEW

### **Ethnopsychology: The Theoretical Framework Development**

The field of ethnopsychology emerged in the middle of the 20th century when researchers realised how closely human psychology interacted with culture and society.<sup>9</sup> Franz Boas, who is credited with founding modern anthropology, was a significant influence on the development of ethnopsychology. Boas was a major contributor to the theory that human psychology and behaviour are greatly influenced by culture. His focus on studying cultural origins established the groundwork for comprehending human cognition and behaviour. Additionally, soviet psychologist Lev Vygotsky contributed to the field of ethnopsychology with his sociocultural theory of development.<sup>10</sup> This theory sheds light on how social interaction and cultural resources influence decision-making and offers suggestions for helping OVC in mainstream rural schools. Thus, both Vygotsky and Boas emphasized the critical role that culture and social environment play in understanding human psychology, which highlights the necessity of a culturally aware approach to meeting the needs of marginalized groups.

Furthermore, the work of Bronislaw Malinowski, a well-known anthropologist, concentrated on the analysis of culture and how it affects people's psychological experiences and decisions. His extensive research on the Trobriand Islanders revealed complex relationships between language, culture, and thought processes in decision-making.<sup>11</sup> A notable figure in the field of cross-cultural psychology and acculturation studies, John Berry, emphasised how cultural values, attitudes, and practices have a significant impact on psychological processes and coping strategies. The researchers argue that cultural psychology made significant strides in the second half of the 20th century because of the work of pioneers like Richard Shweder, Hazel Markus, and Shinobu Kitayama.<sup>12</sup> This study explores the relationship between culture and the mind, looking at how cultural practices, meanings, and values influence decisions in assisting the OVC in rural communities.

The 21st-century ethnopsychology approach is still applicable and beneficial for comprehending the complex interaction between culture and psychology. The ethnopsychology approach offers insights into how cultural variables shape human experiences, beliefs, behaviours, and OVC in this age of globalization, growing multiculturalism, and interconnection. The study situates its arguments within the ethnopsychology approach to show the value of the rural communities in helping the OVC in mainstream rural schools. According to Starinina et al., ethnopsychology is a field in psychology that looks at the psychological traits of various "ethnos" as well as the psychological elements of inter-ethnic relations.<sup>13</sup> It also looks at the "ethno-cultural" characteristics of the human spirit. The strategy is based on the idea that rural communities have significant and diverse forms of *capital* that can be useful in addressing problems faced by orphans and OVC in mainstream rural schools.<sup>14</sup> Such examples of capital are social capital (extended families, elders, religious leaders); human capital (skills, knowledge, and experiences of community members); cultural capital (indigenous practices, traditional rituals, local beliefs and value systems); physical capital (existing community infrastructure - schools, clinics, youth centres); and political

---

<sup>8</sup> Olga Victorovna Starinina, "The Role Of Ethnopsychology In Regulating Culture-Based Language Acquisition Techniques," 2021, 1531–37, <https://doi.org/10.15405/epsbs.2021.05.202>.

<sup>9</sup> Starinina, "The Role Of Ethnopsychology In Regulating Culture-Based Language Acquisition Techniques."

<sup>10</sup> Rolando Díaz-Loving, "Ethnopsychology: Inserting Socio-Cultural Components into a Bio-Psychological Discipline," 2019, 13–55, [https://doi.org/10.1007/978-3-030-26604-2\\_2](https://doi.org/10.1007/978-3-030-26604-2_2).

<sup>11</sup> Díaz-Loving, "Ethnopsychology: Inserting Socio-Cultural Components into a Bio-Psychological Discipline."

<sup>12</sup> Starinina, "The Role Of Ethnopsychology In Regulating Culture-Based Language Acquisition Techniques."

<sup>13</sup> Starinina, "The Role Of Ethnopsychology In Regulating Culture-Based Language Acquisition Techniques."

<sup>14</sup> Chidakwa, "An Asset-Based Approach to Mitigating Learner Multiple Vulnerabilities in Zimbabwean Rural Learning Ecologies"; Lunga and Chidakwa, "Disruptive Behavior and Vulnerability in Zimbabwean Rural Ecologies: Sustainable-Transformative Approach."

capital (community leaders).<sup>15</sup> These various forms of capital play a crucial role in community development, resilience, and empowerment. They underscore the significance of acknowledging and harnessing the multifaceted strengths, resources, and assets that reside within communities, extending beyond monetary means.

This study approached the cultural capitals of rural people in a pleasant, upbeat, and grateful manner. It proposes new understanding and new ideas about informative practices, using a dynamic and appreciative approach, drawing on the work of Moritz Lazarus (1824–1903) and Heymann Steinthal (1823–1899), who developed the ethnohistorical psychology and psychic ethnology.<sup>16</sup> The former, which was framed in social constructionist theory, dealt with the basic psychological functioning of a people's spirit, while the latter dealt with its physical manifestation. The collective efforts of these scholars, among others, played a pivotal role in shaping the ethnopsychology approach. Ethnopsychology studies ideas, values, practices, and social norms in connection to identity, emotions, and cognitive processes. Its goal is to comprehend the cultural foundations of human psychology. This area of study aims to close the gap between psychology and culture by providing a more contextually grounded and culturally sensitive explanation of human experience and behaviour.

