

# EV2 NEWS



CIPSET

## MOTORBIKE PHILOSOPHER OF ORANGE FARM

Based on interviews conducted by  
YRLA researchers Itumeleng Moabi and Khomotso Ntuli

Eugene 'Jahman' Khumalo, a motorcycle mechanic based in Orange Farm Township in the south of Johannesburg, strongly believes that young people do not need to start their skills-learning from a tertiary institution and that they can learn good skills from experienced community elders, such as himself. This he emphasises, was how he learned his basic motor mechanic skills as an apprentice at the tyre fitment specialists and dealers "Tiger Wheels" as a young man, during apartheid here in South Africa.

Jahman shared with us how he feels that learning skills from the bottom up provides essential practical experience that many tertiary institutions fall short of giving to young students. He says that "whether or not one comes from university, it is about working with someone with practical experience" that counts. He feels that more use must be made of such community members, like those in his community who have been "doing skill intensive work as mechanics and welders." He says that such experienced elders are "neglected ...but we are working in our backyards because we don't have industrial sites to operate from, while malls are being erected everywhere in the community." He adds that excluding such "pillars in the community" leads them to being "marginalised" and asks "Bazosithola kanjani i-skill without abo-Baba?" [How are they going to learn skills if they exclude the experienced elders?] He also says that the government needs to be using the skills of these elders to train the younger generation.



Learning skills like farming and sewing at school will give young people something from which they could earn a living

Jahman's skills education began when he started woodwork in Standard 10 (now Grade 12) under what was known as the 'vocational programme' in Soweto. "Every Wednesday we knew that during the sports programme at school, there were also woodwork and housecraft programmes running simultaneously. I belonged to the mechanic group in which we were provided with either an engine or wood to work on, provided we brought our own tools. He laments the loss of skills such as sewing where "Young women were involved in house crafts where they learned skills such as sewing and other domestic skills they could use in the community and their homes. There are some things which diminish without much impact on the economy but "indwang ayipheli" [The demand for clothing never gets less]." He feels that this aspect of education from the past needs to be revived where "People had many opportunities to learn practical skills". Jahman believes that home life would be enhanced if more young people learned skills like farming and sewing at school, and that these skills will give them something from which they could earn a living.

He is passionate that "the concept of volunteering was popular in the past," and needs to be revived. "Then it was the norm to have a part-time job at Checkers either as a cashier or a trolley parker or elsewhere for the purpose of experiencing different jobs so that when someone finishes school you would already know where you want to work." He says that he "learnt [his] skills as a mechanic through volunteering at Tiger Wheel [previously Tiger Yamaha] during weekends and school holidays. I was volunteering every Saturday and Sunday." He started working as a mechanic at the age of seventeen.

Jahman started his life as an individual entrepreneur in the 1980s by fixing generators and then moved onto fixing motorbikes. He acquired his skills by working with a qualified motor mechanic. After his start in Soweto, he moved to Sebokeng and now occupies the place where his workshop is located at the entrance to Orange Farm. He relates that "When I arrived in Orange Farm, 22 years ago, there were no bikes here. Many of my clients were from Soweto. I advertised with my bikes, but Metro [Metro Police Department] did not educate us about the rules of advertising. My adverts were lining the street and Metro removed them claiming they were obscuring the road signs, which was not true. They wanted to arrest me for confronting them and I had to go house to house to look for business." The local municipality has not given Jahman the title deed to the land that his business currently occupies, even though he has tried to get this done a few times. He does, however, appreciate the fact that



Learning skills from the bottom up provides essential practical experience

he has been able to move from his home to the land he currently occupies, since working from home was proving to be a health hazard with rats finding a place to hide in his workshop. Jahman wishes to pass his knowledge and experience through his business onto the younger generation. He says that in the close to 30 years that he has been in the business, he has trained about 6 students, all of whom did not pursue the trade further. He further states that "they were not serious about the trade, they were too playful. They just want to ride the bikes, even if the person was only fixing the hooter, he still wanted to test-drive the bike." Jahman would like "to grow the business with an apprentice programme focussing on transferring my skills to children instead of youth. I will see what I can do about upgrading the workshop and opening a skills-centre where I will be running this kind of programme." He has a promising young student that he is currently mentoring and playing the role of a foster parent to through his motorbike workshop.

Jahman is highly critical about the lack of support that small businesses receive from government and its agencies on the ground. "I registered my company long ago and received a CK document including a tax clearance certificate and funds were set aside to assist small businesses before the BEE programme was piloted. When you request the funds, there are many requirements to meet without support, especially with regards to ensuring that applicants understand the jargon contained within the application forms. I was confronted with a 28-page form to fill without assistance from the office to explain some of the concepts. When they see that you are struggling with these forms, they should consider the nature of the business one is coming with and assist appropriately."

In noting that business is not always good, Jahman says that he sometimes has to resort to selling steel, copper and aluminium to make a living and keep going. One of the challenges he continuously faces "is the fact that companies do not want to bring business to the township, but what then would happen to the township if I also took my business to the city?"

## EDITORIAL

Welcome back to EV2 NEWS and a more exciting edition that features more emerging voices from our Youth, Research, Learning and Advocacy (YRLA) team members in Gauteng and the Eastern Cape, as well as the voices of our researchers. This edition marks the newsletter as the beginning of a collaborative effort with all the EV2 teams; the Centre for Education Rights and Transformation at the University of Johannesburg (CERT at UJ), the Centre for Integrated Post-School Education and Training at the Nelson Mandela Metropolitan University (CIPSET at NMMU), the Nelson Mandela Institute at the University of Fort Hare (NMI at UFH), and the Centre for Education Policy Development under the Department of Higher Education and Training (CEPD under DHET). This edition also highlights the voices from CIPSET in the Eastern Cape and we hope to reflect the voices from the other part of the Eastern Cape project, the NMI, in the following edition of EV2 NEWS.

It is also that time of the year when most of the transcriptions, analysis and reports from the EV2 project are being collated and finalised for the final report, which is due for submission at the beginning of October. These submissions will be read by the internal coordinators of the EV2 project to ready it for submission to the Department of Higher Education and Training (DHET) for their consideration. Some aspects of these final reports will be reflected in the next edition of EV2 NEWS.

At this point we must acknowledge the assistance and funding of the EV2 project and the EV2 newsletter by the DHET. Their assistance and support is highly appreciated.

The EV2 researchers in Sebokeng have inspired an YRLA team member to write in his mother-tongue language, as well as in English, and we hope that this will encourage more YRLA team members to do the same. The Community Snapshot focus on a visit to the villages around PMB in KZN adds in another dimension of the EV2 project that highlights the rural experience in terms of the focus of the EV2 project, post-schooling experiences. In addition to the voices from the ground this newsletter contains a key article, which explores community education and its importance to community development and upliftment (See "Community education as a response to poverty, illiteracy and deprivation" on Page 3).

Lastly, we appeal once again to all readers to engage with the issue of re-imagining the post-schooling sector. This with the aim of helping to develop "a new vision for post-schooling education that better meets the priorities and interests of all South Africans." As well as engaging directly with the contents of this newsletter and to encourage others around you to read about the issues explored and highlighted in it. Should you wish to become involved in this discussion, please contact CERT through the contact details on Page 2.

## EV2 List of Events for July to September

Local Economic Development Introduction Seminar by Madney Halim and Thami Hukwe at Freedom Park Primary School - 12 July 2014

VUT Students' Workshop - 18 July 2014

Salim Vally and Enver Motala "Education, Economy and Society" Book Launch at UJ Council Chambers – 22 July 2014

FETC students and Magkethe Educators' Workshop – 23 August 2014

Sedibeng FETC Students and Sectorers Workshop - 26 August 2014

Sharpeville ABET Educators' Workshop - 29 August 2014

ABET Learners' Workshop - 9 September 2014

## The EV2 research team hosted a series of programmes on Theta FM

The Emerging Voices (EV2) CERT team hosted a series of five programmes on Theta FM in Orange Farm on the Vaal during June. The radio programmes covered an introduction to the project, why the project is relevant to the listening community, the sharing of stories of how people in the community use their skills and ingenuity to make a living despite the high unemployment, poverty and inequalities in the areas, informal skills and job creation, how to develop and build local economies to encourage community development and then transferring of these skills to the next generation. CERT researcher, Itumeleng Moabi hosted these shows which included other EV2 and CERT researchers, YRLA team members and local business personalities.



## VUT and Emerging Voices 2 facilitate Post Schooling Institutional Seminar

Alia Halim

Education continues to prove itself as a dominant factor in terms of the current state of unemployment in South Africa especially. The Social Justice and Transformation at the Vaal University of Technology and members of The Emerging Voices 2 (EV2) research project had taken to organise a series of seminars aimed at addressing all concerning aspects in terms of re-imagining Post-schooling.

Established in 2004, the Vaal University of Technology (VUT) is focused on providing innovative knowledge as well as quality technology education in terms of post schooling initiatives. VUT's goal is based on the aim of producing quality and exceptionally adequate entrepreneurial graduates who are equipped with the skills to meet the needs of society both locally as well as internationally.

