# 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 cities3. Heritage of injustice in SA food landscape - it’s fundamentally all about the land4. 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, atmosphere6. Spiritual/ancestral power of keeping lost species alive in your mind8. Feels strong ethic of responsibility to the land9. Sense of Cape’s unique bio and human diversity13. Grandmother’s appreciation of plants, connects through her own direct lineage to a wider heritage of plants and the land14. Learning from plants - importance of heritage, connection to land, link to socio-political context15. Reverence for land as key tenet of indigenous knowledge19. 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 survive25. Research up the W Coast: who uses seed, how do they access it, how little traditional or natural seed is in use26. Remote rural people are the ones who have a seed culture, link to stigma of eating indigenous wild food31. We need to give food respect, a much more central place in our lives, attention to what we put in our bodies33. 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 inspiring37. Entomophagy - resisting indoctrination, respecting creatures who share the land, indigenous food culture38. Perception - our separation from nature makes us overlook important resources like insects’ nutritional value40. SFYN focus on indigenous food, diversity, cultural connections, salts & resins56. Transformative aspect of culture + tradition: you can change a tradition in less than a generation57. Fermentation, eating bitter, shifting dietary habits may seem small but there are dramatic health impacts - fermentation has a long tradition of culture and practice59. Growing superpowers from dietary biodiversity - absorbing the relationships of a place60. 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 boxes63. 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-ville73. Slow, self-reliant process of building a strong identity in SFYN74. Moving through the world with potent sense of connection to life, spiritual world, recognition of a broader time frame75. Building the network through love, empathy, togetherness, friendship; relinquishing things and circulating resources in the network80. Fascination with multispecies perspective81. Perception, becoming an insect alters perception of time83. Terra Madre: Seeing all the diversity and custodianship in 2012 shifts her perspective and worldview87. Third Eye Blatantly - language suggests a deep kind of intuitive knowing95. Shared ecological perspectives and values across the network… shared ecological frame of reference96. 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 soul104. An indigenous food revival narrative around building story and community through new recipes; different ‘narrative threads’ that cross over and connect107. Indigenous food substitution - process of adaptation and co-creation of culture in a community108. Networks of solidarity and friendship, pegged down in physical places scattered about - people link up, visit, strengthen the connections between the places109. Place as connector of all the people and things that flow through it - through food you absorb those relationships, the DNA of the place111. 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 us115. 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 life116. 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, art5. Visible and invisible relationships and interactions on the land the source of material and spiritual sustenance - food, knowledge, stories, atmosphere10. Inspired by life’s diverse ways of surviving12. Chooses to work with plants instead of journalism - fearful or mistrustful of power of human stories20. Experience of being youngest person in the room at SPP - SFYN giving access to young people - our food story is not complete21. SFYN as a vehicle, sense of needing to raise consciousness around food especially with young people25. Research up the W Coast: who uses seed, how do they access it, how little traditional or natural seed is in use27. SFYN as collective, held together by connection and inspiration, people being inspired by one another28. Food raises natural human curiosity which we all have, awareness, landscape, relationship, knowledge29. SFYN was started because SF wanted a more grounded approach30. Terra Madre - mind was blown wide open, sheer diversity of indigenous foods, cultures raises hope33. 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 diets35. 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 inspiring37. Entomophagy - resisting indoctrination, respecting creatures who share the land, indigenous food culture38. Perception - our separation from nature makes us overlook important resources like insects’ nutritional value39. Indigenous food pioneers - connecting with Loubie and Roushanna, helping and supporting one another41. Feeding a lot of people for cheap w/indigenous food elements at SFYN events creates stories, bonds, recipes in the network43. SFYN a platform for inspiration, youth overcoming discrimination and creating their own alternatives44. Food as complete social welfare overarching umbrella - health, nutrition, social connection, ecology, livelihoods45. Energy of youth to participate innovate and regenerate in a failing economic paradigm46. Creativity and friendship as values in the network to enable connection and flourishing socio-ecological47. Network has built up enough intelligence, impetus, diversity to keep people inspired and keep things moving64. Good Anthropocene is connected, sharing skills, exchanging knowledge, helping each other, not looking away, circumventing lock-in silo-ville66. 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 regions69. 