

**An exploration of positive leisure activities
in Batswana families**

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Dissertation accepted in fulfilment of the requirements for the
degree *Master of Health Sciences in Psychology* at the North-
West University

Supervisor: Prof V Koen

Co-supervisor: Miss ME Erasmus

Graduation: May 2021

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ABSTRACT

While numerous international studies point to the potential of positive leisure in contributing to general well-being and family well-being, and provide insight into positive leisure as experienced by families from other countries, there is no existing research focusing specifically on positive leisure in South African Batswana families. This study's aim was therefore to explore and describe positive leisure activities in Batswana families. The research employed an explorative-descriptive qualitative research design. The population included adult Tswana family members residing in Mafikeng in the North West Province of South Africa. The sample selection, through the utilisation of purposive sampling, and the sample size (seven families consisting of 13 individual adult family members) were determined through data saturation. A demographic information form and family semi-structured interviews were utilised to collect data from Setswana adult family members, and analysed using thematic analyses. The findings allude to five main themes: participants' understanding of family leisure, positive leisure activities families engage in, leisure activities families enjoy the most, the role of positive leisure activities, and the role played by leisure activities during Covid-19 and lockdown.

Key words: Batswana families; family; positive leisure; positive psychology; qualitative

DECLARATION BY RESEARCHER

I, T.K.F. Tlou, declare that this research study, “An exploration of positive leisure activities in Batswana families,” is a product of my own work, and that all sources have been referenced and acknowledged. Furthermore, I declare the editing of this dissertation was by a qualified and experienced language editor.

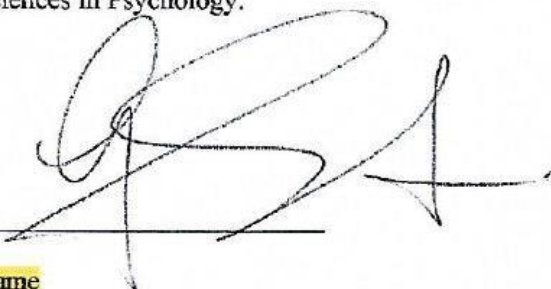
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DECLARATION BY THE LANGUAGE EDITOR

I, GILL SMITHIES, hereby declare that I have language-edited the study entitled "An exploration of positive leisure activities in Batswana families" in partial fulfilment of the requirements for the degree Master of Health Sciences in Psychology.



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

Name

Professional Language Editor

GILL SMITHIES.

PREFACE

The submission of this dissertation is in fulfilment of the requirements for the degree Master of Health Sciences in Psychology. The curriculum for this degree (programme code: 8DM N01; curriculum code: G801M) consists of a total of 180 credits.

This is a full dissertation, presented in traditional format in line with the General Academic Rules of the North West University. The outline of the dissertation is as follows: Chapter one: Introduction; Chapter two: Evidence synthesis; Chapter three: Research methodology; Chapter four: Presentation and discussion of findings; Chapter five: Conclusions, recommendations and limitations.

CHAPTER ONE: INTRODUCTION AND BACKGROUND

The following chapter provides the introduction and background to the study. The discussion of the terms Tswana, Batswana and family follow those of family structure, specifically in South Africa. Discussed is the role of family in society and within the Tswana culture, followed by challenges to the institution of family, specifically in South Africa. The potential of positive psychology in this regard is reflected upon and extends to a discussion of leisure and positive leisure.

The term Tswana (plural noun: Batswana) refers to an ethnic or cultural group in South Africa (Schapera & Comaraff, 2015). Tswana is one of the three significant divisions into which ethnologists and linguists classify the Sotho groups of Bantu-speaking people groups of central South Africa (Schapera & Comaraff, 2015). The Batswana are at times additionally named Western Sotho (Schapera & Comaraff, 2015), and isolated into various subgroups, which incorporates Bahurutshe, Bakaa, Bakgatla, Bakwena, Bamelete, Bangwaketse, Bangwato, Barolong, Batawana, Batlhaping, Batlharo and Batlokwa (Smith, 2019). Today, the Tswana are discovered throughout the Bechuanaland Protectorate (now called Botswana), particularly in the Eastern and North-Western portions, in the Western and central areas of Transvaal (which no longer exists and its domain currently forms part of the regions of Gauteng, Limpopo, Mpumalanga and North West) particularly in Marico, Rustenburg, Pretoria, Ventersdorp and Lichtenburg, and in the Northern regions of Cape Province, known as British Bechuanaland, particularly in Mafikeng, Vryburg, Kuruman and Taung (Schapera & Comaraff, 2015). Due to South Africa's Apartheid past, the Tswana culture is one that has previously been disadvantaged and under-represented in research (Callahan, 2018), which provides motive to focus on this population in research.

Globally, the view of a traditional family is of a unit related by marriage, blood and adoption (Engels, 2010). In the Tswana culture, family often includes extended family and

multi-generational families (Alexander, 2010). While the nuclear family consists of a married couple and their biological children, the family structure is ever changing and there are various other types of family structures (Edwards, 2009). Some of these family structures include single-parent families, blended families, child-headed families and families in which extended family members, such as grandparents, aunts and uncles, take responsibility for children's upbringing (Edwards, 2009; Oelze, 2018; Thompson, 2008). For the purpose of this study, the definition of 'family' is complete family units, single-parent households, child-headed households, extended family and non-biological families of people who are in the participants' immediate vicinity and environment.

In South Africa, changes that have an impact on family structure are reduction in fertility rates, urban migration, HIV and AIDS and a high unemployment rate (Makiwane et al., 2017). In some situations, grandparents from Batswana families are responsible for taking care of their grandchildren with social grants, mainly because the children's parents have migrated to urban areas due to unemployment, death of parents, or teenage mothers who are not married and who depend on their parents for raising their children (Makiwane et al., 2017).

Traditionally, the Tswana tribe was considered to consist of small family units constituting of a mother, father, and their children (Dintwat, 2010). In modern Tswana culture, the traditional nuclear and extended families have largely been replaced by single-parent families (Dintwat, 2010). Opportunities have emerged from socio-economic changes that keep on adjusting the structure of the family away from traditional patterns to new ones produced by the expansion of education, medical services, work, and migration (Dintwat, 2010). South African families, including Batswana families, may find themselves in political and socioeconomic conditions described by poverty, poor administration or civil conflicts (Dintwat, 2010).

Despite the changing family structure, the institution of family remains a central institution in society (Makiwane et al., 2017). Described as possibly being the most enduring of all social institutions (Lubbe, 2008), the family plays a central role in socialisation in that there is social development from generation to generation (Peterson, 2009). People within a family have both instrumental and emotional roles to play that are central in maintaining healthy family relationships (Ruffin, 2009). Instrumental roles focus on the arrangement of physical assets, for example, food, shelter, clothes, decision-making and family management (Peterson, 2009; Ruffin, 2009). Emotional roles, conversely, consist of offering enthusiastic support, and support to relatives (Ruffin, 2009). Nurturance and support, such as giving comfort, support, reassurance, or warmth to family members, is therefore an important family function (Peterson, 2009). Family members further provide maintenance and management of the family system, which include decision-making, leadership and showing respect to one another (Peterson, 2009). Family plays a central role in the formation of human society, since men, women and children are bound in a relationship through family (Kapur, 2018). A family provides a foundation in which children learn different types of cultural norms, standards and values they are required to practice in order to function as a productive member of the family and larger society (Kapur, 2018).

In Tswana culture, social authority influences the values system and social life, with roots in custom or tradition (Shehan, 2016). Therefore, the establishment of the Batswana culture is through a requirement for sustainability and preservation of personality, in which the family system plays a focal part (Shehan, 2016). The importance of extended family in the Tswana culture is emphasised in that the extended family act as a traditional society security framework (Lombe & Ochumbo, 2017). Family members are liable for the protection of individuals who are vulnerable, care for the individuals who are sick and poor, and transmit customary social values and education to other family members (Lombe & Ochumbo, 2017).

Adding to the above, the extended family can assume a significant role in caring for children who do not live with their biological parents for some reason (Lombe & Ochumbo, 2017).

In spite of the central role of family in our society, evidence increasingly points to the challenges that families face. In South Africa specifically, some of these challenges include HIV/AIDS, that can put a lot of strain on families to care for ill family members (Turner, 2019) and which contributes to the increasing number of orphans and child-headed homes (Soorymamoorthy & Makhoba, 2016). Single-parent homes, which applies to children raised by their mother or by their father only, are also on the increase (Holborn & Eddy, 2011). Evidence suggests that having only one parent in a family can have negative cognitive, social and emotional consequences for such a family (Holborn & Eddy, 2011). Another risk is that of absent fathers, whereby children grow up in a family where there is no father figure (Holborn & Eddy, 2011). This could manifest behavioural problems amongst the family including fights, physical aggression, and mental health issues (Holborn & Eddy, 2011). Another challenge is the migratory labour system, in which men or women seek jobs in other areas and cities and leave their family members behind (Holborn & Eddy, 2011). The next challenge is that of unemployment, which also affects South African families as family members may end up engaging in crime practises for a living (Holborn & Eddy, 2011). Violence and crime also affect many South African families and loss of security, theft, damage of property, the physical effects of crime, and psychological effects, such as anxiety, are other challenges that many South African families face (Holborn & Eddy, 2011). Lastly, poor service delivery is a challenge for South African families because their basic needs, such as the provision of water and electricity, are not necessarily met (Mabitsela, 2012).

Considering the above, the need to focus on the well-being of South African families becomes clear. The growing field of positive psychology has great potential in this regard.

According to Wissing et al. (2020, p.4), “positive psychology is the scientific study of optimal functioning.” Therefore, positive psychology focuses on enhancing the quality of human life by looking into aspects such as strengths and existing resources, promoting optimal functioning, and enriching life (Wissing et al., 2014). Positive psychology has also provided a new lens through which to study leisure.

Leisure is the entire series of experiences that individuals can attempt or partake in in their extra time (Wise, 2014). Leisure is one of the core elements of general well-being; positive leisure specifically is reportedly one of the most significant forces in promoting cohesive, healthy relationships among families (Freire, 2013). Leisure in families is recognised as one of the most important behavioural characteristics identified with positive family outcomes, such as family closeness, bonding, wellness and general family functioning (Freire, 2013). Internationally, leisure activities in families are the aspect that increases family bonding, family life satisfaction, and perceptions of family functioning, family cohesion and family adaptability (Hodge et al., 2015). In South Africa, evidence suggests that leisure activities in families play a role in healthy development, satisfying marriages, family relationships and exposure to sports talent (Makiwane et al., 2017). In spite of this, leisure has not received much attention in positive psychology research (Freire, 2017). Consequently, Freire (2017) argues the need for research on leisure within the field of positive psychology.

Problem Statement

While numerous international studies point to the potential of positive leisure in contributing to general well-being and family well-being (Aslan, 2009; Freire, 2013; Ward & Zabriskie, 2011) and provide insight into positive leisure as experienced by families from other countries, there is no existing research focusing specifically on positive leisure in South African

Batswana families. The proposed study's contribution lies in the fact that it will give insight and contribute to our understanding of the phenomenon of positive leisure, specifically regarding South African Batswana families, and make recommendations in this regard.

Research Question and Aim

Based on the problem statement, the researcher posed the research question: How do Batswana families practice positive leisure activities? The aim of the study was therefore to explore and describe positive leisure activities in Batswana families.

Conclusion

The first chapter provided the introduction and background to the study through a discussion of relevant terms, the role of family in society and within the Tswana culture, challenges to the institution of family, and specifically in South Africa. The potential of positive psychology in this regard reflects on and extends to a discussion of leisure and positive leisure.

CHAPTER TWO: EVIDENCE SYNTHESIS

The following chapter focuses on an evidence synthesis of information relevant to this study. The chapter begins with a discussion of positive psychology and moves on to a discussion of leisure and positive leisure.

The study is from a positive psychology paradigm. Positive psychology is considered the scientific study of optimal human functioning with a focus on the identification and promotion of the factors that permit people and communities to flourish (Jeong, 2012). Positive psychology has developed as a meta-theoretical framework to research regarding quality of life and subjective well-being as hedonic or eudaimonic well-being (Efklides & Moraitou, 2012). The hedonic approach to well-being centres around happiness, characterising prosperity in terms and emotions such as joy, accomplishment and agony avoidance (Fabio & Palazzeschi, 2015). Hedonic well-being also refers to subjective well-being, which consists of a cognitive component of assessment regarding life satisfaction and an affective component portrayed by prevalence of positive emotions as opposed to negative feelings (Fabio & Palazzeschi, 2015). Conversely, the eudaimonic approach to well-being focuses on functioning well and selfrealisation, where well-being is viewed as the full functioning of the individual (Fabio & Palazzeschi, 2015).

Positive psychology focuses on the significance of individual resources, for example, positive affect and human virtues (Efklides & Moraitou, 2012). Based on this framework, diverse theoretical approaches have been proposed to deal with the conceptualisation of what a good life or a life well lived consists of, and a series of human virtues and strengths as psychological qualities that contribute to the experience of the good life (Efklides & Moraitou, 2012).

The study of positive psychology works on three distinct levels: the subjective level, the individual level, and the group level. The subjective level incorporates the study of positive experiences, for example, joy, wellbeing, fulfilment, happiness, and optimism (Boniwell, 2012). This level is linked with feeling great, as opposed to doing great or being a decent person (Boniwell, 2012). At the individual level, the aim is to recognise the constituents of the good life and the personal characteristics that are fundamental for being a good individual through examining human strengths and virtues, future-mindedness, capacity for love, courage, forgiveness, wisdom, and relational skills (Boniwell, 2012). Lastly, the group level emphasises civic ideals, social obligations, nurturance, resistance, hardworking attitudes, and different elements that add to the advancement of citizenship and communities (Boniwell, 2012). This level is substantially more about taking activities or positive practices planned for an option that could be bigger than ourselves (Boniwell, 2012). The first, subjective level is relevant to families as it is important for families to experience and share positive experiences together. The individual level applies to families as Family Systems Theory holds forth that individual family members' interactions can influence each other's behaviour (Watson, 2012). The group level also applies to Tswana families, as they believe in nurturance, social responsibility, tolerance and so forth, as the belief is that the society raises a child.