On the 29<sup>th</sup> May 2014, members of EV2 and other participants involved in the current debate around the issue of post schooling education had taken to VUTs Vanderbijlpark Campus to take part in the 'Re-Imagining Post Schooling Institutional Seminar.' The dominant theme of the day's proceedings was about re-thinking the relationship between education, skills and employment. Moderated by Dr. Bernadette Johnson, Executive director of VUT, the seminars proceedings included input and testimonies from speakers such as Professor Gordon Zide, David Balwanz, Dr. Jan Smit and key note speaker Associate Professor at CERT Salim Vally.

Similar to the previous seminar held at the CEPD offices at Empire Park on 30<sup>th</sup> April 2014, the day's proceedings revolved around discussions on the current reality in terms of post-schooling education and what can be done to initiate visions on the road to improving unjust administrations/bureaucracies in communities, as well as bringing to life development initiatives and strategies regarding education in relation to post schooling.

The seminar formed part of a series of debates and discussions designed around the idea of re-imagining post schooling. The main objective of these debates and discussions is to implement strategies which encourage the idea of walking through this journey together and establishing a collaborative effort that will result in practical empowerment, enhancing the intellectual capacity of our country.

The seminars proceedings had highlighted aspects such as the transformation required in terms of post schooling education. Ultimately, it is the responsibility of all concerned individuals to take the concept of transformation upon themselves as well as to evaluate the impact that individual contributions will make. When communities and all those concerned as a collective society embrace transformation, only then will learning institutions be positively impacted. It was also highlighted that the ultimate goals of the series of seminars should not be regarded as an abstract phenomenon, and therefore it was important for individuals to place themselves at the center of the conversation of post schooling.



L-R Tshepo Thekiso, Joseph Radebe (VUT), Salim Vally (CERT, UJ), Bernadette Johnson (VUT) and Sandile Zwane (EV2 researcher, CERT, UJ)

Vally talked about society grappling with the issue of joining borders in terms of skill development and especially in education. Vally also touched on the bias around the perception that technology will solve all our problems. EV2 is set out to challenge this notion in the sense that technology is not going to solve the core issues that currently faces South Africa in terms of economics. He said that communities need to develop their own voices, and see to grassroots issues initially.

The fact that most communities are all in an uncomfortable space economically was established during the seminar. It is necessary to question how politically and economically conscious we are as a country. Vally pointed out the danger of this concept and how the element of classes in society deludes us. He had made clear the fact that we all have roles to play, and that we as citizens must open ourselves to question the local authorities. Grassroots issues must be addressed in order to move forward on the road to improved and sustainable post schooling education.

The importance lies in the early childhood development phase of learning. "Leaders such as Robert Sobukwe and Steve Biko testify to the fact that our history is filled with primary educators. They had an understanding of education and training" stated Vally.

Ultimately, it is not about competing with other institutions, developing societies need to see each other as a community and recognize that skills and the provision thereof are vitally important. It is also important to identify which skills would be most useful and valued in respective societies and teach students to be adaptive and strive towards making a difference.



Professor Gordon Zide and Salim Vally

## Popular booklets available from CERT

1. HIV/AIDS: The Rights of Learners and Educators
2. Sexual Violence: The Rights of Learners and Educators
3. The Education Rights of Refugees, Asylum Seekers and Migrants
4. Language Rights and Schools
5. Religion and Schools
6. Disability: The Rights of Learners
7. School Governing Bodies: Rights and Responsibilities
8. The Cost of Schooling: Your Rights
9. Admission Policy: Your Rights
10. The Right to Adult and Community Education
11. Corporal Punishment and Bullying: The Rights of Learners
12. Early Childhood Development and Education Rights
13. Racism and Education
14. School Nutrition and the Rights of Learners
15. Facilitating Literacy: A Handbook for Community-Based Literacy Workers
16. Sexual Orientation and Gender Identity rights in Education
17. Environment and Education: Rights and Responsibilities
18. Children's Rights to Education in Hospital
19. Reading Clubs and Community Literacy
20. Privatisation of Schools: Selling out the right to quality public education for all
21. Work: Hope and Possibilities

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To find out more about the EV2 project, visit the EV2 blog: <http://ev2news.wordpress.com/>; and the EV2 Facebook page: <https://www.facebook.com/emergingvoices2>

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## The role of community education in the battle against poverty, illiteracy and deprivation

Mondli Hlatshwayo

During the struggle against apartheid working class and poor communities saw education not just as a tool for individual advancements, but also as a powerful weapon in a war against apartheid and injustices. The trade union movement, civics and liberation movements became key actors and facilitated community education. The slogan 'education for liberation' meant that community education and progressive education could not be kept apart from the struggle for liberation for all the oppressed peoples of South African society.

In the post-apartheid South Africa working class and poor communities face many challenges linked to the inequality and unfair distribution of wealth, goods and services produced within our societies. Workers, the producers of wealth, do not enjoy the fruits of their labour as these get taken away by those who own factories, banks and other powerful social and economic institutions, the same powers that decide on the retrenchments and employment of workers.

South Africa faces a huge structural unemployment crisis problem. Statistics South Africa states that the unemployment rate was a high 32.5% in April and June this year. When unpacking these statistics and looking at unemployment and poverty from a perspective of real people, our townships and rural areas face serious social and economic problems. We see young and old people struggling to survive as they have no source of income. In rural areas people do not have access to land. On the other hand, the rich and the powerful continue to enjoy life at the expense of the poor. Our schools in our communities are far behind from those in rich areas like Sandton.

Therefore, one of the functions of community education is to help us understand our conditions as communities. How did we become so poor? How does the economy and politics operate? Who are our oppressors? Who are our friends and allies? How can we change the situation in our communities and society as a whole? Workshops, group discussions, plays, reading groups and public meetings, that can form part of any community education programme, are some of the platforms that can be used to engage with these questions.

In answering all these big question, there has to be a recognition and an appreciation that each community member has a very rich story to tell. In other words, each individual has a lived experience full of defeats, triumphs and obstacles to overcome. Therefore, an individual's worth is not based on the number of qualifications and degrees he or she holds. Even a person who is considered to be the most illiterate within the community is a well of knowledge from which we can all drink. Having said that, we still need to find strategies for dealing with problems of illiteracy within our communities.

That is why in Freedom Park, Sebokeng and Evaton North CERT together with the mentioned communities established Community Literacy and Numeracy Groups (CLING). These groups are comprised of members of communities who act as community education facilitators. Among other things, these members are involved in adult literacy programmes, helping children with homework and community reading clubs. Community groups participate in workshops and seminar, and these activities include discussions on community history, struggles, building co-operatives as a response to unemployment and the rise of precarious work.

In the Vaal area, under the auspice of 'Emerging Voices,' young and old are conducting research to unpack unemployment in general, poverty, de-industrialisation and graduate unemployment. Various sections of the communities such as women's associations, co-operatives, schools, adult learning centres, teachers, universities and Further Education and Training Colleges are taking part in the community research project.

Another aspect of the community education project is the validation and recognising what we call grassroots philosophers. Our understanding is that one does not have to been through schooling and higher education to be a philosopher. Communities tend to have people who are able to tell a story of the community in a more systematic and philosophical way and provide communities with an analysis of events and developments.

This is our simple understanding of community education, and we hope that community groups can add what we have omitted as this is a collective learning process. Adding new data and sharing experiences in a respectful manner is in line with the principles of community education as this type of education does not have set templates.

## Local Economic Development VS Local economic well-being

Economic development at a local level has been of great a concern in South Africa post 1994. The present day concept of "local economic development" (LED) has been shaped by the situation in Britain in the 1960s when community development programmes (CDPs) were designed to "to address unemployment, poverty, and social disorder in inner city areas." The World Bank defines: "LED [as] the process by which public, business and non-governmental sector partners' work collectively to create better conditions for economic growth and employment generation." Another definition of LED states that the "outcome of the two decade-long economic crisis ... (and it) is a vast field of experiments". It is therefore not surprising that there are different ideas of what LED is In South Africa, those who talk about it say that there is ongoing policy development in the area of LED. Nell and John (2006) explain that "at the time of writing about LED in 2006 there was no nationally agreed to policy framework for LED, this indicates the conceptual challenges posed by the concept and its focus"

Despite the lack of a uniform definition, the institutional arrangements for LED in South Africa is contained in the Department of Provincial and Local Government (DPLG), as its Local Economic Development Programme (LEDP). The DPLG offers a selection of options for the "management, implementation and monitoring of LED programmes or projects". There is a choice between municipal LED units, community development trusts, section 21 companies and partnerships between stakeholders. In most municipalities where LED components are active, it has largely been used to promote individual entrepreneurship. This has led to "investment" into businesses like bottle stores, shebeens and "spazas" (informal outlets), and very few businesses that improve lives directly or indirectly within communities

LED is an afterthought to correct the shortcomings and the failure of "trickle down" economic policies to address questions of poverty, job creation and improve livelihoods at a local community level. It is a response to the failures of neo-liberal political and economic policies. If poverty and unemployment is a by-product of a market driven trickle down approach, suggestions from market driven economic debates cannot be trusted to lead to sustainable economic development at a local level.