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 intuition73. Slow, self-reliant process of building a strong identity in SFYN75. Building the network through love, empathy, togetherness, friendship; relinquishing things and circulating resources in the network76. Inclusive network, community of care where people are supported and enabled77. Apocalypse Kitchen to make ideas and values concrete, tangible through fermenting food waste, etc78. Processing surplus food on Thurs at Ethical Co-op involves kitchen & garden space, growers, cooks79. Anna Tsing gift economy has taught me about my practice, processing, symbiosis83. Terra Madre: Seeing all the diversity and custodianship in 2012 shifts her perspective and worldview86. Motivated by realisation of need to branch out beyond organisational silos, choosing to work with people through friendship & trust88. Came back from Terra Madre and effected new knowledge in their communities. It just blew up in a sense89. 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 passively90. Network has developed by turning to where the needs are - food, community, the struggles of young people facing discrimination and unemployment92. 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 them93. Connecting the spiritual and the practical in the community - practice of reaching out, cv’s and businesses96. 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 network99. 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 mandate103. Diverse forms of art and storytelling, artists as storytellers working with diverse forms of story105. Collaboration and innovation around developing new indigneous food recipes, and how these recipes move and adapt and evolve through the group106. 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 processing112. Resistance and creativity, creativity as empowering way of engaging in hard slog of activism113. 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, art3. Heritage of injustice in SA food landscape - it’s fundamentally all about the land11. Indigenous Food Revival as inspiring organising principle16. People don’t know about some of the critical issues we face like seed laws17. Anger at stolen land without restitution18. Deep unresolved land injustices go hand in hand with racial, economic, cultural, ecological exploitation19. 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 change31. We need to give food respect, a much more central place in our lives, attention to what we put in our bodies32. 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 mall34. 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 diets36. Embracing complexity of indigenous food - health, culture, ecology, economic - smaller cooperative industries generating work around food that is spiritual and inspiring37. Entomophagy - resisting indoctrination, respecting creatures who share the land, indigenous food culture42. SFYN discussions of food access, food waste, min wage won’t enable access to healthy diet43. SFYN a platform for inspiration, youth overcoming discrimination and creating their own alternatives45. Energy of youth to participate innovate and regenerate in a failing economic paradigm47. Network has built up enough intelligence, impetus, diversity to keep people inspired and keep things moving48. Growth of the network - creating regional platforms, tensions of strategy and emergence49. Balance between following a strategy and following the emergence50. We are all implicated in the food system - resisting the us vs. them mentality51. Hit my head against the wall - using my power in ways the government expected me to - the switch to building alternatives52. Shift from working with established processes and confrontation/opposition to a more generative, creative resistance53. Mindful of indigenous food/foraging becoming middle class, exclusive, CPT race class dynamics54. Wanting to build towards a more equal food system55. 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 generation58. Started Apocalypse Pantry to inspire people to do things outside the system, be independent, understand sovereignty, make a choice64. Good Anthropocene is connected, sharing skills, exchanging knowledge, helping each other, not looking away, circumventing lock-in silo-ville65. Shifting the narrative to ‘look how empowered we are’ - helping people find happiness every day through food66. 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, global68. After Terra Madre: it’s about us going home and activating in our regions69. 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 SFYN82. 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 - emotional85. Empowered by idea and potential of a values shift, deconditioning of so many people86. Motivated by realisation of need to branch out beyond organisational silos, choosing to work with people through friendship & trust91. 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 people94. 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 mandate101. 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 done102. 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 soul113. 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, security5. Practicing values of diversity, equality, ecology in community in place6. Permaculture philosophy - growing food as connection to community, heritage and survival7. Principles and ethics of Permaculture as a way of life8. Building community, learning, developing resources9. Experiences with life in soil, awakening to plants, nature, surroundings10. Connecting permaculture w/stories, performing arts13. Connecting people of different backgrounds in a divided place; justice15. Reviving ancestral knowledge in creative expression; creative resistance16. Connecting to grandparents’ stories of food, ritual, landscape, healing from plants18. Grandmothers’ stories evoke sense of lost world, dispossession, nostalgia for living close to the land19. Grandmothers’ stories of rituals, games, celebrations as part of daily life