

**BLACK AFRICAN TOWNSHIP YOUTH SURVIVAL STRATEGIES IN POST-  
APARTHEID SOUTH AFRICA: A CASE STUDY OF THE KWAMASHU  
TOWNSHIP WITHIN ETHEKWINI MUNICIPALITY**

by

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## DECLARATION

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I hereby declare that *Black African township youth survival strategies in post-apartheid South Africa: A case study of the KwaMashu township within eThekweni Municipality* is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of a complete reference.

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Signature

NC Mthembu

.....

Date

## SUMMARY

The discourse on youth in South Africa's post-apartheid era attempts to explore black African youth as agents for social change in their locale. Various perspectives define methods that are utilised by the youth to overcome the social challenges in this era. A case study approach was adopted in conducting this research. The role(s) played by the youth to influence social change were also investigated. The term *youth* in this research, refers to black African youth between 18 and 29 years of age, living in the township of KwaMashu in the KwaZulu-Natal Province. This investigation attempted to unravel the contributions made by youth towards community development, as well as the strategies that they adopted to secure their day-to-day livelihoods. In addition, various stereotypes and attitudes connected to youth were examined and were also documented. This study also investigated the role played by social agencies such as government institutions, education sector and also non-governmental and faith-based organisations in relation to the empowerment of young people in defining their futures. This investigation enabled the exploration of the impact of contemporary cultural value system(s) in shaping youth's identities and their perceptions. The findings revealed that there is a need for relevant stakeholders and policy makers to consider interventions that will ensure support of youth initiatives, to curb the scourge of unemployment and poverty. It also recommends that the academic sphere needs to consider the decolonisation of the curriculum towards an Afrocentric Indigenous Knowledge orientation to enhance the aspirations of the Constitution of South Africa. The study also discovered evidence that suggests that the youth have a critical role to play in the development of their locales. Finally, the findings of this research acts as the baseline that could assist future studies in identifying possible themes that can provide [a fuller] understanding of the role played by black African youth in different social settings, i.e. township life, academic and political spheres in the post-apartheid era.

### **Key terms:**

youth discourse; black African; survival strategies; KwaMashu Township; Afrocentricism; indigenous knowledge system; experiences; post-apartheid South Africa

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## **LIST OF ABBREVIATIONS/ACRONYMS**

AU	African Union
AIKS	Afrocentric Indigenous Knowledge Systems
CPF	Community Policing Forum
CSG	Child Support Grant
DJ	Disc Jockey
DPLG	Department of Provincial and Local Government
EFF	Economic Freedom Fighters
EMA	eThekweni Municipality area
EPWP	Extended Public Works Programme
FCG	Foster Care Grant
FETs	Further Education and Training Sector
HIV/AIDS	Human Immunodeficiency Virus Infection / Acquired Immunodeficiency Syndrome
ICT	Information and Communication Technology
IFP	Inkatha Freedom Party
IKS	Indigenous Knowledge Systems
ILO	International Labour Organization
INK	Inanda, Ntuzuma and KwaMashu
IT	Information Technology
ITK	Indigenous Technical Knowledge
IYDS	Integrated Youth Development Strategy
K-CAP	KwaMashu Community Advancement Projects

MSLCS	eThekwini Municipal Services and Living Conditions Survey
MXit	Message Exchange it
NDP	National Development Plan
NEET	Not Employment, Education or Training
NEPAD	New Partnership for Africa's Development
NFP	National Freedom Party
NGO	Non-governmental organisation
NYC	National Youth Commission Act
NYDA	National Youth Development Agency
NYDPF	National Youth Development Policy Framework
NYP	National Youth Policy
NYS	National Youth Service
PYD	Positive Youth Development
QLFS	Quarterly Labour Force Survey
RDP	Reconstruction and Development Programme
RSA	Republic of South Africa
SA	South Africa
SAPS	South African Police Service
SETA	Sector Education and Training Authorities
SMS	Short Message Service
SPSS	Statistical Package for Social Sciences
StatsSA	Statistics South Africa
TVET	Technical and Vocational Training
UNDP	United Nations Development Programme

UNECA	United Nations Economic Commission for Africa
UN-HABITAT	United Nations-Habitat
UNICEF	United Nations Children's Fund
VAP	Voting age population
WAP	Wireless Application Protocol
WHO	World Health Organization
YEN	Youth Employment Network

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# CHAPTER 1

## INTRODUCTION

### 1.1 Introduction

The act or fact of surviving or enduring is generally regarded as a persistence of a particular character trait exhibited under adverse conditions. Youth, a specific subgroup of society, and their survival strategies under adverse social conditions have evolved over time in response to either the economic downturns of countries or in the face of political winds of change. The South African government of national unity, in 1994, ushered in a new political era of post-apartheid development, which brought with it high hopes among all, not least of all the black African youth, for an improvement in their daily lives and in the possibilities for how they would earn their livelihoods through job creation (Jones, Roper, Stys & Wilson, 2004; Ward & Bakhuis, 2010). In 2006 to 2009, a democratic Constitution and National Youth Policy plan (later dated 2009, 2014) were configured, respectively, in the recognition of the rights for social equality and especially youth development in the country (National Youth Development Agency, 2015:24). These policies were meant to ensure equality among the country's population and support and grooming of the youth to become the expected next generation and good citizens of a democratic nation within the larger global community. However, the perceived expectations of these policies have in practice not been realised, particularly in view of the observable number of black African youth today idling in the streets of previous "townships" such as the KwaMashu township.

This observation gave rise in the mind of the researcher to question the reasons behind the inactivity of some of the youth and the possible challenges that might be confronting and leading them to a life of idleness. Idling refers to young people who are not involved in education, are not employed, not in training and/or not looking for work (Ardington, Bärnighausen, Case & Menendez, 2016:456). It led to further questioning of how the youth are meeting their daily needs under apparently still

adverse conditions in South Africa, and how they are to survive in the post-apartheid South Africa. These questions related to an overall concern of the researcher with the impact of South Africa's political and economic changes, from apartheid to a democratic rule that has no doubt impacted on the perceptions and behaviour of young black Africans towards their own social transformation for the better, from the historically squalid social conditions in their society, and this is even more true in those previously disadvantaged communities in South Africa such as the KwaMashu township (see UN-Habitat, 2010:13; Kothari & Chaudhry, 2009:14; Soudien, 2012).

This study is topical at this juncture in the history of the country and at the turn of the second decade of democratic rule. It will seek to investigate the views of black African youth on their survival strategies in post-apartheid South Africa. Boyce (2010:87) criticises some research that tend to suggest that black African youth have become criminals. The International Labour Organization (ILO) (2015:4) contends that the "generation in crisis" in South Africa does play a significant role in social change, including in a post-apartheid era. Kothari and Chaudhry (2009), the United Nations Economic Commission for Africa (UNECA, 2006:2) and Carton and Morrell (2012:50) all concur that, "young people in Africa struggle to acquire an education that provides them with the right set of skills and knowledge" (Kothari & Chaudhry, 2009:15), in particular, in culturally orientated knowledge. This type of cultural education remains inaccessible, and lacking this knowledge has extreme negative effects on the already marginalised African youth, as will be argued in the literature review in Chapter 2.

## **1.2 Problem statement**

Since 1994, South Africa has undergone significant political changes that were driven by a spirit of inclusivity in addressing past social and human rights injustices. However, some sections/groups of society still experience economic and other difficulties, for example in utilising their traditional cultural values and rituals as part of their identity. According to Dissel (1997:406), "South Africa's transition from a repressive minority government to a democratic participatory [government, took place] with political promises of a better life [and freedom] for all". However, the

restructuring that was accompanied by the presentation of the Reconstruction and Development Programme (RDP), which was never realised as a development plan and was declared a failure by the broad majority of citizens of South Africa due to the “[sluggish] delivery of housing, restricted delivery to equal access and free education, which ended up making things worse for those on the margins” due to raising expectations and not meeting them (Kothari & Chaudhry, 2009:15; UN-HABITAT, 2008:27). The numerous, often violent, service delivery strikes and lockdowns in South Africa attest to the failure of the promises of the RDP that were never really implemented. Dissel (1997:410) states that “the anticipated impact of the political change accompanied by the expectation of an instantly improved life [especially for poorest South Africans] has not materialised”. Such a statement requires testing in the current South Africa, given two decades of democratic governance.

The noticeable street idling by black African township youth during working hours tends to suggest that they remain marginalised in the post-apartheid era, despite several interventions by the new democratic government to assist them to access various social structures and culturally related knowledge systems with a view to enabling them to compete equally in the changing global society (see Ward & Bakhuis, 2010:55; Soudien, 2012). This study, therefore, seeks to investigate the survival strategies of black African youth in a township of South Africa, utilising an African-centred (or southern) analytical approach in order to add new knowledge on black African youth survival strategies in post-apartheid South Africa that will be relevant to various agencies ranging from government policy departments, educational developers, community and youth activists, and specialists in business and the private sector, as possibilities for further research. The study would be relevant to the advancement of new knowledge in future research in the formulation of possible intervention strategies for sustainable solutions to the challenges encountered by black African township youth in meeting their daily needs and in how they survive in the post-apartheid era. Furthermore, this study focuses only on black African youth because of the extended history of socioeconomic and political challenges that they, in particular, have had to face in South Africa during apartheid.

Additional problems identified include the lack of cultural synthesis of various indigenous knowledge systems that remain limited in their recognition under youth policy, and also low employment opportunities that have not increased for the township youth who especially need to find a craft or skill, or even obtain a technical qualification, complete school education or work, and participate in activities that contribute positively towards their community and social development as part of the future generation (Owusu-Ansah & Mji, 2013:1). This situation, then, has exacerbated the problems and challenges experienced by the township youth when it comes to securing employment and expressing their cultural values, which is normally a basic rights expectation in modern society (Carton & Morrell, 2012:50).

Against this historical-political background and the challenges caused by current social problems, this study seeks to investigate not only the challenges facing the black African youth living in a township and their survival strategies to carve out livelihoods for survival, but also any positive contributions that they may make, with a focus on the KwaMashu Township after 1994. According to Du Toit (2003:14), other issues of serious concern in youth studies relate to drug abuse and criminal behaviour and these issues are brought up in most studies that pertain to unemployed youth across the world (see the International Labour Organization, 2015). Conversely, there are conflicting views on the extent of drug abuse among unemployed youth in the urban areas such as KwaMashu, as many studies have major methodological flaws that render it impossible to reach definite conclusions (see Wegnera, Flisherb, Chikobvud, Lombard & King, 2008:428). Kandel (1980) highlighted on the one hand that unemployed youth have the highest rate of abusing drugs. On the other hand, Du Toit (2003:14) argues that there are differing views when it comes to this argument. These arguments and differences will be teased out further in the literature review, in Chapter 2.

Furthermore, this study attempts to close the information gap – i.e. insufficient focus on youth survival strategies in South Africa – by determining whether there is a relationship between how the youth address the social problems such as unemployment, and their vulnerability and related criminal behaviours and survival strategies. Since there is no in-depth study that has been conducted in relation to the youth survival strategies in post-apartheid South Africa, this study wishes to address

this gap and offer new ideas and knowledge in the specific area (cf. Du Toit, 2003:14; Ward & Bakhuis, 2010).

In rising to some of the challenges regarding unemployment, the government has adopted various strategies such as the provision of support to unskilled and elementary job seekers (see Hlekiso, 2005:2). The South African government has brought about some drastic changes in this respect, as it introduced skills development programmes under the Sector Education and Training Authorities (SETA) Act (1998), as part of the strategy to address skills shortages in the workplace. Unemployment among the youth in the country not only exposes them to poverty, food insecurity and participation in delinquent activities, as well as to diseases such as malnutrition, tuberculosis and the human immunodeficiency virus/acquired immunodeficiency syndrome (HIV/AIDS) (Mthembu, 2005:2; Boyce, 2010:98), but also limits their survival into the future. The failure to address some of the challenges and to meet some of the aspirations of black youth can in turn lead to unsavoury outcomes like untimely “school exit, unemployment, possible incorporation into alternative or anti-social behaviour and criminal activity” (Boyce, 2010:97; Statistics South Africa (StatsSA), 2015:8). The vicious cycle of intergenerational impoverishment and social exclusion is sustained through the lack of relevant skills development, adequate job opportunities, as well as the lack of access to a basic subsistence which some of the youth are already experiencing at present (National Youth Policy (NYP), 2009; StatsSA, 2015:8).

### **1.3. Aims and objectives**

The overall aim of the research is to investigate the challenges that black African youth in KwaMashu Township face and what survival strategies they utilise to deal with such challenges. The study aims to explore and describe what motivates the black youth to adopt whatever survival strategies in order to meet the challenges that they encounter in the post-apartheid era.

The following objectives will be addressed in this study:

It will identify the challenges that compel the black township youth to adopt certain survival strategies.

It will seek to outline the strategies of the youth to manage, adapt to and live with poverty and other challenges in the KwaMashu township in post-apartheid South Africa.

It will bring to light the social relationships and networks developed among the youth and with the community, if any, in order to support their daily livelihoods.

It will outline or describe the benefits, if at all, of relationships between social institutions and youth in the township.

#### **1.4. Research questions**

Apart from and in relation to the above objectives, the following research questions will guide the study:

- What are the challenges currently encountered by black African youth in KwaMashu in the post- apartheid era?
- What survival strategies, if any, are adopted by the black African youth in this township?
- What influences do the youth in turn have on socio-political and cultural settings with regard to the upliftment of the community and the society at large?
- What actions do social institutions such as the state, faith-based and community organisations have in influencing youth development, if at all?
- What social practices are youth engaging in – whether negative such as drug use, or positive such as community work – to assist their daily livelihoods?

#### **1.5 Rationale for the study**

The dawn of a democratic era in South Africa came with high hopes, especially among the previously disadvantaged communities and in particular black African communities. However, a thorough review of black African townships reveals the extent of urban poverty and the ‘neglect’ of black African youth in South Africa (see

Synthesis Report of 2005 and United Nations Development Programme (UNDP), 2005). Though the South African government has adopted various policies, e.g. the Skills Development Act (1998), the National Youth Development Agency Act (2008) (NYDA Act) and the Further Education and Training sector (FETs) Act, that focus on the improvement of issues such as job creation opportunities, education and skills development through a variety of programmes, unfortunately, some of these youth developmental policies have not as yet delivered the expected outcomes towards improvement of youth status and in meeting challenges encountered by the youth in the post-apartheid era (Oosthuizen & Cassim, 2014; National Youth Development Agency (NYDA), 2015:15).

The inadequacy of some of these policies that are meant for youth development are clearly observable when one travels through a township such as KwaMashu where there are numerous starkly visible idle and unemployed black African youth. During normal working hours in the week, one can also observe the youth idling on street corners or in the shops, or collecting and pushing or pulling a trolley filled with scrap metals (Vally, 1997:40; Mthembu, 2005; Bhorat, 2006:2).

Since there are limited studies on youth survival strategies in black African townships in the post-apartheid era, this thesis will hopefully fill a gap in information in this specific area. A study by Peters, Richards and Vlassenroot (2003:22) on socio-political factors revealed the necessity for more studies in this regard in order to develop a deeper understanding of different “coping strategies by which poor families manage to take care of young people who are at risk in vulnerable situations” (Walker & Donaldson, 2010:viii). This study will attempt to bridge the gap that exists regarding information about the youth experiences in adopting strategies to meet their daily livelihoods and to survive. The thesis will hopefully facilitate the understanding of a variety of ‘livelihood activities’ that youth rely upon to meet their daily needs in order to survive in township life that still exhibits underdevelopment of the past. This study seeks to offer a source of knowledge for social developers and social policy makers concerning the main causes of youth vulnerability and despondency in the post-apartheid era. It also depicts a story about township youth as agency, and proficiency and flexibility in the modern socioeconomic circumstances. Lastly, it will pose a few challenges for future studies to address.

## **1.6. Relevant theoretical approaches**

The pervasive impact of neo-liberalism has led the land, countries, economies and knowledge systems of the 'global South' including Africa, to be monopolised by the cultural value system of the northern hemisphere. Southern perspectives suggest the need to transform these limitations towards the benefit of their disadvantaged communities, as central to their cultural value systems (Connell, 2014:212; Connell & Dados, 2014:117). A Southern perspective also highlights the geopolitical feature of knowledge that purports to contrast with the northern hemisphere as the centre and all others as the periphery (Connell & Dados, 2014:118). Therefore, in taking a leap forward the concept of Afrocentrism, which form part of indigenous knowledge system (IKS) will be investigated as a theoretical framework in this study. This serves to recognise the historical background and cultural value systems of participants in this study as central (Connell & Dados, 2014:133; Asante, 2007:10). Furthermore, AIKS in conjunction with the Structuration theory of Giddens (1984:2) will be applied in a complementary manner of a south-meets-north analytical framework in the study.

## **1.7 Outline of chapters**

This thesis is composed of six chapters:

**Chapter 1** has introduced the background to the study and given the problem statement, the aims and objectives, and the research questions and rationale. Furthermore, it has introduced the theoretical framework based on Afrocentric and Giddens's structuration theory.

**Chapter 2** presents the literature review relevant to the focus of the study. It looks at youth theory in the western hemisphere, highlighting significant phases that influenced its adoption and the concept of youth as it is known today. It also looks at the socialisation processes in modern society and the African-oriented approach, with a view to offer a relevant and broader understanding of the group under study. The demography of the youth in South Africa is briefly outlined within the context of the study. The various issues – economic, social, political and educational factors – are reviewed in order to have an inclusive approach to youth's experiences and what

leads them to adopt specific strategies to meet their survival needs in the contemporary South African setting.

The second part of this chapter gives an in-depth and relevant discussion of the theoretical perspectives that guide the research focus and research questions. It commences with the concept of Afrocentric and follows with integrating the structuration theory of Anthony Giddens.

**Chapter 3** contains the research methodology. It highlights the methods utilised in the gathering and analysis of the data and the reasons for their selection. It also illustrates the rationale and assumptions on which this investigation is based and the strategies applied to respond to specific questions. It also highlights field experiences and ethical requirements involved in conducting this study.

**Chapter 4** presents the findings of the study.

**Chapter 5** discusses the analysis of the data and presents the findings from the data.

**Chapter 6** concludes with the main aspects of the study and offers a summary of the findings and recommendations that emanate from the study. It also presents a brief discussion of summarised chapters, and a summary of the conceptual understanding, the theory, literature relating to youth, justification of research design, and the findings in line with the problem statement and research design. The integration of the outcomes of the study is given and the chapter makes recommendations for future studies.

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 Geopolitical and historical contextualisation

##### 2.1.1 Introduction

For clarity of thought and focus, this chapter is comprised of two interrelated *sections* that are labelled as such. Section 1 commences by giving an outline of the geopolitical and historical contextual background of the physical area under study, the case of the KwaMashu Township. It also further revisits the parameters of the connotative and denotative meanings of the term ‘youth’, which is the central focus of this study. This term, to start with, can hardly be separated from the age factor, which is always the determining factor in defining the boundaries between ‘the young’ and ‘the old’ or youthful and aged persons. However, there is no singular agreed upon definition of *youth* in the South African historical and political context, as the perceptions even among the youth themselves are all experientially context-bound (Mkandawire, 2002; World Health Organization (WHO), 1989).

Following on from a geopolitical and historical contextual discussion of the post-apartheid township of KwaMashu, the section interrogates the main South African policies that aimed to make a difference in the lives of the youth and render them with hopeful futures in creating agencies, services and structures that African youth could turn to for assistance. Much of the material covered here is from secondary sources that will form part of the theoretical backdrop and thrust of the investigation into the survival strategies of youth in post-apartheid South Africa. The other part will come from the theoretical framework. The intention is to tell the story of the youth about their lives from their own perspectives and not from those encountered in the literature or theories, which will only guide the methods, analysis and discussion of findings of the researcher.

### **2.1.2 Background of KwaMashu Township**

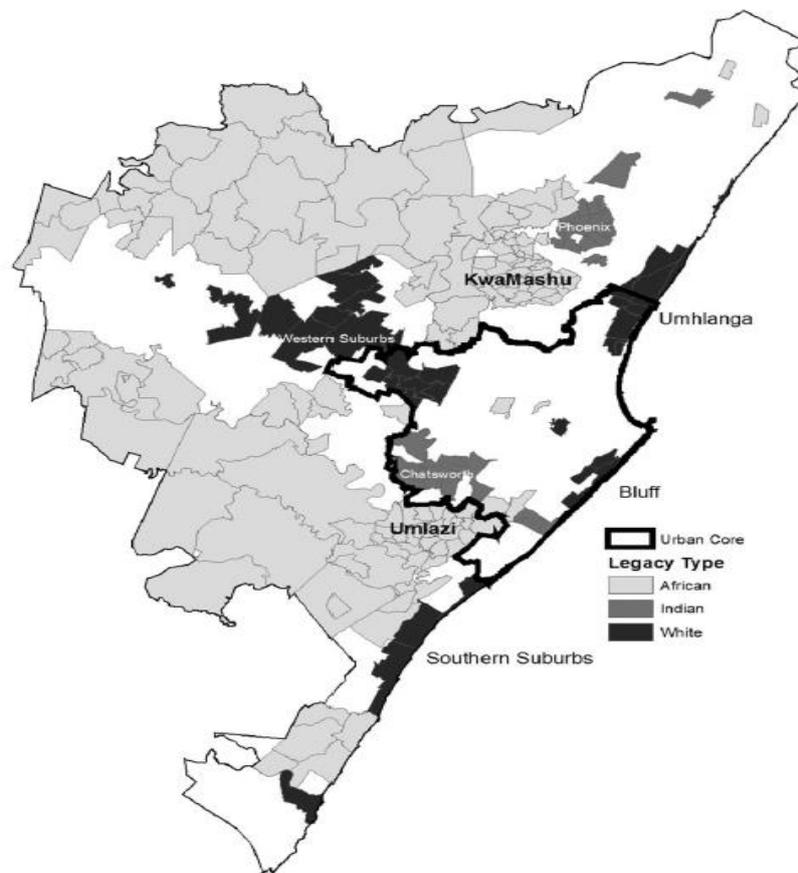
Transformation in the administration of the newly formed eThekweni Municipality began in 2002 with the intention to improve service delivery and guarantee equal access and fair competition with regard to employment opportunities in the labour market (Joffe, 2006). An inclusive city theory becomes relevant in this setting as it is concerned with the provision of physical welfare and service infrastructure and is also concerned with the quality of life, health, safety and security of residents as well as the “ability to aspire” through the cycle of generations (Inclusive Cities, 2006:185). Inclusion is regarded as a cornerstone of current economic and sustainable development that led to the merging of various administration centres that were divided along racial lines in the apartheid era, which emphasised segregated development (Inclusive Cities, 2006:189). Inclusionary planning is critical as it directs the extent to which the government engages its citizens in participation in decision-making and planning, which in turn gives a sense of control over the social and political aspects of life that encourages belonging and being part of the economic life of the city and society in general (Inclusive Cities, 2006). This has been a global development change that has influenced various parts of the world in shaping their localities in a similar way.

Subsequently, to represent this paradigm, urban planning of the townships established during the apartheid era accommodated the mass resettlement of proletarianised black Africans that were living in the area once known as Mbiremusha and later came to be known as eThekweni, before they were forcefully removed between 1958 and 1965 to live on the periphery of Mkhumbane that later came to be known as Cato Manor (Dlamini, 2005:52; Tshishonga, 2015:15). KwaMashu was built by the City of Durban between 1957 and 1968 to settle African people who were being relocated from other parts of the city. In 1988, it was incorporated into the KwaZulu homeland, which led to its high levels of political mobilisation that characterised it in the 1980s as well as it becoming notoriously known for its criminal and gang activities in the late 1980s and 1990s (Rauch, 2002). But then the 1994 socio-political changes in the country led to the restructuring of various areas as a strategy to realise the speedy service delivery through various programmes. The eThekweni Municipal Services and Living Conditions Survey (MSLCS), formerly

known as the Quality of Life Survey Report (2015) reveals that unemployment and crime remain prioritised by all residents as the most pressing issues to improve their living conditions and quality of life; while residents living in low-service areas in all regions of eThekweni, prioritised sanitation and water provision (infrastructural development and basic necessities) as the most important household services that they needed to access (CASE, 2003:16; eThekweni Municipality, 2015:8).

Since the KwaMashu Township is the area under study, it is worth noting that it has become part of eThekweni Municipality’s new boundary demarcation. The new city demarcation of the eThekweni Municipality took place after the 2000 local government elections and the implementation of the Local Government: Municipal Demarcation Act 27 (1998); this helped unite seven different local councils that were previously divided under the apartheid demarcations (see Figure 2.1 below).

**Figure 2.1: Topographical location of KwaMashu Township**



Source: Schensul and Heller (2010)

Socio-political changes in the country have since 2000 brought about a re-demarcation of the eThekweni Municipality, leading to the integration of previously separated areas such as Umkhomazi in the south, Mbumbulu and uThongathi in the north, and Ndwedwe and Cato Ridge in the west, and the Inanda, Ntuzuma and KwaMashu (INK) area that covers 9 340 hectares (INK, 2006:4; Mthembu, 2008:78; Republic of South Africa, Department of Provincial and Local Government (DPLG), 2007:2). INK is administered as a single unit by the eThekweni Municipality and is regarded as the largest area with low-income family units in South Africa (DPLG, 2007:4).

The geographical area of the eThekweni Municipality covers an area of about 2 297 km<sup>2</sup> and is situated on the east coast of South Africa in the Province of KwaZulu-Natal (StatsSA, 2011). About 2 per cent of the land is utilised for subsistence purposes and more than 50 per cent of the land is utilised for urban settlements (Mthembu, 2008). The population of eThekweni Municipality is approximately 3, 44 million people, 73,8 per cent of whom are black African, 16,7 per cent Indian/Asian, 6,6 per cent white, 2,5 per cent Coloured (i.e. people assigned the designation 'mixed backgrounds'), and 0,4 per cent undefined. About 30,2 per cent is economically active but unemployed (StatsSA, 2011). The name eThekweni was traditionally a name that refers to the City of Durban and in the post-apartheid era, the name was given to the newly formed municipality in terms of the Local Government: Municipal Demarcation Act 27 (1998).

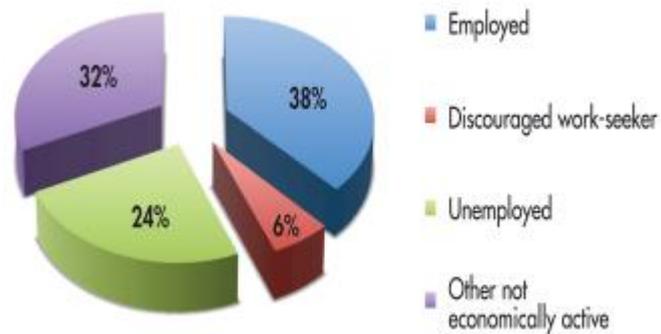
The INK population is approximately 580 000 and is housed in 115 125 family units, of which 50 per cent live in Inanda, 18 per cent are based in Ntuzuma, and 32 per cent in KwaMashu (DPLG, 2007:2). About 77 per cent of the households in INK have incomes of less than R1 600 (or less than 100 US\$) per month, 27 per cent of inhabitants are employed, about 40 per cent are unemployed and 50,5 per cent residents live in informal houses (eThekweni Municipality, 2015:6; eThekweni Municipality, 2006; Batho-Pele, 2006; DPLG, 2007:2, 5; Yoon, 2012). It is estimated that 65 per cent of the population is under the age of 29 years and 33 per cent is not economically active (DPLG, 2007:5). Casale and Thurlow (1999) argue that about 40 per cent of the households can be regarded as poor and/or ultra-poor or existing in a

“living hell” – meaning squalid conditions. The INK areas vary with regard to accessing basic services, as approximately 26 per cent of the INK population are without electricity, more than 68 per cent are without tap water, 2 per cent are without waste removal services and 67 per cent are without fixed-line telephones (eThekweni Municipality, 2015:6; DPLG, 2007:5; Yoon, 2012). These three areas are similar in what Rauch (2002:9) labelled dormitory areas, with little economic activity, inadequate physical infrastructure and extreme physical degradation (DPLG, 2007:5).

It is worth highlighting that townships are a creation of an apartheid spatial planning system that was used to place black people; throughout the country were dumped to semi-peripheral places with no or little socioeconomic opportunities (Tshishonga, 2015:15). KwaMashu is a township that was formerly used to accommodate black African people and is situated about 32 km north of Durban in KwaZulu-Natal Province with an area of about 21,47 km<sup>2</sup> and a population size of 175 665 (Dayomi & Ntiwane, 2013:16). KwaMashu was established between 1955 and 1966 to accommodate Africans forcibly removed from Cato Manor (Umkhumbane), as an R293 township (Application in terms of Proclamation R293 of 1962 (the Regulation for the Administration and Control of Townships in Black Areas) of the defunct KwaZulu Bantustan or homeland system (Republic of South Africa, Department of Provincial and Local Government, 2007:2; Dayomi & Ntiwane, 2013:16). Statistics reveal that unemployment averages 55 per cent across the Inanda, Ntuzuma, KwaMashu (INK) areas, with the highest levels in Inanda (61%), Ntuzuma (57%) and KwaMashu (24%) (Zambuko & Edwards, 2007:110; Dayomi & Ntiwane, 2013:16). The majority of the population converse in isiZulu (92%), followed by other languages: isiXhosa (1,54%), English (3%) and others account for less than one per cent each.

Figure 2.2 below shows the employment status in the area.

**Figure 2.2: KwaMashu employment levels**



Source: Dayomi and Ntiwane (2013)

Figure 2.2 shows that 62 per cent of the populace in KwaMashu do not have a direct in income, the majority (32%) is not economically active, 24 per cent are unemployed and 6 per cent are discouraged job seekers. So, this suggests that this would put a strain on the 38 per cent employed individuals, as 62 per cent don't have any tangible income except that some depend on the government social grants (Altman, Mokomane & Wright, 2014:349). This state of affairs reflects that there is a high rate of unemployed people especially among the youth, who are vulnerable as they are not able to meet their daily livelihood needs (Ardington, Bärnighausen, Case & Menendez, 2016:458; Altman *et al*, 2014:348; Tshishonga, 2015:15).

The present status of land ownership and usage in South Africa is highly influenced by the municipality spatial development plans that identify land for a particular purpose. Spatial development plans normally demonstrate the political and economic interests that a country advocates in relation to citizens' access to services, self-reliance and livelihood prospects (Hendler, 2015:4). It is significant to view the effects of the present urban spatiality in relation to community development, especially when it comes to land ownership (Soja, 1980:207; Lahiff, 2014:587; Rotich, Ilieva & Walunywa, 2015:141). The materialist perspective highlights that time, space and matter are entangled within the nature of relationships in the history of philosophy and epistemological studies, in particular on issues such as the

defined space and other related structures within a mode of production (Soja, 1980:210; Tshishonga, 2015:12). The present uneven geographic and social development in our society cannot be divorced from the historic capitalist development (Lahiff, 2014:587; Rotich *et al*, 2015:137). This type of development stresses the reproduction of capital and the maintenance of inequalities between nations and regions (Soja, 1980:211; Hendler, 2015:16). The present urban social settings are characterised by diverse stakeholders with social interests in the limited space with capital that is contested politically (Hendler, 2015:6; Beyers, 2013:976; Hall & Ntsebeza, 2007:8; Rotich *et al*, 2015:141).

Perhaps, in order to gain a better understanding of the present social setting, we can define South Africa as a “contact zone”, meaning a space where people of various races and ethnicities who were previously geographically and historically isolated came in contact with one another, and the development of continuous relations are facilitated by and reconciled by conditions of coercion and inequality that augment inflexible differences and violence (Ndlovu-Gatsheni, 2013:140; Lahiff, 2014:588; Hendler, 2015:4; Rotich *et al*, 2015:149). Ndlovu-Gatsheni (2013:127) and Connell (2014:214) argue that the current social situation in the southern countries like South Africa presents a form of colonialistic violence through the reproduction of African subjectivities in a situation of the neo-apartheid era where they are damned and denied humanity; this is referred to as “fascism of social apartheid” through the recreation of “black townships and informal settlements as crouching villages of violence, civil tension and social strife”. Ndlovu-Gatsheni (2013:142) summarised the present social settings as follows: “As social fascism coexists with liberal democracy, the state of exception coexists with constitutional normalcy, civil society coexists with the state of nature, and indirect rule coexists with the rule of law.”

The universally uneven economic order that emanated from the enslavement system to the present global information era operates on the Western urban centre-periphery principle (Ndlovu-Gatsheni, 2013:48; Hendler, 2015:4). This was made possible by the fact that all the processes that were designed to depict the liberation of the indigenous Africans on the rationality of belief and justification of deprivation were based on democratic values (Ndlovu-Gatsheni, 2013:49; Lahiff, 2014:587). Perhaps, to illustrate this situation further, Ndlovu-Gatsheni (2013:37), Hendler

(2015:4) and Rotich *et al* (2015:137) argue that Africa is still caught up in the traps of the colonialistic milieu that is identified by four interlinked strands: control of means of production, control of power, control of gender and sexuality, and control of partisanship and intellectual sphere. When we look at the political economic perspective that argues that black Africans are proletarianised and that they are limited to access the natural capital, especially the township communities, then this clearly forms part of a social strategy to limit their livelihoods (Beyers, 2013:974; Hall & Ntsebeza, 2007:7; Lahiff, 2014:591; Rotich *et al*, 2015:149). Therefore, black African youth cannot be separated from the above-mentioned social setting that denies the majority of people their complete development opportunities.

## **2.2 Theoretical underpinnings and framework**

This section presents the theoretical framework. The relevant concepts are normally identified as theoretical notions or intellectual symbols and are usually linked with equivalent illustrations in idiom or representations which indicate all of the items in a given set of units, occurrences, phenomena or relations between them (Asante, 2007; Bangura, 2012:105; Burns, 2008:15). The concepts are viewed as abstract as they exclude the dissimilarities of the items in their expansion and regard them as similar; they are viewed as a collective in their expansions. Furthermore, the concepts are recognised by the essential fundamentals of propositions, in the same manner that words are the fundamental semantic parts of sentences. Theories are significant in any study project because they provide channels in the investigation process and are the basis on which to define the relevant research questions (Asante, 2007:16; Burns, 2008:5). Theories are significant in the research venture because they act as a guideline in the study process and are basic in defining research problem. In addition, a theory provides broad descriptions of the variety of phenomena organised by insertion of individual objects in the extensive context (Burns, 2008:15).

Therefore, the introduction of the local thought for local problems is paramount in dealing with the prevailing assimilation of northern cultural colonisation in societal approaches of structuring of indigenous cultural practices (Asante, 2007:10). Burns (2008:11) argues that this biased social setting is noticeable in four stages: firstly,

the prevailing comparable correlation dejection practices towards the southern nations in general that can be discovered and studied. Secondly, this happens through an implied and logical suppression of indigenous knowledge values throughout the southern hemisphere. Furthermore, he argues that this concerted effort by the northern hemisphere nations who narrate and inscribe their troubles from their perspective, based on their defined political practice and cultural processes, overlooks the achievements and knowledge of the indigenes. Thirdly, the societies from the northern hemisphere gain from this setup as they use indigenes as a source of valuable knowledge for their learning. Fourthly, the northern hemisphere's theoretical viability simultaneously effectively disadvantages the indigenous knowledge, thought, and the manner of imagination and full-scale development universally. Therefore, the notion of the southern perspective is not in contest with the bicultural perspective or an attempt to replace prevailing cultural settings. On the contrary, it constructs options to prevailing values and manners of constructing experiences, feelings, and values, and seeks to discover solutions employed by the indigenes (Burns, 2008:12; Asante, 2007:8).

When it comes to the framework of a profession, Burns argues that academics learn their theory from their daily interactions and researchers also follow suit as they learn from their colleagues from the same workplace. This professional framework approach replicates the northern perspectives, and that has a negative impact on the indigenes' development as it affects their self-understanding and activities (Asante, 2007:15). Consequently, in the indigenes' development of their approaches to understanding, scholarship continues to utilise the theoretical and performance instruments of researching persons and with academic disciplines that are historically and culturally based somewhere else (Burns, 2008:13; Asante, 2007:16; Babbie, 2007:39). Burns emphasises this atypical professional framework when he argues that:

“... investigations by scientific researchers in ... many of the findings about behaviour, relationship building, cognition and affect are particularly germane to Western cultures. However, they cannot necessarily be applied to all cultures. Assumptions about universality have long since given way to

recognition of the impacts of ethnicity on patterns of behaviour, and there is an increasing realization that the ways in which people think, feel and relate to each other are often a reflection of the culture within which they have been raised” (Burns, 2008:13).

Since sociology and other disciplines usually argue expansively that ‘perspective’ and ‘approach’ are corresponding requisites to describe the manner in which an individual or a people are inclined to respond to a single or multiple situations or to the universe in broader terms. The daily life experience – “perception” or “where a person is coming from” articulates related notions in non-academic terms. Therefore, it is important for the researcher to be capable to change accordingly from the technical terminology of research concepts and patterns to the day-to-day grass roots living of the respondent’s usage (Burns, 2008:14).

The connection between the philosophies, theories, approaches and methods that shape an empirical study is complex and requires the selection of options at every level (Babbie, 2007:39). In this study, a binary theoretical approach will be explored as the Afrocentric and structuration theories will be utilised to address the research question. Giddens argues that the homology between social and natural science is fundamentally an intellectual aspect especially when it comes to their showing common characteristics in the general composition of the responses (Giddens, 1984:1). The significant aspects of these theories will be discussed and related linkages with social research and its relation to addressing research questions will be highlighted.

### **2.2.1 Afrocentric theory**

Afrocentric theory emphasises that knowledge or science and its related methods of examination cannot be separated from its discoverers’ history, cultural background and world-view (Asante, 2007:16). Since this study explores black African youth, the Afrocentric worldview has formed their awareness, has moulded them as well as their theoretical framework whereby they acquired knowledge – which is examined and interpreted in this research (Asante, 2007:8; Owusu-Ansah & Mji, 2013:1). The core of the African worldview highlights that the strong linkage to collective values

and harmony is based in collective intelligence of accountability (Asante, 2007:26; Owusu-Ansah & Mji, 2013:3). The researcher together with participants, in combination with the youth who are the inventors of knowledge in this instance, shared collectively in the collection of that knowledge. In other words, it was participatory in nature and enabled the investigators to discover together with the participants in a comfortable environment in which the participants were free to articulate their main concerns and values without any hindrances in the study.

Furthermore, Afrocentric theory emphasises the examination of the African realism from the viewpoint of the African, as it positions African experience at the centre, acknowledges the African voice and reiterates the core of cultural understanding as the starting point to construct a vigorous multicultural technique towards research (Asante, 2007:16; Owusu-Ansah & Mji, 2013:2). Furthermore, Afrocentricity is based on the model that recognises the African identity and is situated in the African culture in all spheres including the spheres of belief, and also in the social, political and economic spheres.

Knowledge or science and its related methods of examination cannot be separated from its inventors' history, cultural background and worldview. Worldview forms the awareness and moulds the theoretical framework whereby knowledge is acquired, examined and interpreted (Asante, 2007:16; Owusu-Ansah & Mji, 2013:1). In juxtaposition with its inventors, the collection of knowledge is shared and communal. The core of the Afrocentric worldview is the strong linkage to collective values and harmony based in collective intelligence of accountability (Asante, 2007:7). A "collective ethic" that recognises that survival of the community comes from harmony by means of interdependence and coordination (Owusu-Ansah & Mji, 2013:2). Therefore, in order to gain a better understanding of the issues under study, firstly, it becomes imperative to consider the African renaissance and its core objective towards the restoration of the indigenes' culture. Secondly, we must endeavour to present the institutions of African peoples as they really are (Asante, 2007:15; Diop, 1989:x; K'Aoko, 1986:15). The relevance of Asante's Afrocentric process (1987) that is referred to as 'Afrocentricity' becomes central in this study in an African framework, as it interweaves effectively with the African worldview and its philosophical and theoretical model (Owusu-Ansah & Mji, 2013:2). Asante

emphasises that Afrocentricity establishes *djed* (a term that refers to a solid foundation, to stand on) and a paradigm that “enthrones” the centredness of African agency and creates familiarity with African values and ideas that are articulated in the highest form of culture towards psychological emancipation (Asante, 2007:15). Afrocentricity refers to a sober awareness of intellect and an assessment approach grounded on African perceptions focusing on themselves as agents in the world, an approach to scrutiny that has an “actionable perspective” and that facilitates articulations within the African historical background (Asante, 2007:16).

Afrocentricity is based on the model that is built on the recognition of the African identity and its basis is situated in in all spheres of the African culture, including belief, social, political and economic (Asante, 2007:15; Owusu-Ansah & Mji, 2013:2). Furthermore, Afrocentricity goes beyond Africa and its cultural aspects, as its basic intention is that all cultural genres should be equally admired and not demeaned by pigment of the skin or topography for that matter (Asante, 2007:8; Owusu-Ansah & Mji, 2013:2). Afrocentricity is not the opposition of Eurocentricity, nor is it “a religion or closed belief system but a standpoint not founded on any revealed mysteries” (Asante, 2007:17). It is worth noting that inputs made by African people in a variety of fields that include history and civilisation remain excluded from text books for education and are not available to many. For instance, some of the contributions made by ancient Kemit/ Egypt in education and to philosophy, mathematics, architecture, medicine and library science remain ignored (Asante, 2007; Howe, 1999:231; Owusu-Ansah & Mji, 2013:1; Bangura, 2012:111; Diop, 1989:x; Harold, 2009:30).

The ‘first’ appearance of the concept of indigenous knowledge in the South African academic sphere was in the 1970s; however, in the 1990s various scholars from different disciplines explored it and they defined it as ‘indigenous technical knowledge’ – ITK (Hart & Vorster, 2006:10; Mukuka, 2010:4). Indigenous technical knowledge is referred to as: “the knowledge of local people about their environment and the technical aspects of their farming situation, including a capacity to expand that knowledge through observation and experimentation” (Hart & Vorster, 2006:10).

In recent years, this perspective (indigenous technical knowledge) has been expanded to consider indigenous knowledge as cultural knowledge producing and reproducing mutual understanding and identity among the members of a community, where local technical knowledge, skills and capacities are inextricably linked to non-technical ones (i.e. cultural, ecological and sociological factors). It appears that this broader conception of indigenous knowledge is gaining wider currency (Hart & Vorster, 2006:11).

Although much has been spoken about indigenous knowledge and its relevance in the post-apartheid era, minimal attempts have been made to integrate it within a democratised South Africa (Hart & Vorster, 2006:14; Owusu-Ansah & Mji, 2013:1). Despite this, in November 2004 the Arts and Culture Portfolio Committee of the Parliament of South Africa endorsed the Indigenous Knowledge Systems (IKS) Policy for the country. This policy is made up of four main areas (Hart & Vorster, 2006:14; Owusu-Ansah & Mji, 2013:3):

- a) Affirmation of African cultural values in the face of globalisation
- b) Development of services provided by indigenous knowledge holders and practitioners
- c) Contribution of indigenous knowledge to the economy
- d) Interfacing with other knowledge systems

Various studies in different fields have been conducted and have realised the relevance of recognising the indigenous knowledge and related social and cultural practices as a stepping stone to what local people know (Hart & Vorster, 2006:2; Mukuka, 2010:3; Owusu-Ansah & Mji, 2013:2). African centred theory attempts to offer answers to most of the development limitations and also acts as the basis on which a further development can be built (Hart & Vorster, 2006:2; Owusu-Ansah & Mji, 2013:2). In view of the fact that culture is the “lens” through which individuals

observe, understand and construct logic of their practical lives, the adoption of Afrocentric perspective in this study will be enhancing the analysis of African

actuality from the viewpoint of the African at the centre, not on the margins (Asante, 2007:16; Owusu-Ansah & Mji, 2013:2).

All varieties of knowledge are compelled to change due to economic, environmental and social circumstances, and recognition of this fact should be accompanied by a willingness to critical scrutiny and examination (Asante, 2007:26; Owusu-Ansah & Mji, 2013:2). In spite of some of the limitations and before the dawn of Western approaches to scientific inquest, African knowledge and processes have effectively led its persons in various specialities including belief systems, social, educational, husbandry, political and economic (Asante, 2007:15; Owusu-Ansah & Mji, 2013:2). It is from this perspective that the researcher opts for the application of the Afrocentric approach; its processes of knowing should be utilised in this study, which concerns urban black African youth's survival strategies, in order to be significant to its people and to contribute to scientific knowledge in general.

#### **2.2.1.1 What are African Indigenous Knowledge Systems (AIKS)?**

Indigenous knowledge or African indigenous knowledge systems or African knowledge notions are normally used interchangeably (Asante, 2007:15; Owusu-Ansah & Mji, 2013:1). Since the discourse on indigenous knowledge systems has been ongoing in South Africa for more than 50 years, there has been varying definitions in this regard. Though they mutually differ, the common feature in all these definitions is their perception of the terms *indigenous* and *knowledge* (Mukuka, 2010:3). The inseparable connection of knowledge to its people in a specific region makes it indigenous, because of its uniqueness in the cultural system of that particular community (Mukuka, 2010:2; Owusu-Ansah & Mji, 2013:1).

In this study the following definition will be used for its relevance and can assist in formulating appropriate interventions on what is under study. Indigenous knowledge is defined as: “a collection of societal systems represented by the totality of products,

skills, technologies, processes and systems developed and adapted by cohesive traditional societies, and produced, applied, practised, and preserved over generations to ensure their long-term persistence, sanctity and progress within their

natural, social and economic environments” (Asante, 2007:15; Hart & Vorster, 2006:9; Mukuka, 2010:3; Owusu-Ansah & Mji, 2013:2). The indigenous knowledge system that recognises that survival of the community comes from harmony by means of interdependence and coordination (Asante, 2007:16; Owusu-Ansah & Mji, 2013:2). Its significance can be a source for development initiatives and in most instances can be on a par with or even supersede what is normally defined as Western scientific knowledge (Hart & Vorster, 2006:10; Mukuka, 2010:2; Owusu-Ansah & Mji, 2013:2).

It is structured and arranged in conjunction with gender- and age-specific training processes and kept in place through this structured and systematic training. It is kept alive through various mechanisms that include spoken transmission, recollection and performances in the form of tales, music, legends, axioms, dance, cultural values, way of life, rites, lingua franca and taxonomy, farming practices, implements, substance, plant genus and husbandry (Asante, 2007:10; Hart & Vorster, 2006:9; Mukuka, 2010:2; Owusu-Ansah & Mji, 2013:2). It also promotes locally driven development and contributes to the confidence, empowerment, autonomy and sustainability of local people (Mukuka, 2010:4; Owusu-Ansah & Mji, 2013:2). It is grounded in practice and recognises information from particular communities (Hart & Vorster, 2006:9; Owusu-Ansah & Mji, 2013:2).

In this study the term *indigenous people* refers to the black African population who are scattered throughout Africa in diaspora and are called by different names, e.g. Nguni, Ogoni, Lemba, Sotho, Tutsi, Tswana, Pedi, Hausa, Basotho, Khoisan, Xhosa, Swazi, Ndebele, Zulu, Venda, Shangaan, Tsonga and many more, and including those in diaspora (Asante, 2007:16; Mukuka, 2010:3; Bangura, 2012:110). An indigenous knowledge system is known as being entrenched in the cultural network and the past of the indigenes. Furthermore, it also symbolises both a national heritage and a national resource which can be of value to the economic development of the nation. An IKS can assist in formulating pertinent developing alternatives which will contribute towards the advancement of people-centred development and

sustainability (Asante, 2007:15; Hart & Vorster, 2006:9; Mukuka, 2010:4; Owusu-Ansah & Mji, 2013:2).

It is customised in particular to natural conditions and integrated into the local culture (Hart & Vorster, 2006:10). It is self-motivated and changes continuously (Hart & Vorster, 2006:10). The concept of indigenous knowledge can also be applied in local decision-making processes (Hart & Vorster, 2006:9; Mukuka, 2010:2). The substance of indigenous knowledge is applicable in a broad range of varying subjects such as agriculture, animal husbandry, food preparation, local beliefs and rituals, religion and spirituality, education, institutional development, natural resources management, health care and many more (Hart & Vorster, 2006; Mukuka, 2010:2). Indigenous knowledge has spiritual and practical value to its practitioners (Mukuka, 2010:2; Hart & Vorster, 2006:2; Owusu-Ansah & Mji, 2013:2). It has been experimented and assessed over many generations and have had numerous decades of usage. It has been passed down from generation to generation (Hart & Vorster, 2006:9; Mukuka, 2010:2).

The fundamentals of indigenous knowledge system theory include social capital, indigenous technology, and being people-centred (Hart & Vorster, 2006:9; Mukuka, 2010:2; Owusu-Ansah & Mji, 2013:2). Social capital refers to the notion that encompasses the concept that connects with a customary economy and involves substantial novelty in its endeavours to become accustomed to change (Hart & Vorster, 2006:9; Mukuka, 2010:4). For example, the indigenous knowledge is popular for its ability to reduce poverty and sustain a traditional economy (Owusu-Ansah & Mji, 2013:2). Normally, the word *technology* is known to refer literally to the utilisation of information or sometimes to equipment usage or management of the surroundings in various ways such as products, procedures, manufactured articles, cultural methodology and laws that equip a particular community to meet their livelihood needs in order to survive (Hart & Vorster, 2006:9; Mukuka, 2010:4). Technology concerns the ability or applied knowledge in control of the ecosphere. It is also inventive and involves the designing and usage of equipment which end up in economic activities (Hart & Vorster, 2006; Mukuka, 2010).

Although technology has emerged from direct consultation with the natural environment it also relates to bio-diversity. In other words, technology consists of

hardware, i.e. utensils, tools, instruments and energy sources and software that is composed of information, processes, ability and social structures that put a focal point on specific activity (Hart & Vorster, 2006:9; Mukuka, 2010:4). Therefore, indigenous technology could be implied to be characterised by the collective hardware and software of indigenous communities. It also stands for both a national heritage and a national resource that should be promoted, enhanced and utilised for the economic benefit of the nation of South Africa (Mukuka, 2010:4; Owusu-Ansah & Mji, 2013:2).

### **2.2.1.2 Relevance of Afrocentric theory to this study**

Afrocentric process (1987) that is referred to as 'Afrocentricity' becomes central in this study, as it harmonises qualitative methodology that will be used to gather information from youth on the survival strategies they adopt in their day-to-day living to meet their livelihood needs in the post-apartheid era (Asante, 2007:16; Owusu-Ansah & Mji, 2013:2). The African knowledge method of data collection consists of a practical, collective and social inclination (Asante, 2007:26; Owusu-Ansah & Mji, 2013:2). Its beginnings of understanding emphasise the realistic, interconnected and social sphere of influence in operation which is distinguishable from the recognised 'academic' understanding that governs the Western notion of the construct of knowledge (Asante, 2007:15; Owusu-Ansah & Mji, 2013:2). Similarly, education for the African young person is mainly peer-linked and participatory with minimal adult teaching (Owusu-Ansah & Mji, 2013:2).

Since the indigenous knowledge system is highly recommended for poverty alleviation interventions, it becomes relevant to this study which is concerned with the socioeconomic challenges and survival strategies of the young people (Hart & Vorster, 2006:13; Mukuka, 2010:2). An Afrocentric approach provides solutions to certain research studies and is easily applicable in large sections with minimal expenses (Hart & Vorster, 2006:11). The utilisation of Afrocentric theory in this study will attempt to do away with the prevailing African intellectual bankruptcy, as indigenous people, particularly in the black African past, are central to their social, economic, scientific and technological identity (Asante, 2007:16; Mukuka, 2010:2).

An Afrocentric paradigm promotes the translation and practicality of tools and methods of research to be relevant to the intended people for their usage and to relate to their surroundings as well as their understanding of research data from their viewpoint (Asante, 2007:16; Owusu-Ansah & Mji, 2013:3). In summary, the Afrocentric paradigm can be viewed as follows:

“... the method differs markedly in its reflexive sensitivity to its data and the manner in which it analytically explores the data. The aim is to be sufficiently detailed and sensitive to actual social contexts and to investigate the methodological bases or orderly character of ordinary social activities. This means that the researcher should understand that what s/he does and how s/he does it is specific to the culture (a situated response), the problem, and dynamics of the particular context. To achieve the understanding of this cultural framework requires indigenous African people’s involvement and control of research” (Asante, 2007:16; Owusu-Ansah & Mji, 2013:3).

In other words, it is participatory in nature which enables the investigators to discover knowledge, together with the participants and from them, and establishes a comfortable environment in which participants are free to articulate their main concerns and values without any hindrances in the study (Asante, 2007:26; Owusu-Ansah & Mji, 2013:3). This participatory approach enables the indigenous communities within which the study is performed to be ‘valuable participants’ and ‘equals’, not being regarded as ‘informants’ during the course of the study, and in the decision-making practices that should lead to policy changes that would involve their neighbourhood (Asante, 2007:8; Owusu-Ansah & Mji, 2013:3). This mutual research method emphasises and reinforces the African value of collective liability and asserts the centrality of African indigenous models and values as a valid framework of reference for performing the research, from data gathering to dissection and application (Asante, 2007:15; Owusu-Ansah & Mji, 2013:3).

The Afrocentric and qualitative approaches are comparable as the researcher and the participant evenly undertake the use of an interpretative method that should be pertinent within the neighbourhood setting (Asante, 2007:26; Owusu-Ansah & Mji, 2013:3). It also promotes a “spiral” methodology of data gathering that includes

community, participants, researchers and decision-makers together interconnecting in a synergistic and complementary fashion, which is in line with the African value of “oneness”. The Afrocentric approach recognises that to be the ‘centre’ means to be based as an agent, not as ‘the other’ or at the periphery – a viewpoint that is equivalent to valuing the common sharing and fusion of knowledge (Asante, 2007:15). Moreover, it supports a cultural and social combination and in opposition to the scientific detachment in research, also the usage of tools and methods indigenous to the people being researched. In this manner it will enable the youth to be active participants in the expression of their perceptions, needs, anxiety and the research problem that they deem significant to their cultural context and experience (Owusu-Ansah & Mji, 2013:2).

Therefore, for a significant investigation into African-based youth survival strategies, it will be vital to include an Afrocentric perspective because a study does not happen in a void (Owusu-Ansah & Mji, 2013:3; Asante, 2007:16). An authentic study, especially with adults, happens when the learner refers to the prevailing information. In other words, African learners can add value to the world by comprehending and being grounded in what is familiar to them.