To develop a local economic base for an area requires much more than individual entrepreneurial action and opportunity. LED is already in competition with larger (external) service providers and producers for whom the collective "local" community also constitutes a component of their market. LED therefore requires collective action to challenges in meeting consumption, service and infrastructure needs through local human resources with other development actors, government, training institutions and NGOs playing a facilitating role. LED is not the exclusive domain of economic agents, but a shared territory with development agents to enhance community participation to address broader people development needs.

Job creation, poverty alleviation and improved livelihoods should be an obvious result of sound national economic policies that includes the role of and benefits to individuals and families at a local level. Economic development should therefore be intricately linked to broader development for successfully addressing local social and economic challenges.

Communities need to challenge the accepted idea to advance economic development at a local level. LED suggests that a different set of rules should apply to economic development at a local level; different to rules that guide and facilitate global economic interaction between powerful actors that determine global economics in collusion with political policy makers. The drivers of international economic enhancement are, among others, the control of resources through well negotiated strategies that include influencing national and regional policy formulations favourable to bottom line profits and shareholder equity. The "locality" is a factor in the paradigm of global economics, for what it offers both in terms of resources, natural resources, location and labour supply, as well as being markets for consumption of goods and services around which exchange, supply and wealth creation are based.

Economic development at a local level should therefore be located in that scheme to increase benefits for local people in the broader framework of national, regional and international economic systems and by implication economic development. The differentiation therefore implies that LED is subservient to as well as inferior to the main "real" global economics, in that it calls for local responses to compete with well-established entities that have support in policy and have elaborate network capabilities for its protection and advancement.



Workshops, group discussions, plays, reading groups and public meetings can form part of any community education programme

## Is NSFAS doing what it is supposed to

Sandile Zwane

National Student Financial Aid Scheme (NSFAS) is the South African government's student loan and bursary scheme, funded primarily by the South African National Department of Education and Training. NSFAS provides study loans to academically able but financially needy students who wish to study at one of South Africa's public institutions of higher education.

I had discussions about the state of SA's higher education with students from the Vaal University of Technology, and NSFAS and bursaries became a focus of these discussions. Students are grateful that they get funds to study, but they feel that the funds could be managed a little better and they are frustrated that they have not graduated yet, but they are already in debt. Below are some quotes from interviews with different students.

Student 1: "I'm in debt and I'm not even working"

Student 1 is grateful that NSFAS funds her studies but she is also frustrated that she has to pay that money back someday. She says that she wants to get a job so that she can start paying her loan from NSFAS. This affects her concentration at school because she knows that after graduation, the interest will start building up regardless of whether she is employed or not.

Student 2: "They tell him 'hore' [that] you must matriculate and just make sure that you pass all your subjects and then you are going to apply for a certain thing and then... Ja! So this guy, he goes, matriculates and then he applied for some bursary and then through the influence of his father he was able to get the bursary"

Student 2 is blaming the bursary system saying it is corrupt. She speaks of a student she knew who obtained a bursary through the influence of his father, who is a former Mayor. She and this young man are close so he told her this news and she believes it to be true. She continues to describe these irregularities by also pointing out some issues of inconsistency with NSFAS. She mentions that there are certain amounts that they are entitled to on a monthly basis, these amounts are supposed to cover their meals. She says some people get ridiculously high amounts and some get very low amounts; she also complains that these amounts are inconsistent.

Student 3: "Like this other friend of mine who gets like R4000 for food per month, yet there is a first year student I know who gets about R150 per month. Why can't we all get the same amount? Maybe R500 per student?"

Student 4: "We are in a same class. She is getting R2000, I am getting R500 and the other is getting R333."

From these quotes these students do not understand why there is such a huge difference in the subsistence allowance issued by NSFAS. They understand that people's situations/backgrounds are not the same, but the learners they are talking about are from the similar backgrounds, and some are even in the same classrooms, doing the same courses.

From the interviews and discussions I had with community members, mostly youth, it appears that one huge obstacle in higher education is access, access of funds to further one's education, so NSFAS's role becomes imperative. We are a country notorious for its corruption and funds mismanagement but this is one fund that needs to be properly managed if we are to enable the poor and disadvantaged an opportunity to access higher education and offer them a fighting chance, a chance to change their lives.

**"Education is the great engine of personal development. It is through education that the daughter of a peasant can become a doctor, that the son of a mineworker can become the head of the mine, that a child of a farmworker can become the president of a great nation"** Nelson Mandela – 1995 Long Walk to Freedom.

As we re-imagine the Post-schooling sector let us not turn a blind eye on this issue. NSFAS is the only hope for millions of young South Africans. Things need to change. Remember the student's NSFAS strike in January 2014? Students complained of the shortage of funds, but, was it a shortage or was it the mismanagement of these funds?



## BONGANI MUTE

### The Development of Kwa-Masiza Flats

Formerly known as Iscor Hostel, Kwa-Masiza Flats were officially opened in 1977 with the presence of Chiefs from all over South Africa. Iscor, a steel manufacturing company, was one of the biggest multinational companies in South Africa that built the hostel as staff residence for Iscor employees.

During the opening ceremony, an Iscor representative, Mr Grobber announced that staying at the hostel meant that a rental of R298 will be deducted from each individual for a period of five years. Following the five year period, the units would then be surrendered to the residents to own. However, rent payments continued well after the five year period as promised by Grobber and the ownership of the unit is still an outstanding matter.

Kwa-Masiza hostel has seven sections each with six blocks of flats, three floors above ground. Each flat has three bedrooms originally labelled 'bedroom 1', 'bedroom 3', and 'bedroom 6'. According to the Iscor plan, 'bedroom 1' was for an individual, 'bedroom 3' for three individuals sharing and 'bedroom 6' for six individuals sharing. This totalled to ten individuals sharing one unit or flat. Ultimately, Iscor had more than 6 000 individuals calling Kwa-Masiza home.

Since the hostel was a male residence, some sections of Kwa-Masiza were reserved as visitation units to accommodate visiting families. This meant that each individual had to book a unit in the visitation section in order to move with his family into that unit for the duration of the visit. Once the visit has ended, he would then move back to his 'bedroom'.

However, after the 1994 elections, the hostel was opened to women and children as residents many of them arriving to join their husbands and fathers. Despite this, Iscor remained a male dominated company with the majority of employees predominantly male with only a few women employed as 'tea ladies' and 'cleaners'. Nonetheless, a crèche and library was established in the hostel to accommodate the women and children now residing at the hostel.

Currently, the number of residents in Kwa-Masiza is rapidly declining. The population is currently estimated at 2000 individuals – both former and current employees of Iscor, now known as ArcelorMittal. Some of the reasons cited for this decline include the new developments of RDP housing in and around Sebokeng, especially in Golden Gardens, with many Kwa-Masiza residents accessing these RDP houses.

A more practical reason is the sanitation problem characterising Kwa-Masiza. There is flowing sewage all around the residence posing a health risk to the residents on a daily basis. This is compounded by the never ending situation of flowing water due to damaged pipes. Another factor encouraging the dwindling population numbers in Kwa-Masiza is the growing crime activity and security risks associated with the place. As a result, some individuals were able to occupy an entire unit with family as housemates in the other 'bedrooms' moved out.

In 2002, Iscor was suspiciously sold to Vicva Investments, which appears as Vicva Trading 20 or Derang Investments in other documents, allegedly with the aim of reselling it back to government at a profit of R15 Million.

This had many negative implications for Kwa-Masiza residents. Following the sale to Vicva, Vicva attempted to evict the residents following failure to convince residents to adhere to a R300 rental fee demanded per individual at Kwa-Masiza. Soon after a process of eviction was instituted by Vicva and the community resisted these evictions continuously by returning to the units whenever they were removed. The new owners retaliated by cutting off the power and water supply to the hostel, a situation that has not been rectified till today. This back and forth situation lasted for more than five years. On the 11th September 2011,

Kwa-Masiza residents were eventually evicted by Wozaphi Security and the Red Ants.

The growing series of issues at Kwa-Masiza experienced by its residents was also compounded by the increasing number of retrenchments in the company. As early as 1995, Iscor employees were retrenched and for many, it was unjust. Bongani Mute's father retired in 1998 after more than thirty years of service to Iscor. His twin brother on the other hand, Bongani's uncle, was also one of the many unjustly retrenched workers after more than 25 years of service in Iscor.

As a result of the struggles faced by Kwa-Masiza residents with Iscor and its affiliates, retrenched workers from Iscor organised themselves into a committee that will fight represent the fight for retrenched workers' rights as well as represent them in labour cases against Iscor. In 2003, following evictions at Kwa-Masiza, residents formed a structure called Working Class Coordinating Committee (WCCC) which was affiliated to the Anti-Privatisation Forum (APF), Khanya College and the Landless People's Movement (LPM). The committee was also involved in worker and adult education as well as literacy development.