Furthermore, Wilhelm Wundt, known as the "Father of Psychology," recalled in 1920 that he had come up with the concept of a superstructure for experimental psychology in 1860.<sup>17</sup> The phenomenon of communal existence is investigated by ethnopsychology. To address societal issues, the method gives a psychological theory that takes into account the society's cultural history. As a result, the strategy prioritizes knowing both the individual and the community's culture.<sup>18</sup> Ethnopsychology aligns with positive psychology in emphasizing positive inquiries that produce positive memoirs, of which positive psychology emphasizes those attributes associated with positive achievement.<sup>19</sup> This study argues that ethnopsychology is regarded as a branch of psychology that examines the connections between people's ethnic (cultural) identity and can be used to find solutions to problems facing the OVC in rural mainstream schools.

Firstly, according to Jagers et al., psychological processes are not universal and can be influenced by cultural variables, as acknowledged by many ethnopsychologists.<sup>20</sup> These cultural concepts include ideas, attitudes, customs, and behaviours that influence people's thoughts, feelings, and actions in a particular cultural setting. The concepts highlight how crucial cultural context can be taken into account while studying and understanding the needs of OVC in mainstream rural schools.<sup>21</sup> Thus, ethnopsychologists study how cultural practices and beliefs affect different parts of psychology, such as 'perception', 'emotion', 'cognition', and 'social behaviour'. It is important to remember that human experiences and psychological phenomena' manifestations are greatly influenced by cultural variation. Therefore, a more thorough and contextually appropriate understanding of human psychology is what ethnopsychology aims to achieve by highlighting and comprehending these cultural differences when assisting OVC in mainstream rural schools.

The second presumption raised by ethnopsychologists is that 'values and beliefs of the community are created by social interactions among group members, and once these values and beliefs are articulated and understood they can guide the individual and group action.'<sup>22</sup> This is consistent with a sociocultural perspective which states that individuals cannot be fully understood in isolation from their social and cultural context, which is frequently incorporated into research on ethnopsychology. According to Hlalele, interactions between group members socially form the values and beliefs of a community.<sup>23</sup> These cultural values and beliefs function as guiding principles for both individual and group actions if they are clearly articulated and understood. Here, the focus is on the dynamic interaction between people and their social surroundings as also stated by Vygotsky. Within a community, constant social contacts, communication, and shared experiences shape cultural decisions about the problems the community faces. The way people make decisions about OVC is subsequently influenced by their cultural values and beliefs.<sup>24</sup> This viewpoint emphasises how crucial it is to comprehend the common meanings and cultural norms within a society to understand the motivations and actions of the needs of OVC in mainstream rural

<sup>15</sup> Emily E. Haroz et al., "Measuring Hope Among Children Affected by Armed Conflict: Cross-Cultural Construct Validity of the Children's Hope Scale," *Assessment* 24, no. 4 (June 27, 2017): 528–39, <https://doi.org/10.1177/1073191115612924>.

<sup>16</sup> Starinina, "The Role Of Ethnopsychology In Regulating Culture-Based Language Acquisition Techniques."

<sup>17</sup> Haroz et al., "Measuring Hope Among Children Affected by Armed Conflict: Cross-Cultural Construct Validity of the Children's Hope Scale."

<sup>18</sup> Robert J Jagers, Deborah Rivas-Drake, and Teresa Borowski, "Equity & Social and Emotional Learning: A Cultural Analysis," *CASEL Assessment Work Group Brief Series*, 2018.

<sup>19</sup> Starinina, "The Role Of Ethnopsychology In Regulating Culture-Based Language Acquisition Techniques."

<sup>20</sup> Jagers, Rivas-Drake, and Borowski, "Equity & Social and Emotional Learning: A Cultural Analysis."

<sup>21</sup> Teresa Mwoma and Jace Pillay, "Psychosocial Support for Orphans and Vulnerable Children in Public Primary Schools: Challenges and Intervention Strategies," *South African Journal of Education* 35 (2015); Pillay, "Early Education of Orphans and Vulnerable Children: A Crucial Aspect for Social Justice and African Development."

<sup>22</sup> Diaz-Loving, "Ethnopsychology: Inserting Socio-Cultural Components into a Bio-Psychological Discipline."

<sup>23</sup> Hlalele, "Social Justice and Rural Education in South Africa."

<sup>24</sup> Zoleka Ntshuntshe and Simon G. Taukeni, "Psychological and Social Issues Affecting Orphans and Vulnerable Children," 2020, 20–31, <https://doi.org/10.4018/978-1-7998-0319-5.ch002>.

schools. It also recognises the mutual influence that exists between people and their cultural surroundings, implying that people are both shaped by and contribute to the needs of OVC in mainstream rural schools in their communities. The study further argues that one can encourage a more successful and culturally sensitive approach to comprehend and influencing individual and group behaviour by recognising and utilising culturally appropriate motivators, such as values, traditions, and positive social norms in attending to the needs of OVC in mainstream rural schools.

A positive and empowering approach within ethnopsychology is consistent with the third assumption, which highlights the importance of culturally positive thinking and its significance in motivating people to take action.<sup>25</sup> According to Starinina et al., ethnopsychology is collaboratively and culturally oriented, investigating people's cultural beliefs, psycho-cultural organizations, and worldviews about the problems they are facing.<sup>26</sup> Thus, ethnopsychology entails actively connecting with people and communities to investigate and appreciate the beneficial features of their cultural beliefs and practices in assisting OVC enrolled in mainstream rural schools. The study contends that the goal of ethnopsychologists is to promote a cooperative understanding that respects and incorporates different viewpoints by highlighting what is valued and works within a specific culture.