In view of the above submission, the application of Afrocentrism will offer a better understanding of the rationale behind young people presently adopting the various types of survival strategies as a way of meeting their livelihood needs. Despite other scholars’ view of indigenous knowledge system as a “clash of cultures” when compared to Western knowledge, the researcher in this study has a different view, and believes that indigenous knowledge can contribute vastly in advancing the shortcomings in the present knowledge, in other words the two kinds of knowledge –

Indigenous and Western – can complement each other as well as contribute to this study into the urban youth’s survival strategies and poverty alleviation (Hart & Vorster, 2006:13; Mukuka, 2010:2; Owusu-Ansah & Mji, 2013:2; Asante, 2007:17).

### **2.2.1.3 Formative phases of Afrocentric theory**

It is important to consider Asante's (1987) Afrocentric approach which attempts to reach out to what the researcher defined as the Kushism notion, which form part of the promotion of an African holistic approach to indigenous knowledge systems, especially in this study that is conducted in the post-apartheid era (Bangura, 2012:110; Asante, 2007:7). It is a scientific attempt that is geared towards real African foundations, cultural possessions, habits, beliefs, in an attempt to do away with what is described as the "intellectual imperialism" and mental bankruptcy (Abdullah & Low, 2005; Camic & Gross, 1998:467; Asante, 2007:11) which result "in diverting attention from issues that should be of critical concern to affected societies" (Hawi, 2005:6). This Kushism notion is embedded within African-centred traditions that attempt to go beyond Eurocentric limitations, in particular with regard to the improvement and decolonisation of African people in general (see Goduka, 2000; Gawanas, 2008; Kunnie, 2000:33; Gay, 2004:121; Camic & Gross, 1998; Bangura, 2012:110; Asante, 2007:10). It also sheds some light on the self-conscientisation in the historical sociopolitical development in relation to the proletarianisation of the indigenes to become a saleable commodity such as cheap labour (Snyman, 1997:222; Gay 2004).

Perhaps, before much else is said regarding the relevance of the Afrocentric concept that are based on the African Indigenous Knowledge Systems, it is worth highlighting its brief historical background in this regard. Although this idea has only relatively recently been 'formally' discussed in some academic forums in South Africa and has been labelled Indigenous Technical Knowledge (ITK) and has lately been referred to as Indigenous Knowledge Systems (IKS), the idea has been there in other places like Africa and North America for a very long time (Diop, 1989:x; Hart & Vorster, 2006:10; Mukuka, 2010:4; Bangura, 2012:110; Howe, 1999:60).

It is argued that in the absence of the idea of context, the theory of pragmatics will not exist, and a theory of ethnomethodology even less (Asante, 2007:16; Bangura, 2012:110). Afrocentricity is the rationale and an unambiguous explanation in the conceptualisation and definition in a theory of context in relation to the

contextualisation of African experience. Although this study cannot cover the history of the conceptualisation of the Afrocentric theory, for the sake of clarifying its relevance in this study, it will be summarised briefly.

The awakening of African people's awareness worldwide towards asserting themselves against Eastern and in particular Western colonialist tyranny has led to the laying of the foundation for an Afrocentricity theory in its entirety (Asante, 2007:10; Bangura, 2012:110). The early African scholars played an essential role in the formulation of Afrocentricity by raising the awareness of their people and also implementing a method of analysis that had the African moral character (Bangura, 2012:110). The materialisation of the African intellect can be perceived through three phases:

**(a) The pre-conceptualisation phase**

The African scholars including W.E.B. du Bois (a sociologist, a writer, a researcher, a poet and historian) in the 1800s, especially in the United States and the Caribbean, came to realise the social, physical subjugation and cultural background of Africans in Africa (Howe, 1999:234; Bangura, 2012:110). These activist scholars placed their endeavours on the understanding of the social conditions of the populace in view of the Eurocentric perception which started in the United States and later spread throughout the whole world. These scholars offered assistance towards combating such oppressive regimes that kept African people in bondage.

Du Bois was keen to elevate his population consciousness and to possibly change their reality. As a sociologist he posed important questions concerning the authority of his white counterparts in relation to the psychological state and abilities of the African population (Bangura, 2012:110; Asante, 2007:11). In his endeavours at revealing the misleading notions built into racism, as he managed to highlight the ancient past of Africa, he obliterated the destructive myth about the African people that they had no history (Howe, 1999:232; Bangura, 2012:110). This astounding work set the basis for the following generation by presenting information on Africa that was essential for formation analysis and that laid the basis for Afrocentricity. Some of his generation include: Marcus Mosiah Garvey, George Padmore, C.L.R. James, Kwame Nkrumah, Frantz Fanon, Aimé Césaire and many more who

contributed to the raising of the consciousness of African people in the United States and the rest of the world, including Africa. This set the beginning of the development of organisations as well as African nationalism (Bangura, 2012:110; Howe, 1999:234). The 1920s was the consolidation period where people like Booker T. Washington and others intensified awareness among the people of African ancestry (Asante, 2007:7; Bangura, 2012:110).

### **(b) The conceptualisation phase**

It is assumed that in the creation the “Word” was already there, however, in ancient Kemet/ Egypt it was argued that the idea or conceptualisation came before a word or figure (Bangura, 2012:111). This succeeding phase of Afrocentricity was differentiated by conceptualisation where scholars like Diop Cheik Anta, Obenga Théophile, Yosef A.A., Ben-Jochannan, John Henrike Clark and others participated decisively in its composition (Bangura, 2012:111; Diop, 1989:1). Diop made a substantial contribution through his comprehensive and multi-disciplinary perspective that reclaimed Kemet/ Egypt back to its rightful home – Africa (Howe, 1999:231; Bangura, 2012:111; Diop, 1989:x). Furthermore, he provided evidence of the intransience of African culture and African sociological reality.

The significant feature of this phase was the acknowledgment of the distinctive nature of African sociocultural and the incapability of a Eurocentric approach to offer efficient analysis to properly offer a clear understanding in this regard. In this phase that started from the beginning of the 1950s to the mid-1960s and 1970s, African scholars situated Africa at the centre of the analysis, which made it the entity under study and the determining factor in understanding without being shaded with the ethnocentrism of an unfamiliar culture (Bangura, 2012:111).

### **(c) The concretion phase**

This phase is not like the first two phases, as it experienced the realisation of the concept into a systematic method of analysis (Bangura, 2012:111). Scientific inputs from earlier phases – 1970s – had a remarkable impact during the beginning of the 1980s. The following scholars: Molefi Kete Asante, Maulana Karenga, Ishakamusa Barashango, Jacob Carruthers, H.B. (“Barry”) Fell, Drusilla Dunjee Houston, Runoko

Rashidi, J.A. Rogers, Ivan van Sertina, Chancellor William, Assa Hilliard and many more had their great share of contributing towards ushering in the era of Afrocentricity's description and composition into a proper field of study for utilisation by coming generations – as in this research today and by the forthcoming generation (Howe, 1999:234; Bangura, 2012:111).

However, the earlier works of the preceding scholars enabled the contemporary scholars to be in a strategic position that enabled them to view it from an appropriate perspective (Asante, 2007:16; Bangura, 2012:111). The scholars of this age were aware of that perspective and this could enable them to devise a relevant name, but they were also aware of the understanding of African persons through its definition. Bangura highlighted the fact that Asante stated in his book *The Afrocentric Idea* that “Afrocentricity is the most complete philosophical totalisation of the African being-at-the-centre of his or her existence” (Asante, 2007:16; Bangura, 2012:111).

### **2.2.2 African socialisation perspective**

For many decades various empirical studies have linked different socialisation processes with childhood and adulthood (Richters & Waters, 1991:185). The prevailing perspective infers that the well-developed socialisation practice emphasises the sacrifice of personal interests for the benefits of the broader society (Richters & Waters, 1991:195). This adverse approach is also revealed in the perceptive and emotional approaches stressed in the prevailing socialisation types. This approach is reinforced by guidelines and ethics, and the capabilities required to effectively engage also play a meaningful role in the inherited ways of social culture and awareness; this is emphasised through discipline and rational initiation and standards (Richters & Waters, 1991:196). Furthermore, there are two notions in the present research on culture, namely the nineteenth century practices which argue that culture should be viewed as an independent “superphysical and superorganic” unit that accounts for its related rules, stages of improvement and inner self-motivations. The notion grounded in the humanistic customs of the eighteenth century describes culture as the outcome of human exploration and innovation and thus as being subject to human regulation and commands (Williams, 1983:ix).

The use of the notion of culture in this study relates to the emphasis on the role of human intelligence and freedom and the activities of persons in structuring and determining their own cultural destinies, and also the conditions of their communities. Culture departs from the assumption that there is substantial merit in attempting to locate the natural conception and integrated logic of evolving traditions of learned, patterned, transmitted and widely shared human behaviour. In this study, culture is seen as based on a trans-cultural, trans-temporal, and holistic basis, and socialisation as a feature that concerns all cultures. It is noteworthy that the present youth experiences fundamental changes in cultural transmission to the extent that some youth happen to know more than their parents and inform their elders on the manner in which the parents' traditionally inculcated their cultural values to young people (Williams, 1983:x; Ngaloshe, 2000:55).

In order to understand socialisation, it is vital to know the difference between the concept of *socialisation* which is the process of transmitting human culture and *enculturation* which refers to the process of transmitting a particular culture (Williams, 1983:xiii). William in *Socialization* (1983) illustrates this variation by using the Eskimo situation where the child gets enculturated in Eskimo culture, while all human children are socialised in human culture. He argues further that it seems that the whole of Homo sapiens have tended to take for granted the need for a socialisation process and have assumed that a child will naturally learn by spontaneous imitation.

Consequently, these differentiations influenced and led to various definitions of socialisation, which suggest that: "We may define socialization as the process by which someone learns the ways of a given society or social group so that he can function within it" (Williams, 1983:xiii; Mthembu, 2009:7). Another definition suggests that the:

"... socialization process is a variation relationship between a ... social and cultural environment, which prescribes the method and content of education, and the individual in whom experience is organised and internalized" (Mthembu, 2009:7).

Furthermore, William argues that it is significant to note that when we define socialisation systematically, we should consider that:

“... cultural transmission requires concepts and generalization not limited to the unique history or ecological conditions of one culture or a group of related cultures, and their particular ethnocentrism, xenophobia, and special views of the ‘proper’ social relations between humans, or of their place in the universe” (Williams, 1983:xv).

The scientific evidence suggests that cultural transmission can be based on the following features: (a) The human capability for transmitting and acquiring culture derives from a specific type of ecology and physiology, and (b) Culture is the natural ecology of humans (Williams, 1983:1). Most studies based on youth argue that the socialisation process is fundamental in shaping young people’s abilities in order to be able to meet challenges in their later stages in adult life (Mattes, 2011:7; Morwe, Mulaudzi, Tugli, Klu, Ramakuela & Matshidze, 2015:1; Boyce, 2010:87; Mthembu, 2009:8). Since the post-apartheid era the sociopolitical environment provides opportunities for all races to recapture their cultural values, in particular the previously disadvantaged communities, and it has become imperative to review how African people have socialised their youth before colonialism took its toll. The Afrocentric theory emphasises that the African culture collectively includes the history and the situations with related values within the African construct of knowledge and understanding of their environment, in order to add value to the world by comprehending and being grounded in their own familiarity (Asante, 2007:10; Owusu-Ansah & Mji, 2013:3). This is why it is important to give a brief background about the socialisation processes in Africa, to enable a clear analysis and understanding of the black African youth in the township in relation to their contemporary survival strategies.

This will enable the determination of issues that need to be addressed in order to assist the youth of today with the relevant skills in meeting the challenges they encounter in the present global environment (International Labour Organization, 2015:4). This will also contribute in this study towards gaining a better understanding of the limitations, severity and challenges, and of the rationale that motivates black

African youth in the township to choose the survival strategies they adopt. Most current theories have argued that the attachment between child and parents plays a central role part in social development and in all features of successful personality formation. The notion of ethological attachment suggests no formal approaches that can describe child-parent attachment in relation to the advent of delinquent behaviour (Richters & Waters, 1991:185).

According to Richters & Waters (1991), there are two types of socialisation which are connected to early attachment and socialisation effects, since early child-parent attachment and the duration of socialisation cannot be detached with a psychoanalytic idea that relates to social culture and intellectual perceptions only. These perceptions express various views on socialisation and also on diverse historical epochs (Richters & Waters, 1991:186). The psychoanalytical perception argues that the significance of child-parent connections are well defined by the concept of personality that is identified in the infant-mother bond, which is unexceptional and permanently developed for a lifespan, as it represents the original and toughest affection and serves as the model of all future affection associations (Richters & Waters, 1991:186). This model moulds the background on which future persona construction originates and also offers the inspirational base of unlimited arrangement of conduct through the child's lifetime. In addition, the engagements and protections founded in the primary attachment associations persist to emphasise themselves in the course of life through different positive societal alignments and negative non-societal arrangements (Richters & Waters, 1991:186).

Socialisation has been defined as the development in which young person's organic stimulating and belligerent characters are slowly conveyed under the regulation of morality (Richters & Waters, 1991:186). Consequently, the socially intolerable articulation of these dispositions are inhibited and or reprovved by morality considerations. Furthermore, morality's identification forms and its effect on conduct are promptly developed in life and endure almost unaltered through the course of life. Characterisation within the psychoanalytic idea suggests the impulsive parental effects, as the child adheres to the morals and also to the conditional conduct of their parents. They are also affected by the parental traits, as well as the ancestral, cultural and collective values and principles shown in those traits. The linkage

approaches in which ethics are developed and create the basis of the socialisation course based on the psychoanalytical idea, are analytic characterisation which drives the establishment of the ethical model and defensive characterisation which also drives the establishment of cognisance (Richters & Waters, 1991:186). In other words, the key elements of the development of morality, the self-esteem model and awareness, are identified as both the controllers of social behaviour via their particular pressures on “*thou shalt*” and “*thou shalt not*”.

Historical scrutiny of early African practices such as youth socialisation processes to provide relevant verification is confronted with challenges (Carton & Morrell, 2012:45). The manner in which youth were socialised to adulthood in the pre-colonialism communities is quite different from the present approach. Culturally speaking the term *socialisation* means a phase of transition from the foundation phase to adulthood, a transition phase in which young individuals need to discover their relevance in the community (Morwe *et al*, 2015:1; Carton & Morrell, 2012:44; Momoti, 2002:48; Ngaloshe, 2000:50; Mthembu, 2009:8). This practice of acquiring reputation from the whole community is defined as ‘youth culture’, a unique manner of life that facilitates the youth’s changeover to adulthood by helping them to manage with the challenges they encounter in their adulthood.

The most significant features in the process of socialisation in Africa were age and gender, as they helped to determine the age and gender group that an individual was affiliated to (Carton & Morrell, 2012:34; Momoti, 2002:47, 52; Mthembu, 2009:8).

Socialisation in Africa followed a variety of ways as it depended on the locality and rites of that particular community but what was common to all the different cultural groups that had access to land where these rituals of socialisation took place (Carton & Morrell, 2012:32; Momoti, 2002:46, 53; Mthembu, 2009:8). This was also emphasised by Mthembu when he highlighted that:

“From around six (6) years of age, ... children are expected to join their parents in the chores which keep the homestead a well functioning, orderly unit. Boys gleefully trot alongside the cattle, herding them towards their

grazing and back into the cattle fold and learn the art of milking the cows” (Mthembu, 2009:120; Momoti, 2002:47-48).

The socialisation process varied due to multiple reasons that can be attributed to the concept of invented traditions (Carton & Morrell, 2012:32; Momoti, 2002:37; Mthembu, 2009:8). The notion of invented tradition is characterised firstly by the distrustful manipulation of traditional structures and colonialist bureaucrats bolstering a particular cultural identity in advancing the domination of some traditional leadership, and the colonialist “divide and rule” principle. Secondly, some media reports promote a particular sociopolitical front by advancing a particular cultural system (Morwe *et al*, 2015:2; Carton & Morrell, 2012:37; Ngaloshe, 2000:55; Mthembu, 2009:7).

However, the most easily identifiable rite of passage from youth to adulthood in most African nations in the agricultural way of life, are the initiation school and the custom of *ilobolo*<sup>1</sup>– the offering of gifts by the young men when intending to get a wife or to get married (Diop, 1989:30; Carton & Morrell, 2012:33; Momoti, 2002:36, 52; Mthembu, 2009:70). Initiation school (i.e. herding cattle and the circumcision rite) was the backbone of the transition from childhood to adulthood and inculcation related values such as the manner of self-conduct and social life in that particular community (Momoti, 2002:37; Ngaloshe, 2000:50; Mthembu, 2009:10). Mthembu emphasizes the significance of *ukwelusa* meaning herding cattle in a socialisation

process of young persons among the Ngoni people such as AmaXhosa, abeSuthu and amaZulu:

“*Ukwelusa* is more than just herding the cattle. There are so many things that you learn out there. It is a form of education and the hardships that you come across while you are out there in the veld prepares you and makes you strong, preparing you for manhood” (Mthembu, 2009:11).

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<sup>1</sup> Dowry

It is noteworthy that an individual who did not go through initiation school remains regarded as a child irrespective of his or her age (Momoti, 2002:50). In an African family the members possessed different unique skills, and young people played different roles in their families, especially when it came to inventory of social equipment, i.e. pottery, cow hide tanning, iron smith, or food security in order to meet daily livelihood needs as defined by their gender (see Diop, 1989:xvi; Callinicos, 1990:2; Magema, 1998:28; Worden, 2000:7; Carton & Morrell, 2012:33; Mthembu, 2009:67). For example, young men played significant roles in their respective communities such as herding and milking cows and related duties, and young women were responsible for activities such as creation of pottery and doing household chores (Callinicos, 1990; Momoti, 2002:48; Carton & Morrell, 2012:45; Mthembu, 2009:67). The agricultural way of life enabled young men, from little lads or youngsters, to start their lessons on husbandry; the youngster was expected to look after the calves with a group of the same age and of related cultural norms (Carton & Morrell, 2012:34; Mthembu, 2009:70).

Young men were expected to learn most of the skills such as respect, animal husbandry, martial art, tutorials concerning a variety of lessons including self-control, and courting activity or skills that are required in the path towards adulthood, from their elder brothers. Elder siblings or the older age group in male and female circles played a significant role in these rite of passage that formed part of the socialisation process (Carton & Morrell, 2012:33, 48; Momoti, 2002:47; Mthembu, 2009:51, 137-270). Mthembu stresses the significance of gender and age in the socialisation of youth in the African community, as he noted that:

“A clear distinction was made on the basis of sex, age, and ranks. The young boys were responsible for taking the cattle out into the veld to graze; the girls, either on their own or with their mothers, went to the river to fetch water. The ... children were exposed to nature at the early ages inculcating a deep, lasting understanding and empathy for the environment in which they lived” (Mthembu, 2009:16).

In addition, in other communities, young men and women attended the initiation school and during such session, tutorials were conducted by their respective elders who inculcated community values such as family sustenance, community norms and community survival (Morwe *et al*, 2015:1; Carton & Morrell, 2012:42, 44; Momoti, 2002:45, 48; Ngaloshe, 2000:50; Mthembu, 2009:76). Ngaloshe emphasises the significance of socialisation as centring “... on the problem of learning social behaviours appropriate to a society” (Ngaloshe, 2000:36).

The rite of initiation determined the social status, as the young men’s or women’s status changes once they had passed various stages: the young men then get recognition by the peers and the community as a *indoda*<sup>2</sup>, and also the young maiden was regarded as *intombi*<sup>3</sup>, so that they could enter into matrimony and serve in community structures (see Momoti, 2002:41, 45, 49; Ngaloshe, 2000:50). Furthermore, young women were exposed to cultivation of various crops to acquire skills that were pertinent in their adulthood, as it played a significant role in their married life (Carton & Morrell, 2012:45; Momoti, 2002:50). In addition, young women were also expected to learn female-oriented skills from their elder sisters or from their mothers. Therefore, marriage was regarded as the hallmark of adult life, so for a couple to reach the stage of marriage in life, that signified that they have passed all the other stages of socialisation in their preceding years of maturing in preparation for it (Momoti, 2002:48; Ngaloshe, 2000:50).

Although it is normally thought that historically, young African women’s responsibilities were restricted to household chores only, the literature reveals that women’s responsibilities included serving in the community leadership, for instance, women leaders such as Queen Makeda or the Queen of Sheba or Queen of the South, Queen Ndzinga, and Queen Nefertiti, and many and other activities including military service (Carton & Morrell, 2012:38; Diop, 1989:xvi; Gann & Duignan, 2000:192). For example, in the 19<sup>th</sup> century the army of the West African kingdom of

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<sup>2</sup> Man

<sup>3</sup> A grown up woman

Dahomey was famous for its Amazons and so were King Shaka's female warrior regiments in South Africa (see Worden, 2000; Magema, 1998:28; Diop, 1989:xvi).

The determining factor in reaching the marital stage was the fulfilment of the communal requirements, such as the respect which also forms part of the socialisation process (Carton & Morrell, 2012:33). The respect meant that the individual young man and woman has each grasped the notion of respect for the elders and other aspects of the community customs, and also the sustenance of their family. Respect is one element that was enforced in different ways in the community: the elders offered respect to their king; likewise the youth were expected to do the same to the elders and also to their elder siblings, irrespective of gender, and youth who disobeyed this rule faced the possibilities of being punished or regarded as an outcast (Carton & Morrell, 2012:32, 45; Momoti, 2002:48).

Peters and Richards (1998) were adamant that teenagers can be regarded as fully adult when they have been able to survive entirely on their own for a number of years. McKay and Mazurana (2002) found that there was a tendency that suggested a move away from thinking biased towards sensitive explanations that took into account socioeconomic marginalisation, cultural and political obstacles, to personal development (Peters, Richards & Vlassenroot, 2003:16). Worden (2000) and Austin (2010) emphasise that in pre-colonial Africa, identities were embedded in the ways of life that were either destroyed or relegated to the status of uncivilised and backward beliefs, sometimes labelled as superstitious practices, or unacceptable challenges to colonial programmes and preferences (Abdi, 1999:150; Gay, 2004; Carton & Morrell, 2012:34; Mthembu, 2009:8). For example, skills improvement in hunting, weaving, pottery, metal-working, traditional medicine and community administration was a lifelong experience that was characterised by social solidarity in terms of the individual's sense of obligation and belonging to the broader community, and this was sustained through faith-related rituals (Gay, 2004:72, 108; Macionis & Plummer, 2008; Momoti, 2002:48; Mthembu, 2009:8).

### 2.2.3 Present socialisation perspective

Contemporary youth culture is characterised as the purpose of the cultural, economic, political, social and technological alterations that happen transversely in generations, and result in the fading of values and guidelines related to traditional socialisation and also has the effects of young people being ignorant and exposed to an ethical and cultural void (Morwe *et al*, 2015:1). The term *cultural void* symbolises the “pre-figurative society” where the socialisation process is not clearly defined. Youth culture fills in the void that has been created due the lack of adults to offer guidance to the young people. It is youth-focused, uses a variety of media modes such as mobile phones and traditional television, and is characterised by a wide range of perspectives, sartorial, visible and transcript traditions showing its multifaceted and changing characteristics. Furthermore, universally the socialisation process is viewed as being determined by youth’s exposure to peer and related institutions (Morwe *et al*, 2015:2, 4).

In other words, these changes in socialisation highlight that the older generation are unable to be transmitters of knowledge as they have been overtaken by the modernity of technology – Information and Communication Technology (ICT) (Morwe *et al*, 2015:1; Ngaloshe, 2000:55). The main identifying difference between the older generation and the youth is new language used regarding music, fashion, hairstyles (Morwe *et al*, 2015:4). This results in the weakening of the intergenerational relationships, and results in the uncertainty about and the deformation of customs as young people become responsible for their socialisation in order to survive through the technological changes. Ngaloshe (2000:55) argues that:

“The youth are very taken up by the changes in the outside world. Some parents have a view that it is hard to channel the life of their sons to what is

the pride of their nation as the youth want to identify with certain characters some of whose behaviour threatens the parent”.

The impact of capitalism has also influenced the establishment of structures and urbanisation has offered the family diverse and differing cultural values (Morwe *et al*, 2015:1-2; Carton & Morrell, 2012:34, 46; Ngaloshe, 2000:53; Gay 2004:106;

Macionis & Plummer, 2008:102). The social identity theory argues that the alteration of individual and group identities cause related behaviours to be reconfigured (Morwe *et al*, 2015:4). These changes also interrupt the efficiency of the family to socialise the youth and result in restructuring their upbringing and the promotion of peer group socialisation. Ngaloshe further illustrates this by highlighting that, “Nowadays ... the consent of the parents cannot be obtained as unschooled parents are sometimes overruled by their literate and schooled sons” (Ngaloshe, 2000:55). This new trend of exclusivity is characterised by notions such as “teenagers”, “kid adults” and “middle youth” and is facilitated by the business sector through their exploitation of consumers (Morwe *et al*, 2015:2; Tshishonga, 2015:13). The utilisation of complicated technological gadgets, e.g. mobiles or cellphones with programmes such as text messaging using short message service (SMS) and language message exchange (MXit), which are famous for its cost-effectiveness in comparison with a wireless application protocol (WAP) used to access data bundles (Collinsa & Millard, 2013:76; Morwe *et al*, 2015:2). It is argued that youth relationships that are established through social interaction technologies endure and are a resource that can be relied on in times of need (Morwe *et al*, 2015:5). Although youth culture is praised for its usability in particular for communication purposes and self-development by the youth, it also has some disadvantages that are attached to it, e.g. cyber-space and uncensored information (Morwe *et al*, 2015:6). The development of youth cannot effectively be implemented without considering various categories of capital that are fundamental in this regard.

#### **2.2.4 Structuration theory**

In structuration theory, structuration is defined as the range of social practices dispersed in the “spatio-temporal” assortment that shapes the society (Giddens,

1984:1; Adugna, 2006:11). It visualises the conciliation between the social configuration and individual performer. Social practice defines individuals as agents and symbolises and recognises structures. Subsequently, social practice is the conciliating notion between agency and structure, and thus between individual and society. Structuration is the method whereby the duality structure develops and replicates above time and space (Giddens, 1984:1). Agents in their performance

continually develop, produce and reproduce the social structure, which controls them. Structuration is composed of the prevailing situation or transformation of structures, and the reproduction of social systems. The scrutinising of structuration of social systems consists of examining approaches in which related systems are manufactured and reproduced in communication (Giddens, 1984:1; Adugna, 2006:12).

The relevance of the Structuration theory in this study helps in gaining a better understanding of the survival strategies that the youth adopt in meeting their daily livelihood needs in the modern social settings. Since this study focuses on the young people, this theory highlights the fact that social life comprises of social preparation which makes it more relevant in terms of trying to gain a better understanding on how such arrangement influences youth activities in this regard (Giddens, 1984:14). It also highlights the fact that structures form the personality that gets manifested in social life. Furthermore, structuration theory assists in unpacking the manner in which social practices link the youth as agents to structures that facilitate their journey to maturity with the change of guidelines and resources in the duration of time between various localities.

Structuration theory is relevant as a social theory that focuses on the correlation between well-informed and proficient human agents, the broader social systems, and the structure in which they are associated (Giddens, 1984:16). This research looks at social systems and related arrangements of communication; their interrelations can be scrutinised as recurring social practices that entail the located activities of human subjects (Giddens, 1984:17). Furthermore, it argues that individuals reflect comprehensive sets of skills in making their daily life a reality. The structuration theory will assist in clarifying the assumption in this research that the youth are capable and well-informed agents.

Structuration theory is criticised for its limitations when it comes to the “generative grammar” that provides a modified glossary of words explaining the linkages to each other rather than by their relation to the environment. For instance, this limitation might lead some readers to misunderstand the difference between “structure” and “structures” which refer to “rules and resources” which can repeat the linkages that

are associated with the duplication of the social organisation (Stinchcombe, 1990:47). But structuration theory can be integrated into our scientific endeavours, especially in this study which attempts to understand the survival strategies of the black African township youth's daily experiences in the modern capitalist setting (ibid.). In interpretative sociology, performance and connotations are fundamental when accounting for individual behaviour, more than notions of structural limitations (Giddens, 1984:2). The core of the structuration theory concerns the linkages between milieu and social structure.

By *milieu* we understand the social setting of a person that is directly open to his or her personal experience. It is a surface of his or her daily social life. In his or her day-to-day life he or she acts in a variety of milieus – home, the place of work, the scene of amusement, and the street. In these milieus he or she of course observes changes, but most people do not often ask why these changes occur. When we do reflect upon such changes in our milieu – such as our neighbourhood over a 30-year period – then we must go beyond the milieu itself to explain the changes observed in it. And this means that we must build upon the idea of structure.

By a structure, we understand the modes of integration by which various milieus are linked together to form a large context containing the dynamics of social life. These modes of integration may be stated as *principia media*, as middle principles, enabling us to link what is observable in various milieus but caused by structural changes in institutional orders. Thus the neighbourhood town of 1950, with its well-known milieu, appears in 1990 as a scattering of different milieus, none of which is recognisable as the old: the dirt path is now an asphalt strip, and the railroad connects the daily work of the inhabitants with the world market (Stinchcombe, 1990:48).

Structuration theory tries to bring connections between the scrutiny of milieu and the broader institutional structure in two approaches (Stinchcombe, 1990:49). Firstly it is concerned with what prevails in the milieu, such as the awareness conception of the linkages between all information of what is happening in the milieu and the general institutional objectives of the rules that control it. Structuration theory argues that the normative structure of milieu is entrenched in a semi-conscious praxis that

represents all variety of norms that concern the manner we normally conduct our social communications. Secondly, the institutions manage by offering institutional form to the ethical characterisation of the aims and rules of the organisationally described times and places. The norms and ideas that form institutes are more focused on characterisation of the intention, rules and power system of the environment. Therefore, the societal role of a person is constructed by any form of a set of regulations that regulate an individual's judgement in their day-to-day life experiences which include the time-space environment which they encounter and which determine the form of action to take (Stinchcombe, 1990:49; Cassell, 1993:90; Giddens, 1984:2).

The notion of social movement concerning the recruitment of membership is normally perceived to be associated with the construction of the radical organisation (Stinchcombe, 1990:53). However, in order to understand social movement, it will be important to explain the concept of *crowd* as a large group of individuals in the presence of each other with a limited variety of responsibilities that are determined by incentives and restraint of behaviour (Cassell, 1993:161). However, the role of the crowd is firstly, to legitimise the entrenchment of the institution that supersedes the individuals in time and space. Secondly, the role of the crowd is to function for enrolment of new members and to build new structures and become more visible during elections. Thirdly, the role of the ungrounded crowd is dysfunctional as it is not predictable. This scenario shows that a concept of institutional dynamics with the notions of milieu and structure reveals that the fundamental contents of such an idea have to be variables whose values explain differences between circumstances of co-existence, and differences in the manners of connections between those circumstances and activities, expanded in time and space outside the milieu (Stinchcombe, 1990:55; Cassell, 1993:91). The embedded power inside the social system which has some advantages of sustenance over time and space and is supposed to have control over independence and reliance between performers when it comes to social communication. This is referred to as the dialectic of control because all types of reliance provide some resources that people on the lower strata can exert actions directed at the authorities (Giddens, 1984:16).

In view of the above differentiation between existential and structural philosophies, structuration theory offers a solution between the two standpoints (Giddens, 1984:17). Structuration theory requires theories and analytical arbitration. Structuration theory attempts to close the gap between structural determination and possibilities by scrutinising both approaches for their insufficient conception of the theory of practice (Giddens, 1984:2). The notion of structural determinism argues that individuals are normally viewed as dictated to by structural restraints that offer a limited space for the independence of consciousness (ibid.).

Structuralist practice normally puts stress on structure as a restraint, while in the phenomenological and hermeneutic practices the human agent is the primary focal point (Stinchcombe, 1990:49; Cassell, 1993:89; Giddens, 1984:3). Structuration theory tries to merge the two main concepts as twofold. Structure cannot exist autonomously without the knowledge that agents have concerning their daily work (Giddens, 1984:5). Structural linkages should be not viewed as restraints but rather as offering possibilities. The structuralist model argues that agents change the empirical world; however, this alteration and change are restrained and are facilitated by the structure at the actual point of contact (ibid.).

#### **2.2.4.1 Basic principles of structuration theory**

The centre of structuration theory is based on the notions of agency, action, social system, the duality of structure, and structure (Giddens, 1984:1; Cassell, 1993:88; Adugna, 2006:12).

#### **2.2.4.2 The agent/ agency**

The reflexive monitoring of the function of the person entails the behaviour of the person and of others, as the social agent is centrally a spontaneous actor able of offering a coherent explanation for their activities (Cassell, 1993:92; Giddens, 1984:3). Agency also involves rationalisation and motivation for the surroundings and must be able to account for action taken concerning that particular action (Cassell, 1993:92; Adugna, 2006:12).

Structures determine the regulation for human actions; however, they also determine the outcome of other human actions (Cassell, 1993:92). Individuals are shaped by society and related institutions and they are also capable agents who define their own fate through action or agency (Giddens, 1984:3). Human agency acknowledges that human beings are purposive actors, who are practically always aware of what they perform. All individuals are well-informed agents, in other words all social actors are aware of the conditions and effects of what they do in their daily lives (Giddens, 1984:8).

Power is the important element in the theory of agency. Power refers to the ability of performing something (Giddens, 1984:14; Cassell, 1993:96). Individual action signifies power and enables the outcome. However, transformative power is negatively restrained by a lack of resources. Giddens argued that despite social pressures individuals always have some resources to counteract a negative situation (Giddens, 1984:15). Therefore, this suggests that agents possibly have the power to respond diversely in a particular situation with intentions to change it. Agency refers to the capacity of individuals in performing specific things and not to the purposes of humans in performing things (Giddens, 1984:14).

#### **2.2.4.3 Action**

The notion of 'action' refers to the everyday activities; therefore, rather to a constant practice rather than a succession of separate single activities with a particular goal (Cassell, 1993:108). Giddens argued that every activity embarked on by the agent takes place with informed intent and awareness, and this is referred to as "intentional action" (Cassell, 1993:108; Giddens, 1984:14). Action performances are grounded physically in the agent and his or her cognitive events. Reasoning of action occurs as a practice whereby the agent upholds an implied consideration of the basis of their actions. The spontaneous observation of action pertains to the purpose of the development, whereas the explanation of action is based on the capability and proficiency to assess the relation between the action and its rationalisation. The spontaneous observation of action includes the feature of "what do I want to do" and the explanation of action includes the feature of "why do I want to do it"; these two sides are compactly related and almost impossible to differentiate (Giddens,

1984:11; Cassell, 1993:108). The motivation for action is discrete from the reason for the action and related spontaneous assessments. Motivation concerns mainly the possibility for action. The majority of day-to-day activities are not directly stimulated, but are happening mostly from habit (Giddens, 1984:14; Cassell, 1993:108).

#### **2.2.4.4 System**

System means the replicated relations between people which are structured as a normal social arrangement. Social systems are characterised as the activities of human agents located in different milieus, where the actions are duplicated in space and time. Social systems are dependent on the actor and are constructed through social performances (Giddens, 1984:17; Cassell, 1993:109; Adugna, 2006:14).

Systems and structures are highly interconnected notions. Giddens's model distinguishes between systems and structures by highlighting that systems materialise as more vibrant than structures (Cassell, 1993:108; Giddens, 1984:17). Structures are comparatively entrenched and set a stage for social action, which evolves in the systems. Social systems are organised by rules, resources and by time and location (Giddens, 1984:17). Social systems are composed of a linkage between actors or groups replicated across time and space, which refer to activities that are replicated and widen themselves beyond the span of the individual action.

#### **2.2.4.5 The duality of structure**

In order for the analytical framework to exist, the following features are necessary: the skills of the actors, the rationalisation as the type of agency, hidden aspects that led and enabled the actor to perform such activity that can be referred to as the motivational factor, or the duality of structure (Cassell, 1993:102; Giddens, 1984:26; Adugna, 2006:15). The composition of agents and structures are not dual separately in view of phenomena but symbolises a duality. There is a linkage between agent, agency and structure. Since structure is internal, that makes it a way to action and its outcomes, although only in awareness (Giddens, 1984:28; Cassell, 1993:102). Therefore, structures are both the outcome and the means of the actions of agents in social performance.

Society is regarded as structuration procedures whereby human actions are both structured by the social and the structural establishments of the society (Giddens, 1984:27). Human agency and social structure are so interlinked, that the recurrence of the performances of individual agents duplicates the structure (Cassell, 1993:109; Giddens, 1984:27; Adugna, 2006:15). The two independent types of phenomena that are structure and agency are grouped together, as they are connected to and reliant on each other. The structure forms social performances and actions; thus actions can also produce and reproduce social structures (Cassell, 1993:105).

#### **2.2.4.6 Structure**

Structure is modelled as the guidelines and resources that performers utilise in communication contexts that expand across space and time (Giddens, 1984:17; Cassell, 1993:112; Adugna, 2006:13). Guidelines are simplified procedures that are used by performers to reproduce structure, while resources are facilities that performers employ to achieve something (Giddens, 1984:17; Cassell, 1993:102).

Giddens argues that structure is being produced and reproduced through human agency. Individuals communicate in the social system and use its guidelines and resources. It is argued that individuals are driven by long standing issues for ontological safety, reliance and concern reduction; and they utilise the authority of 'discursive' and 'practical' consciousness to observe performers in communication contexts or social systems (Giddens, 1984:21). The individual agent has partial knowledge of the empirical world or the social guidelines of society that structure their action. Structure is imagined as a set of guidelines, resources and end results of the actions of agents, in cases where the reproduction of structure relied on the approval and the capabilities of the actions of agents (ibid.). Giddens notes that structure is not situated 'externally' to human action. Instead, structure solely prevails in and within the activities of human agents (Giddens, 1984:1).

#### **2.2.4.7 Structuration theory and social studies**

The significance of structuration theory to empirical study in social science and this study, to be precise, is the nature of the linkages between theory and experimental effort (Cassell, 1993:122; Giddens, 1984:1; Adugna, 2006:16). There are two

divergent suggestions in this regard: the first suggestion argues that theory is about the arrangement of structure and form as a “filing system” for categorising empirical experiences. The second suggestion argues that theory is the manner of formulation of an idea and also offers clarification for experimental proceedings (Giddens, 1984:1; Cassell, 1993:102). The reality is that theory assists in clarifying and in offering a broader consideration of socially observable facts.

Sociological study had the task of mediating the frames of translation categories within which performers are familiar with their conduct (Cassell, 1993:108). Firstly, social study has cultural, ethnographic aspects, as the researcher enters the field with the understanding that actors are knowledgeable of the subject under study; Secondly, the researcher should be sensitive to the complex skills which actors possess in understanding the context of their daily behaviour; and thirdly, the researcher should be sensitive to the time-space composition of social life (Cassell, 1993:152-154; Giddens, 1984:4).

#### **2.2.4.8 Structuration theory and research methodology**

All theoretical arrangements are based upon two philosophical elements, namely ontology and epistemology (Giddens, 1984:2; Adugna, 2006:16). Ontology offers a foundation for comprehension of the world. Epistemology presents a set of regulations on the manner of how to conduct a scientific study. Structuration theory is mostly ontological in its focal point. Attempts to conceptualise the ontology of humankind put the emphasis on the hypothesis of human agency and related insinuations in the examination of social structures (Giddens, 1984:2). Structuration theory can be linked to the cultural anthropology of the social theory that is also referred to as ‘ethno-methodology’, which is also known as the simple awareness of agents in their day-to-day activities, e.g. the customary performances and dialogues around customary activity (ibid.).

#### **2.2.4.9 Relevance of structuration theory to this study**

The relevance of structuration theory in this research is to simplify the comprehension of the issues that inform the rationale behind the youth adopting the strategies they are utilising in order meet their livelihood needs. The youth form part

of our society and enjoy various rights to determine their lives as social actors (Giddens, 1984:2; Adugna, 2006:17). Structuration theory highlights the fact that the agency experience, culture and historical background are essential elements in social or human sciences. The study will also investigate the basis that led the youth to opt for these strategies. It will also assist in conceptualising the level that the youth are exposed to the vulnerability and marginalisation which they experience in the social structures. The notion of agency will be explored in relation to youth activism in their respective communities, or they are just passive individuals.

The concept of action is viewed as the routine actions of daily life and these are also seen as a continuous flow or maybe a sequence of separate individual actions with a particular purpose. Being unemployed means that one is unable to meet one's daily needs such as food, and cannot afford social necessities, e.g. clothes, shelter and other basic needs. In order for the youth to access these needs, they will have to be actively involved or be capable to manage in order to survive in the demanding and dynamic and competitive urban setting. Rational awareness and routinisation both become significant notions in the process of selecting a course of action to be taken in everyday life, as well as the manner of selecting such action in relation to time and space. The relevance of the youth being seen as actors who are familiar about the social context they live in will be looked into in this study. The manner in which the youth understand their surroundings is based on the situation that describes their personality in the community. The awareness of the youth of the material and societal spheres in which they make their livelihood will be scrutinised.

Therefore, social practice intercedes between agency and structure and between individual and society. In view of this, the researcher presupposes the linkages between township youth and the general society in spatio-temporal viewpoint. The comparatively insecure, unrestrained urban settings enable township youth to start social relationships and exchange historical and social cultural values of the society (Giddens, 1984:2). This also assists in determining the manner in which society views township youth, and vice versa. It is assumed that in all types of society individuals possess psychological requirements for ontological security (Giddens, 1984:2; Adugna, 2006:17).

Accordingly, the relationships in social networks, within their families, social groups and other related social actors will be scrutinised. This will enable the researcher to gain an in-depth understanding of the experiences and challenges that the youth encounter and that lead them to adopt alternative survival strategies. Structuration theory will assist in gaining a better understanding of the research problem of this study.

#### **2.2.4.10 The agency of youth: *youth as social actors***

The individual agent has merely partial information of either the experiential sphere or the social policies of society that structure their action (Asante, 1987:16; Giddens, 1984:17). In order to constitute a scientific analysis, there will be a need to presuppose the agent's activities to be logical within a milieu of their partial information (Giddens, 1984:6; Adugna, 2006:19). Human exchanges comprise the assertion of meaning, the function of power and the normative manner of authority (Asante, 1987:26; Giddens, 1984:17). This approach will assist in revealing specific narratives of township youth as a manifestation of the components of structuring practices in securing their daily livelihoods. It also assists in viewing the social system, power relations and hierarchies within and among the youth and other social actors.

In the pre-1994 times, the youth were viewed in a negative light, as they were taking part in the struggle against the apartheid regime. They were studied as youth being induced by prevailing sociopolitical conditions in the cultural sphere of adults. The post-apartheid era has necessitated the need to study youth in their own right, as fully social beings and defined as society's future adults (Asante, 1987:26). The theory of structuration offers a platform to engage social studies of youth, a paradigm that emphasises the fact that the youth are active beings whose agency is significant in the creation of their own life sphere.

The youth are active in the formation of and have self-willpower in their social life, among the people that surround them and in those communities in which they live (Giddens, 1984:17). This study of post-apartheid youth stresses youth agency and highlights youth as being in dichotomies, e.g. as being dependent, maturing, and

vulnerable, yet independent, proficient social actors (Asante, 1987:10; Giddens, 1984:17). This will assist in examining how the youth are vulnerable and underprivileged in the structure, and in gaining a better understanding of their responses. It is noteworthy that the youth differ in the ways in which they meet social challenges; some are flexible and demonstrate creative survival strategies for maturing in difficult conditions, while others become discouraged and opt to be idle on the streets. Despite such limitations, the reality is that structure has a key function in the condition of youth in particular.

Most studies on youth focus on the social, psychological and physical features of their life, and emphasises the divergent behaviour such as discouraged job seekers and finding alternative activities to sustain their lives (Giddens, 1984:3; Asante, 1987:26). The youth are quite capable of discovering and changing some of the conditions that confront them and to improve such conditions. Therefore, the acknowledgment of youth's agency and the fact that their lives are formed by powers beyond their control will assist in gaining a better understanding of the challenges that they encounter in their day-to-day experiences (Giddens, 1984:6). From a sociological viewpoint, socialisation is not a practice of suitability, recreation and replication only, but also a matter of adjustment and embodiment (ibid.). This will assist in discovering the manner in which the youth's daily activities assist them in meeting their daily livelihood needs.

### **2.2.5 Social construction of childhood and youth**

It is argued that when conducting a study that concerns young people, the researcher should consider that the human development phase entails two interlinked stages: childhood and adolescence/youth. It is worth mentioning that concepts such as *childhood* and *youth* are inclusive in nature, as they are trans-gender, trans-racial boundaries and form part of human development. In order to gain a better understanding of the rationale that has led young black African people to be in the state they find themselves in, revisiting the concept of 'recapitulation' may become important (Slee, 2002:7). This idea espouses the fact that individuals tend to present their early human development phases along the journey of life in

succeeding life phases. So, lack of knowledge regarding the individual's early development phase can influence the framing of later personal perceptions.

This study is conducted within a cosmopolitan area; therefore it is important to be knowledgeable with the specific social group that is being studied in this instance. Again, it also concerns the livelihoods of the black African youth based in the township. The consideration of the South African socio-political history is paramount, especially when it comes to the issues such as definition, characterisation, challenges and sustainance of black African social structures (Slee, 2002:11). Therefore, the concept of *family* cannot be excluded in such understanding, as the northern hemisphere-oriented definition is used as the gauge for development (Oswell, 2013:152).

However, Kassen (1979) (as cited by Slee, 2002:13) argues that it is vital to consider culture in the discourse of children and family, as children and child psychology are perceived as the "cultural intervention". In other words, when we scrutinise a particular social group, understanding a particular family history becomes a necessity as it houses a cultural inheritance. That is why data collection focused only on selected individuals from the black African youth in the township.

#### *(a) Development of the theory of childhood*

When we deal with the issues that pertain to childhood, it is important to note that, although all social groups or human beings share a common peculiarity, they possess their varying historical attributes (Slee, 2002:7). In addition, it is also argued that a study of child development should consider the fact that a biological organism, such as a child, develops through influences that mould him or her according to the parameters of exposure applicable to a particular locality (ibid.). Perhaps, to better understand youth challenges in the present South African multi-cultural era would facilitate equity and respect of cultural variation. In this regard, a first approach argues that human development is described in terms of five phases: infancy, early childhood, middle childhood, late childhood, and adolescence. It formerly defined young people on two principles, namely based on the belief that the young were the property of and belonged to the family structure (Slee, 2002:10). However, the

indigenous people also have their family structure, which is characterised by the inclusion of extended family members – uncles, in-laws and others, and is guided by definite moral standards in this regard, that emphasise sharing, mutual cooperation, relationships, commitment, and personal affiliation (Slee, 2002:13).

According to the efficient performance perspective, the process of childhood conception stems from two phases in human development that hinge on two people, the parents, and three elements of family structure: father, mother and the child. In other words, on the one hand, parents who conceived and gave birth to a child, are expected to nurture the child, and on the other hand, the child, is expected to inherit the property of their parents. The family discourse argues that ineffective performance, for instance the absence of one of the three elements of the family structure: father, mother and the child, may threaten the existence and future of the structure.

The current social change continues to influence our society at local, national and international levels. According to a global perspective, a better understanding of the transition phases of a biological organism such as a child, is advocated, as associated with the past, present and future (Wyn & White, 1997:13).

*(b) Development of the theory of youth*

Obviously, the notion of youth did not originate in Africa, but after the advent of the Western neo-liberal capitalism it became imperative to be familiar with its conception in order to understand its relevance in this research. Although this concept is widely used there is no commonly agreed definition of it. Perhaps the provision of the rationale that led to its usage today will assist in gaining a better understanding of what this study attempts to investigate, namely the survival strategies of the black African youth based in the townships. This becomes more imperative because the target group of this study has an African social background that has been dented by colonialist imposition of socialisation processes, identity and culture.

In order to understand the historical development of the theory of youth, you have to relate it to the general situation which pertains to equity for a political system dedicated to bring change in the social practices and institutions that deny and prohibit young people from being fully involved in adult settings and establishing their capabilities in pursuit of their personal and cultural affiliations (Lorenz, 2009:19). Therefore, childhood and youth are not biologically ascribed but are social constructs that are determined by every culture based on its related values (Lorenz, 2009:24). In view of the prevailing socioeconomic conditions that normally disadvantage young people or lead them to participate in various activities which tend to pose a challenge to the authorities, the latter often develop policies to curtail those activities.

It is worth highlighting that the meaning of the concept of *youth* has evolved over time to the meaning that is now attributed to it, as it now categorically means a transitional phase between child life and adulthood, with prescribed features (Vos & Gevers, 2009:27). In the pre-industrialisation social life of the Western societies, such prescribed life transition in a life pattern was absent, as children were expected to function as adults to secure their livelihood sooner after their infancy level and they were exposed to exploitation and hard labour from a tender age (Vos & Gevers, 2009:27). However, the categorisation of youth based on nobility and class prevailed, as these youth were exposed to education. There were also apprenticeships for crafts and professional organisations that were responsible for offering skills training to young people in preparation for adult life. In this era young people had their informal rendezvous places that were under their directive and were meant specifically for the younger generation. These gatherings were referred to as “traditional youth order” for particular ethical and communal activity, including societal sexuality in relation to authority, to matrimony and security for community norms based on undocumented regulations (Vos & Gevers, 2009:27).

The birth of industrialisation in Europe, especially in England, Belgium, France and Germany, led to the establishment of social classes in addition to a privileged aristocracy, and a labour class and also the emergence of a bourgeoisie or middle class that championed changes and the establishment of democracy – which resulted in spiritual and ethical renewal (Vos & Gevers, 2009:27). Towards the end of the 19th century saw the emergence of the concern about children’s welfare due

to religious inspirations and influenced by the enlightened scientific perceptions. The idea of adolescence that applied to all young people became a major achievement for youth to explore their youthfulness. This came along with the idea of incorporation of previous traditional youth orders and the structuring of free time activities to avoid their being idle, and the establishment of organisational structures like in the adults' lives, to form new youth movements (Vos & Gevers, 2009:28).

There are significant scenarios that can assist in illustrating this strain between two approaches to youth social inclusion. This problems that the current societies are facing are: firstly, young people's activities are meant for them to face life's requirements, demanding that their abilities develop approaches and these also acted as the sources for change in the society. This approach was influenced by the youth organisations that sought independence, identity and legitimacy which form part of adolescent aspirations. In order for this form of activity to have legitimacy it has to be under some restrictions and that led to its subordination and its becoming

a tool of absorption and regulation. Lorenz (2009:19) argues that this response was driven by the anxiety of the authorities that young people's activities might destabilise the social order and cause unrest. Despite the anxiety of the authorities young people's activities contributed to the renewal and innovation of the society. Secondly, youth activities express the desires of the system in relation to societal unification that require an institutional role and that need arrangements with specified intentions and objectives. This perspective advocates the notion that young people require leadership, instruction and guidance "just as a tree needs tending if it is to bear fruit". Therefore, the historical background to youth guidance and improvement that relate to youth activities in Europe operated around these two positions that illustrated the hope and threat of all these options of possibilities (Lorenz, 2009:19).

In real life, youth structures contributed meaningfully to the development of youth policies in countries such as Germany and Italy, who benefited by youth organisations (Lorenz, 2009:21). Again, in the historical experience of Eastern Europe, youth activities were curtailed by communist ideology and Western Europe in the post-communist era also attempted to follow suit, as youth aspired to independence and to engage in insurgence concerning identity – which youth

activities normally end up with the youth being incorporated in political programmes (Lorenz, 2009:24; Kovacheva, 2001:47).

However, the “post-communist” debates were ignited by the activism of young people and posed a problem to the authorities (Kovacheva, 2001:47). The authorities during the prevalence of the Socialist ideology were concerned about ways to curtail youth activism, and one strategy in this regard was to treat the youth as a special social group. Western Europe developed a far-reaching youth policy which was encouraged by moral fear of disruption in the East, as young people were tasked with a mission of constructing the brilliant Communist prospects (ibid.).

Alongside this broad conceptual perception, scholars required a practical framework to assist them to conduct an experiential study (Kovacheva, 2001:48). This approach was comparatively better than the Soviet sociology, as this provided the notion of socialisation and experiments were conducted in a huge comparative study.

Romania and Bulgarian sociologists agreed on the notion of juvenitisation. Juventisation reflected the cessation of social advancement, the instant of change which is initiated by youth (Kovacheva, 2001:48). Juventology is a collective-psych-socio-anthropological youth concept intended to expose the amount of power youth has in current and future situations (Kovacheva, 2001:49). Furthermore, Kovacheva maintains that the upcoming societies will be much inclusive of youth activism and will enable youth to distribute power on an evenly basis and liberate themselves from prevailing variation and shortcomings. This perception enabled the function of the youth studies not to be standardised in researching youth from the outside, but allowing them the actual autonomy to express and construct their opportunities (Kovacheva, 2001:49). Though the notion of juvenitisation distracted from the model of Soviet science, it is a type of scientific attitude that was not promoted legally in Europe.

The 1980s became more standardised as most of the studies focused on youth in Europe, and Baltic sociologists formulated the notion of self-determination (Kovacheva, 2001:49). The notion of self-determination based on the European situation proclaimed that youth has the power to be selective in the life process

through educational phases, the workplace, and family relations to define their destinies. Sociologists applying this model emphasised focusing on youth's ideas and morals, which had mostly been ignored. The notion of self-realisation of the character indicated the requirement of the youth to discover the possibilities for individual improvement in a variety of levels in life. The Bulgarian sociologists centred their studies on the development of qualifications and rectifying the challenge of youth transitioning from school to work (Kovacheva, 2001:49). The notion of profession was frowned upon in communist territories, and was viewed as personal ambition. In 'non-communist' territories this model enabled the researchers to identify the rising misunderstanding between the youth's professionalism, desires and work accessibility.

With the opening up of the economy and politics, a redefinition of youth as a social category took shape in central Europe (Kovacheva, 2001:49). During the 1990s this categorisation swept through Europe in a manner indicating that post-communism was also going to be the post-youth society. Issues such as the delay of the youth life stage and the lack of defined age categories, the rise of variation and personalities in the youth and was more visible in communist oriented societies and the post-communist redefinition. Furthermore, in 1989 the world saw the 'gentle revolution' that was characterised by the discarding of the philosophical definition of youth and rather viewing youth as inappropriate to the publicised change headed for democracy and a market economy (Kovacheva, 2001:49). Although the category of youth was still prevalent in the different nations in various political principles, it was not in a popular manner like the previous time, as there was not a single leading definition of the concept of *youth*.