However, the adult learning project vanished in 2005 following the discontinuation of stipends for facilitators by local government. All facilitators were unemployed at the time. In 2011, a former Khanya College employee and activist about the education crisis in South Africa Mondli Hlatshwayo, was approached. He invited us to workshops organised by the Centre for Education Rights and Transformation (CERT), his current place of employment. With his assistance, Kwa-Masiza residents started a reading club called Kwa-Masiza Community Literacy and Numeracy Group (CLING). The reading club was intended to promote the culture of reading and to improve the literacy level in the community and surrounding areas.

Some of the CLING activities include storytelling for children, reading and writing, playing educational games, drama and cultural songs, and helping children with their homework. Armed with a mission to build a develop and sustain a culture of reading and writing in their community the CLING project is now handled by the children to the workers who formed the WCCC. These youngsters assist learners in the community with their homework activities every after school as part to community education. Above all, "our goal is to increase the literacy competency by at least 50% of our targeted children by 2016".



## BONGANI MUTE

### Imbalana Ngemasiza Hostele

Masiza Hostel isemazantsi eJohannesburg, isixeko segolide, ifumaneka malunga nekhilomitha enye (1 km) kude kufuphi neSebokeng Plaza.

IMasiza le, yaziwa njengehostele yaseIsacor. Yayakhelwe ukuhlala amadoda kuphela, kodwa ke kwathi emva kwexesha, wakuba utshitshisiwe umbuso wegcedwana, kwavunyelwa wonke ubani eze kuba ngummi - kuquka ke ababhinqileyo nabantwana babo. Kungoku nje, inkampani ebekusithiwa yiIsacor, yaziwa njenge Acellor-Mittal. Le ke yinkampani enkulu kakhulu, edume umhlaba jikelele. Abahlali balapha kwanababeyisebenzela bakholwa ukuba yathengisa ngale hostele ngokungekhosethethweni nangomgunyathi, bethengisela iVicva Investment ekwazibiza ngokuba yiVicva Trading 20 ne Derang Investment, ngeenjongo zokuyithengisela urhulumente ngenzuzo eyiR15 million (izigidi ezilishumi elinesihlanu zeerandi). Oku, kwakunye namagama abo basolwayo, kuqulathwe kumaphepha athiwa thaca enkundleni ephakamileyo yejaji, ngexesha abemi behostele besilwa ukukhutshwa kwabo, bagxothelwa ekutshixizeni kwamazinyo.

La maphepha aphinda kwakhona atyhole ukuba abanye baba babandanyekayo, banokunxulumana okuthile nomasipala, nto leyo eyenza ukuba le nywe imasikizi, ibe manyumnyezi ngakumbi. Bayakrokra ke abahlali bale ndawo. Esi sikrokro sidandaliseke see phuhlu esidlangalaleni xa besazisa inkundla ngokubhaliweyo, bekhulaza ngelithi iimpepha ezingqina (transfer documents) okokuba ithengisiwe ihostele ngenene nangokusemthethweni, azivakali ndawo. Isikrokro sesokuba xa kulandwa apho, akukho nto ivelayo, inesihlahla. Kusuka kwalathwe apha, kuphindwe kwalathwe phaya. Pheselele kodwa wona amaphepha nobungqina!

Kwakhona, akuvakali ukuba le hostele yakha yathengiswa esidlangalaleni (kwi auction ngolwasemzini), nto ifika ibe ngumnqa ke leyo. Ityala lenkundla ephakamileyo lingene kwakanye, kwaphuma isigqibo sokuba khe lirhoxiswe, limiswe, kubekho uthetha-uthethwano phakathi kwala maqela abambeneyo.

Heee! He kakade ke, njengokuba sekubanjenge ngonomji ngoluhlobo, kuanjwa ezinkundleni, ingaba le nto iqalele phi? Yintoni kakade intsusa yale mbambano?

IMasiza Hostele ivulwe ngokusesikweni ngo-nyaka ka1977 ziinkosi zeendawo ngeendawo zeli lomdibaniso, kuquka awaPhesheya kweNciba (Transkei), eLimpopo, kwaZulu-Natal kwanawasemzini eLusuthu.

Isibhadlalala somsitho sasibanjelwe eChaleni Grounds, inkundla engaphakathi apha kwaMasiza.

Abemi bale ndawo ke bathi kulapho lo mzi wakwaMasiza wanikezelwa khona yenye yeemanejala zaselscor eyayisaziwa njengo Mnumzana uGrobber, kusithiwa yoba yeyabo.

AbakwaMasiza ke bathi wathi akuba esukumile uGrobber lo, wafunga, ethembisa amakhosi kwakunye nabasebenzi nabanye ababekwesibhadlalala sendibano samhla kuvulwa le ndawo, esithi ilscor izakutsala imali kwimivuzo yabo kangangeminyaka emihlanu, emveni koko ke, indawo yoba lilifa kubo.

Kodwa azange kube njalo. Yaqala ke inzima, inkxwaleko kwakunye neenkathazo. Abemi bendawo bathi xa beyichaza le nto, kwisithuba esingangeshumi elinesibini leminyaka elidlulileyo ngo2002, uEskom uqale ngokubacimela umbane, kusithiwa le hostele isemva kakhulu ngentlawulo. Kuthe kusajongwe leyo, bhilikidi, umasipalathi wase Metsi-Lekoa wacima amanzi kangangeenyanga ezilithoba. Kuthi (Red Ants) buphelekwa ngabasebenzi beWozani Security, buzekubangenela.

iseyileyo, ngomhla weshumi elinanye kuSeptember ka2002 - imini eyayiqhaqha-zelisa amazinyo - babone sekuphokoka ubuxhwangu Tyhini! Nxayiphi na kanene kuleyaa yetyala elimiselwe ukuze kube nothetha-thethwano kuqala?

Kuthe kuba abemi baseMasiza besemi nematha, kuba bebengazelele nto, bagxagxanyiswa bekhutshwa ngetshova emizini yabo, kuloo nkwanca yengqele ibandayo yaloo mhla.

Kwesosiphithi-phithi, abanye balahlekela yimpahla yabo yendlu enjenge tv, iibhedi; abanye balahlekela okanye betyumkelwa zimpahla zokunxiba neengubo zabo - basala nje kuphela ngezo mpahla babezinxibile. Umntu oyibone ngawakhe amehlo le nto, uthi impahla yendlu neminye imilondekhaya yayijulwa nje ngefestile emaHobeni - indawo engumphakamo ekumanqwanqwa aphezulu apha eMasiza.

Kodwa ke, abemi abayekelelanga babangamaxhama nabo kulento. Baqula, baguduza, befuna icebo lokuphindisa, sebencediswa yimibutho i Anti-Privatisation Forum (APF) kwakunye ne Soweto Electricity Crisis Committee kumalinge abo. Ngokwenene, iphulo labo ababelibiza ngokuba yi "Operation Buyela Endlini", la-phumelela. Baba noloyiso ngolo hlobo.

Baqikelelwa kumawaka amathandathu (6 000) abantu abahlala kwaMasiza ngoDecember walo nyaka uphelele, uninzi lwabo ibingabasebenzi baseIsacor. Kodwa ithe xa ilungiswa indawo, kusithiwa iyaphuculwa, abanye batshintshelwa eGolden Gardens, kude kufuphi nakwaMasiza.

Xa umbhali esenza umtsi ke ngoku, ngelokuvala; kuthe ngomhla wesihlanu kuApril (April 5), emva kweenzame neendute ezibekho ngaphambili, kwazalwa iCommunity Literacy and Numeracy Group kwaMasiza, yona intshula izizithole ezityalwe yeminye imibutho yokuphucula, ukwakha nokuphakamisa abemi bale ndawo. Lo mbutho wakhiwe kubanjisenwe ne CERT kwakunye nabahlali baseFreedom Park.

Mninzi kakhulu ke umsebenzi wayo iCommunity Literacy and Numeracy Group le. Kodwa xa ndibetha koozelekazi, mandithi uquka oku kulandelayo:

#### INJONGO YETHU

Sifuna ukukhulisa umgangatho wokufunda nokubhala kangangepesenti ezikumashumi amahlanu (50%) ukusuka ngoku, kuye kunyaka ka 2016.

#### ELOKUGQIBA

Abantu bakwaMasiza bathi ayikho indawo efana nale hostele apha eMzantsi Afrika: ingcolile, amanzi ahamba yonke indawo kwanelindle lithe phasalala, ubundlobongela bubonke, oko okwenza abahlali bangakhuseleki. Ncincillii!

## PINNO MOROKOANE and THANDI MABONA

### Challenges facing education delivery

Pinno and Dave went to Makgethe Primary School to visit Melusi, one of our YRLA (Youth Research Learning and Advocacy) members, to check if he was doing well in his new job. We needed permission to see him so we went to the deputy principal Mr Nthupi. The deputy asked us several questions such as why we want to see him, and whether are we related to Melusi? Pinno explained that we are YRLA members. The YRLA is currently doing research on post school education and training (PSET). This research currently has sites in three provinces,

namely Limpopo (Sekhukhune), Eastern Cape (East London and Port Elizabeth) and Gauteng (Vaal). Mr Nthupi shared with us the challenges that they are facing in government schools.

