

# Exploring experiences of unemployment in South African townships

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Thesis submitted for the joint degree Doctor of  
Philosophy in Industrial Psychology at the North-  
West University / Doctor of Philosophy in  
Psychology at KU Leuven

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2018



## PREFACE

The following should be kept in mind when reading this thesis:

- This thesis is submitted in the form of research articles.

Chapter 2 was published in the *Journal of Psychology in Africa*. (See Du Toit, M., De Witte, H., Rothmann, S., & Van den Broeck, A., 2018, 'Contextual factors and the experience of unemployment: A review of qualitative studies', *South African Journal of Economic and Management Sciences*, 21(1), a2083. <https://doi.org/10.4102/sajems.v21i1.2083>).

Chapter 3 was submitted and accepted for publication in the *South African Journal of Economic and Management Sciences*. (See Du Toit, M., De Witte, H., Rothmann, S., & Van den Broeck, A. (2018) Unemployment experiences in context: A phenomenological study in two townships in South Africa, *Journal of Psychology in Africa*, 28(2), 122-127, DOI: 10.1080/14330237.2018. 1454575).

Chapter 4 has been prepared for submission for publication in *Psychological Reports*.

- The whole thesis was constructed according to the guidelines published in the *Manual for Postgraduate Studies*, which was approved by the Senate of the NWU for use by postgraduate students of the NWU.

## ACKNOWLEDGEMENTS

This was an incredible journey made up of lovely sunshine and smiling days of enjoying small accomplishments, but also extremely dark and stormy days of doubt, loneliness, and setbacks. However, through it all, I was encouraged, blessed, and strengthened by different forces and people in my context. I want to convey my eternal gratitude to the following:

1. **My Creator** for placing me in this time, at this place, and on this trajectory to complete my destined life task. Thank you for leading me and showing me the way ... and for allowing angels in the form of people to carry me through this. Thank you, too, for music.
2. My husband, confidant, and friend, **Hannes**. You are the wind beneath my wings. It would take an eternity to repay you for all the encouragement, support, and love you invested during this journey. Thank you for believing in me, even during times when I could not believe in myself. This is your accomplishment as much as it is mine.
3. My daughter, **Anneke**. Thank you for understanding and accepting that this project took me away from you so many times. I missed our special together-times (“skooltjiesluit dae”), and our fun visits and road trips were few and far between because of this endeavour. I hope we will be able to make up for the lost time. Thank you for your love, believing in me, and encouraging me.
4. My parents, **Ansie and Corrie Lucas**. Dankie vir al die gebede, liefde en omgee. Julle het vanaf my eerste jare die begeerte om te leer en die ingesteldheid van kritiese denke in my gekweek. Julle het my geleer om alle mense te aanvaar en te respekteer. Dankie dat julle my altyd na hoër hoogtes aangemoedig het. Ek waardeer die uitsonderlike ondersteuning in alles wat ek oor die jare aangepak het. Dankie vir die praktiese bystand in tye wat ek afwesig was van die huis.
5. My promoters, **Professors Ian Rothmann, Hans De Witte, and Anja Van den Broeck**. What a tremendous honour to have had the opportunity to work with each one of you.

**Ian**. Thank you for offering me this chance of a lifetime. You never failed to have trust in my abilities, and that carried me through many difficult days. I learned from you how to empower people by letting them grow through their experiences.



**Hans.** Thank you for teaching me how to order my thoughts and structure my thinking. Thank you for your patient and caring guidance and for always encouraging me through positive feedback and constructive advice. I enjoyed your humour and your wonderful, different way of looking at the world ... and music. I learned from you how to be patient with the various cycles of writing – and that coffee is always a gift from various gods.

**Anja.** Thank you for your invaluable input and review of my work. It was an honour to be able to observe you at work. You have a brilliant mind, and I learned from you how to remain focused and tap into my intrinsic motivation.

6. My circle of wonderful friends from four countries. You may never realise what your precious friendship meant to me. Every wonderful message of genuine interest, concern, and encouragement made my heart sing. I hope I will be more available now to be a better friend and to help carry *your* burdens.

**Eianza and Steve Stephenson.** Dankie, Ella, dat jy altyd daar is vir my en my aanvaar net soos ek is. Jy is 'n merkwaardige persoon, en ek is so innig dankbaar dat jy in my lewe is.

**Mary en Harry Van de Wouw.** Hartstikke bedankt. Via elke brief, kaart, gebaar van vriendschap en avontuur die we samen hebben meegemaakt, werd ik aangemoedigd en door de moeilijke tijden heen gedragen. Mary, you just get me, and you colour my life.

**Els en Koen Van de Borcht en Hilde Van Eemeren.** You are my family in Belgium. Heel erg bedankt. Jullie hebben je uiterste best gedaan om mijn verblijf in Leuven te laten aanvoelen alsof ik thuis was. Jullie zijn de belichaming van zorg en gastvrijheid. Els en Koen, bedankt voor de weekendtrips, waardoor ik nooit eenzaam was tijdens mijn lange verblijven in Leuven.

**Henriette Pauw, Karen Hurn** en my niggie **Lynette Smit.** Baie, baie dankie vir al julle liefde en omgee en dat julle nooit vergeet het om 'n boodskappie van omgee en onderskraging te stuur nie. Dit was menigmaal net op die regte tyd.

7. My co-travellers on this PhD journey and my team members, **Leoni van der Vaart** and **Rachele Paver.** One for all, and all for one! Thank you for lunchtimes and coffee times spent together laughing and sharing. Whether we were stuck in a train between Oostende and Leuven or stuck on the streets of Tournai (Doornik/Dornick) overnight, it was always fun. Thank you for always motivating me to endure. Thank you for your

compassion and for many thought-provoking conversations. I grew as a person because I could learn from your vision of the world.

8. My unemployment qualitative research support team and co-interviewers, **Esther Totiwe, Dira Rampitsang, Queen Moreki, Khulu Radebe, Seipati Phala, and Tuli Moru**. Thank you so much for your extremely valuable input into this research. I was extremely privileged to be part of such an awesome team. You made a challenging and intense three months of data gathering an exceptional experience, and the memorable moments we shared will always stay with me. A very special and set-apart thank you to Khulu and Seipati. Ngiyabonga kakhulu and Kea leboha haholo for being my cheerleaders. You were with me all the way. Both of you taught me so much about perseverance and following a dream. You inspire me!