Therefore, it becomes more challenging to scrutinise the development of youth in the current multi-party political system in Western Europe, while political philosophies also lack time to construct a detailed and methodological structure of the relevant notions and policies (Kovacheva, 2001:50). Nevertheless, there are three significant reforms that influenced the authentic definition of youth during the era of fundamental changes: (a) the unparalleled youth activism between 1989 and 1990; (b) the rapidly weakening chances of the welfare state to maintain the previous youth strategy of the communist administration, and (c) the outcome of all this, namely the

emergence of the notion of pluralism and freedom of youth studies from philosophical restriction, which that facilitated the investigation of new concepts and opinions (Kovacheva, 2001:50). Though reforms in Europe did not lead to a fundamentally new model in youth studies, it did lead to the latest practical notions in youth studies, namely citizenship and social participation, and premises such as the youth labour market and youth's moral political behaviour.

### **2.3 Definitions of “youth”**

When any social organisation of the modern urban community which includes a huge and complex network of individuals, groups, bureaucratic structures, and social institutions, is considered, it becomes important to define the urban individual in terms of patterns of personality, organisation, and individual lifestyles that tend to manifest in response to the conditions of urban life (Gold, 1982:5; UN-Habitat,

2010:13; Kothari & Chaudhry, 2009). A definition of the term “youth” thus becomes more relevant as it will assist in determining the limitations of and will lead to a clearer understanding of the social context (Boyce, 2010:88).

The connotative meanings of *youth* imply the need to reflect on the socio-history of the South African society before 1994; denotative meanings are more often just associated with age, but that too is problematic in the South African context since we just cannot escape its political history. Youth are usually young people who start making decisions for themselves, whereas a child is normally told by parents how to behave. While the majority of organisations accept that the ages between 0 and 14 fall within the childhood range, the United Children's Fund's – (UNICEF, 2012:3) definition extends this range to the age of 18. Despite continuous debates of the lowering of the legal age from 18, many countries have retained the legal age limit beyond 24 years of age, for example, Mali, Nigeria, Gambia and Zambia have retained 30 years of age and Cote d'Ivoire, Namibia, Senegal, South Africa and Zimbabwe remain at 35 years (Khan & Vinod, 2008; Bodley-Bond & Cronin, 2013:15).

Various organisations define youth according to age and in relation to their own specific agendas at that particular time. For example, South Africa's National Youth Commission Act (NYC Act, of 1996) and the National Youth Policy (NYP, of 2000) adopt an inclusive approach that takes the historical and contemporary social conditions of the (previously) marginalised black youth into consideration (Mkandawire, 2002; Boyce, 2010:89; Republic of South Africa, National Youth Development Agency (NYDA), 2015:10). In the definition of *youth* by the National Youth Policy (2009), it views youth development as the purposeful broad method that offers platform, possibilities and assistance to the youth to increase their personal and group abilities for their individual improvement and also the improvement of the whole humanity of which they form part of (NYP, 2009:11). This is illustrated by Mkandawire (2002) when he argues that the theory of youth is associated with the fact that the age formulation tends to reflect values based on various segments of society. Some segments tend to emphasise crime-related issues such as violence, while others emphasise the marginalised elements of society and others use it for educational purposes (Mthembu, 2009:7; Mkandawire, 2002; Boyce, 2010:89).

Mkandawire (2002) further postulates that definitions of *youth* are based on segments of society which are more evident in South African youth structures and that place less emphasis on the formulation of the relevant, general definition of youth to focus on the targeted group without consideration of public views. For example, in the definition of a child, a child is viewed as a person aged up to 18 years, as stipulated in the Children's Act, 2005 (Act 35 of 2005). In turn, young offenders are defined as aged 'between the ages of 14 and 25 years' in the Correctional Services Act, 1998 (Act 111 of 1998) (Republic of South Africa, Department of Correctional Services, 2003). Therefore, for the country to realise the full prospective of young people's input, it is necessary to make available related support such as employment and social conditions that would enable the youth incorporation (Bilobrova & Tul, 2015). Presently, nearly one fifth of the population in the world are aged between 15 and 24 years, and that means one fifth of all individuals, in other words more than 1,2 billion of the people in the world are youth. It is also estimated that nearly 90 per cent are in the developing nations though 60% are based in Asia and 17 per cent are in Africa (ibid.).

Currently, there are discussions on the international front, relating to the definition of the term *youth* and the features that can be assigned to this phase of life (Boyce, 2010:88). Legislations and policies as well as societal views remain key elements in defining *youth*, for instance, in many African countries legislation stipulates that adulthood starts at 21 years of age. The African Youth Charter (African Union (AU), 2006) defines youth as those between the ages of 15 and 35 years, which is a deviation from the South African definition (NYP, 2009:10).

The present definitions of youth that are utilised at global and national levels tend to show such discussions. Based on the South African National Youth Commission Act (No.19 of 1996), the broad definition specifies that a youth is a person aged between 14 and 35 (Boyce, 2010:88; NYP, 2009:10). The use of the broad definition is welcome: there are distinct advantages in applying an expanded definition based on the South African context, as the country has a higher average age of individuals who leave school earlier, in comparison with developed countries. The expanded definition will enable the individuals who exit late from formal school to be included. The African oriented and broader definition of youth is relevant as it takes into consideration the impact of what apartheid created in the lives of the youth (Boyce, 2010:88).

It is noteworthy that the youth of pre-1994 was viewed slightly differently than the youth of today, as the sociopolitical environment differed in these two contexts. The youth of pre-1994, in particular the township youth of the 1980s and pre-1994, were dubbed the Young Lions in the country (Boyce, 2010:87; Carton & Morrell, 2012:39). Their bravery role towards the toppling of the unjust apartheid regime and the rise of a new dawn of democracy was widely acknowledged. This was also emphasised by Nelson Mandela when he said:

“The time will come when our nation will honour the memory of all the sons and daughters, the mothers, the fathers, the youth and the children who by their thoughts and deeds, gave us the right to assert with pride that we are South Africans, and that we are citizens of the world” (Van Zyl, Malan, Marais, Olivier & Riordan, 1994:9).

However, such acknowledgement from the society was uncertain because of the violent activities in the struggle and their relationship with the older generation was questionable, which led them to be viewed as the “lost generation” (Van Zyl *et al*, 1994:11&19; Boyce, 2010:87; DeJaeghere & Baxter, 2014:72; International Labour Organization, 2015:4; Tshishonga, 2015:4). Youth involvement in the political struggle led to it being seen as the “youth crisis” (Van Zyl *et al*, 1994:15). There were different views in this regard, as one argued that the then apartheid regime produced an exceptional set of challenges that led to the youth crisis (Van Zyl *et al*, 1994:11; Tshishonga, 2015:3). Another view suggested that normally social structures would try to distance themselves from the youth when they see the emergence of sociopolitical youth activities focusing on initiating change.

Although the youth of today experience the post-apartheid epoch with slightly different challenges to the pre-1994 youth, they are still exposed to almost the same problems (Van Zyl *et al*, 1994:10; Rotich *et al*, 2015:139; Tshishonga, 2015:4). For example, they are still living in and being exposed to the township situation, being unemployed and being viewed as a generation in crisis without a proper socialisation ethos, like their predecessors. Presently, there are different views of the youth. One view suggests that the youth remains not clearly understood by many, but views vary in this regard (Boyce, 2010:87; DeJaeghere & Baxter, 2014:72). Another view argues that the youth reflects optimism and requires to be integrated as equals, and that their strength needs to be guided towards confronting the crises in South Africa (Boyce, 2010:87; International Labour Organization, 2015:2). Although it is suggested that the youth rejects the familiar expression of being regarded as “a generation in crisis” their experiences differ slightly from those of the pre-1994 youth (ILO, 2015:4). For instance, young people today encounter challenges that can be rectified, since most of their challenges seem to affect the country as a whole, e.g. crime, HIV/AIDS, unemployment (Mattes, 2011:4; DeJaeghere & Baxter, 2014:67; Mphatswe, Maise & Sebitloane, 2016:152). The gloomy image of the youth needs to be placed against the background of the labour market conditions and the high rate of unemployment (International Labour Organization, 2015:4; Rotich *et al*, 2015:142).

Irrespective of the present continuing socialisation of youth into adulthood, which is accompanied by family responsibilities, some of the young people are characterised by continuing extravagance and placing their social interests first. This tendency is experienced through some young people using resources in the name of leisure. Leisure is defined as the time when various lifestyles are tried out and exchanged (Hendry, Shucksmith, Love, Glendinning, 1993:2; Tshishonga, 2015:5). This period may be seen as the opportunity for socialising with friends and adults outside the family setting, and for discovering the self and group identities. The youth have more spare time and opportunities than any time before, and yet are even less responsible. At this stage young people start to experience some restrictions of their spending power to access their leisure requirements (Hendry *et al*, 1993:34).

According to Swartz (2009:69) and Tshishonga (2015:7), although the youth categorisation represents a moral collage of belongings and attitudes as well as style and status, it varies in terms of township. It is significant also to highlight that labels or categories of young people evolve over time with each generation. Presently, there are two general youth categories that are normally found in most townships: the Mommies' babies and the *kasi* boys/ girls. Mommies' babies/ the right ones refer to young people who are sheltered, protected and isolated, who spend most of their time at home, and also participate in church activities. These young people are considered to be *ibari* by other youth, as they are respectful to the elders' directives. The *kasi* youth, on the other hand, are viewed as being progressive and wise, and they consist of school dropouts referred to as *amaOuties*, as they drink alcohol and are always partying, are involved in multiple sexual partners, wear branded clothing, and live on the edge of addiction and crime. This youth category have access to various drugs ranging from marijuana to sophisticated drugs and violence (Swartz, 2009:70; Rotich *et al*, 2015:147; Tshishonga, 2015:7).

One may identify four constraints that the youth encounter: firstly, the supposed ineffectiveness which leads to the increase in their involvement in a range of leisure activities; secondly, their attitude towards adaptability that includes motives and needs, which is associated with the lack of information on what is available; thirdly, social-cultural features that involve certain social obligations of turning play and

recreation into work by altering intrinsic leisure motivation into extrinsic features; and fourthly, the negative perception of youth-initiated programmes and the lack of social networks to engage in valuable work (Hendry *et al*, 1993:35; DeJaeghere & Baxter, 2014:72).

Regardless of these views the present argument suggests the need for investigating the circumstances and perceptions of the youth, since there are sound economic reasons for investing in them (NYP, 2009:1; Boyce, 2010:87; Mattes, 2011:4). In addition, young people are responsible for their country's achievement of its goals. Furthermore, a significant number of people in many African countries including South Africa are below the age of 35 years (NYP, 2009:1). This also adds to the importance of relying on young people to fulfill long-term national development

priorities such as the sustainable economic growth and poverty reduction and solving the long-term sociopolitical divisions that prevail in the country (NYP, 2009:1; Van Niekerk, 2014:41; Rotich *et al*, 2015:149).

The females are struggling against the patriarchal system, the youth are advancing their agenda for recognition, and the marginalised indigenous populace for acknowledgement; this all becomes observable in the demand for a system that will place them in the epicentre of their social life (Ndlovu-Gatsheni, 2013:89-93; Rotich *et al*, 2015:137). Hence, the state is perceived and acknowledged as the only viable source that can offer a meaningful distribution of resources to its citizens (Ndlovu-Gatsheni, 2013:89-94; Rotich *et al*, 2015:142). South Africa has a heterogeneous nation, a fact that impacts onto its young people's non-homogenous character, as the legacy of apartheid still haunts some quarters of the society – in particular when it comes to accessing resources such as residential areas that are still defined according to rural and urban township and suburb, service delivery, land, economy and employment (Van Niekerk, 2014:41; Taljaard, 2008:1; Rotich *et al*, 2015:137). The majority of the youth between the ages of 15 and 34 years live in a household with no working individual and is estimated to total 5,4 million in 2015 (StatsSA, 2015:36).

From a health perspective, pregnancies of young women in their early teens raises a health concern, while pregnancies to young women in their late teens are not considered problematic (although there may be social concerns about income support) (Mphatswe *et al*, 2016:152; Van Zyl, 1994:436). From a sociological perspective, the social consequences (failure to complete education, poverty, psychological distress) are a consequence of particular socioeconomic and cultural arrangements that fail to support pregnant teenagers. These consequences have been alleviated in many countries by relatively small changes to the system that make it easier for young women to avoid pregnancy and for those who fall pregnant to gain financial support, to complete their education, and to engage in the labour market.

In Sub-Saharan Africa it is reported that the highest birth rate is among women aged 15 – 19 years, at 119 births per 1000 women, compared to an average of 53 per 1000 women in other low-income nations. In South Africa, 12,2 per cent of women having given birth in 2011 registered by the Department of Home Affairs were teenagers aged 15 – 19 years. Furthermore, teenage pregnancy is associated with many adverse socioeconomic and psychological consequences, especially in countries like South Africa where there is a high number of child-headed families without a parent figure, i.e. father or mother (Rotich *et al*, 2015:137). However, it is argued that the increase in youth sexual activity is also caused by the new lifestyle and attitude (Van Zyl, 1994:436; Rotich *et al*, 2015:147). According to Swartz (2009:75), teenage pregnancy is viewed as the fashion among the township youth, who consists mostly of school drop-outs and indulge in sex due to boredom. Furthermore, rural and township black African youth's lack of understanding the consequences of sexual and physical violation is associated with the social, economic and cultural deterioration of the traditional family (Rotich *et al*, 2015:137).

Youth pregnancy and child bearing has many negative consequences which include: early school termination or disruption; reduced employment prospects; added responsibility and expenses of caring for a baby; and contributing to the vicious cycle of poverty (Van Zyl, 1994:436). The child support grant (CSG) assists about 15 per

cent of the low-income families to look after their children (Altman *et al*, 2014:349). Presently, there is existing social assistance targeted at able-bodied working age young people, except for the foster care grant (FCG) which applies to 18 to 21 year-olds, provided the young person is completing secondary education or tertiary training. It is important to note that some of the youth in South Africa can be classified as vulnerable due to their living situation which is below minimum standard. The term “vulnerable” in broad definition refers to a theoretical collective for social situation examination in relation to contrasting expressions when conducting and analysing poverty dynamics, and it has become the main feature notion in poverty text and cross-sectional research of poverty situations (Angelsen & Dokken, 2015:8; Rotich *et al*, 2015:149). Therefore, it is imperative to do the assessment of assets in poverty scrutiny as poverty may be categorised into two types, namely structural (that means it is enduring or chronic), and stochastic (that means it is temporary or transitory) poverty.

Most individuals can be defined in terms of one of the following four groups: (a) earnings and asset poor, (b) earnings viable and asset poor, (c) earnings poor and asset affluent, and (d) earnings and assets affluent (Angelsen & Dokken, 2015:8). Therefore, a difference between stochastic and structural poverty is appropriate when analysing vulnerability. The unemployed youth in South Africa fall into all these categories, as there are those who come from the households that have no working individual in the household – they are earnings and asset poor, and those who have some people in the household who are working, but are asset poor, are extremely vulnerable (DeJaeghere & Baxter, 2014:70). Angelsen and Dokken (2015:8) argue that stochastically poor-income viable and asset-poor are considered to be extremely vulnerable, and a vulnerable household can be characterised as those that fall below the poverty line with some likelihood to improve. Therefore, for the youth from the households that have low asset holdings, that means that they cannot get relevant support even to initiate anything for survival (DeJaeghere & Baxter, 2014:70).

Furthermore, in attempting to understand the strategies that marginalised or disadvantaged people apply in securing their daily livelihoods, the arguments by Azarya and Chazan (1998) as quoted by Ndlovu-Gatsheni (2013:87) become

relevant. They argue that there are common strategies in this regard that include the “‘suffer-manage syndrome’, ‘escaping’, ‘creation of systems that are parallel to those of the state’, ‘self-enclosure’ and secession and attempt to seize state power to gain freedom” (Ndlovu-Gatsheni, 2013:87). The ‘suffer-manage syndrome’ refers to an individual’s continual alteration to a depreciating regime performance which involves change of consumption behaviours. For example, urban communities encourage vegetable gardening for consumption purposes and adaptation of craft work into cottage industry. However, the individuals that fail to adapt from the deteriorating state are exposed to a ‘suffer- management’ strategy as a form of survival. The suffer-management strategy is viewed as acquaintance with emergency or withdrawing from the state (Ndlovu-Gatsheni, 2013:87). The other option is the emigration that is normally utilised by the elite, unskilled and semiskilled individuals when they are exposed to the tormenting situation of socioeconomic and political predicaments (Ndlovu-Gatsheni, 2013:88).

Another alternative is driven by the military elites that attempt to seize state power in the form of uprisings and military takeovers. In addition, another option that is normally chosen by the group who is alienated from the power involves the establishment of an informal market that encompasses the black market (Ndlovu-Gatsheni, 2013:89; Rotich *et al*, 2015:149; Tshishonga, 2015:9). Some individuals opt for religious institutions where they seek spiritual refurbishment and material security. Thus, the interwoven protestant ethics, enterprise and urbanity become relevant, as the connection of the spiritual and material spheres become a reality to the marginalised communities (Ndlovu-Gatsheni, 2013:89-90).

### **2.3.1 The notion of youth development**

In order to understand the youth developmental framework in South Africa, one should commence by understanding the manner in which youth development is defined and its relationship to the issues under study. Different practitioners including youth advocates, practitioners, and scholars in the field of youth development have recognised the linkages between youth’s abilities and the benefits in their proficiencies to obtain a conscious and creative life (Hosang, 2006; Jenson, Alter, Nicotera, Anthony & Forrest-Bank, 2012; DeJaeghere & Baxter, 2014:67). Various

inquiries have revealed that young people who hold personal abilities and social and societal capital have limited chances of participating in undesirable activities and/or drug abuse. Furthermore, they also revealed that capabilities and capital in the possession of youth were characterised as significant contributors towards their role as social change agents in programmes focussing on the improvement of young people.

These youth attributes have influenced the development of the innovative developmental context that is referred to as positive youth development (PYD)

(Jenson *et al*, 2012). This development approach is influenced by the prevailing socioeconomic challenges that the youth are facing and focuses on the optimistic features and types of capital in young people's life. This developmental approach differs from the previous perceptions that suggested that young people require a psychological interference due to age-related struggles that are presently perceived as natural in their age category. The PYD conception is also based on various philosophical and conceptual backgrounds and is also highly influenced by the desire to improve development programmes designed for young people.

Jenson *et al* (2012) argue that human conduct alters along the way of growth in a dual trends framework which includes communications between persons and their surroundings. Its emphasis is on the improvement of abilities and capabilities instead of focusing on the insufficiencies, as the efficient method to avoid the challenges encountered by young people. Then, the notion of plasticity argues that personal conduct normally alters as one grows, and that suggests there are normally opportunities of development in a person's conduct and growth in a supportive environment can be accelerated towards such transformation. The PYD encourages a holistic approach toward youth development as young people, household's members and community structures can participate in the youth development programmes.

It is important to assess and monitor the viability of youth development programmes towards the improvement of young people's lives. There are two related notions that can be applied in this instance: the developmental assets and the 6 Cs, which are

competence, connection, character, confidence, caring, and contribution in positive youth development (Jenson *et al*, 2012). The external assets can be viewed as individuals and structures that contribute towards the development of young people in various forms, i.e. support, empowerment, boundaries, expectations and constructive utilisation of time. According to the developmental viewpoint, young people are equivalent and fully responsible in their individual and social affairs and societal situations. This ideal recommends that young people are offered positions that involve the accountability toward provision of development in the society.

The internal assets are characterised by a classification that is referred to as commitment to learning, positive values, social competencies and positive identity (Jenson *et al*, 2012). These artefacts relate to internal abilities such as caring, equality, social justice, integrity, honesty and responsibility, which inculcate ethical standards for identity. The advancement of positive ethical development by means of participation in the societal structures promotes a number of desired skills towards socially and individually creative prospects. Therefore, the sixth C, the contribution, refers to the expression of actions and behaviours that emanate from the 5 preceding Cs and refers to the abbreviation that identifies the psychological, behavioural and social aspects that are viewed as the representation of a prospering and well-acclimatised youth (Jenson *et al*, 2012).

The acclimatised position depicts a positive manner that is promoted by PYD and is identified as the practice towards the improvement of operational standards, assets and conduct. Acclimatisation is a procedure rather than a feature or a position that is normally seen as the active articulation of various familiarising conducts in reaction to prospects and encounters (Jenson *et al*, 2012). Competence depicts positive endeavours towards actions in a particular sphere that include social, academic, cognitive and vocational sites (Jenson *et al*, 2012). A youth that possess cognitive capabilities and social and behavioural skills reflect competence. Therefore, this suggests that developmental programmes should encourage competence by means of different learning experiences that youth may attempt as innovative skills, with support and help.

Even though connection denotes positive connections with persons and structures that are shown in the dual ways of conversations between the person and friends, household, education and society where both organs contribute to the association (Jenson *et al*, 2012), it is assumed that when youth are linked they are capable of utilising the benefits of positive support. An individual who tends to show reverence for communal and cultural guidelines, could be a custodian of the values for positive conduct, and would have insight into the correct and moral behaviours in a culture (Jenson *et al*, 2012). Therefore, a young person with such a character would be able to examine the purpose of the social sphere and apply sensible choices concerning

his or her behaviour in connection with these guidelines and customs. Normally, leadership and community participation platforms contribute towards character improvement by means of being part in decision-making and social inventiveness.

Jenson *et al* (2012) argues that confidence is identified with the inner personal logic of a general, positive sense of self-value and self-effectiveness, in particular when it comes to the international phenomenon of self-absorption. This can be realised when youth has reached the confident sense of respectability to assume responsibilities. Therefore, confidence should be promoted formally through guidance and coaching plans and relaxed via positive connections. Enabling the testing of new innovations and learning in the attempts and mistakes, with the needed backing and inspiration would improve confidence (Jenson *et al*, 2012).

Caring and compassion symbolise a feeling of kindness and understanding for other people and the ability to view the personal surroundings with a clear eye (Jenson, *et al*, 2012). Thus, a caring and compassionate young person who is capable to exchange the knowledge of distress with others, links it with fundamental human acquaintance. The social justice which relates to the concept of human rights and equality for all persons encompasses this caring and compassion. These artefacts can be demonstrated by positive adult position examples and facilitated via narratives and related ways of exchanging the knowledge with others. The contributions relate to vigorous young people who are capable to plough back in their individual capacity, into their respective localities and social and surrounding situations. They also contribute to themselves, their households and to the social

structures of society, and this will reflect the potential of the youth that have matured and acclimatised accordingly (Jenson *et al*, 2012).

According to Angelsen and Dokken (2015:8), when we speak of youth development it is important to also consider the difference between stochastic and structural poverty when analysing youth's vulnerability. The unemployed youth in South Africa fall into all these categories, as there are those who come from the households where there is no working individual in the household, and which can be considered to be the earning, asset-poor and those who have some people working in the household but are considered as asset-poor and extremely vulnerable. Angelsen and Dokken (2015:8) argue that stochastically non-poor-income-viable and asset-poor are considered to be extremely vulnerable, and the vulnerable household can be characterised as those that fall below the poverty line with some likelihood to improve.

Since young people of today are known to be apolitical but their frustrations that emanate from the lack of education, the educational marginalisation and poor service delivery tend to depict a different scenario, as they are involved in protest activities in some townships and academic institutions, e.g. the # *Fees Must Fall* and the *Decolonising curriculum campaigns* in South African institutions and in the world, highlighting the extent of their activism (Boyce, 2010:91; International Labour Organization, 2015:1). However, Boyce (2010:92) argues that youth involvement in protests should not be seen as their frustration against the government and social organs, as this perception is not justifiable since service delivery protests involve the whole society. According to Taljaard (2008:1) and Urdal (2012:1), political violence and 'youth bulge' are linked to political crises and social deprivation. 'Youth bulge' refers to a situation whereby the demographics of a developing state show a distinctive population pyramid reflecting the most substantial number of the population as young people; in comparison with adults in general, youth bulges are known to be fertile grounds for instigation of social unrest and insurgence (Urdal, 2012:1). Other views suggest that youth's contribution to the political sphere is pertinent as it has a potential role in societal unity and governance (Boyce, 2010:88; Booysen, 2015:7). The South African voting age population (VAP) revealed that in

the 2014 voter registration for elections, youth was lower in comparison with other age groups (Booyesen, 2015:2).

Urdal (2012:1) suggests that youth's challenges, their frustration and their involvement in political activism can be understood when one considers two contending theoretical traditions of social unrest, though they are not commonly exclusive, for example, the opportunities also known as greed perspective and motive that are also referred to as grievance perspective. These perspectives are based on a macro-level framework that tries to illustrate the rationale that leads individuals not to get affiliated to an insurgence group on the basis of economic, political or social structural aspects. While the opportunity perspective argues that uprising is possible, especially in a situation where individuals have a potential of affiliating to an insurgence structure, it is when they will attain something that will contribute to the improvement of their livelihood (Urdal, 2012:1). The motive or grievance perspective emanates from the notion of relative deprivation and argues that the motivation for political uprising relates to efforts to rectify economic or political injustices. The relevance of the motive perspective in relation to the youth bulge and political insurgence, as its fundamental area, is on wide youth cohorts that flood the labour market or the educational institutions, challenging their political exclusion especially in the urban areas where they can feel the depression that may lead to political insurgence (Urdal, 2012:1).

In order to understand the present educational context of the youth in South Africa, it will be vital to revisit the concept of literacy and its improvement in relation to the type of education they are accessing in acquiring skills (Maposa & Wassermann, 2009:43). Previously, school dominated and affected the family that was responsible for the socialisation of young people. It affected the family in three aspects: firstly, schooling has interrupted family household arrangements such as routines and structures in relation to activities that relate to time to get up in the morning, leisure time and holidays. Secondly, a schooling timetable dictates significant phases, transition and turning points in the educational development of young people, i.e. school transfer, examinations and access to the labour market. Thirdly, it also has effects on the contents of family practices, e.g. in what is talked about, and assists in fostering certain values (Allatt, 1993:144).

Furthermore, Maposa and Wassermann (2009:43) argue that there are two notions that can assist in broadening an understanding of education, namely the elite and inclusivist approaches. The definition of the notion of literacy has proven to be challenging, as it has developed from being a privilege of certain categories in society to a notion that has a variety of descriptions that include the elite and the general populace. According to the notion of the elite, literacy is the right of a certain category of society, and relates to the achievement of an elevated status. In such instance, the literacy is regarded as the cultural instrument of preventing other categories of the society from accessing certain benefits or alternatively meeting problems they encounter in their daily lives. While in the notion of inclusivist education, literacy is not regarded as an instrument to exclude individuals.

According to the inclusivist approach, literacy is characterised by widely differing factors such as the recognition that individuals who can draw an X on a piece of paper as their name without a thorough understanding of what is contained in the document, are considered as illiterate. In the elitist perspective such individual is viewed as literate and that guarantees their rise in the societal structures. The difference between the elitist and inclusivist perspectives on literacy are noticeable in different nations in the world. For instance, the basis of the measurement of literacy of an individual is the level of education an individual has attained. Thus, political groups in various different countries sometimes apply this notion in their political programmes as the elimination of illiteracy (Maposa & Wassermann, 2009:43). However, in considering the vagueness and related implications surrounding the definition of literacy this can be summarised in three phases: (a) the improvement of the excellence of literacy to include supreme arrangement of cognitive practices; (b) widening of the social and personal functions that literacy is targeted to perform; and (c) the expansion of the literate from faith oriented elites to the general public. Therefore, this suggests that though the conception of literacy has been widened it is also significant to take cognisance of the manner literacy has been conceptualised, moulded and discussed, and by whom, when, where and why (Maposa & Wassermann, 2009:44).

Furthermore, since education is a public asset it is important to consider how the compensatory education system contributes to poverty in three forms in the world: firstly, in the rural-based communities where they survive by a mixture of agriculture, cash crops and unregulated wage labour; secondly, in the urban communities in low-wage economies that are characterised by urban growth and migration from the rural area to unregulated labour markets; and thirdly, to the poverty that is the consequence in the inequality of high-income economies (Connell, 1993:21). Therefore, education was brought in to improve the relationship between the low levels of education and the high levels of unemployment and low incomes. This has resulted in the self-sustaining cycle of poverty due to low levels of hope and poor support structures for young people, which resulted in the low acquirement of education (Connell, 1993:22). Connell (1993:24) argues that the conventional approach in compensatory education systems' manner of teaching and assessment contributes in exacerbating poverty in the disadvantaged nations. This setting suggests a need to change from the conventional way of teaching and learning as it promotes the inequality and offers students a wrong geographical orientation, as it is not related to their environment (Connell, 1993:25).

When trying to understand the impact of education in securing employment among the youth in South Africa today, the Statistics South Africa 2015 Quarterly Labour Force Survey (QLFS) report shows that education attained among the youth remains a challenging element, as about 55,0 per cent of the actively job seeking youth have an education standard of lower than matric. For the employed young people the great challenge will be to sustain their position for a prolonged time despite their poor education (StatsSA, 2015:3). Although education has improved the education outline of the employed between 2008 and 2015, as the statistics reflect that 44,5 per cent had lower than matric, followed by 36,9 per cent who had acquired matric and a limited number of employed namely 21,2 per cent had acquired a tertiary qualification (StatsSA, 2015:1). The education acquisition outline based on population categories is as follows: about 13,1 per cent of black African and 10,5 per cent of Coloured youth had skilled employment, followed by the Indian/Asian group that consisted of one in every three (36,2%) and lastly, 53,4 per cent of white youth had employment (StatsSA, 2015:1).

However, when looking for youth capabilities in the country, it will be imperative to consider utilising the Not Employment, Education or Training (NEET) rate measurement since it is an expansive gauge for uncaptured young people's talent which can be significant in the country's growth and improvement of the economy (StatsSA, 2015:34). The NEET gauge assists in identifying passive youth who are not in employment or engaged in skills improvement, which exposes them to be unemployable in the future and to possible social exclusion. Data shows that despite various government intervention strategies towards youth empowerment programmes, the number of youth identified under the NEET category of ages between 15 and 24 years is still high, as in 2015 it was 32,9 per cent (StatsSA, 2015:34).

### **2.3.2 Policy issues impacting on the youth in South Africa**

This section interrogates the main South African policies that are aimed to make a difference in the lives of the youth in view of their high rate of unemployment. However, though government has passed a series of policies with a view to address the impact of unemployment and poverty, the reality on the ground remains volatile, as these programmes that include a variety of skills, learnerships and furthering education have not reached the majority of young people in the country (Oosthuizen & Cassim, 2014). For example, the entrepreneurship programme facilitated by NYDA aimed at young people remains accessible to only a few young people, which raises a concern on the manner of its marketing or promoting among the young people in the country (Oosthuizen & Cassim, 2014; NYDA, 2015:15; Fatoki & Chindoga, 2011:166).

There are numerous policies that one could list that are geared specifically towards youth development, but that will not address the youth unemployment status in South Africa. Maybe, the issue is not about promulgating another policy in this regard but rather how the current policies are applied to the relevant constituency. The NYDA report 2014-2015 reveals the extent of the application of the youth oriented policies and their limitations regarding the spreading of related information

using various mechanisms in this regard (National Youth Development Agency, 2015:15; Oosthuizen & Cassim, 2014; Fatoki & Chindoga, 2011:165).

### **2.3.3 National interventions: Youth development**

Attempts to increase youth participation in the decision-making has led to their inclusion in different structures such as youth organisations, national councils, youth parliament, including the African Youth Parliament. However, these attempts have been hampered by a lack of the required related skills, the resources to enable effective youth participation, and governments (United Nations Economic Commission for Africa & United Nations Programme on Youth, [Sa]:5). Most African governments have adopted the linkage of three resources, which are a bulging youth population, promotion of innovation and agricultural development as the alternative youth participation in an attempt to ensure sustainable development (UNDP, 2012:4). These limitations have led various African states and the African Union to develop and adopt a series of policies geared towards youth development programmes in this regard.

Since the youth in South Africa face various challenges including the HIV/AIDS threat, poverty, skills shortage, limited qualifications and most of all the unemployment and its effects, the National Youth Development Act (Act 54 of 2008) was passed in order to address these challenges. On 16 June 2009, the National Youth Development Agency was launched to this effect with a mandate drawn from the legislative structures that include the National Youth Development Agency Act, 2008 (Act 54 of 2008) (NYDA Act), the National Youth Policy (NYP) 2009 – 2014) and the draft Integrated Youth Development Strategy (IYDS). The NYDA commenced its operations with improvements in the activities of its preceding structures such as UYF and NYC, and an integration of all the relevant infrastructures such as human capital (National Youth Development Agency, 2015:1).

The sole mandate of the NYDA is to deal with the challenges related to youth development at national, provincial and local government spheres in the country. Such development is expected to take cognisance of the wider social challenges in

South African development (National Youth Development Agency, 2015:1; Fatoki & Chindoga, 2011:163). Since its inception the Agency has attempted to fulfil its mandate and submitted annual reports to highlight its limitations and strengths. For example, the Annual Report on 2014 to 2015 activities highlights that about 1 252 959 youth were provided with information relating to possibilities of improving their capacities using NYDA. The report also acknowledges that access to information is one of the challenges that surround young people at present (National Youth Development Agency 2015:15; Fatoki & Chindoga, 2011:163).

Some of its contribution involves 1 034 enterprises that are directly owned by young people through NYDA funding and financial support through NYDA Business Development Agency to 62 916 budding and experienced youth entrepreneurs (NYDA, 2015:43). Job opportunities were created for 4 248 youth and assistance was given to 300 learners to further their academic education through financial awards from the Solomon Mahlangu Scholarship Programme. In addition, a group career guidance was offered to 937 949 youth and a National Youth Service (NYS) volunteer programme was offered to 12 490 youth. Furthermore, the involvement of other government agencies such as the Department of Human Settlement and the Expanded Public Works Programme (EPWP) facilitated the quick delivery of infrastructure development, including participation of 2 342 youth in the Youth Building initiatives in the country (National Youth Development Agency, 2015:15).

Different institutions for technical and vocational education and training (TVET) for improvement of skills and training were established to offer the required skills in various economic sectors of the country were created through funding by the government, with a purpose of enabling youth to access the labour market (Oosthuizen & Cassim, 2014).

#### **2.3.4 More legislative policy**

In order to better understand the challenges that the youth encounter, it will be important to first recognise the limitations to the related policies. Policy analysis discussions relating to its purposes and processes in Social sciences started in the beginning of the 1950s (Fimyar, 2014:6). Presently, it is argued that there are

differentiations between policy analysis, policy science and implementation studies; however, these terms are normally used interchangeably with no lines of distinction (Fimyar, 2014:7). There are various forms of objectives that are embedded in these conventions of policy examinations. For instance, a positivist perspective policy analysis attempts to understand the reasons and impacts of governmental roles, in particular when it comes to policy development.

The accepted differentiation between analysis for policy and analysis of policy is significant to recognise various types and objectives of the policy study: firstly, analysis for policy focuses in particular on policy advocacy; secondly, information for policy concerns the revision of the policy; thirdly, the analysis of policy determination and its effects investigates the aspects and procedures in establishing policies; and fourthly, an analysis of policy content analyses the significance, statements, beliefs and discussions that underlie the policies (Fimyar, 2014:7). According to a positive perspective on policy, it is a government role that is normally not clear on theoretical approaches in its implementation. The post-structuralist perspective suggests that policy formulation should not only include authorities but must also take cognisance of the prevailing and discursive environment. However, Fimyar highlights that:

“... policy is not confined to the formal relationships and processes of Government ... The broad definition [of policy] requires that we understand it in its political, social and economic contexts, so that they also require study because of the ways in which they shape ... policy” (Fimyar, 2014:8).

Furthermore, it is worth noting that in understanding the current definitions of the term *policy* it has depended on the frameworks suggested by Western scholars (Fimyar, 2014:6). According to Stofile (2008), there are two surmises that relate to policy implementation: firstly, the understanding that policy implementation is a multifaceted process that requires the discovery of perceptions of various stakeholders; secondly, it entails the effective communication between relevant government and “implementers” at the local phase (Stofile, 2008:8). The rationalist framework with its origins in the 1940s and being based in the functionalist perspective and in the sociology of regulation, supposes that policy formulation is a process that includes decision-making that functions in a linear way on various levels

(Stofile, 2008:8). Stofile argues that policies are “blueprints which exist prior to action, and are implemented on the external world through a controlled process which is assumed to be a consensual one” (Stofile, 2008:8). This suggests that decisions affecting implementation follow a top to bottom approach. The rationalist framework perspective argues that policy implementation has a vertical aspect. Stofile emphasises that:

“The vertical dimension sees policy as rule: it is concerned with the transmission downwards of authorised decisions: The authorised decision-makers (e.g. the government of the day) select courses of action which will maximise the values they hold, and transmit these to subordinate officials to implement ... This is a dimension which stresses instrumental action, rational choice and the force of legitimate authority. It is concerned about the ability of subordinate officials to give effect to these decisions (the implementation problem) and with ways of structuring the process of government so as to achieve this compliance” (Stofile, 2008:34).

Therefore, in this viewpoint policy implementation is the national administration performance of a political government aimed at the accomplishment of policy instructions of the politicians (Stofile, 2008:39). A political framework would recognise various characteristics of policy and the requirement of the appreciation of the political character of the policy procedures. The crucial part of the implementation is the trail of rigid policy into function. However, other views suggest that policy implementation is determined by the local implementers of the policy. This perception is viewed as an attempt to demonstrate the political and beliefs element grounded in policy. These two frameworks are the basis of the top-down and bottom-up approaches, and are also known as the forward and backward mapping approaches of policy implementation (Stofile, 2008:39). The top-down school of thought argues that policy implementation is a linear procedure that is identified by structural arrangements of occurrences which can be monitored at a single point, while the bottom-up school of thought focuses on the participants and service contributors who contend that policy is constructed at the local stage. The

recommendations are then to use both the top-down and bottom-up approaches to enable the effectiveness of policy (Stofile, 2008:39).

Youth development in the apartheid era was not prioritised as it is in the democratic era, as the democratic government has passed a series of policies in this regard. Since youth in the post-apartheid era are confronted by a variety of challenges led by the unemployment, this has led to the adoption of youth developmental policies; some of those policies include the National Youth Policy and the National

Development Plan (NDP) (National Youth Development Agency, 2015:24). The purpose of the NYP is to safeguard the youth's interests in relation to employment opportunities and their social incorporation into the society in general. The aim of the NDP is to offer a clear mandate in relation to youth development in South Africa up to 2030 (National Youth Development Agency, 2015:13).

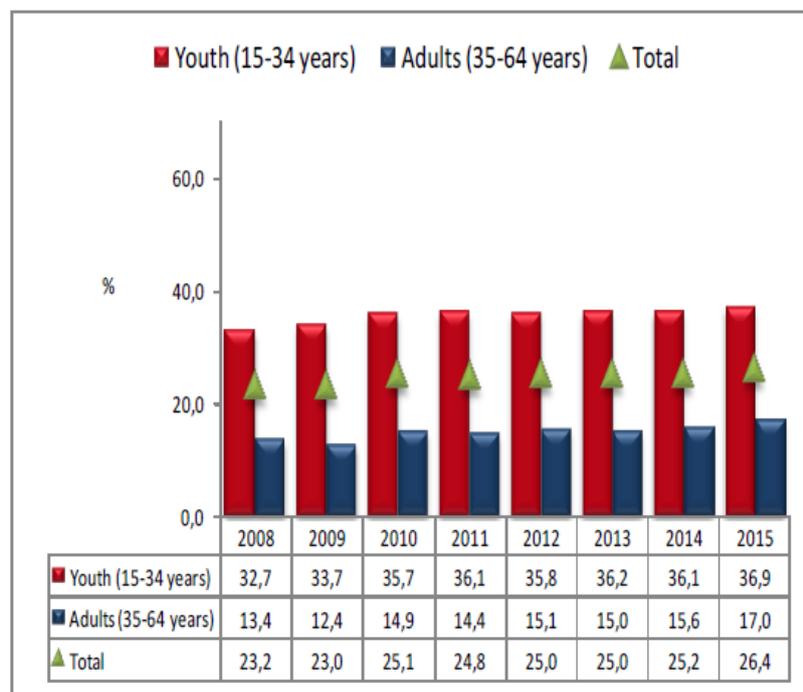
### **2.3.5 Demography of the youth in South Africa**

The determination of the demography of the youth is important, especially when we deal with issues pertaining to this category of population in our society. The Statistics South Africa 2015 Quarterly Labour Force Survey (QLFS) report shows that the population of South Africa was estimated to be 35,8 million of which 29,7 million constituted 55 per cent who were young people, and about 16,1 million constituted 45,0 per cent who were adults. The substantial number consisting of youth of ages ranging from 15 to 34 years were in the category of working age group and exceeded the adults with 4,5 – 5,2 million in each of the youngest age cohorts in 2015 (StatsSA, 2015:3). According to Statistics South Africa, the South African youth is not a homogenous category due to their limited labour market opportunities and the universal post-war effects (StatsSA, 2015:1). The most affected age cohort is the youngest age category, in particular the female in that age group. This has brought about a negative impact to the youth, as the labour market has declined by a huge percentage, especially to the young people in comparison with the adults.

Figure 2.3 (below) highlights the development of unemployment between youth and adults during 2008 to 2015, and it shows that the unemployment figures indicate that

the unemployed youth are double the size of unemployed adults for consecutive years (StatsSA, 2015:5). It also reflects that the unemployment rate has increased from 32,7 per cent in 2008 to 37,0 per cent in 2015. However, there was an increase in the adult unemployment rates in the same years from 13,4 per cent to 17,0 per cent but such increase was minimal in comparison with the figures for the youth. This has led most of the youth losing hope, feeling demoralised and opting to leave the workforce (International Labour Organization, 2015:2). Another exacerbating factor is the embedded structural limitations in the labour market that relate to the disparity variance between skills and current employment opportunities that are identified as the outcome of prolonged joblessness between young people and adults (StatsSA, 2015:1; International Labour Organization, 2015:7).

**Figure 2.3: Tendency of unemployment between youth and adults, 2008 – 2015**



Source: Statistics South Africa (2015)

The long time spent without work results in most of the youth becoming discouraged, particularly women. Table 2.1 below shows that female youth are more discouraged than men and this trend has been consistent for the past seven years. This has contributed to the miscalculation of the actual unemployment rate in the country (StatsSA, 2015:9).

**Table 2.1: Discouraged work-seekers – 2008-2015**

	2008	2009	2010	2011	2012	2013	2014	2015	Change 2008–2015
<b>Youth 15–34 years (Thousand)</b>									
Male	316	363	591	698	746	730	745	704	388
Female	493	490	700	822	861	869	804	827	334
<b>Total</b>	<b>809</b>	<b>853</b>	<b>1 291</b>	<b>1 520</b>	<b>1 607</b>	<b>1 598</b>	<b>1 549</b>	<b>1 531</b>	<b>722</b>

Source: Statistics South Africa (2015)

### 2.3.6 Economic context

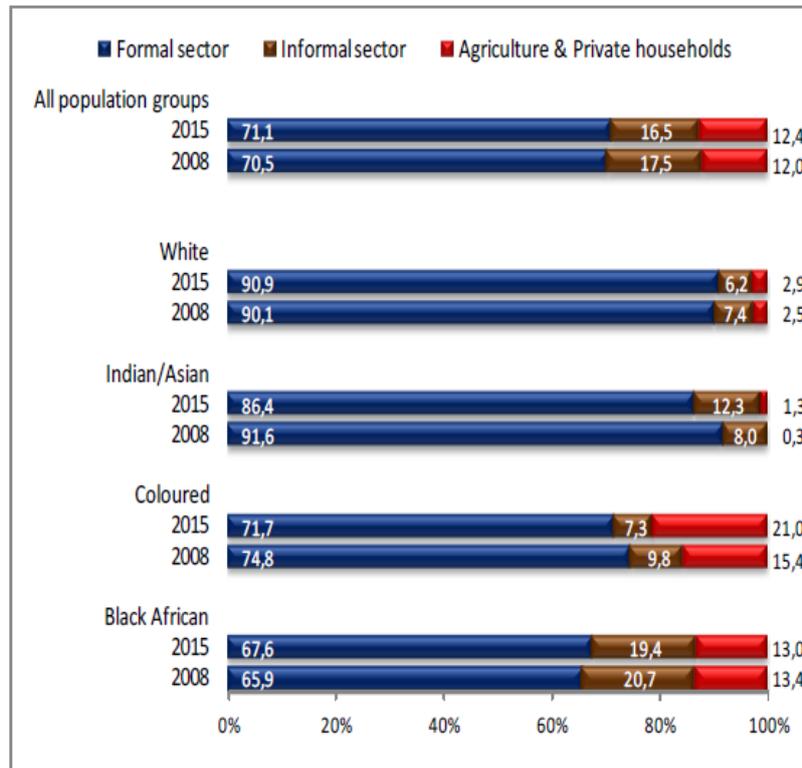
Youth’s engagement in the entrepreneurship activities such as informal trade assists them in the reduction of possible delinquency behaviours such as drug abuse, crime and violence (StatsSA, 2015:8). It also helps the youth in gaining their self-esteem, independence from government subsidies, and enables them to participate in the support of their families and communities and to contribute in the economic development of the country (Fatoki & Chindoga, 2011:162).

Since attitude is fundamental in determining the possible activity that an individual would engage in, it is worthy to consider some of the related concepts in this matter (Fatoki & Chindoga, 2011:162). Firstly, the concept of reasoned action is mostly determined by the purpose to participate in such activity and purpose is determined by the manner that relates to feelings. This concept suggests that purpose precedes the real behaviour. The second concept of entrepreneurship purpose relates to the notion of process which emphasises that someone’s conduct is determined by the personal awareness of the possibilities of the proposed activity. This concept emphasises that external factors are ideas that mould the viewpoint and the type of purpose of the activity. The third concept of entrepreneurial event scrutinises the existence courses and related influences in personal aspirations and opinions regarding the possible inception of a new undertaking.

In order to understand the position of young people in the economy, firstly, it will be pertinent to acknowledge the impact of unemployment on their livelihood. Secondly,

it will be wise to consider that all studies concerning youth should feature their employment status in the economy (Fatoki & Chindoga, 2011:162; Van Niekerk, 2014:39).

**Figure 2.4: Sectoral Employment Youth (15-34 years) shares, 2008 – 2015**



Source: Statistics South Africa (2015)

Figure 2.4 highlights the fact that the formal sector provides a large quantity of employment across population groups: in 2015 about 90,9 per cent youth from the white community, followed by 86,4 per cent from the Indian/Asian community were employed in the formal sector, while 71,7 per cent youth from the coloured community and 67,6 per cent from the black African community (StatsSA, 2015:25) were employed in this sector. This compared to the informal sector, which is known to offer a source of income to approximately one out of every five black African young people, and which stood at 19,4 per cent blacks in 2015, and at about 6,0 – 13,0 per cent of employment opportunities to all other community groups (StatsSA, 2015:25).

Youth unemployment in the country overall is estimated at 36,6 per cent and this raises concerns and the need to consider alternative strategies that can be applied to address this situation (StatsSA, 2015:7). Some of the youth have attempted to engage in alternative employment strategies such as small business initiatives that are normally referred to as informal trade. However, the data in Figure 4 shows that youth participation in the informal sector seems to be decreasing in all population groups except in the Indian/Asian community, where it shows an increase.

### **2.3.7 Youth in South Africa: The challenges**

The challenges which South African youth encounter include the institutional capacity to offer relevant skills to enable individuals to compete for employment. For example, the TVET institutions provide vocational education schemes but they do not assist the youth to finish their matric and non-vocational skills required from the young people. However, the further education and training colleges (FETs) have not been meeting the expected capacity building on skills relevant to the economy (DeJaeghere & Baxter, 2014:64; Oosthuizen & Cassim, 2014).

The youth often experience uncertainty among employers regarding the introduction of learnership programmes, which lead to doubts about the future of the apprenticeships (National Youth Policy, 2009:24). Though the Community Works Programme (which later was renamed to the Extended Public Works Programme – EPWP) was introduced in 2008, but these programmes have focused on and acted as supplement to low-income communities but had a limited attraction to young people (Oosthuizen & Cassim, 2014). Despite the introduction of the National Rural Youth Corps in 2009 with its aim to offer training to rural young people, which sounded good, it was limited in providing the relevant skills (Oosthuizen & Cassim, 2014). The mammoth task to upgrade youth's capabilities has proven to require intervention from other society stakeholders such as the private sector and business (Oosthuizen & Cassim, 2014).

There are two identifiable reasons that exacerbate poverty in South Africa: the dependence of poor households and unemployment. This also forms the vicious

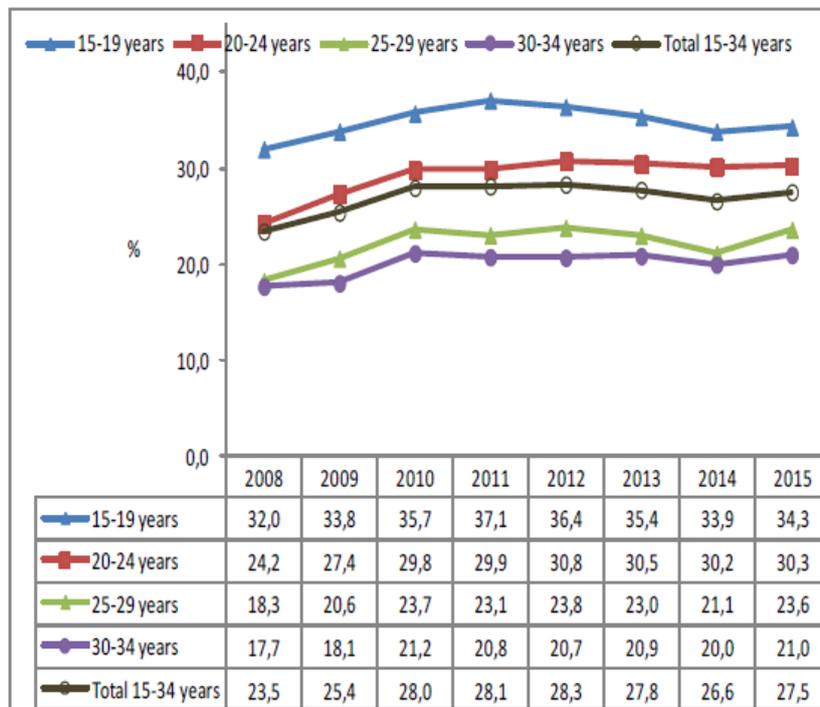
circle of poverty as youth in the poor communities cannot participate in the social development programmes offered by the government (National Youth Policy, 2009:15; Oosthuizen & Cassim, 2014; StatsSA, 2015:8; Connell, 1993:22).

The employment requirement for the country's economy needs a skilled labour force; this remains limited and suggests a need for the relevant stakeholders to intensify their efforts in this regard. Although work-related social skills are essential in securing employment, there is no agreed definition in this regard (Phillips, Kaseroff, Fleming & Huck, 2014:387). However, soft skills are normally associated with employability or work-related social skills, which include a positive attitude, cooperation with other employees and adherence to guidelines (ibid.). When it comes to defining social effectiveness, there are some overlaying constructs such as social skills, social intelligence, social competence and interpersonal functioning.

The Supply-Side Policies Targeting Unemployed Youth show that the education system remains limited as it is unable to offer the relevant skills by virtue of the high rate of unemployment in the country. Another exacerbating factor is that high school diploma holders, school-leavers, drop-outs and the unemployed exit the education system without the relevant skills that could have assisted them to be integrated into a workforce. Therefore, this suggests the need for a government intervention strategy that will respond to such challenges faced by the youth in the country (Oosthuizen & Cassim, 2014). The understanding of the family social standing in relation to support and providing a livelihood is significant in understanding the youth's limitations in accessing employment.

Figure 2.5 below highlights the fact that in 2008 youth between the ages of 15 and 19 which made 32,0 per cent, lived in households with no working individual. This percentage increased to 37,1 per cent before it decreased to 34,3 per cent in 2015. This was in comparison with the older category of 30 – 34 years who lived in households with no working individual and which experienced the increase to 21,2 per cent in 2010 before a decrease to 21,0 per cent in 2015 (StatsSA, 2015:35).

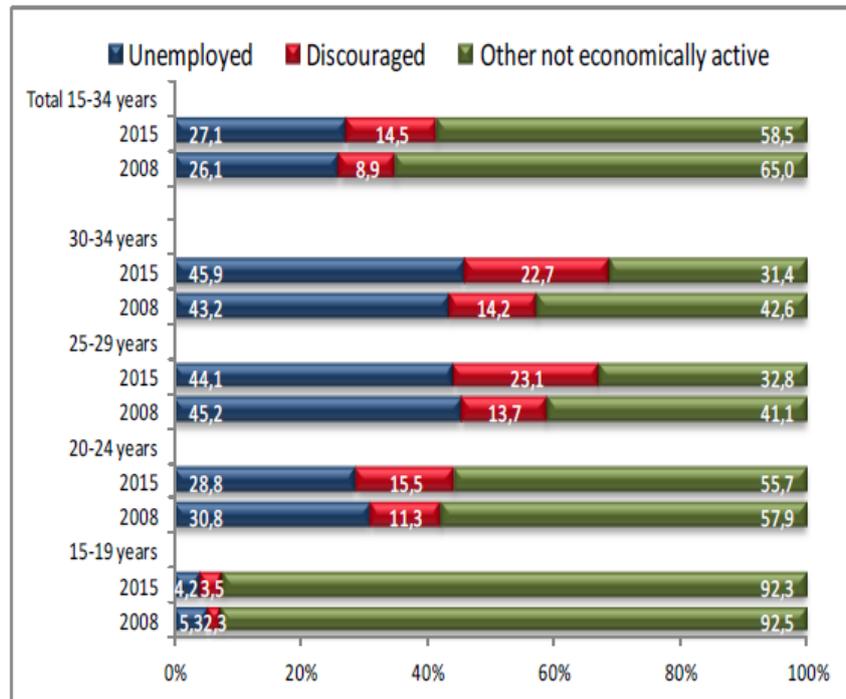
**Figure 2.5: Youth living in households with no employed person by age – 2008 - 2015**



Source: Statistics South Africa (2015)

When it comes to the labour market conditions, Figure 2.5 reflects that the category in the age group of 15 – 19 years lived in homes with no working individual and they constituted the majority in 2015 as they were 92,3 per cent. They are also not economically active. When comparing the category of 15 – 19 years with the category of 20 – 34 years, the report shows that the older category are less exposed than the younger category as their employment rates ranged between 55,7 per cent and 31,4 per cent (StatsSA, 2015:36).