The collaborative nature of ethnopsychology suggests a mutual exchange of knowledge between researchers and the community being studied. As a result, this method advances understanding of psychological phenomena, in the context of OVC attending mainstream rural schools in a more nuanced and contextually appropriate way.<sup>27</sup> It entails the methodical investigation of what provides 'life' most capably and efficiently for the vulnerable and orphaned children attending mainstream rural schools. This conceptual framework is used to define rural education and development because it believes that the cultural community's perspectives have the potential to address the issues that OVC confront in their community.<sup>28</sup> This paper posits that the ethnopsychology approach is thus an ideal framework for the development of a responsive rural society, and draws on it when arguing for the application of the ethnopsychological approaches.

## METHODOLOGY

The research investigated the use of an ethnopsychology approach to address the needs of orphans and vulnerable children (OVC) in mainstream rural schools. The study's purpose was guided by carefully selected and examined secondary data that supplemented existing knowledge on the subject.<sup>29</sup> The desk research involved analyzing over 100 peer-reviewed journal articles, book chapters, and reports from reputable publishing companies and organizations, including Sage, Springer, the Society for Psychological Anthropology, UNICEF, and the World Bank. These sources were published between 2014 and 2023. The research involved examining academic databases, library catalogues, and specialised archives for terms relevant to the study's aim. The searches focused on keywords and phrases related to "ethnopsychology", "vulnerable children", "rural education", "community engagement", and "culturally relevant interventions". The study looked at rural as well as urban contexts and used a broad concept of "ethnopsychology." The sources were evaluated using integrity and quality assessments, and articles of insufficient quality were eliminated from the analysis. Concept mapping was used as a tool to collect and summarize data.<sup>30</sup>

The screening process prioritized empirical studies conducted in sub-Saharan African countries that evaluated the effectiveness of ethnopsychological approaches in addressing the psychosocial, educational, and health challenges faced by orphans and vulnerable children in rural school settings. Additionally, seminal works on the theoretical foundations of ethnopsychology were examined, as well as grey literature from non-profit organizations operating in this field, to obtain a comprehensive understanding of the topic. The objective of this study was to assess the effectiveness of ethnopsychology techniques in addressing the challenges faced by OVC in mainstream rural schools, with a focus on cultural relevance and community involvement. This approach aimed to explore the reasons why ethnopsychology techniques may be a superior and successful strategy for addressing the specific challenges encountered by OVC, particularly in rural regions.

<sup>25</sup> Díaz-Loving, "Ethnopsychology: Inserting Socio-Cultural Components into a Bio-Psychological Discipline."

<sup>26</sup> Starinina, "The Role Of Ethnopsychology In Regulating Culture-Based Language Acquisition Techniques."

<sup>27</sup> Haroz et al., "Measuring Hope Among Children Affected by Armed Conflict: Cross-Cultural Construct Validity of the Children's Hope Scale."

<sup>28</sup> Mary M. McKay, Ozge Sensoy Bahar, and Fred M. Ssewamala, "Implementation Science in Global Health Settings: Collaborating with Governmental & Community Partners in Uganda," *Psychiatry Research* 283 (January 2020): 112585, <https://doi.org/10.1016/j.psychres.2019.112585>; Shazly Savahl, "Children's Hope in South Africa: A Population-Based Study," *Frontiers in Psychology* 11 (June 3, 2020), <https://doi.org/10.3389/fpsyg.2020.01023>; Carla Sharp et al., "School Connectedness as Psychological Resilience Factor in Children Affected by HIV/AIDS," *AIDS Care* 30, no. sup4 (July 25, 2018): 34–41, <https://doi.org/10.1080/09540121.2018.1511045>.

<sup>29</sup> A. Crossman, "An Overview of Qualitative Research Methods. Direct Observation, Interviews, Participation, Immersion, Focus Groups," *Thought Co*, 2020.

<sup>30</sup> Crossman, "An Overview of Qualitative Research Methods. Direct Observation, Interviews, Participation, Immersion, Focus Groups."

## DISCUSSION

### *Utilising Ethnopsychology Approach to Overcome OVC Challenges in Rural Communities*

To comprehend and evaluate psychological processes and behaviors within particular cultural contexts, ethnopsychology can make use of a variety of theoretical principles in addressing the challenges mainstream rural schools face. According to Jagers et al., the realization that psychological well-being is intricately entwined with cultural ideas, values, and practices leads to the necessity for an ethnopsychology approach in rural areas.<sup>31</sup> Therefore, the researchers believe that rural areas frequently have distinctive cultural settings and distinctive social structures that affect how people experience and perceive OVC and their overall well-being explained below.