Positive psychology is based on three pillars: 1) positive life experience for people practicing positive emotions (Pluskota, 2014); 2) an individual's specific physical properties, which involves exploiting personality characteristics, principal virtues such as courage, wisdom and compassion; and 3) positive society or institutions comprising of utilising positive social foundations, such as democracy, organisations, a solid family and education which advances positive development (Pluskota, 2014). Therefore, positive psychology aims to: feature or highlight the positive encounters accompanied by positive emotions, such as hope, joy, happiness; individual positive characteristics, such as courage, character, strength, virtues; and

positive institutions (Smith, 2019). In essence, the field is focuses on helping individuals build on the best parts of their lives as opposed to fixing the worst parts (Scorsolini-Comin & Santos, 2013).

Positive psychology has contributed to the research and body of knowledge regarding family relationships and familial well-being by exploring these aspects from a different perspective and identifying resources and strengths applicable to the family context specifically. Research conducted within a positive paradigm has the potential to contribute to a better understanding of family relationships and family well-being and has provided valuable contributions to knowledge regarding this area. Examples of this include that family closeness is a significant source of family life fulfilment (Compton & Hoffman, 2019). According to Compton and Hoffman (2019), the psychologically healthy family is viewed as one that incorporates agreement, shared trust, affection, support and the capacity to adjust to change. Positive psychology-focused research has the potential to assist families in prospering by magnifying human life and moral greatness to make life worth living and creating positive phenomena in families, for example, love, courage and joy (Essays-UK, 2018). Various prominent theories in positive psychology also reflect the important role of the family to some extent.

The Conservation of Resources Theory, for example, holds forth that families play an essential role in improving the probability of sustained engagement, particularly where people have experienced a chronic loss (Folkman, 2011). Kümpfer's Transactional Resilience Model is indicative of the role that family can play as part of an individual's environment and protective factors in terms of resilience (Nel, 2020). The Mental Health Continuum states flourishing is dependent on the experience of both hedonic well-being, which refers to emotional well-being, and eudaimonic well-being, which refers to social - and personal wellbeing, which respectively stress the importance of social well-being and positive

relationships in which the family plays a central role (Wissing, 2020). The other prominent model that highlights the role of family is the PERMA model. Seligman's PERMA model argues that thriving emerges from five well-being pillars which, amongst others includes positive relationships, whereby social connections are essential to life and that social support from family connects to less depression and lower mortality risk (Butter & Kern, 2016). Various models on meaning include interpersonal relationships and, specifically, family as sources of meaning (Wissing, 2020). Positive psychology has also provided a new lens through which to study leisure.

Leisure is a term utilised to incorporate an entire series of experiences that individuals can attempt or partake in in their extra time (Wise, 2014). Leisure became a topic of interest in psychology in the 1970s, when Neulinger (as cited in Freire, 2017) specifically emphasised the need to study leisure from a psychology perspective. Through an integrated approach of the positive and negative, the newer avenue of positive psychology has brought about a new research focus regarding leisure (Freire, 2017). While leisure is one of the core elements of general well-being, Freire (2017) indicates the need for research on leisure within the field of positive psychology. Freire (2017) states that “positiveness” is an individual feeling felt by individuals who pursue things in life they want, the things they do to make their reality attractive, worth living. Considering that leisure is an activity that should not involve worry or concern and that is embraced during free time, “positiveness” and leisure go hand-in-hand due to the positive and fulfilling feeling that people experience when engaging in leisure activities (Freire, 2013).

Positive leisure is the most significant force promoting cohesive, healthy relationships among families (Freire, 2013). The forming of the Core and Balance Model of Family Leisure Functioning (see Figure 1) was initially based on the Family Systems Theory, and suggests an immediate connection between family leisure and parts of family functioning, in particular

cohesion and adaptability (Buswell et al., 2012). It characterises family leisure into two fundamental classifications, namely core and balance leisure, with family leisure involvement being the core of the model (Buswell et al., 2012).

Core family activity patterns will in general address the need for stability and familiarity by giving standard experiences in family leisure that are predictable and advance closeness among family members and personal relatedness (Buswell et al., 2012). Core family leisure therefore entails leisure activities that are more common, every-day, low-cost, usually easily to access and mostly home-based, such as watching television, playing board games, cooking, and gardening.

The balance family activity patterns generally address the requirement for difficulty and change as they give avenues for the family to develop, be challenged and create as a functioning system (Buswell et al., 2012). Balance involves leisure activities that are less common, less frequent, more out of the ordinary and that are usually not home-based, such as family holidays, going to sporting events, and going fishing. These leisure activities usually take more planning, time, effort, money and tend to be more formalised (Zabriskie & McCormick, 2003).

There is evidence that family participation in both these types of family leisure is important, but especially emphasises the importance of core family leisure in family functioning (Zabriskie, 2009; Zabriskie & McCormick, 2001). Evidence suggests families that occasionally take an interest in core leisure activities have chances or opportunities to bond or cultivate connections, and due to that, generally feel closer as a family (Smith et al., 2009). In addition, Family Systems Theory holds forth that families have a need for strength in interaction, structure and connections, also a requirement for curiosity in experience, input and challenge (Freeman et al., 2010). Families frequently look for this balance through their leisure involvement (Freeman et al., 2010).

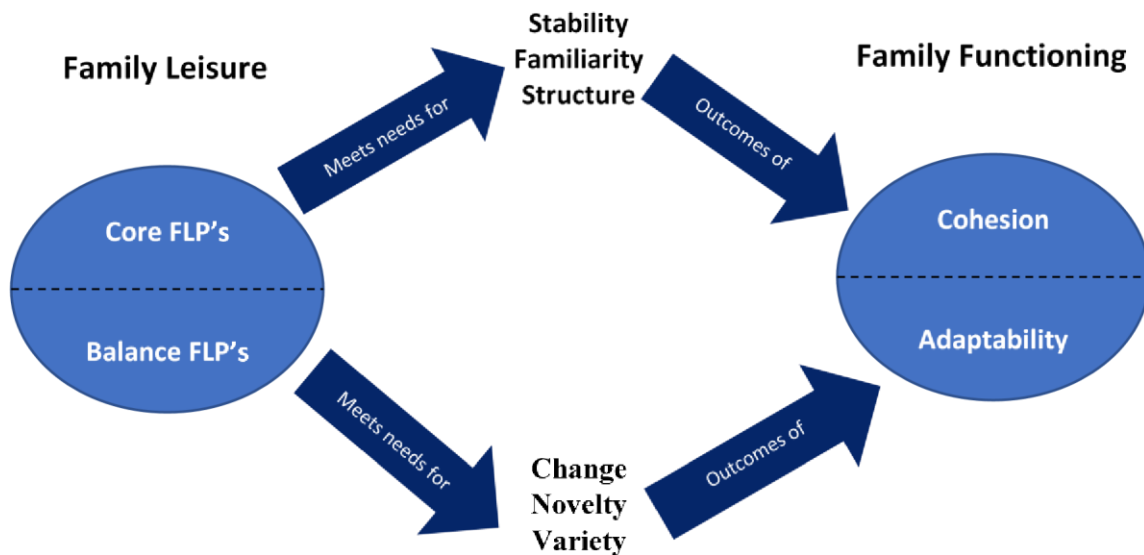


Figure 1. The Core and Balance Model of Family Functioning (adapted from (Zabriskie & McCormick, 2001); FLP: Family leisure participation

While the model above played a significant role in explicating the importance of leisure for elements of family well-being, research indicated a need for further refinement of the model (Townsend et al., 2017). Some constructs that formed part of the original model remain central in the refined model, namely family leisure involvement, and family functioning. Research, however, identified other constructs for inclusion in the refined version of the model, which include satisfaction with family leisure and life and family communication (Townsend et al., 2017). Structural equation modelling was utilised for the purpose of testing this model. Figure 2 visually depicts the Refined Core and Balance Model of Family Leisure Functioning.

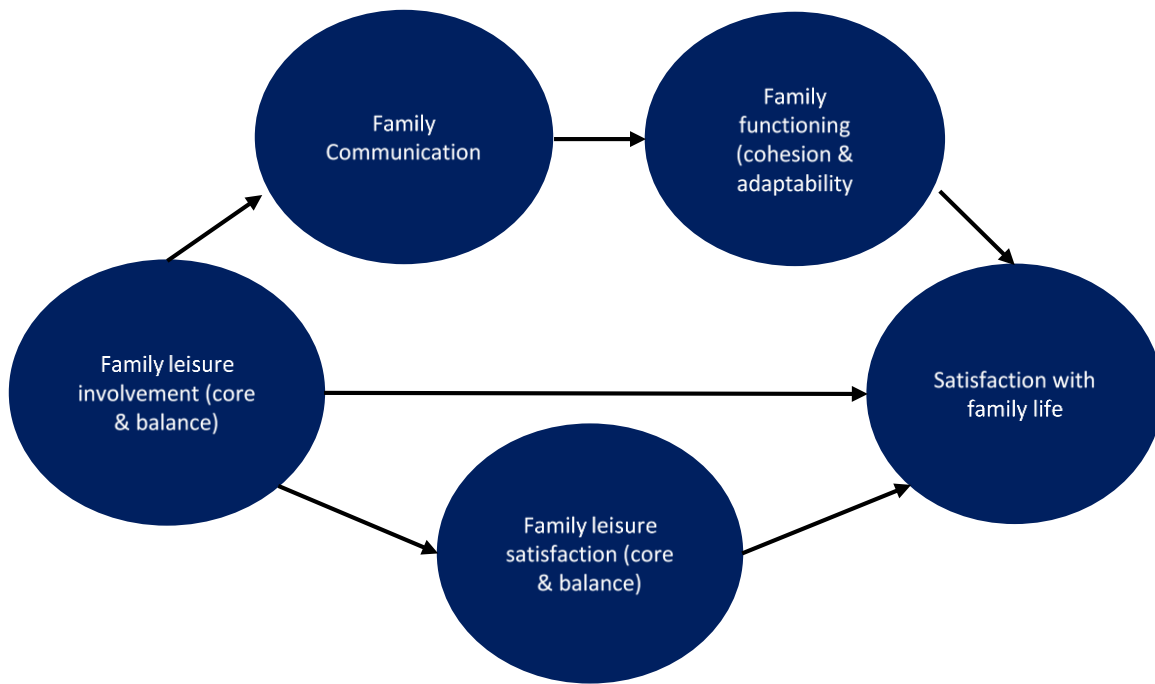


Figure 2. The Refined Core and Balance Model of Family Leisure Functioning (adapted from (Townsend et al., 2017))

While the results suggest this model does not perfectly represent the complexities and diversity of family leisure behaviour and experiences, Townsend et al. (2017) argue that this emphasises both the strengths and limitations of the Core and Balance framework and make an argument for the continued use and applicability of this framework with a need for ongoing research.

Leisure in families is recognised as one of the most important behavioural characteristics identified with positive family outcomes, such as family closeness, bonding, wellness and general family functioning (Freire, 2013). Internationally, leisure activities in families are seen as the aspect that increases family bonding, family life satisfaction, and perceptions of family functioning, family cohesion and family adaptability (Hodge et al., 2015). Positive interaction that occurs because of positive leisure within the family fosters meaningful relationships and can develop skills as well as competencies (Ward & Zabriskie, 2011).

Families view leisure essentially as a way to advance the nature of family life, for example, family unity and fulfilment, physical and psychological well-being and for helping relatives learn values, including social skills, such as critical thinking, compromising and negotiation (Ward & Zabriskie, 2011).

In South Africa, specifically, evidence is indicative that leisure activities in families play a role in healthy development, satisfying marriages, family relationships and exposure to sports talent (Makiwane et al., 2017). In the Tswana culture, families partake in various leisure activities, however recreation and leisure are additionally dependent upon class position (Ember & Ember, 2013). Men in rural areas mainly take care of cattle, slash firewood and butcher animals when there is a function (Atanga et al., 2013). It is more culturally satisfactory among the Tswana for men to invest a lot of energy frequenting pubs or bars, drinking and socialising (Ember & Ember, 2013). Soccer is very popular among contemporary Tswana families, although mostly the men are interested in the sport (Ember & Ember, 2013). Music and drama historically form part of Tswana life and oral custom (Ember & Ember, 2013). Traditional Tswana music mostly utilises vocals and stringed instruments with less use of drumming (Ember & Ember, 2013). Today, all genders in the family tune in to the radio to listen to music from South Africa to the United States for leisure purposes (Ember & Ember, 2013).

Women have a critical contribution to traditional agriculture, as they are the principle producers of food, which could be a form of leisure (Nkomazana, 2012). Women also take part in beadwork, basket weaving, pottery, tapestry, wood-carving, leather crafts and musical instruments as a manifestation of leisure (Thebe & Denbow, 2006). According to Ember and Ember (2013) women do an enormous level of domestic work, especially in more rural areas and, as a result, have less leisure time. Recreation and leisure are generally dependent upon class position (Ember & Ember, 2013). Historically, music and drama have generally played a

significant role in parts of Tswana life and the oral custom, and currently developed as leisure activities (Ember & Ember, 2013). Ember and Ember (2013) also suggest that Tswana women are more involved in witchcraft practices in their spare time, but indicate there are also accounts of men practicing witchcraft.