on the land20. Own experience at TN helps her to connect with Grandmothers’ stories21. Inherits Grandmothers’ mistrust of modern food, lifestyle diseases22. Coming to TN helps her to connect the dots, health, traditional food, land, memory23. Sense of deep connection to values expressed in Grandmothers’ stories26. Importance of bringing together people, ideas (and stories) in a particular place28. Rituals of gratitude and slowness, saying thank you to nature for the air we breathe29. TN as microcosm: contestations of heritage, ownership, access, rights34. Relationship to nature, relinquishing need for control, learning from nature, working with nature35. Sense of being part of a global network, thinking globally | 1. Process of struggle to find opportunity, livelihood, housing, security2. Working with kids in performing arts3. Sense of being stuck with limited prospects8. Building community, learning, developing resources12. Accessing land, growing food in small spaces; accessing resources & making the most of them14. Self-sufficiency, drawing on different skills and resources in the community19. Grandmothers’ stories of rituals, games, celebrations as part of daily life on the land24. Inspired by nature’s abundance to break dependency25. Value of abundance in nature, you can start something from nothing27. TN as meeting place for diversity, biodiversity, people of different backgrounds and cultures30. Diverse social and ecological functions of the community/place: food growing, education, waste, recycling31. Seeds an expression of nature’s abundance, they grow and multiply, produce a harvest and renew, regenerate32. Potential of youth, wanting to engage youth in agriculture, food, SFYN34. Relationship to nature, relinquishing need for control, learning from nature, working with nature | 4. Finding refuge from social/economic/spatial inequalities of CPT11. Awareness of growing own food to combat poverty12. Accessing land, growing food in small spaces; accessing resources & making the most of them13. Connecting people of different backgrounds in a divided place; justice15. Reviving ancestral knowledge in creative expression; creative resistance17. Addressing stigma of farming among youth24. Inspired by nature’s abundance to break dependency29. TN as microcosm: contestations of heritage, ownership, access, rights32. Potential of youth, wanting to engage youth in agriculture, food, SFYN33. 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 experience4. Deep lifelong interest in food7. Innovating indig wild food cultivation against a historical backdrop of imported agriculture models; shift thinking on dominant production models through indigenous wild food innovation9. Awareness of a hotter world shifts thinking 10. people more receptive to concepts of indigenous food - locally and worldwide12. Sense of responsibility for introducing foraging practices; importance of responsible stewardship13. Sense of responsibility to make foraging evolve in a sustainable way: ethic of care for a common resource15. Landscape as a fundamental part of feeding ourselves; we are disconnected from the landscape and how it can support life16. Disconnection leads to bad custodianship of land17. With connection you understand repercussions of your actions on the land, understand the feedbacks better18. One Straw Revolution shifts thinking, engenders seeing differently; opens up a new path28. Ethic or value of indigenous food cultivation at a grassroots level; ethics of grassroots participation; sensitivity to knowledge/cultural appropriation issues31. Shifting the story of how people view indigneous food and its potential32: Changing perceptions: shifting the way that people see the world33. Sharing food brings people together, rich sensory experience, bridges diversity, puts people on equal footing39. Churchhaven - landscapes & sensory input triggers memory - important to wild food40. Childhood memories of snacking from land - land and memory45. Edible carpet plants that want to grow here - quick, easy, practical, tasty47. Bags of dune spinach in the supermarket54. Pecs conference a threshold moment; saw herself as part of a larger like minded community sharing common narratives about complexity resilience and change55. Wanting to do real, connected work, hands stuck in soil61. Food and nutrition security in Khayelitsha, huge potential for affordable indigenous wild food; opportunity to shift thinking66\* Foraging a first step towards seeing food in the landscape; opens new thinking towards large scale climate resilient agriculture67.\* Songlines: invested in a relationship with how the land supports me: deep connection, responsibility to the land70\*. Story of finding wild food pioneers in failed wheat lands; recognising ecological change in the landscape and the potential to leverage this change71\*. Cederberg research project as means of reconnection to heritage, redress for injustices72\*. Ethics of collaboration; complexity of dealing with legacies of dispossession, restoring heritage and connection73\*. 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 resource5. Seeing commercial potential of indigenous wild food cultivation6. Natural progression from foraging to cultivation: ethical and financial challenges of foraging in urban context of biodiversity loss7. Innovating indig wild food cultivation against a historical backdrop of imported agriculture models; innovation to shift thinking, introduce new models8. Working with plants acclimatized to local conditions11. Slow process of developing indigenous food idea through educating, connecting with people, getting stuck in at the market OZCF14. 