### *Honouring rural culture in overcoming vulnerable children's challenges*

According to Tumwesige et al., people's perceptions of and responses to psychological problems are frequently influenced by the rich cultural traditions and beliefs of rural areas.<sup>32</sup> These cultural quirks are acknowledged and respected by an ethnopsychology approach, which guarantees that the interventions proposed are catered to the particular cultural environment.<sup>33</sup> It recognizes the value of comprehending specific regional customs, formalities, and therapeutic methods in fostering the mental wellness of vulnerable and orphaned children in mainstream rural schools. Regarding OVC and well-being, cultural awareness is crucial for all service providers in rural communities. The realization that culture significantly influences how people view, value, and act is what drives the need for an ethnopsychology approach in assisting the OVC in rural communities.

In rural communities, cultural awareness can greatly improve out-of-home care services for the OVC.<sup>34</sup> It does this by being aware of the cultural norms and values of the communities it serves, which builds rapport and trust. This further encourages the OVC assistants to communicate well and develop mutual respect, which boosts their engagement with the cultural community present. Mhongera and Lombard add that clear information transmission and fewer misunderstandings are made possible by using acceptable language and local concepts.<sup>35</sup> Additionally, McKay et al. argue that cultural sensitivity enables customised interventions that complement local values and beliefs.<sup>36</sup> It is easier for service providers to address potential challenges in assisting the OVC, lowering stigma, and increasing outreach when they are aware of the local cultural viewpoints. All things considered, cultural sensitivity encourages cooperative interactions between rural people and providers, bridging cultural gaps and improving the effectiveness and utilisation of OVC services within the community.

Acceptance and cultural relevance are also crucial components of an ethnopsychology approach in finding solutions to problems faced by OVC in rural schools' mainstreams. According to Jagers et al. cultural beliefs, values, and practices are considered and included in therapy plans and interventions.<sup>37</sup> To meet people's more comprehensive needs, a holistic approach that takes into account their physical, mental, emotional, and spiritual well-being is encouraged. Furthermore, since rural communities may have limited access to OVC resources and facilities, resource factors are also taken into account. A creative and long-lasting strategy to support is investigated through ethnopsychology, making use of community resources such as traditional healers or community health professionals already in place to promote and care for OVC.<sup>38</sup> The study contends that enhancing OVC and well-being in a culturally sensitive way in rural communities' service providers requires the adoption of an ethnopsychology approach. Cultural awareness groups acknowledge the distinct cultural settings, values, and beliefs of rural populations and adjust their actions accordingly. Thus, an ethnopsychology approach assists in effectively and culturally sensitively addressing the OVC needs of rural communities by collaborating and embracing the community's capital.

---

<sup>31</sup> Jagers, Rivas-Drake, and Borowski, "Equity & Social and Emotional Learning: A Cultural Analysis"; Díaz-Loving, "Ethnopsychology: Inserting Socio-Cultural Components into a Bio-Psychological Discipline."

<sup>32</sup> Wilberforce Tumwesige et al., "Engaging Community and Governmental Partners in Improving Health and Mental Health Outcomes for Children and Adolescents Impacted by HIV/AIDS in Uganda," *Pediatric Medicine* 4 (February 2021): 2–2, <https://doi.org/10.21037/pm-20-86>.

<sup>33</sup> Mwoma and Pillay, "Psychosocial Support for Orphans and Vulnerable Children in Public Primary Schools: Challenges and Intervention Strategies."

<sup>34</sup> Chidakwa and Hlalele, "The Paradox of Complex Systems: Managing Multiple Vulnerabilities in Zimbabwean Rural Learning Ecologies"; Pillay, "Challenges Educational Psychologists Face Working with Vulnerable Children."

<sup>35</sup> Mhongera and Lombard, "Pathways of Resilience for Children Facing Socio-Economic Adversities: Experiences from Future Families' OVC Programmes in South Africa."

<sup>36</sup> McKay, Sensoy Bahar, and Ssewamala, "Implementation Science in Global Health Settings: Collaborating with Governmental & Community Partners in Uganda."

<sup>37</sup> Jagers, Rivas-Drake, and Williams, "Transformative Social and Emotional Learning (SEL): Toward SEL in Service of Educational Equity and Excellence."

<sup>38</sup> Díaz-Loving, "Ethnopsychology: Inserting Socio-Cultural Components into a Bio-Psychological Discipline."

### **Community support for vulnerable children through cultural networks**

Ethnopsychology emphasizes the importance of community involvement in supporting OVC, recognizing the significance of family and kinship networks, community-based organizations, and traditional support systems.<sup>39</sup> By involving the community in the intervention process, it ensures that the support provided is relevant, accepted, and sustainable within the cultural context. Community involvement involves establishing partnerships with local organizations, community leaders, schools, and other stakeholders to enhance the availability of resources, expertise, and support systems for OVC.

It is important to note that participatory approaches that involve community members in decision-making, planning, and implementation processes, fostering a sense of ownership, empowerment, and shared responsibility for OVC's well-being are critical.<sup>40</sup> According to Jagers et al., cultural competence requires understanding and respecting the cultural norms, values, and practices of the community.<sup>41</sup> Thus, professionals and caregivers must be sensitive to cultural differences and adapt interventions to align with the cultural context of the community, promoting trust, collaboration, and effective engagement with community members.