While writing this chapter of the study, South Africa was under lockdown, alert level three (in effect from 1 June 2020) due to Covid-19 (Mattioli et al., 2020). Covid-19, also known as Corona Virus, is a pathogenic virus that is causing a worldwide pandemic with a high number of deaths and infected individuals (Mattioli et al., 2020). To contain infection, various governments have authorised limitations on outdoor activities or even collective quarantine on the populace (Mattioli et al., 2020). In South Africa specifically, national lockdown, alert level five was implemented from 26 March 2020. These numerous restrictions on where people are able to go, what they are able to do and spending an increasing amount of time in or at home, had an effect on leisure activities, but also stressed the need for positive leisure, including family leisure during this time. This was reflected in the various articles, social media pages, news coverage and so forth focusing on how people could keep themselves busy with fun activities during this time while also stressing the importance of work-family balance (Fisher et al., 2020). Some of the more prominent leisure activities include physical exercise (Hendricks, 2020), gardening (Han, 2020), cooking and baking (Kiely, 2020), DIY projects, hobbies and family activities, such as movie nights, board games, puzzles, or reading (AASA, 2020). Many people are also making use of platforms such as Skype and Zoom to interact with family members who do not reside with them and to do activities together (Tarokana, 2020).

Conclusion

The evidence synthesis above illuminates the potential that positive psychology research has in the promotion of family well-being and healthy family relationships, and highlights the need for positive psychological research with a focus on leisure and positive

leisure. Leisure is clearly conceptualised and the importance of leisure to family well-being is apparent in the relevant literature.

CHAPTER THREE: RESEARCH METHODOLOGY

This chapter provides a discussion of the paradigm, research design, population, sampling, data collection, data analysis, trustworthiness, and ethical considerations applicable to this study.

Paradigm

This study was conducted from a social constructivist paradigm (Creswell, 2013). This paradigm's ontology is that truth is co-constructed by people socially, which informed the epistemology that knowledge is socially constructed, and that the participants are the experts.

This in turn informed the methodology utilised in the study, as discussed below.

Research Design

The research employed a qualitative explorative-descriptive research design. Qualitative research is a form of systematic empirical review and meaning (Ospina, 2004), which implies that it is based on the experiences of people and also tries to comprehend how people live with their experiences (Ospina, 2004). Exploratory study identifies limitations of the environment in which the problems of interest reside and the relevant factors that may be there that are of importance to the research (Van Wyk, 2015). McCombs (2019) explains that descriptive research is a scientific method aims to describe a population, or a phenomenon. The choice of research design was based on the above hence the design was fitting for the study and its aim.

Population

The population included adult Tswana family members residing in Mafikeng in the North West Province of South Africa. Mafikeng was the area of focus as there was no evidence found of similar studies conducted in the area, and because the researcher is familiar with the area and the Tswana culture of the area as she herself resides there and is Tswana. The Tswana culture is the dominant culture in Mafikeng, making up approximately 79% of the Mafikeng population (SAHO, 2019). The Tswana culture is also one of the cultures previously

disadvantaged and underrepresented in research as a result of South Africa's Apartheid past (Callahan, 2018), which provides further motivation for the choice of population. **Sampling**

For the purpose of the study, a non-probability, purposive sampling technique was used. Purposive sampling, also known as judgemental, subjective or selective sampling, is a type of non-probability sampling whereby the basis for the sample's selection is the characteristics of individuals and the aim of the study (Crossman, 2019). Since the participants had to meet inclusion criteria based on the judgement of the researcher regarding knowledge and experience of the research topic, the purposive sampling method was appropriate for this study. An advertisement in both English and Setswana placed in local Mafikeng schools and shops provided people who were interested in participating with the contact information of the researcher (see Addendum B). All willing adult family members of a family were sampled in order to allow for data collection from multiple family perspectives on family leisure.

Participants had to meet the following inclusion criteria:

- Willingness to participate, as participation was voluntary.
- Fluency and literacy in English or Setswana as the documents of the research, such as informed consent form, demographic information form, etc., were in both, as the main languages spoken by the population of focus.
- They had to have access to a telephone (cell phone) as interviews were telephonic in light of the Covid-19 pandemic.
- They had to be Tswana and part of a functioning or intact family unit as this was the population of focus.
- They had to be adults and above 18 years of age in order to consent to participate.
- They had to reside in Mafikeng in North West Province, South Africa, as this was the population of focus.

Apart from the criteria indicated above, there were no other exclusion criteria. The

sample size (seven families consisting of two to eight individual adult family members except in one case where only one adult family member was able to participate due to distance and work responsibilities) was determined through data saturation, which is a technique for discontinuing data collection when data becomes repetitive (Saunders et al., 2017). It was determined beforehand, however, that a minimum of six families would undergo sampling. This minimum number specified the minimum data required for data saturation; it also ensured trustworthiness of the data collection. Table 1 provides an overview of the demographic profile of participants, established using a demographic information form (see Addendum F) completed by participants.

Table 1

Demographic Profile of Participants

Family	Total number of family members	Gender of participating family members	Marital status of participating family members	Age of participating family members	How often family participates in leisure	Whether leisure in the family is mostly planned or unplanned
1	6	Female	Single	29	Rarely	Planned
2	8	Female	Single	30	Often	Planned
		Female	Single	19		
3	2	Male	Married	51	Occasionally	Planned
		Female	Married	46		
4	7	Female	Single	28	Often	Planned
		Female	Separated	53		
5	7	Female	Single	20	Often	Unplanned
		Female	Single	25		
6	5	Male	Single	26	Occasionally	Planned
		Female	Married	51		
7	4	Female	Married	Not available	Occasionally	Unplanned
		Male	Married	34		

Procedure

Once provisional approval was obtained from the Health Research Ethics Committee (HREC), Faculty of Health Sciences, NWU, the relevant Ward Councillors or traditional leaders (informed by the extent of homogenous culture and prominence of tribal law of each relevant area in Mafikeng) were notified and goodwill permission was requested from them (see Addendum C). On receiving goodwill permission, HREC was supplied with documentation for approval, and once received participants were recruited using the purposeful sampling technique. An advertisement was placed in Mafikeng's local shops and schools so that potential participants could contact the researcher via WhatsApp, please call me, text, or e-mail. As the researcher lives in the area and is part of the community, she conducted the recruitment herself. An independent person, proficient in both English and Setswana and responsible for obtaining informed consent, contacted people who indicated interest in participating. The independent person was experienced and qualified in obtaining informed consent and sent the informed consent form (see Addendum E) to potential participants via e-mail, WhatsApp (electronic document) or courier services (documents were sanitised and inserted into a sanitised plastic container prior to sending and participants were informed that these should be kept for three days before being opened), depending on the option that suited the potential participants the best. The independent person then made telephonic appointments with potential participants and phoned them to explain the informed consent form and to answer any questions they had. Those who wished to participate were asked to sign the form and indicate their consent telephonically by reading the declaration by the participant contained in the informed consent form, with the inclusion of their name; this was recorded by the independent person using audio recording. The independent person then asked the participants to take a photo or scan the page they signed and to send the photo or scan of the page via e-mail, WhatsApp or MMS to the independent person.

Participants who did so received a data voucher number for this purpose. Alternatively, the courier package contained a waybill that allowed the participants to send their signed informed consent forms back to the independent person at no cost to them. Once informed consent was obtained, the independent person informed the researcher and provided her with the contact information of the participants.

Data Collection

A demographic information form and family, semi-structured interviews were utilised to collect data with adults in this study. To prevent Covid-19 transmission during data collection, data were collected telephonically by either the researcher or a field worker, who had to sign a confidentiality agreement prior to data collection (see Addendum D), who posed questions from the demographic information form and semi-structured interview schedule to participating family members over the phone and audio recorded the interviews. The interviews were conducted with all willing adult family members of a family and not with individual family members (except in one case where only one adult family member was able to participate). Each participating family member had to provide answers to the demographic information form. Recent research points to the need for qualitative research in order to have a deeper understanding of family leisure (Zabriskie & Kay, 2013). Available evidence suggested that the use of telephonic interviewing does not impede the quality of the data and that it has several advantages, such as saving money, taking less time and being less intrusive (Farooq & De Villiers, 2017; Tucker & Parker, 2014). The motivation for the inclusion of all willing adult family members in the family interviews, is that it allowed the researcher to collect data from not just one, but multiple family perspectives on family leisure. To include all willing adult family members in the interview, participants were asked to put their phones on speaker for the purpose of the telephonic interview.

Included on the demographic information form were age, gender, marital status and number of family members; it also asked how often the family participated in leisure activities.

The semi-structured interview schedule was as follows:

1. Leisure can be described as using your free time or making time for enjoyment and relaxation. What is your understanding of family leisure?
2. Which leisure activities do you normally engage in with your family?
3. Which of these leisure activities do you most enjoy and why?
4. What role does leisure activities play in your family?
5. How has participation in leisure activities influenced your family well-being?
6. What role has leisure activities played in your family during the Covid-19 pandemic and lockdown specifically?

Apart from these questions, no others were asked, apart from probing and clarification questions. A panel of three qualitative experts and HREC evaluated the interview schedule before implementation for data collection. The first interview acted as a trial run to determine the effectiveness of the questions. The interview proved successful and was therefore included as data. If the interview schedule needed to be adapted, the HREC would be informed and the revised interview schedule submitted for approval. Each family interview was approximately one hour and was done in the language of choice (English or Setswana) of participants. If participants became tired or bored during an interview, they were informed via the informed consent form that they could ask for an opportunity to take a break.

As data collection progressed through family interviews (a group data collection technique), only partial confidentiality could be ensured. Participants were therefore informed in the informed consent form that it was possible that other family members who participated could violate privacy. To minimise the risk of this, group rules were determined, and the family members informed of their responsibility with regard to confidentiality. A request was made of

all participants not to talk about or disclose any information with regard to the family interview. Participants were further informed they could withdraw at any stage of the research and that their statements made during family interviews could be blacked out when the interview was transcribed, but that statements that were made during the family interview would still be known to other participating family members. For this reason, their individual input in the family interview was their own responsibility, and the family interview was to be treated as a public meeting. Each participant in the family interview acted as an individual and if the need arose for debriefing in this regard, they would be referred to a qualified helping professional and participants were informed of this and asked to inform the researcher if such a need arose via the informed consent form. This was, however, not necessary in this study. If any participant identified risks in their family members as a direct result of participation in the research, they were to notify one the researcher or field worker immediately, as per the informed consent; this did not happen in this study.

Interview recordings was with a digital voice-recording device, transferred to a password protected NWU computer as soon as possible after each family's interview. Thereafter, recorded interviews were deleted from the recording device to maintain confidentiality. The researcher transcribed the collected data for analysis purposes. After transcription and analysis, and saving the recordings onto a password-protected computer in a NWU office, they were deleted from the researchers and co-coder's devices.

This study was a minimum risk study. If participants became tired or bored during data collection, they had an opportunity to take a break. If any of the participants experienced emotional or psychological distress as a direct result of their participation in the research, the informed consent form advised them to inform the researcher so that she could provide them with the contact information of a clinical psychologist, registered with the Health Professions

Council of South Africa (HPCSA), for debriefing. The clinical psychologist was an academic staff member of the Department of Psychology, Mafikeng, NWU, who had agreed to provide a single debriefing session at no cost.

Field notes. Qualitative research generally recommends field notes as methods for documenting required contextual information (Phillippi & Lauderdale, 2017). The researcher and field worker made field notes immediately after each interview. The type of a field notes utilised were observational, theoretical and methodological notes. The field notes remained part of the audit trail and not subjected to data analysis.

Data collection setting. The researcher consulted with adult family members regarding the date and time of the telephonic interviews. The researcher and field worker ensured they were in a private area during the interview where only they could hear the telephonic discussion and where there were no other distractions. The researcher or field worker asked the participants to ensure only the adult participating family members were part of the interview and that they were in a private area during the interview where no other members of the family or other people in the same building could listen to the telephonic discussion, and where there were no distractions. The collection of data was with families residing in both rural and urban areas in Mafikeng.

Data Analysis

Data analysis is the variety of procedures and strategies whereby the qualitative data gathered are transformed into some type of explanation, understanding or interpretation of the general population and circumstances that are examined (Sunday, 2018). Thematic analysis, a qualitative analysis technique used to analyse themes that interrelate with the data (Nowell et al., 2017), was utilised to analyse the data in this study. Data collection continued until data saturation was achieved (Braun & Clarke, 2006). Data collection and data analysis ran concurrently in order to identify the point of data saturation. The six steps of thematic analysis,

as proposed by Braun and Clarke (2006), were followed, namely 1) familiarising yourself with data, 2) generating initial codes, 3) searching for themes, 4) reviewing themes, 5) defining and naming themes and 6) producing the report. The researcher and an experienced, independent cocoder, both literate in English and Setswana, manually analysed the data; the co-coder was required to sign a confidentiality agreement prior to data analysis (see Addendum D). The researcher has received training in thematic analysis and provided the co-coder with the protocol for the data analysis (see Addendum G). The researcher and co-coder both analysed the data independently and then met to determine the consensus. The use of a co-coder contributes to the trustworthiness of this study.

Trustworthiness

Trustworthiness or rigour of a study refers to the level of confidence in data, interpretation and methods used to ensure the nature or quality of a study (Connelly, 2016). Table 2 provides details of the attention given to different trustworthiness criteria in this study.

Table 2

Measures to Ensure Trustworthiness

Criteria	Measures
Credibility	<p>Reflexivity: The researcher reflected honestly and ensured the credibility of the research throughout the entire research process.</p> <p>Peer review: The researcher consulted with peers for guidance and feedback regarding the study.</p> <p>Structural coherence: The conducting of literature integration to integrate the findings with other research and to check the similarities or contradictory findings of the research.</p>

Dependability	The researcher provided dense and detailed description of the research to ensure consistency and replication of research (e.g. data collection, data analyses, etc.).
	Code-recorder procedure: Data were analysed independently by the researcher and an experienced co-coder. Audit trail: Keeping detailed records and field notes for audit trail purposes.
Confirmability	Audit trail and reflexivity (see descriptions above)
Transferability	Dense and detailed description (see description above)

Ethical Considerations

The ethical considerations not specifically integrated with the discussion above follow next.