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 life19. Takes a long time for new thinking to gain purchase20. Food growing in sandy soils; if recognised as such it would be an available resource21. Lazy farming - nature’s intelligence enables farming with ease, no harsh chemical inputs22. Harnessing the intelligence of nature23. The farmer ‘nudges’; explores how things work naturally; casts nature in a collaborative role 24. Developing relationship with Abalimi25. Plants in the ground: strategy of showing quick results to build momentum and get people excited26. Developing project with SI & Abalimi: a process of learning to bring an innovative idea forward27. Role of driving the project. Pilot farm a first step toward a much larger picture28. Ethic or value of indigenous food cultivation at a grassroots level; ethics of grassroots participation; sensitivity to knowledge/cultural appropriation issues29. Ethical responsibilities of participation, collaboration, knowledge and benefit sharing in communities30. Research collaborations, ethic of the commons, grassroots participation31. Shifting the story of how people view indigneous food and its potential32: Changing perceptions: shifting the way that people see the world33. Sharing food brings people together, rich sensory experience, bridges diversity, puts people on equal footing34. Describes self as instinctive cook, instinctive innovator 35. Slangbessie story: excitement of discovery, sense of huge untapped potential36. Process of observation, exploration, experimentation, getting feedback37. Research collaboration in cultivating livelihoods; values of participation and benefit sharing - Cederberg38. 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 landscapes42. Need for multi-pronged efforts to grow-cook-research indigenous foods to knit together; plays a connecting role with an integrated approach45. Edible plants that want to grow here, quick, easy, practical, tasty46. Creating a role as wild food innovator, explorer, provocateur. Progression from foraging to bottling to planting; educating along the way47. Connecting, making a start, bags of dune spinach in the supermarket48. Conservation areas an opportunity to shift thinking, change existing frameworks and practices51. 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 complexity52. 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 collaborations58. Instinctive journey - exploratory, eschewing established patterns, learning and creating new patterns of doing59. People excited to get involved on indigenous planting day61. Food and nutrition security in Khayelitsha, huge potential for affordable indigenous wild food; opportunity to shift thinking62 Insatiable curiosity, enjoyment, collaboration, willingness to be influenced by others all important for innovating new pathways66\* Foraging a first step towards seeing food in the landscape; opens new thinking towards large scale climate resilient agriculture67.\* Songlines: invested in a relationship with how the land supports me: deep connection, responsibility to the land68.\* Tannin Tannies story: collaboration learning and experimenting with processing indigenous tubers for potential cultivation69\*. Exploring commercial potential of different crops: shaping a strategy for exploring this potential; easiest first72\*. 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 innovation18. One Straw Revolution shifts thinking, endgenders seeing differently; opens up a new path31. Shifting the story of how people view indigneous food and its potential32: Changing perceptions: shifting the way that people see the world43. Planting perennials and letting farmers see so the idea spreads44. Spreading the idea by telling her story in Garden Clubs etc47. Bags of dune spinach in the supermarket48. Conservation areas an opportunity to shift thinking, change existing frameworks and practices49. Edible pioneers in fire breaks: ‘nudging’ the conventional conservation mindset50. Playing the connector role: challenging conventional thinking and practice; nudging and finding ways to shift mindsets51. 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 complexity52. 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 activist56. Made a start, developed bigger and bigger ideas, suggests an emergent process57. Challenge of finding financially viable pathways for doing the work - finding way through collaborations58. Instinctive journey - exploratory, eschewing established patterns, learning and creating new patterns of doing59. People excited to get involved on indigenous planting day60. Opportunistic, infectious enthusiasm, showing and telling through garden to help people shift their thinking61. Food and nutrition security in Khayelitsha, huge potential for affordable indigenous wild food; opportunity to shift thinking63. Interactions with others have shifted her own thinking; willing to be guided by others, challenged by others64. A formative time for indigenous wild food concept - one can, with the right attitude, have an influence for the greater good65. Curating role; keeping the vision, the big picture, stimulating others to get involved66\* Foraging a first step towards seeing food in the landscape; opens new thinking towards large scale climate resilient agriculture68.