9. My friends in the communities of Boipatong and Orange Farm and surrounding areas, **Bricks and Gladys Mokolo, Moitheri Tsotetsi, Nicho Ntema, Olivia Sekete, Dan Mokoana, Dan Sothoane, Latele Motlounq, and Tankiso Nnethe**. Nihamba phambili!! Thank you so much for always being available to assist with constructive and invaluable inputs and advice. This study was only the beginning. Together, we will continue to develop the extraordinary potential in our communities.

10. My support system at Optentia and the Vanderbijlpark Campus of NWU.

**Lynn Booysen and Marinda Malan**. Thank you for always being there, ready with assistance, coffee, encouragement, and a hug when tears were close.

**Laura Weiss**. Thank you for never forgetting to enquire how I was holding up and for always providing valuable advice and tips and tricks to make the sailing smoother.

**Johannah Montshonyane**. Thank you for your caring and interest in my work and me! You were my guardian angel during my 22-month stay in the NWU campus residence.

**Martie Esterhuizen**. Thank you for your patience and your always prompt and friendly service in the library. You made finding relevant literature so much easier.

11. My **research participants**. Thank you for sharing your stories. It was a privilege to be able to meet you and learn from you. Thank you for opening up your world to me.

12. **VLIR-UOS**. I acknowledge your financial assistance with gratitude.

13. **Hendia Baker**, for your assistance with language editing. Thank you for your patient friendliness and your competent, professional service.

## ABSTRACT

**Title:** Exploring experiences of unemployment in South African townships.

**Keywords:** Unemployment; township; contextual factors; lived experiences; community; community incohesion; political context; South Africa; qualitative research; informal entrepreneurship.

This study aimed to perform an integrated examination of lived unemployment experiences in three successive investigations, presented as three research articles. South Africa's unemployment rate has constantly increased over the past nine years. Economists, politicians, and policymakers debate and theorise causes and feasible solutions to this socio-economic challenge. Behind the high unemployment rate, unemployed individuals live in poverty, deprived of opportunities for financial independence and latent benefits of a paying income. Psychosocial investigations to obtain in-depth understanding of the lived unemployment reality are lacking. Establishing appropriate interventions and effectively supporting unemployed individuals require understanding of their daily challenges and attitudes.

In Article 1, a qualitative systematic literature overview (meta-synthesis) of 13 qualitative research studies aimed at indicating which contextual factors influenced the unemployment experience of the unemployed individuals in seven countries. These factors were the individual as actor and agent, the community as relational component, and the broader public and society as structural component. It was found that unemployed persons had one of two reactions to the negative unemployment impact: either social withdrawal or antisocial behaviour through socially unacceptable conduct. Participants in these studies had a negative perception of the community as relational component and the broader public and society as structural component. The lack of support, help, and empathy from their communities and the broader public and society significantly aggravated the painful, challenging unemployment experience. A supportive subgroup's security and thoughtfulness partly protected the individual against stigmatisation and marginalisation from the external environment.

The second article was a phenomenological in-depth interview investigation into the lived unemployment experiences of 12 township residents in two communities in Gauteng, South Africa. Thematic analysis of narratives clarified the daily struggle for survival and

challenges confronting respondents. Similar to Article 1, the surrounding community and government's lack of help and caring intensified painful, distressing unemployment experiences. The results indicated the township unemployed's optimism despite challenging living conditions. This view was anchored in a steadfast belief that their circumstances would soon improve due to the omnipotent interventions of God or the ancestors or that the economic-political dispensation was of necessity ripe for change.

Since informal entrepreneurial enterprises could be one of the solutions to the progressive local unemployment crisis, the third research article studied the experiences of township entrepreneurs, specifically the enabling and constraining factors with a potential impact on unemployed people's transitioning to self-employment in entrepreneurial enterprises. A phenomenological, comprehensive interview study of 10 township entrepreneurs found that the core enabling contextual factors were township entrepreneurs' innovative nature, positive and altruistic mindset, and autonomous and self-deterministic attitude. As in Articles 1 and 2, entrepreneurs experienced community and government institutions as unsympathetic, ignorant, and hostile. Constraining contextual factors were absent government support and a complex, ambivalent relationship with their communities.

Recommendations and practical suggestions were made for follow-up research to address the problem.

## ABSTRACT

**Titel:** Exploratie van de beleving van werkloosheid in Zuid-Afrikaanse townships.

**Sleutelwoorden:** Werkloosheid, township, contextuele factoren, beleving, gemeenschap, Zuid-Afrika, kwalitatief onderzoek, informeel ondernemerschap.

Deze studie richt zich op de beleving van werkloosheid in drie opeenvolgende studies, gepresenteerd in de vorm van drie wetenschappelijke artikelen. In Zuid-Afrika is het niveau van werkloosheid in de voorbije negen jaar continu gestegen. Economen, politici, en beleidsmakers debatteren over de oorzaken en oplossingen voor deze socio-economische uitdaging. Achter deze hoge werkloosheidscijfers gaan individuen schuil die in armoede leven en die kansen worden ontzegd, zoals de kans op financiële onafhankelijkheid en de voordelen van een inkomen. Er is een gebrek aan psychosociaal onderzoek dat inzicht biedt in de realiteit van de werkloosheidservaring. Om gepaste interventies en efficiënte ondersteuning voor werklozen te kunnen ontwikkelen, is er kennis nodig over hun dagelijkse belevingen en uitdagingen.