In order to provide services, mentorship, or psychosocial support, Jagers et al. argue that community participation aims to identify and mobilise already existing community resources/capitals that might assist OVC.<sup>42</sup> These resources/capitals may include neighbourhood facilities, volunteers, mentors, or support networks. Advocacy actions have the potential to decrease prejudice against OVC, change societal attitudes and behaviours towards them, and increase acceptance and support. Thus, through active community involvement in OVC creation, Allman et al. and Barratt et al. found that the treatment, and support, interventions become more responsive, culturally appropriate, and long-lasting in the contextual community facing the challenge.<sup>43</sup> This improves OVC's general well-being in their social and cultural contexts, building community resilience, and cultivating a sense of shared responsibility.

### **Indigenous healing and resilience for vulnerable children**

Indigenous knowledge systems are a crucial aspect of ethnopsychology, which encompasses traditional healing practices, coping mechanisms, and cultural rituals that can contribute to the well-being of OVC.<sup>44</sup> These systems also recognize the cultural relevance and context-specific nature of knowledge, emphasizing the importance of understanding and respecting the traditions, beliefs, and practices of indigenous communities. According to Haroz et al., the incorporation of indigenous languages, rituals, and traditional healing practices into interventions to assist the OVC promotes cultural continuity and identity.<sup>45</sup> Furthermore, Starinina et al. add that indigenous knowledge systems also have a holistic worldview, considering the physical, spiritual, mental, and emotional dimensions of the well-being of OVC in rural school mainstreams.<sup>46</sup> This perspective provides a comprehensive understanding of the needs and experiences of OVC, addressing their well-being more holistically. Thus, traditional healing practices, such as ceremonies, rituals, storytelling, elders' guidance, and community gatherings, can provide OVC with a sense of cultural identity, supporting their healing and resilience, and promoting their overall well-being.

Haroz et al. and Starinina et al. further argue that indigenous knowledge systems also place a strong emphasis on the transmission of knowledge between generations, and on the passing of cultural values, expertise, and wisdom from elders to younger ones.<sup>47</sup> In addition to strengthening cultural identity and preserving cultural legacy, Theron et al. found out that this gives OVC a feeling of purpose and belonging in the community where they live and learn.<sup>48</sup> Therefore, indigenous knowledge systems value reciprocity and contribute to the community's

<sup>39</sup> Díaz-Loving, "Ethnopsychology: Inserting Socio-Cultural Components into a Bio-Psychological Discipline."

<sup>40</sup> Chidakwa and Hlalele, "The Paradox of Complex Systems: Managing Multiple Vulnerabilities in Zimbabwean Rural Learning Ecologies"; Lunga and Chidakwa, "Disruptive Behavior and Vulnerability in Zimbabwean Rural Ecologies: Sustainable-Transformative Approach."

<sup>41</sup> Jagers, Rivas-Drake, and Williams, "Transformative Social and Emotional Learning (SEL): Toward SEL in Service of Educational Equity and Excellence."

<sup>42</sup> Jagers, Rivas-Drake, and Williams, "Transformative Social and Emotional Learning (SEL): Toward SEL in Service of Educational Equity and Excellence."

<sup>43</sup> Madeleine Allman et al., "Hope and Mental Health Problems among Orphans and Vulnerable Children in South Africa," *AIDS Care* 35, no. 2 (February 1, 2023): 198–204, <https://doi.org/10.1080/09540121.2022.2104795>; R. Barratt, E. Barratt Hacking, and P. Black, "Innovative Approaches to Early Childhood Education for Sustainability Case Studies from the Field. (Eds.), (Pp.)," in *Research in Early Childhood Education for Sustainability: International Perspectives and Provocations*, ed. J. Davis and S. Elliot (London: Routledge, 2014), 225–47.

<sup>44</sup> Díaz-Loving, "Ethnopsychology: Inserting Socio-Cultural Components into a Bio-Psychological Discipline."

<sup>45</sup> Haroz et al., "Measuring Hope Among Children Affected by Armed Conflict: Cross-Cultural Construct Validity of the Children's Hope Scale."

<sup>46</sup> Starinina, "The Role Of Ethnopsychology In Regulating Culture-Based Language Acquisition Techniques."

<sup>47</sup> Haroz et al., "Measuring Hope Among Children Affected by Armed Conflict: Cross-Cultural Construct Validity of the Children's Hope Scale"; Starinina, "The Role Of Ethnopsychology In Regulating Culture-Based Language Acquisition Techniques."

<sup>48</sup> Theron, Ungar, and Höltge, "Pathways of Resilience: Predicting School Engagement Trajectories for South African Adolescents Living in a Stressed Environment."

well-being by encouraging respect for the land, ancestors, and fellow members in their decision-making. Professionals and careers guaranteed that interventions will be culturally respected, become relevant, and empowering if service providers acknowledge and incorporate indigenous knowledge systems. This helps to preserve indigenous cultures, build community resilience, and support the general development and well-being of OVC within their cultural contexts.

### ***Socio-psychological help build resilience and develop a positive identity in OVC***

Focusing on the emotional, social, and psychological requirements of OVC, ethnopsychology highlights the significance of psychosocial assistance.<sup>49</sup> Studies by Theron and Van Breda (2021) and Theron and Van Rensburg proved that service providers can support OVCs in strengthening their resilience, managing trauma, and creating a positive sense of self if they focus on the community's socio-psychological cultural help.<sup>50</sup> The study shows that ethno-psychological methods place a strong emphasis on empowerment and collaboration by including OVC and their community families in intervention planning and decision-making. However, Tumwesige et al. state that the efficacy of initiatives may be constrained by political and economic issues within the context.<sup>51</sup> With an understanding of how trauma affects a child's development and a willingness to adopt techniques that encourage healing, resilience, and recovery, Ntshuntshe and Taukeni argue that psychosocial support strives to provide trauma-informed care if properly utilized within a context.<sup>52</sup> This entails establishing safe areas, providing counselling, and applying trauma-focused therapies within the cultural context. Thus, to manage stress, worry, sadness, and other emotions, it also aids OVC in developing emotional regulation and coping mechanisms.