\* Tannin Tannies story: collaboration learning and experimenting with processing indigenous tubers for potential cultivation69\*. Exploring commercial potential of different crops: shaping a strategy for exploring this potential; easiest first70\*. Story of finding wild food pioneers in failed wheat lands; recognising ecological change in the landscape and the potential to leverage this change71\*. Cederberg research project as means of reconnection to heritage, redress for injustices72\*. Ethics of collaboration; complexity of dealing with legacies of dispossession, restoring heritage and connection |
| P4 | 1. From destructive to generative farming2. **Awareness** of local community + environment sparks values shift10. Family history of forced removal from PHA11. Pain of dispossession, conflicted feelings, connection, injustice12. Process of developing the land, dabbling in farming, learning, setting up the model16. Organising, building **relationships** around awareness of PHA’s uniqueness18. New grassroots civic to confront unwanted development19. Proactive vision of what people do want for the area20. Diverse community develops collective vision for housing, farms, jobs, services21. Journey from the collapse of old model to building the new22. Strongly identifies with coming from a family that is community minded, involved31. PHA’s invisible role in informal food economy32. PHA is unique as well as a microcosm of broader socio-ecological landscape 35. Urgency of saving vital land for food production36. Persuading the public to fight for PHA43. Connecting to global agroecology movement44. Identifies with being a producer, working with hands; producers are an ‘endangered species’47. SA legacy of authoritarian background shows in current governance53. Socio-ecological diversity, multifunctionality as part of evolving story of Vegekop58. Heritage of PHA - Khoisan grazing, struggles and resilience of German farmers61. Gaining traction takes time62. 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 endure64. Mobilising people around an awareness of where their food comes from67. Grassroots participation; deeply invested in campaign68. 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 resilience72. Spatial plan story -- loved developing a collective vision; realised the depth of his commitment73. ‘This is how we want to see the future’ -- an amazing space where everything complements86. Inspired by Joel Salatin’s local model -- no chicken by FedEx87. Need sustainable land reform model for SA -- too capital intensive, patronising | 3. Shift from individualistic to **collective-oriented** interpretation of what success means4. Embraces collective values: community, cooperation, collaboration, the collective12. Process of developing the land, dabbling in farming, learning, setting up the model13. Financial model - free money made me poorer, loss of freedom and self-sufficiency in industrial model, lock in to capital input intensive system14. Experiencing the hidden dependencies of industrial farming model, locked into values of maximising output, loss of control17. Perceiving a need for strong, ‘non-racial’ voice to represent the area18. New grassroots civic to confront unwanted development19. Proactive vision of what people do want for the area20. Diverse community develops collective vision for housing, farms, jobs, services23. Identifies as solutions-oriented ‘doer’, producer24. Learning and getting organised, talking effectively to government25. Proactive engagement, telling govt where the problem areas are, i.e. illegal dump sites27. 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 economy35. Urgency of saving vital land for food production39. Land reform fails because model is too capital intensive40. Connections with academic-activists41. Govt sets up emerging farmers to fail42. Developing a locally appropriate model of agroecology drawing on international examples44. Identifies with being a producer, working with hands; producers are an ‘endangered species’45. Political engagement as part of building an alternative model48. Agroecological model to engage public participation50. Working with nature to regenerate eco-services51. Resilient ‘development’ a long slow process of building engagement, using own resources52. Multifunctionality, polycultures, diverse income streams53. Socio-ecological diversity, multifunctionality as part of evolving story of Vegekop54. Biodiversity for resilience, system stability55. Developing appropriate (low input) model for farmers56. Understanding needs, advocating support for small farmers62. 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 from65. Opportunity for community building, active participation -- a vibrant society sustains itself through active participation68. Building strength in the collective, purposeful engagement (rooted in identifying deeply with core values)69. Building capacity, mobilising resources for active participation70. PHA as unique & strategic resource for farming, food security, urban resilience74. Solidarity - linking with other struggles and building an alternative75. Social mobilisation strategy -- Where does your food come from? Idea developed through a process81. Self-sufficiency, self-reliance as small businessperson84. 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 hopeless6. Uncertainty of planting a seed in the Anthropocenes - nobody knows what will happen7. ‘I’d Rather Be Farming’ t-shirt captures the humour of resistance 8. Sand mining, prospecting, contested visions for the area, dilution of productive farming9. Language and routines of filing EIA paperwork, dealing with the continuous dull slog of resistance by procedure, legalities, working the channels of bureaucracy13. Financial model - free money made me poorer, loss of freedom and self-sufficiency in industrial model, lock in to capital input intensive system15. Experiencing collapse of commercial farming, personal crisis, old practices and dependent **relationships** become untenable 18. New grassroots civic to confront unwanted development19. Proactive vision of what people do want for the area20. Diverse community develops collective vision for housing, farms, jobs, services24. Learning and getting organised, talking effectively to government25. Proactive engagement, telling govt where the problem areas are, i.e. illegal dump sites26. Industrial farmer is captured in the value chain28. Resistance against industrial value chain29. Relates own experience of exploitation in a system; broader exploitation of workers, animals, land33. Price of cabbages in supermarket puts a figure on farmers’ exploitation34. Food system creates food insecurity; externalises costs, captures