Het eerste artikel omvat een systematisch literatuuroverzicht (meta-synthese) van 13 kwalitatieve studies in zeven landen. De focus ligt op het in kaart brengen van contextuele factoren die de werkloosheidservaring beïnvloeden. Deze factoren zijn: het individu als actor en agent, de gemeenschap als relationele component en de ruimere samenleving als structurele component. Uit de resultaten blijkt dat werklozen op hun werkloosheid reageren door zich ofwel uit sociale contacten terug te trekken of door asociaal gedrag te vertonen. De respondenten hebben een negatief beeld van de inbreng van zowel hun lokale gemeenschap als van de samenleving waarvan ze deel uitmaken. Het gebrek aan ondersteuning, hulp en empathie van hun gemeenschap en de maatschappij heeft een sterk negatieve impact op hun werkloosheidsbeleving. Lid zijn van specifieke subgroepen biedt daarenteen dan weer bescherming tegen stigmatisering en marginalisering.

Het tweede artikel rapporteert de resultaten van diepte-interviews naar de werkloosheidsbeleving bij 12 inwoners van een 'township' in Gauteng, Zuid-Afrika. Een thematische analyse van de data van dit fenomenologisch onderzoek verheldert zowel de dagelijkse strijd om te overleven als de uitdagingen die de respondenten moeten aangaan. Zoals ook vastgesteld in Artikel 1, verergeren het gebrek aan hulp en aan een zorgzame omgeving de werkloosheidservaring. De resultaten wijzen echter ook op

optimisme bij de werklozen, ondanks hun uitdagende leefomstandigheden. Dit uit zich in een standvastig geloof dat hun situatie zal verbeteren dankzij de tussenkomst van God of van hun voorvaderen.

Aangezien het opstarten van een informele onderneming een mogelijke oplossing vormt voor het bestrijden van de werkloosheids crisis, rapporteert het derde artikel een onderzoek naar de ervaringen van ondernemers in 'townships'. De analyse spitst zich toe op het opsporen van bevorderende versus belemmerende factoren voor de overgang van werkloos zijn naar ondernemer. Dit fenomenologisch onderzoek omvat diepte-interviews bij 10 ondernemers. Uit de resultaten blijkt dat de belangrijkste bevorderende contextuele factoren bij het individu kunnen worden gesitueerd: een innovatief karakter, een positieve en altruïstische kijk op de wereld ('mindset') en een autonome en zelf-determinerende attitude. Zoals in artikel 1 en 2 werd vastgesteld, ervaren de ondernemers de gemeenschap en de overheidsinstituties als weinig coöperatief, onwetend en vijandig. Belemmerende factoren waren verder de afwezigheid van ondersteuning door de overheid en een complexe en ambivalente relatie met de leden van hun lokale gemeenschap.

In de conclusie worden de resultaten samengevat en geïntegreerd, en worden aanbevelingen en suggesties voor verder onderzoek geformuleerd om dit probleem aan te pakken.

## ISIFINYEZO SOCWANINGO

**Isihloko Socwaningo:** Ukuhlola ukuhlangabezana nokwentuleka kwemisebenzi emalokishini eNingizimu Afrika.

**Amagama asemqoka:** Ukwentuleka kwemisebenzi; ilokishi, amaphuzu endikimba; okuhlangatshezwana nakho bukhoma; umphakathi; ukwesweleka koxhumano emphakathini; indikimba yezombusazwe; iNingizimu Afrika; ucwaningo lweqophelo; ibhizinisi elingahlelekile

Lolu cwaningo kuhloswe ngalo ukuhlola okudidiyelwe kwalokho okuhlangatshezwana nakho bukhoma mayelana nokwentuleka kwemisebenzi ophenyweni oluyizigaba ezintathu ezilandelanayo, ezethulwa ngama-athikhili amathathu ocwaningo. Izinga lokwentuleka kwemisebenzi eNingizimu Afrika lenyukile esikhathini seminyaka eyisishiyagalolunye edlule. Osomnotho, osopolitiki, kanye nabenzi bezinqubomgomo baba nenkulumompendulwane benze namathiyori alokho okudala ukungasebenzi kwabantu kanye namathiyori ezixazululo zale nkinga kwezenhlalakahle nomnotho. Ngenxa yezinga eliphezulu lokwentuleka kwemisebenzi, abantu abangasebenzi bayahlupheka, abanawo amathuba okuzimela ngokwezimali nemihlomulo yomholo. Alwenele uphenyo olwenziwa mayelana nobudlelwane phakathi kwezenhlalakahle nokuziphatha kwabantu ngenhloso yokuqonda kanzulu mayelana nesimo esikhona sokuhlangabezana nokwentuleka kwemisebenzi. Ukusungula ukungenelela okufanele kanye nokweseka ngempumelelo abantu abangasebenzi kudinga ukuba kuqondwe mayelana nezinkinga zabo zansuku zonke nangendlela ababona ngayo izinto.

Ku-athikhili 1, ukubhekisiswa kweqophelo lemibhalo yezincwadi ngokwesu (methasintesi [meta-synthesis] kucwaningo lweqophelo oluyi-13 obeluzama ukuthola lawo maphuzu endikimba anomthelela kulokho abantu abangasebenzi abahlangabezana nakho ngenxa yokwentuleka kwemisebenzi emazweni ayisikhombisa. Lawa maphuzu ebengumuntu njengombambiqhaza nanjenge-ejenti, umphakathi njengengxenye yobudlelwane, kanye nomphakathi ngobubanzi njengengxenye yesakhiwo. Kwatholakala ukuthi abantu abangasebenzi besabela ngendlela eyodwa kwezimbili kumthelela omubi wokwentuleka kwemisebenzi: okungaba yindlela lapho umuntu egwema ukuba nabanye abantu noma abe yisinengiso kwabanye abantu ngokuhoxa kunhlalanhle yabantu noma enye indlela kungaba ukungahambisani nenhlalanhle yabantu ngokuziphatha ngendlela engamukelekile emphakathini. Ababambiqhaza kulolu cwaningo bebebuka umphakathi

njengengxenywe yobudlelwane, kanye nomphakathi ngobubanzi jikelele njengengxenywe yesakhiwo ngendlela embi kakhulu impela. Ukwesweleka kokwesekwa, kosizo kanye nozwelo emiphakathini yabo kanye nasemiphakathini ngobubanzi jikelele yikho okudala ubuhlungu obukhulu ekuhlangabezani nokwentuleka kwemisebenzi. Ezokuphepha nokubonelela kweqenjana lokweseka kukwazile ukuvikela ngokuyingxenywe abantu esimweni sangaphandle esinganazwelo, esilimaza ngokucwasa nangokubandlulula.

