# APPENDIX A: Interview Questions

The discussion with each innovator was guided by the following questions:

1. What is your own food story? How does your story connect to the food landscape of the Western Cape?
2. What are some of the places that feature in your food story? Tell me more about those places and what they mean to you and maybe how those places have changed over time?
3. How did this project get started? Where did the idea come from and how did it develop?
4. What kinds of changes would you like to see in the food landscape, and how are you working towards accomplishing this?
5. What does resilience mean to you? How do you tell if something is resilient or not? How do you make it more resilient if it is not?
6. Can you tell me about a moment when you experienced the food system as being unjust? What happened? How did you (or others) respond? What did you learn from this?
7. What would a resilient food landscape look like to you? Was there a time when you experienced aspects of this vision as a reality, and if so how did this feel? What made the difference, and how did you recognise this vision as becoming a reality?
8. Tell me about a time when you were really discouraged in your work? What happened? How did you deal with this? Did you learn from the experience?
9. What first inspired you to want to work in the food system?
10. Has anything happened along the way to make you change the way you see things in the food landscape? Has your own thinking or your own assumptions about the system changed, and why?
11. From your perspective, is the W Cape food landscape becoming more resilient or less resilient? Why do you think so (or not)? What kinds of changes would you want to see, and what are some ways in which you think these changes might be realised?
12. Are there stories that have inspired you in your work in the food system? Who are the individuals that inspire you? Who are your food heroes and why?
13. Tell me about a time you felt you were really effective in your work or really made a difference? What happened? What made this particular moment so meaningful? Was there any larger or lasting change as a result?

# APPENDIX B: The steps of an IPA study

1. Study participants are selected. Smith et al. (2009) recommend selecting between three and six study participants in order to strike a balance between the richness of individual data that is captured and the development of key themes through which participants’ experiences connect and contrast;
2. A broad framework for conducting interviews is prepared, which may include a broad set of questions or ideas to help guide the interview; yet at the same time should be responsive to, and perhaps to some extent guided by, the participants’ interests (Smith et al. 2009);
3. A flexible, open-ended and in-depth interview is conducted with each study participant to elicit rich data for analysis;
4. A detailed verbatim transcript of each interview is produced, which as well as words should capture as much of the interview’s emotional tone as possible, such as laughter or thoughtful pauses in the conversation (Smith et al. 2009). Through the act of transcribing, familiarity with the interview text begins to develop and the process of interpretation effectively begins;
5. Interview transcripts, once completed, are read and re-read several times, to further develop familiarity with the structure, narrative content and flow of each interview, and an awareness of particular patterns and intersecting narratives that are threaded through each encounter (Smith et al. 2009);
6. Next, the interview transcript is worked through systematically, with the researcher highlighting significant passages and making exploratory comments on the particular language, emotional tenor, description, story or conceptual idea being expressed in that passage. Smith et al. (2009) note the provisional nature of these exploratory comments, which may be subject to change and reinterpretation up until the point where the written analysis is finalised. A full list of the exploratory comments generated from the transcript of each study participant is provided in Appendix C.
7. From the exploratory comments, emergent themes are developed. This involves distilling each exploratory comment into a short phrase attempting to capture the essence of what was said in terms meant to ‘contain enough particularity to be grounded and enough abstraction to be conceptual’ (Smith et al. 2009: 92). Emergent themes are then numbered and compiled into a table in the order that they arose. (Emergent themes of this study are provided in Appendix D). In this phase, it must be acknowledged that the work becomes more interpretative, and thus begins to draw more on the researcher and less on the participant (Smith et al. 2009). ‘However, ‘the you’ is closely involved with the lived experiences of the participant -- and the resulting analysis will be a product of both of your collaborative efforts’ (Smith et al. 2009: 92).
8. Emergent themes are then connected and clustered into broader or more generalised themes.
9. Interpretations are then shared with study participants for their feedback.

# APPENDIX C: Example of IPA steps in practice

The following is an example taken from Participant 2’s interview transcript to show how we completed the steps of making exploratory comments and deriving emergent themes in the IPA process.

1. Example: Participant 2 has been describing her struggles to afford rent in the Cape Town suburb of Observatory from her earnings from seasonal acting work. The transcript reflects her direct quotation (shortened slightly for brevity):
2. *We rented there for two or three months, but then we couldn’t afford the rent… In the film industry it’s season and then it’s not… but at that time I would come to the farm every day just to help Andre with the animals… We couldn’t afford rent so I was like let me call Andre, we just need a place to crash… I came and he made space for me and I was living with Vuyo and my cousins. Lumko once came, he was like this place has potential, we can start growing our own food and share about it… I was like yeah that’s a good idea…*
3. I make the following exploratory comment on this passage:
4. *4. Seems to express an important theme of social and spatial justice and access in Cape Town. Interesting to note the economic drivers in this story, the arrangements people make to cope. TN is a bit of an urban refuge from intense pressures of a financialised urban lifestyle where one’s social safety net is the community and not the state. It’s a refuge in many ways, ecologically… It integrates the social landscape a little in a city where pressures of gentrificiation and land ownership would seem to be working actively against integration, restitution, freedom of choice. In terms of resistance, TN is holding open a space (for now) for alternative sets of values to be practiced outside of market pressures, like communal living, solidarity, self-sufficiency.*
5. I then distill this comment into an emergent theme, which I label:
6. 4. FINDING REFUGE FROM SOCIAL/ECONOMIC/SPATIAL INEQUALITIES OF CAPE TOWN
7. In the next phase of clustering emergent themes, this theme falls under the heading:
8. REDRESSING FOOD AND LAND INJUSTICES
9. As I have already noted provisionally in the exploratory comment, this theme seems to resonate with the broad meta theme of RESISTANCE. Eventually after all steps have been completed I do indeed place this theme under the RESISTANCE heading (see Appendix A).
10. Example 2: Participant 2 is responding to a question about how she sees the strengths of the Tyisa Nabanye community. From the transcript:
11. *When we started Tyisa Nabanye we had unexpected outcomes, like for example even if we didn’t have money when we started it, but now people are starting to be entrepreneurs. Like we have a coffee guy Vuyo who bought a coffee machine by being at this space and being exposed to markets, that you can start your own thing and make money. Vuyo was also supplying microgreens in restaurants, so it’s showing people that you can, even if you don’t have something you can start something from nothing, because we all have this abundance in nature, but you just need people, ideas what to do…*
12. I then make the following exploratory comment on this passage:
13. *24. Here she reflects that one can be inspired from the sense of abundance that nature gives, that this can inspire entrepreneurship and break one’s modes of dependencies. The observation of starting something from nothing, that growing your own food can create a sense of self-sufficiency, nature as a model for how to live and be. Connects to the idea of resourcefulness…*
14. From this I distill the emergent theme:
15. 24. INSPIRED BY NATURE’S ABUNDANCE TO BREAK DEPENDENCY
16. I later connected this emergent theme with other anecdotes and stories about breaking dependency and developing strength from one’s own resources, or as Mgcoyi puts it, making something from nothing, to a broader theme of SELF-RELIANCE, which then fell under the RESOURCEFULNESS heading.