He told us about teachers flocking out of public schools resulting in a shortage of teachers at public schools. Work load issues related to societal expectations that teachers become parents, policemen and social workers for their learners, altering their role to that of social activist. The deputy principal was

more than willing to give us support in any form just to ensure every learner has a bright future. Other challenges include substance abuse, teenage pregnancy and lack of parental involvement. The department of education is investing lots of money into the system but it is like refilling petrol into a car that is not moving.

There is too much money in the department, but less results if one considers our pass rate and dropout rate. Basically, Mr Nthupi is aware that all stakeholders must be involved in making sure that every learner gets a good upbringing because when police are involved learners are protected, when teachers are involve learners

are being educated, when social development is involved learners will not starve, when parents are involved their will give them moral support. All stakeholders must be part of the school programmes. We as YRLA members share the same values with Mr Nthupi. We see that our education system is not being monitored well.

Then we spoke with Melusi as we wanted to see him in his capacity as the newly appointed employee at Makgethe Primary School. We are so impressed that he's even the leader of the homework supervision. Melusi helped us by getting space at the school for us to host a dialogue session in August.

## THANDI MABONA

### Reflections after visiting a Philippe Bousquet Art Exhibition

In May 2014 the Youth Research Learning and Advocacy team (YRLA) Johannesburg earlier this year. The visit presented from Sebokeng visited a human rights art exhibition in an opportunity for YRLA members to critically engage issues affecting post-schooling 20 years after South Africa's democracy. The exhibition was created and presented by Philippe Bousquet, a French artist based in Pretoria. I was very excited to attend an art exhibition and meet the artist to learn more about human rights and how important Ubuntu as a how important is Ubuntu thesytet to be finalised in the next YRLA meeting on Tuesday philosophy of life is. It was a wonderful experience to visually reflect on our democratic development 20 years later.

As I was looking at these installations and paintings I realized how South Africa has become an immoral country. People are not responsible enough for their actions when they decide to dump children in rivers, dumping site and toilets. In Evaton River, the community found a small baby dumped there about a year ago a few hours after birth. I'm asking myself how can you carry a child for nine months and just dump the child at the river just like that. Are you that selfish? What happened to the future fathers and mothers of our generation that some of us are killing and murdering our own children?

Another crisis in Vaal is the trend of sugar daddies and Ben 10's. Young people are entering relationships with older people just for financial and security reasons. Older people give money to young people, pay for their schools fees or buy them expensive clothes or let them drive their cars as long as they make them happy and make them feel younger.



Art installation piece by Philippe Bousquet  
"Her name was ..."

Young people seem to enjoy these kinds of privileges and trade with their body just to have more luxury and brag to their mates about how much money they have or how much the clothes cost, so called "Izikhothane".

We are killing and stealing from our own brothers and sisters. Just look at what happened at Evaton on the 13 August 2014. Jappi, the nyaope addict, was killed just because he stole cooking oil from the Somalian shop. The Somalian went to him at the corner where he used to gather with his friends and asked him why he stole from him. The nyaope addict told him that he doesn't have his cooking oil so the Somalian shot and killed him on the spot. Then there was mob justice because of that cooking oil. Now the nyaope addict and the Somalian are both dead just because we as people judge and don't listen to reason. If only they thought about what is going to happen all of this would have been prevented. So let's bring Ubuntu, the philosophy of life, back.

MAYIBUYE I AFRICA!



Human Rights!  
by Phillippe Bousquet



No Work Ahead  
by Phillippe Bousquet

## PINNO MOROKOANE

### The dangers of alcohol and drug abuse amongst the youth in Sebokeng

The excitement and happiness of today's youth (in Sebokeng) is shaped by the strong presence of drugs and alcohol. In many occasions observed by our youth – be it the completion of exams or commencement of school holidays, alcohol and drugs are often the preferred form of entertainment. I begin to ask myself whether South Africa is moving in the right direction, if there is hope for a bright future.

Youth should be developed in such a way that they are in a position to lead tomorrow. Their development should prioritise moral education to rebuild our sense of Ubuntu, attitude change to accommodate and mould their interests towards learning in order to develop a culture of learning from one another and focusing on consistent discipline as an on-going process.

The abuse of drugs and alcohol brings some serious implications in our lives. For example, in alcohol we find a drug called ethanol which is not good for the human body and unfortunately it is most commonly used in alcohol beverages to get people drunk. There are some cells in our body that are losing the battle with these substances and for such a person who is an abuser of these substances, dependence on them is often

the case. Medically speaking, prolonged use of alcoholic and drug substances results in serious medical consequences both mental and physical.

Many people in my community today have hypertension, diabetes, liver problems and all types of chronic diseases due to these substances. Alcohol and drugs are number one contributing factors to many of these killer sicknesses.

Above all we see young people becoming slow in thinking and becoming increasingly ignorant of the real impact their behaviour is having on their various relationships. More and more young people are turning to a life of criminal activities to sustain their alcohol and drug lifestyle. If young and old are slow, and the youth is ignorant about their choices, then how can we deal with socio-economic issues and begin to think lasting solutions.

I believe that research can do more to strengthen awareness campaigns on the dangers of alcohol and drug abuse and their role in birth defects. Workshops and other awareness campaigns should be conducted as early as primary school level to introduce the dangers of alcohol and drug abuse as early as possible. Young people would then be exposed to the information these dangers at an early age before they are faced with making decisions about alcohol and drug use in their youth. As long as our youth is not prepared to stop these behaviours, South Africa's future looks bleak.

## BONGANI MTHEMBU

### Reflections on RE- IMAGINING POST- SCHOOLING after a VUT debating seminar - "Can higher education reform and address South African's unemployment crisis?"

Tertiary institution should begin by closing the gaps between theory and the creative talent of an individual by introducing relevant courses to accommodate other sectors of the society. To merge the academic sector and the informal education sector will decrease the unrecognized skills shortage within the society, and be able to integrate the relevancy of the standard of education within our society. Education is a pivotal component of societal development and transformation, which is central to our economic growth and labour market development. It is therefore important when advancing the course for social transformation in moving towards a developmental state that will develop our students, in order to create job opportunities. We do not divorce the inherent inequalities in the educational system, which still has the spirit of structural divides, within higher education between the public and private school institutions. These are some of the inputs raised from the seminar:

**Skills and capacity in the schooling system:** The teachers and lectures should be up to the task in providing our students at school or varsity with a proper education development, which will help our children to receive proper skills, when they enter tertiary institutions. During dark days in SA, schooling days were very important because of the high level of discipline within our schools then. Such culture needs to be restored and to maintain our studies and decrease instability among our learners at school. The education system should develop a product [student] that is equipped enough, to sustain her/his life in any conditions or situation. In other words a learner should be able to read and write perfectly at a primary level, in order to avoid dropouts at the higher level of education.

**Purpose driven Curriculum:** The curriculum has to produce an independent individual without any intervention or assistance from any person to survive outside her/his life. The standard of education should allow any individual to compete with students in a global perspective.



Bongani Mthembu

**Economic requirements:** Our institution should develop market related subjects, in order to create better work opportunities and relevant skills in the community to reduce unemployment. Also, leaning institutions should practice non-discrimination on careers of individual within the system of education. Any individual must have a right to choose any career that he/she needs.

**The NSFAS Processes:** Student funding should be better monitored, and be accessible to deserving individual students in our country. NSFAS should not be the only funding institution to assist our students at varsity level. It is important for our country to create other means of survival for students in our country.

These are some of the barriers to employment and economic activity amongst the youth, as raised in the dialogue debate at VUT:

- Our higher education system proves to be inadequate in that it is increasingly producing large numbers of unemployable graduates.
- The private sector is unsupportive in terms of solving the unemployment crisis amongst the youth as more and more graduates find it hard to get absorbed [by the sector] and our government should create a compulsory internship program for such students.
- There is an overemphasis on experience over merit on the part of employers.
- Young people are also unable to sustain business ventures they start due to limited to lack of resources or support structures to sustain them. Business institutions should find a space were the student can began to utilize such institution to guide their career.
- Economic literacy and wealth management programs should be put in place to facilitate sustainability and teach youth how to create sustainable business ventures and for community betterment.
- The mentoring programs need to be "upgraded" and limited access to funding has always discouraged youth in business.