Benefits. The benefits of study appeared to outweigh the risks discussed above. In terms of benefits, the participants may have indirectly benefited from the study by acquiring knowledge about leisure activities in their family and other Batswana families. A further indirect benefit is that the study may contribute to the knowledge base of leisure activities in Batswana families. The results of the study will be available to participants in the form of a short summary report supplied by the researcher. Participants did not receive any reimbursement since there were no costs involved in participating this study.

Further considerations regarding confidentiality and privacy. Participants received notification via the informed consent form that the HREC has the right to inspect research records. There was no documentation of participants' identities in the dissertation, nor will there be in the publication of the research. Participants' numbers rather than names were used when transcribing and analysing the data; participants were informed as such on the informed consent form. The researcher downloaded the digital voice recordings of the interviews onto her personal password-protected computer as soon as possible after data collection, and then the researcher

or the field worker deleted them from the voice recorder. The electronic data was saved on the researcher's personal computer, which was password protected and only used by the researcher. The researcher sent the transcripts by electronic mail to the co-coder, who was required to sign a confidentiality agreement. On conclusion of data analysis, the researcher and co-coder deleted the electronic data they had and the researcher gave the electronic and hard copies regarding the data to her supervisor. Electronic data was stored on the supervisor's password-protected computer and hard copies of data remained in the supervisor's office at the NWU in a locked cupboard. The collected data was for research purposes only, and was only accessible by the researcher, supervisors and co-coder. Five years after the publication of the research, the hard copies of the data will be shredded and digital copies of data deleted from the relevant computer by a member of the research team.

Expertise. The student has completed BSocSc and Honours degrees in Psychology and received knowledge as well as practical training in research as part of the curriculum of these degrees. Specifically, she has been equipped to conduct qualitative interviews and to do thematic analyses. She has also completed formal ethics training. The field worker was a HPCSA Research Psychologist intern, trained in qualitative interviewing and who had completed formal ethics training. The researcher conducted her research under the supervision of Prof. V. Koen and Ms. M. Erasmus. Prof V. Koen is an HPCSA registered Research Psychologist with a PhD in Psychology who has delivered Masters' students and Ms. M. Erasmus holds a MA degree in Psychology; both have completed formal ethics training. The supervisors were therefore well equipped to provide supervision to the student.

Monitoring plan of the research. The supervisors monitored the research by checking all the documents before their availability to participants, such as informed consent forms, demographic information forms, etc. The supervisors made sure the researcher adhered to the procedures as described in the HREC application. The supervisor also had detailed discussions

and information sessions with the student regarding data collection and data analysis before it commenced. The HREC received the annual monitoring reports.

Conclusion

The aforementioned provided a detailed and in-depth discussion of the research methodology applicable to this study. The next chapter will present the findings of the study.

CHAPTER FOUR: PRESENTATION AND DISCUSSION OF FINDINGS

This chapter presents the findings and discussion thereof. The findings identify themes and sub-themes through independent, thematic analysis by the researcher and an experienced cocoder, and supported by direct quotes from participants. The discussion provides a literature integration conducted to integrate the findings with other research and to identify similarities or contradictory findings between this study and other comparable studies.

Findings

Table 2 provides an overview of the five main themes and sub-themes, and a detailed discussion follows. Direct quotes of the participants support the findings. Setswana quotes were translated to English for inclusion in the dissertation, but the quotes of participants were not otherwise changed and may therefore contain grammatical errors.

Table 2

Overview of Themes and Sub-themes

Themes	Sub-themes
Participants' understanding of family leisure	Spending time together as a family
	Learning from each other as a family
	Participation in enjoyable activities
Positive leisure activities families engage in	Watching movies and television
	Reading and writing
	Visiting family members
	Listening to music
	Exercising and swimming
	Participating in indigenous activities
	Assisting with home chores
Leisure activities families enjoy the most	Braaiing and eating together
	Participation in religious activities

	Singing and dancing
Role of positive leisure activities	Strengthening family relationships
	Assignment of family roles
	Facilitates positive emotions
Role played by leisure activities during Covid-19 and lockdown	Getting to know each other better
	Spending time together
	Intergenerational exchange of knowledge and skills

Theme 1: Participants' Understanding of Family Leisure

Participants stated that their understanding of family leisure entails spending time together as a family, learning from one another and participating in enjoyable activities. Below is a detailed discussion.

Spending time together as a family. Participants perceive spending time together as a family as part of leisure:

“My understanding is that family leisure is when we spend time together as a family, to catch up on whatever we have been doing within that day just to know what each other’s day have been and it is anything besides work.” (family 1, participant 1)

“...spending time with your family regardless whether indoors or outdoors, as long as you spend time together and make those memories together.” (family 7, participant 2)

“...spending a lot of time with them because with the kids ever since lockdown, we have been playing games together with them.” (family 7, participant 2)

“I think it puts us together as a family.” (family 6, participant 1)

“Giving them time actually without doing something like work. So giving them attention and that special time, I think that is leisure.” (family 7, participant 2)

Learning from each other as a family. Participants emphasised that through family leisure, they also get to learn from one another:

“Time that you take as a family, discussing issues of building each other, and teaching each other generally about life.” (family 2, participant 1)

“Showing each other what is wrong or right.” (family 2, participant 2)

“Most of the time we take part in leisure activities as a family when we need guidance and advice. We share knowledge.” (family 4, participant 1)

“Sometimes I tell them about the difference between the lifestyle that was lived in the olden days and the lifestyle lived today. I also taught them not to compare themselves with other people and copying the lifestyle of the other people.” (family 4, participant 2)

Participation in enjoyable activities. The findings emphasise that family leisure consists of participating in enjoyable activities:

“...doing things that you like at your free time especially when you are free.” (family 6, participant 1)

“Oh family leisure is to deviate from the normal routine which I do on a daily basis and do something that will satisfy me and the kids and family.” (family 7, participant 1)

“We try to detach from our old things that we have in our mind and we relax and enjoy the moment.” (family 6, participant 2)

“So initially, when we had leisure is when we went to partying, enjoying.” (family 7, participant 2)

Theme 2: Positive Leisure Activities Families Engage In

This theme includes watching movies and television, reading and writing, visiting families, listening to music, exercising, swimming, participating in indigenous activities, and assisting with home chores.

Watching movies and television. Participants stated that watching movies and television is part of positive leisure activities they engage in as a family:

“...just relaxing and watching TV.” (family 1, participant 1)

"I like watching my TV." (family 6, participant 1)

"So most of the time the whole family, we only have one TV for now and they are owning the remote and like my wife said we normally go out when we are getting paid." (family 7, participant 2)

"So it may be around TV time we talk." (family 1, participant 1)

"Singing and sometimes we watch movies together or anything that one of us likes and invites us to take part in i.t" (family 2, participant 1)

"Yeah the whole family enjoys watching TV. The little ones enjoy watching soapies." (family 6, participant 1)

"...like watching TV." (family 6, participant 1)

Reading and writing. Participants shared that reading and writing is part of the positive leisure activities that they engage in:

"We explain our leisure time as time to read, writing maybe something on the computer." (family 3, participant 1)

"I like assisting my siblings with their schoolwork where they do not understand." (family 4, participant 1)

Participants also shared that they read as a form of leisure:

"...reading my novel because it increase my vocabulary and also reading those books of, the ones that help you to manage life and aspects of life for me to be a better person of tomorrow." (family 6, participant 1)

Visiting family members. Participants indicated they engage in positive leisure activities by visiting other family members:

"Okay it would be maybe when my family visit me on Saturdays where I stay. We would have braais and talk over those. Sometimes invite each other, it's either at my place or my family's place and we would have some cook out together." (family 1, participant 1)

“I am getting paid on the 15th and I make sure that on that weekend, we go out to restaurants and visit our external families.” (family 7, participant 2)

Listening to music. Findings show that some participants listen to music when they engage in leisure:

“We go to the park, and there is some music there.” (family 1, participant 1)

“Yes and listen to music...House music, Hip Hop, Gospel...” (family 6, participant 1)

Exercising and swimming. Some participants engage in exercising and swimming as leisure activities:

“We feel okay because it is part of exercising. The body needs to be stretched.” (family 3, participant 2)

“...I enjoy like jogging a lot and some kind of things.” (family 6, participant 1)

“Most of time we go out to that place where people swim...” (family 3, participant 1)

Participating in indigenous activities. Participants indicated that participating in indigenous activities is their form of family leisure that they engage in:

“We normally play games such as Morabaraba [a traditional two-player board game].” (family 2, participant 1)

“We prepare Setswana traditional beer [Bojalwa jwa Setswana] and traditional food.” (family 4, participant 1)

“We make traditional clothing and cook Mabele [sorghum porridge].” (family 4, participant 2)

“Eating together as a family and also dancing traditional dances...and we also enjoy cooking Ting [fermented porridge]... We also enjoy eating chicken that we have slaughtered ourselves which we call kgogo ya Setswana [free range village chickens] plus cabbage and spinach.” (family 5, participant 2)

Assisting with home chores. Participants stated that assisting with home chores could be a form of leisure when it was something they enjoyed doing:

“I really enjoy cleaning my yard.” (family 4, participant 2)

“Yes because I like being in the kitchen, I enjoy cooking for my family very much and be happy that they enjoy my food.” (family 5, participant 2)

“Like cooking, cleaning and washing, doing laundry.” (family 5, participant 1)

Theme 3: Leisure Activities Families Enjoy the Most

Participants revealed the leisure activities they enjoyed the most included braais and eating together, participation in religious activities, and singing and dancing.

Braaiing and eating together. Some participants indicated the leisure activities they enjoyed the most revolved around eating:

“Mainly enjoying some meals together so I got used to the idea of braais and just spending time with my family and is time over food and we talk.” (family 1, participant 1)

“Leisure activities that involves eating” (family 2, participant 2)

Participation in religious activities. Some participants enjoyed participating in religious activities the most:

“It is how we connect in a deeper level because even when I left home to come here, we prayed with my family.” (family 1, participant 1)

“Even to go to church, I enjoy spending time at church and enjoy having a common ground with my family and understanding so that we can have a way forward.” (family 2, participant 1)

“They must just live on what God has granted them.” (family 4, participant 2)

“What my husband just said is leisure and by also going to church as a family. My husband would come with me and listen to me when I preach. Sometimes we go to his church in our extra time. That is leisure.” (family 3, participant 2)

Singing and dancing. Participants stated that singing and dancing are leisure activities that they enjoy the most: *“We enjoy activities that involves singing and dancing.”* (family 2,

participant 2) “...I like dancing to traditional music and also dancing.” (family 5, participant 1)

Theme 4: Role of Positive Leisure Activities

This theme includes strengthening family relationships, assignment of family roles and facilitation of positive emotions.

Strengthening family relationships. Participants indicated that positive leisure activities strengthen family relationships in some form or another, such as offering opportunities to connect and understand each other better:

“...broaden family relationship...it helps us to know and to understand what one of us likes or dislikes and learn also how we as a family react to different situations. We get to understand each other better during leisure activities.” (family 2, participant 1)

“I think it puts us together...we feel like we are together.” (family 6, participant 1)

“It plays a role in encouraging us more especially when we taking part on leisure activities with both our parents. They guide us about tradition and also tell us how they were brought up in their days as compared to now. That makes us happy because we get to learn from them.” (family 2, participant 2)

“I think it’s important because firstly since we learn more about each other it may strengthen the family relationship.” (family 1, participant 1)

“Leisure time as a family also contributes in reflecting about things that had happened during the year and to also build on family relationship.” (family 2, participant 2)

“It brings a strong bond between us.” (family 2, participant 1)

“We actually build one another...” (family 4, participant 2)

Assignment of family roles. Participants emphasised that due to the role that leisure activities play, they end up assigning roles to one another:

“It helps us to understand that each one of us has different roles within the family. For example, I am responsible for taking out goats from the kraal.” (family 5, participant 2)

“It helps us more especially in gatherings by assisting each other and assigning roles on who will do this and who will do that.” (family 4, participant 1)

Facilitates positive emotions. Participants stated that positive leisure activities bring about positive emotions such as happiness and feeling relaxed in their families:

“Happiness because we share knowledge.” (family 4, participant 2)

“We feel happy because we love it and it also reunites us as a family.” (family 5, participant 2)
“...get a chance to sit down and relax...” (family 1, participant 1)

“...we will be relaxing and not thinking about school or work.” (family 2, participant 2)

Theme 5: Role Played by Leisure Activities During Covid-19 and Lockdown

The participants stated the role leisure activities played during Covid-19 and lockdown specifically had benefits, including getting to know each other better and improved cooking skills.

Getting to know each other better. Participants stated that they got to understand each other better:

“To be honest, the lockdown has made us know each other better as compared to the other years because we were indoors for many months without anyone going to work or school.”

(family 2, participant 1)

“...you get to know or learn a person every day... we get to learn about each other more.”

(family 7, participant 1)

Spending time together. The lockdown gave the families' time to be together: *“It played a very crucial part, especially like I said before we have to cherish the moment, the time that we have together.”* (family 6, participant 1)

“...the more we do things together, the more we spend time together outside our normal working duties or outside our normal routines...” (family 7, participant 1)

Intergenerational exchange of knowledge and skills. The lockdown provided an opportunity for older generations to exchange knowledge and skills, especially regarding cooking, with younger generations:

“The skills that I have learned is of cooking pap during this lockdown and to help my uncle to slaughter.” (family 5, participant 2)

“...that made us better our skills for cooking because we are not the best cooks like my mother, because she is the one who knows how to cook but we are learning and she is not responsible for cooking every day but some days, anyways we are better.” (family 6, participant 1)

“I am lazy to cook so during lockdown I did not have a choice but to learn a lot from my mother how to cook and to always be at the kitchen in order to show my womanhood by learning how to cook different types of traditional food as well as Western food.” (family 2, participant 1)

Discussion

The aim of the study was to explore and describe positive leisure activities in Batswana families. The findings allude to five main themes that respectively allow for a better understanding of positive leisure activities in Batswana families by providing insight into participants' understanding of family leisure, positive leisure activities families in this study engage in, leisure activities families in this study enjoy the most, the role of positive leisure activities for participating families and the role that leisure played during Covid-19 and lockdown. The following section outlines a literature integration conducted to integrate the findings with other research and to identify similarities or contradictory findings between this study and other comparable studies.