# APPENDIX D: Emergent themes in the food innovators’ narratives

This table shows the emergent themes we developed from each participant’s individual narrative as we followed the steps of the IPA analysis. This involved going through the interview transcripts line by line for each participant (P1-P5). We highlighted significant passages in the transcripts and gave a number to each passage. We then commented on each passage and from these comments captured the theme of the comment in a few words, retaining the same numbering system. These numbered emergent themes are listed in the table below, grouped under the relevant heading of rootedness, resourcefulness or resistance.

|  |  |  |  |
| --- | --- | --- | --- |
| Interview | Rootedness | Resourcefulness | Resistance |
| P1 | 1. At Signal Hill reconnects with a sense of awareness in the landscape which we have lost living in cities  3. Heritage of injustice in SA food landscape - it’s fundamentally all about the land  4. Sense of sadness for loss of past abundance - touch of romanticism or nostalgia?  5. Visible and invisible relationships and interactions on the land the source of material and spiritual sustenance - food, knowledge, stories, atmosphere  6. Spiritual/ancestral power of keeping lost species alive in your mind  8. Feels strong ethic of responsibility to the land  9. Sense of Cape’s unique bio and human diversity  13. Grandmother’s appreciation of plants, connects through her own direct lineage to a wider heritage of plants and the land  14. Learning from plants - importance of heritage, connection to land, link to socio-political context  15. Reverence for land as key tenet of indigenous knowledge  19. Land issue: long ancestral lines, ancient livelihoods of people who were here before anyone (Blue Downs farmers, displacement still happening)  23. Travelling with an awareness of the land, curiosity, white sand, no water - how were people eating thousands of years ago and developing into the humans that we are now?  24. Sees in Namaqualand, you need a particular knowledge of the land to survive  25. Research up the W Coast: who uses seed, how do they access it, how little traditional or natural seed is in use  26. Remote rural people are the ones who have a seed culture, link to stigma of eating indigenous wild food  31. We need to give food respect, a much more central place in our lives, attention to what we put in our bodies  33. Dietary diversity: eating the sage that grows here, using the drought tolerant grains, coastal foods instead of deep sea fish.  36. Embracing complexity of indigenous food - health, culture, ecology, economic - smaller cooperative industries generating work around food that is spiritual and inspiring  37. Entomophagy - resisting indoctrination, respecting creatures who share the land, indigenous food culture  38. Perception - our separation from nature makes us overlook important resources like insects’ nutritional value  40. SFYN focus on indigenous food, diversity, cultural connections, salts & resins  56. Transformative aspect of culture + tradition: you can change a tradition in less than a generation  57. Fermentation, eating bitter, shifting dietary habits may seem small but there are dramatic health impacts - fermentation has a long tradition of culture and practice  59. Growing superpowers from dietary biodiversity - absorbing the relationships of a place  60. Our concepts of what is toxic or poisonous linked to cultural conditioning, homogenisation of knowledge, as one kind of knowledge has displaced another, knowledge from the land to knowledge from books (and still changing…)  61. Cultural conditioning and different systems of knowledge and how we access knowledge (i.e. from land, from books, from Internet)  62. From oral to written culture - homogenisation of knowledge, having to put things in boxes  63. Writing as a form of homogenising, standardizing knowledge - does this cultural conditioning obscure peoples’ ability to relate to nature and learn from the land?  64. Good Anthropocene is connected, sharing skills, exchanging knowledge, helping each other, not looking away, circumventing lock-in silo-ville  73. Slow, self-reliant process of building a strong identity in SFYN  74. Moving through the world with potent sense of connection to life, spiritual world, recognition of a broader time frame  75. Building the network through love, empathy, togetherness, friendship; relinquishing things and circulating resources in the network  80. Fascination with multispecies perspective  81. Perception, becoming an insect alters perception of time  83. Terra Madre: Seeing all the diversity and custodianship in 2012 shifts her perspective and worldview  87. Third Eye Blatantly - language suggests a deep kind of intuitive knowing  95. Shared ecological perspectives and values across the network… shared ecological frame of reference  96. Network is grounded in real people, real stories, able to keep seeding itself. Rootedness is ‘well-grounded’; resourcefulness as having adaptive capacity (Brown)  98. The idea that the network is grounded in real stories is powerful - mirrored in Nazeer’s and Chuma’s stories it suggests a complex relationship between people, place, identity, values, networks that hold together a Seed… there is movement that has been generated  99. Inclusivity as a value of the network (focuses on food waste, fish people oceans, indigenous food, seed sovereignty)  102. Huge movement of farmer artists - collective building a new model to cope with pressures of livelihoods, family support, embedded in a wider context of social change, finding creative expression to feed soul  104. An indigenous food revival narrative around building story and community through new recipes; different ‘narrative threads’ that cross over and connect  107. Indigenous food substitution - process of adaptation and co-creation of culture in a community  108. Networks of solidarity and friendship, pegged down in physical places scattered about - people link up, visit, strengthen the connections between the places  109. Place as connector of all the people and things that flow through it - through food you absorb those relationships, the DNA of the place  111. Always forged things myself, made my own path… inspired by people who enable me to see myself within a broader narrative  113. resilience as a support system, grounded and solid yet fluid, joyful... a strong feminine sense of resilience. Things can be hidden, like seeds, you store them in a drawer and still viable... can adapt and evolve particularly in times of vast change, famine, emptiness…  114. Seeds - why it’s so personal to me: strong potential to open up the powerful binary holds urban/rural, formal/informal, feminine power of seeds, magic life potential we all hold within us  115. Inspiration - the First Peoples’ creation myth of the seed inside the woman, links in language, i.e. an inch, women’s reproductive cycle, keeper of life  116. Marikana strikers - that point where your hope supercedes your existence - so much power in that, it can feed for generations | 2. An edible landscape with foragable things - food beyond dependency, experience, curiosity, art  5. Visible and invisible relationships and interactions on the land the source of material and spiritual sustenance - food, knowledge, stories, atmosphere  10. Inspired by life’s diverse ways of surviving  12. Chooses to work with plants instead of journalism - fearful or mistrustful of power of human stories  20. Experience of being youngest person in the room at SPP - SFYN giving access to young people - our food story is not complete  21. SFYN as a vehicle, sense of needing to raise consciousness around food especially with young people  25. Research up the W Coast: who uses seed, how do they access it, how little traditional or natural seed is in use  27. SFYN as collective, held together by connection and inspiration, people being inspired by one another  28. Food raises natural human curiosity which we all have, awareness, landscape, relationship, knowledge  29. SFYN was started because SF wanted a more grounded approach  30. Terra Madre - mind was blown wide open, sheer diversity of indigenous