value36. Persuading the public to fight for PHA37. Resist economic pressures to expand production, consolidate ownership40. Connections with academic-activists43. Connecting to global agroecology movement45. Political engagement as part of building an alternative model46. Lack of accountability in the political system; farmers’ voices are marginalised47. SA legacy of authoritarian background shows in current governance49. How to improve accountability in political system57. Building new model becomes resistance against dominant system60. Resisting bureaucratic moves to ‘delete the local environment’ - (splintered urbanism)65. Opportunity for community building, active participation -- a vibrant society sustains itself through active participation66. Highlights a struggle to participate in current political system71. Current situation is so unjust; can’t walk away74. Solidarity - linking with other struggles and building an alternative77. 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 landscape4. Daily rhythm of tuning in to ongoing processes of change in the landscape; inspires invention, adaptation, experimentation, different ways of processing ingredients5. Inherits grandfather’s passion for indigenous plants & landscape (grasses of N Cape), lays a foundation for present explorations7. 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 individuals8. Edible plants are part of living memory expressed in childrens’ play10. Disturbed land offers niche where dune celery thrives11. Ethics of foraging responsibly on sensitive habitat12. Rediscovering indigenous flavours, innovating food to represent landscape; introducing small biodiverse cultivation14. Veldkool prolific in winter, still harvested and cooked by locals15. 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 it18. Learning to see food in the landscape; attune to the natural cycles and rhythms of landscape and innovate appropriate cultivation and culinary practices19. Endless discovery and fascination with subtle nuanced flavours; amazing descriptions20. Storying the landscape: excitement over rhythms of what is flowering, going dormant, underlying relationships21. Massive footprint of industrial farming, ecological desert, revealed in Google Earth images. Expresses such an immediate sense of small unique worlds being lost22. Intricate, sensitive descriptions of subtle textures, smells; honey smell, graveyards of dead twigs sprout soft green foliage, tiny gardens in rock crevices23. Observing adaptation and specialisation in a harsh environment24. Layers of interpretation & inspiration from plants/Landscape to dishes - literal, figurative, conceptual, sensory interpretations25. 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 practices29. 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 landscape30. Ethics of foraging in a sensitive landscape33. The rain: tuned to the environment, landscape35. Wild food element on the menu to highlight particular place and time36. Awareness of intricate specialisation, timing, relationship of plants in a particular niche, i.e. flowering37. Awareness of fragility: the tiny little dot on the map representing the range of a rare, intricately specialised succulent38. Emotional sense of negligence and destructiveness of people39. Happily retreat into my sandveld corner of the world: sense of shock at scale of placeless food geography40. 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 ingredients6. Awareness, exploration, discovery in landscape - makes a connection to heritage (5) laying a foundation7. 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 individuals9. Building connections and relationships through food, fascination with indigenous plants and landscape, discovering new edibles, developing knowledge10. Disturbed land offers niche where dune celery thrives11. Ethics of foraging responsibly on sensitive habitat13. Sustainable production of biodiverse pioneers in disturbed areas to supply local restaurants, nurture and regenerate land16. SA cuisine as living, organic thing -- exciting to develop and refine it17. 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 practices23. Observing adaptation & specialisation in a harsh environment24. Layers of interpretation & inspiration from plants/Landscape to dishes - literal, figurative, conceptual, sensory interpretations26. Knowledge of the land and how it regenerates with growth of edible pioneers; sense of abundance in the land; food that grows with ease27. Sense of diverse abundance from the land we can actually live off of; for dietary diversity and health28. Edibility - not just food staples but herbs, resins, salts etc, a diversity of flavours, smells, textures etc31. Botanical teas - working inspiration from the landscape into processing, capturing different flavours, stages: roots, leaves, shoots, at a particular moment in time; seasonal32. 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 creativity34. 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 job3a. Find ways of adapting our palates and overcoming conditioning of our tastes to be open to indigenous food10. Disturbed land offers niche where dune celery thrives15. 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 place16. SA cuisine as living, organic thing -- exciting to develop and refine it17. 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 practices21. Massive footprint of industrial farming, ecological desert, revealed in Google Earth images. Expresses such an immediate sense of small unique worlds being lost23. Observing adaptation and specialisation in a harsh environment25. 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 practices26. 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, 109P2: 6, 9, 10, 13, 18, 20, 26, 28P3: 7, 15, 33, 39, 40, 54, 55, 70, 71, 72P4: 10, 16, 18, 19, 31P5: 2, 3, 5, 18, 20, 21, 22, 25, 29, 30, 35, 36, 37 | * Self-reliance