For OVC to be socially, psychologically and financially assisted, Theron and Van Breda point out that the service providers must develop peer support networks and strong social ties with the contextual rural community.<sup>53</sup> Such activities frequently provide OVC with the chance to interact socially, take part in group conversations, and make connections with people who have gone through comparable circumstances and be assisted. Additionally, Sharp et al. add that it is essential to strengthen the bonds that OVC have with their care assistants as psychosocial assistance activities often incorporate educational and life skills training components.<sup>54</sup> The goal of these activities is to provide OVC with the information and abilities they need to improve their educational performance, boost their self-esteem, and get ready for the future. This is achieved when the wider community is also involved in psychological support programmes, which lessen stigma and encourage social integration while fostering an atmosphere that is inclusive and supportive of OVC.

### ***Culturally sensitive support through community collaboration and empowerment***

Ethnopsychology is a collaborative approach that focuses on the needs of OVC through the involvement of several stakeholders, such as members of the community, local organisations, government agencies, and researchers.<sup>55</sup> The strategy guarantees that care and assistance are sensitive to the requirements of OVC and culturally relevant, fostering empowerment and ownership at the end. According to Jagers et al., the coordinated culturally sensitive support strategy and the maximum impact of intervention strategies for OVC are made possible by collaboration amongst stakeholders, including government agencies, non-governmental organisations, community-based organisations, schools, healthcare providers, and social services.<sup>56</sup> The study argues that the culturally competent and contextually relevant approach to addressing the needs of OVC is made possible by including the local community, especially leaders, elders, and carers.

A further key component of helping OVC is empowerment, which focuses on boosting self-worth, developing life skills, encouraging education, opening up economic options, and encouraging agency and independence.<sup>57</sup> According to McKay, access to resources, assistance, and training should all be provided to

<sup>49</sup> Starinina, "The Role Of Ethnopsychology In Regulating Culture-Based Language Acquisition Techniques."

<sup>50</sup> Linda Theron and Adrian van Breda, "Multisystemic Enablers of Sub-Saharan Child and Youth Resilience to Maltreatment," *Child Abuse & Neglect* 119 (September 2021): 105083, <https://doi.org/10.1016/j.chiabu.2021.105083>; Linda Theron and Angelique van Rensburg, "Resilience over Time: Learning from School-attending Adolescents Living in Conditions of Structural Inequality," *Journal of Adolescence* 67, no. 1 (August 4, 2018): 167–78, <https://doi.org/10.1016/j.adolescence.2018.06.012>.

<sup>51</sup> Tumwesige et al., "Engaging Community and Governmental Partners in Improving Health and Mental Health Outcomes for Children and Adolescents Impacted by HIV/AIDS in Uganda."

<sup>52</sup> Ntshuntshe and Taukeni, "Psychological and Social Issues Affecting Orphans and Vulnerable Children."

<sup>53</sup> Theron and van Breda, "Multisystemic Enablers of Sub-Saharan Child and Youth Resilience to Maltreatment."

<sup>54</sup> Sharp et al., "School Connectedness as Psychological Resilience Factor in Children Affected by HIV/AIDS."

<sup>55</sup> Haroz et al., "Measuring Hope Among Children Affected by Armed Conflict: Cross-Cultural Construct Validity of the Children's Hope Scale"; McKay, Sensoy Bahar, and Ssewamala, "Implementation Science in Global Health Settings: Collaborating with Governmental & Community Partners in Uganda."

<sup>56</sup> Jagers, Rivas-Drake, and Williams, "Transformative Social and Emotional Learning (SEL): Toward SEL in Service of Educational Equity and Excellence."

<sup>57</sup> Mhongera and Lombard, "Pathways of Resilience for Children Facing Socio-Economic Adversities: Experiences from Future Families' OVC Programmes in South Africa."

empower OVC through community collaboration and culturally sensitive support activities.<sup>58</sup> For this reason, Haroz et al. advocate for systemic adjustments, culturally supportive activities and legislative improvements that meet the requirements of OVC as part of empowerment initiatives that go beyond the individual level.<sup>59</sup> This might entail better financing for social services, better access to healthcare and education, modifications to laws protecting the rights of OVC, and education on the particular difficulties they face. The study concludes that helping OVC using an ethnopsychology approach entails comprehending and utilising the cultural context, integrating the community, acknowledging indigenous knowledge systems, offering culturally appropriate psychological assistance, and cultivating empowerment and collaboration.