The findings indicate that in terms of understanding family leisure, the participants' regarded leisure as spending time together as a family, learning from each other as a family,

and participation in enjoyable activities. Family Systems Theory, developed by Murray Bowen, states that interaction between family members can influence behaviour of family members and the family as a whole (Watson, 2012). Family closeness is reportedly an important source for family fulfilment (Compton & Hoffman, 2019) and families that participate in core leisure activities have opportunities to bond and connect, as well as feel closer as a family (Smith et al., 2009). The Family Systems Theory further proposes that families have a need for interaction, connection and structure (Freeman et al., 2010). In addition, leisure activities in families are perceived to facilitate family bonding, perceptions of family functioning, family life satisfaction, family cohesion and family adaptability (Hodge et al., 2015). In many cases, families view leisure as a way to increase the nature of family life, for instance, family fulfilment, family unity, psychological - and physical well-being, as well as helping relatives learn values, which includes social skills such as negotiating, critical thinking and compromising (Ward & Zabriskie, 2011).

The positive leisure activities that the participants engage in include watching movies and television, reading and writing, visiting family members, listening to music, exercising, swimming, participating in indigenous activities and assisting with home chores. It is therefore clear that the majority of these sub-themes indicate that participants engage more in core family leisure activities, which are common, every-day, low-cost and usually home-based, instead of balance leisure activities that are less common, less frequent, more out of the ordinary and usually not home-based (Buswell et al., 2012). While research shows that family participation in both these types of family leisure is important, the importance of core family leisure in family functioning is highlighted, as core leisure activities give families a chance to bond (Smith et al., 2009; Zabriskie, 2009; Zabriskie & McCormick, 2001).

It is quite an interesting finding in this study that participation in home chores was considered a form of leisure since leisure is generally an activity that is free of duty (Wise,

2014). Viewing participation in chores as leisure can be beneficial in that the chores indicated by participants (gardening, cooking, cleaning, etc.) seem to involve some form of physical activity. Evidence shows that more amounts of moderate physical activity decrease the risk of a significant number of the most widely recognised diseases or conditions, such as, stroke, heart disease and type 2 diabetes (Cusatis & Garbarski, 2019). Other sources also confirm that leisure activities could include home chores, and further state that taking part in activities that have a particular objective can give a person a feeling of fulfilment, satisfaction, happiness or accomplishment (Ho et al., 2020). It should be noted, however, that people's financial status can also play a prominent role in the type of leisure they engage in, as people who are more secure financially may participate in active outdoor leisure activities, such as golf, sailing and horse riding, more frequently compared to people with less income (Cusatis & Garbarski, 2019).

The findings include participating in indigenous activities and listening to music as forms of leisure activities in which participants engage in. Available evidence suggests that in the Tswana culture, there are different indigenous leisure activities that families or family members tend to participate in, and of these, activities related to traditional Tswana agriculture seem quite prominent (Makiwane et al., 2017; Nkomazana, 2012). Women additionally partake in beadwork, basket weaving, pottery and leather crafts as forms of leisure (Thebe & Denbow, 2006). Historically, music and dramatisation have commonly played an important role in Tswana life and customs as leisure activities (Ember & Ember, 2013) and appear to continue to do so as another sub-theme, singing and dancing, was one of the leisure activities that families enjoy the most.

The findings further indicated that exercising and swimming are part of the leisure activities that participants engage in, which can be beneficial to their health and well-being. People are encouraged to live a healthy lifestyle by encouraging them to participate in some

type of leisure that involves physical exercise at least several times a week (Pendleton & Schultz-Krohn, 2013). Some examples of leisure activities that provide physical exercise are dancing, swimming, boating, golfing and yoga (Pendleton & Schultz-Krohn, 2013).

Visiting family members is another positive leisure activity that participants take part in. Seligman's PERMA model clarifies that the experience of positive relationships is an important component of well-being (Butter & Kern, 2016). Social connections and social support from family has been associated with less depression and a lower mortality risk (Butter & Kern, 2016). Different models on meaning also incorporate interpersonal connections and specifically, family as a source of meaning (Wissing, 2020). In turn, positive leisure can foster cohesive, healthy connections among families (Freire, 2013).

Braaiing and eating together, participation in religious activities, and singing and dancing were leisure activities that participating families enjoyed the most. Evidence reveals that the shared experience of the feast permits people to socialise, talk and mix with, and to feel connected with each other (Goode, 2018). In addition, Delistraty (2014) stated that eating together can act as an occasion to relieve stress and an opportunity to catch up with those whom we love, and can help children improve in school as well as make them less inclined to use drugs and liquor.

Peters (2011) states that social leisure activities, which include partaking in religious activities, play a prominent role in the experience of quality of life. Westerink (2013) also states that leisure activities that involve worship can promote happiness. Shu (2015) stresses the importance of families partaking in activities together and specifically points to the potential of religious activities in this regard. Further evidence reveals that religious and spiritual identification can play a role in shaping people's leisure preferences and interests, including familial leisure (Barbieri, 2011).

Leisure activities reportedly play an array of important roles, including strengthening family relationships, assignment of family roles and the facilitation of positive emotions. Freire (2013) confirms that leisure in families is perceived to be one of the main behavioural characteristics related to positive family outcomes, for example, family closeness, bonding, health and general family functioning. Positive interaction that occurs due to positive leisure within the family cultivates significant relationships and can develop skills and abilities of family members (Ward & Zabriskie, 2011).

While writing this dissertation, South Africa was under lockdown due to Covid-19. The findings therefore also call attention to the role of family leisure specifically during this time. Participating families indicated that leisure provided an opportunity for family members to get to know each other better, spend time together and for intergenerational exchange of knowledge and skills. The numerous restrictions brought about due to the pandemic meant that people were spending an increasing amount of time at home, which had an effect on leisure activities, but also pointed to the importance of positive leisure, including family leisure, during this time. This reflected in the various articles, social media pages, news coverage, etc., focusing on how people could keep themselves busy with fun activities during this time (Fisher et al, 2020). Other sources also highlight the important role that leisure played during lockdown in other contexts. Freeman and Eykelbosh (2020), for example, reported that generally, families were engaged with each other and that the lockdown gave them an opportunity to converse with each other and take part in leisure activities together. Some of the leisure activities families reportedly engaged in, included physical exercise, playing cards, playing Monopoly, reading, singing together and baking and cooking (Hendricks, 2020; Kiely, 2020; Morris, 2020). The findings are indicative that participating in positive leisure activities during lockdown contributed to the assignment of family roles. Roles have a critical part in healthy family

functioning, as roles within a family are associated with a family's ability to manage everyday life (Dudash, 2019).

Conclusion

Available literature, as indicated above, supports the findings reported in this chapter. The findings highlight that the participants in this study tend to engage mostly in core family leisure activities that are a combination of traditional Tswana and more Western leisure activities that reportedly play an important role in their family functioning and during the Covid-19 lockdown. Some of the participating family members' responses focused on individual leisure instead of family leisure. It is important to consider that this information is still valuable data in terms of family leisure, as the leisure that one family member participates in can have an influence on their larger family system – this view is supported by the Systems Theory, which indicates that the family is a system that consists of interacting individuals and change in or behaviour of one family member can facilitate change in the larger family context (Becvar & Becvar, 2009).

CHAPTER FIVE: CONCLUSIONS, RECOMMENDATIONS AND LIMITATIONS

This chapter concludes the dissertation by discussing literature - and empirical conclusions, contribution of the study, possible limitations of the study, recommendations for future research, recommendations regarding positive leisure in Batswana families based on the findings and a personal reflection.

Conclusions

Literature Conclusions

The literature utilised for this study alluded to the role of family in society and within the Tswana culture. Furthermore, challenges to the institution of family, and specifically in South Africa were identified (for example, the HIV/AIDS pandemic, single-parent homes, absent fathers, unemployment, violence and crime and poor service delivery), pointing to the need for family-related research in this specific context. Through the study of relevant and recent research, it was apparent that few studies have focused on family leisure within a South African context and that there was a clear need for research in this regard from a Tswana perspective.

The literature employed as part of the evidence synthesis further highlights the potential that positive psychology research has in the promotion of family well-being and healthy family relationships and highlights the need for positive psychological research with a focus on leisure and positive leisure. Using relevant and recent research, leisure is clearly conceptualised and the importance of leisure to family well-being is apparent.

The literature integration that formed part of the discussion of chapter four, provided evidence that the majority of the findings of the current study are supported by theories on families coupled with literature on the topic.

Empirical Conclusions

Both the research method and the design that were utilized in this study proved to be successful as the aim of the study, which was to explore and describe positive leisure activities in Batswana families was achieved and the research question answered.

The recruitment strategy, which made use of advertisements (see Addendum A), proved quite successful in recruiting enough participants for the study. The sampling method implemented, namely non-probability, purposive sampling, was beneficial to the study because it allowed for the selection of participants based on their characteristics relating to the aim of the study and allowed for the selection of participants who would best be able to answer the research question.

Data collection in this study utilised a demographic information form and telephonic, semi-structured family interviews. The use of a demographic information form allowed the researcher to compile a demographic profile of participants. The use of telephonic, semistructured family interviews allowed for in-depth data collection on the phenomenon in question. Initially, the study would have implemented face-to-face interviews, but the data collection technique was amended in light of Covid-19 restrictions and the risk of transmission in this regard. The use of telephonic interviews proved valuable, and allowed for the collection of in-depth and rich data and gave the participants an opportunity to share their experiences and express themselves. One must consider, however, that the technique limited access to nonverbal communication, which can be valuable in qualitative data collection, even though some non-verbal cues, such as the use of long pauses could still be communicated. The use of telephonic interviews also had an influence on the relationship between the researcher and participants, as in some instances, it was difficult to establish a trust relationship with the participants. Telephonic interviews also sometimes made it difficult to keep the participants focused on the question, as some would lose focus and start talking about other topics and would need

reminding of the question and the focus. The fact that family interviews instead of individual interviews were used made it possible to collect data from more perspectives, which contributed to the richness and depth of the data.

Thematic analysis was the data analysis technique used, which allowed both the researcher and co-coder to optimally organise and make sense of the data. The use of an independent, experienced co-coder regarding the data analysis also contributed to the trustworthiness of the data analysis. The data collection and data analysis techniques proved to be valuable as the findings of this study are meaningful.

Limitations

The possible limitations of the study are that the study only reflects adult experiences of positive family leisure in Batswana families and that the experience of children in Batswana families might therefore not be reflected accurately in the findings. Secondly, the study's sample was predominantly female and the findings may therefore not be an accurate reflection of male experiences. Thirdly, the study's findings reflect the experiences of Batswana families in a single context and may not be an accurate reflection of the experiences of Batswana families in other contexts. Lastly, Covid-19 restrictions meant that the data collection technique had to be amended from face-to-face interviews to telephonic interviews, which may mean that some data such as non-verbal communication was lost.

Recommendations

Recommendations for Future Research

Based on the limitations, the following recommendations for future research include:

- 1) The possible inclusion of children in future studies with a similar focus;
- 2) the use of more balanced samples through, for example quota sampling in which participants are distinguished according to characteristics such as gender and age and then sampling until quotas in all the applicable categories are met;
- 3) conducting similar studies in other Tswana contexts in order

to be able to make comparisons; 4) conducting similar studies on other South African cultures for comparison purposes and because there is little available research on positive family leisure in the South African context in general; 5) the use of a variety of qualitative data collection techniques, including individual and group data collection techniques, in order to collect information on the phenomena from different perspectives; and 6) quantitative data collection on the phenomena in different contexts as little research has focused on this and both quantitative and qualitative approaches to data collection can provide valuable insight.

Recommendations Regarding Positive Leisure in Batswana Families

The findings of this study will be made available to the participants, and the researcher will attempt to publish the study in a peer-reviewed accredited journal and to present the findings at a conference in order to communicate the findings to the academic community. The researcher will also attempt to distribute recommendations made based on the findings on other platforms, such as pamphlets and posters at family evening functions of schools in the area. Recommendations will include: 1) A clear definition of leisure (also positive leisure and as it pertains to families specifically); 2) an explanation of the difference between core - and balance family leisure; 3) how positive family leisure can contribute to family well-being and positive family functioning and the role of positive family leisure (based on findings from this study but also referencing other comparable studies); and 4) suggestions on positive leisure activities (distinguishing between core – and balance leisure activities) that families can consider.

Personal Reflection

Through conducting this study, I have learned that ethical conduct is integral when doing health-related research with human beings and that the best interest of your participants must always be your main priority. The Covid-19 pandemic brought about several added ethical considerations and required flexibility and adaptation in doing this study as the pandemic and resulting lockdown is something not experienced in our country before. I have learned a great

deal about research processes, and why it is necessary in qualitative research to reflect on the applied processes continually. Specifically, I have gained knowledge and practical exposure in research approval processes, recruitment, purposive sampling, interviewing and thematic analysis. In particular, I have learned much about conducting telephonic interviews and have managed to improve my interviewing skills in the process. This study also made me aware Batswana families in South Africa need platforms on which they can share their experiences and that it is important for them to have a voice. This study has inspired me to participate in family leisure, and has shown me how crucial positive leisure activities are in one's life. In conclusion, this was a successful study in which the research question and aim has respectively been answered and achieved.