I-athikhili yesibili kwaba wukubandakanywa kwabantu ngqo ophenyweni ngokubamba isigcawu esinzulu semibuzo nezakhamuzi eziyi-12 zasemalokishini emiphakathi emibili yaseGauteng, eNingizimu Afrika mayelana nalokho ezihlangabezana nakho bukhoma ngenxa yokwentuleka kwemisebenzi. Uhlaziyo lwendikimba lwalokho okwakushiwo lwacacisa ukuhlupheka kwansuku zonke kanye nezinkinga ezibhekene nalabo ababephendula imibuzo. Ngokufanayo ne-Athikhili 1, ukungatholakali kosizo nonakekelo emiphakathini kanye nakuhulumeni kwenza ukuthi ubuhlungu nengcindezi yokuhlangabezana nokwentuleka kwemisebenzi kugxile kakhulu. Imiphumela yakhombisa ithemba kubantu abangasebenzi basemalokishini nakuba kunezimo ababephila ngaphansi kwazo eziyinkinga. Lo mbono wawunamathele ethembeni lokuthi lezi zimo abaphila ngaphansi kwazo zizobangcono maduzane ngenxa yokungenelela kukaNkulunkulu onamandla wonke noma ukungenelela kwamadlozi noma ngenxa yezomnotho nezepolitiki kwangaleso sikhathi okwase kuzoletha ushintsho oludingekayo.

Njengoba amabhizinisi angahlelekile kuyiwo abaluleke kakhulu ekuxazululeni inhlekelele yendawo eqhubekayo yokwentuleka kwemisebenzi, i-athikhili yesithathu yocwaningo yabheka lokho osomabhizinisi basemalokishini abahlangabezana nakho, ikakhulukazi lezo zimo ezivumayo nezingavumi ezingaba nomthelela lapho abantu abangasebenzi beguqukela ekuzisebenzeni ngokuba babe namabhizinisi. Ucwaningo ngokusebenzisa isigcawu semibuzo jikelele, esibandakanya abantu ngqo lapho osomabhizinisi abayi-10 babebuzwa khona imibuzo lathola ukuthi isimo esivumayo esiyinqikithi yendikimba kwakuwubuchule, yingqondo ehleleke kahle nekhathalela abanye abantu, kanye nokuzimela nokuzinikela kosomabhizinisi basemalokishini. Ngokufanayo kuma-Athikhili 1 no-2, osomabhizinisi bahlangabezana nomphakathi kanye nezikhungo zikahulumeni ezingahambisani nale mibono, ezintula ulwazi nezingenantakaselo. Izimo ezivimbela lokhu ukwesweleka kokwesekwa nguhulumeni kanye nobudlelwane obuphithene nobungacacile bosomabhizinisi nemiphakathi yabo. Kwenziwa izincomo neziphakamiso ezibambekayo mayelana nocwaningo lokulandelela ngenhloso yokulungisa le nkinga.



## KGUTSUFATSO

**Sehlooho:** Ho sibolla boiphihlelo ba tlhokeho ya mesebetsi makeisheneng a Afrika Borwa.

**Mantswe a bohlokwa:** tlhokeho ya mosebetsi; lekeishene; dintlha tse amanang le dikateng; boiphihlelo bo phetsweng; setjhaba; karohano ya setjhaba; dikateng tsa sepolotiki; Afrika Borwa; dipatlisiso tsa kutlwisiso; boitshebeletso bo sa hlophiswang

Phuputso ena e reretswe ho etsa tlhahlobo e kopantsweng ya boiphihlelo bo phetsweng ba tlhokeho ya mosebetsi dipatlisisong tse tharo tse latellanang, tse hlahisitsweng jwalo ka dingolwa tse tharo tsa patlisiso. Boemo ba tlhokeho ya mesebetsi Afrika Borwa esale bo sa kgaotse ho nyoloha dilemong tse robong tse fetileng. Ditsebi tsa moruo, boradipolotiki, le baetsi ba melawana ba sekaseka le ho bopa meralo ya disosa le ditharollo tse ka bang teng bakeng sa phepetso ena ya setjhaba le moruo. Kamora boemo bo phahameng ba tlhokeho ya mosebetsi, batho ba sa sebetseng ba phela ka bofuma, ba hloka menyetla ya boikemelo ditjheleteng le melemo e ipatileng ya ho fumana mokgolo. Ha hona dipatlisiso tsa kelello/setjhaba ho fumana kutlwisiso e tebileng ya nnete ya bophelo ba ho hloka mosebetsi. Ho theha dithuso tse loketseng le ho tshehetsa batho ba sa sebetseng ka tsela e nepahetseng ho hloka hore diphepetso le mehopolo ya bona ya letsatsi ka leng e utlwisiswe.

Ho Sengolwa sa 1, kakaretso ya dingolwa tsa kutlwisiso tsa sistimi (meta-synthesis) ya dipatlisiso tse 13 tsa kutlwisiso e lekile ho fumana dintlha tse amanang le dikateng tse susumetsang boiphihlelo ba tlhokeho ya mosebetsi ba batho ba sa sebetseng dinaheng tse supileng. Dintlha tsena e ne e le tsa motho ka bo mong jwalo ka moetsi le eijente, setjhaba jwalo ka karolo ya kamano, le setjhaba ka bophara jwalo ka karolo ya sebopeho. Ho fumanwe hore batho ba sa sebetseng ba bile le dikarabelo tse pedi ho kameho e mpe ya ho hloka mosebetsi: e leng boitshwaro ba ho ikgula ka ho iintsha setjhabeng kapa boahisaneng kapa boitshwaro ba ho se batle ho kopana le batho ka ho etsa diketso tse sa dumelleheng setjhabeng. Bankakarolo bana ba ne ba na le tjhebo e mpe haholohadi mabapi le setjhaba jwalo ka karolo ya kamano; le setjhaba le boahisani ka bophara jwalo ka karolo ya sebopeho. Tlhokeho ya tshehetso, thuso le kutlwisiso ho tswa metseng ya habo bona le ho setjhaba le boahisane ka bophara e ekeditse ka tsela e matla boiphihlelo bona bo bohloko, bo phephetsang. Sehlopha se senyane se nang le tshehetso,

tshireletso le kutlwelobohloko se sireleditse motho ka mong kgahlano le kgethollo e bohloko, e senyang hammoho le pehelo-thoko ho tikoloho e ka ntle.