P1: 2, 25, 73, 93, 105P2: 8, 24, 30, 32P3: 20, 57, 58, 61P4: 17, 23, 24, 44, 55, 56, 57, 58P5: 23 | * Redressing food and land injustices

P1: 17, 18, 19, 34, 36P2: 13P3: 71, 72P4: 5, 6, 46P5: |
| * Shifting values, perceptions, awareness, seeing differently

P1 1, 36, 74, 83, 113P2: 6, 7, 9, 10, 20, 34P3: 1, 2, 9, 10, 12, 13, 15, 18, 61P4: 1, 2, 21P5: 10, 15, 18, 21, 23, 25 | * Diversity of thought, perception, function, approach

P1: 25, 28, 30, 35, 36, 105, 106, 114P2: 8, 12, 19, 24, 25, 27, 30, 31 P3: 3, 15, 20, 21, 22, 23, 48, 61, 66, 72P4: 31, 40, 52, 53, 54, 59P5: 7, 9, 10, 16, 18, 24, 26, 28, 31, 32, 34 | * Transforming dietary practices

P1: 34, 36, 37P2: 11, 12P3: 7, 47, 61, 66, 68, 69P4:P5: 15, 16, 17, 18, 26 |
| * Heritage/ancestral/intergenerational ties

P1: 4, 13, 19, 24, 83, 99, 114P2: 6, 9, 10, 15, 18, 19, 20P3: 7, 71, 72P4: 10, 11, 22, 58P5: 5, 21, 37, 40 | * Strengthening participation and collaboration (incl nature)