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ADDENDUMS

Addendum A: HREC Approval



Private Bag X1290, Potchefstroom
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North-West University Health Research Ethics
Committee (NWU-HREC)

Tel: 018 299-1206

Email: Ethics-HRECAppl@nwu.ac.za (for human
studies)

31 August 2020

ETHICS APPROVAL LETTER OF STUDY

Based on approval by the North-West University Health Research Ethics Committee (NWU-HREC) on 31/08/2020, the NWU-HREC hereby approves your study as indicated below. This implies that the NWU-HREC grants its permission that, provided the general conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: An exploration of positive leisure activities in Setswana families

Principal Investigator/Study Supervisor/Researcher: Prof V Koen

Student: TKF Tlou-26640929

Ethics number:

N W U - 0 0 3 3 3 - 2 0 - A 1

Institution Study Number Year Status

Status: S = Submission; R = Re-Submission; P = Provisional Authorisation,
A = Authorisation

Application Type: Single study

Commencement date: 31/08/2020

Expiry date: 31/08/2021

Risk:

Minimal

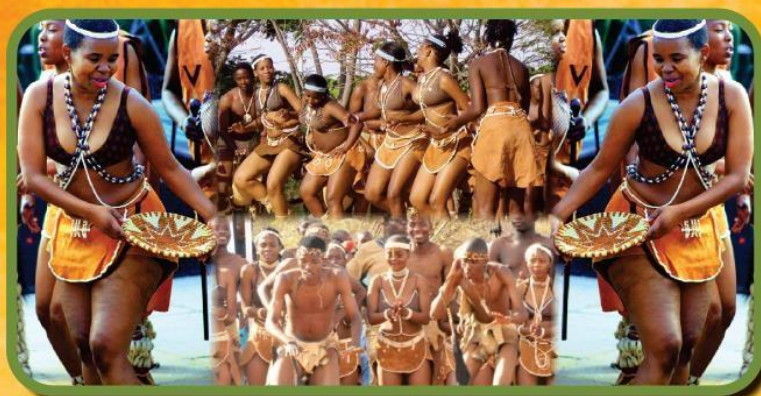
Approval of the study is provided for a year, after which continuation of the study is dependent on receipt and review of an annual monitoring report and the concomitant issuing of a letter of continuation. A monitoring report is due at the end of August annually until completion.

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, the following general terms and conditions will apply:

- *The principal investigator/study supervisor/researcher must report in the prescribed format to the NWU-HREC:*
 - *annually on the monitoring of the study, whereby a letter of continuation will be provided annually, and upon completion of the study; and*
 - *without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study.*
- *The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the principal investigator/study supervisor/researcher must apply for approval of these amendments at the NWU-HREC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.*
- *Annually a number of studies may be randomly selected for active monitoring.*
- *The date of approval indicates the first date that the study may be started.*
- *In the interest of ethical responsibility, the NWU-HREC reserves the right to:*
 - *request access to any information or data at any time during the course or after completion of the study;*
 - *to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process;*

Addendum B: Advertisement



YOU ARE INVITED TO PARTICIPATE IN A NORTH-WEST UNIVERSITY RESEARCH STUDY!

We plan to explore and describe positive leisure activities in Batswana families residing in Mafikeng

You can participate if you:

- are willing to participate as participation is voluntary;
- can speak and understand English or Setswana as the documents of the research, such as informed consent form, demographic information form, etc. will be in these languages and these are the main languages spoken by the population of focus;
- are Tswana and part of a functioning or intact family unit as this is the population of focus;
- are an adult and above 18 years of age in order to consent to participate;
- Reside in Mafikeng in the North West Province of South Africa as this is the population of focus.

If you participate you will be expected to complete a short demographic information form and to participate in a family interview with other adult members of your family who meet the inclusion criteria indicated above.

Please contact Itumeleng Dinku if you are interested in participating by sending a message or please call me to 078 572 4349 or sending an email to itumelengdinku@gmail.com



IKOPANYE LE RONAI



O LALEDIWA GO TSAYA KAROLO MO DITHUTONG TSA PATLISISO

KWA YUNIBESITHI YA BOKONE BOPHIRIMA

Re rulaganya go sekaseka le go tihalosa phomolo e e tlhomameng ya matlhagatlhaga Mo malapeng a Batswana ba ba nnang mo Mafikeng

O ka tsaya karolo fa o:

- Fa o ikemiseditse go tsaya karolo, fa karolo e le ya boithaopo?
- O kgona go bua le go tihaloganya puo ya Sejathapi kgotsa puo ya Setswana jaaka mekwalo ya patlisiso, e akaretsa lekwalo tetla, lekwalo la palo jalo le jalo, di tlabe di le mo malemeng a mabedi a ka gone ke maleme a a buiwang mo morafeng o.
- Kgona go bua Setswana, ebile o nne karolo mo lelapeng le le leng ngatane e lenngwe, ka gone ke morafe o o bothokwa mo patlisisong.
- O le mogolo, kgotsa o le digwaga tse di kwa godimo ga some borobedi (18) gore o kgone go nna le tetelelelo ya go tsaya karolo.
- O nne monni wa Mafikeng mo porofenseng ya Bokone Bophirima mo Aforika Borwa jaaka e le morafe o o bothokwa mo patlisisong.

Fa o tsaya karolo, o solofelwa go wetsa lekwalo la palo le le khutswane le go tsaya karolo mo go botsweng ka tsa lelapa mmogo le bagolo ba bangwe ba lesika la gago ba ba maleba mo ditlhokegong tse di thagisitsweng kwa godimo.

Itumeleng dinku ke motho yo o maleba fa o na le kgalhego mo go tseyeng karolo, ka kopo romela molaetsa ka mogala wa letheka mo go 078 572 4349, kgotsa emeile go itumelengdinku@gmail.com

Addendum C: Goodwill Permission



Miss TKF Tlou
Cell.: 073 545 3851
e-mail: keatlegiletlou@gmail.com

Date: 26 June 2020

Attention of:
Traditional Leaders and Ward Councillors
Mafikeng

Re. Goodwill permission to conduct research

Dear Traditional Leader or Ward Councillor,

I wish to conduct a research study entitled "An exploration of positive leisure activities in Setswana families" in fulfilment of my MA in Health Sciences in Psychology at the North-West University (NWU). This study will be approved by the Health Research Ethics Committee (HREC) of the Faculty of Health Sciences of the NWU. The study's aim is to explore and describe positive leisure activities in Setswana families. Participants will be recruited by placing an advertisement at Mafikeng local shops and schools so that potential participants can indicate if they are interested in participating via WhatsApp, please call me, text or e-mail. The researcher lives in the area and is part of the community and will conduct the recruitment herself. A copy of the advertisement (English and Setswana) is attached for your information.

As the ~~Traditional Leader~~ or Ward Councillor for WARD 03 in Mafikeng, your goodwill permission is hereby requested to conduct the study.

Please complete the form on the next page to indicate your goodwill permission

Yours sincerely

Miss TKF Tlou

I, CLLR! T.S. GASGALAHU (full name), the WARD COUNCILLOR (indicate if you are a Traditional Leader or Ward Councillor) for WARD 08 (applicable section/area) in Mafikeng, South Africa, hereby give my goodwill permission for the research study entitled "An exploration of positive leisure activities in Setswana families".



Signature

10 July 2020

Date



Miss TKF Tlou
Cell.: 073 545 3851
e-mail: keatlegiletlou@gmail.com

Date: 26 June 2020

Attention of:
Traditional Leaders and Ward Councillors
Mafikeng

Re. Goodwill permission to conduct research

Dear Traditional Leader or Ward Councillor,

I wish to conduct a research study entitled "An exploration of positive leisure activities in Setswana families" in fulfilment of my MA in Health Sciences in Psychology at the North-West University (NWU). This study will be approved by the Health Research Ethics Committee (HREC) of the Faculty of Health Sciences of the NWU. The study's aim is to explore and describe positive leisure activities in Setswana families. Participants will be recruited by placing an advertisement at Mafikeng local shops and schools so that potential participants can indicate if they are interested in participating via WhatsApp, please call me, text or e-mail. The researcher lives in the area and is part of the community and will conduct the recruitment herself. A copy of the advertisement (English and Setswana) is attached for your information.


As the Traditional Leader or Ward Councillor for KIRRE 34 in Mafikeng, your goodwill permission is hereby requested to conduct the study.

Please complete the form on the next page to indicate your goodwill permission

Yours sincerely

Miss TKF Tlou

I, TULU MATOANE (full name), the W/MS CLIP (indicate if you are a Traditional Leader or Ward Councillor) for WARD 34 (applicable section/area) in Mafikeng, South Africa, hereby give my goodwill permission for the research study entitled "An exploration of positive leisure activities in Setswana families".


Signature

13/07/2020
Date

Addendum D: Co-coder Confidentiality Agreement Template



NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT

CONFIDENTIALITY UNDERTAKING

entered into between:

I, the undersigned

Prof / Dr / Mr / Ms _____

Identity Number: _____

Address: _____

hereby undertake in favor of the **NORTH-WEST UNIVERSITY**, a public higher education institution established in terms of the Higher Education Act No. 101 of 1997

Address: Office of the Institutional Registrar, Building C1, 53 Borchard Street, Potchefstroom, 2520

(hereinafter the "NWU")

1 Interpretation and definitions

1.1 In this undertaking, unless inconsistent with, or otherwise indicated by the context:

1.1.1 "Confidential Information" shall include all information that is confidential in its nature or marked as confidential and shall include any existing and new information obtained by me after the Commencement Date, including but not be limited in its interpretation to, research data, information concerning research participants, all secret knowledge, technical information and specifications, manufacturing techniques, designs, diagrams, instruction manuals, blueprints, electronic artwork, samples, devices, demonstrations, formulae, know-how, intellectual property, information concerning materials, marketing and business information generally, financial information that may include remuneration detail, pay slips, information relating to human capital and employment contract, employment conditions, ledgers, income and expenditures and other materials of whatever description in which the NWU has an interest in being kept confidential; and

1.1.2 "Commencement Date" means the date of signature of this undertaking by myself.

1.2 The headings of clauses are intended for convenience only and shall not affect the interpretation of this undertaking.

2 Preamble

2.1 In performing certain duties requested by the NWU, I will have access to certain Confidential Information provided by the NWU in order to perform the said duties and I agree that it must be kept confidential.

2.2 The NWU has agreed to disclose certain of this Confidential Information and other information to me subject to me agreeing to the terms of confidentiality set out herein.

3 Title to the Confidential Information

I hereby acknowledge that all right, title and interest in and to the Confidential Information vests in the NWU and that I will have no claim of any nature in and to the Confidential Information.

4 Period of confidentiality

The provisions of this undertaking shall begin on the Commencement Date and remain in force indefinitely.

5 Non-disclosure and undertakings

I undertake:

5.1 to maintain the confidentiality of any Confidential Information to which I shall be allowed access by the NWU, whether before or after the Commencement Date of this undertaking. I will not divulge or permit to be divulged to any person any aspect of such Confidential Information otherwise than may be allowed in terms of this undertaking;

5.2 to take all such steps as may be necessary to prevent the Confidential Information falling into the hands of an unauthorised third party;

5.3 not to make use of any of the Confidential Information in the development, manufacture, marketing and/or sale of any goods;

5.4 not to use any research data for publication purposes;

5.5 not to use or disclose or attempt to use or disclose the Confidential Information for any purpose other than performing research purposes only and includes questionnaires, interviews with participants, data gathering, data analysis and personal information of participants/research subjects;

5.6 not to use or attempt to use the Confidential Information in any manner which will cause or be likely to cause injury or loss to a research participant or the NWU; and

5.7 that all documentation furnished to me by the NWU pursuant to this undertaking will remain the property of the NWU and upon the request of the NWU will be returned to the NWU. I shall not make copies of any such documentation without the prior written consent of the NWU.

6 Exception

The above undertakings by myself shall not apply to Confidential Information which I am compelled to disclose in terms of a court order.

7 Jurisdiction

This undertaking shall be governed by South African law be subject to the jurisdiction of South African courts in respect of any dispute flowing from this undertaking.

8 Whole agreement

8.1 This document constitutes the whole of this undertaking to the exclusion of all else.

8.2 No amendment, alteration, addition, variation or consensual cancellation of this undertaking will be valid unless in writing and signed by me and the NWU.

Dated at _____ this _____ 20____

Witnesses:

1

2

(Signatures of witnesses)

.....

(Signature)

Addendum E: Informed Consent Form



Private Bag X1290, Potchefstroom

South Africa 2520

Tel: +2718 299-1111/2222

Fax: +2718 299-4910

Web: <http://www.nwu.ac.za>

NWU-HREC Stamp

INFORMED CONSENT DOCUMENTATION FOR BATSWANA FAMILY MEMBERS BEING INTERVIEWED

TITLE OF THE RESEARCH STUDY: An exploration of positive leisure activities
in Batswana families

ETHICS REFERENCE NUMBERS: NWU-00333-20-A1

PRINCIPAL INVESTIGATOR: Prof Vicki Koen

POST GRADUATE STUDENT: Miss Tebogo Keatlegile Florence Tlou

ADDRESS: Unit 2 Cul 3 Mmabatho. House no 62

CONTACT NUMBER: 073 545 3851

You are being invited to take part in a **research study** that forms part of the postgraduate student's Master's research. Please take some time to read the information presented here, which will explain the details of this study. Please ask the researcher or person explaining the research to you any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

This study has been approved by the **NWU-Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University (NWU-00333-20-A1)** and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: Principles, Processes and Structures (DoH, 2015) and other international ethical guidelines applicable to this study. It might be necessary for the

research ethics committee members or other relevant people to inspect the research records.

What is this research study all about?

- *We plan to explore and describe positive leisure activities in Batswana families.*
- *This study will be conducted in 2020 and will be done by experienced health researchers trained in interviewing. A minimum number of seven participants will be included in this study.*

Why have you been invited to participate?