Sengolwa sa bobedi e ne e le patlisiso e tebileng ya dipotso mabapi le boiphihlello bo phetsweng ba tlhokeho ya mosebetsi ba batho ba 12 ba dulang makeisheneng a mabedi a Gauteng, Afrika Borwa. Manollo ya mookotaba ya dipale e hlakisitse tshotleho ya letsatsi le letsatsi bakeng sa bophelo le diphephetso tseo baarabi ba tobaneng le tsona. Ka ho tswana le Sengolwa sa 1, tlhokeho ya thuso le tsotello ho tswa ho setjhaba le mmuso di matlafaditse boiphihlello bona bo bohloko, bo haulang ba ho hloka mosebetsi. Diphetho di bontshitse maikutlo a tshepo a batho bana ba makeisheneng ba sa sebetseng leha maemo a bophelo a le boima. Tumelo ena e ne e tsetetswe tumellong e tiileng ya hore maemo a bona a tla fetoha haufinyane ka lebaka la diketso tsa Modimo kapa badimo kapa hore maemo a moruo le dipolotiki a loketse mme a nakong ya ho fetoha.

Kahobane dikgwebo tse iketsetswang tse sa hlophiswang ke tse ding tsa ditharollo tsa bohlokwahadi ho koduwa ena e tswellang ya tlhokeho ya mosebetsi, sengolwa sa boraro se shebane le boiphihlello ba baitshebetsi ba makeisheneng, haholo dintlheng tse ba dumellang le tse ba thibelang tse nang le bokgoni ba ho ama phetoho ya batho ba sa sebetseng hore ebe batho ba itshebeletsang dikgwebong tsa baitshebelets. Boithuto ba mehopolo, bo phethahetseng ba dipotso baitshebeletsing ba 10 ba makeisheneng bo fumane hore ntlha ya mantlha e dumellang katleho ke sebopeho sa boiqapelo sa baitshebelets ba makeisheneng, dikelello tse ditumelo di ntle hape tse nahanelang ba bang, hammoho le tjhebo ya bolokolohi ba boikemelo le ho iketsetsa. Jwalo ka ho Dingolwa tsa 1 le 2, baitshebelets ba tlalehile ha setjhaba le ditheo tsa mmuso di sena kutlwisiso, di hloka tsebo, mme di sena mosa. Dintlha tse thibelang di ne di akga tlhokeho ya tshehetso ya mmuso le kamano e thata, e senang bonnete le baahisasne ba bona.

Dikgothaletso le ditlatsetso tse ka etswang di ile tsa fanwa bakeng sa dipatlisiso tsa tshalomorao ho sebetsana le bothata bona.

## OPSOMMING

**Titel:** Die verkenning van werkloosheidservarings in Suid-Afrikaanse townships.

**Sleutelwoorde:** Werkloosheid; township; kontekstuele faktore; geleefde ervarings; gemeenskap; gemeenskapsonsamehorigheid; politieke konteks; Suid-Afrika; kwalitatiewe navorsing; informele entrepreneurskap.

Die doelwit van hierdie studie was om geleefde werkloosheidservarings geïntegreerd te bestudeer in drie agtereenvolgende ondersoeke, aangebied as drie navorsingsartikels. Suid-Afrika se werkloosheidsyfer neem die afgelope nege jaar konstant toe. Ekonomie, politici en beleidmakers debatteer en teoretiseer oor oorsake en haalbare oplossings vir hierdie sosioëkonomiese uitdaging. Agter die hoë werkloosheidsyfer leef werklose individue in armoede, ontnem van geleenthede vir finansiële onafhanklikheid en latente voordele van 'n betalende inkomste. Daar is 'n gebrek aan psigososiale ondersoeke na 'n deurtastende begrip van die geleefde werkloosheidsrealiteit. Om toepaslike intervensies daar te stel en werklose individue effektief te ondersteun, is 'n begrip van hul daaglikse uitdagings en ingesteldheid nodig.

'n Kwalitatiewe sistematiese literatuuroorsig (meta-sintese) van 13 kwalitatiewe navorsingstudies in Artikel 1 het ten doel gehad om aan te dui welke kontekstuele faktore die werkloosheidservaring van werklose individue in sewe lande beïnvloed. Hierdie faktore was die individu as dader en agent, die gemeenskap as verhoudingskomponent en die breër publiek en samelewing as struktuurkomponent. Daar is bevind dat werklose persone een van twee reaksies op negatiewe werkloosheidsimpak het: óf sosiale onttrekking óf antisosiale gedrag deur sosiaal onaanvaarbare optrede. Deelnemers in die geraadpleegde studies het 'n negatiewe ervaring van die gemeenskap as verhoudingskomponent en die breër publiek en samelewing as struktuurkomponent gehad. Hulle gemeenskappe en die breër publiek en samelewing se gebrek aan ondersteuning, hulp en empatie het die pynlike, uitdagende werkloosheidservaring aansienlik vererger. 'n Ondersteunende subgroep se geborgenheid en sorgsaamheid het die individu tot 'n mate teen stigmatisering en marginalisering vanuit die eksterne omgewing beskerm.

Die tweede artikel was 'n fenomenologiese deurtastende onderhoudondersoek na die geleefde werkloosheidservarings van 12 township-inwoners in twee gemeenskappe in

Gauteng, Suid-Afrika. Tematiese analise van narratiewe het die oorlewingstryd en uitdagings waarmee die respondente daaglik gekonfronteer is, duidelik aangedui. Vergelykbaar met Artikel 1 het die omringende gemeenskap en regering se gebrek aan hulp en omgee pynlike, kommervolle werkloosheidservarings geïntensiveer. Die resultate het gewys op die township-werkloos se optimistiese uitkyk ondanks uitdagende lewensomstandighede. Hierdie uitkyk was geanker in 'n onwrikbare geloof dat hul omstandighede binnekort sal verbeter vanweë die almagtige ingrepe van God of die voorvaders of dat die ekonomies-politieke dispensasie noodgedwonge ryp is vir verandering.