ABET graduates at first workshop

## WELCOME KOLI se storie

My naam is Welcome Koli, enigste seun van James Koli. Ek is 'n weeskind want ek het nie meer ouers nie. Ons is 7 kinders en ek is die enigste man in die huis. Ons is almal gebore in wat destyds Goesa was tot ons deur getrek het Stormsrivier toe. Ek het my eie huis, is getroud en het twee kinders- die oudste is 18 jaar oud en het verlede jaar in Uniondale High sy matriek klaar gemaak- dit is in die Weskaap. Hy het daar in die koshuis gebly, maar gelukkig is my vrou se familie ook daar. So as dit af naweek was en ek kon dit miskien nie bekostig nie om vir hom te gaan haal nie dan bly hy oor met hulle vir die naweek. Hy wil kollege toe gaan en wou eers verkeer gedoen het maar nou wil hy human resources doen. Ons sukkel om hom iewers in 'n kollege te kry. Hy het 'n jonger broer, Welcome Jnr. En hy is nou in graad 9. Hy doen baie goed en ek is baie trots op my kinders. Ek het een oomblik vir 9 maande in die Kaap gewerk en toe bly hulle by my skoonma. Ek moes my werk opgee daar om by die kinders te wees; hulle ma was ook daar- ons het goeie werk gehad maar ons moes dit opgee en terug kom want elke ouer wil sy kinders sien skool toe gaan. Ons het ons beste gedoen. Dit was goeie oomblikke vir ons om hulle te sien skool toe gaan en om hulle funksies bytewoon. Ek is 'n man wat baie jare in die negatiewe kant van die wêreld was na ek skool gelos het. Ek het tot standard 8 klaar gemaak. Ek het skool geloop ook in Goesa en ons se skole het tot op standard 6 gegaan en daarvandaan moet 'n mens Humansdorp toe gaan om hoërskool te loop want dit was die enigste hoërskool waar jy kon gaan. Ek kon toe nie in Humansdorp plek kry nie toe besluit ek om maar die volgende jaar weer te probeer. Dit het nie gewerk nie. Ek het wild geraak as 'n seun maar my ma en pa was baie ondersteuning. Toe het ek begin werk en was 'n bestuurders pos in 'n winkel aangebied want ek kon reeds Xhosa praat. As 'n Xhosa self, maar groot geword 'Coloured' saam met die 'Coloureds' het ek vir my ouers gese dat ek wil gaan Xhosa leer- ek wil 'n Xhosa skool toe gaan en di's hoe ek geleer het om Xhosa te praat.

### TRANSLATION in summary:

My name is Welcome Koli. I am an orphan with 6 siblings, who were all born in Goesa, before we moved to Stormsrivier. I have my own house and am married with two children. The eldest is 18 years old and completed his Matric at a boarding school, Uniondale High (Western Cape) last year. We're struggling to get him into a college and initially he wanted to study traffic, but now wants to do human resources. His younger brother, Welcome Jnr. is currently in grade 9 and doing well. I worked for 9 months in the Western Cape, but had to give it up to come back because every parent wants to see their children go to school and attend their functions. I am a man who lived on the wrong side of the world when I left school in standard 8. I attended school in Goesa, which went up until standard 6 and then you had to go to high school in Humansdorp where I couldn't find any space, even when I tried the following year. I was wild as a boy but my parents were very supportive. I started working and was offered a managerial position in a shop because I could speak isiXhosa. As a Xhosa person myself, but raised with 'Coloureds', I told my parents that I wanted to learn to speak isiXhosa by going to an isiXhosa-medium school, where I learnt to speak the language.



Bluelillies Bushes - Houses in the community

## PROJECT OVERVIEW

### Overview of the CIPSET, EV2 project:

Over the last few months the Centre for Integrated Post-School Education and Training (CIPSET) based at the Nelson Mandela Metropolitan University in Port Elizabeth has been working with a community in Bluelillies Bushes in the Cacadu District of the Eastern Cape. We initially met with a few educators (ABET and primary school educators) to explain the Emerging Voices 2 project and discuss how best to engage with the rest of the community. Thereafter a community meeting was called and we were able to explain the research process and answer any questions that people had. We have since had workshops with ABET educators, students and graduates and have also had a few interviews with unemployed youth and adult learners in the area; as well as with Grade 9's at the local primary school. The reason this site was chosen is because of its rural location and the presence of a Public Adult Learning Centre (PALC) at Bluelillies Bushes Primary School. In addition to this community, we are also working with Eastcape Midlands College (EMC) in Graaff-Reinet where similar workshops will be held with FET lecturers, students and graduates.

One of the main difficulties we have experienced along this journey so far is a lack of consistency in attendance and commitment from participants. This has, among other things, greatly impacted our ability to form stronger advocacy groups. The pervasiveness of capitalism is also clearly evident in the way that these communities speak (and think) about themselves and the world.

The South African Sociology Association's annual Congress was held at NMMU this year. We used this opportunity as a platform to present some of our initial research findings. The Congress was attended by many local and international scholars who were able to engage deeply with some of the themes arising from our work thus far.

In addition to the work being done at Bluelillies Bushes and EMC, we also have a Youth Research, Learning and Advocacy group consisting of 7 young South African men and women from areas in Port Elizabeth. One of our initial dialogues with this group highlighted the concerns that they have with the term "youth" which implies a certain "carefree" life, uncomplicated by particular responsibilities associated with adulthood, which they cannot relate to- hence our decision to parenthesize the word "youth" above. They are also investigating a concept which has been termed "stuckness" in relation to what it feels like to be a "youth" in South African society today.

## Storie van 'n werkloose jeug van Bluelillies Bushes

Ek is oorspronklik van die baai maar op die tyd wat ek hier kom skool loop het in 1996, het ek hierna toe getrek. Ek het my familie daar gelos maar meeste van die tyd is ek nou hier by my ma en my pa. Op die oomblik bly ons by my oupa- ek het 3 broers- een groot broer en twee kleintjies. Ek het 'n groot suster maar op die oomblik is sy nie by ons nie- sy's by haar ma. Ek is 18 jaar oud. Ek het by Khayaletu skool geloop tot die jaar, toe daar 'n paar probleme gekom het oor vervoer. Ek kon nie by hou nie. Khayaletu is in Kareedou- 'n uur se ry van hieraf. As ons in die oggend met die bus hier ry, dan vertrek ons om vyf-uur. Ons betaal R250 elke maand maar ons kan die bus net gedurende skool tye gebruik. As ek byvoorbeeld na skool sport moet bywoon dan moes ek my eie vervoering kry. Ek het toe in graad 10 skool gelos- ek sal eintlik nie se "gelos" nie want as ek die geleentheid kry om geld te kry om weer skool toe te gaan sal ek. Vir 'n tyd het ek gedink di's beter dat ek by die huis sit om my ma te hulp. Ek het gedink dat ek vir my werk sal soek om my familie te kan hulp. Ek wil vir hulle 'n beter lewe gee- ek het altyd gese as ek eendag skool klaar gemaak het sal ek vir my ma en my pa werk want hulle het my swaar groot gemaak. Hulle het vir my altyd gese dat hulle nie skool klaar gemaak het nie. So hulle sal daarvan hou dat ek skool moet klaar maak en as die geleentheid daar is, sal ek enige tyd terug gaan skooltoe. Tot nou nog, baie tyd as ek so sit daar by die huis dan dink ek 'ai hoekom moet dit net so is?' Ek weet van aandskool [ABET] en daar's 'n paar juffrou's wat daarmee betrokke is maar niemand het al vir my kom vra of ek graag wil bywoon nie. Ek wil eintlik ook nie na die aandskool gaan nie; ek wil by 'n gewone skool wees soos ek was want jy kry meer lesse en kan in sport deelneem. Om hier in die lokasie te bly sonder werk en sonder om skool toe te gaan is baie vervelig- dan doen ek liever tuin werk in die omgewing vir 'n lewe om brood in te bring vir ons by die huis.

## ATHI KILANE, from KWAZAKHELE (YRLA team member)

### Stuckness

Being stuck is abstract but its physical equivalent is apparent upon observation of one's daily habits or routine. As time passes it becomes obvious that there was a lack of planning and lack of initiative on part of the one being stuck. Being stuck is really/literally understood as stalling a body in motion thus delaying its progress. However, being stuck also refers to a situation whereby people who have progressive mentality/ideas and wish to complete those progressive ideas do not get a platform to showcase their abilities. It refers to a sense of loneliness, negative attitude, lack of faith, and lack of seeing opportunity. Many youths experience 'being stuck' at different levels. Graduates experience it when employment doesn't show its face despite efforts to search for employment. High school learners experience a deep sense of 'being stuck' when there is no money to pursue further education or any other post school education and training institution. This situation is greatly influenced by the environment in which the individual resides. In most townships and rural communities there is a lack of infrastructure and recreational facilities, this inhibits development for high school leavers as they cannot find platforms, programs or initiatives to help enhance and learn new skills. The attitude of the individual plays a role in getting 'un-stuck' and rising above the challenge of being stuck. The enormous pressure and expectations from within one's family and community can be overwhelming especially when it comes to graduates who cannot find employment. Also the individual feels pressured to succeed due to his/her own expectations and planning, or lack thereof.