foods, cultures raises hope  33. Dietary diversity: eating the sage that grows here, using the drought tolerant grains, coastal foods instead of deep sea fish.  34. It’s about transforming the agricultural landscape and our own dietary practices, being innovative with recipes. There is no going back to foraging lifestyle, but can learn and shift values - need to resist industry messaging, eat more bitter for health & ecology, transform diets  35. Eating as biodiverse diets as possible, supplementing diets with indigenous food  36. Embracing complexity of indigenous food - health, culture, ecology, economic - smaller cooperative industries generating work around food that is spiritual and inspiring  37. Entomophagy - resisting indoctrination, respecting creatures who share the land, indigenous food culture  38. Perception - our separation from nature makes us overlook important resources like insects’ nutritional value  39. Indigenous food pioneers - connecting with Loubie and Roushanna, helping and supporting one another  41. Feeding a lot of people for cheap w/indigenous food elements at SFYN events creates stories, bonds, recipes in the network  43. SFYN a platform for inspiration, youth overcoming discrimination and creating their own alternatives  44. Food as complete social welfare overarching umbrella - health, nutrition, social connection, ecology, livelihoods  45. Energy of youth to participate innovate and regenerate in a failing economic paradigm  46. Creativity and friendship as values in the network to enable connection and flourishing socio-ecological  47. Network has built up enough intelligence, impetus, diversity to keep people inspired and keep things moving  64. Good Anthropocene is connected, sharing skills, exchanging knowledge, helping each other, not looking away, circumventing lock-in silo-ville  66. Growth of Terra Madre - is this one of the spaces where the metanarrative is emerging?  68. After Terra Madre: it’s about us going home and activating in our regions  69. We’ve reached a plateau in terms of building awareness - how what? Need to build a shared understanding of our different perspectives - chefs, activists, etc.  70. Everyone needs to understand all the different realities (plurivocity??)  71. Environmental humanities - contested ecologies, how do we gently grate away at the walls of the silos?  72. Network of self-care, activism rooted in the generative and creative, guiding network by intuition  73. Slow, self-reliant process of building a strong identity in SFYN  75. Building the network through love, empathy, togetherness, friendship; relinquishing things and circulating resources in the network  76. Inclusive network, community of care where people are supported and enabled  77. Apocalypse Kitchen to make ideas and values concrete, tangible through fermenting food waste, etc  78. Processing surplus food on Thurs at Ethical Co-op involves kitchen & garden space, growers, cooks  79. Anna Tsing gift economy has taught me about my practice, processing, symbiosis  83. Terra Madre: Seeing all the diversity and custodianship in 2012 shifts her perspective and worldview  86. Motivated by realisation of need to branch out beyond organisational silos, choosing to work with people through friendship & trust  88. Came back from Terra Madre and effected new knowledge in their communities. It just blew up in a sense  89. Getting people connected to food as a way of growing SFYN, not being too tied up in SF mandate itself - it worked, a slow organic approach, gaining traction passively  90. Network has developed by turning to where the needs are - food, community, the struggles of young people facing discrimination and unemployment  92. The network is igniting friendships and connecting people, speaking to common issues of depression, isolation, exclusion, lack of opportunity and voice - it’s about pulling people in and inviting them  93. Connecting the spiritual and the practical in the community - practice of reaching out, cv’s and businesses  96. Network is grounded in real people, real stories, able to keep seeding itself. Rootedness is ‘well-grounded’; resourcefulness as having adaptive capacity (Brown)  97. Metaphor of a plant that keeps re-seeding itself: through the enlivenment of peoples’ stories that hold the network  99. Inclusivity as a value of the network (focuses on food waste, fish people oceans, indigenous food, seed sovereignty)  100. The value of inclusivity is grounded not mandated in the network, not constrained by having a mandate  103. Diverse forms of art and storytelling, artists as storytellers working with diverse forms of story  105. Collaboration and innovation around developing new indigneous food recipes, and how these recipes move and adapt and evolve through the group  106. Co-creative act of feeding lots of people in the network - indigenous ingredients thrown into the culinary melting pot of the Cape -- all speaks to the emergent, unplanned, spontaneous character of the network - (something like the resourcefulness of who is there and what they bring to it) - the skill of ‘making what you have’  110. Inspired by traditional methods of making and processing  112. Resistance and creativity, creativity as empowering way of engaging in hard slog of activism  113. resilience as a support system, grounded and solid yet fluid, joyful... a strong feminine sense of resilience. Things can be hidden, like seeds, you store them in a drawer and still viable... can adapt and evolve particularly in times of vast change, famine, emptiness…  114. Seeds - why it’s so personal to me: strong potential to open up the powerful binary holds urban/rural, formal/informal, feminine power of seeds, magic life potential we all hold within us | 2. An edible landscape with foragable things - food beyond dependency, experience, curiosity, art  3. Heritage of injustice in SA food landscape - it’s fundamentally all about the land  11. Indigenous Food Revival as inspiring organising principle  16. People don’t know about some of the critical issues we face like seed laws  17. Anger at stolen land without restitution  18. Deep unresolved land injustices go hand in hand with racial, economic, cultural, ecological exploitation  19. Land issue: long ancestral lines, ancient livelihoods of people who were here before anyone (Blue Downs farmers, displacement still happening)  22. Land issue needs change, without it nothing will change  31. We need to give food respect, a much more central place in our lives, attention to what we put in our bodies  32. Possibilities of indigenous food - and also obstacles - not allowed to forage in most places but no problem with land being swallowed up for a shopping mall  34. It’s about transforming the agricultural landscape and our own dietary practices, being innovative with recipes. There is no going back to foraging lifestyle, but can learn and shift values - need to resist industry messaging, eat more bitter for health & ecology, transform diets  36. Embracing complexity of indigenous food - health, culture, ecology, economic - smaller cooperative industries generating work around food that is spiritual and inspiring  37. Entomophagy - resisting indoctrination, respecting creatures who share the land, indigenous food culture  42. SFYN discussions of food access, food waste, min wage won’t enable access to healthy diet  43. SFYN a platform for inspiration, youth overcoming discrimination and creating their own alternatives  45. Energy of youth to participate innovate and regenerate in a failing economic paradigm  47. Network has built up enough intelligence, impetus, diversity to keep people inspired and keep things moving  48. Growth of the network - creating regional platforms, tensions of strategy and emergence  49. Balance between following a strategy and following the emergence  50. We are all implicated in the food system - resisting the us vs. them mentality  51. Hit my head against the wall - using my power in ways the government expected me to - the switch to building alternatives  52. Shift from working with established processes and confrontation/opposition to a more generative, creative resistance  53. Mindful of indigenous food/foraging becoming middle class, exclusive, CPT race class dynamics  54. Wanting to build towards a more equal food system  55. Transformative potential of the alternative - does foraging just get co opted by the middle class or can it transform things towards inclusivity?  