Aangesien informele entrepreneursondernemings een van die oplossings vir die toenemende plaaslike werkloosheidskrisis kan wees, het die derde navorsingsartikel die ervarings van township-entrepreneurs bestudeer, spesifiek die instaatstellende en beperkende faktore met 'n potensiële impak op werklose mense se oorgang na self-indiensneming in 'n entrepreneursonderneming. 'n Fenomenologiese omvattende onderhoudstudie van 10 township-entrepreneurs het bevind dat die kern instaatstellende kontekstuele faktore die township-entrepreneurs se innoverende geaardheid, positiewe en altruïstiese houding en outonome en selfbepalende ingesteldheid is. Soos in Artikels 1 en 2 is die gemeenskap en regeringsinstansies as onsimpatiek, onkundig en vyandig ervaar. Die gebrek aan regeringsteun en die komplekse, ambivalente verhouding met hulle gemeenskappe is as beperkende kontekstuele faktore geïdentifiseer.

Aanbevelings is gemaak vir opvolgnavorsing en praktiese voorstelle om die probleem aan te spreek.

## DECLARATION

I, Melinda du Toit, hereby declare that all content incorporated in this thesis has been composed by me from the results of solely my own work and has not been submitted for any degree or professional qualification. Except where stated otherwise by reference or acknowledgement, the views and opinions are my own. Parts of this work (Manuscript 1 and Manuscript 2) have been accepted for publication in the *Journal of Psychology in Africa* and the *South African Journal of Management Sciences*.

A handwritten signature in black ink, appearing to read 'M du Toit', is written over a horizontal line. The signature is enclosed within a rectangular box.

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Signature

31 May 2018

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Date

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## **CHAPTER 1: INTRODUCTION**

This thesis focuses on experiences of unemployment.

In this chapter, the rationale and context of the study are presented. This is followed by the general and specific research objectives. The research design, data collection methods, data analysis strategies, and ethical considerations are then discussed. The chapter concludes with an outline of the chapters contained in this thesis.

### **1.1 Rationale and Context of the Study**

Every country strives to optimise economic growth and maximise the well-being of all its citizens. This goal is reflected in South Africa's National Development Plan (NDP), which specifically envisages a country where all South Africans can reach their full potential by the year 2030 through freely available opportunities. An additional aim of the NDP is to achieve social cohesion, as well as "a decent standard of living" for all citizens, which can triumph over inequality and poverty (National Planning Commission, 2012, p. 122). However, with South Africa (SA) having one of the highest unemployment rates in the world (Burger & Von Fintel, 2014; Nattrass, 2014) and the fact that the country has been struggling with an increasing unemployment rate over the past nine years (Yu, 2012), unemployment seems to pose an immense obstacle to achieving this goal.

For the purposes of this study, the term 'unemployment' is defined in terms of the so-called expanded definition of the International Labour Organisation (ILO). Unemployed people are defined as "persons currently without work and available (prepared and willing) to take up work in the week prior to the reference period" (ILO, 2013, p. 39). This definition includes those persons who gave up searching for a job. The strict definition of unemployment excludes those persons who have given up and who are not actively searching for a job. The expanded unemployment rate in South Africa currently stands at 36.3%, and the strict unemployment rate is 26.7% (Statistics SA, Q4, 2017).

Unemployment is associated with a diverse array of negative implications for the well-being of individuals (Broman, Hamilton, & Hoffman, 2001; McKee-Ryan, Song, Wanberg, & Kinicki, 2005; Wanberg, 2012). Research conducted by Jahoda (1982)

provides insight into how psychologically damaging unemployment can be. A key aspect to remember when investigating the consequences of unemployment is the value of work to an individual. The value of work cannot only be assessed as an economic asset; it is also “an activity full of moral values, emotions, and prevalent social behaviours” (Spyridakis, 2013, p. 5). Besides the fact that financial reward for work enables a person to acquire necessities, it enables an individual to compete in the modern-day consumer-oriented world, to uphold social ties, and to participate in activities that accommodate and strengthen social networks (Ezzy, 2001; Zeng, 2012).

Unemployed individuals were shown to exhibit increased levels of depression and psychological distress with lower levels of self-regard when compared with employed persons (McKee-Ryan et al., 2005). Lloyd and Leibbrandt (2014), as well as Waters and Moore (2001), have shown that poor well-being of unemployed individuals is largely a consequence of unemployment, rather than poor health causing people to ‘drift’ into unemployment. Prolonged unemployment ruins personal initiative and threatens the capability of unemployed people to resume responsibilities (Drugas, 2012). The deficient well-being of the individual has damaging implications for job-search behaviour and can impede re-employment (Paul & Moser, 2006). In the words of Ezzy (2001), “Unemployment is an institution that is impoverishing, restricting, baffling, discouraging and disenabling” (p. 22).

Unemployment has a negative impact on individuals and communities. Fowler and Etchegary (2008) use the term ‘high crisis community’ when referring to a community with a high unemployment rate and diminished economic resources. Such a ‘high crisis community’ is characterised by a lack of cohesion and distrust and suspicion among members. According to Sherman (2013), an unhealthy psychosocial environment typifies the low-income community where unemployment is rife. Community members will turn on one another and will engage in criticism, judgement, and labelling of others in the community, which will lead to a divided community. Unemployed people are often stigmatised within their communities (Mckenzie, 2013; Patrick, 2014; Sherman, 2013). The stigma attached to unemployment makes coping with unemployment more burdensome (Blau, Petrucci, & McClendon, 2013). Such an indisposed community leaves the unemployed person without the necessary social support and networking resources (Fowler & Etchegary, 2008; Sherman, 2013).