## RECOMMENDATIONS

The practice of ethnopsychology offers a culturally sensitive and holistic approach to assisting OVCs in mainstream rural schools, therefore, this study recommends for:

- The conduction of ethnographic research on different cultural backgrounds to understand the different cultural beliefs, values, practices, and social structures within different rural communities related to OVC wellbeing and support. This provides an in-depth foundation for culturally informed interventions.
- The investment in research on ethnic identity, resilience, acculturation, and other ethnopsychology topics related to rural OVC wellbeing.
- The honoring of unique cultural traditions, beliefs, values, and practices of rural communities, ensuring culturally sensitive interventions. This can be achieved through community participation and support through existing cultural networks crucial for relevance, acceptance, and sustainability.
- The integration of indigenous knowledge systems, community-based forums for psychosocial assistance and collaboration of community leaders and other key stakeholders right from the assessment stage.
- Establishing community-based forums for psychosocial assistance, advocating for policy changes and funding allocation that empower OVC, monitoring and evaluating programs regularly, and investing in research on ethnic identity, resilience, acculturation, and other ethnopsychology topics related to rural OVC wellbeing are also essential.

## CONCLUSION

In conclusion, an ethnopsychology approach can effectively address the needs of OVC in mainstream rural schools by honoring the unique cultural traditions, beliefs, values, and practices of rural communities. Community participation and support through existing cultural networks are crucial for relevance, acceptance, and sustainability. Furthermore, indigenous knowledge systems and healing practices provide cultural continuity, identity, and holistic care. In addition, the socio-psychological assistance should focus on resilience, trauma recovery, empowerment, and positive identity formation. The study concluded that a collaborative, culturally competent approach through stakeholder coordination, including government, NGOs, community, and schools, allows for maximum impact. It further supports that empowerment via access to resources, skills development, and systemic changes is also key. In summary, an ethnopsychology framework recognizes the interconnectedness of culture and psychology, allowing for effective, culturally sensitive, holistic, and sustainable interventions for OVC in mainstream rural schools. The objective of the study was to clarify the complex relationships between psychology and culture as the researchers investigated the use of an ethnopsychology approach in mainstream rural schools. They hope that by doing this, the door for interventions that are grounded in the rich culture that shapes the lives of vulnerable and orphaned children, while also being attentive to their needs will be opened. The goal in doing this is to help create educational institutions that support each child's overall well-being, regardless of their circumstances or background.

## BIBLIOGRAPHY

- Allman, Madeleine, Francesca Penner, Jessica Hernandez Ortiz, Lochner Marais, Kholisa Rani, Molefi Lenka, Jan Cloete, and Carla Sharp. "Hope and Mental Health Problems among Orphans and Vulnerable Children in South Africa." *AIDS Care* 35, no. 2 (February 1, 2023): 198–204. <https://doi.org/10.1080/09540121.2022.2104795>.
- Barratt, R., E. Barratt Hacking, and P. Black. "Innovative Approaches to Early Childhood Education for Sustainability Case Studies from the Field. (Eds.), (Pp.). ." In *Research in Early Childhood Education for Sustainability: International Perspectives and Provocations*, edited by J. Davis and S. Elliot, 225–47. London: Routledge, 2014.

---

<sup>58</sup> McKay, Sensoy Bahar, and Ssewamala, "Implementation Science in Global Health Settings: Collaborating with Governmental & Community Partners in Uganda."

<sup>59</sup> Haroz et al., "Measuring Hope Among Children Affected by Armed Conflict: Cross-Cultural Construct Validity of the Children's Hope Scale."