56. Transformative aspect of culture + tradition: you can change a tradition in less than a generation  58. Started Apocalypse Pantry to inspire people to do things outside the system, be independent, understand sovereignty, make a choice  64. Good Anthropocene is connected, sharing skills, exchanging knowledge, helping each other, not looking away, circumventing lock-in silo-ville  65. Shifting the narrative to ‘look how empowered we are’ - helping people find happiness every day through food  66. Growth of Terra Madre - is this one of the spaces where the metanarrative is emerging?  67. What can we do now to actually change things? (complexity of change across different scales, indiv, local, global  68. After Terra Madre: it’s about us going home and activating in our regions  69. We’ve reached a plateau in terms of building awareness - how what? Need to build a shared understanding of our different perspectives - chefs, activists, etc.  73. Slow, self-reliant process of building a strong identity in SFYN  82. Terra Madre 2012 important moment - inspired by diversity, challenged perception of ‘the world is so screwed’  84. Realisation of the power in numbers of people not represented in neoliberalist values systems - emotional  85. Empowered by idea and potential of a values shift, deconditioning of so many people  86. Motivated by realisation of need to branch out beyond organisational silos, choosing to work with people through friendship & trust  91. Youth facing discrimination - young people are the largest population group but young people aren’t represented in the food spaces - need to open access for young people  94. Network can begin to alleviate some of the struggles youth face  100. The value of inclusivity is grounded not mandated in the network, not constrained by having a mandate  101. Historical narrative of urban farming - goes back to the roots of civilisation, concentration of power agribusiness - now youth getting involved and transforming how it’s done  102. Huge movement of farmer artists - collective building a new model to cope with pressures of livelihoods, family support, embedded in a wider context of social change, finding creative expression to feed soul  113. resilience as a support system, grounded and solid yet fluid, joyful... a strong feminine sense of resilience. Things can be hidden, like seeds, you store them in a drawer and still viable... can adapt and evolve particularly in times of vast change, famine, emptiness…  114. Seeds - why it’s so personal to me: strong potential to open up the powerful binary holds urban/rural, formal/informal, feminine power of seeds, magic life potential we all hold within us |
| P2 | 1. Process of struggle to find opportunity, livelihood, housing, security  5. Practicing values of diversity, equality, ecology in community in place  6. Permaculture philosophy - growing food as connection to community, heritage and survival  7. Principles and ethics of Permaculture as a way of life  8. Building community, learning, developing resources  9. Experiences with life in soil, awakening to plants, nature, surroundings  10. Connecting permaculture w/stories, performing arts  13. Connecting people of different backgrounds in a divided place; justice  15. Reviving ancestral knowledge in creative expression; creative resistance  16. Connecting to grandparents’ stories of food, ritual, landscape, healing from plants  18. Grandmothers’ stories evoke sense of lost world, dispossession, nostalgia for living close to the land  19. Grandmothers’ stories of rituals, games, celebrations as part of daily life on the land  20. Own experience at TN helps her to connect with Grandmothers’ stories  21. Inherits Grandmothers’ mistrust of modern food, lifestyle diseases  22. Coming to TN helps her to connect the dots, health, traditional food, land, memory  23. Sense of deep connection to values expressed in Grandmothers’ stories  26. Importance of bringing together people, ideas (and stories) in a particular place  28. Rituals of gratitude and slowness, saying thank you to nature for the air we breathe  29. TN as microcosm: contestations of heritage, ownership, access, rights  34. Relationship to nature, relinquishing need for control, learning from nature, working with nature  35. Sense of being part of a global network, thinking globally | 1. Process of struggle to find opportunity, livelihood, housing, security  2. Working with kids in performing arts  3. Sense of being stuck with limited prospects  8. Building community, learning, developing resources  12. Accessing land, growing food in small spaces; accessing resources & making the most of them  14. Self-sufficiency, drawing on different skills and resources in the community  19. Grandmothers’ stories of rituals, games, celebrations as part of daily life on the land  24. Inspired by nature’s abundance to break dependency  25. Value of abundance in nature, you can start something from nothing  27. TN as meeting place for diversity, biodiversity, people of different backgrounds and cultures  30. Diverse social and ecological functions of the community/place: food growing, education, waste, recycling  31. Seeds an expression of nature’s abundance, they grow and multiply, produce a harvest and renew, regenerate  32. Potential of youth, wanting to engage youth in agriculture, food, SFYN  34. Relationship to nature, relinquishing need for control, learning from nature, working with nature | 4. Finding refuge from social/economic/spatial inequalities of CPT  11. Awareness of growing own food to combat poverty  12. Accessing land, growing food in small spaces; accessing resources & making the most of them  13. Connecting people of different backgrounds in a divided place; justice  15. Reviving ancestral knowledge in creative expression; creative resistance  17. Addressing stigma of farming among youth  24. Inspired by nature’s abundance to break dependency  29. TN as microcosm: contestations of heritage, ownership, access, rights  32. Potential of youth, wanting to engage youth in agriculture, food, SFYN  33. Creative potential and metaphorical potency of Seeds -- ideas, power, resistance |
| P3 | 1. Seeing food in the landscape (cultural perception)  2. Eating from the land as formative childhood experience  4. Deep lifelong interest in food  7. Innovating indig wild food cultivation against a historical backdrop of imported agriculture models; shift thinking on dominant production models through indigenous wild food innovation  9. Awareness of a hotter world shifts thinking  10. people more receptive to concepts of indigenous food - locally and worldwide  12. Sense of responsibility for introducing foraging practices; importance of responsible stewardship  13. Sense of responsibility to make foraging evolve in a sustainable way: ethic of care for a common resource  15. Landscape as a fundamental part of feeding ourselves; we are disconnected from the landscape and how it can support life  16. Disconnection leads to bad custodianship of land  17. With connection you understand repercussions of your actions on the land, understand the feedbacks better  18. One Straw Revolution shifts thinking, engenders seeing differently; opens up a new path  28. Ethic or value of indigenous food cultivation at a grassroots level; ethics of grassroots participation; sensitivity to knowledge/cultural appropriation issues  31. Shifting the story of how people view indigneous food and its potential  32: Changing perceptions: shifting the way that people see the world  33. Sharing food brings people together, rich sensory experience, bridges diversity, puts people on equal footing  39. Churchhaven - landscapes & sensory input triggers memory - important to wild food  40. Childhood memories of snacking from land - land and memory  45. Edible carpet plants that want to grow here - quick, easy, practical, tasty  47. Bags of dune spinach in the supermarket  54. Pecs conference a threshold moment; saw herself as part of a larger like minded community sharing common narratives about complexity resilience and change  55. Wanting to do real, connected work, hands stuck in soil  61. Food and nutrition security in Khayelitsha, huge potential for affordable indigenous wild food; opportunity to shift thinking  66\* Foraging a first step towards seeing food in the landscape; opens new thinking towards large scale climate resilient agriculture  67.