**Figure 2.6: Youth labour market status in 2008 – 2015**



Source: Statistics South Africa (2015)

Although the majority of these youth in poor families aspire to improve and further their education in order to be able to compete for work in the labour market, their cultural and socioeconomic background limits their aspirations (StatsSA, 2015:36; Fatoki & Chindoga, 2011:163; Boyce, 2010:87; United Nations Economic Commission for Africa & United Nations Programme on Youth, [Sa]:4). Although the NYDA highlights some of its activities in the entrepreneurship in South Africa, the skills associated with entrepreneurship remain limited and this has a negative impact on the business skills, especially with the female youth seeking to participate in this field (National Youth Development Agency, 2015:43; Fatoki & Chindoga, 2011:163; Collinsa & Millard, 2013:73).

## 2.4 Conclusion

This chapter attempted to give an outline of the geo-political and historical contextual background of the physical area under study, the case of the KwaMashu Township. It attempted to capture a brief discussion on theory regarding the youth in the Western hemisphere by highlighting significant phases that influenced the adoption of the concept of *youth* as it is known today. It also explored the conceptual

foundation of the concept of *youth* and the challenges around its definition. It also considered different views and definitions by looking at various social structures and related limitations in this regard. It also looked at the socialisation processes in the modern society and as well as the African oriented approach, with a view to offer a broader understanding of the group under study. The demography of the youth in South Africa was briefly outlined within the context in which the study is conducted.

Some of the challenges that the youth of South Africa encounter were also noted to give some background to the rationale of this study. Various development strategies that were adopted by the relevant stakeholders at local and international level as the way of attempting to meet some of the challenges that range from unemployment, skills shortage and further training as the way of facilitating the employability of youth in the country. Various policies that were promulgated to address issues that were identified as the stumbling block towards youth development were also reviewed. Implications in relation to youth development were briefly discussed to give an overview of some of the issues that will need a further investigation, in particular when it comes to various strategies that were adopted in this regard. Different kinds of capital that relate to individual development and youth activism were briefly discussed in relation to youth participation and its significance in their respective communities as their survival strategy in the post-apartheid era. Lastly, the capability approach is reviewed in relation to an individual's limitations and opportunities in formulating alternatives in encountering challenges.

## CHAPTER 3

### RESEARCH METHODOLOGY

This chapter focuses on discussing the case study research method and approaches that were applied during the data collection and data analysis for this study. It also presents the outline for the validity and reliability of the data and highlights the field experience and challenges encountered in the course of the field work. The selection of the case study method was influenced by the context in which the study was conducted. For instance, the study wanted to get participants' experiences on the issue under study in their natural setting.

Since the researcher wanted to gain more information on the survival strategies of the black African youth at the township context, the exploratory investigation using a case study approach became a viable option. The theoretical framework that guides this study, as mentioned in detail in Chapter 2, had significant influence in this regard, for example, the cultural oriented Afrocentric jointly with the Structuration theories concur on the promotion of a data gathering technique that enables participants to be at the centre as the agency to express their views and the needs that they deem important in their cultural and daily experiences in their context (Asante, 1987:10, 16; Owusu-Ansah & Mji, 2013:2; Giddens, 1984:2; Burns, 2008:15). Both these theories concur that the qualitative method enables the researcher and participants to be equal when it comes to interpretation and expression of information that is viewed as important to their situation. Furthermore, both theories take cognisance of the structure and milieu that influence the participants to interpret their surroundings, and concur that they could add value to the world by comprehending and being grounded in their own familiarity which the case study method will be able to elicit from the participants (Asante, 1987:26; Owusu-Ansah & Mji, 2013:3; Giddens, 1984:3).

The theoretical focus is important as it provides the parameters during the exploration of the research questions in the study. This suggests that researchers are expected to include contextual aspects in their examination of related literature and to offer clarity in particular in areas where controversial or culturally complicated issues are not easy to convey, and should choose a regulated focus approach. Human exchanges comprise the assertion of meaning, the function of power and the normative manner of authority (Giddens, 1984:5; Asante, 1987:16). This approach will assist in revealing specific biographies of township youth as a manifestation of the components of structuring practices in securing their daily livelihoods. It will also assist in viewing the social system, power relations and hierarchies within and among the youth as well as other social actors.

### **3.1 Research method in the study**

In this study, the participants are male and female African youth from the KwaMashu Township within the cohort age range of 18 to 29 years of age. This age range limit has been selected after taking into consideration the various definitions of *youth* in our society (as explained in Chapter 1, section 1.1), namely as a category regarded as adolescents at the beginning of young adulthood (cf. O'Connor *et al*, 2012:703). Furthermore, when the youth reach 18 years of age, they are regarded as young adults and are expected by the society to take decisions regarding matters that relate to meeting their survival needs, i.e. how they will earn a living – to manage their daily livelihoods (O'Connor *et al*, 2012).

### **3.2 Case study approach**

It is important to understand the term *case* as this concept has far-reaching implications because it closes the distance between quantitative and qualitative social science (Ragin, 1992:3; Creswell, 2014:3). The term *case* is a methodical formulation that has become twisted along the way. The typical pattern is first the main methodological term to understand various and even contradictory meanings. The researcher can have one case and conduct a case study and the quantitative researcher can be seen as having multiple cases (Ragin, 1992:4). The current practice enables the linkage of qualitative and quantitative methods in data

gathering, which enriches the execution of social science (Ragin, 1992:4 Creswell, 2014:5).

The concept of *case study* is relevant in this study as it reveals a case of cultural traits rather than a whole society, and is used in order to expose the wide range of possible human diversity. It is also utilised to show that each culture has internal consistency based on underlying guidelines (Jorgensen, 1989:19; Creswell, 2014:9). Therefore, cases are not scrutinised with a view to test this hypothesis or use a conclusion reached based on the analysis, but are rather utilised from the beginning as a point already formulated adequately, so that no citation or logical information will need to be supported or accepted legitimately (Ragin, 1992:25; Creswell, 2014:9).

The case study method is used in order to gain an in-depth understanding of the matter under investigation, as it is an empirical inquiry that examines a contemporary phenomenon and takes reality into consideration, specifically where the margins or relations between occurrence and a specific context are not apparently exposed (Ragin, 1992:2; Jorgensen, 1989:19; Creswell, 2014:9). The case study method engages an organised collection of sufficient data concerning a specific individual, social context, occurrence or group to enable the investigator to comprehend the manner these factors unfold (Jorgensen, 1989:18; Ragin, 1992:2; Creswell, 2014:5). The case study methodological approach integrates a few information collection measures, including the common field researcher's interview with an individual or a group. It also focuses on an individual, a group, or the whole society and can use various information sources that may range from life stories, documents, verbal stories, in-depth interviews and participant observation (Yin, 1994:18; Jorgensen, 1989:19; Ragin, 1992:2; Creswell, 2014:4).

In a case study method a few data collection approaches can be simultaneously applied in the qualitative and quantitative approaches (Ragin, 1992:4; Creswell, 2014:5). The grouping of numerous views enables the researcher to have a broader depiction of reality, which enables the development of theoretical notions and approaches. The power of case study is located in particular in the capability to discover social causes through the utilisation of a mixed-method approach; the

investigator can gain much more information in comparison with other practices such as surveys (Jorgensen, 1989:21; Creswell, 2014:5). Equally, the open-ended character of most information collection also enables it to be analysed in depth.

Intense and in-depth data describes the nature of the information collected in a case study. In comparison, the normally wide-ranging scale of survey research data can appear fairly shallow (Ragin, 1992:2; Jorgensen, 1989:19). The advantage with case studies lies in the fact that there is an understandable scientific significance to achieve and a comprehension of that particular individual, group or occurrence. When case studies are effectively implemented, they must not only be suitable for a particular individual, group or occurrence, but normally present a picture of comparable individuals, groups, and occurrences (Jorgensen, 1989:22; Ragin, 1992:2).

Frequently, the case study method is perceived with doubt especially when questions of independence are posed (Ragin, 1992:2). Like in any scientific study, the findings from a single research study are rarely accepted instantly without question and then added to other research studies. Based on what has been mentioned above, case study methods are purposeful, like any other information gathering and inquiry strategies utilised in the social sciences (Ragin, 1992:2). Case studies can take a long time and a lot of resources if they are to be extensive, and also allow the researcher to look at one or a small number of cases (Ragin, 1992:3).

Sociological study concerns searching for familiarity among individuals or groups of people; the youth as a group is not exempted from this canon (Jorgensen, 1989:19; Ragin, 1992:2). In view of the extent of the case study method, it can be highlighted that its focal point encompasses a wide analysis of survival and society (Ragin, 1992:2; Jorgensen, 1989:19). Using the case study method in this research enabled the investigator to analyse the social structures of township youth, their environment, survival strategies, activities, inspiration and day-to-day lived practices. The case study offers contextual data and in this study, it offers a convenient sample of analysis of black African youth's experiences in the post-apartheid era. A sample of the pragmatic context of township youth's survival strategies was examined, in the

form of documents containing participants' replies to the questions posed in a semi-structured questionnaire (Thomas, 2003:7; Creswell, 2014:14).

The case study method as a non-intrusive approach informed the data collection. In short, qualitative and quantitative data analysis approaches were utilised in the study as they together formulate the basic values including “belief in the value-laden-ness of inquiry, belief in the theory-laden-ness of facts, belief that reality is multiple and constructed, [and] belief in the fallibility of knowledge” (Thomas, 2003:7). The harmonising factor of using the qualitative and quantitative approaches is the advantage of gaining an eclectic perspective (Thomas, 2003:x). The quantitative approach focuses on the measuring of gathered amounts of revealed descriptions of the participants, viz. large data sets from related samples of a limited population with few variables, whereas the qualitative method uses smaller sample sizes with fewer respondents (or objects) and with a view of gaining a deeper understanding and knowledge of the phenomenon being studied (Thomas, 2003:1) – in this case, the survival strategies of the youth in a black South African township. This will assist the research in determination of emerging learning and the need for youth development in townships. The elaborated methodology of the semi-structured questionnaire is explained in the next section.

### **3.3 Methods of data collection**

Prior to conducting the whole study, a pilot study was initially conducted as a means of testing and evaluation of the data collection tools/instruments. Consequently, in this phase the information gathered was composed of primary and secondary sources. The use of these primary information sources enabled the researcher to gain in-depth information of the rationale for the youth to opt for such survival strategies as the means to meet their daily livelihood needs in the KwaMashu Township (Jorgensen, 1989:22). The secondary sources were composed of evaluation of national and international literature concerning the state of the youth in their present milieu.

Subsequent to the pilot study that was conducted by the researcher over two months, and correction of the identified limitations being identified in the proposed

research tools, the data collection process began in earnest. During the second phase of the study the researcher used the tested research tools, was now also clearer about the focus of the study in the field, and had a better understanding of the issues being investigated. The second phase of the research took place in the busy area of the KwaMashu train station through which the majority of the community members pass daily, either on their way home or to work. It is the centre for communal transport, since various community transport services (such as taxis, buses and trains) converge here to serve almost the whole township and the surrounding areas. One of the key features of the KwaMashu station is the number of informal roadside stalls that sell various items ranging from different kinds of fruit and vegetables to different types of meat and fish. Dry goods like clothes and other materials can also be found here.

### **3.3.1 Preliminary investigation: Pilot study**

It is important when structuring a questionnaire that the research questions be relevant, as it helps to avoid a situation where the respondent feels uncomfortable (Patel, 2013:46, 58). The first draft of the questionnaire was formulated in English and later translated into isiZulu (the lingua franca of the respondents), to ensure their understanding and comfort during the interview. Although most of the participants can speak isiZulu as their mother tongue, some of them have minimal writing or reading skills. The questionnaire consists of eight themes and has 43 questions altogether, providing general data on the respondents; the first theme is focused on the biography and educational qualifications of the participants to gain a broader understanding of their social background (Muisé & Olson, [Sa]:2). The second theme is focused on the challenges encountered and the role they play in their respective locales; the purpose of this theme is to ascertain what the youth perceive as challenges and their responses in this regard.

The third theme is focused on the role played by various social institutions and the alternative strategies that they employ; this theme attempts to determine the extent of various social structures in assisting the youth to curb their vulnerability and also to understand their response in their rationale for adopting such strategies. The last theme looks at the situation that has led the youth to seek alternative structures and

also focuses on their leisure activities. This theme attempts to let young people express their feelings and the reasons that compel them to see a need for establishment of the alternatives, and also to understand whether they have any leisure activities in view of their precarious situation and if they had, what would be such activities and how could they afford it. In case they do not have any leisure time, the researcher was interested to know how they enjoy themselves.

In order to prove the viability of the research instruments, the researcher had to test all the instruments for their efficiency, consistency, clarity, weakness as well as their relevance in collecting the data that was required (Altman, Burton, Cuthill, Festing, Hutton & Playle, 2006:1; Patel, 2013:46). The performance of the pilot study helped to identify strengths and weaknesses in the research instruments, for example the interviews that were conducted and the questionnaire that was administered, as this was also intended to assist in revealing the local politics or problems in the field that could affect the research process (see Van Teijlingen & Hundley, 2001; Muise & Olson, [Sa]:3).

The pilot study conducted involved two in-depth interviews with leaders from local youth organisations, a focus group discussion and a questionnaire with a mixture of closed and open-ended questions administered to ten participants, to establish a clear understanding of the issues to be dealt with in the study (Van Teijlingen & Hundley, 2001). The researcher entered the area under study and immediately identified an informal “car-wash bay” in front of one of the households, on the street where a car was parked and someone was busy cleaning it. When the researcher got closer to the “car-wash,” he noticed a young man busy cleaning the inside and outside of the car. The researcher also noticed five other young men that were sitting on a bench and it looked as if some of them were either waiting for the car that was being washed or they might have been members of the car-wash team.

The protection of the participants’ identity helped to encourage them to be involved in the study (Patel, 2013:46). When the researcher approached the “attendant” at the car-wash and requested permission to speak with the young men, he offered a detailed explanation of himself regarding his presence as a social researcher and the reason for his visit, and explained about their consent as defined in a form (see

Appendix B). This allowed the commencement of the first in-depth interviews with the actual owner of the “car-wash” who was a participant meeting the ‘requirements’ of the study. Further interviews were held with the other young people who were sitting on the bench as well as with the “car-wash team”, who were also willing to participate in the study.

The relevance of each question, without ambiguity or insulting word(s) to the respondent, is important as it may upset the respondent and may lead to a breakdown of the interview session (Patel, 2013:49, 51). The overall pilot process helped in determining the effectiveness of the interview schedule and the questionnaire to avoid any misunderstanding. The data collection instruments used by the researcher proved to be effective in helping the participants to share the required information as they saw the relevance of the study to their problems. However, a minor error which was an omission of an answer box in the questionnaire was identified, and rectified when printing the questionnaires that were used in the final study. Based on the richness of the findings that emanated from the small-scale exercise, the data collection proved to be effective and appropriate for the task at hand and then the study could progress. The results of the pilot study were applied prior to conducting the main study in the field work within the KwaMashu Township.

### **3.3.2 Primary data**

In the case study method, the researcher need to have the cognitive abilities of deduction and induction, combination, assessment, rationale and critical analysis (Campbell, 2015:202). The researcher must also be prepared to handle haziness, must be versatile and innovative, and must apply the relevant moral code. The unexpected change in sociopolitical stability which happened at the time of the field work demanded that the researcher involve the youth leaders in order to access related respondents and so ensure the continuation of the study.

#### **3.3.2.1 Semi-structured in-depth interviews**

An interview is regarded as a dialogue between two people exchanging knowledge on a particular issue. Such dialogue is normally intended to gain understanding of

experiences of other persons and the interpretation they provide in relation to such experiences (Jorgensen, 1989:22; Neuman, 2000:177). Qualitative dialogues offer a venture in all phases of the dialogue as they offer new knowledge and unravel into the knowledge of others you encounter (Neuman, 2000:177; Creswell, 2014:15). It enables the understanding of knowledge and the rearrangement of situations which you were not involved in. All qualitative conversations have three essential characteristics that differentiate them from other types of information collection in social and political studies (Jorgensen, 1989:22; Patel, 2013:42). Firstly, qualitative discussions differ from normal discussions in important ways. Secondly, qualitative discussions are more focused on gathering information throughout the discussions, than on classifying individuals or situations based on academic notions. Thirdly, the substance of the interview as well as the proceedings and options of themes may be altered to suit the particular interviewee's understanding and experience.

Since this study makes use of a qualitative approach, data was collected through an in-depth field study with a view to gaining a better and more informed insight into participants in their natural settings (Neuman, 2000:177). This method enabled the researcher to identify and select relevant participants who shared their extensive experience on various issues that were being investigated in this study, such as the role played by youth in their respective communities, livelihood strategies they adopt to sustain their lives, influences they have in their communities, the role played by non-governmental institutions in shaping the youth's future destinies, and the rationale behind other issues like vulnerability.

Some of the challenges that researchers usually encounter is the gaining of the participants' trust, especially with youth, as they are always extra cautious, e.g. about where an individual is coming from and why he is here. There are always questions that the researcher must be willing to answer openly to show that he is not hiding anything (Patel, 2013:49, 51). The township youth are always suspicious about divulging their experiences about their life to a stranger. I decided to first request permission from the youth leader to conduct interviews among the young people and to reveal my status as a student interested in the challenges that the youth encounter in their daily experiences in the township. The researcher had entered their space and time, and after explaining his intentions with the visit and the

consent form arrangement that he produced in connection to the study, that offered some relief, trust and understanding in this regard. The consent form contained the details about my intentions as well as the contact details of my promoter. Then the youth were willing to participate, and they showed the researcher their leader in their organisation. The youth leaders felt that it was their responsibility to highlight some of the challenges that the youth experienced in their location. Although in other locations the permit to conduct interviews was obtained from the community leader, the availability of some of the relevant respondents could allow such activity to take place.

The in-depth interviews included two participants who were representatives of the two non-governmental organisations – the Abasha Development Organisation and Youth in Action – in different settings within the KwaMashu Township. The in-depth interviews helped the researcher to better understand the individual experiences and relationships regarding the topic under study, as the individual experiences acted as a basis on which to add other information. Valuable data was obtained when the respondents refuted or endorsed previous information or offered a different approach to the same issue that was being scrutinised. The in-depth interviews enabled the researcher to probe and put follow-up questions to the participants to gain more understanding into the answer that had been provided. This also assisted in the exploration of the participants' perception and point of view in relation to their experiences in their surroundings. This exercise provided their rationale on their adoption of various survival strategies to meet their daily livelihood needs.

### **3.3.2.2 Focus group interviews**

Another research instrument that was used by the researcher in the data gathering process was focus group interviews. A focus group is in effect the interview approach but is meant for a limited number of people that normally ranges from four to eight persons, gathered in one place, for a specific issue that is determined by the researcher (Jorgensen, 1989:22). The focus group is characterised by four features, namely: several participants in one interview session, discussion by respondents, the presence of a mediator, and an interaction summary (Rabie, 2004:656). Although focus groups commonly benefit, they also have the additional attribute of allowing

the researcher to discover the manner, meanings and occurrences that are agreed upon and debated between the respondents (Jorgensen, 1989:22). Nevertheless, the focus group tends to be more centred in comparison with an unstructured discussion.

The discursive nature of the focus group enables the investigator to obtain a variety of shared personal perceptions that define a social action. This aspect is absent in the in-depth personal interview (Jorgensen, 1989:22). Focus groups put a person in a group situation and enable the researchers to directly link with the main respondents when they seek to gain a deeper understanding about the issue under study through interaction. The researcher as the mediator uses a set schedule to guide the group discussion with a view to gain their opinions, feelings, and knowledge on a specific subject (Jorgensen, 1989:22). Although the researcher followed a set interview schedule, he was also lenient to the participants to express what they felt, as it was vital to the discussion. The researcher ensured that the participants were comfortable to express their views freely though in some instances their input was not contributing to the topic under discussion. The focus group interview exercise was productive in gaining a deeper discovery of township youth's opinions, main concerns and the challenges in their lives.

The approaches utilised to organise the focus groups are as essential as the approach used to conduct them. The respondents were almost all from the same socioeconomic group. The two focus groups that were interviewed each had a small number of participants, as they consisted of six (6) and seven (7) participants, respectively. The focus groups consisted of the male gender, black Africans and from the same locale in terms of geographical origin, and almost all in the same situation of being unemployed or employed, idling and engaging in survival strategies. The field work was undertaken during the week to ensure that participants formed part of the youth who were unemployed.

The participants of the first group were identified when the researcher walked through the "aisles" of the street market; he started identifying potentially relevant participants in terms of the research objectives of the study. The first relevant stall that specialised in various items such as superglue, shoelaces, air-time vouchers

and other small items, was identified; it was run by a young man who was sitting with some other individuals of almost the same age as he. The researcher was not sure whether they were also running the stall or not. The researcher approached the stallkeeper who was close to the group of eight young men and explained the intention of the visit. After introductory discussions, the stallkeeper allowed the researcher to speak to the group and some further explanation took place. The young men all indicated their willingness to participate in the study except for three members of the group, who declined to participate in the interview, and then the interview commenced. Though the three non-participating individuals were not participating in the interview, they tended to show some interest in the process as they were observing the entire process, as if they wanted to see the outcome. The researcher was referred to the second group of young men by the same group of participants who were familiar with the group as they also came from the same area.

The researcher went to the place which was in the same vicinity as was recommended by the first group. The researcher noticed eight young men who were sitting next to large containers, and approached them and started explaining the purpose of the visit. The researcher also indicated that he was referred to them by the first group which had indicated their familiarity with the study and gave a further explanation about the consent arrangement concerning options for participation, and to ensure that everyone was clear and comfortable about the interview process before it commenced. Then after that briefing discussion, everyone indicated their willingness to participate in the interview, except for one person who indicated that he would leave in the middle of the interview session since he had to attend a pre-arranged commitment.

The participants of the focus group were selected because of their familiarity with this study which focused specifically on the topic of black South African youth (see Rabie, 2004:655). Although the focus groups were not quite representative in terms of gender balance, they were selected for their availability and their relevance to the study at the time the researcher was conducting the field work. Participants in this study were selected in terms of specific criteria, namely they had to fall within the required age categories of 18-21; 22–25 and 26-29 years of age, they had to have a similar socioeconomic status (e.g. participation in activities that are meant for

meeting their daily livelihood needs) and be willing to interact with the researcher and with each other (see Rabie, 2004:656). This selection approach is in line with the notion of “applicability” in which participants are knowledgeable about the area under study (ibid.).

The researcher used the interview schedule to guide the interview and took notes. Although a voice tape recorder is recommended for capturing interviews, in the sociopolitical situation in the township using a voice tape recorder was going to create unnecessary mistrust between the researcher and the interviewees, could make the participants uncomfortable, or could perhaps even make it impossible for the interviews to take place. Although the participants all had the same equal chance to speak, some were more open to express themselves and in some instances other participants would like to say something but they got overtaken by the more expressive individuals; the researcher intervened by requesting that they all specifically said what they wanted to say, without damping the interview tempo. The absence of female participants in the focus groups interviews denied the researcher exposure to the challenges encountered by females in relation to the issue under investigation. The absence of female participants in the focus group interview made the researcher to caution future research in related studies to consider utilising different approaches in order to include female participants. The focus groups helped

with providing information about various perceptions, experiences, ideas and feelings that individuals have concerning certain issues, as well as exposing the differences in perspective between a group of individuals and the one-on-one individual interviewees.

### **3.3.2.3 Administration of the Questionnaires**

Questionnaires are data collection instruments that are not directly given to the respondents but are completed by the interviewer, who reads the questions to the participants (Patel, 2013:44; Jorgensen, 1989:22). The questionnaires were aimed at adding to and gaining a deeper understanding on issues pertaining to the youth’s daily experiences in meeting their livelihood needs (Patel, 2013:44). The

questionnaires were distributed to the participants by the chairpersons of the identified organisations, who administered the questionnaires. The chairpersons were selected because of their status as respected community leaders, also given their cooperation and willingness to assist in the study with a view to give credibility to the questionnaires' distribution and the administering process. Quantitative data analysis applied to the above-mentioned data collection method and to the verification of the data (see Appendices C1 and D1).

The questions were formulated after a perusal of related literature which was useful in outlining relevant themes for the study (Campbell, 2015:202; Jorgensen, 1989:22). The questions were intended to assist in gathering informative and sufficient data from the participants during the investigation. Twenty (20) questionnaires that were in isiZulu (see Appendices C2 and D2) were administered by research assistants who were not given any remuneration therefor (Patel, 2013:47). The questionnaires did yield enough detailed and relevant information from the key youth participants and from the NGOs. The interview schedules and the structured questionnaires were also administered by a research assistant with a mix of questions of closed and open-ended questions, presented in a consistent format to the interviewees (see Muise & Olson, [Sa]:2).

#### **3.3.2.4 Direct observation**

In the case study, direct observation of the participants is one of the methods that are used to ensure data collection about the participants' circumstances or social structure. Observation during field work was significant feature as it enabled the researcher to be in contact with the social group that were identified to be examine in their natural setting (Patel, 2013:136; Jorgensen, 1989:15; Creswell, 2013:4). The historical background of direct observation was intended to examine a small group that shared some similarities in a particular society. Normally it requires the researchers to live, work or be involved directly in the daily activities of the community that they are studying with a view to gain a deeper understanding of their experiences in their context (Jorgensen, 1989:13). There are seven features that characterise the observational method: the insider's perspective, the daily experiences, the formulation of interpretative concepts, the unstructured interviews,

an in-depth case study method, the researcher's hands-on experience in the participants' lives, and participant observation as a basic information gathering tool (Jorgensen, 1989:12).

The researchers participate in the observation and also get directly involved in resilient social associations in the social system under study (Creswell, 2013:4). It has been acknowledged that it is impossible to examine the social world from a detached perspective, and all social research form part of direct observation (Jorgensen, 1989:14). Therefore, the researcher in this study does not assert that he was totally participatory at the time of the field work. The real description and rationale of the full direct observation in the study are not known to the observed. The conversations with participants were about anything that was significant to their survival, so as to gain information relating to their daily experiences (Jorgensen, 1989:15). The researcher engaged in direct observation in different situations, for instance, the researcher and participants met at KwaMashu station as it is the transport hub to most of the township community, and in the other instance, the researcher was able to move around in the 'safe' areas within the township to conduct observation; unlike the full-scale observation, this was more a field work relationship (Jorgensen, 1989:15).

For safety reasons, the researcher did not conduct night observations. The researcher was not able to directly participate in the occurrences but he was able to interact with the participants in the situations that he deemed relevant to the process of observation. The researcher's involvement in various parts of the township in youth-related activities also enabled him to conduct observation of the youth in their own setting and time (Jorgensen, 1989:16). Although home, family and schools are normally identified as relevant areas for the youth, here however, the streets were rather the relaxed environment for the youth, as they tended to spend most of their time in the streets. The researcher was able to meet most of the youth on street where they were not under the watchful eye of the parents, and where they were able to express themselves freely during the conversations.

An investigation that concerns the youth demands sufficient time to access the youth's space, socialising with them in their space, getting acquainted with their

'language', and obtaining information on their day-to-day habits (Jorgensen, 1989:14). For instance, the researcher visited their usual place where they gathered when they were idling and chatting about various social issues that ranged from personal, family challenges, political issues and their daily challenges concerning education and employment. This method enabled the researcher to increase his attachment with the participants, as they became more familiar with him and their trust increased, and this also enabled the researcher to gain a better understanding of their behaviour (Patel, 2013:138). This enabled the researcher to do a follow-up on the clarity of the issue(s) that was identified during data capturing and to gain new information. For instance, when the researcher was moving around the township where the pilot study had taken place, he discovered that the "car-wash" owner was in prison after he had been arrested for being involved in criminal activities a few days after the interview.

The observation approach in conjunction with other approaches of information gathering is very helpful in broadening the understanding of the youth's situation and their day-to-day experiences (see Kawulich, 2005; Patel, 2013:139; Creswell, 2013:15). The researcher's involvement in various youth social settings helped in gaining more knowledge than other methods would have yielded. Observation and

participatory or direct involvement maximise the validity and reliability of the information in terms of offering continual observation of actions and behaviours of the same or various youths in comparable or varying situations (Creswell, 2013:4). The researcher opted for using direct observation with a view to creating data. The observation of the overall conditions that the youth live in, in the surroundings of the KwaMashu township, was conducted (Jorgensen, 1989:15).

### **3.3.2.5 Secondary data collection**

In the case study method various approaches of information gathering techniques are used that include personal documents, i.e. personal diary, letters, and autobiographies (Patel, 2013:136; Jorgensen, 1989:22; Creswell, 2013:15). The following sources were used: online publications, UNISA library, academic articles,

government policy documents, statistical abstract reports, journals, books, dissertations/theses, manuals, news- and printed media reports and magazines.

### **3.4 Sampling methodology**

The definition of sampling is using a sample of participants with the purpose of gathering information about the bigger population. In a quantitative survey the researcher is more concerned with probability sampling, while in a qualitative study it is more about an in-depth investigation on a smaller sample, or even in a single case, selected conveniently (Patel, 2013:171; Jorgensen, 1989:19). In purposive or convenience sampling a unit or sample is determined by the purpose and that unit or sample has a higher probability of selection in comparison with other units (Patel, 2013:172; Jorgensen, 1989:19). This sampling method is mostly applicable to human beings. The researcher used livelihood strategies to select the in-depth interview participants.

In quantitative research, a single sample represents a bigger population size which leads to generalisation of the study findings. In qualitative study, sampling is influenced by the aspirations to highlight the problem under investigation and to widen the range of information revealed in order to show various actualities (Patel,

2013:135; Jorgensen, 1989:19). In summary, quantitative sampling focuses more on representativeness, while qualitative sampling is concerned with data richness. Normally the social sciences investigate circumstances that do not enable the researcher to select the type of samples that can be used in the larger scope investigations that adapt to the controlled requirements of a probability sample (Jorgensen, 1989:20; Patel, 2013:139). So in such conditions, nonprobability sampling is usually the model. In view of the fact that it was not feasible to conduct an investigation that encompasses the entire youth of KwaMashu Township, a practical sample size was selected for the investigation. Then, the convenience sampling approach was utilised to allow the researcher to identify the roles and relationships among participants who were available and experienced in critical incidents that were relevant to the subject matter under study (Morse, 1994a:228;

Goddard & Melville, 2005:37; Jorgensen, 1989:21). The *entrée* strategy that was used to access the human setting was *overt*, as the researcher requested permission before he commenced with the interviews (Jorgensen, 1989:45). During the pilot session, the researcher conducted in-depth interviews with two identified roadside tables/informal-trade stalls (the “car wash” vendor and an informal stall) that were managed by young people, and after the administration of ten (10) questionnaires had taken place with participants who were present in another informal stall that was situated near the “car wash” vendor (Jorgensen, 1989:45).

In the implementation of the main study, the youth leaders were selected for their relevance, as they were involved in the activities of their organisations and also held some credibility to assist towards accomplishing the data collection process in that uncertain township environment. The snowballing approach was relevant in identifying the next participant for an in-depth interview with related characteristics of being a youth leader (Neuman, 2000:242, 269). This approach was also used to identify the next group of potential focus group participants, as they were recommended by the participants of the first focus group. The researcher conducted interviews with focus groups consisting of 6 or 7 participants each who had relevant qualities – young people, and seen to be doing nothing as they were sitting around in groups within the KwaMashu Township. The researcher depended on the youth leaders to select relevant samples from among the members of their respective organisations. The researcher administered 20 questionnaires via the youth leaders to the youth who resided in two areas of KwaMashu, to enable the researcher to collect quantitative data.

Another type of nonprobability sampling is purposive or judgmental sampling (Jorgensen, 1989:20). The categorisation enables the researchers to apply their expertise concerning the selection of participants who represent the population under study (Eisenhardt, 2002:433). The purposive approach was utilised intentionally in this study to involve all youth, irrespective of their socioeconomic status, who lived in two areas of the township concerned. Although the researcher was not involved in the administration process of the questionnaire, he was able to observe youth in their daily settings as they went through their various activities for more than two months before and after administering questionnaires in most areas

of the township. This enabled the researcher to classify the themes of the study and the outline of the areas where they normally spend their time 'idling'.

### **3.5 Case study methods of data analysis**

The case study analysis method is defined as a manner of arranging data in a uniform way with the object that is being examined in mind (Patel, 2013:135). A case study enables the triangulations in simultaneous usage and analysis of qualitative and quantitative data within the same study, which helps in strengthening the overall quality of the social science research (Ragin, 1992:4; Denzin, 2010:420; Creswell, 2013:15). This method enables the researcher to examine various elements and features of the component under investigation (Patel, 2013:134). The concept of 'analysis' is described as the interchange between the researcher and the data, an acknowledgement of the extent of personal selection, and an interpretation of the collected data (Strauss & Corbin, 1998). Despite differences in the characterisation of qualitative data analysis, it is associated with the notion of life history which led various writers to refer to it as the biographical approach (Jorgensen, 1989:22; Patel, 2013:135). Life history is defined as a review of the person's life in totality or certain aspects thereof, in a documented or verbal manner that has been stimulated by another individual. The main intention of a life account is the explanation of the personal, direct, individual perspective of the subject (Denzin & Lincoln, 1994:2; Macionis & Plummer, 2008:65; Campbell, 2015:202). The typical framework outlines the life history approach as the endeavour to characterise the development of the individual in a cultural environment and to create some theoretical logic out of it (Jorgensen, 1989:22; Thomas, 2003:1; Creswell, 2013:15).

Life history is the explanation of a life, based on interviews and observations (Jorgensen, 1989:15). It generally uses a variety of empirical methods such as life stories, in-depth interviews, symbolic interactions, and visual textual analysis, to mention a few, that describe and investigate routine matters, social problems and meaning in individuals' lives (Denzin & Lincoln, 1994:2; Macionis & Plummer, 2008:65; Campbell, 2015:202). The life history approach enables the researcher to give meaning to the concept of *process* more than *approach*, for besides direct observation it also offers a latitude on social change (Jorgensen, 1989:22). Data

handling and scrutiny would be qualitative in character. In order to minimise the possibility of prejudice when analysing and interpreting the focus group, the analysis was done in a systematic, sequential, verifiable and continuous way (Krueger & Casey, 2000). This approach offered sufficient verification as well as an increase in the degree of dependability, consistency and ability of confirming data, which are all important aspects when measuring the quality of qualitative data (Lincoln & Guba, 1989). Furthermore, the main approaches for data scrutiny would be life history and direct observation of all the youth participants in the study.

The framework analysis (Krueger, 1994) describes a clear progression of the phases to be followed and that can help even a novice researcher to cope with large and complex data sets of qualitative and quantitative data (Ritchie & Spencer, 1994; Jorgensen, 1989:17). The process of data analysis began during the data collection from the interviews and accompanying notes from observational activities. This phase was followed by familiarisation with the data, through reading the transcripts several times over, and then reading the observational notes from the interviews and the summarised notes written immediately after the interviews (Jorgensen, 1989:22). The objective was to become familiar with the details contained in the transcripts and

to make sense of the interviews before they were analysed further. Subsequently, significant themes began to emerge and the following phase involved identifying a thematic framework; this entailed writing memos in the margins of the text in the form of short notes regarding the categories that started to emerge. During this phase, descriptive statements were formulated and an analysis was undertaken of the data elicited during the questioning process. In the third phase, indexing was done that consisted of cleaning and highlighting the data, sorting quotes, and making comparisons both within and between cases. The fourth phase, namely charting, involved the lifting of “quotes from their original context and re-arranging them under the newly developed” practical steps for managing and sorting data (Srivastava & Thomson, 2009:75). Therefore, the usage of both “a long table” and a “computer-based approach for cutting, pasting, sorting, arranging and rearranging data” by comparing and contrasting the relevant information was adopted.

Although it is possible to analyse transcripts by either using Microsoft Word or by doing it by hand, in this study, Atlas.ti electronic software was utilised for data analysis, using a thematic analysis approach that is also known as template analysis (Srivastava & Thomson, 2009:76; Morse, 1994b:225; Barry, 2001; Ward & Bakhuis, 2010). This method “is based on the concept of building a logical hierarchical system of nodes where each node is logically related to other nodes” (Srivastava & Thomson, 2009), as well as the provision of the facility to code textual data (Barry, 2001). This kind of analysis does not take place in a linear form as one part of the process sometimes overlaps with another. Therefore, a ‘framework analysis’ is viewed as “an analytical process, which involves a number of distinct though highly interconnected stages” (Srivastava & Thomson, 2009:75). The five key stages of the framework analysis process are: “familiarization, identifying a thematic framework, indexing, charting, mapping and interpretation”. One unique aspect of the framework analysis is that its use of a thematic approach enables “themes to develop both from the research questions and from the narratives of research participants”, thus enabling the study to throw up new facets as it progresses (Srivastava & Thomson, 2009:76; Leedy & Ormrod, 2005:136). The recommended steps were applied in the data analysis process of the qualitative data from the case study.

### **3.5.1 Organisation of details of the respondents**

Data was organised in terms of the “details of the participants as well as the commonality of facts” (Srivastava & Thomson, 2009:76). The researcher ensured that logic and order were maintained during the interview sessions with the respondents and in the recording of their responses. All the responses were recorded/written down following the sequence of the interview schedule to make the capturing process easier.

The researcher took notes on issues that were identified as being important to the study, and when the respondents finished commenting on that specific question, then the researcher would seek clarity or probe further to gain a better understanding on that particular issue raised or that emerged in the interview. All the participants were allowed sufficient time to express their views without interruption by the researcher or their fellow interviewee(s), and in a situation where the participant was

interrupted, the researcher made sure to offer the participant a chance to say what he or she wanted to say.

### **3.5.2 Categorisation of data**

The researcher considered the fact that the event-structure analysis method helps to categorise data according to the events in a manner that encourages the exposure of the causes of the phenomenon in this study (see Neuman, 2000:433). During the data collection phase, the researcher commenced capturing and categorising data according to the themes that were addressing the research question and that emerged in the first interview immediately after each session, to avoid the loss of valid information, and remembered other data he could not record such as the body language when participants emphasised the importance of a particular point. All other data collected after the first interview fitted in with some of the themes, and other new themes emerged and the researcher attempted to incorporate most of the themes; however, in some instances the researcher was required to make use of a scale in terms of the importance of themes.

### **3.5.3 Interpretation of single instances**

The qualitatively obtained data was categorised into clusters and meaningful groups for further analysis (Srivastava & Thomson, 2009:75). The researcher revisited the captured data for further clarity in terms of interpretation to enable a smooth analysis process. For example, in some instances the response from the participants would differ in terms of the words used to mean the same thing, and that required such data to be interpreted in the same manner.

### **3.5.4 Identification of patterns**

The data was then scrutinised and broadly categorised in terms of essential themes and patterns to gain a greater understanding of the phenomena. After the data collection process had been exhausted, the researcher evaluated the data to check for any abnormalities in the data, especially regarding data that was located under the wrong theme and to ensure that all information was in the correct cluster and patterns that developed. The data collected emerged to be clear patterns of various

themes that began to indicate varying experiences of the participants in terms of their human capital in adopting strategies and approaches to meet their daily livelihood needs, their perceptions on the importance and their utilisation of their social capital power in curbing their lack of resources to secure their livelihoods.

### **3.5.5 Synthesis and generalisation**

Synthesis can be helpful during data analysis, for instance, in obtaining skills profiles and determining the impact of various social survival strategies on individuals regarding how they earn their daily living (Andrews, Nonnecke & Preece, 2003:196; Barry, 2001). For an in-depth understanding of the survival strategies of the youth in the post-apartheid era, it was vital to adopt a transformative research design to transcend the limitations of the prevailing modern theoretical developmental approach that fails to bring about change to the social challenges encountered by the black African youth in the urban areas (Creswell, 2014:9). This approach facilitated the generation, testing and development of differentiation that led to the development of the sociological notions of educational and knowledge value systems highlighted by the researcher (Kuechler, 1998:178; Punch, 2006:35; Soudien, 2012). The data also exposed the importance of the concept of agency in identifying the participant's capabilities, weaknesses and strengths in formulating or inventing activities that they perceived can be vehicles to salvage their situation.

A sociological approach that is self-aware and contributes to a discourse about the new critical sociology being explored in other significant new ways, and which propounds an alternative kind of sociological practice, is always more appropriate in order to close some of the gaps and address the limits of contemporary sociology that "is not getting at the fullness and multiple nature of our society" (Soudien, 2012). In order for the analysis approach of this study to be relevant to the context in which it is conducted, the Afrocentric approach of Asante that is here referred to as the Khushitic school approach is applied for its relevance, as this study attempts to gain a better understanding of the analytical framework for the black African populace paradigm based on the cultural community that attempted to assert itself in the aftermath of the universal Western colonialism era (cf. Asante, 1991:171).

It is important to point out that this study sets out to be rigorous, that is, in the words of Abdullah and Low (2005:27), it is geared at gaining a better understanding of real African foundations, cultural possessions, habits, beliefs, as an attempt to honour the aspirations of the Republic of South Africa Constitution as it hopes to guarantee equality among its citizens (Hawi, 2005:6). This study emphasises the African-centred traditions as part of complementing the identified limitations in our present knowledge system, especially when it comes to indigenous knowledge systems as part of the contribution towards the decolonisation of South African people's consciousness in general (see Goduka, 2000; Gawanas, 2008; Kunnie, 2000:33; Soudien, 2012). This leads to a change of approaches in dealing with future challenges and may devise a lasting solution to the current problems that relate to the sustainable development particular for black African youth in relation to securing their livelihoods (Snyman, 1997:222). The data revealed that the present socialisation structures limit black African youth to explore their natural capabilities as they remain a saleable commodity, alienated from social processes which prohibit them from realising their true humanity (Mthembu, 2011:18). This limitation tends to lead some of the youth to a vulnerable, discouraged and desperate situation.

It is also an attempt to reinforce what Oxford dictionaries.com defines as the linear thought approach that means a progression that is characterised by movement from one step to another step, a pattern which suggests that one has to move from problem perception and advance towards problem solution, changing step-by-step anything that wants to be altered to achieve a total problem solution. Repetition of the same previous negative perceptions of the black African youth that live in the township of KwaMashu can be prevented, as they adopt certain strategies to make their daily livelihoods possible.

The case study research approach is a mixed-method approach that uses both qualitative and quantitative data collection methods (Ragin, 1992:4; Creswell, 2014:5). The quantitative data generated will assist in deepening the understanding of the issues under study. The statistical data would be analysed using a Statistical Package for Social Sciences (SPSS) software to capture the data and transform it into graphs for presenting the findings (Patel, 2013:215). The figures would be applied for a descriptive function. The quantitative information will assist in cross-

checking the qualitative data such as observation and interviews (Creswell, 2014:4). Lastly, the statistical data will help in providing a better sense of the gravity of the issues, trends, insights, perceptions as well as the demographic information of the individuals in this regard.

### **3.6 Reliability and validity of data**

An important phase in the development of the research instrument entails trying out a small sample of participants (Utwin, 1995:60). Pilot testing of the questionnaires also enables the timing and the effort required to be tested. It also helps the researcher to identify error(s) in the research forms, typographic errors, and errors in the manner of relating to the respondents and in the presentation, and then to correct all these before the implementation of the actual survey. After data collection and data analysis the researcher reviewed the checklist of the pilot test to see that all the items were met and relevant corrections were made in preparation for the implementation. The pilot study helped in determining the precision of the research tools and minimising errors, thereby enhancing data validity and reliability.

Normally in the data collection process there is some amount of error which requires the researcher to minimise such error in order that the data may offer a true reflection of the situation under investigation (Utwin, 1995:5). In the survey error encompasses two elements: firstly, the random error refers to unexpected error that may happen in all studies. This may result due to multiple elements, however, it is influenced mainly by the sampling approach. In limiting chances of random error in this study, the survey uses the case study method which enables the inferences to be made concerning differences between various participants in relation to the strategies they adopt to meet their daily livelihood needs (Utwin, 1995:6). Secondly, the measurement error is defined as the determination of weakness and strength in the functioning of the tool in a specific population group (Utwin, 1995:6). Utwin (1995) argues that there is no instrument without error in the course of measurement development. This was confirmed during the pilot study of this study, as the researcher identified the omission regarding inclusion of an answer box in one of the questions.

Dependability is the level at which the findings are independent of the situations of the study, and validity is the level at which the proper interpretation of the findings is based. The participants' understanding and their preparedness to engage in the research impacted on the validity of the information. Prior to the commencement of the interview the researcher had a briefing session concerning the importance of the investigation and their roles in this regard. The researcher was transparent to the participants as he introduced himself as a student from Unisa, and a researcher with academic credentials. The consent form was also explained to the participants in terms of their right to choose to answer or not answer any question they felt to do so. The participants were also given the opportunity to pose any question for clarity and this contributed to the respondents feeling free and willing to participate in the interviews.

The verification of the study's objectives or the scale's reliability, is also important, and the evaluation of its validity in relation to the instruments' capability to collect the data that it is intended to gather (Utwin, 1995:33). Reliability also concerns the statistical measure in the manner of various data instruments in gathering data (Utwin, 1995:4). Content validity was applied in this study, as the researcher also ensured continuous monitoring of the data validity during the interview sessions and probed further where the researcher saw that the data was not clear, and also checked the reliability of the data collected from other interviews (Utwin, 1995:35). The researcher also raised the same issue into another interview to check its validity and this tended to be advantageous as more issues came up in support of what was asked. This was also supported by the fact that some of their survival strategies or activities came to light, especially those who indicated that they were doing something and some of their activities were observable in their respective communities.

Since triangulation is not an instrument of data validation, it is however another way of data validation, though there were few in-depth interviews, but other data collection tools such as focus groups interviews and direct observation were able to assist in cross-checking the validity of the information gathered in the questionnaires; also of course the other way around (Creswell, 2014:15). The researcher believes

that the participants were honest in their presentations during the interviews and the questionnaire recordings, as they were comfortable to express the reality; some even revealed their delinquent behaviours and engagement in criminal activities as the manner of meeting their livelihood needs. Using the case study method enables the triangulation approach to ensure data cross-examination and to increase the chances of data validity and reliability (Denzin, 2010:419; Creswell, 2014:15).

### **3.7 Field experience: Challenges and prospects**

The whole study was completed without the respondents being paid for participating in the study. Since the data collection process was started, the researcher received cooperation from the participants in the preliminary phase – the pilot study – which gave the researcher hope for the possibility of the implementation of the whole study.

The completion of this phase offered a short break to peruse the data that was collected, to check the viability of the research instruments in gathering the information required. This phase offered the researcher the feeling for the field work and the participants' perspectives in relation to the approach in the future. The data collected also enabled the researcher to start identifying points of interest that needed to be followed up in the second phase to test their validity. The instruments proved to be trustworthy for the task ahead, except the minor 'error' of not inserting the answer box which was noticed during data collection. Since all the instruments were initially used by the researcher, who had tested their weaknesses and strengths, that offered him confidence for using them in the second phase.

The second phase of data collection coincided with the political skirmishes between two rival political parties – members of the Inkatha Freedom Party (IFP) and the National Freedom Party (NFP) – who were in conflict. Although other parts of the township were stable, that situation affected everyone's safety and trust. This also led the researcher to select area(s) that were not in conflict, and this limited the scope of random and diverse selection. The researcher selected area(s) that were open to all the township community, which was the transport hub, the KwaMashu station. In this area the majority of the township community pass by and everybody is alert in terms of knowing where you are going, who you talk to and what you do and

why. This demanded the researcher to know his approach and to carry his support tools, i.e. the consent form. The consent form played a significant role in supporting what has been said by the researcher and contributed in gaining the participants' trust and free will to contribute their experiences to the study.

Using leaders from youth-based non-governmental organisations helped the researcher as the youth leaders were able to distribute or administer questionnaires with the members of their organisations. The researcher also ensured that his clothing was informal to avoid a possible feeling of intimidation to the participants because sometimes formality tends to intimidate young people, as they start to think of authority since some of them are involved in unacceptable activities. It was after all part of the study to try and understand the rationale for participating in such activities.

Although the interview was formal as the researcher followed an interview schedule, it did enable the participants to be in a relaxed mood as some of the participants said things that tended to be a joke and other participants laughed jokingly. The researcher was also careful in terms of probing too much, especially on issues that involved delinquent activity, and to avoid being suspected of being undercover or something, but it was limited to get to the reason why such activity was undertaken. In summary, the interviews were very informative as they enabled the researcher to gain a broad understanding of the challenges that some of the youth experience in their day-to-day living, in order to meet their livelihood needs.

### **3.8 Limitations of the study**

These experiences are only those of some of the youth in KwaMashu Township within the eThekweni Municipality, and cannot be generalised to other provinces. The sample size was limited; however, the participants in this study should not differ significantly from similar youth in other townships in South Africa. Given the scarcity of similar literature focusing on South Africa, the present study provides a baseline analysis of the scope of the challenges that the youth encounter. This research was focused on exposing the important activities that the youth engage in in their communities in the post-apartheid era.

This study was not able to include the cohort between ages 15 – 17 due to its limited sample size. Although the study was open to both genders to participate during data collection, the participation of women was limited. The nature of this research could not enable the capturing of all the various activities that the youth engage in for their daily survival and it will not be justified to say it encompasses all youth-related activities in this regard.

During data collection in the area under study, some of the sections or areas could not be accessed due to political unrest at the time of the field work, as this situation posed a security risk to the researcher, especially in accessing other relevant participants. Although the researcher was allowed to conduct interviews in other instance(s) by other youth who were voluntarily willing to participate in the interviews, others were not willing to participate. Lastly, one relevant reputable organisation with pertinent data to the study was not willing to contribute as they denied the researcher the opportunity to conduct interviews.

### **3.9 Ethical considerations**

Ethics has to do with morality and adherence to the norms of conduct in a particular occupation or group (Babbie, 2007:62). This also adds to the importance that researchers reveal their personal identity and the institutions from which they come to the participants. Furthermore, the research should guarantee voluntary participation, no harm and anonymity to the participants, which should be enshrined in the informed consent (Babbie, 2007:64). This study received authorisation from the University of South Africa [UNISA] Ethics Committee to proceed and to ensure adherence to the ethics required in social science studies.

Participants and organisations that participated in the study were made aware of and familiarised with the purpose of the study and informed of their right to choose to participate or not to participate without any prejudice, prior to the commencement of the research. Participants were then also requested to complete assent forms, in which they were informed what the study was about. They were also assured that their identities would be protected and the researcher used numbers and

pseudonyms to identify participants when recording in the notebook and in the data processing stage. Their personal identities were not written in the questionnaires and they were also identified by numbers in the data processing.

It was also made clear upfront to the participants that there was no compensation in participating and no required permission for refusal to answer any question with which they did not feel comfortable, and that no harm would be caused to the respondents because of a response given. For ethical reasons, the researcher noted his own biases in the study and in the field work, and reported these wherever relevant.

### **3.10 Conclusion**

This chapter commenced by giving an outline of the research method and also the case study method. It highlighted the various steps followed prior to data collection for the whole study, as well as the procedures followed after the pilot study was completed and the consolidation of the tools used in investigating the issues under study. It described the manner in which primary data collection approaches were used to collect data, by first highlighting the preliminary investigation in the form of pilot testing and after that, focusing on in-depth, focus groups interviews, questionnaire administration and on the observations process, which was carried out and recorded as part of the case study approach utilised in this study. Furthermore, this chapter also gave details on the approach to secondary data collection. The approach to the sampling methodology was discussed. The data analysis method that was used in the qualitative and quantitative information gathered from various sources was discussed. The approach to validate and ensure the reliability of the data was highlighted. A field experience of the researcher was sketched. Finally, this chapter also reported on the ethical obligations with regard to guaranteeing the production of credible data for this project.

## **CHAPTER 4**

### **PRESENTATION OF DATA**

#### **4.1 Presentation of data – reflections of youth**

This chapter presents the empirical data generated from the KwaMashu case study. Since the challenges of unemployment are widely acknowledged for its limitations and its devastating impact on the lives of the general population in the country, especially among the urban-based young people, it has been foregrounded as the main challenge to black African township youth in the study. Aspects that exacerbate this phenomenon are explored as participants narrate their experiences in this regard. The findings reveal the socioeconomic background of young people in the area under study and related alternative approaches that they adopted to avert this situation.

Since the issue(s) under investigation, namely the survival strategies of the black African youth in the post-apartheid era are the topical subject at present, in order for the researcher to properly comprehend the manner that factors under investigation unfold, the case study approach was useful. The case study approach was helpful in this instance as it enabled the researcher to use smaller sample sizes and collect sufficient and varying amounts of data in terms of qualitative and quantitative data concerning a specific individual, social context, occurrence or group (Jorgensen, 1989:18; Ragin, 1992:2; Creswell, 2014:5). This approach was also helpful as it enabled the researcher to integrate a few information collection measures, including the common field researcher's interview with an individual or a group. Therefore, for the simplification and better analysis of the data, the case study helped the researcher to reach a synthesis of information through triangulation of qualitative and quantitative data (Ragin, 1992:4; Denzin, 2010:420; Creswell, 2013:15).

So, information is presented in the identified thematic framework that involved the selection of quotes that were re-arranged during the sorting of the data (Srivastava & Thomson, 2009:75). Data presentation commences with the demographics of the participants in the in-depth and focus group interviews, followed by their personal attributes. For the purposes of giving a clear understanding and an exposure of the

causes of the phenomenon (Neuman, 2000:433), the data was clustered into five broad themes: personal attributes, education system, employment and unemployment, survival strategies, and present social experiences. It is worth highlighting that the data will be analysed in the spirit of a positive youth development approach in order to ascertain the strengths and weaknesses contributing to the youth's limitations in struggling to meet their daily livelihood needs. In order to achieve this aspiration and capture the true reflections of the participants, the researcher used isiZulu quotes that were interpreted to English for the purposes of this study. This is also used in the spirit of exploration and discovering African foundations, cultural possessions, habits, beliefs, in an attempt to do away with what is described as the "intellectual imperialism" and mental bankruptcy (Abdullah & Low, 2005; Camic & Gross, 1998:467; Asante, 2007:11) which result "in diverting attention from issues that should be of critical concern to affected societies" (Hawi, 2005:6). In gaining a further understanding of the case study, both statistical (i.e. in tables and graphs) and non-statistical descriptions are presented. Please see the extended list of interviewees in the in-depth interviews and focus groups in Appendix A, Table 4.1 below gives the demographic information of the participants in the study in order to give a picture of who they were, and offers a more personalised view of them.