A further consequence of an exceptionally high unemployment rate in a community is the often resultant rise in the crime rate. The pressure of unemployment is likely to lead to counterproductive, mostly antisocial behaviour in terms of violence and crime (Vansteenkiste, Mouratidis, & Lens, 2010). The studies of Giazitzoglu (2013), Nayak (2006), Mckenzie (2013), and Teti et al. (2012) illustrate how communities are confronted by groups of unemployed people who use criminal activities to acquire an income through stolen goods or illegal activities. This moral decay and lack of discipline in these communities create a situation of conflict, unrest, and the degradation of a communal support system for the vulnerable in the community.

The arguments above highlight the detrimental effects of unemployment on an individual as well as community level. Various studies show that unemployment has harmful consequences not only for unemployed persons, their immediate family, and their communities, but also for society (Butterworth, Leach, McManus, & Stansfeld, 2012; Coetzee & Esterhuizen, 2010; Garcy & Vågerö, 2013). Clearly, the devastatingly negative impact of unemployment should be eradicated if a country wishes to strive towards prosperity and a safe society. When considering the unemployment situation in SA, a relatively gloomy and unfavourable picture emerges. The well-being of most individuals from the largest racial group in the country, namely, the black African population (referred to throughout this study as black South Africans or black people), is threatened because of unemployment and poverty (Kingdon & Knight, 2001, 2004; National Planning Commission, 2012). Black individuals make up 80.2% of the total South African population (IndexMundi, 2018). Moreover, they represent an estimated 88.7% of the 9.2 million unemployed people. Also, 65% of black South Africans live below the poverty line (Statistics SA, Poverty Trends in SA, 2017).

Griep, Rothmann, Vleugels, and De Witte (2012) found that unemployed people in a South African sample reported low self-worth and a low connection with society. They link this finding to the legacy of apartheid in SA. It is argued that, although apartheid failed and was constitutionally overturned in 1994, it continues to shape the daily lives and thoughts of black South Africans, as they continue to live with the legacy left by the apartheid era (Morris, 2013). Ramphela (2008) points out that the majority of black people in SA live in a world of inequality, poverty, and a lack of quality education. The apartheid system is blamed by Clarke, Thomson, Madiba, and Muckart (2005) for

leaving black people to deal with overcrowding, unemployment, social stagnation, and the disruption of normal family life. Several psychological researchers have described the apartheid era, as well as the memory of that era, as traumatic (Abdullah, 2015; Atwoli et al., 2013; Swartz & Levett, 2002). Clearly, individual well-being seems to be precarious for a substantial number of South African citizens.

When considering the condition of communities in SA, an equally unfavourable picture emerges. The reality in SA is that most poor and unemployed black people are clustered in low-income communities, called townships. Approximately 45% to 50% of urban populations live in township communities, which have an unemployment figure estimated at 60% (Mahajan, 2014). More than six million people live in the 20 largest townships in SA (Statistics SA, 2014). The term 'township' refers to living spaces set aside at the periphery of cities and towns to which black people were moved and forced to live under the Group Areas Act (GAA – 1950 to 1991) (Willemse, 2013). Twenty-four years into a new democratic dispensation and the abolishment of the GAA, these marginalised spaces are still neighbourhoods inhabited mainly by black people. Townships have been described as spaces that are underdeveloped and underserved and that exhibit a high unemployment rate, low income, and poverty (Donaldson & Du Plessis, 2013; Mahajan, 2014; Pernegger & Godehart, 2007; Rakabe, 2017). Township spaces are not conducive to healthy socio-economic prosperity.

Focusing on the unemployment situation in SA on a structural level, it is argued that a lack of available job opportunities presents a barrier to addressing the detrimental effects of the high unemployment rate. While there is an urgent need for more job opportunities, job creation is a gradual and time-consuming process (National Planning Commission, 2012). The economic climate in SA, characterised by low or negative gross domestic product growth, economic recession, and low investment, leads to a shrinking demand for labour and has an impact on labour and social policies (Rankin, Sandefur, & Teal, 2010). Burger and Von Fintel (2014) have reported that unemployment is increasing despite economic growth, attributing this finding to poor education of unemployed people in SA. Minimum wages, disappointing economic performance, poor relationships between trade unions and businesses, and negative



investor sentiments are regarded as factors that contribute to high unemployment in SA (Nattrass, 2014).

The apparent disadvantageous effects of unemployment on individuals, communities, and South African society should not only be addressed by economic scientists, but also by social scientists. The field of expertise of social scientists is specifically the psychosocial well-being of people, with an interest in understanding the in-depth, nuanced experiences of phenomena. Most studies on unemployment in SA have been conducted by economists, resulting in a narrow focus when dealing with unemployment. Those who study inflation, trade balances, productivity, and other economic issues all too often tend to forget the appreciation of nuanced sensemaking or the underlying rationality behind the behaviour, feelings, or thinking of individuals. It is possible that this omission of in-depth, nuanced exploration of experiences of unemployment led Griep et al. (2012) to argue that little attention has been given in research to why individuals are unemployed and to what they do to deal with the causes of their unemployment. According to Jahoda (1982), psychologists must be heard in the public debate on unemployment. However, psychological research on unemployment often focuses on individual traits or factors, without considering the contexts in which individuals find themselves (Drugas, 2012).

Experiences of unemployment in a South Africa context may be unique and different from what is reported elsewhere in the world because of the additional challenges that many South Africans encounter such as poverty, social inequality, and a lack of social cohesion (Landman, 2013). The study by De Witte, Rothmann, and Jackson (2012), as well as the study by Vleugels, Rothmann, Griep, and De Witte (2013), shows differences in the experience of unemployment in different countries. As a case in point, Vleugels et al. (2013) found that, compared to the Belgian sample of unemployed individuals, the South African sample differed substantially. They reported that more desperate (57%) and discouraged (21%) unemployed individuals were found in the South African unemployed cohort than in the Belgian unemployed cohort. Vleugels et al. (2013), furthermore, found that unemployed people in SA (compared to unemployed people in Belgium) experienced unemployment more negatively, were more committed to employment, and searched more intensively for work. A literature search revealed limited information on psychological experiences of