- *You have been invited to be part of this research because you: Are willing to participate as participation is voluntary; are fluent and literate in English and Setswana as the documents of the research, such as informed consent form, demographic information form, etc. will be in these languages and these are the main languages spoken by the population of focus; are Tswana and part of a functioning or intact family unit as this is the population of focus; are an adult and above 18 years of age in order to consent to participate; reside in Mafikeng in the North West Province of South Africa as this is the population of focus.*
- *You will unfortunately not be able to take part in this research if you do not meet the criteria indicated above.*

What will be expected of you?

- *You will be expected to complete a demographic information form on your age, gender, marital status, number of and ages of family members, how often your family participates in leisure activities, and whether family leisure in your family is usually unplanned and spontaneous or planned and deliberate.*
- 1. *You will also be expected to participate in a family interview that is approximately one hour in length. Questions that will be asked during this interview include the following: 1) Leisure can be described as using your free time or making time for enjoyment and relaxation. What is your understanding of family leisure? 2) Which leisure activities do you normally engage in in your family? 3) Which of these leisure activities do you enjoy most and why? 4) What role does leisure activities play in your family? 5) How has participation in leisure activities influenced your family? 6) What role has leisure activities played in your family during the Covid-19 pandemic and lockdown specifically?*
- *To prevent Covid-19 transmission during data collection, data will be collected telephonically and the researcher will pose the questions of the demographic information form and semi-structured interview schedule to participating family members over a phone and will audio record the interviews.*
- *To include all willing adult family members in the interview, participants will be asked to put their phone on speaker phone for the purpose of the interview.*

Will you gain anything from taking part in this research?

- *The gains for you if you take part in this study will be that you may indirectly benefit from the study by acquiring knowledge about leisure activities in your family and other Batswana families.*
- *A further indirect benefit is that the study can contribute to the knowledge base of leisure activities in Batswana families.*
- *The results of the study will be made available to you once the study is complete by a short summary report that will be hand delivered by the researcher.*

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

- *You may become tired or bored during data collection. If this happens, you will be given an opportunity to take a break. If you experience emotional or psychological distress as a direct result of your participation in the research, you are requested to inform the researcher so that she can provide you with the contact information of a clinical psychologist, who is registered with the Health Professions Council of South Africa (HPCSA) for debriefing.*
- *There are more gains for you in joining this study than there are risks.*

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

- *As the data will be collected through family interviews (a group data collection technique) only partial confidentiality can be ensured. You are therefore informed that it is possible that other family members who participate can violate privacy. To minimise the risk of this happening, group rules will be determined and the family members will be informed of their responsibility with regard to confidentiality. You are hereby requested to not talk about the family interview and to not disclose any information with regard to the family interview. You can withdraw at any stage of the research, but please note that statements that are made during family interviews can be blacked out when the interview is transcribed, but that statements that are made during the family interview cannot be. For this reason, what you say in the family interview is your own responsibility and the family interview should be treated as a public meeting. Each participant in the family interview acts as an individual and if the need arises, a participant will be referred to a qualified helping professional. If you identify risks in your family members as a direct result of participation in the research, please notify the researcher immediately.*
- *In the process of data collection, the researcher will request for a quiet and appropriate location where data collection can take place in private. Your identity will not be documented in the dissertation or be used in the publication of the research and numbers will be used when analysing the data. The digital voice recordings of interviews will be downloaded onto the researcher's personal password-protected computer by the researcher as soon as possible after data collection and will then be deleted from the voice recorder by the researcher. The electronic data will be saved on the researcher's personal computer, which is password protected and only used by the researcher. The transcripts and field notes will be sent by electronic mail by the researcher to*

the co-coder and the co-coder will be required to sign a confidentiality agreement. Once data analyses have been concluded, the researcher and cocoder will delete the electronic data that they have and the researcher will provide the electronic and hard copies regarding the research to her supervisor. Electronic data will be stored on the supervisor's passwordprotected computer only and hard copies of data will be kept in the supervisor's office at the NWU in a locked cupboard. The collected data will only be used for research purposes and will only be accessible by the researcher, supervisors and co-coder. Five years after the publication of the research, hard copies of the data will be destroyed by shredding it and digital copies of data will be deleted from the relevant computer. This will be done by a member of the research team.

- *The researcher will consult with adult family members regarding date and time of the telephonic interviews. The researcher will ensure that she is in a private area during the interview where only she can hear the telephonic discussion and where there are no other distractions. The researcher will also ask the participants to ensure that only the adult participating family members are part of the interview and that they are in a private area during the interview where no other members of the family or other people in the same building can listen to the telephonic discussion and where there are no distractions. Data will be collected with families residing in both rural and urban areas in Mafikeng.*

What will happen with the findings or samples?

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

How will you know about the results of this research?

- *The results of the study will be made available to you once the study is complete by a short summary report that will be hand delivered by the researcher.*

Will you be paid to take part in this study and are there any costs for you? No you will not be paid to take part in the study because there are no costs for you if you participate in this research.

Is there anything else that you should know or do?

- You can contact the researcher, Miss Tebogo Keatlegile Florence Tlou, at 073 545 3851 if you have any further questions or have any problems.
- You can also contact the NWU-Health Research Ethics Committee via Mrs Carolien van Zyl at 018 299 1206 or carolien.vanzyl@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.
- You will receive a copy of this information and consent form for your own purposes.

Declaration by participant

By signing below, I agree to take part in the

research study titled: An exploration of positive leisure activities in Batswana families

I declare that:

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

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

.....
Signature of participant

.....
Signature of witness

Declaration by person obtaining consent

I (*name*) declare that:

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

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

.....
Signature of person obtaining consent

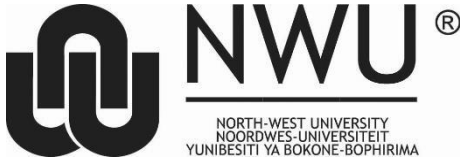
Declaration by researcher

I (*name*) declare that:

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

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

.....
Signature of researcher



Private Bag X1290, Potchefstroom
South Africa 2520
Tel: +2718 299-1111/2222
Fax: +2718 299-4910
Web: <http://www.nwu.ac.za>

NWU-HREC Stamp

LEKWALO TETLA MABAPI LE MALAPA A BATSWANA A A BOTSOLOTSWANG

SETLHOGO SA THUTO YA PATISISO: Tlhotlhomiso ya ditirwana tse di mosola tsa maitiso mo malapeng a Batswana

DINOMORO TSA GO UMAKA MAITSHOLO MANTLE: NWU-00333-20-A1

MOTLHOTLHOMISI WA KONOKONO: Prof Vicki Koen

MOITHUTI WA DIKWALO TSE DI KWA GODIMO: Mme Tebogo Keatlegile
Florence Tlou

ATERESE: Unit 2 Cul 3 Mmabatho. House no 62

NOMORO YA MOGALA: 073 545 3851

O lalediwa go tsaya karolo mo **thutong ya patlisiso** e e bopang bontlhabongwe ba dikwalo tse di kwa godimo tsa moithuti tsa patlisiso kgotsa tlhomamiso. Ka kopo tsaya nako ya gago go buisa ka tshedimoso e e tlhagisitsweng fa, e e tlileng go tlhalosa dintlha tsa thuto e. Ka kopo botsa mmatlisisi kgotsa motho yo o thalolang patlisiso kana tlhomamiso potso ngwe le ngwe ka ga bontlhabongwe ba thuto e, e o sa e tlhaloganyeng sentle. Go botlhokwa gore o kgotsofalele go tlhaloganya ka botlalo gore patlisiso e e ka ga eng le gore o tlile go tsaya karolo jang. Gape, go tsaya karolo ga gago ke ga go ithaopa mme gape o nale tetla ya go gana go tsaya karolo. Fa o sa dumele go tsaya karolo, e ka se go ame gotlhelele. O nale tetla ya go sa tswelele mo thutong e, le fa o ntse o dumetse go tsaya karolo jaanong.

Thuto e e amogetswe ke komiti ya lenaneopatlisiso la maphelo le maitsholo la Yunibesithi ya Bokone Bophirima (NWU-00333-20-A1) ebile e tlile go etelelapele go ya ka ditaello tsa maitsholo a mantle le ditsamaiso tsa maitsholo a mantle mo patlisisong ya maphelo. Ditsamaiso, ditsweletso tsa tlhomagano le dikago (DoH, 2015) le diketelopele dingwe tsa mafatshefatshe tsa maitsholo a mantle tse di maleba mo thutong e. Go ka nna le ditlhokego fa maloko a komiti ya patlisiso ya ,maitsholo a mantle kgotsa bangwe ba sekaseke direkoto tsa patlisiso.

Thuto e, ya patlisiso ke ga ka eng?

- Re loga leano la go sekaseka le go tlhalosa phomolo/boikhutso e e tlhomameng ya matlhagatlhaga mo malapeng a Batswana.
- Thuto e e tlile go etelelapele ka ngwaga wa 2020 ebile e tlile go dirwa ke ba batlisisi ba maphelo ba ba katisitsweng mo go tsa dipotsolotso. Bonnye ba palo e ka nna supa ya baithaopi ba tlile go tsaya karolo mo thutong e.

Goreng o laleditswe go tsaya karolo?

- O laleditswe go tsaya karolo mo patlisisong e ka gone o : o nale kgatlhego ya go tsaya karolo fa go tsaya karolo e le ga baithaopo, o kgona gobua puo ya Seesimane le puo ya Setswana ka thelelo kgotsa tolamo ka gone dipampiri tsa patlisiso jaaka dipampiri tsa go itse le go naya teta, lekwalo la palo jalo le jalo, di tlabe di kwadilwe ka dipuo tse di botlhokwa tse di buiwang ke baagi ba kelotlhoko, e leng mogolo wa dingwaga tse di kwa godimo ga some robedi (18) gore a kgone go nna le tetla ya go tsaya karolo, o nne mo Mafikeng mo Porofenseng ya Bokone Bophiri mo Aforika Borwa ka gone ke baagi ba kelotlhoko.
- Ka madi mabe o ka se kgone go tsaya karolo mo patlisisong e fa o sena dilo tse di kwadilweng kwa godimo.

Ke eng se se solofetsweng mo go wena?

- O solofetswe gore o wetse dipampiri tsa palo/ popego ka ga dingwaga tsa gago, bong, seemo sa nyalo, palo ya dingwaga tsa maloko a lelapa, ke gantsi jang/ ga kae ba lelapa la gago ba tsaya karolo mo ditirong tsa phomolo/ boikhutso ebile a phomolo/boikhutso ya lesika la gago ga se ka tlwaelo e rulagangwa le go nna le tolamo le rulagangwa kana tlholego.
- Gape o solofetswe go tsaya karolo mo dipotsolotso tsa ba lelapa tse di tlileng go nna selekano sa ura e le nngwe. Dipotso tse di tlileng go botswa ka nako ya potsolotso di tlile go akaretse tse di latelang:1) Phomolo/go iketla go ka tlhalosiwa jaaka go dirisa nako e e teng kgotsa ya go iketla kgotsa go dira nako ya maitiso/boitumdiso. Go ya ka kitso ya gago, ke eng phomolo/boiketlo ya lesika? 2) ke ditiro tsa phomolo/boiketlo di feng tse ka nako tsotlhe le tsayang karolo mo go tsone ka lelapa? 3) Ke ditiro difeng tsa phomolo o di itumelelang go fetisa, goreng?4) Ditiro tsa phomolo/boikhutso di tsaya karolo e ntseng jang mo lesikeng la gago? 5) Go tsaya karolo mo ditirong tsa phomolo di rotloeditse jang ba lelapa la gago? 6) Ke karolo efe e e tserweng

ke ditiro tsa boitapoloso kana boiketlo mo lelapeng segolo jang mo nakong ya thibelo ya mogare wa Covid 19?

- Go thibela phetiso ya mogare wa Covid-19 mo nakong ya tlhatlhamano ya tshedimose tso, tshedimose tso e tlile go kgobokangwa ka mogala wa lethe ka mme mmatlisisi o tlile go botsa dipotso tse di leng mo gare ga lekwalo palo le mo therisanong mmogo le malapa a tsayang karolo ka mogala wa lethe ka e be ditherisano di gatsiwa.
- Go akaretsa bagodi botlhe ba ba ithaopang, ba tsaya karolo ba tlile go kopiwa gore ba tsenye megala ya lethe ka mo lentsweng le le kwa godimo mabapi le therisano.

A go tlile go go ungwela fa o tsaya karolo mo patlisisong e?

- Diungwelo tsa gago fa o tsaya karolo mo patlisisong e, ke gore ka tsela nngwe o ka unwe lwa ke go anya kitso ka ga ditiro tsa phomolo/boiketlo mo lelapeng la gago ga mmogo le masika/malapa a mangwe a Batswana.
- Ungwelo e ngwe ke gore thuto e e ka neela ka modi wa kitso mo ditirong tsa phomolo/maitiso mo malapeng a Batswana.
- Maduo a thuto e a tlile go nna teng mo go lona fa thuto e, e wetswa ka tshoboko e e khutswane ya pego e e tlileng gololwa ka letsogo ke mmatlisisi.

A go nale ditekeletso fa o tsaya karolo ebile ke eng se se tlileng go diriwa go di thibela?

- O ka feleletsa o lapile kgotsa o jewa ke bodutu fa go tseiwa dikitso. Fa se se diragala, o tlile go fiwa tshono ya go ikhutsa. Fa o iphitlhela o kukega maikutlo kgotsa o tsenwa ke bohutsana kana kutlobotlhoko ka lebaka la go tsaya karolo mo patlisisong, o kopiwa gore o bolelele mmatlisisi gore a kgone go go tlamela ka kitso ya tshwaro ya moithutatlhaloganyo, o o kwadisitsweng mo Lekgotleng la taolo ya tsa boitekanelo la Afrika Borwa (HPCSA) go tlhatlhabiwa.
- Go nale di diungwelo di le dintsi fa o tsaya karolo mo thutong e go feta ditekeletso

Re tlile go sireletsa jang khupamarama/ kitso ya gago ebile ke mang o o tlileng go bona dipholo tsa gago?