**Table 4.1: The demographics of participants in in-depth interviews**

Respondent (Pseudonyms)	Age group	Gender	Representative Status	Employment Status	Date of interview
	18-21 [code: 1]	Male [code: M]	NGO Representative [code:N]	Employed [code: E]	
	22-25 [code: 2]	Female [code: F]	Informal trader [code:I]	Unemployed [code: U]	
	26-29 [code: 3]				
1. Ntsikana	2	M	I	E	18 June 2012
2. Khali	2	M	I	E	19 June 2012
3. Khetha	1	M	N	E	23 August 2012
4. Afrika	2	M	N	E	26 August 2012

Tables 4.1 and 4.2 illustrate the demographics of the participants that were interviewed during the field work. In order to understand the demographics illustrated

in Table 4.1, the following different codes are used and pseudonyms are applied in referring to the participants: Age group categories: Code 1 represents 19-21, Code 2

represents 22-25, and Code 3 represents 26-29; Gender: Code M represents Male and Code F represents Female; Representation status: Code N represents NGO, Code I represents Informal trader, and Employment status: Code E represents Employed person and Code U represents Unemployed.

Due to the availability and willingness of participants to be interviewed in the in-depth interview session, they tended to be male within the target age group (18 – 29 years) of the study. Despite the fact that both genders – male and female – were offered the same chance to participate in the in-depth interview, only male participants were willing to be interviewed.

**Table 4.2: The demographics of participants in focus group interviews**

Respondent (Pseudonyms)	Age group	Gender	Representative Status	Employment Status	Date of interview
	18-21 [code:1]	Male [code: M]	NGO Member [code: N]	Employed [code: E]	
	22-25 [code:2]	Female [code: F]	Faith based organisation [code: F]	Unemployed [code: U]	
	26-29 [code:3]		Informal trader [code: I]		
	+30		Passive [code: P]		
1. Siyaphi	2	M	I	E	23 August 2012
2. Zinyo	2	F	P	U	23 August 2012
3. Mthethi	1	M	P	U	23 August 2012
4. Sika	2	M	N	E	23 August 2012
5. Khekhe	1	M	P	U	23 August 2012
6. Phetha	1	M	P	U	23 August 2012
7. Qotho	2	F	F	U	24 August 2012
8. Lima	2	M	P	U	24 August 2012
9. Hamba	2	M	P	U	24 August 2012
10. Memeza	1	M	P	U	24 August 2012
11. Cula	1	F	P	U	24 August 2012
12. Bhimba	3	M	N	E	24 August 2012
13. Awu	1	M	I	E	24 August 2012

In summarising the demographics of the participants in different categories in Table 4.2, the following different codes and pseudonyms are applied: Age group categories: Code 1 represents 19-21, Code 2 represents 22-25, and Code 3 represents 26-29; Gender: Code M represents Male and Code F represents Female; Representation status: Code N represents NGO, Code I represents Informal trader,

Code F represents Faith-based organisation, and Code P represents Passive, and Employment status: Code E represents Employed person and Code U represents Unemployed.

Data from Table 4.2 shows that most of the participants were aged between 18 and 29 years, but one participant from one of the focus group in-depth interviews was above 30 years of age. The data shows that the NGO representatives were males and there was no representation by a female. Although the researcher expected female participants in this instance, he had no influence in the selection of the representatives of the respective organisations. Table 4.2 above demonstrates the demographics of the two focus group discussions that were conducted, which consisted of six (6) and seven (7) participants each. The focus groups had a mixed representation that was uneven in terms of numbers between male and female participants. Although all the respondents participated in the focus group interviews, it is significant to highlight that respondents participated differently in the focus group interview, especially when it comes to responding to questions that were posed, as some were more vocal in stating their views and others tended to participate more passively or indirectly confirming answers that were offered by their colleagues. It is worth mentioning that it was challenging to involve female participants in the interviews.

In Table 4.2 most of the participants indicated themselves as employed; their different duties or jobs included either working for a NGO or in informal trade such as selling fruit and vegetables, which are normally not regarded by the general population as formal employment. However, these responsibilities are hereby defined as employment according to the definition of Statistics South Africa (2011). Direct observations by the researcher were part of the data collection process regarding the general activities of the youth in the township. The use of this method during interviews assisted the researcher in gaining some insights into some challenges in the youth's behaviours and how this impacted on them meeting their daily livelihood needs (see Kawulich, 2005). The researcher was able to observe the manner in which the participants expressed themselves individually and during the focus group interviews, and also during the in-depth interviews on the field trips to the research sites. The stark signs of undernourishment, misery, vulnerability,

emotional responses – e.g. sadness – and the need for aid were clearly discernible in their faces and in the body language such as slouching, downward or evasive eye contact, the lack of energy and enthusiasm. Non-participants showed their eagerness to participate in the interview sessions and focus group interviews in a desperate expectation of a reward that may be given at the end. Some of the aspects that were observed during the focus group interviews were that the participants were unanimous in their opinions on most of the issues that were discussed.

Perhaps, in trying to understand the uneven participation of the different genders – male and female – in the study, several views can be considered in this regard, as one view argues that females are normally seen as a disadvantaged group. Another can be related to the Afrocentric perspective that emphasises that knowledge or science and its related methods of examination cannot be separated from its discoverers' history, cultural background and world-view (Asante, 2007:16). This means that it is important to consider the African cultural aspects, in particular the socialisation process that encourage the division of young people according to their gender. Based on this social setting, young people are expected to spend their time with their gender group. This situation also concurs with Giddens' structuration viewpoint that states that human actions are both structured by the social and the structural establishments of the society (Giddens, 1984:27; Stinchcombe, 1990:49; Adugna, 2006:14).

Therefore, human agency and social structure are so interlinked, that the recurrence of the performances of individual agents duplicates the structure (Cassell, 1993:105, 109; Giddens, 1984:27). Furthermore, Swartz (2009:69) and Tshishonga (2015:7) emphasise that youth categorisation represents a moral collage of belongings and attitudes as well as style and status. For example, at present, there are two general youth categories that are normally found in most townships: the *Mommies' babies* and the *kasi* boys/girls. The data confirms that categorisation plays an important part in lifestyles and group identity, as the male participants were found in the streets, while the focus groups participants consisted of a few females who were located in a specific area or organisation where it was conducive for them to participate in terms of safety in view of the milieu in the township during the interview (Hendry *et al*,

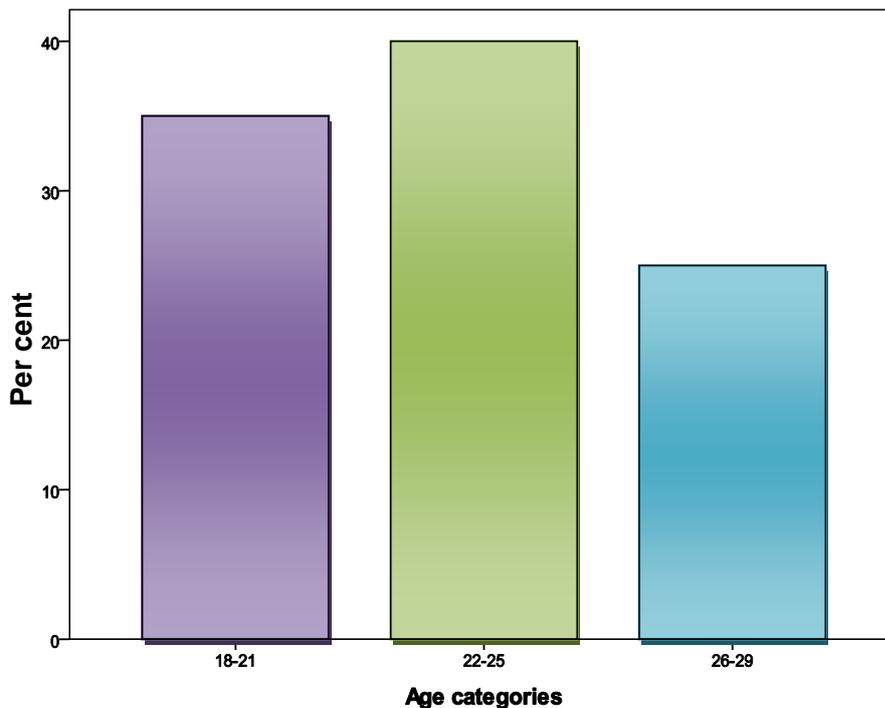
1993:2; Tshishonga, 2015:5). The data from the participants who responded to the questionnaires and indicated their experiences and responses, was summarised in the following figures. Figure 4.2 below highlights the age of participants.

## 4.2 Personal attributes

### 4.2.1 Age and gender

Normally, an individual's years specify the time of birth and tend to be used to determine features such as the roles that the individual is expected to play in a particular society. In this study participants were selected from the range between 18 and 29 years, as this age category falls within the range of the definition of the concept of *youth* in South Africa (National Youth Policy 2009–2014, 2009:10; StatsSA, 2015:3). In attempting to determine the age range of the participants, the questionnaire was used and the following Figure 4.1 was derived from the data collected.

**Figure 4.1: Age levels of participants**



The data in this study shows three age group categories (18 – 21; 22 – 25; and 26 – 29 years), as young people in these categories are seen to be capable of taking decisions concerning their lives. To give an age overview of the participants, Figure 4.1 shows that the age category of 22 – 25 years made up 42,86 per cent, followed by the category of 18 – 21 years that made up 33,33 per cent, and the last category of 26 – 28 years which made up 23,81 per cent of the researched population. During the data collection session, the researcher observed that although young people within these age categories are viewed as youth in the society and this study, irrespective of their social status, some of the youth through their activities tended to surpass the older individuals (in relation to age) when it comes to initiatives of alternative strategies to meet livelihood needs. For instance, some young persons engaged in activities such as cleaning of grass overgrowth in a particular household yard in order to get some money, while other older persons opted to be idle and do nothing and expected to be offered assistance to get food.

In the African context as espoused by the Afrocentric Indigenous Knowledge System it is argued that age plays a meaningful role in defining the status to which age group the individual affiliates him or herself as regards socialisation. Furthermore, although age plays such important role in the African cultural context, what counts the most – irrespective of age – is the ability of the individual to achieve or contribute or show wisdom in particular activities towards a social responsibility that enhances community value systems (Hart & Vorster, 2006:9; Mukuka, 2010:4). When the individual achieves this remarkable action, he/she secures himself or herself a high measure of respect in the community echelons. For instance, their achievement of social acts means that they are acclaimed with words such as: *Usuyindoba/usuyintombi*, meaning that now you have become a grown-up person and you are now a capable man/maiden that can take up community or family responsibilities efficiently (Williams, 1983:x; Ngaloshe, 2000:55). Another example can be drawn from the socialisation situation when a young lad or maiden at a tender age (i.e. below 15 years), which is younger than the age categories of this study, has undergone traditional initiation school, on their return to the community they are granted sufficient respect by all community members equal to that of an elderly person, regardless of their age. In addition, in their community structures they

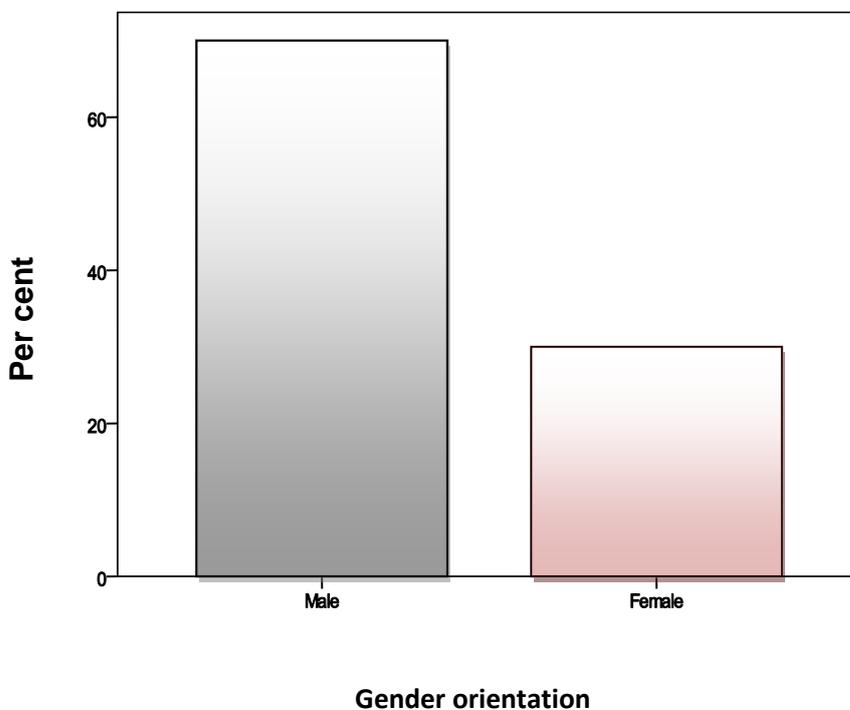
assume the elderly status and among the community members, all individuals – old and young – especially those who have not undergone traditional initiation school yet, are obliged to offer them an elder's respect such as calling him *ubhuti/ mfowethu omdala* (an elder brother) (Carton & Morrell, 2012:34; Momoti, 2002:47, 52; Mthembu, 2009:8).

Furthermore, in the case of a maiden with the same age as mentioned above, in case she undergoes initiation school in those communities that practised that rite, she will be awarded the same respect as an elderly person, as mentioned above, and she will be called *usisi/ udadewethu omdala* (elder sister) or in case she gets married or gives birth to a child, she will be given the status of a woman, irrespective of her age (Callinicos, 1990 & Worden, 2004:7). The structuration theory also concurs that various social practices dispersed in the “spatio-temporal” assortment shapes that particular society (Giddens, 1984:3; Adugna, 2006:14). Therefore, this scenario suggests that age categorisation is determined by each society according to their unique social needs and interests (Gay, 2004:72, 108; Macionis & Plummer, 2008). However, the present urban social settings have impacted negatively on African cultural values and this suggests that presently such African values have been fractured. For instance, socialisation processes are no longer based on African cultural values but are determined by lifestyle and group identity. This scenario can also be linked to the notion of duality of structure which emphasises that by virtue of the limitations of an individual of an empirical world, their actions and capabilities are enabled and also result in the reproduction of the same structure that limits their broad understanding of themselves (Giddens, 1984:21).

Although present social settings have altered the traditional norms of gender categorisation, in particular to socialisation processes and also in terms of the ‘new’ category that is referred to as lesbians and gays which remains highly contested, the division into male and female remains dominant and acknowledged. So in this study the participants were categorised in terms of the present gender categories; the researcher did not use the ‘new’ category in order to avoid unnecessary debates that may hamper this research, as in our society such category is still ostracised, despite being legalised in South Africa. Furthermore, it is worth mentioning that in the township the members of the ‘new’ category debated that it would not be easy for

them to divulge themselves for safety reasons and others that might be not known by the researcher. The data that was elicited from the questionnaires did not reflect anything concerning the 'new' category and the following data shows the number of participants in this regard. In ascertaining the ratio of participants in terms of gender, Figure 4.2 shows the gender of the participants.

**Figure 4.2: Gender of participants**



Although both gender categories were offered the same opportunity to participate, Figure 4.2 shows that *males* tended to be more in comparison to females as they consisted of 70 per cent and *females* made up only 30 per cent. In analysing the low female participation in the study, the Afrocentric and Structuration theories concur that it is important to take cognisance of the structure and milieu that influence the participants as agents to interpret their surroundings and their own familiarity (Asante, 2007:2615; Owusu-Ansah & Mji, 2013:3; Giddens, 1984:3; Adugna, 2006:19).

In attempting to reason what factors led to the low participation of females, there are various explanations; firstly, the potential female participants were timid, especially since the research was led by males in areas where the interviews were conducted. Since, *kasi* or township life is rife with con-men that mostly pretend to be persons of goodwill while in fact they are villains, this deterred female participation (Swartz, 2009:70). In addition, KwaMashu Township is among the townships that are currently highly affected by poverty and crime (Yoon, 2012), and this increases fears to trust strangers enquiring about one's personal life circumstances. Secondly, due to the cultural custom of women in the township giving respect to male-related activity, that was the way the potential female participants perceived the data collection process as the administrators of the questionnaires were males from community organisations. Thirdly, the availability of young men who are always visible in the streets in the township, idling in groups, made access to them easier than to female participants. Therefore, the data suggests that the information collection process was a very delicate issue that needed special attention. Possibly, in summarising this situation, the data confirms what the literature refers to as the experience of the females against the patriarchal system, and the need for a system that will place them in the epicentre of their social life (Ndlovu-Gatsheni, 2013:89-93; Rotich *et al*, 2015:137).

Despite attempts by the researcher to obtain variation, the researcher acknowledged that various social factors such as the high rate of crime during the data collection phase might have contributed to the participants being predominantly male. So, the usage of a case study method approach in data collection helped in gaining a broader understanding of the issue(s) under study and avoiding further partiality in the data (Neuman, 2000:433). The data also confirms what has been highlighted that young men – *amaOuties*, as they are referred to in the township – are always outside on the streets, as it was easier to find them than young females (Swartz, 2009:75). The data also confirms that although there are young women who also go out, they are not so much visible during the day, especially not in the streets. The data also confirms the notion of *Mommies' babies/ the right ones* who spend most of their time at home doing house chores, as females participated more in the safe sessions of the questionnaire, since the individual could take home their

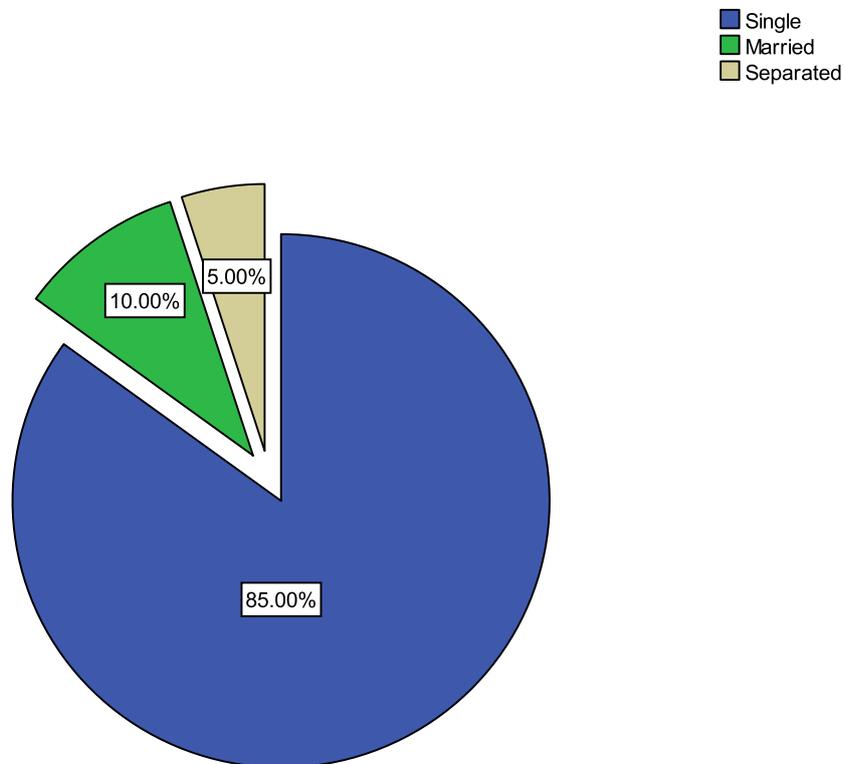
questionnaires, than in the in-depth interview that took place outside in the streets (Swartz, 2009:70). In addition, what was observed was that there were no young women who were idling in the streets, but some were seen within the parameters of their homes, either idling with their family members or doing something.

#### **4.2.2 Marital status**

Marital status is one of the stages in life that determine that the individual has experienced transition to adulthood. Youth is also another phase that determines that the individual has completed the transition from childhood to become a grown-up person in that particular society. Since this research was conducted within the ambit of indigenous Africa, it becomes necessary therefore to highlight that for the young person to be able to be recognised to enter this phase in life, it is expected to exhaust all defined rites such as payment of *ilobolo* or dowry before they can become eligible to participate in the rite of marriage (Momoti, 2002: 41, 45, 49; Ngaloshe, 2000:50). According to the Afrocentric paradigm, the African culture is paramount in all spheres of life, including belief, social, political and economic (Asante, 2007:26; Owusu-Ansah & Mji, 2013:2). This is also emphasised by social capital which illustrates that individuals are obliged to follow regulations that are embedded in social associations and that enable its members to discover their personal and societal aims (Allatt, 1993:143; Giddens, 1984:257; Wohlin *et al*, 2015:229; Adugna, 2006:13).

Since this study looks at the survival strategies of the young people, including the unemployed, the researcher was interested to discover how such individuals reach or experience their transition to adulthood in view of their situation. Besides that, young people are usually viewed as the future, so it was also vital to see whether that aspiration of youth as the adults of tomorrow was still the case or just a rhetoric statement without any substance. The following Figure (4.3) shows the number of participants who have managed to establish families despite their social difficulties.

**Figure 4.3: Marital status of participants**



Since the youth are the future adults of any community and its survival, it was necessary to know their marital status in the current socioeconomic sphere to determine their coping mechanisms when they are engaged in such a commitment. Again, because of the minimum age limit in the study (of 18 years), it was relevant for individuals to be in a position to take decisions that concern their future lives. Although young people are normally viewed as people that still need care from their parents, in some families, young people start their adult life while they are still young. In exploring the Afrocentric values, marriage is one aspect where belief, social, political and economic structures are sustained (Asante, 2007:26; Owusu-Ansah & Mji, 2013:2). Again when we look at the state of young people under the present socioeconomic situation, the data shows that not only families but also social conditions vary in terms of enabling their youth to properly establish their households

(Momoti, 2002:41, 45, 49; Ngaloshe, 2000:50). It is worth noting that the data shows that other families and social conditions do not prepare the youth to take family responsibilities at such an early age. In other words, the data shows that most of the youth in such socioeconomic conditions delay their normal transition to adulthood. Therefore, this situation can be associated with the increase in single parenthood, as those individuals cannot exhaust sociocultural requirements such as *ilobolo* and opt to by-pass such rite. This is supported by the data in Figure 4.3 above, which reveals that a substantial number of participants were *single*, making up 85 per cent of the participants, in comparison with those individuals that were committed in marriage, followed by 10 per cent who were *married* and 5 per cent who were *separated* from their spouse.

The data reveals that substantial numbers of participants were not married and very few were married, and only a tiny segment had separated from their spouses. This scenario can be viewed differently under prevailing socioeconomic conditions, such as the lack of access to the means of production which breeds poverty and unemployment. This may suggest that the survival chances of the majority of the participants in the future to establish a tangible, constituted family – that means a ‘legitimate’ family in terms of a married couple after they have undergone related cultural formality such as *ilobolo* (i.e. brides dowry) – are very minimal (Momoti, 2002:41, 45, 49; Ngaloshe, 2000:50). It could also suggest that there will be an increase in the number of co-habiting individuals (who live together without exhaustion of related cultural rituals). A third view, however, could suggest that there will also be an increase in the number of children with single parents. The single parents will be mostly female parents, as the majority of males are unemployed and are less educated than the females in KwaMashu Township.

The data confirms what has been mentioned in the literature, namely that young males are not able to look after a family – i.e. children and their mothers – and/or even to constitute a sound family that is ‘legitimate’, by provision of a good shelter – a house – and meeting related responsibilities, namely to provide food, clothing and other expenses, due to their unemployed status (Momoti, 2002:41, 45, 49; Ngaloshe, 2000:50). This third view suggests that some of the individuals, especially males, will be frustrated by this socioeconomic situation and these limitations to meeting their

livelihood needs, which would lead them to engage either in activities that are viewed as delinquent behaviours, or in community development activities, i.e. cottage industry or informal economy due to social deprivation, as suggested by the literature (Urdal, 2012:1; DeJaeghere & Baxter, 2014:67; Altman, Mokomane & Wright, 2014:347). In other words, the data confirms what has been stated by Ndlovu-Gatsheni (2013:87) that individuals will continually alter their consumption behaviours to what he termed as the “suffer-manage syndrome”.

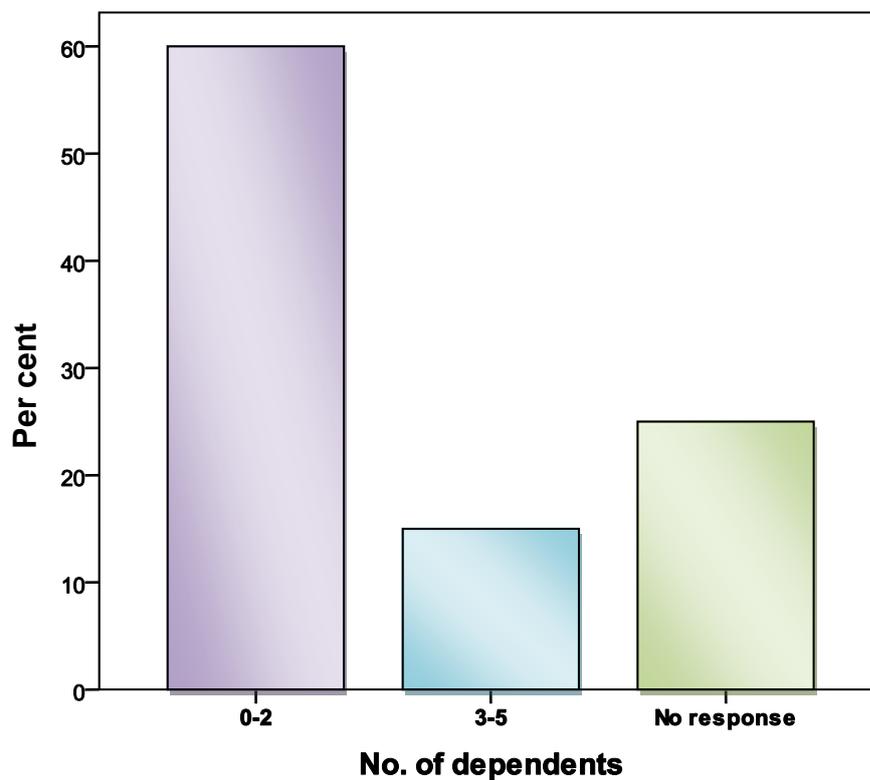
Structuration theory argues that society structures such as marriage are reproduced through usage of rules and resources that individuals apply in the interactions in particular social settings (Giddens, 1984:17; Cassell, 1993:112; Adugna, 2006:14). This is illustrated by the manner in which the terms of guidelines or procedure which young men are expected to follow, namely a certain procedure of meeting the requirement of a dowry which results in the reproduction of a marriage structure that is composed of a married couple and that is viewed as a legitimate initial step to start a family (Giddens, 1984:17). However, the impact of the lack of resources such as money to meet family needs can be linked to separation in some of the relationships as illustrated in the data above. It was also observed that some of the young people – male and female – who are in relationships and have no relevant capital to legitimise their relationship might end up opting for cohabiting. Cohabiting happens without the family’s blessing or authority and creates strife between the individuals who are in such relationship, which can also linked to and contribute to failure of relationships.

#### **4.2.3 Family liability**

Although young people are normally expected to be still focusing on the issues that pertain to schooling, the social realities show that they are not homogenous, as some are still dependent on family support and furthering their studies. However, other young people leave school early due to various reasons such as individual lack of motivation to further education and others lack parental guidance, especially young females who get pregnant while going to school. The cultural perspective emphasises that socialisation processes serve the basic function of empowering

young persons with skills that will help them to effectively meet challenges in their adulthood (Mattes, 2011:7; Morwe *et al*, 2015:1; Boyce, 2010:87; Mthembu, 2009:8). In contrast though, socioeconomic factors and family determine the establishment of a family by the individual but access to various kinds of capital remains prohibited by the present social settings. Furthermore, despite these social limitations to establish households or families, some young people are forced by circumstances to sustain the families that were established by their families due to the impact of HIV/AIDS, as they are obliged to look after their siblings (Van Niekerk, 2014:41; Mattes, 2011:4; DeJaeghere & Baxter, 2014:67; Mphatswe *et al*, 2016:152). In order to understand the status of participants when it comes to their numbers of dependants, the following Figure (4.4) provides such data.

**Figure 4.4: Number of dependants**



Since this research is concerned with the survival strategies of the youth, the researcher was interested in understanding the numbers of dependants of the participants. A contributing factor in this is the fact that various social media state

that there is a high rate of teenage pregnancy in the world, especially in South Africa. When we speak about youth pregnancy in general, it is important to look in both genders – male and female – as they are both responsible for the social situation and outcome. This also calls upon a need to understand whether young people recognise and acknowledge their responsibilities in this regard. By responsibilities, one refers to their commitment to be young parents to the babies they have given birth to in terms of providing support such as related capital for the wellbeing of the child. Although the participants are viewed as youth in terms of a conventional understanding that is based on age categories, as highlighted above, Figure 4.4 shows that most of the youth have dependants, ranging between 0-2 dependants in number, and a small segment have more than two dependants. The data confirms the notion of youth pregnancy that has been highlighted by Mphatswe *et al* (2016:152) in their study of teenage pregnancy in KwaZulu-Natal. The data also confirms that the age categorisation of who is the 'youth' is largely determined by the interests of that particular society (Gay, 2004). Although government provides various child social grants in particular towards support of children whose parents are unemployed, social capital and cultural capital also play a major role in this regard (Mphatswe *et al*, 2016:154; Altman *et al*, 2014:349).

In view of the fact that some of the youth have limited social benefits in terms of being unemployed or do not have a complete family with mother and father, they use social capital as an attempt to close such gaps. For instance, they acquire social capital through neighbours who contribute in providing help such as food, and also do babysitting at no cost and share related needs (Mphatswe *et al*, 2016:154; Allatt, 1993:143; Giddens, 1984:257). This social capital approach emphasises the African-based cultural perspective that argues that a connection among people enables them to share information that affect their daily life in a particular locale (Mukuka, 2010:2; Owusu-Ansah & Mji, 2013:1).

The data also confirms that the crumbling of the African value system has resulted in the youth being exposed to early child bearing which was and is still viewed in a negative light. This situation is also exacerbated by youth's failure to perform what is expected of them, e.g. respect towards their elders or parents. It is also worth highlighting that although the youth is seen to be delinquent, the township's social

setting does not enable parents to inculcate the relevant community values and cultural aspects of that particular society. This situation needs to be linked to the manner in which black African adults in the township spend their time in their household with their children. They are of course expected to spend most of their time in the workplace as workers in order to secure their basic services. In view of this scenario it is worth highlighting that the proletarianisation of the indigenous people of South Africa cannot be divorced from this calamity that faces the black African family today. Therefore, the data confirms that the intrusion of colonialism impacted severely on indigenous cultural value systems such as parental inculcation of related values and access to natural capital in relation to the youth empowerment to meet the challenges in their daily lives (Ndlovu-Gatsheni, 2013:49; Lahiff, 2014:587).

This scenario was further emphasised by one of the participants during the in-depth interview, when the researcher was attempting to gain a better understanding about challenges that the youth encounter in relation to the respect for their parents and traditional customs; the participant in the in-depth interview stated that:

“... okuphazamisayo okwamanje ukuthi abazali bethu abanayo indlela yokusinqanda noma ukusikhalima uma siphambuka endleleni njengoba sesizibusa. Ngamanye amazwi abasha bagotshwa besebasha njengoba isintu sisho sithi umuthi ugotshwa usemanzi. Lokhu kukhomba igebe phakathi kwabadala nabasha” (Imibuzo yobuso nobuso: Ntsikana – 18 uNhlangulana 2012).

*... the worst part is that even our parents they don't have the way to guide us or curb us in case we go wrong in life because now we live a “free life”. So, in other words the young people are trained whilst they are young and this tend[s] to go against the traditional culture of Africa, as it is usually stated that young people are tamed whilst they are tender and even wood is bent whilst is still wet to avoid to break. So that means there is a gap between parents and their children (Face-to-face interview: Ntsikana – 18 June 2012).*

Although a cultural viewpoint asserts the significance of sound relations between elders and young people, especially when it comes to giving guidance, the invasion of neo-liberalism limits such aspirations (Morwe *et al*, 2015:1; Carton & Morrell, 2012:42, 44; Momoti, 2002:45, 48; Ngaloshe, 2000:50). This assertion was emphasised by Ngaloshe when she highlighted that young people are swallowed by the impact of the current social changes that sweep across the world, as it channels young people to disrespect of the elders, which threatens the very basis of their lives (Ngaloshe, 2000:55). These negative developments have been confirmed and viewed by many as the results of the impact of colonialism with features that encouraged the demeaning of indigenous cultural value systems (Gay, 2004:129; Turner, 2006:5, 9). Although the youth find a di-synchronous relation between modern Westernised culture in their society and their traditional cultural practices, this tends to further alienate them from their indigenous society (Turner, 2006:9). For example, they become more ignorant of the true practicalities of their cultural aspects and customs (Gay, 2004).

The youth's ignorance of their social and cultural values have meant that what used to be taboo for young persons, namely to engage in sexual activity, has become like a fashion or a manner of socialisation. This was emphasised by one participant who argued as follows when he was asked what challenges they encountered to meet their daily needs:

“... Ngaphandle ke umakhuluma ngokukhulelisana nezidakamizwa... Ngaphezu kwalokho ayikho ingqala sizinda efanele endaweni njengoba singavumelekile nokusebenzisa ihholo lomphakathi ekwenzeni izinto zethu. Ngaphezukwalokho, asinayo nenkundla yabasha njengoba sinenkundla eyodwa yilokho okwenza abasha bezithola sebedlala emgwaqeni” (Imibuzo ejulile: Khetha – 23 Ncwaba 2012).

*... Except, if you talk about impregnating each other and drug abuse ... Furthermore, there is no relevant recreation infrastructure in our area, as we are not even allowed to use [the] community hall for our activities. We don't have even a simple playground for youth as there is only one for the whole*

*township that is why we are playing on the streets* (In-depth interview: Khetha – 23 August 2012).

This narrative tended to confirm what the literature illustrated: that township youth, in particular those who belong to the *kasi* youth category, consist of school drop-outs, heavy drinkers of alcohol, individuals who are always partying and bored and have multiple sexual partners and end up giving birth to babies whom they cannot support with relevant social needs (Swartz, 2009:70). The data also confirms what the literature highlighted, namely that pregnancy or impregnating tends to be a fashion among the young, as most of the participants had between one and five dependants. Even the participants who did not respond to this question, it might still be that they have children and maybe they were ashamed to say that, for they cannot state how they give support as they are not able to support themselves. Since the researcher did not observe young people at night, it will be difficult to comment on their night activities such as night clubs or other related social gatherings in which they may participate.

While acknowledging young people's limitations without justifying or endorsing their unprincipled conduct, it is also important to scrutinise the environment in which they live. The data tends to confirm that township life can be regarded as a "living hell", using Casale and Thurlow (1999), as young people are still living in the underdeveloped township area, as participants narrate the state of their area which has no recreational facilities. It is worth pointing out that townships in their conception by the colonialist forces were not designed for human living but were specifically created as labour reserves. The lack of adequate recreational facilities is observable in the township and the available few facilities are underdeveloped and are located in areas that are far to reach for some of the youth. Thus, most of the youth play and idle on the streets as the 'safest' rendezvous that they share with motor cars, as it is the only available reachable recreational facility in the vicinity for almost all young people in the township. This also confirms the literature that argues that some of them engage in multiple sexual partnerships, always partying, wearing branded clothing, drinking alcohol and using drugs, because they are bored as they have no other activity to spend time on (Swartz, 2009:70).

In other words, townships were designed as the dormitory for what is termed as the 'working class', people who spend most of their time in the working life cycle – in the morning they go to their respective workplaces and return in the evening to sleep for the night. It is also vital to note the various township/ urban renewal development programmes by the present democratic regime, but such development programmes tend to reinforce the status quo of inequality between the colonised and the colonisers. However, these township development programmes confirm the literature as it highlights that they ignore the historic capitalist development that dispossessed land, the proletarianisation of the indigenous people and quarantined them in the labour reserves of which townships and periphery areas are defined as rural (Soja, 1980:211; Beyers, 2013:976; Hall & Ntsebeza, 2007:8). They also confirm what Ndlovu-Gatsheni (2013:140) argues, that recreation in the townships is a form of coercion and inequality that consolidates differences and violence in the form of "fascism of social apartheid". So, the youth's unprincipled behaviour is nothing but a reflection of the extent of violence that is waged by the neoliberal capitalist system against the indigenous populace of the world, as argued by Connell (2014:214). In summary, this is tantamount to underdevelopment of indigenous people, as it renders them continuously in a state of unsustainability of themselves in terms of meeting their livelihood needs, and also constitutes what the researcher defined as *precarious violence*.

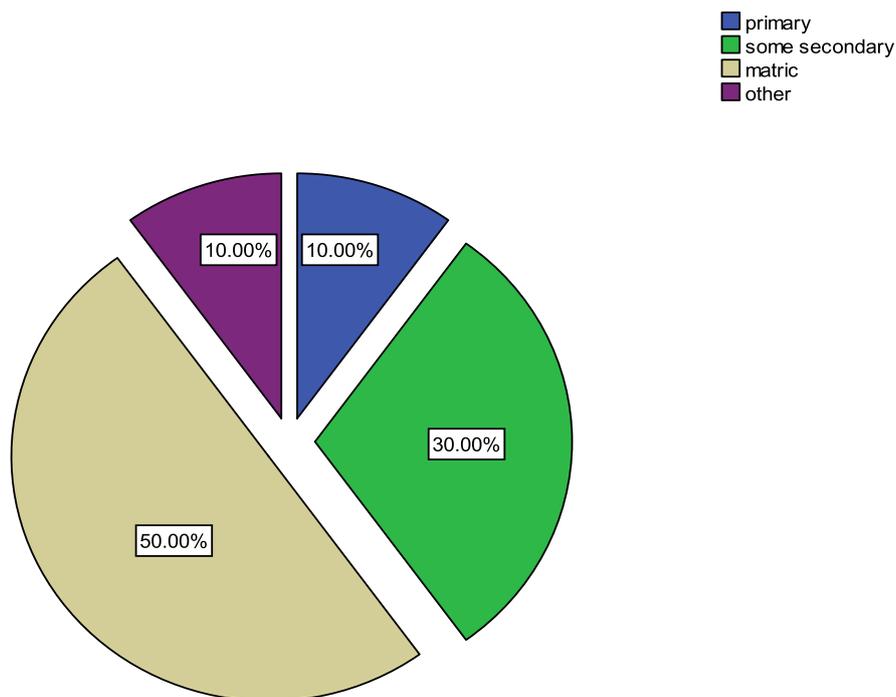
### **4.3 Education system**

It is normally assumed that all individuals have been empowered through socialisation to meet challenges they may encounter in the course of life, but the reality shows that such assumption tends to be limited, as some individuals become discouraged in pursuing further endeavours in striving to secure their daily livelihoods due to the obstacles they encounter. Furthermore, the human capital also adds by highlighting that the acquisition of skills and education determines the individual's capability of success in meeting their livelihood needs (Giddens, 1984:257; Cassell, 1993:96).

### 4.3.1 Formal skills acquisition

Education is viewed as the route for acquiring skills that are required in the particular society. Skills are some of the prerequisites for the individual to be able to perform a particular task. Although there is no agreed definition of the term *skill*, positive attitude, cooperation with other workers, adherence to accepted regulations and prevailing customs are viewed as relevant skills in the workplace (Phillips *et al*, 2014:387). Normally some of the determining factors in relation to the possession of skill(s) are the ability and relevant academic requirement to compete for a job in the labour market. In order to determine the qualification levels of the participants, Figure 4.5 shows the participants' answers on the type of education they had acquired.

**Figure 4.5: Highest qualification levels**



Although education in South Africa is perceived as one of the most highly cherished achievements, its acquisition remains determined by affordability and status. Regarding the participants' levels of education, the data in Figure 4.5 reflects that 50 per cent of the participants had completed their *matric* education, followed by 30 per

cent who had some *secondary* education, 10 per cent of the participants had *primary* education, and the *other* 10 per cent did not reveal their education level. The data tends to show and confirm what has been highlighted by the literature, that the present educational system that is grounded on pass and failure principles tends to create segments of youth's future status in the society in terms of grouping individuals into different categories of work, which indirectly affects their natural abilities (Peters *et al*, 2003:11; Gay, 2004:109, 111, 115). The data also shows that, although the majority of participants had completed their matric education, they could not further their studies due to financial constraints and lack of relevant information of their possibilities, as suggested in various sources (National Youth Development Agency, 2015:15; Fatoki & Chindoga, 2011:163). Furthermore, even those individuals who had completed their matric level education are still not guaranteed to get employment. In other words, the achievement of matric suggests that it is not empowering in terms of relevant skill(s) to enable an individual to meet relevant requirements and to meet their social needs in their course of life.

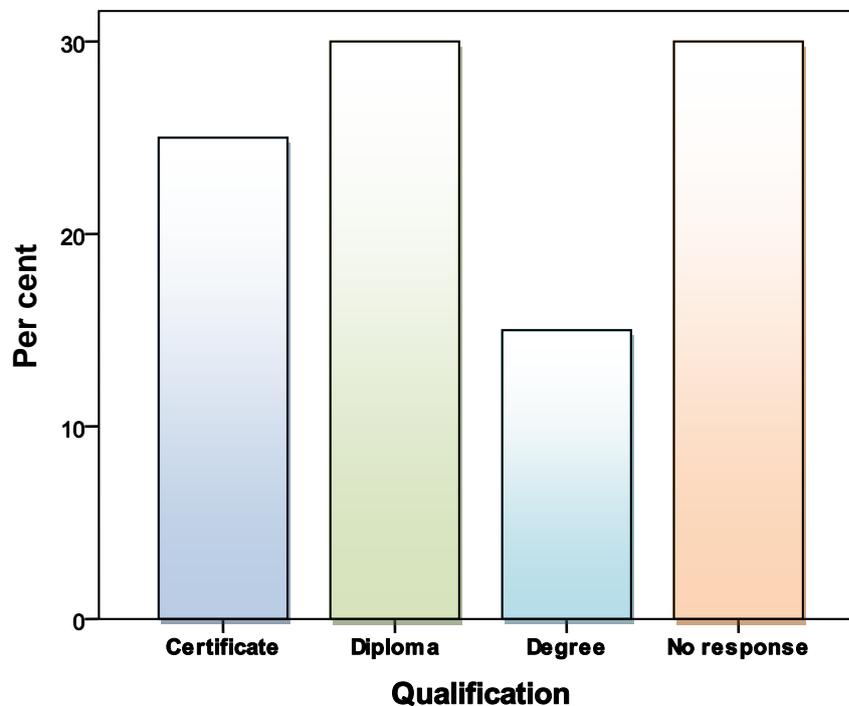
The data also confirms that the type of education system in South Africa promotes the division of individuals into different labour categories in order to serve the neo-liberal labour market system (Peters *et al*, 2003:11; Gay, 2004:109, 106, 111, 115; Bilobrova & Tul, 2015). The data confirms what has been highlighted in the literature, that although some young people drop out from secondary schooling and others complete their matric, they do not differ much because some of those who have matric cannot further their education to post-matric level and are unemployed, the same as those who do not have matric (Swartz, 2009:75). There are several reasons that can be linked to this situation that may lead an individual to lack options to achieve basic education and the will or desire of furthering education, or the individual may lack the interest to complete a basic education. Some of the reasons can be linked to what has been cited in the literature, that some of the youth lack information on the type of assistance that is offered by social agencies to further their studies (National Youth Development Agency, 2015:15; Fatoki & Chindoga, 2011:163). Some individuals can be linked to their identified new lifestyle and attitude towards the present education system that is viewed by others as focusing only on the moulding of the individual for employment purposes (Van Zyl *et al*,

1994:436). Again the data confirms what is highlighted in the literature that most of the youth in the township are school drop-outs, as a substantial number of participants in this study did not have matric (Swartz, 2009:75).

The findings of this investigation tend to confirm what is highlighted in the literature, that the present education system interrupted the family-based education system (in Africa prior to colonisation) that was practised and that emphasised the lifelong educational values and the enhancement of natural abilities (Maposa & Wassermann, 2009:43). The data also confirms the fact that the purpose of education in a particular society serves certain values, in this case – labour market needs (Allatt, 1993:144). The data confirms what has been argued by Connell (1993:24), that the conventional approach in compensatory education systems' manner of teaching and assessment contributes in exacerbating poverty in the disadvantaged communities. The data also confirms that the compensatory education system contributes towards creating poverty in the universe as it denies communities the mixture of agricultural substances and exposes them to wage labour that pays the poor in low wages and promotes movements within labour reserves through migration from the rural to urban areas (Connell, 1993:21; DeJaeghere & Baxter, 2014:65). Furthermore, though the present South African sociopolitical and tertiary education system is considered to be inclusive, it is still not representing or responding to the relevant needs of the society, i.e. English language and European values remain enforced while African Indigenous Knowledge Systems are still being neglected. For instance, African languages and values remain on the margins (Collinsa & Millard, 2013:73). This has recently sparked the observable spat in the student protests in various academic institutions demanding the decolonisation of the curriculum, and related campaigns such as *#Fees Must Fall* as well as *Rhodes Must Fall*.

Furthermore, in determining the levels and the viability of post-matric education of the participants, the following Figure (4.6) highlights the types of qualifications that participants possessed.

**Figure 4.6: Post-matric qualification**



Although the post-matric education level is viewed as better than matric, the data shows there are few individuals who have managed to acquire such qualification. The data revealed through Figure 4.6 shows that post-matric education among the participants was that 30 per cent had achieved a *diploma* qualification, equal to the other 30 per cent of participants who did not indicate their qualifications. While 25 per cent of the participants had achieved a *certificate*, only 15 per cent had achieved a *degree* qualification. Though the majority of the participants had some qualifications in terms of certificate, diploma or degree, these qualifications did not guarantee employment for them, as highlighted in the findings here and in support of other studies (Urdal, 2012:1). Perhaps, this may be one of the reasons that the youth often choose to drop out of school and from pursuing further education, because it seems that all the years of studying to achieve such qualifications could be seen as a waste of time. Those who have qualifications are exposed to the same social conditions and experiences such as limited labour market opportunities as those who do not

have any qualifications. The data confirms that achievement of a post-secondary education qualification is no guarantee of work or a formal job. Besides that, the achievement of the post-matric education does not enable the individual to be capable of initiating programmes or activities that can assist them to meet their daily livelihood needs. This was emphasised by one of the respondents when he highlighted that: “Imfundo esinayo namuhla ayiyinhle neze njengoba ayikwazi ukusiza ubuntu ukuthi athole umsebenzi.” *The poor education that we have does not enable the individual to be employed.*

Furthermore, this form of social development was also emphasised by another participant who argued that:

“Noma abazali bami bengakwazi ukungikhokhela imali yokuthi ngikwazi ukuqhubezela izifundo zami phambili kwibanga lesi khombisa. Kodwa mina ngakhetha ukuba ngidayise iziqhamo noma ngiqokelele izintsimbi ezindala ngizidayise, kunokuqhubeka nemfundo yanamuhla ngoba ingifundisa ukuba umsebenzi okuyinto ekungeyona indlela yokuphila yakithi e-Afrika - ukudayisa amandla akho njengesu lokuziphilisa njengoba futhi kuyindlela yokuzilulaza” (Imibuzo ejulile: Afrika – 26 uNcwaba 2012).

*Although my parents could afford to pay for my tuition fees to continue with schooling to finish my Standard 8, I opted not to pursue it any further and to sell fruits in the market or collect scrap metal in the community and sell it, because the current education system tends to be foreign to my traditional aspirations, as it teaches me how to be to sell my labour power as a worker, which is something that is alien and not African and also demeaning”* (In-depth interview: Afrika - 26 August 2012).

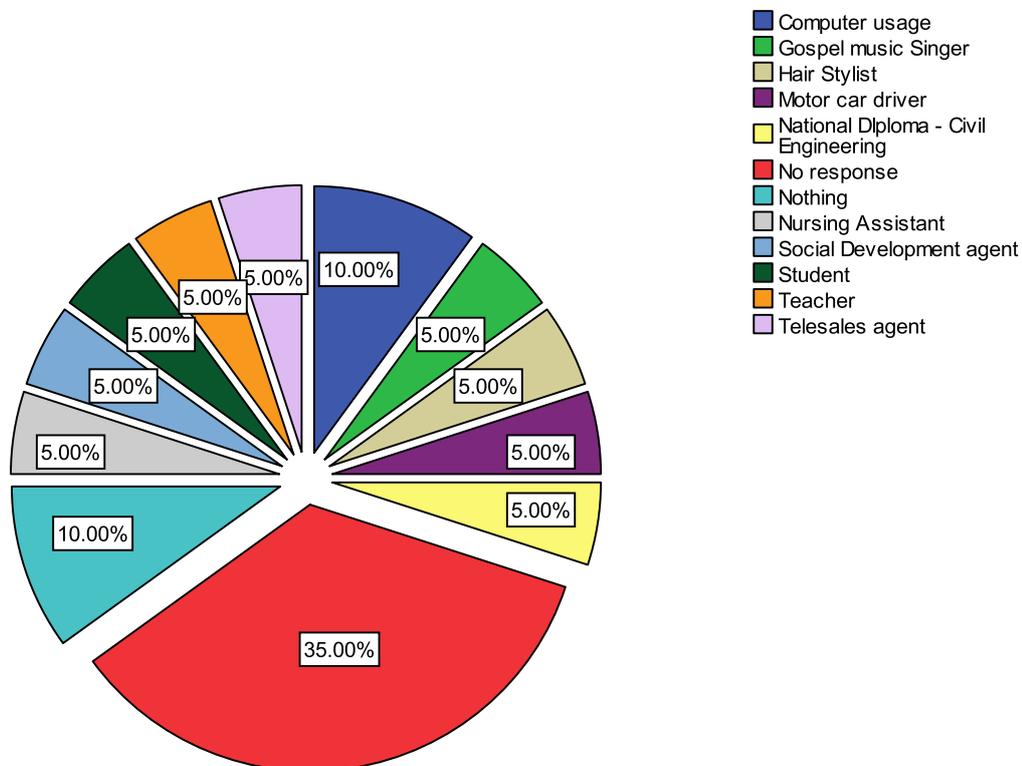
This participant tended to express what the Afrocentricity is all about, highlighting that there is a need for an education model that is based on the recognition of the African identity and that should be based in the African culture in all spheres including belief, social, political and economic (Owusu-Ansah & Mji, 2013:2; StatsSA, 2015:36; Fatoki & Chindoga, 2011:163; Boyce, 2010:87; United Nations Economic Commission for Africa & United Nations Programme on Youth, [Sa]:4; Turner,

2006:9). This also stressed what has been mentioned by Burns (2008:11), namely that the current partial social set-up that has analogous connections to marginalisation with discouraging effects, especially to the southern population of Africa, raises a need for its exploration and thorough examination. Furthermore, these tendencies tend to concur with what has been highlighted in the literature, as it can be associated with the opportunity perspective that expresses that certain social conditions make the individuals opt for the best approaches that they deem appropriate in securing and improvement of their livelihoods (Urdal, 2012:1; StatsSA, 2015:8; Peters *et al*, 2003:11; Gay, 2004:109, 111, 115).

The data proves and confirms what is highlighted in the literature, that presently skills are offered fundamentally and solely for individuals to access the labour market and are not intended for self-reliance purposes (Saldaña-Tejeda, 2015:947). The individual who does not possess any of the skills that are labour market oriented are exposed to a disadvantaged position which will force him or her to work in the low category work such as labourer or domestic worker, as mentioned earlier. The data also confirms what the structuration theory argues, that an informed agent with a comprehensive set of skills is able to meet their day-to-day realities of life (Giddens, 1984:17). Furthermore, it also confirms Giddens's (1984:14) argument that the ability of the agency to be aware of the action depends on his or her ability to make a difference to the pre-existing state of affairs and the course of events. In addition, the data confirms what has been raised in the literature that some of the youth drop out from school due to their selected lifestyle and attitude (Swartz, 2009:75). This was also observed during the data collection phase, that a number of young people were engaged in various cottage industry activities such as production of beads, sweeping brooms and in small spaza shops in their home ground/yard and stalls on the sides of the footpath/walkway and on the streets in KwaMashu station and township.

In attempting to understand the skills possessed by the participants, Figure 4.7 highlights the different types of skills they have.