\* Songlines: invested in a relationship with how the land supports me: deep connection, responsibility to the land  70\*. Story of finding wild food pioneers in failed wheat lands; recognising ecological change in the landscape and the potential to leverage this change  71\*. Cederberg research project as means of reconnection to heritage, redress for injustices  72\*. Ethics of collaboration; complexity of dealing with legacies of dispossession, restoring heritage and connection  73\*. Navigating tensions of role as healer and catalyst: sense of custodianship, strength of commitment, being part of something larger than oneself | 3. Awareness of the landscape as edible resource  5. Seeing commercial potential of indigenous wild food cultivation  6. Natural progression from foraging to cultivation: ethical and financial challenges of foraging in urban context of biodiversity loss  7. Innovating indig wild food cultivation against a historical backdrop of imported agriculture models; innovation to shift thinking, introduce new models  8. Working with plants acclimatized to local conditions  11. Slow process of developing indigenous food idea through educating, connecting with people, getting stuck in at the market OZCF  14. Struggle of finding productive niche to innovate and develop in own way (i.e. not tucked under an NPO)  15. Landscape as a fundamental part of feeding ourselves; we are disconnected from the landscape and how it can support life  19. Takes a long time for new thinking to gain purchase  20. Food growing in sandy soils; if recognised as such it would be an available resource  21. Lazy farming - nature’s intelligence enables farming with ease, no harsh chemical inputs  22. Harnessing the intelligence of nature  23. The farmer ‘nudges’; explores how things work naturally; casts nature in a collaborative role  24. Developing relationship with Abalimi  25. Plants in the ground: strategy of showing quick results to build momentum and get people excited  26. Developing project with SI & Abalimi: a process of learning to bring an innovative idea forward  27. Role of driving the project. Pilot farm a first step toward a much larger picture  28. Ethic or value of indigenous food cultivation at a grassroots level; ethics of grassroots participation; sensitivity to knowledge/cultural appropriation issues  29. Ethical responsibilities of participation, collaboration, knowledge and benefit sharing in communities  30. Research collaborations, ethic of the commons, grassroots participation  31. Shifting the story of how people view indigneous food and its potential  32: Changing perceptions: shifting the way that people see the world  33. Sharing food brings people together, rich sensory experience, bridges diversity, puts people on equal footing  34. Describes self as instinctive cook, instinctive innovator  35. Slangbessie story: excitement of discovery, sense of huge untapped potential  36. Process of observation, exploration, experimentation, getting feedback  37. Research collaboration in cultivating livelihoods; values of participation and benefit sharing - Cederberg  38. Growing community conservation and livelihoods, building resilience  41. Two-way relationship between indigenous knowledge and innovation: can mutually help reconnect and strengthen relationships to local landscapes  42. Need for multi-pronged efforts to grow-cook-research indigenous foods to knit together; plays a connecting role with an integrated approach  45. Edible plants that want to grow here, quick, easy, practical, tasty  46. Creating a role as wild food innovator, explorer, provocateur. Progression from foraging to bottling to planting; educating along the way  47. Connecting, making a start, bags of dune spinach in the supermarket  48. Conservation areas an opportunity to shift thinking, change existing frameworks and practices  51. Opportunity to shape thinking in an emerging, transformative space. Importance of the W Cape as a place for staging this work, because these foods have never been farmed... Raises a lot of questions -- ethical, ecological, practical, in terms of land ownership ... introduces a lot of complexity  52. Importance of just getting stuck in, making a start, being the activist (resistance as doing it differently)  57. Challenge of finding financially viable pathways for doing the work - finding way through collaborations  58. Instinctive journey - exploratory, eschewing established patterns, learning and creating new patterns of doing  59. People excited to get involved on indigenous planting day  61. Food and nutrition security in Khayelitsha, huge potential for affordable indigenous wild food; opportunity to shift thinking  62 Insatiable curiosity, enjoyment, collaboration, willingness to be influenced by others all important for innovating new pathways  66\* Foraging a first step towards seeing food in the landscape; opens new thinking towards large scale climate resilient agriculture  67.\* Songlines: invested in a relationship with how the land supports me: deep connection, responsibility to the land  68.\* Tannin Tannies story: collaboration learning and experimenting with processing indigenous tubers for potential cultivation  69\*. Exploring commercial potential of different crops: shaping a strategy for exploring this potential; easiest first  72\*. Ethics of collaboration; complexity of dealing with legacies of dispossession, restoring heritage and connection | 7. Innovating indig wild food cultivation against a historical backdrop of imported agriculture models; shift thinking on dominant production models through indigenous wild food innovation  18. One Straw Revolution shifts thinking, endgenders seeing differently; opens up a new path  31. Shifting the story of how people view indigneous food and its potential  32: Changing perceptions: shifting the way that people see the world  43. Planting perennials and letting farmers see so the idea spreads  44. Spreading the idea by telling her story in Garden Clubs etc  47. Bags of dune spinach in the supermarket  48. Conservation areas an opportunity to shift thinking, change existing frameworks and practices  49. Edible pioneers in fire breaks: ‘nudging’ the conventional conservation mindset  50. Playing the connector role: challenging conventional thinking and practice; nudging and finding ways to shift mindsets  51. Opportunity to shape thinking in an emerging, transformative space. Importance of the W Cape as a place for staging this work, because these foods have never been farmed... Raises a lot of questions -- ethical, ecological, practical, in terms of land ownership ... introduces a lot of complexity  52. Importance of just getting stuck in, making a start, being the activist (resistance as doing it differently)  53. Inspired by Raj Patel: just be the activist  56. Made a start, developed bigger and bigger ideas, suggests an emergent process  57. Challenge of finding financially viable pathways for doing the work - finding way through collaborations  58. Instinctive journey - exploratory, eschewing established patterns, learning and creating new patterns of doing  59. People excited to get involved on indigenous planting day  60. Opportunistic, infectious enthusiasm, showing and telling through garden to help people shift their thinking  61. Food and nutrition security in Khayelitsha, huge potential for affordable indigenous wild food; opportunity to shift thinking  63. Interactions with others have shifted her own thinking; willing to be guided by others, challenged by others  64. A formative time for indigenous wild food concept - one can, with the right attitude, have an influence for the greater good  65. Curating role; keeping the vision, the big picture, stimulating others to get involved  66\* Foraging a first step towards seeing food in the landscape; opens new thinking towards large scale climate resilient agriculture  68.\* Tannin Tannies story: collaboration learning and experimenting with processing indigenous tubers for potential cultivation  69\*. Exploring commercial potential of different crops: shaping a strategy for exploring this potential; easiest first  70\*. Story of finding wild food pioneers in failed wheat lands; recognising ecological change in the landscape and the potential to leverage this change  71\*. Cederberg research project as means of reconnection to heritage, redress for injustices  72\*. Ethics of collaboration; complexity of dealing with legacies of dispossession, restoring heritage and connection |