- Jaaka tshedimose tso e tlile go tseiwa mo dipotsolotsong tsa malapa (mokgwa wa go tsaya tshedimose tso mo setlhopeng) e tlile go nna fela karolo e e nnyenyane ya bosephiri e e tlileng go tlhomamisiwa kgotsa go sirelediwa. Jaanong le itsisiwe gore go nale kgonagalo ya gore ba bangwe ba lesika ba ba tsayang karolo ba ka senola bosephiri. Go ngotla seo gore se diragale, melao ya setlhopha e tlile go sekasekwa ebile ba lelapa ba tlile go bolelelwa ka ga maikarabelo a bona ka ga bosephiri. Le kopiwa gore le seka la bolelela ope ka dipotsolotso tsa lelapa la lona. O na le tetla ya go tlogela go tsaya

karolo ka nako e ngwe le e ngwe mo patlisisong e, mme e la tlhoko gore ditirwana tse di dirilweng mo dipotsolotsong tsa lelapa di kgona go tloswa fa dipotsolotso di kopololwa, mme ditirwana tse di dirilweng mo dipotsolotsong tsa lelapa ga di kgone. Ka lebaka le, se o se buang ka nako ya dipotsolotso tsa lelapa ke maikarabelo a gago ebile dipotsolotso tsa lelapa/lesika di tlile go tshwariwa jaaka kopano ya morafe. Mongwe le mongwe yo o tsayang karolo mo dipotsolotsong tsa lelapa o tsaya kgato ya go nna motho ka boene mme fa go nna le ditlhokego, motsayakarolo/moithaopi o tlile go fetisetswa kwa go moitseanape wa tiro ya maphelo. Fa o supa ditekelelo mo go ba lesika la gago ka lebaka la go tsaya karolo mo patlisisong e, ka kopolelela mmatlisisi gone fela foo/ ka bonako.

- Mo tsamaisong ya go tsaya tshedimosetso, mmatlisisi o tlile go kopa lefelo le le didimetseng ebile le le maleba mo go tseyeng tshedimosetso teng, gore tshedimosetso e tle diragale mo go iphitlhileng teng. Boleng ba gago ga bo kitla ba kwalwa mo patlisisong e, kgotsa bo dirisiwa mo kgatisong ya patlisiso ebile dinomoro di tlile go dirisiwa fa go kanokwa/sekasekwa tshedimosetso. Direkoto tsa lentswe tsa dipotsolotso di tlile go isiwa mo polokelong e nnye mo khompuitara ya mmatlisisi e e sireleditsweng ka selotlolo ke mmatlisisi mo bogautshwaneng morago fa go tseiwa tshedimosetso, ebile e tlile go sutlhiwa mo direktong tsa lentswe tsa dipotsolotso ke mmatlisisi. Tshedimosetso ya botegeniki e tlile go bolokiwa mo khompiutara ya mmatlisisi e e sireleditswe ka selotlolo, mme e tlile go dirisiwa ke mmatlisisi a le nosi. Dipampiri le mekwalo/tlhagiso di tlile go romelwa ka poso ya dikhompiutara ke mmatlisisi kwa go mongwe wa mothusi mme mongwe wa mothusi o tlile go kopiwa gore a gatise monwana/tshaeno mo dipampiring tsa tumelano ya bosephiri. Fa go sekasekwa ga dikitso go weditse, mmatlisisi mmogo le mongwe wa mothusi ba tlile go sutlha tshedimosetso ya botegeniki e ba e tshotseng, e be mmatlisisi a neelana ka dipampiri tse e seng tsa dikhompiutara mabapi le patlisisi mo go motlhotlhomisi wa konokono wa gagwe. Tshedimosetso ya botegeniki e tlile go bolokwa mo khompiutara e e naleng selotlolo ya motlhotlhomisi wa konokono mme dipampiri tsa tshedimosetso di tlile go bolokwa mo ofising ya motlhotlhomisi wa konokono ya Yunibesithi ya Bokone Bophirima mo kobotlo e e notletsweng. Tshedimosetso e e tserweng e tlile go fitlhelwa ke mmatlisisi, motlhotlhomisi wa konokono le mongwe wa mothusi. Morago ga dingwaga tse tlhano fa kgatiso e weditse, dipampiri tsa tshedimosetso di tlile go sengwa/kgagolwa ka di thathanyana mme tshedimosetse ya setegeniki e tlile go sutlhiwa mo khompiutareng. Sena se tlile go diriwa ke o mongwe wa leloko la patlisiso.
- Mmatlisisi o tlile go nna le puisano le bagolo mo lelapang mabapi le letlha le nako ya ditherisano tsa mogala wa letheke. Mmatlisisi o tlile go dira bonnete ba gore o mo lefelong la sephiri mo nakong ya therisano mo e leng gore ke ene fela yo kgonang go reetsang puisano ya mogala wa letheke mo a sa kgoreletsweng ke sepe. Mmatlisisi o tlile go kopa gape batsaya karolo go netefatsa gore ke batho ba ba tona fela ba ba tsayang karolo mo therisanong ebile ba nne mo le felong le le mo sephiring kana le le kwa thoko mo therisanong mo eleng gore ga gona ope mo lelapeng kgotsa mo moagong yo ka reetsang puisano ya mogala wa letheke mmogo le dikgoreletso.

Tshedimosetso e tlile go kgobokangwa go tswa mo malapeng a baagi ba metse mmogo le diropo mo Mafikeng.

Ke eng se se tlileng go diragala ka ditshwetso tsa patlisiso kgotsa disupo?

- Ditshwetso tsa patlisiso di tlile go dirisiwa fela mo patlisisong e.

O tlile go itse jang ka dipoelo/maduo a kgaisano tsa patlisiso e?

- Maduo a kgaisano a patlisiso e, a tlile go nna teng go lona fa thuto e e wetswa ka pego e e khutswane ya tshoboko, e e tlileng go tlisiwang ke mmatlisisi ka sebele.

A le tlile go duelwa go tsaya karolo mo thuto e?

- Nyaa, ga gona ope o o tlileng go duelwa go tsaya karolo mo thutong e ka gonne ga gona madi a a abetsweng mo go tseyeng karolo mo patlisisong e.

A go nale sengwe se le batlang go se itse kgotsa le se itse?

- O ka leletsa mmatlisisi, e leng Mme Tebogo Keatlegile Florence Tlou mo go 073 545 3851 fa o nale dipotso kgotsa mathata.
- O ka leletsa le komiti ya Bokone Bophirima ya Maphelo le patlisiso ya Maitsholo a mantle mo go Mme Carolien van Zyl mo go 018 299 1206 kgotsa carolien.vanzyl@nwu.ac.za fa o nale matshwenyego ka se se sa arabiwang ka patlisiso kgotsa fa o nale dingongorego ka patlisiso.
- O tlile go amogela moriti wa mokwalo/ kgatiso ya mokwalo ya kitso e, le lekwalo la tetelelelo mo e leng gore o tla kgona go di buisa ka nako ya gago.

Konteraka/polelo ka moithapi

Mabapi le tshwaeno e e fa tlase, Nna.....ka dumela go tsaya karolo mot hutong ya patlisiso e ya setlhogo sa: Leeto la boithuti la tlhomamiso ya ditiro tsa phomolo/boikhutso mo malapeng a Batswana.

Ke tlhomamisa gore:

- Ke buisitse kitso e/ e ne e tlhalositswe ke motho yo o tshepegang ka puo e ke relelang mo go yone ebile e le botlhofo.
- Ke ne ka tlhalosetswa patlisiso e ka botlalo.
- Ke ntse le tshono ya go botsa dipotso mo go motho yo a amogelang tetla gotswa go nna, ga mmogo le mmatlisisi mme ebile dipotso tsame tsotlhe di arabilwe.
- Ke a tlhaloganya gore go tsaya karolo mot hutong e keg a boithatelo/boithaopo ebile ga ka patelediwa ke ope go tsaya karolo.
- Ke kgona go itlhopela go tlogela go tsaya karolo ka nako e nngwe le e nngwe e ke batlang ebile ga e kitla ya lebwa ka tebagano e e sa siamang.
- Ke ka kopiwa go tlogela thuto e, e ise e wetswe fa mmatlisisi a bona e le se se botlhokwa, kgotsa fa ke sa latelele leano la thuto jaaka ke dumelane.
- Ke dumela gore dipotsolotso tsa lelapa e nne dikgatiso tse di rekotilweng.

Tshaeno e diragetse kwa (felo).....ka di (letlha).....

.....
Tshaeno ya motsayakarolo

.....
Tshaeno ya paki

Konteraka/ polelo ka motho yo o amogelang tetelelo

Nna (leina).....ke tlhomamisa gore:

- Ke tlhalositse ka botlalo tshedimosetso e e mo pampering e, kwa go.....
- Ke dirisitse/ga ka dirisa motoloki/ mofetodi.
- Ke mo rotloeditse gore a botse dipotso mme a tseye nakonyana go ka di araba.
- Ke kgotsofetse gore o a tlhaloganya dikarolo tsotlhe tsa patlisiso, tse di tlhagisitsweng kwa godimo.
- Ke mo neile nako ya gore a rerisane le ba bangwe fa a bat la go dira jalo.

Tshaeno e diragetse kwa (felo).....ka di (letlha).....2020

.....
Tshaeno ya motho yo o amogelang tetelelo

Konteraka/polelo ka mmatlisisi

Nna (leina).....ke tlhomamisa gore:

- Ke tthalositse tshedimosetso ya pampiri e go.....**kgotsa** e tthalositswe ke.....o k emo katisitseng ka lebaka le.
- Ke dirisitse/ga ka dirisa motoloki/mofetodi.
- Ke mo rotloeditse gore a botse dipotso mme a tseye nakonyana go ka di araba.
- Lekwalo la tetelelo le amogetswe ke moema nosi.
- Ke kgotsofetse gore o a tthaganya dikarolo tsotlhe tsa patlisiso, tse di tthagisitsweng kwa godimo.
- Ke kgotsofetse gore o kgonne go nna le nako ya go rerisana le ba bangwe fa a ne a batla go dira jalo.

Tshaeno e dirilwa kwa (lefelo).....ka di (Letlha).....

.....
Tshaeno ya mmatlisisi

Addendum F: Demographic Information Form



Demographic Information Form for Batswana Family Members

Dear Participants.

Please answer the following questions regarding your demographic characteristics by ticking the correct box or filling in information in the empty spaces. The information will be kept confidential and will only be used to prepare a general profile of study participants.

1. Age: _____

2. Gender:

Male Female Other

3. Marital status:

Married Single Divorced Widowed

4. Number of family members: _____

5. Ages of respective family members: _____

6. How often does your family participate in leisure activities?

Often (every day or several times a week)

Occasionally (several times a month)

Rarely (less than several times a month)

7. Is family leisure in your family usually

Unplanned and spontaneous

Planned and deliberate (well thought through beforehand)



Lokwalo palo/popego la kitso mabapi le maloko a malapa a Batswana Baithaopi

Ka kopo araba dipotso tse di latelang mabapi le mokgwa wa palo/popego ka go tshwaya lebokoso le le nepagetseng kgotsa go tlatsa mafoko mo moleng o senang sepe. Kitso ya gago e tla sireletswa kgotsa a tla nna sephiri ebile e tla diriswa fela mo faeleng ya gago ya kakaretso ya go ithuta le go nna motsayakarolo.

1. Dingwaga: _____

2. Bong:

Rre Mme Se sengwe

3. Seemo sa nyalo :

A o nyetswe O iseng a tsewe O tladilwe A o moswelwa

4. Palo ya ba lesika la gago: _____

5. Dingwaga tsa ba lesika ba ba tlhompegileng : _____

6. Wena mmogo le ba lesika la gago le tsaya karolo ga kae moditirong tsa phomolo?
 Gantsi (tsatsi lengwe le lengwe kgotsa gantsi mo bekeng)
- Ka sewelo (gantsi mo kgwedding)
- Ka sewelo (go le go nnyennyane mo kgwedding)
7. A phomolo kgotsa go itapolosa ga lesika ke tlwaelo mo lelapeng la lona
 E sa rulaganya le go tlholega
- E rulagantswe le go nna le tolamo (e rulagantswe sentle pele ga nako)
- Addendum G: Letter to Co-coder**

P.O. BOX 388

SAULSPOORT

0318

Dear Prof Sehularo

Re.: Acting as co-coder for study entitled “An exploration of positive leisure activities in Batswana families”

As indicated in previous communication, I am writing to you concerning your availability to act as the co-coder of qualitative data for my research dissertation. The topic of the dissertation is “An exploration of positive leisure activities in Batswana families”. The aim of the study is to explore and describe positive leisure activities in Batswana families. Data will be collected through telephonic semi-structured family interviews with adult family members. Data collection and analysis will run concurrently so that the point of data saturation can be determined. After an interview has been conducted, I will therefore transcribe it as soon as possible and supply you with the transcription and this process will continue until we both agree that data saturation has been met. However, a minimum of six family interviews will be conducted to ensure trustworthiness. The data analysis technique to be used is thematic analysis coupled with the six steps of thematic analysis as proposed by Braun and Clarke (2006), which involves: 1) Familiarizing yourself with data, 2) generating initial codes, 3) searching for themes, 4) reviewing themes, 5) defining and naming themes and; 6) producing the report. The analysis will be done manually. If you agree to act as the co-coder for this study, we will each analyze the data independently. After both of us have agreed that data saturation has been achieved and have concluded our final analysis, we will have a meeting (virtual or face-to-face depending on your preference and availability) to make sure we have reached consensus regarding the themes.

Your assistance is highly appreciated.

Regards

T.K.F Tlou