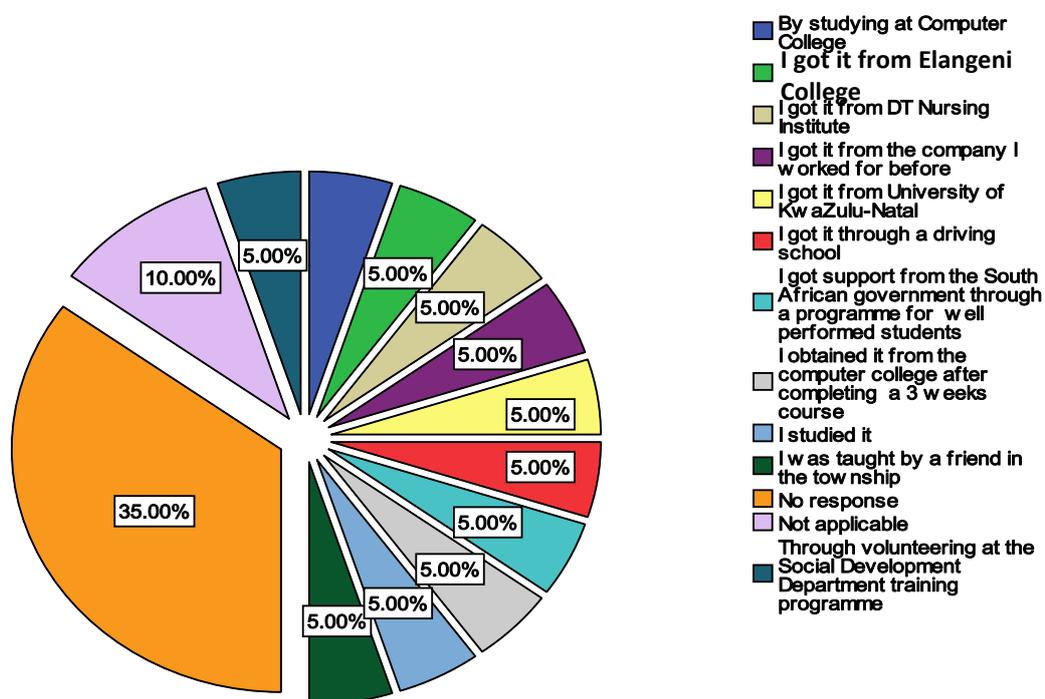
**Figure 4.7: Skills possession**



The possession of skills among the participants are reflected in Figure 4.7, which shows that the different participants who made up 55 per cent have a variety of skills that range from computer usage, gospel music singer, hair stylist, motor car driver, civil engineering, to nursing assistant, social developer, teacher, and telesales agent. Another 35 per cent of the participants did not respond, and 10 per cent indicated that they did not have any skill. Although most of these participants indicated that they had some skills, it is a futile exercise as they remain unemployed and are exposed to the same socioeconomic issues as those who do not have any skills. The human capital perspective argues that skills possession enables and ensures an individual's chances of meeting their livelihood needs (Giddens, 1984:257; Cassell, 1993:96). But the data shows a different picture; it shows that it is not always

possible in all circumstances, as it depends on the prevailing socio-political situation and the type of skill the individual has. The data shown in Figure 4.7 reveals what is regarded as skills that are possessed by participants which almost all pertain to the individual doing service for somebody else. In other words, the present skills are designed for the individual to sell their labour to people who have financial capital, i.e. corporate institutions and computer skills or those who possess assets that need maintenance, i.e. motor cars, and the public sector, e.g. nursing qualifications. Although other observable skills such as hair stylist offer a leeway of some self-reliance aptitude it does not offer any meaningful contribution towards the individual's long-term self-development in terms of being able to survive in the absence of offering a service or selling their labour power to somebody in the form of a hair style. For example, the hair stylist practitioners cannot be able to utilise their skill if there are no customers or if they are exposed to natural capital for the purposeful usage for survival purposes. In other words, some of these skills that are offered in the conventional way of teaching and learning, promote the inequality and offer young people a wrong geographical orientation, as it is not related to their environmental reality (Connell, 1993:25). In trying to ascertain where participants acquired their present skills, Figure 4.8 reveals institutions that offered such skills.

**Figure 4.8: Skills acquisition**



Although education in South Africa has been declared open and free and the FET colleges are some of the institutions that are geared to achieve that, however, Figure 4.8 shows that only 5 per cent of the respondents acquired their qualifications in the FET colleges. Another 30 per cent of the respondents acquired their qualifications through private colleges/institutions, and 10 per cent received the support from various government departments such as the Department of Social Development. About 5 per cent managed to achieve their qualification through an institution of higher learning, another 5 per cent acquired it through an each-one-teach-one approach – i.e. being taught by their friend in the township, and 5 per cent received their qualification through their workplace. The fact that 5 per cent of the participants said that the question was “not applicable” to their situation, suggests that they do not have any formal qualification, and that a substantial number of respondents that make up 35 per cent did not respond to this question, can also be viewed as them

not having any qualification because it is assumed that if they had skills they were not going to hide them since it is not a demeaning exercise.

The data collected during interviews revealed that some of the young people still lacked relevant information such as the functioning that relates to who is eligible to enrol at the FETs (Further Education and Training Sector) as a student. This is important because the FETs is viewed as the outlet to offer further skills and to enhance the youth's employment opportunities. Although FETs are considered to be a centre for skills enhancement, the data shows them to be a contributory factor in promoting inequality and poverty among society members in terms of division of labour into categories. For example, the individual cannot be able to enrol at the FETs if he does not have the highly cherished matric, irrespective of whether the individual is capable to grasp the skill practices that they are interested to study. Then the potentiality of that individual will be wasted as the individual will be forced to do low paying work as unskilled cheap labour in the labour market. In other words, the FETs do not recognise an individual's natural capabilities but enforce societal rules, not the interest of the community values or aspirations (Gay, 2004:129). The data confirms what is argued by the structuration theory as it asserts the theorem of duality of structure, as the medium of interpreting society's regulations and also the outcome of the social system that constrains and enables (Giddens, 1984: 25).

Therefore, the data reveals that a substantial number of participants were not skilled though they had their labour power and that reduced their chances of employability as declared by the human capital perspective in the present social setting (Giddens, 1984:257; Cassell, 1993:96). Maybe, this was the reason that led to such low skills among the participants while there are various options that they can use to gain skills they want. This situation can also be linked to their lack of information on what is available for them in this regard (National Youth Development Agency, 2015:15; Fatoki & Chindoga, 2011:163). There was also a general agreement among the participants on most issues, irrespective of the age category, in what they all viewed as socioeconomic, political and educational challenges. The most significant among the agreed upon issues was a lack of access to acquiring the relevant knowledge/information understood to be paramount for meeting some of these challenges

experienced in the post-apartheid era (National Youth Development Agency, 2015:15; Fatoki & Chindoga, 2011:163). However, though lack of information is seen as the reason behind the lack of most young people to further their education, the reality is that the present education system do not allow the majority of black African youth to participate in the higher level education. For instance, what is seen is that presently most of the institutions of higher learning and the socioeconomic situation in South Africa deny the previously disadvantaged communities in particular the youth, enrolment. Therefore there are various protests in this regard and campaigns, as highlighted earlier.

#### **4.3.2 Challenges in accessing educational sphere**

Since the institutions of higher learning remain limited as they are accessible by the minority of students this has raised a huge debate in South Africa at present. The history of education in South Africa has always been a very contentious issue, especially with 'Bantu education' that denied equal opportunity for black Africans to learn without parameters and a forced curricula. However, the expected education for all in the democratic context that was supposed to be accessible to all citizens of the country, tends to be limited in this regard as the disadvantaged black African learners remain challenged towards enjoying this democratic right. Despite the post-apartheid government's attempts to strengthen the labour market oriented skills, the interviews with young people in KwaMashu show that the capitalist oriented education system still functions on the same pass and fail principles that systematically exclude some individuals from accessing education, which also facilitates the division of learners into different future labour categories. Besides that most of the education institutions are still exposed to a lack of relevant educational infrastructure as in the apartheid era, which also contributes to the low pass rate of learners as they do not meet the required standards. This was stressed by participants during the focus group interview, as they highlighted that:

"Kumele sivuleleke kuwowonke umuntu isizinda zokuqhubezela imfundo futhi kumiswe indlela yokulindela ukubhalisela ukufunda. Isibonakaliso, ikakhulukazi uma uyobhalisela ukufunda ngenyanga kaNhlangulana lapho

utshelwa khona ukuthi uzothintwa ngocingo okuthi kugcine kungenzekanga. Ngaphezu kwalokho uma ufika uzobhalisa uphinde utshelwe ukuthi kumele ulethe imininingwane yokufunda kwakho yebanga lesikhombisa, nesitatimende esifungelwe kanye nokufika nabazali bakho akukhathalekanga nokuba umdala kangakanani” (Imibuzo yedlanzana – 19 uNhlangulana 2012).

*The FETs [Further Education and Training sector] must be open to everybody and stand-by procedures at registration must end. For example, when you go to register in June and you will be told that they will phone you and they end up not phoning you. Then when you come to enrol you are also told that you must bring an academic report for Grade 9 or Standard 7, an affidavit, and bring along your parents in person, irrespective of your age (Focus group interview – 19 June 2012).*

In addition, the interview shows that some of the education system management are still clinging to bad management practices that resemble the pre-1994 education system which did not take serious black African learners in a quest for sound education. The data reveals the type of bad and poor education administration that has a direct effect on the future of the township youth in their social standing and participation in the labour market. Possibly this can be associated with the discouragement that lead some of the youth to drop out of school and become too disgruntled to participate in the labour market (StatsSA, 2015:1; International Labour Organization, 2015:2). The effects of a poor education system were also expressed during the in-depth interview by one participant, who stated that:

“Ezinye zezingqinamba ukuthi uma uyobhalisela ukufunda ekolishi lokuqhubezela imfundo, sihlangabezana nezingqinamba ezinjengo kuntuleka kwesimo esifanele ukufunda okuhlelekile. Isibonakaliso, uma ufunda ngesihlahla, sigcina sesicabanga ngaso kungabe sinezinsiza zokufunda ezilekelela abafundi ukuthi baqonde kahle lokho abafundangakho. Okunye okuyinkinga kakhulu ukuthi abanye abafundi abayitholi imiphumela uma beyicela batshelwa ukuthi babhalisele ibanga elilandelayo ngaphandle kwemiphumela yebanga elidlule. Ngaphezu kwalokho loku kwengeza

kwezinye zezinto ezenza ukuthi abanye abasha bangabe besaqhubeka nokuya esikoleni.

“Okwamanje, ukuthi nje asisalutholi usizo kubantu ngayedwana ababesixhasa ngesikhathi sabo ekuthuthukisweni kwentsha mayelana nokuqonda nesimo esiqhubekayo namuhla. Ukwengezelela kulokho ukuthi thina basha abamnyama asinazo izindawo zokuqwashiswa nangezombangazwe mayelana nezinkinga ezisikhungethe. Okubi kunakhokonke ukuthi nabazali bethu abaqondi ukuthi yini okimele bayenze ukusinganda kulendlela esiphila ngayo yokuziphatha. Kungakhoke abasha namuhla bengatholi ukuqeqesheka ngempilo yaseAfrika, njengoba Isintu sisho ukuthi zigotywa sisemaphuohu noma ugotshwa usemanzi. Kungakho ke kukhona igebe phakathi kwabazali nabasha namuhla.

“Ngaphandle nje kwalokho, uma ubhalisela ukufunda emaKolishi Okuthuthukiswa kwamakhono – (FET college), njengoba singekho isiqiniseko sokuthi uyosifundelaphi isigaba esilandelayo. Njengoba uzithola usuhamba amabanga amade kunalapho uhlalakhona ngenxa yokuthi kusuke kungekho abafundi abenele balesosifundo. Lokhu kukodwa kuletha inselelo enkulu ikakhulukazi umakukhulunywa ngemali yokuhamba, njengoba nalomxhaso kahulumeni ngesinye isikhathi kutholaka ukuthi uisithathiwe omunye umuntu” (Imibuzo ejulile: Khetha – 23 uNcwaba 2012).

*One of the challenges that some of us experience after you have enrol [led] to the FET colleges, [is that] there is a lack of relevant infrastructure to study effectively. For example, if you study under a tree, you only end up memorising everything instead of having learning equipment that will help [the] learner to know exactly what is spoken about, not only end up theorising what is supposed to be learnt and done. Another major problem is that some of the learners don't get their results and when they request results they are told to enrol for the second level without knowledge of their previous class results. This is one of the things that lead some of the youth to withdraw from these FET classes ...*

*Besides that when it comes for enrolment in the FET colleges, there is also uncertainty about where the individual will do his next level, as sometimes you find yourself travelling and reside in another area without having expected to, as you are told that there is not a sufficient number of students in your campus who can constitute a class, then you are taken to another campus to make up that class. This whole thing tends to bring its own challenges, as it raises issues such as funding that is claimed by somebody not known to you on your behalf without your authority (In-depth interview: Khetha – 23 August 2012).*

These negative arrangements in the educational institutions were also emphasised by the same participant when he emphasised the extent of corruption in the education administration, and further stressed that:

*“... okugcina kwenzeka ukuthi izisebenzi zikahulumeni zigcina sezizisiza zona nezihlobo zazo. Emuva kokuhambela umhlangano lapho ngezwa khona ngemfundo yamahala, yona esiza umuntu ngayedwana ukuthi afundele izifundo ezinjengezobuchwepheshe – (Civil Engineering) kusukela kwisigaba sesibili ukuya kwesine. Iningi labantu abasha belingazi ngaloluhlelo okwenza ukuthi bangalusebenzisi. Nokuba loluhlelo luluhle njengoba lusinika amakhono emuva kokuthi uqeqeshiwe noma kunoma omuphi umkhakha owukhethile kodwa into ebuhlungu ukuthi uma sesizokhuluma ngokuqasheka, ilapho ke ingeke ikunike nomsebenzi nowodwa” (Imibuzo ejulile: Khetha – 23 Ncwaba 2012).*

*... what ends up happening is that the government officials end up empowering themselves and their relatives. After I attended a meeting where I heard that there was a “free education”, which enables the individual to do studies such as the civil engineering from level 2 to 4. The majority of the youth did not know about this programme that is why they are not utilising it. Although this programme is good as it offers us some skills after you have been trained on whatever you opt for, the sad part is that when it comes to the employability it is where it cannot offer one any job (In-depth interview: Khetha – 23 August 2012).*

The data confirms that though the government has promulgated a series of legislations that relates to the development of young people, the maladministration and corruption happen to be rife (StatsSA, 2015:34). These undesirable practices and institutional arrangements tend to create a negative stigma, i.e. education administration creates a negative impression against the government as if there are no programmes to assist the youth to develop their academic careers (Peters *et al*, 2003:11; Gay, 2004:109, 111, 115). The negative acts in the FETs and other related education institutions have detrimental effects on the learners, as they fail to clearly grasp what is taught during a class session, since there are no relevant learning facilities such as classrooms and teaching equipment. Access to education such as the remaining FETs, is something open to individuals who have achieved or acquired certain standards. However, this education setting arrangement contributes in forbidding other learners to enrol for studying and indirectly contributes in lessening the optimism of young people to further their careers (Boyce, 2010:87; International Labour Organization, 2015:2; Connell, 1993:22). These statements also strengthen the argument that these corrupt acts can lead to low skills achievement among the participants; while there are various options they can utilise to gain the skills they want, it can also be linked to a lack of information on what is available for them in this regard (National Youth Development Agency, 2015:15; Fatoki & Chindoga, 2011:163).

The data confirms that the effects on individuals that are not given an opportunity to further their education in various education institutions, that in their late stage of their life in society they are forced to work in low paying jobs, as they are unskilled, which also contributes towards their prolonged unemployment (StatsSA, 2015:1; International Labour Organization, 2015:7). The type of social arrangements effect the grievance perspective as it rises out of the concept of relative deprivation and become realised through disgruntled segments of the society that are vulnerable. This also creates a segment in the society that is willing to participate in delinquent activities and social instability, which tend to legitimise youth labels as the “generation in crisis and lack of appropriate socialisation ethos” (StatsSA, 2015:8; Urdal, 2012:1; Boyce, 2010:87; Mattes, 2011:4). Therefore, under such educational arrangements the human capital becomes impossible to be realised as learners are not afforded a proper chance to improve their skills to meet social demands towards

securing a well-paid job and their personal livelihoods (Giddens, 1984:257; Cassell, 1993:96).

In addition to what has been highlighted above, the following relates to some of the youth becoming disillusioned and this was also emphasised in another in-depth interview. When the participant was asked about the challenges the youth encounter in their day-to-day experiences, the participant emphasised that:

“... ezinye izingqinamba ezidlangile kubantu abasha ukuthi asifuni ukufunda futhi uma sikhuluma ngokufunda kungathi ukhuluma ngesilwane... Okunye futhi mayelana nezinga lemfundo emalokishini yenzelwe ukwakha izinsiza zokusetshenziswa abanye abantu, njengoba ingekho imfundo eqeqesha abasha ngamasu okuzimela ...” (Imibuzo ejulile: Khetha – 23 uNcwaba 2012).

*... other problems that are rife among the young people are that we as young people, we do not want to study and when you speak about education it's like you are talking about a beast ... Another thing is that the current education standard in the township is meant for creating tools to be used by other people, as there is no educational structures that are meant to offer training to young people about self-reliance ...* (In-depth interview: Khetha – 23 August 2012).

Despite the achievement of a democratic era for the past two decades, black African youth are still caught up in the colonialist land deprivation, low education, lack of skills and obliged to sell their labour power, exactly like what was experienced by their parents under apartheid rule. The substantial numbers of youth do not have an education or a skill that could help them to determine their lives or meet their daily livelihood needs under the present sociopolitical conditions. Therefore, this tends to confirm Giddens's (1984:17) structuration theory in relation to system and structure and reflects how black African youth are systematically constructed culturally to make them think that being employed is the best and only solution. This also confirms the notions of coloniality despite the repeal of the apartheid policy; the democratic era still invokes and echoes the same old rules of the capitalist neoliberal agenda that replaced the African agrarian society and communities, and their bartering economic system. Although the 'new' South African regime has promised

to enable everyone to be equal in the society in its highly celebrated Constitution, the reality turned to be experiences of apartheid nightmares to the black African community. Although the participants did not comment on the tuition fees, perhaps this reflects that they are more concerned about access to education without payment. Maybe this has led to various observable protests regarding the *service delivery* (in the communities) and *#fees must fall* (in the academic sphere) to enable access to education by all participants without payment.

#### **4.4 Employment and unemployment**

In terms of the present social setting and the general understanding of the socioeconomic situation in relation to an individual's financial viability, their status is the determining feature in accessing various social basic needs such as food, shelter and clothing or in securing their livelihood. Though there is no uniformity in the categorisation of the socioeconomic status, nevertheless, it depends on cultural certainty and applications (Czyz *et al*, 2016: 31).

##### **4.4.1 Socioeconomic settings**

In attempting to gain a better understanding of the socioeconomic conditions of the participants, the question was posed in relation to the challenges they encounter in meeting their daily livelihood needs. Some of the participants responded by highlighting that the: "Ukuntula amathuba omsebenzi kwenza kubenzima ukuhlangabezana nezidingo zamihla yonke ezinjengokudla." *Lack of employment opportunities makes it hard for me to meet my basic daily needs such as food*; this was also emphasised by another participant who indicated that: "Ukuswela umsebenzi emuva usuqede ukufunda uMatekuletsheni." ... *not getting employment after you have finished Matric*. Another participant focused on the outcomes of being unable to access sources of income to secure their daily livelihood as he highlighted that: "Indlala nobubha izona zinto eziyinkinga okwamanje." *Starvation and poverty are serious problems at present*. These responses tend to confirm what has been said concerning the socioeconomic status, namely that it impacts on issues that pertain to health and access to basic needs for survival (Czyz *et al*, 2016: 31). This also confirms the idea that with possession of soft skills or achievement of basic education you are always in a better position to access the labour market; but the

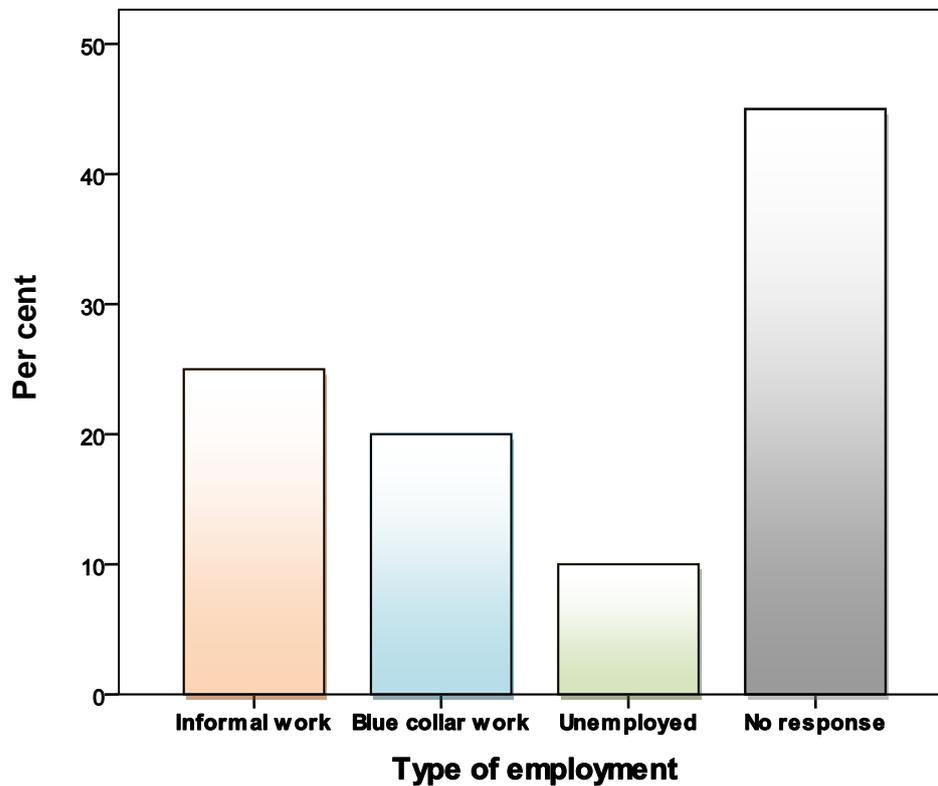
reality is that despite having acquired the matric qualification it does not enable one to access employment; the result is being unemployed and exposed to hunger and poverty. This also confirms that the compensatory education system can be defined as a “recipe for disaster” as it recreates the division of society and does not empower the learner with relevant skills to face future challenges in life (Connell, 1993:21; Giddens, 1984:25).

The data also confirms what the Afrocentrism considers as imperative to the researcher jointly with the participants to realise the significance of the participants’ differences in highlighting what they view as the important need and value without interruption of the research process (Owusu-Ansah & Mji, 2013:3). The southern perspective also agrees with this viewpoint as it also stresses that the researcher should be familiar with the participants’ particular culture, opinion and main distresses and capabilities (Burns, 2008:15; Connell, 1993:24; Connell, 2014:219). Furthermore, Structuration theory states that a human agent should reveal their understanding of the situation they experience in their day-to-day actuality (Giddens, 1984:17).

In other words, for the individual to be successful in the present society, financial capital is paramount and is also a determining factor to access necessary requirement for living an acceptable life, especially in the urban areas. Then that suggests that if individuals do not have financial capital they will not be skilled, and this will result in them being unemployed or being employed as cheap labour earning low wages. That means they will be exposed to a distasteful situation since their access to social needs and opportunities to secure healthy livelihoods becomes limited. However, access to employment depends on various factors such as the availability, the relevant skills and the type of work. So, the data reveals that although the present democratic state is known be offering ‘freedom’ to its indigenous populace, the reality shows that they are still obliged to sell their labour power in order to accumulate financial capital. Furthermore, the data confirms what has been stated in the literature, that the indigenous people are not accessing natural capital that provides agricultural and non-agricultural resources which would contribute towards sustenance of livelihoods (Hall & Ntsebeza, 2007:8; Ndlovu-

Gatsheni, 2013:37). Figure 4.9 shows the employment state of the participants who filled in the questionnaire.

**Figure 4.9: Employment status**



In attempting to ascertain the employment status of participants in this study, Figure 4.9 reveals that about 45 per cent of the participants opted not to divulge their status of employment, and 25 per cent indicated that they do informal work (e.g. fruit vendor, car washing). 20 per cent indicated that they do a blue collar type of work and the remaining 10 per cent indicated that they are unemployed. The data also confirms what is mentioned in the literature, that some unemployed individuals opt to engage in the informal economy, so that they can have some money to at least buy bread. This was confirmed during the interview as one participant highlighted that “Ngabona ukuthi uma ngisungula ibhizinisi – itafula

belu kuzongisiza ukuze ngikwazi ukuhlangabezana nezidingo zami zamihla yonke kanye nokuthola imali encane” (Imibuzo ejulile: 23 uNcwaba 2012). *I saw that by establishing a stall will help me to reach my desired goals in terms of getting some income* (In-depth interview: Khetha – 23 August 2012). The data confirms what has been highlighted by the literature, that youth unemployment is high in the country and some of the youth are inactive while others engage in informal trade as an alternative strategy to meet their livelihood needs (Ndlovu-Gatsheni, 2013:37; StatsSA, 2015:25). This is observable on the streets of the township, as it is unlikely that one cannot spot either a functioning or a non-functioning spaza or stall or table along the road to this effect.

#### **4.4.2 Alternative means of earning a living**

Self-reliance activities are associated with the individuals’ abilities to create conditions for themselves to enable generating income to meet their social needs. The lack of development support, especially amongst the black African youth in the townships, cripples their self-reliance abilities and that contributes to their opting for alternative means. Although in the post-apartheid era, the government developed a series of programmes such as Umsobomvu Youth Fund, Urban Renewal Programme (URP) and the Education Policy Act of 1995, as an intervention to enable its citizens, in particular the youth, to effectively compete on the labour market universally, the data confirms what the literature states, that these attempts – government initiatives – seem to be ineffective as large numbers of youth are still exposed to unemployment, and are not getting support for their initiatives and are disgruntled.

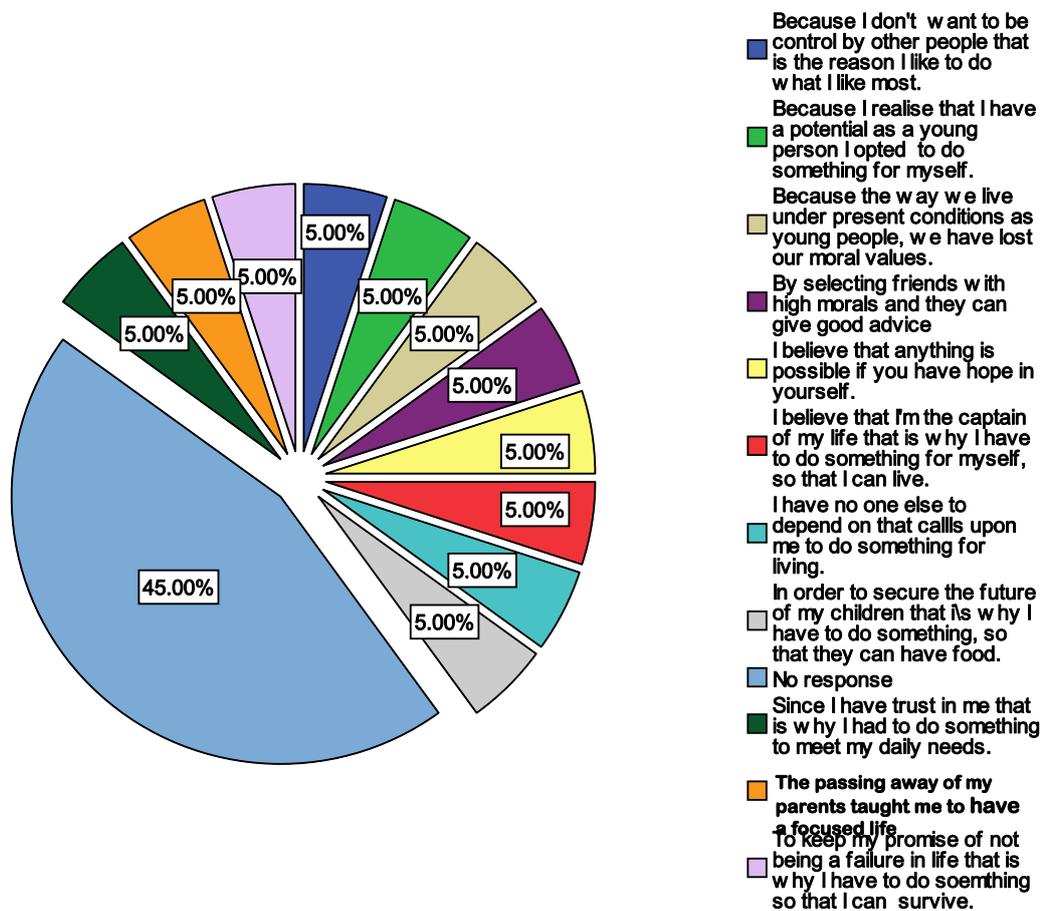
The data tends to confirm that the purpose of critical social theory is to reveal the rationality of the current or past injustices in micro- and macro- levels “action, social relationships to associations” with a view of suggesting a feasible alternative means for a “legitimated order” (Corradetti, [Sa]; Turner, 2006:4). The data concurs with the structuration theory’s social agents’ capabilities in terms of being impulsive actors and able to offer a rationale for their particular action (Cassell, 1993:92; Giddens, 1984:15). Although Giddens argues that, irrespective of social constraints, often agents have resources to ward off undesirable social conditions. The data also confirms that individuals are motivated by the rationale that led to the assumption of

a particular action and such action happens because of the routine of doing something in order to meet the required needs for one's livelihood (Giddens, 1984:14; Cassell, 1993:108). However, the data also revealed that individuals are not always able to respond to a challenging situation, as some of the participants did not indicate their activities and were discouraged. That can be summed up as people who do not have activities because based on conventional assumption, if they had some activities they would be happy to take the opportunity to show off their activities or skills.

However, there is no significant difference between these two groups – the active and the non-active – in terms of historical experiences including exposure to the same education system that categorises individuals based on pass and fail and their general social setting. The first group consists of individuals who have the courage to stand up and initiate development programmes or to get involved in community activities with a view to meet their daily livelihood needs. The second group consists of individuals who opt to be idle and do nothing. In attempting to understand this scenario, perhaps, one reason can be related to the individual's family experiences such as parental guidance/support or orphanage – in other words, they grew up without any parental guidance and related capital, i.e. financial capital; it may also simply be the individual's choice despite enjoying related support in meeting his or her social challenges. The other reason can be related to what has been suggested by the literature, that some of the individuals opt to be idle on the street and do nothing, as a way of running away from involvement in drugs or challenges in the family disputes – their family's continuous questioning about their 'failure' to meet social norms (i.e. school attendance or working), in some instances that would result in fighting between family members. Maybe the individuals have lost hope in the social setting of getting employment and then are referred to as discouraged workers (Dayomi & Ntiwane, 2013).

In attempting to understand the youth's rationale behind their selecting to engage in the activities that they do as a means of securing their daily bread, Figure 4.10 below attempts to reveal their reasoning as to why they took such decisions.

**Figure 4.10: Theories of self-reliance**



Since the youth come from different backgrounds, their assessment of the situation will vary and also their response in this regard will differ. This has been highlighted in Figure 4.10 which shows that 45 per cent of the participants did not respond and the rest stated their rationale on why they engage in their different activities. A summary of their responses is as follows: “... angifuni ukuphathwa abanye abantu ukuze ngikwazi ukwenza into engiyithandayo kahle.” ... *I don't want to be controlled by other people, that is the reason, so that I can do what I like best.* Another participant mentioned that: “... ngabona ukuthi nginenselelo njengomuntu omusha kungakho ngakhetha ukuzenzela okuthize.” ... *I realised that I have a potential as a young person, so I opted to do something for myself.* This confirms what has been said about the consciousness of the agent of the social surroundings and his or her ability to justify why such action is undertaken (Giddens, 1984:15; Asante, 2007:26).

While the participants were cautious about the situation they were confronted with and the reasons for taking action, their action also indirectly counteracts the labels that are given to them as the youth “in crisis”. This was exposed when some participants highlighted in their interviews that “... indlela esiphila ngayo namuhla kulesisimo njengabantu abasha lapho sesilahlekelwe ubuqotho.” ... *the way we live under present conditions as young people, we have lost our moral value.* This was also stressed by other participants, who noted that: “Ngikholelwa ukuthi imina engilawula impilo yani kungakho ke kumele ngizenzele Izindlela zokuziphilisa.” *I believe that I'm the captain of my life, that is why I have to do something for myself, so that I can live.* These narratives tend to confirm what has already been highlighted, namely that some of the youth resist such labels as “the lost generation” and “generation in crisis” because the challenges they are facing are structurally based (International Labour Organization, 2015: 4).

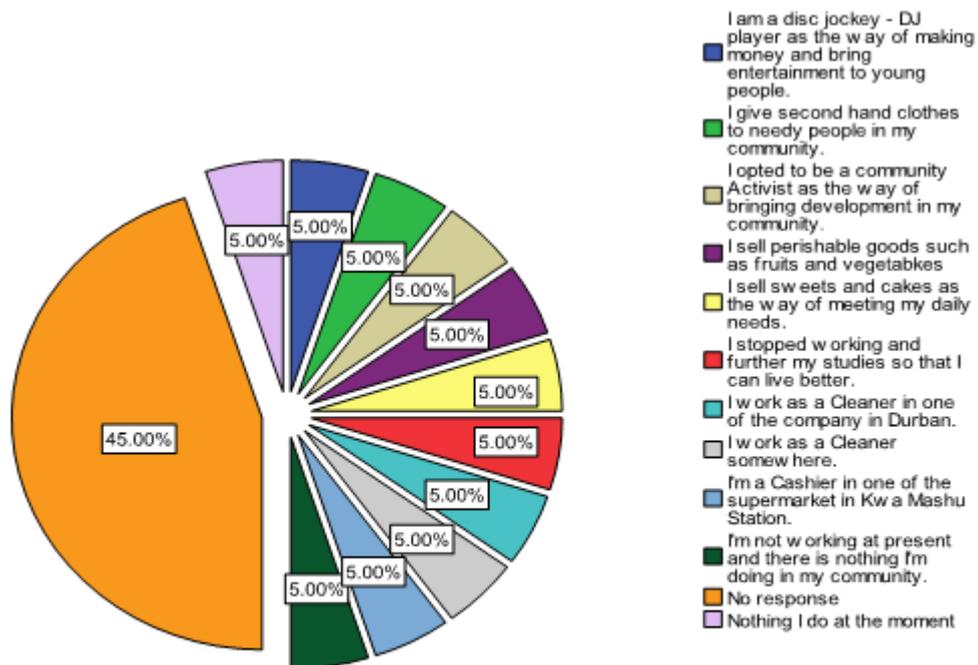
Other participants related that their strategies to meet their daily needs were to resort to various initiative approaches. This was revealed by different participants when they stressed their different approaches, which included: “...ukukhetha abangani abaqotho futhi abangakunika abacebiso alungileyo” ... *selecting friends with high morals and they can give good advice.* Other participants highlighted that: “Ukushonelwa abazali kwangenza ukuthi ngizimisele empilweni.” *The passing away of my parents taught me to have a focused life.* And another stated that: “Kumele ngenze okuthize ukuze ngihlele ikusasa lezingane zami futhi zithole ngokudla.” *In order to secure the future of my children, that is why I have to do something, so that they can have food.* These narratives from various participants confirm the significance of social capital as it enables them to recognise their responsibility in the community aims (Allatt, 1993:143; Giddens, 1984:257). The data confirms that social capital also involves the emotional capital as one of the participants took a particular action based on the emotion, and the cultural support for the future of their children (Allatt, 1993:143). The data also confirms what the Afrocentricity considers as imperative to the participants’ differences in highlighting what they view as the most important need and value (Owusu-Ansah & Mji, 2013:3). Social capital is also important as the individual can rely on other persons – social networks such as friends or relatives – to make their living (Allart, 1993:143).

The large proportion of the respondents who did not indicate or reveal their reasoning on why they are not doing anything, raises some concern; perhaps one could argue that there is also another way of responding or showing their disgruntlement or covering their reason or their challenges in meeting their livelihood needs. Another argument may suggest that the data reveals the extent of youth who are vulnerable in such a way that they are no longer willing to share their suffering. In addition, the lack of opportunities for achieving acceptable living conditions, together with various opportunities and role models for the attainment of a good standard of living, apparently left the youth faced with either forming their own source of income or living with an insurmountable anguish. I mean unspeakable suffering with which they go through each and every day. Perhaps the participants who opted not to divulge their activities because they feel ashamed that they cannot meet their livelihood, may be because they can be categorised in terms of a vulnerability perspective that argues that individuals who have no means to adapt in terms of doing something or coping with their situation are considered as the structurally vulnerable (Angelsen & Dokken, 2015:8).

#### **4.5 Survival strategies**

The youth is viewed differently by various stakeholders, as some argue that youth does not have any role in their respective communities and is not relevant, except that it is always given labels such as *otsotsi* (meaning criminals), drug abusers, “lost generation” and “a generation in crisis” (Boyce, 2010:87; International Labour Organization, 2015:4). Accordingly, it is argued that most of these labels come from people who are normally self-sufficient in terms of money, employed and lack a critical and expansive understanding of the social issues that the black African community in general, including the youth, are experiencing in contemporary South Africa. However, this study attempts to enable the youth to speak for themselves in order to ascertain whether they really have a role to play and also to expose their manner of meeting or securing their livelihoods in the contemporary South Africa. In order to determine the survival strategies used by participants, Figure 4.11 shows how they survived.

**Figure 4.11: Survival strategies**



The data in Figure 4.11 shows that despite various policies that have been promulgated by the government, some of the youth remain not accessing suggested developmental programmes and this was revealed during the interviews when participants were asked what kind of activities they do in order to make their income. Their responses reflected diverse answers; 45 per cent opted not to respond, 5 per cent offered no response and others responded as follows: 15 per cent noted that “they depended on the selling of perishable products such as sweets, cakes and vegetables” and 15 per cent indicated that they “sold their labour as cleaners and cashiers”. Another 10 per cent highlighted that they were involved in various activities that included “giving clothes to needy people” and “developmental activism”, as their part of contributing to the community; another 5 per cent contributed in their community by being entertainers such as *music disc-jockeys* or *DJ players*. A further 5 per cent of respondents saw the need to *further their education* with a hope of living better in the future. The data above attempted to reveal the state of participants and the activities that they engage in to meet their

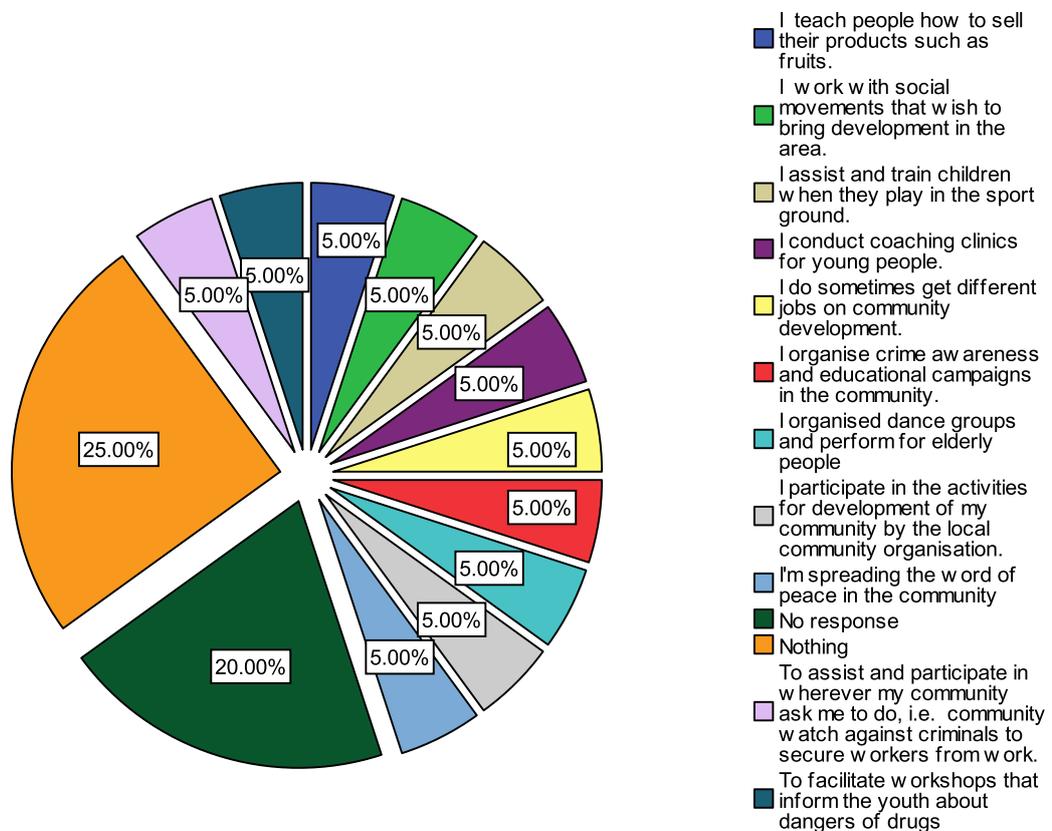
daily livelihood needs. The researcher observed that youth who are not shy or are eager to do something for cash, they are seen pulling or pushing a trolley carrying either scrap metals or plastics to a scrap yard for metals or plastics.

The data shows that some of the youth were doing something to counter the scourge of unemployment and others did nothing, which raises a concern about what they did to meet their daily livelihood needs. Therefore, this data suggests that although some of the youth attempted to do something, the activities that they engaged in had limited chances of enabling them to move out of the cycle of poverty in which many found themselves, because the activities they did such as selling cakes and fruits are normally known for very low financial returns. In addition, the informal trade businesses like these ones are not normally financially supported by the government, which results in the failure of such initiatives to be sustained over the long term as a livelihood strategy. Some who had lower education did unskilled work in the cleaning industry, which is also known for its low income rate. Without mentioning the large percentage of individuals who did not indicate their activities, this suggests that they had a high potential of becoming vulnerable and becoming discouraged. It is worth mentioning that one of the reasons that lead some of the unemployed youths to become discouraged job seekers, is that they experience such lack of transport funding to and from work (Mthembu, 2005:13; Turner, 2006:9). The data also confirms what has been highlighted by the literature, that individuals adopt various strategies such as adaptation of craft work into cottage industry as a way of dealing with the 'suffer-manage syndrome' (Ndlovu-Gatsheni, 2013:87).

#### **4.5.1 Community development activities**

Despite the challenges posed by unemployment and negative views against youth by some quarters that suggest that they are not helpful in their communities, the youth were in fact striving to make their lives better and also did things that they saw as contributing towards the development of their communities. The following data in Figure 4.12 attempts to show the activities that were done by some of the youth in their respective locales.

**Figure 4.12: Community responsibilities**



The data revealed that the youth did various activities: Figure 4.12 shows that they did different things in their respective communities which can be summarised as follows: “Ngifundisa abantu ukuthi bazidayise kanjani izinto zabo ezinjengeziqhamo.” *I teach people how to sell their products such as fruits*, and another highlighted that: “Ngisebenzisana nezinhlangotho zomphakathi ezifisa ukuletha intuthuko emphakathi engihlala kuwo.” *I work with social movements that wish to bring development in the area*. Other participants noted that: “Ngibamba iqhaza ekuzivocavoceni kwabantu abasha.” *I conduct coaching clinics for young people*. The researcher observed that

most of the youth participate consciously in their various activities, which included collecting cans or plastic material and constituted a form of business or informal trade and also a cleaning of the neighbourhood. They know the value in terms of the worth/cost of the product or item they collect and where to sell it. These participants’

input confirms the notion of physical capital as it stresses that human agency are focused actors who are normally conscious of what they do and of the milieu they operate in (Giddens, 1984:8; Asante, 2007:26).

Some participants mentioned the following activities that they performed in their communities: “Ngihlela imikhankaso yokuqwashisa nokufundisa ngobugebengu emphakathini.” *I organise crime awareness and educational campaigns in the community*, and another respondent said that: “Ngandisa ukuthula emphakathini.” *I’m spreading the word of peace in the community*, while someone else said that: “Ngihlela amaqembu omdanso yabasha futhi sidansele abantu abadala.” *I organise dance groups for young people and also perform for elderly people*. These inputs also stress what Giddens highlighted about agents in relation to their ability and “intentional action” which the respondents reflected, as they are not mandated by anybody but their own initiatives to do something in the respective communities (Cassell, 1993:108; Giddens, 1984:11). The data also confirms that physical capital is also imperative in the process of the development of the wellbeing of humanity by establishment of social capital that acts as the conduit of encouragement of actions that results in meeting individuals’ livelihood needs.

When participants were asked to state what role they played in their respective communities, their responses were as follows, although the data revealed that some participants did not respond to the question and stated that they were not doing anything. Some participants said that they were active and were engaged in various activities in their communities in different ways on issues that pertained to development, i.e. safety committees, community organisation, educational programmes and sporting activities. In some of the responses from the participants in answering that they played in their community, they stressed the following: “Ngiyilunga futhi ngisebenzisana nezinhlangano zomphakathi ezifisa ukuletha intuthuko emphakathini wangakithi.” *I belong and work with social movements that*

*wish to bring development in the area*. Others highlighted that: “Ngibamba iqhaza kunoma yini lapho umphakathi ofisa ukuthi ngiwusize khona, njengokuvikeleka kwabasebenzi ezigelekeqeni uma bebuya emsebenzini ebusuku.” *I volunteer in assisting and participate in different activities that my communities ask me to do, i.e.*

*Community Safety activities that protect workers against criminals when they come back from work. Furthermore, other participants stated that: “Ngihlela imikhankaso yokuqwashisa ngobugebengu neyemfundo emphakathini futhi nokuqeqeaha abasha umabedlala enkundleni yezemidlalo.” I organise crime awareness and educational campaigns in the community and I assist to train young people when they play in the sport grounds.*

The data confirms the idea that power is the paramount element that empowers and enables the individual as the agency to perform certain activities and also symbolises the human performance (Giddens, 1984:14; Cassell, 1993:96; Hosang, 2006). In addition, it also reflects that individuals have the capacity to respond through a particular activity. These youth activities reflect the strength of social capital, for as individuals through their networks they are able to perform certain activities in order to make their living (Allatt, 1993:143; Giddens, 1984:257). Furthermore, these initiatives reveal youth’s potential and different possibilities of integrating them into society, also as a way of enabling them to contribute to the society as equal partners (Bilobrova & Tul, 2015).

Some participants highlighted their strategies to secure their daily bread in this manner: “Ngihlala ekhaya ngiphila ngemali yomxhaso kuhulumeni, ngaphandle kwayo bengizogcina ngifana nabanye abantu abasweleyo/ abantulayo njengoba bengakwazi ukuhlangabezana nezidingo ngqangi zabo zamihla yonke” (Imibuzo yobuso nobuso: Khali – 19 uNhlanguvana 2012). *I stay at home and receive a grant; besides that grant I was going to live just like other people who cannot meet their daily needs* (Face-to-face interview: Khali – 19 June 2012). Another participant stated that: “Umuntu ngumuntu ngabantu, ingakho ke kubakuhle ukuthi uzwane nabobonke abantu ukuze bakwazi ukukusiza uma udinga usizo kubona mhlazane uludinga” (Imibuzo ejulile: Afrika – 26 uNcwaba 2012). *A person is a person through other people, it’s good that you be friends with different people, so that you can get*

*help in times when you need it* (In-depth interview: Afrika – 26 August 2012). The data also confirms what the Afrocentric approach considers as imperative to the participants (Asante, 2007:26; Owusu-Ansah & Mji, 2013:3). Social capital is also

important as the individual can rely on social networks such as friends or relatives for support to make their living (Allatt, 1993:143; Giddens, 1984:257).

The data shows that the participants came from different households that vary in their socioeconomic status and that also influence their understanding of their milieu. The data also highlighted various constraints that the participants encountered in their endeavours to make their living, and most dramatically, the social constraints that some of the participants encounter were explicitly highlighted during the interview through this narrative:

“... ngavula isitolo emuva kokuthi ngihambele izifundo ngonyaka ka-2008 ilapho ngathatha khona isinqumo sokwenza okuthize njengoba iholo lami lama-900,00 amarandi ngenyanga lalingazilingene zonke izidingo zami. Ilapho engaqala khona ukudayisa izinto ezinjengogwayi emsebenzini nalapho engangisebenza khona ukugada umshini, okuyinto engayifundela khona emsebenzini. Lomzamo wokuhweba ufike emuva kokuba bengidayisa obhamfoqo, amaswidi kanye namakhekhe aphukile ngonyaka wama-2006, isikhashana nje kuthe lapho imboni engangiyisebenzela ivala, ilapho engiqale khona ukwandisa izinto engizidayisayo nganezezela ngezigubhu zocingo ezintathu engazithenga ngemali engayithola ngenkathi ngidilizwa emsebenzini.

“Emuva kwalokho, ngaqasha indawo engangiyikhokhela isamba esingangama-50, 00 amarandi ngenyanga. Ilapho engiqale khona ukubona umehluko empilweni yami, njengoba ngangesenza imali elinganiselwa ema-250, 00 amarandi ngempelasonto uma kuphakathi nenyanga, uma kuphela inyanga ngenza imali elinganiselwa kwi -1000,00 lamarandi ngolweSihlanu. Ngakhoke lomsebenzi wangisiza ukuthi ngiyeye ukuzinikela kwami emaphoyiseni njengomsizi lapho engangisebenza izinsuku ezingamashumi amabili ngenyanga futhi ngithola imali engangekhulu lamarandi ngenyanga.

Lesisamba kwakungelona iholo kodwa kwakuyimali yokusiza ngemali yokugibela nokudla. Ngakhoke, isitolo sami sangisiza ukuze ngisule ekuzinekeleni kwami emsebenzini wamaphoyisa ngenxa yokuba

ngasengimatasatasa ngaphoqeleka ukuwuyeka lomsebenzi ngonyaka wama – 2011” (Imibuzo ejulile: Khetha – 23 uNcwaba 2012).

*... opening a stall after I attended a workshop in 2008, then I decided to start something, as my income of R900,00 per month was not sufficient to meet all my needs. I started selling items like cigarettes in the workplace where I was working as a machine operator, a skill that I learn[ed] whilst I was working there. The idea of opening a stall came after I was selling low cost chips, sweets, and broken cake crumbs in 2006 for some time, then when the company closed down I started increasing the items that I sell by adding three telephone booths which I bought with the last money I received as my retrenchment package.*

*I then rented a place which cost me R50,00 per month. It's when I started to see some change in my life, as I made about R250,00 per weekend, in the mid-month I make about R1000,00 on Friday. This work-stall helped me to resign from my volunteering services as a reserve police in the South African Police Service (SAPS), where I was working for 20 days per month and earning R100,00 per week. This amount was not income per se but it was the transport allowance and food. Therefore, my stall helped me to resign from the volunteering services, as I stop in 2011 (In-depth interview: Khetha – 23 August 2012).*

Interventions (meaning activities or programmes or approaches that the youth initiate with a view to meet their daily livelihood needs) with regard to making a daily living were referred to by the majority of participants. Participants who revealed their means of survival tended to focus on the ways of accumulating economic capital and securing food, and also highlighted other strategies (i.e. family members/parents; friends; depended on themselves/self-reliance, and social agencies such as government department/s) that guaranteed the security of their daily livelihoods.

However, the data tends to support Janlert and Hammerstrom (1992), Hosang (2006) and Jefferson (2001), as it shows that other youth opted to engage in various community activities such as informal trade, community development programmes

and even being idle in the street. All the activities were selected as important for intervention, to guarantee both a source of income and personal satisfaction.

The youth came from different backgrounds such as rural and urban, and socialisation background becomes important when the individual is confronted with a situation such as being unemployed and poverty that demand that something has to be done to secure food on the table (Carton & Morrell, 2012:34; Momoti, 2002:47, 52; Mthembu, 2009:8). So, most of the individuals who were raised in the urban environment such as townships, their options are limited to selling their labour power – i.e. employment – to have some education qualification or to sell something in order to get some money to get food, and/or the most important of all, depending on the help or support from other people. The individuals that were raised in the rural areas were also exposed to the same social settings in terms of selling of labour power (employment), or to have some education qualification. But they differed when it came to engaging in farming vegetables and other related crops, dependence/help from other people and experience in accessing natural capital for farming purposes as a way of securing their livelihoods (Owusu-Ansah & Mji, 2013:2; Mthembu, 2005:17). The data confirms what the Afrocentric perspective stated, that participants said what they perceived was significant in their life (Asante, 2007:26; Owusu-Ansah & Mji, 2013:2). So, such experiences become vital to the individuals when they were confronted with a demanding situation. This was confirmed by other participants who highlighted that:

“... ngigqugquzela izindlela zokuxhumana ukuze kulwiswane nokudlanga kobugebengu futhi nokugcina abasha bematasatasa. Ngaphezu kwalokho, silima izingadi kuleyo mihlaba emncane esinayo njengamasu okulwisana nobubha ikakhulukazi emndenini yethu futhi nakubantu abantulayo endaweni esihlala kuyo” (Imibuzo yedlanzana: 19 uNhlangulana 2012).

*... participate in development of ways of connecting to each other to curb the rise of crime in the community, which keeps us busy. Besides that, I started*

*gardening in a small plot of land that we have as part of trying to alleviate poverty especially to our families and other vulnerable community members* (Focus group interview – 19 June 2012).

The above data revealed and confirms what has been highlighted in the literature, that not all the participants had relatively little hope for individual change; some had some faith in self-reliance mechanisms and in participating in community development activities (Hosang, 2006). The data also revealed that the level of youth participation in the development programmes and those who are passive – those who are idle and not participating in the development programmes – tended to be not equal. For example, the youth that contributed and had initiatives to meet their livelihood needs were more than the passive group, from which can be argued that the majority of the youth have something to do in sustaining their communities despite the challenges they encountered. Based on the above-mentioned input from the participants, it can be concluded that the youth still has a role to play in their communities despite the challenges of unemployment and the lack of financial capital. So, in other words, the data concurs with the idea that suggests that despite the youth context being viewed as not clear, they do show signs of optimism about the future in South Africa (Boyce, 2010:87; International Labour Organization, 2015:2).

Though the participants discussed in-depth their dissatisfaction with the rate of unemployment, they were still involved in programmes that were geared towards securing their daily livelihood and bring about social change in their respective communities. Then it can be said that the youth have a significant role to play in their communities and the country in general. In terms of social capital, the youth activities reveal that the society's institutional arrangements enable the individuals to engage in community development (Allatt, 1993:143; Giddens, 1984:257). The youth activities also emphasise the cultural perspective assertion that suggests that social capital is the manner in which individuals integrate customary economy and also significant inventions that relate to social change (Hart & Vorster, 2006:9; Mukuka, 2010:4). The data also confirmed what is argued in the literature, that the current land distribution ignores the importance of natural capital in alleviating poverty (Hall & Ntsebeza, 2007:8). In addition, it also ignores the nature of indigenous people in relation to land for their social survival and meeting their livelihood needs. Therefore, the data confirms that the Afrocentric theory approach enables the investigators to discover knowledge, together with the participants and from them, and establishes a

comfortable environment in which the participants are free to articulate their main concerns and values without any hindrances in the study (Asante, 2007:26; Owusu-Ansah & Mji, 2013:3).

#### **4.5.2 Involvement in the social structures**

Social structures are important in the maintenance of social order and efficiency in the administration of community activities. According to the structuration theory, structures mould individual behaviour and that gets demonstrated through personal activities in the various social spheres (Giddens, 1984:14). Giddens argues that structure is being produced and reproduced through via human agency. Individuals participate in the social system using guidelines and resources to maintain or alter it. Some social structures that the participants saw as failing to function properly included social development agencies, non-government organisations, and political parties.