Bluelillies Bushes - View of church alongside previous primary school

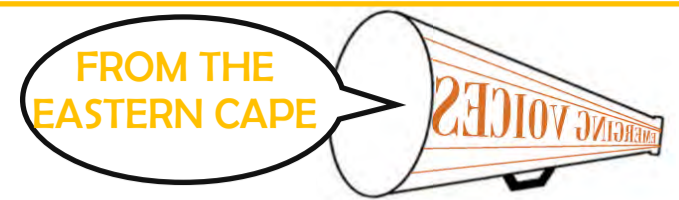


Unemployed youth in Bluelillies Bushes

### TRANSLATION in summary:

I am originally from Port Elizabeth, but moved here when I started attending school in 1996. I left my extended family in PE and now live here with my parents and three brothers, with our grandfather in his house. I am 18 years old. I attended school at Khayaletu until this year when I encountered a few problems with transportation. It was far and expensive. We paid R250 a month to use the bus but could only use it during school hours. If, for example, I needed to attend sport after school, I'd need to arrange my own transport. I dropped out of school in grade 10. My parents would be happy if I completed my schooling and if the opportunity presented itself I would go back to school at any time. I am aware of night school [ABET] and there are a few teachers who are involved with it. I actually don't want to attend evening school; I want to go to a normal school like before because you get more lessons and are able to participate in sport. To live here in the location being unemployed and not attending school is really boring, instead I do gardening work in the area for a living to bring bread in for those of us at home.

## A reflection piece by CIPSET, EV2 researcher, OLWAM MNQWAZI, about the YRLA team in Port Elizabeth.



The research team is made up of seven young people whose ages range from 20 to 30 and come from Port Elizabeth locations such as New Brighton, Kwazakhele, Zwide and Kwagxaki. Their collective profile includes experience in community development, learner and student representative councils, political formations, higher education graduates and drop-outs, and some are involved in recreational and cultural activities. What they all have in common is that they are unemployed. The promises of a better life has not yet reached all of them regardless of whether dropping out at high school, being at Further Education and Training Colleges and Universities, or having completed a formal qualification.

The above townships are all in the most industrialised parts of Port Elizabeth's Metropolitan city. New Brighton is the closest to the industrial zone called Dealparty and Zwide is closest to another growing industrial zone called Perseverance. Judging by the economic activities around these areas and the fact that COEGA Development Corporation and TRANSNET are also few minutes away from these townships, one would think unemployment is something of the past. One taxi away or maybe 30min of walking from Kwazakhele and New Brighton are the multi-national companies like General Motors, Ford Motors, Aspen, Coca-Cola Fortune, Eveready, Continental Tyre and Kraft Foods to name a few. All these companies, including Volkswagon (VW) just 40 min away, have not managed to decrease unemployment to manageable levels in this part of the world.

While exploring the idea of 'stuckness' in a meeting held at the CIPSET boardroom with the YRLA team, a young man from the nearby communities (New Brighton), shared this small story:

"ngelinye ixesha uthi usangena ekhithshini ulambile, kukho isonka phezu kwe tafile kuthiwe, 'Hayi! Hayi! Sisonka sabantwana besikolo eso!'"

Translation: "sometimes you would walk into the kitchen hungry, and there is bread on the table but they would say, 'No! No! This bread is for the kids at school!'"

Although it is known that communities like New Brighton and surrounds are poor, this small story gives a glimpse of how poverty is experienced even differently among family members. This young man is in his early twenties, unemployed and is a 'discouraged job seeker'. As they explain their conditions in the townships, it is clear that young men in these communities might experience poverty differently in their families. They mentioned what they have to put up with from their family members:

"Ugqiba umbane, cima looTV!"

(Transl: You are wasting electricity, Switch off that TV!)

"Uvuka emini, hamb'ooklin'iyadi!"

(Transl: You are a late sleeper, go and clean the yard!)

All these statements and more create a certain calibre of young men who feel like they have no one in their corner. They have poor and incomplete schooling, no jobs and no hope, but their families expect the world from them. Poverty is experienced differently even among the same family units. When you look at the quote "Uvuka emini, hamb'ooklin'iyadi!" you realize how the relations with the soil/land is viewed as a form of punishment as opposed to a tool that can be used to create livelihood. In the example of 'wasting electricity,' young people are growing to understand that the use of electricity is for the wealthy and not for the poor instead of a proper understanding of what electricity could be used for. These young people have therefore become the face of poverty in their households and are beginning to identify themselves outside of their own families and communities at times.



Three YRLA team members from Port Elizabeth

## The road to economic liberation in communities

Alia Halim

The name "Freedom Park" is a misnomer for this post-1994 residential area located between Eldorado Park, the Western Bypass Freeway and the Devland Industrial Complex in the south of Johannesburg. The general state of communities like Freedom Park in South Africa is: large scale unemployment, underemployment, poor service delivery, the decline in living standards, and increased poverty and inequality.

This situation prompted members of the Community Literacy & Numeracy Group (CLING) based in Freedom Park to start talking about the local economy and its impact on people's lives. Their discussions led them to consider different ways that communities could organise themselves. Freedom Park community leader and activist, Thami Hukwe "Members have been talking about income generating projects in Freedom Park, and have held discussions about establishing co-operatives in the area. We realise that these co-operatives must operate within the community context, and that those members who are interested in such projects need to have a clear understanding about how our local economy works in order for their ventures to be successful."

They consulted with Community Education Project (CEP) that is involved in community education programmes and the Centre for Education Rights and Transformation (CERT) based at the University of Johannesburg (UJ) and planned a workshop on how the local economy works, with a view to locate projects strategically in order to make them successful and sustainable.

The expectation from the workshop was to offer guidelines toward community well-being through collective interventions in both production and consumer co-operatives. Hukwe said, "There are many lessons to be learnt on reorganising economic activity in our townships, and we see this workshop as a starting point towards practical initiatives and to dislodge resources to make it possible for communities to take control and ownership of our local economies. Our efforts are geared towards educating our community with regards to basic economic concepts and the role it plays (or should play) in developing our communities."

News of the workshop attracted the interest of activists and community members from other areas as well. The workshop was held on the 12 July 2014 at the Freedom Park Primary School. It was attended by 49 participants representing organisations from Freedom Park, Westbury, Everton and Sebokeng.



Co-operatives must operate within the community context

Facilitators Mudney Halim and Hukwe challenged workshop participants' belief that economics and economies are concepts that they have no control over. This was followed by focused discussion around structured question on how goods and services are consumed and paid for in communities. The proceedings highlighted the importance of organisation and strategy on the road to economic well-being, development and liberation in communities.

A feature of the workshop was the participation of different political organisations. There were members of the African National Congress (ANC), Economic Freedom Fighters (EFF), Azanian People's Organisation (AZAPO), and Socialist Party of Azania (SOPA), as well as members of other community organisations. Participants were ready to promote party positions, but the guided discussion made it possible for views to be expressed towards resolving and agreeing rather than confrontation between political positions. Ultimately, different political parties and community based organisations must strive towards learning from one another and acknowledge the similarities between each other in order to establish the common ground for programmes that will improve the situation in communities. This theme remained strong throughout the workshop.

Questions encountered encouraged group discussions on the perception of economics within the borders of communities and the beneficial as well as exploitative aspects thereof. This led to the realisation that communities need to practice participatory democracy by becoming involved in economically centred processes.

Whilst engaging in the discussions participants raised issues of concern shining light upon aspects which evidently exploit many communities and local economies.



This workshop is a starting point towards practical initiatives to make it possible for communities to take control and ownership of their local economies

Communities provide labour and are also active consumers, which often results in money flowing out of the community, instead of encouraging local economic well-being by organising to meet those needs locally. The initial aim is to heal communities such as Freedom Park by bypassing the ideals of capitalist regimes designed to intentionally keep certain people poor. Participants agreed that it is about time that economic initiatives stopped exploiting communities and started serving them, in order to improve local conditions for residents.

The workshop concluded that collective strategies must be explored, like bulk buying (consumer co-operatives). This is an initiative that can be realised by communities setting up co-operatives to exercise their collective buying power, and use it to create jobs while meeting local community needs. It was also suggested that the success of such projects depends on networking and duplicating it in other areas to form a movement/network with like-minded people towards new ways of "doing business" to uplift communities.

The goal of the workshop was to start the discussion in communities about organising local economies in a way that benefit people collectively, and not to further allow communities to be seen as markets and labour pools to be exploited. The workshop served as the basis for a more focused study of all aspects of economic activity within a community. This will include gathering information to plan a community specific strategy for projects to be initiated. Towards this end, a group of ten activist in each community will become part of the research process that will provide guidelines for the type and structure of cooperatives to be established, and to network within as well as outside of communities to create a new mind-set about how we consume and produce, to improve the socio-economic conditions within communities such as Freedom Park.

## Community Snapshot

### Overview

**Community Snapshot visits is a component of the broader EV2 Research focusing on rural communities.** Rural communities are generally characterised by limited access to services such as education, health, water and electricity. Rural communities are also differently situated and no two communities can be said to be the same in every respect. These different situations suggest that they have different experiences including how they experience the concept at the heart of the EV2 Project - post-school education and training. With this understanding, the following types of rural communities have been selected to take part in the community snapshots visits component of the research: Traditional rural community, Farm worker community, Mine worker community, Kalahari community, and Border community.