P1: 20, 27, 73, 92, 105, 106P2: 30, 32P3: 11, 23, 41, 51, 57, 68, 72P4: 17, 24, 25, 64P5: 9, 32, 34 | * Creativity and artistic expression

P1: 2, 82, 102, 103, 114P2: 15P3:P4:P5: 15, 17, 18 |
| * Relationship, responsibility to the land (indigenous, stewardship)

P1: 8, 19, 20, 24, 37, 74, 83, 109P2: 9, 13, 15, 20, 28, 34P3: 12, 13, 15, 39, 40, 67P4: 43P5: 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, 106P2: 8, 26, 27, 30P3: 42P4: 3, 4, 17, 25, 27P5: | * Challenging, shifting or circumventing entrenched patterns, mindsets, practices

P1: 16, 17, 18, 34, 36, 82, 91, 101, 102P2: 4, 13P3: 7, 18, 47, 48, 50, 51, 57, 58, 61, 66, 69P4: 45, 47, 49, 57, 60P5: 1, 15, 16, 17 |
| * Appreciation of diversity

P1: 25, 36, 37, 73, 83, 104, 108, 114P2: 6, 18, 20, 26P3: 47, 71, 72P4: 31, 44, 58P5: 15, 29 | * Building social capital

P1: 20, 27, 72, 73, 75, 90, 92, 93, 105, 106P2: 8, 26, 32P3: 11, 41, 42, 51, 62, 72P4: 3, 4, 42P5: | * Self-reliance/ breaking dependency

P1: 2, 16, 34, 36, 37, 73, 114, 102P2: 4, 11, 12, 15, 24, 33P3: 57, 58, 71P4: 43, 57P5: 23, 26 |
|  | * Accessing/deploying resources

P1: 28, 35, 75, 90, 105, 106P2: 1, 8, 12, 24, 25, 27P3: 21, 22, 23, 42, 61, 66, 68, 69P4: 12, 56P5: 18, 26, 31, 32, 34 | * Resisting exploitation or oppression

P1: 16, 17, 18, 94, 102, 114P2:P3: 72P4: 26, 28, 29, 57, 33, 34, 45, 46P5: 15 |
|  | * Learning (incl from nature)

P1: 28, 105, 106P2: 24, 31, 34P3: 21, 22, 23, 57, 58, 61, 62, 66, 68, 69P4: 24, 40, 53, 55, 56P5: 4, 7, 9, 10, 16, 18, 23, 26, 31, 32, 34 | * Diversity of narratives

P1: 82, 91P2: 13P3: 69P4: 12, 56P5: 10, 21, 23 |
|  | * Innovation

P1: 105, 106P2: P3: 34, 41, 42, 46, 47, 51, 57, 58, 62, 68, 69P4:P5: 10, 16, 18, 24, 31, 32, 34 | * Strengthening participation

P1: 73, 91P2: 13P3: 63, 68, 71, 72P4: 65P5: |
|  | * Intuition, exploration creative process

P1: 72, 103, 105, 106, 113, 114P2: 19P3: 34, 35, 42, 46, 57, 58, 62, 68, 69P4: P5: 24, 31, 32, 34 |  |
|  | * Adaptation, cultural change?

P1: 25, 30, 105, 106, 113, 114P2: 19P3: 19, 20, 61? 62, 66, 69P4: P5: 23 |  |

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