| P4 | 1. From destructive to generative farming  2. **Awareness** of local community + environment sparks values shift  10. Family history of forced removal from PHA  11. Pain of dispossession, conflicted feelings, connection, injustice  12. Process of developing the land, dabbling in farming, learning, setting up the model  16. Organising, building **relationships** around awareness of PHA’s uniqueness  18. New grassroots civic to confront unwanted development  19. Proactive vision of what people do want for the area  20. Diverse community develops collective vision for housing, farms, jobs, services  21. Journey from the collapse of old model to building the new  22. Strongly identifies with coming from a family that is community minded, involved  31. PHA’s invisible role in informal food economy  32. PHA is unique as well as a microcosm of broader socio-ecological landscape  35. Urgency of saving vital land for food production  36. Persuading the public to fight for PHA  43. Connecting to global agroecology movement  44. Identifies with being a producer, working with hands; producers are an ‘endangered species’  47. SA legacy of authoritarian background shows in current governance  53. Socio-ecological diversity, multifunctionality as part of evolving story of Vegekop  58. Heritage of PHA - Khoisan grazing, struggles and resilience of German farmers  61. Gaining traction takes time  62. Hands in the soil is necessary; importance of getting stuck in (got a bit carried away with campaigning)  63. Even if PHA is lost, the larger idea will endure  64. Mobilising people around an awareness of where their food comes from  67. Grassroots participation; deeply invested in campaign  68. Building strength in the collective, purposeful engagement (rooted in identifying deeply with core values)  70. PHA as unique & strategic resource for farming, food security, urban resilience  72. Spatial plan story -- loved developing a collective vision; realised the depth of his commitment  73. ‘This is how we want to see the future’ -- an amazing space where everything complements  86. Inspired by Joel Salatin’s local model -- no chicken by FedEx  87. Need sustainable land reform model for SA -- too capital intensive, patronising | 3. Shift from individualistic to **collective-oriented** interpretation of what success means  4. Embraces collective values: community, cooperation, collaboration, the collective  12. Process of developing the land, dabbling in farming, learning, setting up the model  13. Financial model - free money made me poorer, loss of freedom and self-sufficiency in industrial model, lock in to capital input intensive system  14. Experiencing the hidden dependencies of industrial farming model, locked into values of maximising output, loss of control  17. Perceiving a need for strong, ‘non-racial’ voice to represent the area  18. New grassroots civic to confront unwanted development  19. Proactive vision of what people do want for the area  20. Diverse community develops collective vision for housing, farms, jobs, services  23. Identifies as solutions-oriented ‘doer’, producer  24. Learning and getting organised, talking effectively to government  25. Proactive engagement, telling govt where the problem areas are, i.e. illegal dump sites  27. Shift in values opens up new pathway of ‘collective engagement’  30. Are small farmers more adaptable to new agro ecological model?  31. PHA’s invisible role in informal food economy  35. Urgency of saving vital land for food production  39. Land reform fails because model is too capital intensive  40. Connections with academic-activists  41. Govt sets up emerging farmers to fail  42. Developing a locally appropriate model of agroecology drawing on international examples  44. Identifies with being a producer, working with hands; producers are an ‘endangered species’  45. Political engagement as part of building an alternative model  48. Agroecological model to engage public participation  50. Working with nature to regenerate eco-services  51. Resilient ‘development’ a long slow process of building engagement, using own resources  52. Multifunctionality, polycultures, diverse income streams  53. Socio-ecological diversity, multifunctionality as part of evolving story of Vegekop  54. Biodiversity for resilience, system stability  55. Developing appropriate (low input) model for farmers  56. Understanding needs, advocating support for small farmers  62. Hands in the soil is necessary; importance of getting stuck in (got a bit carried away with campaigning)  64. Mobilising people around an awareness of where their food comes from  65. Opportunity for community building, active participation -- a vibrant society sustains itself through active participation  68. Building strength in the collective, purposeful engagement (rooted in identifying deeply with core values)  69. Building capacity, mobilising resources for active participation  70. PHA as unique & strategic resource for farming, food security, urban resilience  74. Solidarity - linking with other struggles and building an alternative  75. Social mobilisation strategy -- Where does your food come from? Idea developed through a process  81. Self-sufficiency, self-reliance as small businessperson  84. Connecting drought to food production helps campaign gain traction | 5. Story of Muhammad’s grandson, shows importance of taking a stand against unjust oppression even if it appears hopeless  6. Uncertainty of planting a seed in the Anthropocenes - nobody knows what will happen  7. ‘I’d Rather Be Farming’ t-shirt captures the humour of resistance  8. Sand mining, prospecting, contested visions for the area, dilution of productive farming  9. Language and routines of filing EIA paperwork, dealing with the continuous dull slog of resistance by procedure, legalities, working the channels of bureaucracy  13. Financial model - free money made me poorer, loss of freedom and self-sufficiency in industrial model, lock in to capital input intensive system  15. Experiencing collapse of commercial farming, personal crisis, old practices and dependent **relationships** become untenable  18. New grassroots civic to confront unwanted development  19. Proactive vision of what people do want for the area  20. Diverse community develops collective vision for housing, farms, jobs, services  24. Learning and getting organised, talking effectively to government  25. Proactive engagement, telling govt where the problem areas are, i.e. illegal dump sites  26. Industrial farmer is captured in the value chain  28. Resistance against industrial value chain  29. Relates own experience of exploitation in a system; broader exploitation of workers, animals, land  33. Price of cabbages in supermarket puts a figure on farmers’ exploitation  34. Food system creates food insecurity; externalises costs, captures value  36. Persuading the public to fight for PHA  37. Resist economic pressures to expand production, consolidate ownership  40. Connections with academic-activists  43. Connecting to global agroecology movement  45. Political engagement as part of building an alternative model  46. Lack of accountability in the political system; farmers’ voices are marginalised  47. SA legacy of authoritarian background shows in current governance  49. How to improve accountability in political system  57. Building new model becomes resistance against dominant system  60. Resisting bureaucratic moves to ‘delete the local environment’ - (splintered urbanism)  65. Opportunity for community building, active participation -- a vibrant society sustains itself through active participation  66. Highlights a struggle to participate in current political system  71. Current situation is so unjust; can’t walk away  74. Solidarity - linking with other struggles and building an alternative  77. Struggle to gain momentum with petition |