- Chidakwa, N. "An Asset-Based Approach to Mitigating Learner Multiple Vulnerabilities in Zimbabwean Rural Learning Ecologies." University of KwaZulu Natal, 2020. <https://researchspace.ukzn.ac.za/handle/10413/19225>.
- Chidakwa, Nowell, and Dipane Joseph Hlalele. "The Paradox of Complex Systems: Managing Multiple Vulnerabilities in Zimbabwean Rural Learning Ecologies." *Vulnerable Children and Youth Studies* 17, no. 3 (July 3, 2022): 259–70. <https://doi.org/10.1080/17450128.2021.1925383>.
- Crossman, A. "An Overview of Qualitative Research Methods. Direct Observation, Interviews, Participation, Immersion, Focus Groups." *Thought Co*, 2020.
- Díaz-Loving, Rolando. "Ethnopsychology: Inserting Socio-Cultural Components into a Bio-Psychological Discipline," 13–55, 2019. [https://doi.org/10.1007/978-3-030-26604-2\\_2](https://doi.org/10.1007/978-3-030-26604-2_2).
- Haroz, Emily E., Mark Jordans, Joop de Jong, Alden Gross, Judith Bass, and Wietse Tol. "Measuring Hope Among Children Affected by Armed Conflict: Cross-Cultural Construct Validity of the Children's Hope Scale." *Assessment* 24, no. 4 (June 27, 2017): 528–39. <https://doi.org/10.1177/1073191115612924>.
- Hlalele, Dipane. "Social Justice and Rural Education in South Africa." *Perspectives in Education* 30, no. 1 (2012): 111–18.
- Jagers, Robert J, Deborah Rivas-Drake, and Teresa Borowski. "Equity & Social and Emotional Learning: A Cultural Analysis." *CASEL Assessment Work Group Brief Series*, 2018.
- Jagers, Robert J, Deborah Rivas-Drake, and Brittney Williams. "Transformative Social and Emotional Learning (SEL): Toward SEL in Service of Educational Equity and Excellence." *Educational Psychologist* 54, no. 3 (2019): 162–84.
- Lombe, Margaret, Harriet Mabikke, Ngozi Victoria Enelamah, and Yoosun Chu. "Conceptualizing the African Child as Orphan and Vulnerable: A Label in Need of Redefinition?" *International Social Work* 62, no. 1 (January 13, 2019): 62–75. <https://doi.org/10.1177/0020872817710546>.
- Lunga, Prosper, and Nowell Chidakwa. "Disruptive Behavior and Vulnerability in Zimbabwean Rural Ecologies: Sustainable-Transformative Approach," 1–21, 2023. [https://doi.org/10.1007/978-3-030-91260-4\\_10-1](https://doi.org/10.1007/978-3-030-91260-4_10-1).
- Masten, Ann S., and Frosso Motti-Stefanidi. "Multisystem Resilience for Children and Youth in Disaster: Reflections in the Context of COVID-19." *Adversity and Resilience Science* 1, no. 2 (June 25, 2020): 95–106. <https://doi.org/10.1007/s42844-020-00010-w>.
- McGee, John J., and Fan-Yu Lin. "Providing a Supportive Alternative Education Environment for At-Risk Students." *Preventing School Failure: Alternative Education for Children and Youth* 61, no. 2 (April 3, 2017): 181–87. <https://doi.org/10.1080/1045988X.2016.1254082>.
- McKay, Mary M., Ozge Sensoy Bahar, and Fred M. Ssewamala. "Implementation Science in Global Health Settings: Collaborating with Governmental & Community Partners in Uganda." *Psychiatry Research* 283 (January 2020): 112585. <https://doi.org/10.1016/j.psychres.2019.112585>.
- Mhongera, Pamhidzayi Berejena, and Antoinette Lombard. "Pathways of Resilience for Children Facing Socio-Economic Adversities: Experiences from Future Families' OVC Programmes in South Africa." *Children and Youth Services Review* 108 (2020): 104657.
- Mwoma, Teresa, and Jace Pillay. "Psychosocial Support for Orphans and Vulnerable Children in Public Primary Schools: Challenges and Intervention Strategies." *South African Journal of Education* 35 (2015).
- Ntshuntshe, Zoleka, and Simon G. Taukeni. "Psychological and Social Issues Affecting Orphans and Vulnerable Children," 20–31, 2020. <https://doi.org/10.4018/978-1-7998-0319-5.ch002>.
- Pillay, Jace. "Challenges Educational Psychologists Face Working with Vulnerable Children." In *Psychology in Education*, 95–111. Rotterdam: SensePublishers, 2014. [https://doi.org/10.1007/978-94-6209-566-3\\_7](https://doi.org/10.1007/978-94-6209-566-3_7).
- . "Early Education of Orphans and Vulnerable Children: A Crucial Aspect for Social Justice and African Development." *Koers - Bulletin for Christian Scholarship* 83, no. 1 (January 1, 2018). <https://doi.org/10.19108/KOERS.83.1.2335>.
- Savahl, Shazly. "Children's Hope in South Africa: A Population-Based Study." *Frontiers in Psychology* 11 (June 3, 2020). <https://doi.org/10.3389/fpsyg.2020.01023>.
- Sharp, Carla, Francesca Penner, Lochner Marais, and Donald Skinner. "School Connectedness as Psychological Resilience Factor in Children Affected by HIV/AIDS." *AIDS Care* 30, no. sup4 (July 25, 2018): 34–41. <https://doi.org/10.1080/09540121.2018.1511045>.
- Starinina, Olga Victorovna. "The Role Of Ethnopsychology In Regulating Culture-Based Language Acquisition Techniques," 1531–37, 2021. <https://doi.org/10.15405/epsbs.2021.05.202>.
- Theron, Linda, and Adrian van Breda. "Multisystemic Enablers of Sub-Saharan Child and Youth Resilience to Maltreatment." *Child Abuse & Neglect* 119 (September 2021): 105083. <https://doi.org/10.1016/j.chiabu.2021.105083>.
- Theron, Linda, and Angeliqve van Rensburg. "Resilience over Time: Learning from School-attending Adolescents Living in Conditions of Structural Inequality." *Journal of Adolescence* 67, no. 1 (August 4,

2018): 167–78. <https://doi.org/10.1016/j.adolescence.2018.06.012>.

- Theron, Linda, Michael Ungar, and Jan Höltge. “Pathways of Resilience: Predicting School Engagement Trajectories for South African Adolescents Living in a Stressed Environment.” *Contemporary Educational Psychology* 69 (April 2022): 102062. <https://doi.org/10.1016/j.cedpsych.2022.102062>.
- Tumwesige, Wilberforce, Phionah Namatovu, Ozge Sensoy Bahar, William Byansi, Mary M. McKay, and Fred M. Ssewamala. “Engaging Community and Governmental Partners in Improving Health and Mental Health Outcomes for Children and Adolescents Impacted by HIV/AIDS in Uganda.” *Pediatric Medicine* 4 (February 2021): 2–2. <https://doi.org/10.21037/pm-20-86>.

#### **ABOUT AUTHORS**

Dr. Nowell Chidakwa, Postdoctoral Researcher, Department of Educational Psychology, University of Johannesburg, South Africa.

Dr. Fumane Portia Khanare, Senior Lecturer, Department of Educational Psychology, University of Johannesburg, South Africa.