#### **4.5.3 Restrictions of community structures**

In view of the youth involvement in various community structures and their activities in various organisations, the participants highlighted some of the obstacles they encountered when participating in these social community structures:

“Noma uMphathi wesigceme bekumele asizane nabantu abasha, kodwa ngendlela izinto ezenzekangayo njengamanje alukho usizo eliqondene nokuthuthukiswa kwabasha. Ngaphandle ngokusitshela ukuthi kumele sibe amalunga enhlangano yakhe ikakhulukazi ngenkathi yokukhankasela ukhetho, lapho esicelwa khona ukuthi sizinikele ngosizo lwethu futhi singalindeli nzuzo ngaphandle kwesithembiso sikashisanyama ekupheleni komkhankaso wokhetho” (Imibuzo ejulile: Khetha – 23 uNcwaba 2012).

*Though our Councillor<sup>4</sup> was supposed to be providing some help to young people, as it is happening at present [that] there is no help that pertains to the youth development. The only thing that they tell us is that we must become members of their political organisation especially when it comes to the electioneering time, where we are requested to volunteer our services and not expect any income in this regard and promises of a braai at the end of the election campaign (In-depth interview: Khetha – 23 August 2012).*

The participants described how they struggled with community development issues as they experienced tension between two kinds of interests: the affiliation might assist in getting a better chance of gaining respect and participating in the community development programmes – a common recruitment strategy that goes with the power of participating in community development. This may be juxtaposed with the choice of non-affiliation by individuals, losing favour with the local leadership and being marginalised and not participating in government-funded community development programmes. So, this scenario tends to confirm what Gay (2004:120) and Peters *et al* (2003) write, as they argue that opportunist leaders act as a frontier and a rallying point in the areas of dissatisfied people and also serve as the platform of creating loyalties to their movements. This also confirms the current literature on the geographies of childhood and youth, that states the presence of youth in the social spheres (Sewell, 1992).

Furthermore, this was also brought home in the focus group interview as it emphasised the developmental limitation of community-based organisations:

“Izinhlango zomphakathi zinezindlela ezibheka ngayo ezinjengokubheka izinsuku ohambela ngayo imihlango yomphakathi, iqhaza olibambayo emphakathini futhi noqwembe lobulunga bakho kwinhlangano endaweni yangakini. Lokhu kwenza kubenzima ukukhula ngokwezombusazwe ikakhulukazi kwisha yendawo njengoba intuthuko igcina isenziwa abanye

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<sup>4</sup> A Councillor is a community leader (sometimes he can be nominated to represent his political party or as an individual) that gets elected into office for a specific time-frame by vote of that particular community.

abasha bezinye izindawo. Noma yonke intuthuko emphakathini iqala emhlanganweni yomphakathi kodwa uhlelo lwezombusazwe lugcina seluthathe uhlelo futhi lugcine selushiye umphakathi ngemuva” (Imibuzo yedlanzana – 23 uNcwaba 2012).

*Community organisations have some gate-keeping methods such as the number of days you attended community meetings, your activities in the community and your membership card of the organisation in the area. So, this makes it difficult to grow politically (i.e. independent political understanding) for a local youth, as local development programmes end up being done by youth from other areas. Although all community development starts in the community meeting, political agendas end up taking over the programme and the community gets left behind* (Focus group interview – 23 August 2012).

The lack of independent community-based structures that could assist the youth to participate in community development and the issues above tend to impact on the youth in different ways (Hosang, 2006). For example, some of the youth are forced to grow up with an understanding of the ideology of the dominant political party in their area and not to tolerate other individuals that have different political ideologies. Furthermore, in attempting to gain an in-depth understanding of the youth’s rationale on the significance of their roles in the post-apartheid era, a participant stated that: “Ngiyalibamba iqhaza ngenkathi yokhetho likazwelonke” (Imibuzo yobuso nobuso: Ntsikana – 18 uNhlangulana 2012). *I participate in through my vote during national elections in the country* (Face-to-face interview: Ntsikana – 18 June 2012). Other participants stressed that:

“Yebo, abasha baneqhaza abangalidlala elikhulu emuva kombuso wobandlululo kodwa ngibona thina bantu abasha singathuthuki kepha sishona phantsi ngenkathi lapho kumele siyathuthuka. Ngikusho lokhu njengoba azikho izindawo lapho abasha babelana khona futhi baxoxe ngezingqinamba abahlangabezana nazo’ntsuku zonke” (Imibuzo yobuso nobuso: Khali – 19 uNhlangulana 2012).

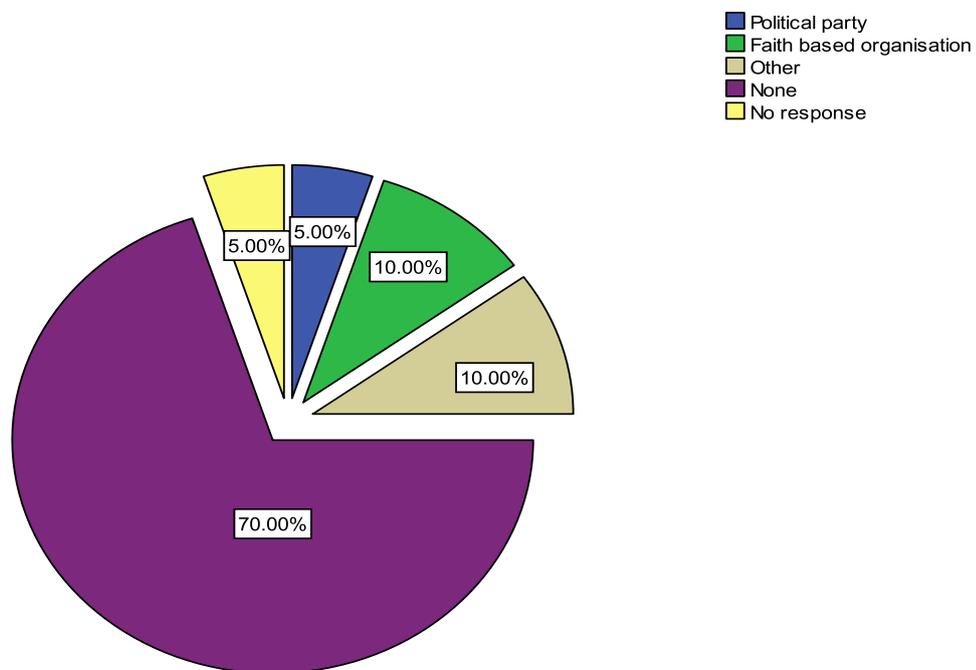
*Yes, the youth have a role to play in the post-apartheid era; however, I see us not developing except to say we are going down instead of improving. I can say this because there are no places where young people share and discuss the problems they encounter in everyday life (Face-to-face interview: Khali – 19 June 2012).*

Therefore, what has been said by the youth regarding their relevance and the relevant role they play in their communities, by virtue of their “minimal” contribution towards the development or participating in the general elections of the country, tends to create social constraints and stark choices that forces the individual to remain on the ‘safe side’. They display what is seen as the right behaviour or choices by the dominant party or else they will face marginalisation and become frustrated in their daily lives (StatsSA, 2015:1; International Labour Organization, 2015:7; Hosang, 2006). For example, if the youth are not affiliated to any political party and organise activities in the community, their activities get taken by the dominant party in the area that dictates the programme that they see, which also favours their political agenda, and the initial intentions of the individual who initiated the activity, are ignored. So, this type of approach by some of the political party leadership and the government organisations tend to benefit from such actions. This is further illustrated in the literature as it shows how sociopolitical conditions are coerced onto vulnerable individuals by political organisation(s) to affiliate them to their ranks. This evidence also supports and reveals various ‘life-worlds’ of young and old people in their vulnerable state in society (Mkandawire, 2002). This scenario confirms what has been mentioned that structures use communication situations to reproduce itself (Giddens, 1984:17; Cassell, 1993:112). This was observable during the data collection of this study, as the researcher had to seek authority from some community gate-keepers to ensure that he was not coming from ‘another’ organisation that might spread its ideology in a particular section. The data confirms what the Afrocentric perspective cites, that a researcher together with participants give authority to the study. Furthermore, this was made clear to the researcher as other sections of the township were engulfed by political conflict between rival parties that could not tolerate their differences.

#### 4.5.4 Involvement in the social movements

Social movements are known to be the nurturing ground for young people to shape their social and leadership skills and their participation in the community structures. However, the literature has argued that youth participation is decreasing and that raises concern to many. In pre-1994, the youth in South Africa swelled the ranks of the social movements, but after 20 years of democracy the scenario seems to be different altogether (Boyce, 2010:87; Carton & Morrell, 2012:39). The data collected in this study reveals the extent of youth affiliation to social movements as per Figure 4.13 below.

**Figure 4.13: Organisational affiliation**



When participants were asked about organisations they were affiliated to, they responded as highlighted according to the data in Figure 4.13. The data tended to confirm that a substantial number of participants, making up 70 per cent, indicated that they were not affiliated to any social movement. Another 10 per cent of the

participants indicated that they were affiliated to faith-based organisations and a further 10 per cent revealed no affiliation; this is followed by political parties and a no response category, which each has 5 per cent. Although most of the participants saw no need for them to affiliate in social movements, some of the participants saw the importance of social movements in the context of poverty alleviation and other available opportunities. This was highlighted in the interview when the participants noted that:

“Yebo, izinhlangano zomphakathi ziwusizo ikakhulukazi uma sekuza ekusizweni abantu abasha ekubashintsheni emqondweni wokucanga ukuqashwa bacabange amasu okuzisiza nokuthembela kwabanye abantu futhi bayeke izidakamizwa” (Imibuzo yobuso nobuso: Ntsikana – 18 uNhlangulana 2012).

*Yes, community organisations are helpful, especially when it comes to helping young people to change them from the mentality of being employed to a model of abstaining from drugs and to develop self-reliance and not to depend on other people* (Face-to-face interview: Ntsikana – 18 June 2012).

Although some of the respondents saw the importance of social movements such as a political party, the data revealed that a large proportion of the participants were not affiliated to any political party. Therefore, this would concur with the view that suggests that the youth in the post-apartheid era are not interested in affiliation with social movements, especially not with political parties, but remain linked to special social clubs, i.e. the church (Everatt, 2000:9; Seekings, 1996b:121; Richter & Panday, 2006; Hosang, 2006). This also confirms the perception that argues that some individuals affiliate to social movements because of the incentives and control of behaviour (Cassell, 1993:161). The data also confirms the idea that argues that the present day youth are “not active” in political structures and that threatens the possibilities of societal unification and governance (Boyce, 2010:88; Booysen, 2015:7). Although the data confirms what has been said in the literature, that young people are less interested in affiliation to political structures, the high number of participants who did not reveal their political status makes it a challenge to determine the actual status of the youth in political affiliation and their time to act. However,

some of the determining factors in this regard can be linked to the extent of their deprivation, marginalisation, space and time.

Perhaps it can be argued that the decrease in youth affiliation in political structures does not mean that they are not politically conscious and not active; they may be waiting for the right moment to show their real political capabilities. According to Hosang (2006), there is a youth collective dimension of community life. The present youth behaviour that is viewed as uncontrollable in relation to a lack of respect for the elders and established authority, points to the recent desertion of young people from the perceived forerunner political parties such as the African National Congress and Inkatha Freedom Party, and also the defiance campaigns in the academic sphere. This youth activism that has led to the subsequent birth of the Economic Freedom Fighters (EFF), the National Freedom Party (NFP) and the fall of the statue of the colonial capitalist father figure Cecil John Rhodes, and also the ceaseless demands for decolonisation of the curriculum and the fees-must-fall campaigns. It can also be concluded that these youth actions are the reflections of their political awareness and the extent of their capability and their form of self-assertion to the present social settings.

These observations can be viewed in two ways: firstly, the presence of the youth is decreasing in the forerunner political parties and in the academic sphere; secondly, this can be related to the limitations of these structures in terms of bringing about the desired social change that young people expected in the dawn of democratic rule. For example, the democratic rule has been ushered in but fundamental issues such as justice and equality, economic features, i.e. land, inclusion of African indigenous knowledge value systems, free education, and the continuation of the authoritarian pattern between the elders (especially those that are situated in the social structures – government institutions and political strata) are lagging behind, and young people activities tend to resemble the apartheid state scenario. The data confirms this scenario that the youth are also viewed as radicals and experience a breakdown in recognised state authority arrangements between youth and their parents, and teachers, as well as the opposition towards the older generation and the “oppressive regime” like in the apartheid era (Van Zyl *et al*, 1994:18). Therefore, the data also confirms the assumption that suggests that the youth will always expose the amount

of youth power in the present and in the future situations in the social life and in the communities they live in (Kovacheva, 2001:49; Giddens, 1984:17; Boyce, 2010:92; International Labour Organization, 2015:1; Hosang, 2006). Lastly, the data confirms that youth protests are inevitable when they experience frustration against the government and social organs in the event of political crisis and social deprivation (Urdal, 2012:1; DeJaeghere & Baxter, 2014:67; Altman *et al*, 2014:347; Hosang, 2006).

#### **4.5.5 Limitations of social structures**

The social development agencies were castigated for corruption and maladministration by some individuals; non-government organisations were seen as having a very limited effect with regard to bringing about developmental change in communities. The respondents felt that the political parties' representatives were too busy profiling themselves for the possibility of being elected for the next term of office and achievement of the majority votes for their organisation during elections, instead of opening up real development opportunities to all the youth, irrespective of their party affiliations. The limitations of the social structures were highlighted as follows:

“... Noma sizwa kuhulumeni kwizimemezelo kwimisakazo eyahlukene ngezinhlelo ezahlukene ezakhelwe ukuthuthukisa abantu abasha nokuziphilisa kanye nentuthuko neyokuthembela kuwe, kodwa uma uzama usuphendula kwizimemezelo sithola into ehluke kwinto eshiwo emsakazweni. Isibonakaliso, uma ufika kwihovisi likahulumeni eliqondene nalokho okumenyezwe emsakazweni, abantu abalapho, baqala bakubheke ukuthi uyaqonda yini ngesimo ngokujwayelekile uma bebona ukuthi unalo ulwazi olwanele bayakhohlwa uwe kodwa uma bebona ukuthi unolwazi oluncane noma awazi lutho ngokwenzekayo usondezwa eduzane uthole

usizo mbumbulu. Babenezinhloso zokukuqola besebenzisa imininingwane yakho kodwa benza ngathi bafuna ukukusiza. Lokhu kwengeza kwizinto ezigcina zehlisa umfutho kubantu abasha ekubambeni iqhaza kwizinhlelo zentuthuko ezisungulwe uhulumeni. Noma sikwazi ukuxhumana nezinye

izinhlaka ezibalulekile zikahulumeni ezinje ngeNgokuthuthukiswa komphakathi ezikwazi ukusinika ulwazi olusivula amehlo ngeqhaza elidlalwa izinhlango zomphakathi” (Imibuzo ejulile: Khetha – 23 Ncwaba 2012).

*... Even, when we hear of various government youth developmental initiatives through announcements from various Radio stations about programmes that are designed for empowering young people to sustain themselves as well as to be self-reliant, but when you respond to such calls, however, we find something totally different from what was announced over the radio. For example, when you reach the relevant government office that pertains to that particular radio announcement, people there will first assess your understanding about [the] general situation of [the] scheme of things in your community and then when they realise that you have some knowledge about the general situation [of the] scheme of things they ignore you, but when they see that you are ignorant then you are brought closer to them. Whilst in fact they are intending to engage in corrupt practices using your personal details at the same time acting as if they want to help you. This then dampens the spirit of the young people to participate in this regard, especially in responding to government initiated youth developmental programmes. Through linkages with other relevant stakeholders we were able to gain some knowledge about the role of social movements and this became our eye-opener, and we were able to make some links with other government department[s] such as Social Development (In-depth interview: Khetha – 23 August 2012).*

These sentiments were also confirmed during the focus group interview, when the respondents mentioned that:

“Ngaphezu kwemizamo yokubhalisa ngokusemthethweni inhlango yami yokuhweba, nethemba lokuthola usizo. Kodwa iqiniso ukuthi uhulumeni

ubamba intela ube ungatholi lutho eyinzuzo ekulethela imali, nalokhu kwenza ukuthi siqale sesabe ukubhalisa izinhlango zethu zokuhweba ngokusemthethweni. Ngakhoke ngolwazi lwami ngingasho ngithi ayikho inhlango yentsha eseke yathola usizo kulamagatsha kahulumeni

anjengoMnyango Wezokuthuthukiswa Komphakathi ngaphandle kokuthi badlala ngathi” (Imibuzo yedlanzana – 24 Ncwaba 2012).

*Despite the attempt that you register a business with a hope of getting some help, the fact is that government deducts tax whilst you are not receiving anything in return. This also makes us to start to be doubtful of registering our businesses. So, according to my knowledge so far there is no youth organisation that has received help from institutions such Social Development and ... except to say they are fooling us* (Focus group interview – 24 August 2012).

Furthermore, the youth also attempt to access and utilise funding that is offered for community development by government agencies (i.e. Social Development and others) by adhering to the legislation through registration of their organisation as the prerequisite to access such funding, but their endeavours become futile as they encounter some shortcomings along the way. Corruption acts in various government departments tend to counteract the development initiatives that are offered by the state. The corruption also challenges the notion of lack of information as government utilises various social media outlets such as radio to announce development programmes, which some of the youth respond to, but then get prohibited by corrupt individuals in different departments (National Youth Development Agency, 2015:15; Fatoki & Chindoga, 2011:163). The corruption in the social institutions work against the view that suggests they are a practical source of stability; in fact, they tend to be a recipe for disaster (see UN-Habitat, 2010:13; Kothari & Chaudhry, 2009; Ward & Bakhuis, 2010). They become a recipe for disaster because most studies reveal that the youth’s dissatisfaction leads to social unrest (Urdal, 2012:1). Therefore, it also confirms the notion that the young reflect on the societal situation where individuals – agents – embark in activities that they deem relevant with a view to alter it for the better (Giddens, 1984:14).

#### **4.6 Present social experiences**

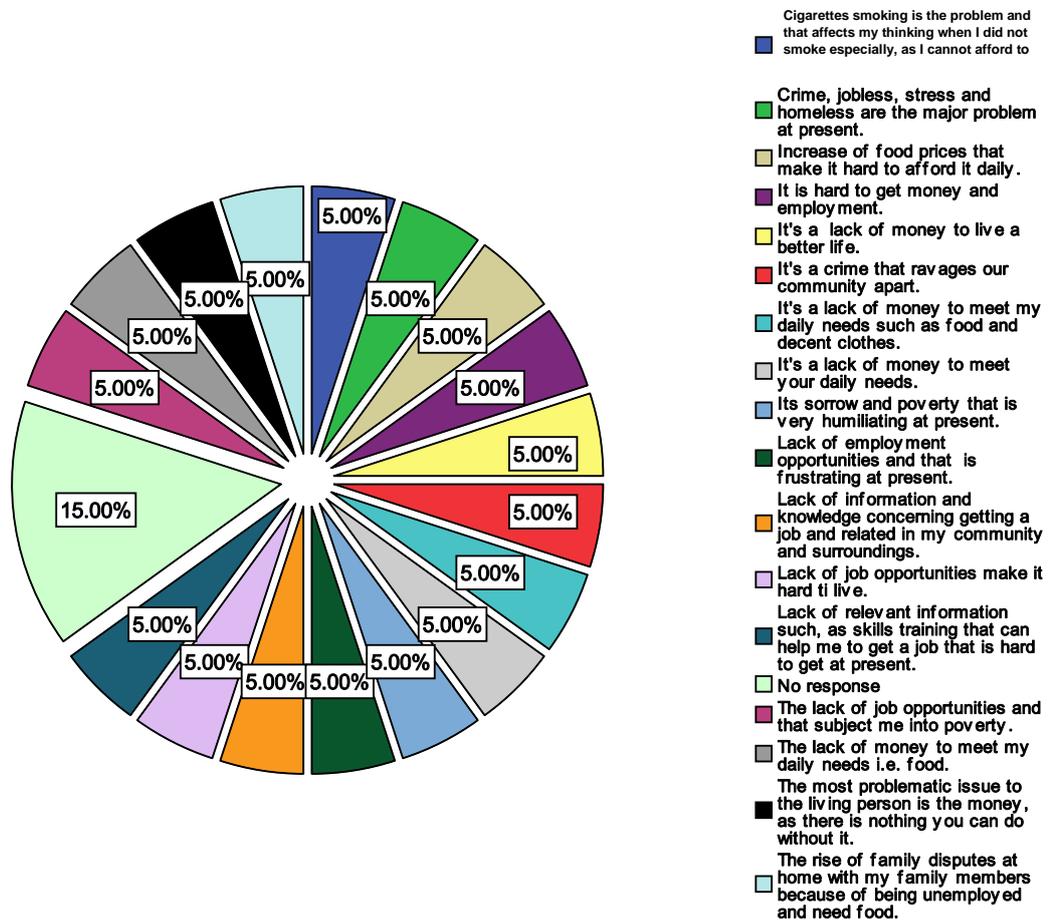
Since the study was meant to reveal the youth’s experiences in relation to their challenges in meeting their daily livelihood needs, it is important to identify issues

that are obstacles in the youth's development so that the necessary steps can be taken to avoid a situation whereby the young become frustrated and start engaging in undesirable behaviours. Most studies on youth agree that some of the reasons that lead young people to affiliate to insurgence associations with the intention to rectify the limitations and delinquent behaviours are deprivation and frustration when the social structures that are meant to help them to develop fail them in this regard (Urdal, 2012:1).

#### **4.6.1 Challenges in accessing a livelihood**

In attempting to understand the present youth's experiences and their relevance in post-apartheid South Africa, especially the youth who live in the townships, the researcher posed a question on what problems the youth encounter in meeting their daily livelihood needs. The respondents described their living conditions at present in various ways. Figure 4.14 captures some of the youth's responses that include unemployment; poverty; lack of money; family disputes; and lack of relevant information to take appropriate decisions on securing a meaningful daily life. In understanding the challenges encountered by the participants who filled in questionnaires, Figure 4.14 reveals what they perceive as challenges.

**Figure 4.14: Challenges in meeting daily livelihoods**



The participants stated their experiences which are summed up in Figure 4.14. This shows that 15 per cent of the respondents opted not to offer their answers in relation to what they saw as problems in meeting their daily livelihood needs, and other participants that make up 85 per cent highlighted the different problems they experienced in this regard. The participants' responses varied based on what the individual saw as valuable to share with the researcher, as the first set of participants emphasised food scarcity, affordability and humiliation when they stated that: "Ukukhuphuka kwamanani okudla okwenza kubenzima ukuphila nsukuzonke." *Increase of food prices that make it hard to afford to live daily*; while the other participants highlighted that: "Ukwanda kokuxabana emndenini ngenxa kokungasebenzi futhi namayelana nokudla kwami ekhaya ngaphandle kokufaka isandla/ kokukhokha." *The rise of family members disputes at home because of*

*being unemployed and need food*; and the participants said that: *It is sorrow and poverty that is very humiliating at present*. This scenario was confirmed by what was observed during the data collection, as some of the young people cannot afford to buy food when they are hungry, they gather or hunt/scavenge for food in the dust bins and go around begging for money, stating that they want to buy bread/food. What was observed is that these youth are referred to as beggars who get different treatment from various people, as some people chase them away, others offer them food left-overs; they also received few coins that normally do not make a large sum of money. It was also observed that the disadvantaged youth are exposed to various social conditions including ill treatment as they are often viewed as useless beings or sometimes referred to as *osikhotheni* – meaning criminals. However, some of the ill treatments arise from the fact that some of the disadvantaged youth do not look after themselves in terms of personal hygiene. Another fact is that they are also known for collecting anything (including items that are sometimes kept to use later) that they see has potential for selling in order to get money. Furthermore, what was also observable was the soup kitchens that are sometimes offered by different social agencies such as individuals or church bodies.

The data confirms what has been said by the cultural perspective that the impact of neoliberalism or colonialism has negatively affected the cultural value system (Morwe *et al*, 2015:4; Mukuka, 2010:4). Some of the youth said that they were exposed to family disputes as other family members viewed unemployed youth as being lazy and unwilling to seek employment. In summary, all that has been said by the respondents above shows an intolerable social setting and adds a burden to their lives in terms of stress, frustration and humiliation. For example, the shortage of food has led to some families to fight over accessing food which is totally against the African value system. The food supply is seen as sufficient for everyone but in an urban social setting the individual is expected to sell his/her labour power in a system which fails to absorb the unemployed. In the African social setting everyone was enabled to have work to do based on his/her age category and gender (Carton & Morrell, 2012:33; Momoti, 2002:36, 52; Mthembu, 2009:70). Furthermore, money was not a determining factor in accessing a food supply, but land and the agricultural way of life was paramount in this regard. In other words, the social capital that indigenous people used to enjoy has been tattered and young people are forced to

abandon the traditional family or community aims and values (Allart, 1993:143; Giddens, 1984:257).

Some participants also emphasised the lack of financial support, limitations of the labour market, the outcomes of the situation, shortage of information dissemination by relevant development stakeholders and limitations accessing social needs, as they stated that: “Ukuswela imali yokuhlangabezana nezidingo zami zansukuzonke ezinjengokudla nezimpahla zokugqoka.” *It's a lack of money to meet my daily needs such as food and decent clothes*, and other noted that: “Ukungaba kwamathuba omsebenzi okungiphatha kabi.” *The lack of employment opportunities and that is frustrating at present*; and other participants stated that: “Ubugebengu, ukungabikho komsebenzi, ukuphatheka kabi futhi nokungabi nendawo yokuhlala okwamanje kuyinkinga enkulu.” *Crime, jobless, stress and homeless are the major problem at present*. In addition, other participants stated that: “Okwamanje ukuntula ulwazi olufanele njengokuqeqeshwa nokuthuthukiswa emakhonweni angangisiza ekutholeni umsebenzi kalula.” *Lack of relevant information such as skills training that can help me to get a job that is hard to get at present*; other participants stated that: “Ukungabhemi kwami ugwayi okuphazamisa kakhule ukucabanga kwami umangingawutholanga njengoba ngingenayo nemali yokuwuthenga.” *Cigarettes smoking is the problem and that affects my thinking when I did not smoke especially, as I cannot afford to buy it*.

Therefore, the data revealed that some of the youth remain exposed to poverty, unemployment, homelessness and food price increases like other members of the public who cannot afford food and yet have access to employment and other related benefits such as social grants from the government. The data also emphasises the need to consider the vulnerability perspective when we analyse the disadvantaged communities as some are exposed to a vulnerable situation (Angelsen & Dokken, 2015:8). The data also shows that some of the youth still lack information on how to advance their skills and to access the FETs, which remain exclusive like in the apartheid era in terms of standard or class and who is eligible to enrol in such institutions. The data confirms that the lack of information also contributes to some individuals not accessing skills improvement programmes (National Youth Development Agency, 2015:15; Fatoki & Chindoga, 2011:163).

#### **4.6.2 Constraints in accessing personal necessities**

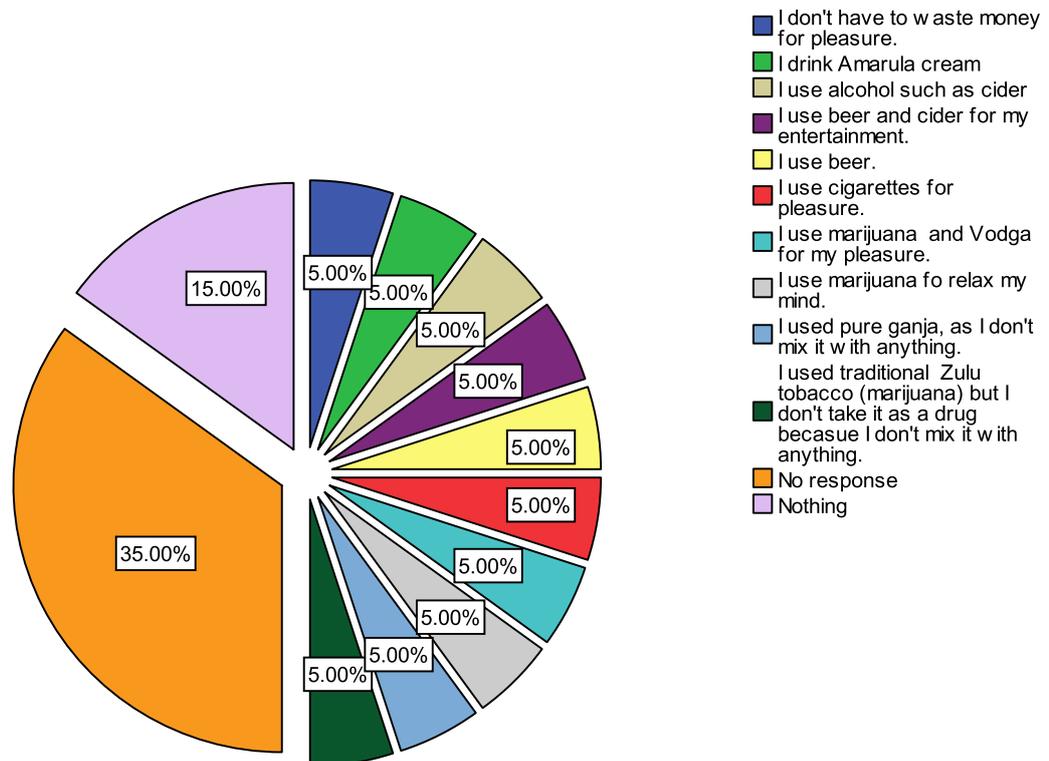
Normally people have different needs that help them to satisfy their feelings or desires; such needs vary and might range from using different stuff that include cigarette and alcohol. Although in some instances some of this stuff might be seen as threatening to health or perceived as illegal in terms of the authorities, to their users they are as good as life itself. Since this study was not about determining legality or levels of health hazards of the stuff that the participants used, it was more interested in the challenges they encounter in accessing these various needs and how do they ease up the stress that they face under the social conditions they live in. The stuff that is used by the youth is categorised in terms of being regarded as drugs or illegal or whatever, but for the sake of the feasibility of this study, they are all regarded as *drugs*, irrespective of whether the stuff is legal or toxic or herbalistic in nature.

Although the youth are aware of the dangers of drugs that range from alcohol, cigarettes and other substances, they continue to use these. However, those individuals that are cautious about the dangers of the stuff, they opt to abstain from using them. Although the literature argues that most of the households use alcohol, some of the youth are opting to remain idle on the streets. However, during the interviews, the participants showed respect for the researcher as they did not smoke cigarettes or use marijuana or alcohol or there was no smell of the stuff around them; what was observed was that they gave their full attention as they cooperated throughout the interview sessions until it was over. Since the researcher was not familiar with the individuals in terms of their personalities, it was challenging to tell whether the individual(s) were “stoned” – meaning under the influence of “drug or alcohol”.

During the interviews, the participants raised their different opinions that ranged from the lack of opportunities for employment and self-advancement, which are common reasons that have become like a fashion to mention or a lullaby to sing, and that leads them to partake in drug usage as part of their leisure. Some of the respondents argued that the choice to use drugs, or not, is one choice in the face of the scourge

of unbearable situations of vulnerability, or something to do to help them face the challenges, according to the participants' responses in Figure 4.15 below.

**Figure 4.15: Usage of substance**



The data revealed differing reasons for using these substances, as Figure 4.15 shows that 35 per cent of the respondents did not respond to the question on their usage of alcohol and narcotic substances, and 15 per cent indicated that they used none of these. 50 per cent of the respondents expressed their different views that highlighted the usage of alcohol ranging from beer, cider, Amarula to Vodka, and also narcotic substances, which some participants indicated as cigarettes/ tobacco and also marijuana. Though some of the participants highlighted their status of not having money to meet their livelihood needs, what was interesting was that they were able to access these drugs. Therefore, the data confirms the argument that says leisure activities are selected for both personal meaning and social expression purposes (Hendry *et al*, 1993:35).

These narratives were summed up by one of the participants who stated that: “Abasha bavulelekile kwizidakamizwa ezinjengotshwala ne 'whoonga.” *Youth are exposed to the Intoxicating drinks and drugs, such as 'whoonga,* and these sentiments were also raised in other interviews when the participants emphasised that: “Ngisebenzisa ugwayi wesintu engingawuthathi njengesidakamizwa” (Imibuzo yobuso nobuso: Ntsikana – 18 uNhlangulana 2012). *I use traditional tobacco (marijuana) which I don't regard as a drug* (Face-to-face interview: Ntsikana – 18 June 2012). Other participants stated that: “Ngisebenzisa ugwayi wesilungu njengendlela yokwehlisa ubunzima engihlangabezana nabo uma ngenza imisebenzi yami yamihla yonke” (Imibuzo ejulile: Khetha – 23 uNcwaba 2012). *I use cigarettes as part of easing up pressure that I encounter in my every day activities* (In-depth interview: Khetha – 23 August 2012). Furthermore, other participants stated that:

“Abanye bethu bakhetha ukuziphuzela utshwala njengendlela yokuzama ukukhohlwa izingqinamba esihlangabezana nazo mihla yonke yokungakwazi ukuhlangabezana nezidingo zethu zamihlayonke” (Imibuzo yedlanzana – 23 uNcwaba 2012).

*Some choose to drink alcohol brews in an attempt to forget about the challenges they encounter every day, as we are unable to meet our daily needs, such as food and clothes* (Focus group interview – 23 August 2012).

Although the literature, such as Du Toit (2003:14), argues that the youth in vulnerable positions – especially those who are unemployed – normally embark on the abuse of drugs, there is no clear justification for this argument. The researcher tried to understand the rationale for their usage of these substances and the respondents explained that they use them anytime and explained their rationale for using the following substances without considering the after-effects in their lives: “Ngiyabhema noma inini uma ngithola isikhathi” (Imibuzo yobuso nobuso: Ntsikana –

18 uNhlangulana 2012). *I smoke a cigarette anytime when I get time to do so* (Face-to-face interview: Ntsikana – 18 June 2012). Other participants also stressed that: “Njengoba ugwayi ubalulekile empilweni yami kungakho ngiwusebenzisa engingasho ngithi cishe ukuthi zonke izinsuku” (Imibuzo yobuso nobuso: Khali – 19

uNhlanguvana 2012). *Smoking is significant in my social life, that is why I use it almost every day* (Face-to-face interview: Khali – 19 June 2012).

Therefore, the data concurs with what has been argued, that leisure activities are influenced by underlying needs from within the individual and from the societal surroundings (Hendry *et al*, 1993:35). This is confirmed by the following participants when they explained that: “Ngisebenzisa ugwayi wesingisi njengendlela yokuzithokozisa” (Imibuzo ejulile: Khetha – 23 uNcwaba 2012). *I smoke cigarettes when I’m entertaining myself*” (In-depth interview: Khetha – 23 August 2012) and the other one also said that: “Ngibhema usikilidi noma inini lapho ngizwa ngifisa ukubhema” (Imibuzo ejulile: Afrika – 26 uNcwaba 2012). *I smoke cigarettes whenever I feel like it* (In-depth interview: Afrika – 26 August 2012).

In attempting to get a deeper understanding about what substances they used when they smoked, the researcher was offered differing answers and reasons for using them. When the researcher posed a further question on why they used these substances, the respondents justified their usage such as usage for entertainment, easing their stress, for enjoyment and for resting purposes. I will argue that the data suggests that the respondents used these narcotic substances not because of their vulnerable situation as most of them claimed, but for their pleasure. For example, what was observed was that some of the unemployed youth beg or do minor jobs, i.e. assist shoppers by carrying grocery plastic bags for tips as a way of making money and once they collected a minimum sum they use it to buy what they need. These type of activities confirm what has been mentioned by Hosang (2006), namely that young people do whatever is in their power to get money. In addition, the mentioning of the vulnerable situation does not justify their usage of drugs. The data suggests that it can be viewed as the scape-goat, to not positively respond to the realities of meeting the challenges that really demand an individual with full attention and with sober mind. This is supported by the observable fact that other youth who are in similar situations, rise above such situations and do something positive in their respective communities, i.e. others wash cars on the streets or help the drivers to park their cars in the parking lot.

Furthermore, the participants specifically mentioned the following intoxicating drinks which they considered as their favourite and their responses reflected that the participants who smoked cigarettes also used alcohol. While a few participants indicated that they used only three substances – cigarettes, alcohol and marijuana – others used only alcohol and cigarettes. The participants highlighted that: “Ngithokozela ukuziphuzela utshwala besilungu obusemabhodleleni ikakhulukazi emuva komsebenzi wosuku onzima” (Imibuzo yobuso nobuso: Khali – 19 uNhlangulana 2012). *I enjoy drinking beer and cider after a long day’s work* (Face-to-face interview: Khali – 19 June 2012). Others highlighted that: “Ngithanda ukuziphuzela utshwala i-Amarula kunalo lonke olunye uhlobo lotshwala” (Imibuzo ejulile: Khetha – 23 uNcwaba 2012). *I enjoy drinking Amarula cream than all other types of alcohol* (In-depth interview: Khetha – 23 August 2012), and another mentioned that: “Ngikhetha ukuziphuzela utshwala i-Vodka kunobunye utshwala obuqinile engibaziyo” (Imibuzo ejulile Afrika – 26 Ncwaba 2012). *I prefer to drink Vodka than other hard drinks I know* (In-depth interview: Afrika – 26 August 2012).

However, the participants did not only emphasise the type of drugs they used, but also attempted to give the reason behind their usage as a coping strategy both to deal with their vulnerability and as a survival strategy. This was emphasised in the following submissions: “Ngisebenzisa ugwayi wesintu njengoba wehlisa ukukhathazeka ngokomoya” (Imibuzo yobuso nobuso: 18 uNhlangulana 2012). *I use marijuana because it reduces depression* (Face-to-face interview: Ntsikana – 18 June 2012); another respondent stated that: “Ngiphuza utshwala ngoba ngifuna ukukhohlwa ngezingqinamba engihlangabezana nazo mihla yonke” (Imibuzo yobuso nobuso: 19 uNhlangulana 2012). *I drink alcohol because I want to forget about the challenges I encounter every day* (Face-to-face interview: Khali – 19 June 2012). Other participants highlighted that: “Indlela engcono engizisizangayo ukuze ngilapheke ezinkingeni zami ukuthi ngiphuze utshwala” (Imibuzo ejulile: Khetha – 23 uNcwaba 2012). *The best way that helps me to heal about my daily problems is by drinking alcohol* (In-depth interview: Khetha – 23 August 2012) and this was also emphasised by the respondent when he said that: “Ngisebenzisa utshwala njengendlela yokuzithokozisa” (Imibuzo ejulile; Afrika – 26 uNcwaba 2012). *I use alcohol as the means to enjoy myself* (In-depth interview: Afrika – 26 August 2012).

In summary, the data proves that the participants had no pressing issue that compelled them to use these various substances, and that has been revealed by their rationale for using such stuff, except to say they are responding to personal meaning, social expression and societal influences (Hendry *et al*, 1993:35). The data attempted to give a glimpse into the manner in which the youth used various substances; when it comes to abuse, that can be interpreted differently. The data that emanated from the interview sessions helped in terms of giving some critical understanding on issues that will need a further attention in future studies. The researcher argues that the participants did not show any signs of abuse or use of drugs because none of the participants were drinking or smelling of alcohol or showing signs of being intoxicated. The researcher also observed that although participants responded by acknowledging their usage of cigarettes/tobacco and marijuana, none of them used these during interview sessions. However, the effects of the usage of alcohol and narcotic substances in the deteriorating health of their lives and the potential limitations of their life span cannot be ignored.

#### **4.7 Conclusion**

This chapter focused on the presentation of empirical data that emanates from this KwaMashu case study. Data is presented according into five broad themes: personal attributes, education system, employment and unemployment, survival strategies, and present social experiences. Various quotes that are written in isiZulu are used to illustrate the participants' narratives and also to give respect to the participants as they are knowledge producers.

## CHAPTER 5

### DISCUSSION OF THE FINDINGS

#### 5.1 Objectives, theoretical outline and methodology

The overall intention of the research was to reveal the coping strategies that black African youth in KwaMashu Township utilise to deal with unemployment. The study also attempted to scrutinise the rationale behind the youth choosing the type of activities they do as their survival strategies. It also tried to assess the approaches that the youth use to link with their families, general community members and social structures in making their livelihood.

The Afrocentric and Structuration theories were applied as theoretical paradigms for the study to dissect the research problem. The Afrocentric approach places the subject under study as central and an agency to the phenomenon (Asante, 2007:15). Afrocentricity also helped in analysing the phenomena under study in relation to space and time. The Structuration perspective is concerned with the intersection between knowledgeable and able human agents, and the broad social systems and structures in which they are connected (Giddens, 1984:22). Structuration acknowledges that human agents are purposive actors and are aware of their actions. The youth form part of the structure of the society and human agency that utilises alternative strategies to meet their day-to-day livelihood needs. The Afrocentric and Structuration theories contributed in clarifying aspects that define the social conditions of township youth and their manner of survival (Asante, 2007:16). It can be argued that research on township youth contributes towards expanding our knowledge on the challenges encountered by young people and their roles as knowledgeable agents in their surroundings.

Although most of the studies about youth always apply theoretical approaches that place young people on the periphery, this research has applied the Afrocentricity that acknowledges that the youth are central in their world as active participants who are rational in their action to formulate alternative strategies in counteracting the limitations posed by unemployment and related social constraints to meet their daily livelihood needs (Asante, 2007:10). Township youth participate in various activities

that are driven by their desire for securing their livelihood. Livelihoods cannot be achieved single-handedly without considering other related aspects such as historical, economic, human and social capital to increase individual or household dividends. In the township youth a particular focus was directed to their agency and their innovative capabilities in dealing with the scourge of unemployment (Asante, 2007:16).

All theoretical approaches are based on two logical features, namely ontology and epistemology. Epistemology provides regulation when it comes to scientific operation, while ontology offers a foundation for understanding the milieu. Afrocentric and Structuration perspectives offered assistance in understanding the situation of the youth in KwaMashu as they are ontologically oriented (Giddens, 1984:2; Asante, 2007:11). It also helped in establishing the ontology of theorising about humans as agency in relation to the analysis of social institutions.

The section on methodology has illustrated and described the reasoning that led this research into this particular research question. It has been explained in the field work experience and related ethical as well as analytical concerns pertaining to this study. Since there are no defined research method or instrument of analysing survival strategies with the disadvantaged communities, this study utilised a case study method, which allowed the usage of various approaches: qualitative and quantitative methods and instruments for data collection that were comfortable with the Structuration theory (Giddens, 1984:327). Direct observation, in-depth interviews, focused group discussions, and questionnaires were utilised in this regard. However, the study is a qualitative investigation, but it developed quantitative data for supplementary purposes. The triangulation method was applied as the case study method enables the usage of double theoretical perspectives and various data analysis methods (Ragin, 1992:4; Denzin, 2010:420).

## **5.2 The youth's socioeconomic context and the rationale for their survival strategies**

Another aim of this study was to explore and analyse the rationale that motivates youth to adopt the type of survival strategies in order to meet the challenges they

encounter in the post-apartheid era. It also strove to understand the manner in which township youth interact with community members and social structures to meet their livelihood needs. The data analysis included utilisation of theory in order to gain a broader understanding of the perceptions around the location.

### **5.2.1 Personal attributes**

The criteria for selecting KwaMashu Township were its historic background and it is also one of the areas that are highly affected by unemployment with a huge number of discouraged job seekers (Zambuko & Edwards, 2007:110; Dayomi & Ntiwane, 2013:16; Lahiff, 2014:587; Rotich *et al*, 2015:137). In order to get a deeper understanding of the livelihood struggles of the township youth, the study had start by unravelling their biographical and related socioeconomic contexts. Since this study focused on the youth's survival strategies, it was imperative to first understand their personal attributes in order to have a clear understanding of their perceptions in relation to the challenges they encounter in their daily lives (Jorgensen, 1989:18; Ragin, 1992:2; Creswell, 2014:5). Since age is one of the features that are used to determine social status and relevant socialisation programmes in a particular society (Gay, 2004:72, 108; Macionis & Plummer, 2008), for the feasibility of this study, the age category between 18 and 29 years was used, as this cohort is identified as the most affected by the unemployment in South Africa. In addition, this age category, especially 18 years, is regarded in this country as the age where the individual is capable of taking decisions that relate to their lives.

It is worth mentioning that although gender categories have evolved from the traditional categories – male and female – it now includes lesbians and gays. Though the new categories are acknowledged, in this study the traditional categories were used. Although the traditional gender categories were given equal opportunity to participate in the study, the data revealed that although some females did participate, their participation did not equal the male participation. Therefore, this suggests that there is a need to take a different approach when conducting a programme that would involve female participants. Perhaps this can be taken as the confirmation of what is stated by some of the literature that female participants are hard to access, especially when it comes to issues that pertain to development

programmes (National Youth Development Agency, 2015:43; Fatoki & Chindoga, 2011:163; Collinsa & Millard, 2013:73). However, it is important consider various factors such as cultural values and social settings when we deal with female participation in various development programmes (Ndlovu-Gatsheni, 2013:89-93; Rotich *et al*, 2015:137). This scenario was confirmed during data collection: what was observable was that mostly young men (dubbed as the *amaOuties*) were visible in the streets, in comparison to young females. This suggests that when we deal with youth it is important to consider the fact that youth has different categories, as there are those who are always visible in the streets and those who are found within their household parameters and dubbed as *Mommies' babies/ the right ones*. So, based on the field experience, it can be concluded that the participants in this study came from two categories, the *amaOuties* and the *Mommies' babies/ the right ones*. In addition, this does not mean that these are the only categories that are found in the KwaMashu Township or other townships in South Africa.

Youth is normally viewed as the transitional stage in life, from childhood to adulthood, and in view of the present urban social settings that have impacted negatively on African cultural values, the adoption of the Afrocentric standpoint became necessary. The main focal point of the socialisation process involves the preparation of the young person with the necessary social life skills that will be useful in the course of life and in adulthood, (Carton & Morrell, 2012:34; Momoti, 2002:47, 52; Mthembu, 2009:8). The notion of Structuration highlights the spatio-temporal assortment that shapes any particular society (Giddens, 1984:3). Normally, adult status is determined by the individual's marital status, which pronounces that young people – male and female – have met the requirements of such norms and cultural aspects in that particular society. For instance in some African communities, individuals who engage in this phase of life are expected to have exhausted all defined rites such as payment of *ilobolo* or dowry before they can become eligible to participate in such activity (Momoti, 2002:41, 45, 49; Ngaloshe, 2000:50). Since this study was concerned with the survival strategies of young people in view of the high rate of unemployment, it was significant to understand how they managed to go through this phase in life. The data revealed that the individuals came from different families that varied in terms of economic status, which would determine how the youth establish their households. In addition, the data revealed three categories that

consisted of a substantial number of single youth, followed by a small number of married individuals, and lastly the individuals who were separated from with their spouses. Therefore, the data suggests that the majority of the participants could not afford to meet the requirement of establishing a household, as the tiny segment who have tried to establish their households, theirs have collapsed. Perhaps this scenario can be related to two factors, the limited access to relevant resources and the family norms of a particular individual. This situation could be summed up as one of the factors that encouraged the establishment of cohabiting of young people.

Although some young people opt for this approach to transition to adult life, it can be argued that it has become the option to avoid 'unnecessary' expenses that are associated with cultural requirements. This option enables them to spend the little money they can secure towards their children. In view of the number of dependants that each participant highlighted that they have, it can also be related to individuals opting for co-habiting. The data also confirmed the fact that young people become parents in high numbers as the majority of the participants indicated that they had dependants up to 2 in number. This also tends to confirm what is indicated in the literature, that there is a high rate of teenage pregnancy (Rotich *et al*, 2015:137; Mphatswe *et al*, 2016:152).

When we attempt to understand the reason for the high rate of youth pregnancy it is important to consider various issues. For instance, the literature argues that although the matter is rife in South Africa, it is also something that affects other low-income nations in Sub-Saharan Africa. Perhaps this can be linked to the legacy of colonialism as most low-income nations were affected by it as colonialism impacted not only on the manner of guaranteeing their socioeconomic survival but was also demeaning to their cultural values systems (Ndlovu-Gatsheni, 2013:49; Lahiff, 2014:587; Gay, 2004:129; Turner, 2006:5, 9). This was illustrated by one of the participants during the interview when he emphasised that:

“... the worst part is that even our parents they don't have the way to guide us or curb us in case we go wrong in life because now we live a 'free life'. So, in other words the young people are trained whilst they are young and this tend[s] to go against the traditional culture of Africa, as it is usually stated that

young people are tamed whilst they are tender and even wood is bent whilst is still wet to avoid to break. So that means there is gap between parents and their children.”

Furthermore, the literature argues that when it comes to South Africa it is also important to consider the psychological consequences as there are a high number of child-headed families where there are no parent figure, i.e. a father or a mother (Rotich *et al*, 2015:137). In contrast, other literature argues that this phenomenon can be linked to the fact that some youth view it as the new lifestyle, like a fashion, and engage in sexual activities when they are bored (Van Zyl, 1994:436; Rotich *et al*, 2015:147). The data also concurred with what has been highlighted in the literature, as some of the participants stressed that:

“... Except, if you talk about impregnating each other and drug abuse ... Furthermore, there is no relevant recreation infrastructure in our area, as we are not even allowed to use [the] community hall for our activities. We don't have even a simple playground for youth as there is only one for the whole township; that is why we are playing on the streets.”

### **5.2.2 The education system**

Although the present compensatory education system is perceived as the source of inculcating the required relevant skills and norms of a particular society, the limitations of the present skills and the norms of selling labour tend to be not equally helpful to all people (Giddens, 1984:257; Cassell, 1993:96). However, though the notion of skill is cited by a vast body of literature and development agencies, there is

no agreed definition in this regard (DeJaeghere & Baxter, 2014: 64; Oosthuizen & Cassim, 2014; Phillips *et al*, 2014:387; StatsSA, 2015:1; International Labour Organization, 2015:7). The lack of a clearly defined definition of *skill* tends to suggest that this is one of the serious challenges in the present development sphere, as all institutions have varying approaches to skills development. In other words, this can also be linked to some of the factors that exacerbate the unemployment rate among the young. Although lack of skills is recognised as the major contributor to unemployment, the data in this study revealed that although some of the participants

had the required education level and skills, they were exposed to the same unemployment situation as those who did not have the related labour market requirements.

This scenario is made worse by the fact that the present compensatory education system in South Africa remains based on the periphery principle that denies the previously disadvantaged communities their centre to their cultural value systems (Connell, 2014:212; Connell & Dados, 2014:117). For example, despite the highly publicised inclusive education approach, the English language and other related European values remain enforced, while African Indigenous Knowledge Systems remain on the margins. Furthermore, the data revealed that the present education system also contributes to the segmentation of people based on the neo-liberal labour market demands. This was also confirmed by one of the participants during the interview, when he stressed that:

“Although my parents could afford to pay for my tuition fees to continue with schooling to finish my Standard 8, I opted not to pursue it any further and sell fruits in the market /collect scrap metal in the community and sell it, because the current education system tends to be foreign to my traditional aspirations, as it teaches me how to sell my labour power as a ‘worker’ which is something that is alien and not African and also demeaning.”

Then this scenario tends to raise a need to revisit issues such as the community oriented socialisation approaches that were shattered by the advent of colonialism in South Africa. The data revealed that there are some limitations when it comes to the present education system in relation to the provision of the relevant skills that would help in enhancing life in general, not only for the labour market which could not absorb everybody that had acquired the necessary skills. In addition, the data also proves that the modern compensatory education system creates an unsupported competitive environment among members of the society (Connell, 1993:22). Based on these facts it can be argued that this form of education is limited when it comes to emancipation of the black African young people, but it tends to be a tedious exercise that prepares them to only serve in the labour market settings (Asante, 2007:15). In other words, it exposes the individuals to structures that keep them limited by the

rules that guide them to contribute to their perpetual servitude (Allatt, 1993:143; Giddens, 1984:257; Wohlin *et al*, 2015:229).

Besides these limitations in the present educational system, this study revealed that some of its administration structures are highly infected by the maladministration or corrupt activities in some bureaucratic strata. The data revealed that maladministration also contributes to the negative effects on the psychological impact on young people and also affects them in their learning processes. In addition, it leads some of the youth to be discouraged in participating further due to its being so unrelated to their cultural values. Furthermore, it is exacerbated by the fact that some of the institutions lack relevant study resources which impacts negatively on the proper learning of students and on service provision. Again, the notion of school fees remains haunting the young people from the margins, as they could not afford the financial costs. These also add to the negative effects that lead to a high rate of school drop-outs and exclusion in the institutions of higher learning, and this results in the youth venting their frustration with the marginalisation through various protests in the social and learning spheres. The access to the present education institutions remains very selective and forces some youth to be unable to participate. This was confirmed by one the participant when he stated that: “... *The FETs [Further Education and Training sector] must be open to everybody and stand-by procedures at registration must end ...*”

Therefore, this social setting raises a need to revisit the Afrocentric approaches in education and socialisation processes, to become something that would be explored as the means or alternative of attempting to curb the calamity that black African youth in South Africa are exposed to, especially in the townships. In Afrocentrism, the young people would know their roles and would be exposed to the relevant skills for meeting the challenges in their adult life. Furthermore, it is worth mentioning that natural abilities are the cornerstone of the African-based education system, as it guarantees all individuals a chance to demonstrate their capabilities in meeting their livelihood needs and the success of the community. In other words, the provision of a relevant education to black African youth is paramount, especially in this era where the world espouses the notion of decolonialism in all spheres of life such as belief, social, political and economic, and including education (Asante, 2007:16; Owusu-

Ansah & Mji, 2013:2). In addition, the data shows that this present social epoch poses challenges to human beings to come up with an education system that caters for the spirit of multiculturalism. The previously disadvantaged communities, especially black Africans, have a mammoth task of developing an education system that is emancipatory in nature and that places them in the centre, it should also encompass their identity, experiences and cultural value systems (Asante, 2007:15; Owusu-Ansah & Mji, 2013:2).