| P5 | 2. Struck by inauthenticity of W Coast fish & chips; seeks to produce food ‘representing the landscape’  3. Asparagus capensis! Excitement of continuous discovery in the landscape  4. Daily rhythm of tuning in to ongoing processes of change in the landscape; inspires invention, adaptation, experimentation, different ways of processing ingredients  5. Inherits grandfather’s passion for indigenous plants & landscape (grasses of N Cape), lays a foundation for present explorations  7. Processes of gathering local knowledge from books and people as it disappears; stigma of indigenous food, yet the knowledge is retained in children’s play, in certain individuals  8. Edible plants are part of living memory expressed in childrens’ play  10. Disturbed land offers niche where dune celery thrives  11. Ethics of foraging responsibly on sensitive habitat  12. Rediscovering indigenous flavours, innovating food to represent landscape; introducing small biodiverse cultivation  14. Veldkool prolific in winter, still harvested and cooked by locals  15. Misrepresentation of place - calamari is presented as being plucked fresh from the sea but comes from trawler off Patagonia; he is responding to the commodification of place, manufactured image and myth of food. Resisting commodification of place.  16. SA cuisine as living, organic thing -- exciting to develop and refine it  18. Learning to see food in the landscape; attune to the natural cycles and rhythms of landscape and innovate appropriate cultivation and culinary practices  19. Endless discovery and fascination with subtle nuanced flavours; amazing descriptions  20. Storying the landscape: excitement over rhythms of what is flowering, going dormant, underlying relationships  21. Massive footprint of industrial farming, ecological desert, revealed in Google Earth images. Expresses such an immediate sense of small unique worlds being lost  22. Intricate, sensitive descriptions of subtle textures, smells; honey smell, graveyards of dead twigs sprout soft green foliage, tiny gardens in rock crevices  23. Observing adaptation and specialisation in a harsh environment  24. Layers of interpretation & inspiration from plants/  Landscape to dishes - literal, figurative, conceptual, sensory interpretations  25. Visual comparison between industrial ag landscape and biodiverse natural landscape - strong emotion linking to how one ‘sees’ the landscape: edible carpet of biodiverse endemic indigenous water-wise plants vs. hectic monoculture agriculture and weird un-futuristic farming practices  29. Red geranium - tensions around connection to place, identifying with place, commodification of place: evokes a window cill in Greece but is indigenous to coastal strandveld landscape  30. Ethics of foraging in a sensitive landscape  33. The rain: tuned to the environment, landscape  35. Wild food element on the menu to highlight particular place and time  36. Awareness of intricate specialisation, timing, relationship of plants in a particular niche, i.e. flowering  37. Awareness of fragility: the tiny little dot on the map representing the range of a rare, intricately specialised succulent  38. Emotional sense of negligence and destructiveness of people  39. Happily retreat into my sandveld corner of the world: sense of shock at scale of placeless food geography  40. Interpreting the landscape; keeping it small to be sustainable; family background of men in the kitchen | 4. Daily rhythm of tuning in to ongoing processes of change in the landscape; inspires invention, adaptation, experimentation, different ways of processing ingredients  6. Awareness, exploration, discovery in landscape - makes a connection to heritage (5) laying a foundation  7. Processes of gathering local knowledge from books and people as it disappears; stigma of indigenous food, yet the knowledge is retained in children’s play, in certain individuals  9. Building connections and relationships through food, fascination with indigenous plants and landscape, discovering new edibles, developing knowledge  10. Disturbed land offers niche where dune celery thrives  11. Ethics of foraging responsibly on sensitive habitat  13. Sustainable production of biodiverse pioneers in disturbed areas to supply local restaurants, nurture and regenerate land  16. SA cuisine as living, organic thing -- exciting to develop and refine it  17. Solving problems through diversity - diversifying diet, cultivation etc.  18. Learning to see food in the landscape; attune to the natural cycles and rhythms of landscape and innovate appropriate cultivation and culinary practices  23. Observing adaptation & specialisation in a harsh environment  24. Layers of interpretation & inspiration from plants/  Landscape to dishes - literal, figurative, conceptual, sensory interpretations  26. Knowledge of the land and how it regenerates with growth of edible pioneers; sense of abundance in the land; food that grows with ease  27. Sense of diverse abundance from the land we can actually live off of; for dietary diversity and health  28. Edibility - not just food staples but herbs, resins, salts etc, a diversity of flavours, smells, textures etc  31. Botanical teas - working inspiration from the landscape into processing, capturing different flavours, stages: roots, leaves, shoots, at a particular moment in time; seasonal  32. Almost a sense of interspecies collaboration: inspired by the plants, insects, smells: creativity as response to the landscape and its intricate timings of interactions and processes; playful appreciation, perception, inspires creativity  34. Reflects on how menu is constructed around processes of foraging, built on ever-developing awareness of the dynamic landscape, turning seasons, colours, growth cycles, etc… summertime harshness; wintertime abundance, verdure | 1. Wish to escape confines of a boring office job  3a. Find ways of adapting our palates and overcoming conditioning of our tastes to be open to indigenous food  10. Disturbed land offers niche where dune celery thrives  15. Misrepresentation of place - calamari is presented as being plucked fresh from the sea but comes from trawler off Patagonia; he is responding to the commodification of place, manufactured image and myth of food. Resisting commodification of place  16. SA cuisine as living, organic thing -- exciting to develop and refine it  17. Solving problems through diversity - diversifying diet, cultivation etc.  18. Learning to see food in the landscape; attune to the natural cycles and rhythms of landscape and innovate appropriate cultivation and culinary practices  21. Massive footprint of industrial farming, ecological desert, revealed in Google Earth images. Expresses such an immediate sense of small unique worlds being lost  23. Observing adaptation and specialisation in a harsh environment  25. Visual comparison between industrial ag landscape and biodiverse natural landscape - strong emotion linking to how one ‘sees’ the landscape: edible carpet of biodiverse endemic indigenous water-wise plants vs. hectic monoculture agriculture and weird un-futuristic farming practices  26. Knowledge of the land and how it regenerates with growth of edible pioneers; sense of abundance in the land; food that grows with ease |

# APPENDIX E: Resilience capacities of food innovators

This table shows how we clustered emergent themes to identify key resilience capacities in the narratives of food innovators using IPA. The resilience capacities we identified are listed in the columns underneath each of the 3Rs. Under each of the resilience capacities, we reference the number of each emergent theme we identified for each participant (P1-P5) (see Appendix D for a comprehensive list of emergent themes for each participant).