There is no claim that these communities are constitutive of all types of rural communities, or that their experiences are representative of the types they were chosen from. They were chosen, however, with the view that they will begin to give us a rich sense of how rural communities experience post-school education and training. The EPC resolved to work with local organisations to ensure that this research work supports the work of these organisations, but also to create a vehicle through which issues emerging from the research are followed up beyond community snapshot visits.

The Community Snapshot visits are conducted with the support of a local host organisation and takes place over five days, which includes at least one full weekend day. The core components of the visit are the **5-Day Photography Lab** and the **Story-Gathering** activities coordinated by an EV2 team member.

#### The Photography Lab:

The Host organisation is request to recruit 10 participants for the Photography Lab. During the Lab, the EV2 project is explained and discussed. Participants learn the basics of photography and how to use photography to stimulate engagement on community issues. Participants are supported to take and caption photographs that speak to the following questions / themes:

- What are you proud of in your community? What do you see as the sources of strength?
- Where does meaningful learning take place in your community?
- What are the main productive activities that community members are involved in? What do people do to support themselves and each other (not necessarily financially)?

#### Story-Gathering

The person (team) collecting stories will – with guidance from the host organisation – identify a range of people to interview during the Community Snapshot visit to gain insight into the EV2 core questions. The questions they ask will vary, depending on the person they are speaking with, but will include questions such as:

- What is it like to live in this community?
- How does the community as a whole deal with an issue that affects it collectively, for example, lack of access to clean water, poor access to health clinic
- What for you are the most important strengths of this community?
- What opportunities are there in this community for people to gain skills and knowledge that have value to them? Have you taken advantage of those opportunities?
- What are some of the things you have learned in life that are important to you?
- What has been your experience of formal schooling? What would you have liked to learn that you think would have been more valuable to you in life?
- Where do you think young people in this community learn things that are of value to them?
- What are the 3-4 'gifts' that you think young people in this community most need to live full and happy lives?

## KZN Community Snapshots reflections of CLING researcher

### Nompumelelo Cebekhulu

CLING and CEPD researchers visited rural villages around Emakhuzeni in Pietermaritzburg, KwaZulu-Natal in June this year. The host organisation was the Rural Women's Movement (RWM), based in Pietermaritzburg (PMB). This organization was established in 1998 and grew out of the need to address gender inequalities in the rural areas, in post-Apartheid South Africa.

Mama Sizani Ngubani, the founder and Director of RWM, welcomed the team with her colleague Mama Jili. RWM is renting a farm about 35 km from PMB airport. They started on a small scale working closely with home based care workers focusing on HIV positive patients, particularly women and children. Their primary aim was to encourage and feed patients with fresh food from the vegetable gardens they established. Their work gradually expanded to other areas within the province and to date they have more than 50 000 members.

RWM works to enable women to access, own, control, manage and use land and natural resources in their own right. They work mainly with indigenous, poor and landless women. RWM seeks to empower and liberate SA women through four key areas; food security, entrepreneurial skills, legal aid and lobbying for women's rights, and leadership skills.



**These communities are chosen to give us a rich sense of how rural communities experience post-school education and training**



**Rural communities are differently situated and no two communities can be said to be the same in every respect**



**Many people eat from their food gardens, as well as sell the vegetables to generate income**

**The research team followed up on stories about the challenges faced by individual community members, some of which are the following:**

**Mr. \*Mkhwanazi\*, a traditional healer in Emziki:** Mr. Mkhwanazi was taught traditional medicines from a book that was recommended to him by someone while he [Mr. \*Mkhwanazi\*] was sick. He later opened a traditional chemist, with the help of his brother, in Esabelenwi community (still under Ubuhlebezwe Municipality). He now earns a living by selling traditional medicine. His family stays in another area called Hokazi, where he was born and bred. He has been staying alone in an Emakhuzeni RDP house for the past 10 years. He says that he would like to go back home because of the everyday struggles he faces here, especially struggling to fetch water from the stream, and the lack of other basic services in these houses. Mr. Mkhwanazi says *"I am getting old; it is not easy to do all these things anymore"*. These RDP houses are built a land sold to the Ubuhlebezwe Municipality by a white farmer, Peter Cornelius. Cornelius was then employed by the municipality to act as the implementing agent for the construction of the houses with the aim of establishing an agri-village. But, only few families occupy these RDP houses, and most of these houses are being vandalised. The reason people are not interested in staying in these houses, especially the ones situated at the edge of the farm, is because there are no basic services such as water and electricity and it is far from any natural water source.

RWM trained M Mkhwanazi on how to grow vegetables, but it is impossible to have a garden if you do not have good and reliable water source. Asked if people in his community are interested in knowing or learning about traditional medicine, he responded that in this field most people are afraid of being accused of witchcraft. However, he acknowledged that he has not thought about transferring the skills to others, neither has he encouraged people to learn about traditional medicines. He agreed that is critically important to share knowledge, such as his, with others in the community.

**We visited the oldest women in the village, Gogo \*Ntombi Zondo\* who was born and raised in Emahlanzeni, Pietermaritzburg.** She grew up on a farm with her parents and siblings. Asked about her education she angrily responded to us *"abazali bami bebengamaqaba lawa axakile"* [my parents were too dumb] to realise the importance of education. Mama Sizani, from RWM, earlier shared with us how parents who stayed with their children on the farms were not allowed to send their children to school; instead children were expected to work with their parents on the farms. The parents would face eviction and losing their jobs if they did not follow the farmer's instruction. Gogo \*Ntombi\* recalls that she had many children, but she struggled to remember the exact number of children and says that all of them have passed on. She proudly recalls how effective her grass-mat business was, the skill that was passed on to her by her mother. She remembers being involved in the business for more than 50 years. She used to sell the small grass-mats for *"amaphepha ampofu amabili"* [brown paper - R40] and the bigger one for *"iphepha elibomvu"* [Red paper - R50].

At the Photographic Lab in Mziki, Emakhuzeni participants were tasked to take photographs of what they see as the community strengths. They took pictures of:

- Food gardening: most people eat from the garden, as well as sell the vegetables to generate income.
- Sports, particularly soccer, keeps children and youth off the streets and stops them from engaging in negative activities, such as alcohol and drug abuse.
- Farming and poultry projects.
- Sewing projects: currently small and needs expanding.
- The Traditional Healer: because the clinics and hospitals are far.

These communities face challenges such as lack of access to basic services (clean water, electricity, poor roads and no public transport services). The schools are far and there was no mention of colleges or technical schools. Some young people have completed Matric, but cannot further their studies because of financial and other constraints. Unemployment is high and there are no real job opportunities. The only jobs available are working on the farms. The community expressed the need for a skills training centre that offers welding, carpentry, electrician, sewing, baking and craft classes. Young mothers would appreciate training so that they can establish a crèche to enhance early childhood development. Most families depend on social grants. Crime, alcohol abuse and theft of livestock are what the community of Mziki experience on a daily basis. The community was encouraged to use their inherited skills, talents, knowledge and experiences to start up their own projects, support each other and unite in their struggle for basic services.

**We interviewed 2 young orphaned girls**, siblings aged 23 and 27, staying in Esabelweni. The one girl went up to matric level, which she did not pass. They both had dreams for their lives; the one sister had a desire to be a paramedic and the other one aspired to be a teacher. Both feel that there is nothing to look forward to because there are no job opportunities in the area, no ABET classes, and no training centres where they can at least further their studies or get certain skills. They survive on social grants and the assistance they receive from their brother who is the owner of a spaza shop. The 23 year old sister was part of RWM and learned about food gardening. She started her own small garden at home, which she says is helpful to her and her family because they manage to eat from the garden. However, like many other community members in Emakhuzeni the challenge is access to clean water and a fence to protect the garden from grazing animals, as a result she didn't plough any crops this year. They both believe that most young people in the area lack vision and would rather engage in negative behaviour like alcohol abuse. They both have children and claim that the fathers of these children do not maintain or support their children, which make their lives more complicated.

**FINAL REFLECTIONS:** It is exciting to learn about livelihood alternatives and means of survival such as food gardening, farming, craftwork and other sources of income that gives one a sense of the importance and connection between education, skills, employment and livelihoods. Rural communities have less or no resources, and have developed creative strategies or alternatives to survive and/or respond to their immediate social challenges such as poverty. The only trace of government in community dialogues is about local authorities not providing electricity or water. Universities and Colleges seem to be an impossible dream for most rural young people. Their immediate challenges are where the next meal will come from, fetching contaminated water for home use, or thinking about when the Municipality will refill water tanks. Libraries, political engagement, and campaigning for better services is challenging for communities faced with so many socio-economic and political challenges. I have learned that people in urban areas have more resources and that some of these resources are being wasted. The extreme challenges in rural areas brings me to issues of how the economy is structured in South Africa, why is it that a small minority own big farms and have more resources to help them live decent lives and how some of them are still supported by government, when the majority of people live in shameful poverty without much assistance. Urban communities should look at their resources and utilise them to benefit us and our communities, to continue to share knowledge and support people in rural communities whether with information, empowerment tools and resources where possible.