The study also shows that cultural capital is also significant in determining the participation in the world of education in general. This was confirmed by some participants who indicated that although their families can afford the school requirement or expenses, they did not see the need for participating in such education, because it bankrupts their intelligence, as it is also silent about their cultural values or these are seen as irrelevant. The research showed that some of the participants in responding differently to these depressing situations, opted to focus on means of securing their survival rather than spending their time in preparation and equipping themselves for labour market demands. Other youth embarked on observable actions in the form of various protests that pertained to service delivery (in the communities) and #Fees Must Fall and other related transformation campaigns in the academic sphere. Therefore, the data confirms what has been stated in the literature, that the “youth bulge” can be linked to the political crisis and frustration based on social deprivation, which tend to result in political violence (Taljaard 2008:1; Urdal, 2012:1).

### **5.2.3 Employment and unemployment**

The present prolonged joblessness in the world and South Africa cannot be ignored, as it has negative effects on people in general, and in particular on young people, as employment in the contemporary social setting is perceived as the only recognised basic source of income that people especially in the township depend on for their livelihoods. It is a known fact that if the individual does not have employment as a means to accumulate financial capital this will result in a situation where he or she is not able to access basic services such as water, food, clothes, shelter and other

related necessities to live a healthy lifestyle (StatsSA, 2015:1; International Labour Organization, 2015:7; Fatoki & Chindoga, 2011:163).

While it is acknowledged that the rationale for prolonged joblessness contributes to curtailing individuals in accessing employment, it is also limited in adequately describing the facts that lead the youth to be exposed to such conditions and to opt to adopt particular actions as the alternative means of meeting their livelihood needs. When we unravel the unemployment status of township youth and related constraints, it is worth considering the historical and sociopolitical factors, as townships were specifically constructed to accommodate black African people who were perceived to be the source of labour to capitalist industries (Soja, 1980:211; Hendler, 2015:16; Rotich *et al*, 2015:137). In other words, the social conditions for Black Africans were tailor-made to serve these purposes, as they were and still curtailed to access a means of production such as land. This is also observable as the township spatiality does not enable individuals to use it for their livelihoods, but only for the purposes of what literature defines as “dormitory” purposes.

The problem of unemployment among youth, especially in the townships, is understood to be an urban phenomenon; however, what worsens this situation is the lack of relevant assistance in the present social system. In order to counteract the menace of unemployment, the data revealed that some youth opted to come up with alternative means of employment. For instance, one of the participants stated that: “*I saw that establishing a stall will help me to reach my desired goals in terms of getting some income.*” However, despite such initiatives from the unemployed youth, the data suggests that some of the initiatives that are meant for economic purposes, especially those that emanate from some of the people residing in the township, do not get support (StatsSA, 2015:25). This resulted in most of the instances of such initiatives that are business-oriented, in their collapse or failure. In addition, this was confirmed by what was observed during the data collection: most of the streets or roads that were observed within the township have one or two or more noticeably functioning or closed “spaza” shops or a table that sells perishable products such as food, sweets, cakes and vegetables. It is worth mentioning that despite the fact that some of the business-oriented initiatives from the township contribute equally to the growth of the country’s economy as other businesses through the payment of tax,

they are referred to as informal trade. However, the data also revealed that some youth engage in activities that are associated with delinquent behaviour. Furthermore, the data revealed that all the positive initiatives that the youth embarked upon in the township are acknowledged by the township community members, as they have a positive impact and also contribute in the community development in general. Therefore, the data suggests that the business initiatives tend to be treated unequal. In addition, the data confirms that some of the youth who drop out of school have a greater chance of being incorporated into criminal activities and also into the vicious cycle of intergenerational impoverishment and social exclusion (Boyce, 2010:97; StatsSA, 2015:8).

This also tends to contradict the normal view that suggests that the youth must be treated as equals and must be included in societal programmes. Although the literature argues that the youth phase is also compounded by the lack of relevant information that pertains to their development, this study tends to contrast with such view because some of the youth are aware of what is happening in their locale by virtue of their ability to initiate activity to curb the negative situation for the better. Again, though some government agencies such as NYDA highlight that the youth lack information on what is available in the government disposal for their development, it tends to fail to come up with alternatives to reach out to its constituencies.

Therefore, these social settings tend to produce multiple negative interconnected effects in particular to black African young people, and especially to the youth that participated in this study. It is argued that normally the youth respond to the lack of inspirational tempo in the existing social milieu, especially in the townships, and thus ensures unemployment. However, the data proved that some of the youth in the township contribute their portion towards the improvement of their family's livelihood and community development programmes, despite being restrained by their lack of accessing natural capital and economic capital to realise their full aspirations.

Therefore, the data tends to confirm that when we deal with youth's constraints in securing their livelihoods, as the literature in this regard emphasises, consideration of stochastic and structural poverty is important when analysing vulnerable

individuals (Angelsen & Dokken, 2015:8). In reality, it is challenging to define the youth's rationale for embarking on such alternative survival strategies, whether based on historical, political or cultural factors or stochastic and structural poverty factors. Therefore, based on the findings of this study, it is argued that there are a variety of interrelated factors that lead the youth to opt for such activities. It is also imperative to note the substantial number of youth who did not respond to certain questions, in particular to the question relating to their survival strategies and activities. It can be argued that youth activities that respond to the present societal challenges are not only motivated by the unemployment factors but are also encouraged by the agent-individual's awareness of the social setting and family socialisation background and needs (Giddens, 1984:14; Allatt, 1993:144; Momoti, 2002:15; Asante, 2007:10). Though the youth are known to be dependent on the guidance of the adults or parents, this survey endorses the fact that young people are capable social actors with the ability to make decisions. This study has discovered that a substantial number of youth participate in various social activities that include informal trade, entertainment, community development, safety-related and assistance to elderly people initiatives due to the distressing prevailing socioeconomic circumstances in the urban life, as a means of survival.

#### **5.2.4 Survival strategies**

Generally speaking, survival is viewed as the desire of every living human being that would like to enjoy life; however, there are social constraints that are caused by various factors that include man-made and natural. When we look at how black African youth in the township meet their survival needs, it becomes necessary to look at some of the factors that influence their survival strategies. Again for us to be in a better position to understand the survival strategies that the youth adopt in this regard, it will be vital to look at the causes created by humans. For us to understand this phenomenon, the youth narratives emanating from the participants in this study made it possible to discover how their vulnerability status contributed to the creation of their biographies and lifestyles. Although the youth is viewed as ignorant of what they do and that they need guidance, the data revealed that though some of the youth do need guidance that does not apply to all young people. This became clear through the various activities they perform in their respective communities, while

others indeed tended to subscribe to this view, as they were not able to demonstrate their activities and also opted to do nothing in their communities.

In attempting to unravel this situation some of the youth tended to reveal that they are conscious of the limitations that place them in the disadvantaged situation. This became clear when they stated that they felt compelled to respond to the situation that was caused by the structural limitations such as the lack of employment and access to natural resources such as land. So these narratives presented what can be termed as the *dual consciousness* in terms of exposing the *pre-colonial* and the *coloniality* in their social settings. Some of the narratives revealed the pre-colonial social setting and suggests that the socioeconomic conditions produce situations that forces the youth to relinquish their cultural customs and challenges that limit their means of meeting their daily livelihood needs. Narratives on coloniality reveal the manner in which their township spatiality and the present education system continue to alienate them from themselves and their surroundings.

Although the present social challenges in our society are known to be hinged around the unemployment, the reality of the data revealed that there are also other factors

that contribute to this effect. In terms of the Afrocentric perspective it can be argued that the youth's narratives emphasise the fact that they are the centre of their situation and their analysis should be understood within this paradigm (Asante. 2007). Based on this paradigm it can be argued that though the democratic era is known to be the equaliser between the previously disadvantaged and the advantaged social groups, the data shows that when it comes to recognition and giving support to initiatives that are meant to curb the scourge of unemployment, with some of the black African youth this tends to be minimal as it fails to encompass a wide range of youth in different areas of the country. Furthermore, beside what has been mentioned, this is also exacerbated by the lack of access to the natural capital by township community members and this tends to perpetuate their vulnerability.

However, this study has discovered that a substantial number of youth participate in various social activities that include informal trade, entertainment, community development, safety-related initiatives and assistance to elderly people due to the

distressing prevailing socioeconomic conditions in the urban life. The data has also proven that the decision for innovative ideas rests with the individual to realise. The study has revealed that some youth have initiated programmes, such as gardening that do “not need” economic capital to realise their activity or project. Therefore, this scenario confirms what has been highlighted in the literature, namely that young people always seek alternatives to come out of the negative situation with a view to change it for the better. In addition, the data also confirms that young people are conscious of what is happening in their surroundings and they have reasons to respond to it; that is why they embark on such activities. Furthermore, the data has shown and proved what is mentioned in the literature, that the youth characteristically always bring about change in each society as they always come up with ideas that are normally unknown to the society, and often result in being adopted by the society. For example, the data has shown that the present youth’s social activities contribute to poverty alleviation and community enhancement in three areas: in securing livelihoods in their household, in community development strategies, and also in cushioning the plight of the unemployed and offering alternative sources of income. In other words, the youth are still relevant and have a major role to play in their respective communities. This was also confirmed by the literature, that some of the government agencies had already started to recognise and give support to some of the initiatives of the youth.

The data has also revealed that some youth participate in various social structures with a view to satisfy their aspirations, as some participate in social structures such as non-governmental organisations and other related structures or developmental programmes. The literature has also shown that the youth look to their elders for guidance and imitation of their parents, but the data has shown that they are also capable as agencies since they define their own future or decide what would suit their feelings or interests. Since the youth of today are exposed to different political struggles, somehow they are viewed as passive when it comes to affiliation to political parties. But this can be interpreted differently, as one interpretation can suggest that they are convinced about what is going on within political circles or maybe they are taken by the tide of change. In contrast, another view, though the data revealed that the participants were not keen to affiliate to political parties, but what was observable generally in the country, in particular when it comes to the

youth protests and campaigns that swept over the academic sphere, suggests that the youth is conscious of the limitations in education by virtue of their demand of decolonising of the curriculum and other related issues. Besides the observable community protests that related to service delivery it is worth mentioning the recent developments on the political front, as some of the youth were expelled for expressing their political viewpoints, which led to the subsequent formation of the alternative political movement that advances issues such as land redistribution and economic issues that they perceive are not adequately addressed by the traditional political parties. So, this scenario tends to reiterate what the literature stated, that the youth category in Europe was also viewed as problematic and a source for social change, especially when they raised issues that the authorities felt that they could not control (Lorenz 2009:19; Kovacheva, 2001:47). The data has also shown that though youth has encountered challenges in their involvement in social structures, the data confirms what Giddens highlighted about youth agency in relation to their ability and intentional action, as the participants were driven by their own initiatives to do something in the respective communities (Cassell, 1993:108; Giddens, 1984:11).

This survey showed that all the youth who participated in this study proved to be capable individuals who showed their natural intellect when they engaged in this study and exercised their power to decide whether to respond to questions or not in the interview regarding various activities they initiated. This also confirms what the literature cites, that the youth are optimistic about the future despite the social constraints that they are exposed to. These findings correspond with the DeJaeghere and Baxter (2014) research on disadvantaged youth living in some of the African states such as Uganda and Tanzania. In summary, Czyz *et al* (2016) concluded that young people living in precarious situations are exposed to various forms of development approaches that can be defined as two fronts: on one front that is characterised by the failure of the neoliberal paradigm to meet its promise of civilization and better life for all. And on the other front, recourse to their natural abilities in securing their livelihood becomes a reliable and sustainable approach.

The data tends to confirm the fact that the literature reveals, that since the beginning of the 21<sup>st</sup> century there has been a remarkable increase of alternative economic

activities of individuals in South Africa, as a mechanism of alleviating poverty (Nel *et al*, 2014). This was also emphasised by the Statistics South Africa (2015) QLFS report that alternative means to meet livelihood needs to form part of survival strategies. Both the above observations seem to concur on the importance of alternative livelihood strategies. The data revealed that involvement in alternative survival strategies yields expected results and can act as a guarantee of income to assist the unemployed among the youth. In addition, it also illustrated ties between poverty alleviation and future employment. Even though the informal sector does not enjoy government support and is also regarded as low-income generating ventures, they are ventures to be reckoned with in the long run in dealing with unemployment. Therefore, this suggests there is a need for the development of relevant policy to support the informal sector in order that it can produce a positive impact on the growth of the economy and reduce the high rate of unemployment in South Africa. This is most evident when one draws on insights gathered from the NYDA Annual Report 2014-2015 reflecting some of the success stories of the youth initiatives that were given relevant support in various parts of the country. Perhaps, it is important for agencies such as the NYDA to formulate tangible strategies that take into consideration the diverse needs of the young people in the country.

### **5.2.5 Present social experiences**

Since the youth in South Africa is not homogenous, not only in terms of social groupings but also not in terms of social status, especially among the black African community, the literature revealed that the notion of vulnerability needs to be considered in particular when we deal with the disadvantaged category. The youth's experiences in the current social setting differ; the data revealed the limitations in relation to how they considered issues of emotional or personal satisfaction. This view is supported by the literature as it highlighted that some of the young people tend to focus on the satisfaction of their needs, others opt to spend their time in leisure-related activities as part of what is viewed as the moments of their self-discovery in terms of their identity and exploration of social capital (Hendry *et al*, 1993:35). The literature argues that the youth in vulnerable positions, especially those unemployed, normally embark on the abuse of drugs (Du Toit, 2003:14). However, the data tended to offer two views on this: one view tended to differ with

this viewpoint, and the other view tended to confirm the fact that most of the youth participate in activities such as usage of alcohol, smoking cigarettes and marijuana for leisure purposes. For instance, some of the participants highlighted that they used alcohol and substances to ease up their depression about what they encounter in their daily lives, as they stated: *“I use marijuana because it reduces depression,”* and another put emphasis on this point by stating that: *“The best way that helps me to heal about my daily problems is by drinking alcohol.”* Other participants stated that they used these items specifically as part of leisure, and they illustrated this fact, as one participant stated during the interview that: *“I enjoy drinking Amarula cream more than all other types of alcohol,”* and another stated that: *“I use alcohol as the means to enjoy myself.”* This is also supported by the literature as it argues that the youth also participate in other activities under the auspices of leisure, while in fact they are influenced by their peers and follow what other youth do in their surroundings.

Since using these substances has cost implications, the researcher attempted to understand where they got money to purchase these items. In responding to this question, one may argue that the various activities that they engage in seem to offer them some money which they use to afford these substances (Hosang, 2006). Another reason can be that some of the youth use their social capital such as family members or even their peers who provide support in this regard. Therefore, the data suggests that it is imperative to understand the different features that describe South African youth, as others highlighted that they spend free time – leisure – in using alcohol and other substances. In addition, the data tends to confirm that youth activities play an important role towards easing the stress of unemployment as it provides some form of income. Furthermore, this scenario also confirms what is stated by the literature, that the young engage in different activities that provide them with some money which they determine where and how to use. Though the youth revealed the manner that the usage of this stuff helps them to satisfy their personal needs, the data also revealed that the youth tended to ignore the negative health factors that surround the usage of some of these substances.

### **5.3 Conclusion**

This chapter has focused on a presentation of the findings and the data analysis of the case study. It has started to look at the objectives, the theoretical outline and the methodology of the study. It also looked at the demographics of the participants, education system, employment and unemployment, survival strategies and the present social experiences of the participants in the study.

## CHAPTER 6

### RECOMMENDATIONS AND CONCLUSION

#### 6.1 Introduction

This chapter gives summaries of all six chapters; summary of conceptual understanding, the theoretical frame, literature relating to youth, the justification for the research design, and the findings in line with the problem statement and research design, as well as an integration of the outcomes of the study.

#### 6.2 Chapter summaries

The **first chapter** is the introduction of the study, and literally defines related concepts pertaining to the lives of the youth, generally, in South Africa and then specifically to black African youth residing in the township. It also highlighted some observable incidents that concern youth development, which inspired the researcher to investigate this situation with a view to document and reveal youth's experiences in this post-apartheid context. In addition, the chapter introduced the problem statement that informed the basis for the study, in relation to the socio-political and cultural background and the related social and developmental policies in the country. The country's history is characterised by racial segregation policies and violence and a transition to democratic rule that flies a banner of justice and equity to all people in the land, but remains questionable. It also provided a broad research problem with the aims outlined for the study. The research questions used to fulfil the intentions and rationale that motivated the study, are stipulated. Furthermore, this chapter presented related theoretical perspectives – with a Southern focus, and a strategic dual application approach to different theories, namely Afrocentric and Anthony Giddens's Structuration Theory. It concluded by providing the outline of the composition of the six chapters.

**Chapter two** presented the defining parameters of agency, space and time that surround the connotative and denotative meanings of the term 'youth', which is the central focus of this study. The geopolitical demography of the youth in South Africa and the historical context of the area under study, the KwaMashu Township, were

discussed. The broad outline on applied concepts and two forms of socialisation approaches – African and modern – in relation to the understanding of the present state of affairs in the daily lives of the KwaMashu youth are prominent. The related literature review undertaken in the chapter reveals the youth developmental practitioners' positive perspective on youth's abilities and the benefits in the achievement of self-reliance in meeting challenges encountered in their social settings.

**Chapter three** dealt with the research methods and methodology – i.e. the case study approach, adopting mixed methods for data collection, and using qualitative and quantitative paradigms with minimal resources (Ragin, 1992:4; Creswell, 2014:5). It further explained the execution and related instruments used in the data collection: the primary methods used in-depth interviewing, focus group, field observation and a questionnaire; a secondary non-invasive method used the perusal of a vast related local, national and international literature base. The chapter concluded by highlighting the experiences gathered and the limitations, ranging from the sample size, ethical issues encountered, to the data collection phase, with its limitations.

**Chapter four** presents the empirical data and youth reflections generated from the KwaMashu case study. Information is presented in the following five identified thematic framework clusters (Srivastava & Thomson, 2009:75):

- personal attributes, individual and household aspects
- the education system – i.e. as relevant to human development, skills and institutions,
- employment and unemployment – i.e. social structures and demands of the labour market
- survival strategies – i.e. attaining livelihoods and alternative forms of employment
- present social experiences – i.e. access and restrictions, emergent social movements and change

**Chapter five** presented a discussion of and illustrated the findings of the study through deeper analysis and critique of the data in Chapter 4. It commenced specifically with the initial objectives to follow the thematic narrative accounts of the participants, to the emerged outcomes in the research. It further revealed the finding concerning the intersection between knowledgeable human agents and the social structures within the society (Giddens, 1984:22).

**Chapter six** concluded the thesis with a brief summary of all the preceding chapters, followed by outlining the findings and providing recommendations from the data, extracting key areas and points from the entire study. It ends with a conclusion to the chapter.

### *6.2.1 Summary of conceptual understanding*

The understanding of this project, from its conception phase to this very end, continuously inspired the inquisitive mind to understand each facet of the participants and their locale of study. As discussed earlier in Chapter 2, theories are significant in any study project for its guidance in the investigation process and are the basis on which to define the relevant research questions (Asante, 2007:16; Burns, 2008:5). The conceptual understanding of the study using the Afrocentric and Structuration theories was effectively guided during the study as they complemented each other adequately. The concept of Afrocentrism was selected for its capability of guiding during the data collection process and the accountability of both researcher and participants in knowledge creation. It also centred the participants' values, their culture and their world-view (Asante, 2007:16; Owusu-Ansah & Mji, 2013:2). Structuration theory helped in understanding features that related to the spatiality and dynamics of structure to which the participants are exposed and motivated their rationale for taking certain decisions to meet their livelihood needs (Giddens, 1984:14).

Although the concept of youth encompasses all young people and adolescence across racial lines, for the feasibility and meeting the objectives of this study, it was imperative to focus only on black African youth. The motivating factor here was that the black African youth in South Africa is known for participating in the struggle against the apartheid regime, which had a limited focus on the interests and welfare

of young people, in particular black African young people. So it was imperative to understand the post-apartheid social settings in relation to general youth development, in particular black African youth, and the challenges they encounter in securing their livelihoods.

### *6.2.2 Theory, literature discourses and issues relating to youth*

As discussed earlier, theories are an important element in any study project because they provide channels in the investigation process and are the basis on which to define the relevant research questions (Asante, 2007:16; Burns, 2008:5). Lorenz (2009:24) explains the origins of the concept of *youth* and the effects of neo-liberalism on its formulation.

The literature revealed that the concepts *childhood* and *youth* are social constructs that are determined by every culture, based on the related values of that culture. The meaning of the concept of *youth* evolved over time to the meaning that is now attributed to it, as it now categorically means a transitional phase between childhood and adulthood, with prescribed features (Vos & Gevers, 2009:27). It is argued that social conditions have a great bearing on the maintenance of young people and their identity (Ndlovu-Gatsheni, 2013:89; Rotich *et al*, 2015:149; Tshishonga, 2015:9; Jenson *et al*, 2012; DeJaeghere & Baxter, 2014:67). The government promulgated various youth development policies which are consistent with the policy of the country. In addition, the shortcomings of the present compensatory education system are clear, especially when it comes to addressing the historical factors, e.g. provision of relevant skills and exclusion of the cultural values such as the language of the participants in their learning (Connell, 1993:21).

### *6.2.3 Justification of research design*

Choosing the research design of the case study was important as it zoomed in on a particular historical apartheid construct, namely 'the township', in its current democratic setting, and further helped in identifying the importance of collecting data on the various issues from complementary quantitative and qualitative methods (Ragin, 1992:3; Creswell, 2014:3). The primary intention was not to test a hypothesis or to use a conclusion reached based on the analysis, but to formulate the basic

values including “belief in the value-laden-ness of inquiry, belief in the theory-laden-ness of facts, belief that reality is multiple and constructed, [and a] belief in the fallibility of knowledge” (Thomas, 2003:7). The quantitative method was intended for measuring gathered amounts of revealed descriptions by the participants from related samples of a limited population with few variables, whereas the qualitative method was used in the smaller sample size with fewer respondents and with a view to gain a deeper understanding and to break new knowledge about the phenomenon being studied, namely the survival strategies of black African youth in a post-apartheid South African township (Thomas, 2003:1). The research methods were appropriate for this study as they enabled the researcher to enter a familiar social setting to observe the participants and to effectively capture the data.

### **6.3 Findings in line with the problem statement and research design**

This study was conducted on the back of a system that acknowledges the changes in South African political and cultural conditions (since 1994), which were guided by a spirit of inclusivity in addressing past social and human rights injustices. However, social change in the country remains unevenly experienced, as some sections/groups of society are still exposed to challenges in accessing economic structures and in access to relevant cultural values and rituals that form part of their identity. The design of this study sought to investigate not only the challenges of the black African youth living in a township, but also to document their survival strategies in securing their livelihoods for survival. The synthesis approach in analysing the data helped in the extent of generation, testing and development of differentiation and the development of the sociological notions of educational and knowledge value systems (Kuechler, 1998:178; Punch, 2006:35; Soudien, 2012). In closing, the findings invoked two essential features of Jensen *et al*'s (2012) theory, which are the developmental assets and personal development. These are essential and interrelated in terms of South African youth development. The participants provided their particular narratives of the communal linkages between ability and accessibility.

#### **6.3.1 Personal attributes**

The study revealed the importance of understanding the linkages between adult and child, especially when trying to scrutinise social issues that concern young people:

- The study proved that the present social settings remain functioning on the socio-historical background based on a Western cultural value system, e.g. youth definition. It also highlighted that age and gender determine personal role and identity in a particular society (Cassell, 1993:105, 109; Giddens, 1984:27).
- The data shows that the communication or contact gap between adult and child has a negative impact in the socialisation and in the adult life of the young people.
- Since the present socialisation processes are no longer based on African cultural values, some of the black African youth are exposed to minimal (if any) chance of receiving a proper socialisation process and inheritance as the general expectation and practice in most societies.
- The family structure and related rituals face continuous destruction as some black African people and youth are exposed to a lack of means to secure their livelihood.
- The data revealed that the present demands of the labour market tend to be an influence in the denial of socialisation of black African youth and their ways of meeting their livelihood needs in their adult life.
- Although age and gender are fundamental in the duration of being young, there is no agreed age limit, nor a modern definition that considers gay and lesbian identities in this regard.
- The study revealed that the 'ghost' of patriarchy remains dominant, as gender equity remains experienced differently, as young men were easily reached during the data collection compared to females, who were mostly not easily accessible (Ndlovu-Gatsheni, 2013:89-93; Rotich *et al*, 2015:137).

### 6.3.2 Education system

Though education is still viewed as the significant part in preparation and empowering youth with relevant skills to enable young persons to meet the

challenges they may encounter in their adult life. The data revealed that the present compensatory education system is grounded on the principle of pass or fail, which can be associated with human categorisation in social and labour market spheres (Connell, 1993:24):

- The data also revealed that skill definition remains based on the narrow characteristics that cater for the labour market demands and lacks focus on the personal development in terms of self-reliance ability, which contributes to the unemployment rate, poverty and vulnerability (Phillips *et al*, 2014:387).
- Access to education institutions remains characterised by financial affordability and corruption.
- The curriculum in the academic sphere still clings to the use of English as the preferred medium of instruction, and debates on the inclusion of a multicultural perspective continue.
- The data revealed that the present education discourse suggests that the curriculum in the 21st century will be based on a pluralist or multicultural perspective.

### *6.3.3 Employment and unemployment*

This study helped to gain a better understanding of the definition and related aspects of the employment system in this regard, as it discovered that:

- The definition of employment and unemployment tends to be confused, as it categorises informal traders in the same category as formal employees, and this give a false impression of the actual rate of unemployed people in the country. This definition ignores the fact that normally most of the informal businesses operate for a limited time span and with limited support when compared with businesses in the formal sector.

- The data revealed that the youth phase indicates the individual's family background in relation to their response in meeting the challenges encountered in the adult life world and securing their livelihoods.
- The data also reveals that unemployed individuals are exposed to various social conditions that range from failure to meet personal needs, family rejection disputes and destruction, loss of respect among peers and general public, to vulnerability (Czyz *et al*, 2016: 31).

#### 6.3.4 Survival strategies

Since survival is the guiding ethos that guides all living creatures, the youth who participated in this research cannot be excluded from the survival aspiration. In understanding approaches young people use to combat unemployment, the study found that:

- Youth's response to challenges in securing their livelihoods led them to be categorised, viewed and defined differently in a particular society, as they were identified by various labels, such as *otsotsi*, drug abusers, "lost generation" and "a generation in crisis" (Boyce, 2010:87; International Labour Organization, 2015:4).
- The rise and impact of unemployment obliges some of the individuals to adopt varying approaches such as family support, self-reliance, social capital, government subsidy and delinquent activities in securing their livelihood.
- The data reveals that, although the government supports initiatives of the youth in general, certain quarters within the black African youth living in the township are still not accessing these arrangements.
- The data reveals that community development activities and social capital tend to be the salvaging mechanism for individuals exposed to unemployment, poverty and vulnerability as a means to guarantee their daily livelihoods.

- The data also highlights that, although social movements have a role in grooming new social activists, they also limit intellectual ability as they confine and expose the individual to a favourable ideology.

#### *6.3.5 Present social experiences*

Since this study was interested in the approaches that young people might adopt to meet their livelihood needs, it was also important to understand their experiences in this regard. Being unemployed or not having the relevant resources to secure one's personal daily needs does not mean that a person must not eat. The youth in this study also face the same dilemma and their experiences are summed as follows:

- The study proved that South African youth is heterogeneous and more research is paramount when conducting a behaviour-related study.
- The youth are exposed to the same increases in food prices as the people who are employed.
- The data also reveals that some of the youth opt to affiliate to insurgence or gangster associations with the intention to rectify the limitations; they adopt delinquent behaviours due to their frustration when the social structures that are meant to help them to develop, fail them in this regard (Du Toit, 2003:14; Urdal, 2012:1).

#### **6.4 Integration of the outcomes of the study**

Although the sample size of this study prohibits the generalisation of its findings, the rich data gathered in this regard enables the individual to get a glimpse of the social conditions which black African youth experience. The data will be useful to relevant stakeholders as they can use it as a baseline for their future studies or identify relevant sections that may contribute to their respective projects.

#### **6.5 Recommendations**

Based on the findings, the researcher makes the following recommendations on the themes that emerged from the study:

### *6.5.1 Personal attributes*

It is recommended that historical background, cultural aspects and social status be considered when dealing with development issues that pertain to young people.

### *6.5.2 Education system*

It is recommended that government and related academic institutions develop a time plan for the implementation of the provisions of the Republic of South African Constitution in relation to the incorporation of African values, including languages, within its curriculum.

The study recommended that government and related academia and stakeholders, development institutions and community structures formulate or define a notion of skill that will incorporate the aspects of natural abilities and self-reliance.

In this study, the researcher applied Afrocentric theory to analyse the data; it has shown that through effective application, African centred theory can be applied in conjunction with other non-African theory to a study that involves black African participants. This study demonstrated that the Afrocentric and Structuration theories' mutual reaction and interactions are congruent based on the individual perceptions, judgement and actions, and that attainment of a study's goal is possible.

Therefore, it is recommended that the field of Sociology introduce an Indigenous Knowledge System Sociology to explore the African knowledge and experiences to be at the centre of their realm in the globalised era, and to reiterate the core of cultural understanding as the starting point to construct a vigorous multicultural technique towards research.

Furthermore, it is recommended that government and related stakeholders formulate or strengthen the current strategies against corruption regarding the provision of learning equipment in the education sphere.

### *6.5.3 Employment and unemployment*

It is recommended that government, development agencies and the South African community consider feasible alternative methods of addressing the historical land deficiency or the alienation of township communities to enable them to cope with the scourge of unemployment and to secure their livelihoods.

It is recommended that relevant youth development stakeholders in this regard develop feasible approaches that will afford the youth access to relevant development programmes initiated by the government, and to reach out to a vast number of youth in order that they can be empowered to explore their natural capabilities in the country.

### *6.5.4 Survival strategies*

It is recommended that government and development agencies look at ways of dismantling of township arrangement and increase in the present support mechanism intended for youth-initiated activities or programmes as a way of doing away with coloniality, curbing poverty and unemployment among young people.

### *6.5.5 Present social experiences*

It is recommended that government and development agencies develop or strengthen the present youth development programmes to enable and encourage the youth to initiate or invent ideas that will contribute to community development.

### *6.5.6 Recommended research*

This study explored the survival strategies and approaches used by the unemployed black African youth in the township to meet their livelihood needs. However, as it focused on only one area, namely KwaMashu Township, it is recommended that similar research be conducted in other townships in South Africa.

Similar research is highly recommended, especially among young females to understand their experiences of unemployment and their survival strategies, as it was difficult to include them in the interviews.

It also recommended that a study be undertaken that would focus on the cohort between ages 15 to 17, as this category have no franchise while they contribute to the economy of the country as employees.

It is recommended that a study on the mechanism to dismantle township setting and possible feasible land redistribution to do away with servitude of the indigenes and to enhance the redress of the past injustice, equity and justice.

It is suggested that future research be done to consider best practices or approaches to distribute information pertaining to youth development in the country.

Lastly, it is also recommended that a study be undertaken that will explore various aspects such as fees and curriculum decolonisation in the current student protests in the academic sphere.

## **6.6 Contribution of the study**

The study contributed towards the development of findings in line with the problem statement and research design as highlighted above. The study has grappled with a very important scientific area whose information is still rare in our field. Understanding the youth's survival strategies in the 21<sup>st</sup> century is paramount as that may help in the development of effective and efficient survival strategies in future. In addition, the study falls in the area of local, national and global priorities. Lastly, this study will assist the researchers, social justice advocates, developers, government agencies and policy makers to consider with insight the youth's perceptions on the issues under study.

## **6.7 Conclusion**

This chapter has outlined the summaries of all six chapters, summary of conceptual understanding, theory, literature discourses and issues relating to youth, justification of research design, findings in line with the problem statement and research design, Integration of the outcomes of the study. It also highlight recommendations to

improve the livelihoods of the unemployed black African youth living in the township of KwaMashu. It is envisaged that implementing the strategies developed in this study will improve the livelihoods of the unemployed youth and in turn ensure a reduction in unemployment, poverty, vulnerability, as well as a promotion of respect, equality, harmony and social cohesion among the citizens of South Africa.

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## **8. APPENDICES**

### **8.1 Appendix A: List of Interviewees**

#### 1) In-depth qualitative interviews

1. Ntsikana (18 June 2012)

2. Khali (19 June 2012)

3. Khetha (23 August 2012)

4. Afrika (26 August 2012)

#### 2) Focus group interviews

1. Siyaphi (23 August 2012)

2. Zinyo (23 August 2012)

3. Mthethi (23 August 2012)

4. Afrika (23 August 2012)

5. Khekhe (23 August 2012)

6. Phetha (23 August 2012)

7. Qotho (24 August 2012)

8. Lima (24 August 2012)

9. Hamba (24 August 2012)

10. Memeza (24 August 2012)

11. Cula (24 August 2012)

12. Bhimba (24 August 2012)

13. Awu (24 August 2012)

## 8.2 Appendix B: CONSENT FORM

### Informed Assent form for informants

#### Introduction:

My name is Ntokozo C. Mthembu. I am studying towards a PhD (Sociology Studies) at UNISA. We are interviewing youth between the ages of 18 and 29 years who reside here in KwaMashu Township, who are unemployed, employed and vulnerable youth in order to find out what are their survival strategies in the post-apartheid era. I understand that you are eligible to participate in this study as you have been identified by the researcher.

#### Confidentiality and Assent:

I am going to ask you some personal questions that some people may find difficult to answer. Please note that answers are completely confidential and your name will not be written on this form and will never be used in connection with any of the information provided. You are also notified that you do not have to answer any questions that you feel you are not willing to answer, and may end this interview at any time you want. We would greatly appreciate your assistance to participate in this study. Are you willing to participate?

If you want to contact the researcher and/or research supervisor during office hours, please call these numbers:

Researcher Supervisor: **012 4296322**

Researcher: **031 509 1172**

Signature of informant \_\_\_\_\_ Date \_\_\_\_\_

(Certifying that informed assent has been given verbally by the respondent)

Signature of researcher \_\_\_\_\_ Date \_\_\_\_\_

(Certifying that informed assent has been given verbally to the informant by the researcher)

### 8.3 Appendix C – Questionnaire

#### Black African township youth survival strategies and influence in social change in post-apartheid South Africa: a case study of the KwaMashu Township within eThekweni Municipality

Questionnaire

No:

[PLEASE NOTE: BEFORE ANSWERING THIS QUESTIONNAIRE AND PARTICIPATING IN THE RESEARCH, PLEASE FILL IN THE CONSENT FORM ATTACHED IN WHICH YOU AGREE THAT YOUR PARTICIPATION IS VOLUNTARY AND FREE, AND THAT YOU WILL ABSTAIN FROM ANSWERING QUESTIONS THAT YOU CONSIDER TO BE TOO 'SENSITIVE'. YOU MAY ALSO INDICATE ON THE CONSENT FORM WHETHER YOU PREFER YOUR IDENTITY TO BE ANONYMOUS, THAT MEANS NO NAMES, ADDRESSES, OR IDENTIFYING INFORMATION WILL BE USED DIRECTLY IN YOUR PARTICIPATING IN THE STUDY THAT CAN IDENTIFY YOU. THANK YOU.

---

#### SECTION A: Demographics

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(Mark your answer in the appropriate box)

1) Age

18-21	22-25	26-29
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2) Gender

Male	Female
------	--------

3) Marital status

Single	Married	Divorced	Separated	Other
--------	---------	----------	-----------	-------

4) If other, please specify.

--

5) How many dependents do you have?

0-2	3-5	6-8	9+
-----	-----	-----	----

#### SECTION B: EDUCATION AND TRAINING

---

**1) Formal Education**

1.1. Highest level of education completed?

Primary	Some Secondary	Matric	Other
---------	----------------	--------	-------

1.2. If other, please specify.

--

**2) Post-matric qualifications**

Certificate	Diploma	Degree
-------------	---------	--------

2.1. Do you have any informal education?

Yes	No
-----	----

2.2. If you have any informal education, how did you get it?

Workshop	CBOs	NGOs	On the job training	Other
----------	------	------	---------------------	-------

2.3. If other, please specify.

--

**3) Skills possession**

3.1. What skill(s) do you have?

--

3.2. Explain where and how did you get this skill.

--

---

**SECTION C: CHALLENGES ENCOUNTERED BY YOUTH IN THE POST-APARTHEID ERA**

---

1) What are the issues or problems you encounter in your daily life?

--

2) How do you attempt to resolve issues or problems you encounter?

3) What are the things you think are problematic in meeting your daily livelihood?

4) What makes you see those issues as the problem in meeting your daily livelihoods?

---

**SECTION D: Youth influences in the socio-political settings towards redressing the past injustices experiences**

---

1) How do you contribute towards changes in your community?

2) Select the social organisation that you are affiliated to:

Political Party	<input type="checkbox"/>
Faith-based Organisation	<input type="checkbox"/>
Other	<input type="checkbox"/>
None	<input type="checkbox"/>

3) Why did you decide to affiliate to this organisation?

4) What role do you play in your organisation/community in bringing about change on issues that affect youth?

5) What programmes does your organisation have in attempting to resolve past injustices in your community, especially on youth-related issues?

---

**SECTION E: Role played by social institutions towards influencing youth in adoption ‘new’ social cultures**

- 1) How does your organisation (political party/faith based organisation/ community organisation) assist you in adopting “new” approaches in meeting your daily livelihoods?

- 2) What programmes has your organisation implemented in order to assist/help you to adapt to the contemporary political set-up in the country?

- 3) Which programmes can be recommended as helpful to youth in the adoption of new social values such as self-reliance initiatives?

---

**SECTION F: ALTERNATIVE SURVIVAL STRATEGIES**

- 1) How do you make your daily livelihood such as food, shelter and clothing?

- 2) What are the best ways that you can recommend to other youth to adopt in order to meet their daily livelihood?

- 3) Who selected the alternative approaches that are there for you to make your daily livelihoods?

--

4) Explain what you do.

--

5) What type of work do you do?

--

6) Why did you select this type of work?

--

7) Who selected this type of work you are doing?

Me		Somebody		Other means – please specify	
----	--	----------	--	---------------------------------	--

8) How long you have been doing this type of work?

Less than one week	2-4 weeks	1-3 months
3-6 months	6-12 months	More than a year

9) If more than a year, please specify.

--

10) Tick the category you think most accurately represents your work satisfaction.

Excellent	Good	Fair	Bad	Very bad
-----------	------	------	-----	----------

11) Why have you ranked your work satisfaction as such? Explain.

--

12) Do your community members recognise you skill?

Yes	No
-----	----

13) If yes, how do get your recognition? Please specify.

--

**SECTION G: CONDITIONS THAT LED TO ESTABLISHMENT OF ALTERNATIVE FAMILY/SOCIETAL STRUCTURES**

---

1) What made you decide to engage in self-reliance activities?

2) What are the advantages you experience in the new way you make your daily livelihood?

**SECTION H: LEISURE ACTIVITIES**

---

1) State the activities that you enjoy participating in.

2) Discuss the activities in which you participate during your leisure time?

3) Where do you get money to spend in your leisure time?

4) What type of narcotic substance do you use? (If any)

5) If you replied in the affirmative to the above question, explain how often you use narcotic substances.

6) What type of intoxicative alcohol do you use? (If any)

7) If you answered in the affirmative to the previous question, please explain the reason you use intoxicative alcohol.

## **8.4 Appendix C1– Interview schedules**

### **8.4.1. Interview schedule for NGO representatives and face-to-face interviews**

#### **Black African township youth survival strategies and influence in social change in post-apartheid South Africa: a case study of the KwaMashu Township within eThekweni Municipality**

---

##### **In-depth Interview schedule**

---

- 1) Do you think black African township youth have a significant role to play in post-apartheid South Africa?
- 2) What are the challenges encountered by non-government organisations in servicing the youth in KwaMashu?
- 3) What are the alternative survival strategies adopted by the unemployed youth in KwaMashu?
- 4) Which programmes does the government provide to the unemployed youth of KwaMashu?
- 5) How does your organisation help the youth to influence the socio-political settings in their respective community towards redressing the past injustices?
- 6) What role is played by your organisation in preparing the youth to meet challenges they encounter in making their daily livelihood in conjunction with other social institutions such as political parties/faith-based organisations and the media?

=====

#### **8.4.2. Interview schedule for government department representative**

### **Black African township youth survival strategies and influence in social change in post-apartheid South Africa: a case study of the KwaMashu Township within eThekweni Municipality**

---

#### **In-depth Interview schedule**

---

- 1) Which youth developmental programmes is the department implementing in KwaMashu?
- 2) What challenges does the department encounter when implementing youth development programmes?
- 3) What are the alternative survival strategies adopted by unemployed youth?
- 4) How does your department assist the youth regarding the improvement of the socio-political settings in their respective communities towards redressing the past injustices?
- 5) What role is played by your department in developing the youth to meet the challenges they encounter in making their daily livelihood in conjunction with other social institutions such as political parties/faith-based organisations and the media?

### **8.4.3. Appendix D1: Interview schedule for focus group interviews**

#### **Black African township youth survival strategies and influence in social change in post-apartheid South Africa: a case study of the KwaMashu Township within eThekweni Municipality**

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##### **In-depth Interview schedule**

---

- 1) What significant role is played by black African township youth in post-apartheid South Africa?
- 2) What are the challenges that are encountered by the currently unemployed youth in contemporary South Africa?
- 3) What are the challenges that are encountered by employed youth in the post-apartheid era?
- 4) How do the youths influence or affect the socio-political settings regarding redressing past injustices?
- 5) What role do social institutions such as political parties, faith-based organisations, and the media play in influencing the youth to adopt 'new' social cultures?

**9. IMIXHUMELA** (*IsiZulu Version of the corresponding English versions above*)

**9.1 Umxhumela C2 – Uhla lwemibuzo**

**Izindlela zokuziphilisa ezisetshenziswa intsha yabantu abamnyama ehlala elokishini Kwa Mashu emuva kokuphela kombuso wobandlululo eNingizimu ne-Afrika: ucwaningo ngelokishi laKwa Mashu eliyingxenye kaMasipala waseThekwini**

***Uhla lwemibuzo***

Isibalo:.....

[QAPHELA LOKHU: NGAPHAMBI KOKUPHENDULA LOLUHLA LWEMIBUZO FUTHI NOKUBAMBA IQHAZA KULOLUCWANINGO, UYACELWA UKUTHI UGCWALISE ISIVUMELWANO SOKUTHI UYAVUMA UKUBAMBA IQHAZA KULOLUCWANINGO NGAPHANDLE KWEMPOQO FUTHI ANGEKE UYIPHENDULE IMIBUZO OYIBONA UKUTHI IZOVUSA 'UHLEVANE'. UYAKWAZI FUTHI UNGAKHOMBISA KWISIVUMELWANO SOKUBAMBA IQHAZA UYAKHETHA UMA UFISA IMINININGWANE YAKHO UKUTHI INGAZIWA, LOKHO KUSHO UKUTHI ALIKHO IGAMA LAKHO NALAPHO UHLALA KHONA NOMA ULWAZI LWAKHO LUZOSETSHENZISWA UKUCHAZA WENA MAYELANA NEQHAZA LAKHO KULOLUCWANINGO. SIYABONGA.]

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**ISIGABA A: Ingcazelo yobunjani**

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(Faka uphawu esikhaleni kwimpedula oyikhethile)

1) Iminyaka

18-21	22-25	26-29
-------	-------	-------

2) Ubulili

Owesilisa	Owesifazane
-----------	-------------

3) Isigaba sokugcagca

Ongagcagcile	Ogcagcile	Wehlukanisile	Ohlalangayedwana	Okunye
--------------	-----------	---------------	------------------	--------

4) Uma ukhethe okunye, sicela uchaze.

--

5) Bangaki abantu obondlayo?

0-2	3-5	6-8	9+
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## ISIGABA B: IMFUNDO KANYE NOQEQESHO

### 1) Imfundo ehlelekile

1.1. Ibanga eliphakeme lemfundo oyiphothulile?

Ibanga eliphansi	Imfundo ephakathi	Matekuletsheni	Okunye.
------------------	-------------------	----------------	---------

1.2. Uma ukhethe okunye, sicela uchaze.

### 2) Imfundo emuva kokuphuthula umatekuletsheni.

Ubufakazi obubhaliwe	Imfundo yomsebenzi	Imfundo ephakeme
----------------------	--------------------	------------------

2.1. Unayo imfundo enye oyifundile?

Yebo	Cha
------	-----

2.2. Uba uthi yebo, wayitholakanjani?

Ngoqeqesho oluvulelekile	Ngezinhlangano zomphakathi	Ngezinhlangano zomphakathi ezingaxhumene nohumeni	Ngoqeqesho emsebenzini	Okunye.
--------------------------	----------------------------	---	------------------------	---------

2.3. Uma ukhethe okunye, sicela uchaze.

### 3) Ulwazi oluqeqeshelwe

3.1. Oluphi ulwazi oluqeqeshelwe onalo?

3.2. Chaza ukuthi walithola kuphi futhi kanjani loluqeqesho.

## ISIGABA C: IZIMO ZEMPILO EZIHLANGABEZANA NABANTU ABASHA EMUVA KOMBUSO WOBANDLULULO

1) Iziphi izinkinga noma izingqinamba ocabanga ukuthi zihlangabezana nabasha mihlayonke?

2) Iziphi izindlela ozisebenzisayo ukuzama ukuxazulula izinkinga ohlangabezana nazo?

3) Iziphi izinto ocabanga ukuthi ziyinkinga ukuze ungakwazi ukuphila nsukuzonke?

4) Ini eyenza ubone lezozinto njengenkinga ekuxazululeleni izingqinamba ohlangabezana nazo ukuze uphile ntsukuzonke?

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**ISIGABA D: IZINTO EZENZIWA ABANTU ABASHA EKUXAZULULENI  
IZINKINGA EZIDALWE UMBUSO WOBANDLULULO WANGAPHAMBILI**

---

1) Ini oyenzayo ekuthuthukiseni umphakathi wangakini?

2) Ngetha inhlango oyi lungu layo:

Inhlango yezombangazwe	
Inhlango yezokholo	
Okunye	
Ayikho	

3) Kungani owakukhethela ukuthu ube ilungu lalenhlango?

- 4) Eyiphi indima oyidlalayo enhlanganweni/emphakathi ekuletheni ushintsho ezinkingeni onazo?

- 5) Eziphi izinhlelo inhlangano yakho enazo ekuhloswe ngazo ukuxazulula izinkinga ezenzeka ngenkathi yobandlululo eziphathele nabasha?

---

**ISIGABA E: INDIMA EDLALWA IZINHLAKA ZOMPHAKATHI EKUFUNDISENI ABASHA INDLELA EZINTSHA ZOKUZIPHILISA**

- 1) Eziphi izindlela inhlangano yakho (Inhlanganoyezokholo/ Inhlangano yezombangazwe/ Inhlangano yomphakathi) elelekelela ngayo ekwamukeleni izindlela “ezintsha” ukuhlangabezana nezidingongqangi zamihla yonke?

- 2) Iziphi izinhlelo inhlangano yakho ezenzayo ekusizeni noma ekulekeleleni wena ukuze ukwazi ukuhlangabezana nezinqinamba zombangazwe namuhla kulelizwe?

- 3) Eziphi izinhlelo ongaziphakamisa eziwusizo kubantu abasha ekwamukeleni isimo esiphakamisa izinhlelo zokuthemba?

---

**ISIGABA F: AMANYE AMASU OKUZIPHILISA**

- 1) Uzithola kanjani izidingongqangi ezinje ngokudla, indawo yokuhlala kanye nezimpahla zokugqoka?

--

2) Eziphi izindlela ezibalulekile ongaziphakamisa kwabanye abantu abasha ukuze bakwazi ukuhlangabezana nezinqinamba zamihla yonke?

--

3) Ubani owakuthekelela amasu ukuze ukwazi ukuhlangabezana nempilo yamihla yonke?

--

4) Chaza izinto ozenzayo.

--

5) Uhlobo luni lomsebenzi owenzayo?

--

6) Kungani wakhetha loluhlobo lomsebenzi?

--

7) Ngungani owakukhethela loluhlobo lomsebenzi owenzayo?

Imina		Omunye ubuntu		Ezinye izindlela- sicela uchaze	
-------	--	---------------	--	---------------------------------	--

8) Singakanani isikhathi wenza loluhlobo lomsebenzi?

Ngaphantsi kwesonto elilodwa	2 - 4 wamasonto	1-3 wezinyanga
3-6 izinyanga	6-12 izinyanga	Ngaphezu konyaka

9) Uma kungaphezu konyaka, sicela uchaze.

--

10) Khetha isigaba ocabanga ukuthi sichaza kahle ukwaneliseka umsebenzi wakho.

Ngeneliseke kahle kakhulu	Kahle	Nje	Kubi	Kubi kakhulu
---------------------------	-------	-----	------	--------------

11) Kungani ukhethe lesisigaba sokwaneliswa umsebenzi wakho? Chaza.

--

12) Amalunga omphakathi wangakini ayawamukela umsebenzi owenzayo?

Yebo	Cha
------	-----

13) Uma uthi yebo, bawamukela kanjani? Sicela uchaze.

--

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**ISIGABA G: ISIMO ESINJANI ESENZE UKUTHI USUNGULE UMNDENI OMUNYE/IZINHLAKA ZOMUNYE UMPHAKATHI**

1) Yini eyenze ukuthi uthathe isinqumo sokwenza izindlela zokuthembela kuwe?

--

2) Ini inzunzo oyitholile ngolwazi kulendlela entsha oziphilisa ngayo?

--

---

**ISIGABA H: IZINTO OZENZAYO UKUZE UNGCEBELEKE**

1) Chaza izinto ozenzayo futhi othanda ukuba ingxenye yazo.

--

2) Chaza kabanzi izinto ozenzayo ngesikhathi sokungcebeleka?

--

3) Uyithathaphi imali oyisebenzisa uma ungcebeleka?

4) Eziphi izidakamizwa ozisebenzisayo? (Uma zikhona)

5) Uma uphendule ngoyebo kulombuzo ongasenhla, chaza ukuthi uzisebenzisa nini.

6) Oluphi uphuzo oludakayo olusebenzisayo? (Uma lukhona)

7) Uma uphendule ngoyebo kulombuzo ongasenhla, chaza ukuthi, izizathu ezenza ukuthi usebenzise uphuzo oludakayo.

=====

## 9.2 Uhla lwemibuzo yezinhlango zomphakathi nangayedwana

Izindlela zokuziphilisa ezisetshenziswa intsha yabantu abamnyama ehlala elokishini Kwa Mashu emuva kokuphela kombuso wobandlululo eNingizimu ne-Afrika: ucwaningo ngelokishi laKwa Mashu eliyingxenye kaMasipala waseThekwini

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### *Uhla lwemibuzo*

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- 1) Chaza iqhaza elibalulekile ocabanga lidlalwa abantu abasha emuva kombuso wobandlululo?
- 2) Eziphi izingqinamba ezihlangana nezinhlango zomphakathi ezingaxhumene nohulumeni ekusizeni abantu abasha baKwa Mashu?
- 3) Amaphi amasu okuziphilisa asetshenziswa intsha engasebenzi yaKwa Mashu?
- 4) Eziphi izinhlelo ezilethwa uhulumeni kubantu abasha abangasebenzi baKwa Mashu?
- 5) Inhlango yakho ibasiza kanjani abantu abasha ukuze babeneqhaza kwizinto eziphathelene nabo emphakathi yangakubo ekuxazululeni izingqinamba/izinkinga ezidaleke ngesikhathi sombuso wobandlululo?
- 6) Eliphi iqhaza elidlalwa inhlango yakho ekulungiseleleni abantu abasha ukuze bakwazi ukuhlangabezana nezinqinamba abahlangana nazo uma bezama ukuziphilisa ibambisene nezinhlango zombangazwe/ noma ezokholo kanye nabezindaba?

### 9.3 Uhla lwemibuzo yabamele igatsha likahulumeni

**Izindlela zokuziphilisa ezisetshenziswa intsha yabantu abamnyama ehlala elokishini Kwa Mashu emuva kokuphela kombuso wobandlululo eNingizimu ne-Afrika: ucwaningo ngelokishi laKwa Mashu eliyingxenye kaMasipala waseThekwini**

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*Uhla lwemibuzo*

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- 1) Oluphi uhlelo uhulumeni analo lokuthuthukisa intsha yaKwa Mashu?
- 2) Eziphi izingqinamba ezihlangana nohulumeni ukuletha intuthuko yabasha Kwa Mashu?
- 3) Amaphi amasu okuziphilisa asetshenziswa intsha engasebenzi yaKwa Mashu?
- 4) Eziphi izinhlelo ezilethwa igatsha likahulumeni ukuthuthukisa abantu abasha ukuze babeneqhaza kwizinto eziphathelene nabo emphakathi yangakubo ekuxazululeni izingqinamba/izinkinga ezidaleke ngesikhathi sombuso wobandlululo?
- 5) Eliphi iqhaza elidlalwa igatsha lakho ekuthuthukiseni kwabantu abasha ekubhekaneni nezingqinamba zokuziphilisa libambisene nezinhlaka zomphakathi ezinjengezombusazwe, amasonto kanye nabezindaba?

#### 9.4 Uhla lwemibuso yedlanzana

Izindlela zokuziphilisa ezisetshenziswa intsha yabantu abamnyama ehlala elokishini Kwa Mashu emuva kokuphela kombuso wobandlululo eNingizimu ne-Afrika: ucwaningo ngelokishi laKwa Mashu eliyingxenye kaMasipala waseThekwini

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#### *Uhla lwemibuzo ejulile*

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- 1) Chaza iqhaza elibalulekile ocabanga lidlalwa abantu abasha emuva kombuso wobandlululo?
- 2) Eziphi izingqinamba enihlangabezana nazo mayelana nezinhlango zomphakani ezingaxhumene nohulumeni ekusizeni abantu abasha baKwa Mashu?
- 3) Amaphi amasu okuziphilisa asetshenziswa intsha engasebenzi yaKwa Mashu?
- 4) Eziphi izinhlelo ezilethwa uhulumeni kubantu abasha abangasebenzi baKwa Mashu?
- 5) Inhlango yakho ibasiza kanjani abantu abasha ukuze babeneqhaza kwizinto eziphathelene nabo emphakathi yangakubo, ekuxazululeni izingqinamba/izinkinga ezidaleke ngesikhathi sombuso wobandlululo?
- 6) Eliphi iqhaza elidlalwa inhlango yakho ibambisene nezinhlango zombanzwe/ noma ezokholo kanye nabezindaba ekulungiseleleni abantu abasha ukuze bakwazi ukuhlangabezana nezingqinamba abahlangana nazo uma bezama ukuziphilisa?

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