|  |  |  |
| --- | --- | --- |
| Rootedness | Resourcefulness | Resistance |
| * Connection to people, place, ecology   P1: 1, 24, 37, 73, 74, 75, 99, 108, 109  P2: 6, 9, 10, 13, 18, 20, 26, 28  P3: 7, 15, 33, 39, 40, 54, 55, 70, 71, 72  P4: 10, 16, 18, 19, 31  P5: 2, 3, 5, 18, 20, 21, 22, 25, 29, 30, 35, 36, 37 | * Self-reliance   P1: 2, 25, 73, 93, 105  P2: 8, 24, 30, 32  P3: 20, 57, 58, 61  P4: 17, 23, 24, 44, 55, 56, 57, 58  P5: 23 | * Redressing food and land injustices   P1: 17, 18, 19, 34, 36  P2: 13  P3: 71, 72  P4: 5, 6, 46  P5: |
| * Shifting values, perceptions, awareness, seeing differently   P1 1, 36, 74, 83, 113  P2: 6, 7, 9, 10, 20, 34  P3: 1, 2, 9, 10, 12, 13, 15, 18, 61  P4: 1, 2, 21  P5: 10, 15, 18, 21, 23, 25 | * Diversity of thought, perception, function, approach   P1: 25, 28, 30, 35, 36, 105, 106, 114  P2: 8, 12, 19, 24, 25, 27, 30, 31  P3: 3, 15, 20, 21, 22, 23, 48, 61, 66, 72  P4: 31, 40, 52, 53, 54, 59  P5: 7, 9, 10, 16, 18, 24, 26, 28, 31, 32, 34 | * Transforming dietary practices   P1: 34, 36, 37  P2: 11, 12  P3: 7, 47, 61, 66, 68, 69  P4:  P5: 15, 16, 17, 18, 26 |
| * Heritage/ancestral/intergenerational ties   P1: 4, 13, 19, 24, 83, 99, 114  P2: 6, 9, 10, 15, 18, 19, 20  P3: 7, 71, 72  P4: 10, 11, 22, 58  P5: 5, 21, 37, 40 | * Strengthening participation and collaboration (incl nature)   P1: 20, 27, 73, 92, 105, 106  P2: 30, 32  P3: 11, 23, 41, 51, 57, 68, 72  P4: 17, 24, 25, 64  P5: 9, 32, 34 | * Creativity and artistic expression   P1: 2, 82, 102, 103, 114  P2: 15  P3:  P4:  P5: 15, 17, 18 |
| * Relationship, responsibility to the land (indigenous, stewardship)   P1: 8, 19, 20, 24, 37, 74, 83, 109  P2: 9, 13, 15, 20, 28, 34  P3: 12, 13, 15, 39, 40, 67  P4: 43  P5: 2, 3, 4, 5, 15, 20, 21, 22, 23, 24, 25, 36, 37 | * Inclusivity   P1: 20, 27, 29, 72, 73, 75, 90, 92, 93, 105, 106  P2: 8, 26, 27, 30  P3: 42  P4: 3, 4, 17, 25, 27  P5: | * Challenging, shifting or circumventing entrenched patterns, mindsets, practices   P1: 16, 17, 18, 34, 36, 82, 91, 101, 102  P2: 4, 13  P3: 7, 18, 47, 48, 50, 51, 57, 58, 61, 66, 69  P4: 45, 47, 49, 57, 60  P5: 1, 15, 16, 17 |
| * Appreciation of diversity   P1: 25, 36, 37, 73, 83, 104, 108, 114  P2: 6, 18, 20, 26  P3: 47, 71, 72  P4: 31, 44, 58  P5: 15, 29 | * Building social capital   P1: 20, 27, 72, 73, 75, 90, 92, 93, 105, 106  P2: 8, 26, 32  P3: 11, 41, 42, 51, 62, 72  P4: 3, 4, 42  P5: | * Self-reliance/ breaking dependency   P1: 2, 16, 34, 36, 37, 73, 114, 102  P2: 4, 11, 12, 15, 24, 33  P3: 57, 58, 71  P4: 43, 57  P5: 23, 26 |
|  | * Accessing/deploying resources   P1: 28, 35, 75, 90, 105, 106  P2: 1, 8, 12, 24, 25, 27  P3: 21, 22, 23, 42, 61, 66, 68, 69  P4: 12, 56  P5: 18, 26, 31, 32, 34 | * Resisting exploitation or oppression   P1: 16, 17, 18, 94, 102, 114  P2:  P3: 72  P4: 26, 28, 29, 57, 33, 34, 45, 46  P5: 15 |
|  | * Learning (incl from nature)   P1: 28, 105, 106  P2: 24, 31, 34  P3: 21, 22, 23, 57, 58, 61, 62, 66, 68, 69  P4: 24, 40, 53, 55, 56  P5: 4, 7, 9, 10, 16, 18, 23, 26, 31, 32, 34 | * Diversity of narratives   P1: 82, 91  P2: 13  P3: 69  P4: 12, 56  P5: 10, 21, 23 |
|  | * Innovation   P1: 105, 106  P2:  P3: 34, 41, 42, 46, 47, 51, 57, 58, 62, 68, 69  P4:  P5: 10, 16, 18, 24, 31, 32, 34 | * Strengthening participation   P1: 73, 91  P2: 13  P3: 63, 68, 71, 72  P4: 65  P5: |
|  | * Intuition, exploration creative process   P1: 72, 103, 105, 106, 113, 114  P2: 19  P3: 34, 35, 42, 46, 57, 58, 62, 68, 69  P4:  P5: 24, 31, 32, 34 |  |
|  | * Adaptation, cultural change?   P1: 25, 30, 105, 106, 113, 114  P2: 19  P3: 19, 20, 61? 62, 66, 69  P4:  P5: 23 |  |

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