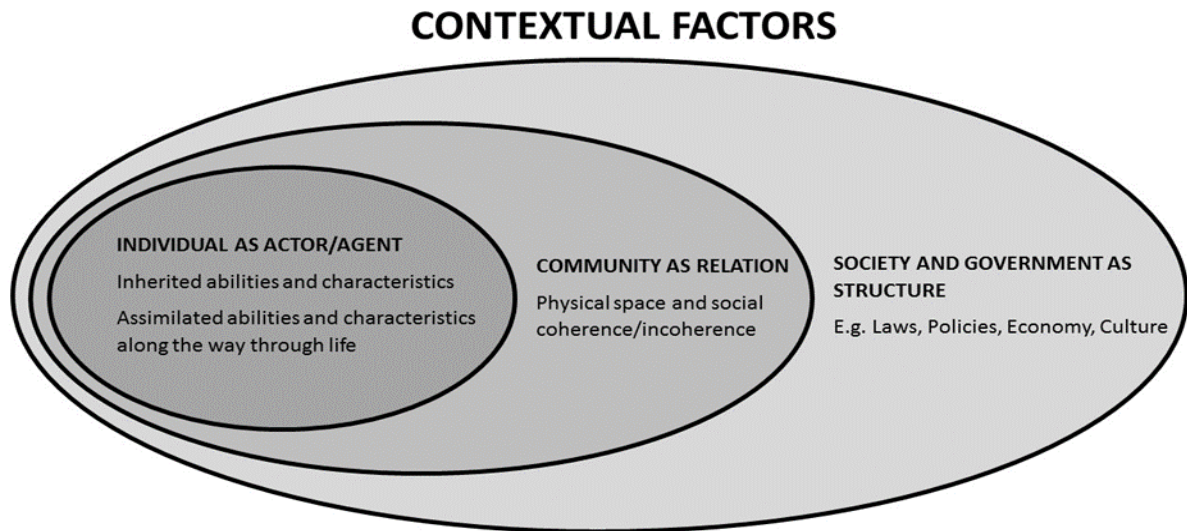
unemployment in the South African township context, which is where the pivotal point of SA's unemployment challenges lies.

One possible solution to the high unemployment rate in SA is to stimulate the development of self-employment opportunities in informal entrepreneurship (Manyaka, 2015; Mazzarol, 2013; Yu, 2012). The national government agrees with the view that entrepreneurship and informal enterprises can mitigate the damaging results of unemployment. The diagnostic overview report of the National Planning Commission (2012) identifies assistance to, and development of, entrepreneurial businesses as a priority to stimulate economic activity, especially in the informal job market ([www.npconline.co.za](http://www.npconline.co.za)). The following initiatives have already been launched: the Small Business Development Agency (SEDA), Community Self-Employment Centres (COMSECs), the National Youth Development Agency (NYDA), and the Industrial Development Corporation (IDC) (Fury, 2010, p. 12). In addition, there are the South African Black Entrepreneurs Forum (SABEF) and the Small Enterprise Finance Agency (SEFA) (UN-News Centre, 2014). However, Kingdon and Knight (2004) and Banerjee, Galiani, Levinsohn, McLaren, and Woolard (2007) argue that the informal sector in SA remains small and is unable to absorb many unemployed people.

Most small, informal entrepreneurs in the townships can be described as survivalist entrepreneurs, reluctant or unable to expand and employ others. These entrepreneurs are survivalists because they do not perceive their entrepreneurial endeavour as a career; they only engage in a self-employment business in order to survive unemployment (Ligthelm, 2006; Woodward, Ligthelm, & Guimarães, 2011). Informal entrepreneurs in the townships see their informal businesses as an interim solution to unemployment and will move to formal employment as soon as they can secure a job in the formal sector (Bradford, 2007; Mgumia, 2017; Willemse, 2013; Yu, 2012). Numerous challenges faced by the informal entrepreneur in the township context are a plausible reason why not more unemployed individuals become self-employed entrepreneurs (Donaldson & Du Plessis, 2013; Kingdon & Knight, 2004; Ntema, 2016; Perks, 2010; Willemse, 2013; Woodward et al., 2011). Fourie (2011) argues that the phenomenon of unemployment cannot be fully understood or effectively addressed without involving an examination of contextual factors that enable or constrain informal

entrepreneurship. As Yu (2012) so aptly states, “Unemployment is actually partly hidden in the informal economy” (p. 163).

To explore the phenomenon of unemployment, it appears to be of paramount importance to arrive at an in-depth interpretation of lived realities. The lived realities investigated involve the complex experiences of unemployment across different contexts as well as in the SA township context. In addition, the attempts of unemployed people to deal with their situation through informal self-employment are explored. In the exploration of these experiences, the impact of contextual factors on these experiences appears to be essential. Various definitions of the concept ‘context’ have been suggested in the social sciences (Johns, 2001, 2006; Shogren, Luckasson, & Schalock, 2014). The interpretation of ‘context’ in this study is based, to a large extent, on the explanation of context by De Souza (2014). Thus, ‘context’ is defined as a conglomeration of interrelated factors, of which three of the most salient are the individual, the community, and society. The individual is a contextual factor that can be described as an actor and agent who can act on and influence other contextual factors, while simultaneously being influenced by other contextual factors. The community can be explained as a relational factor, as individuals live close to those surrounding them. Society, with its socio-economic and political characteristics, provides structure in society through laws and policies and exhibits a culture. According to this approach to context, an individual arrives in a world where these elements of context are already present. Therefore, an individual is either limited or empowered by the prevailing conditions in his/her context. These conditions affect the individual’s behavioural choices. However, the individual also reacts to, and has an impact on, the context by intervening and engaging with its various elements (De Sousa, 2014). This proposed understanding of context is noticeably in line with how Ezzy (2001) and Spyridakis (2013) explain the contextual impact of unemployment on the individual. To aid clarity, Figure 1.1 gives a simplified illustration of the three contextual factors.



*Source: Authors' own work.*

**Figure 1-1: Visual presentation of the contextual factors and their reference labels**

## **1.2 Problem Statement and Research Questions**

In the discussion above, it is argued that addressing and alleviating unemployment in SA will enhance the well-being of numerous individuals and increase community cohesion. This, in turn, will contribute to a prosperous and safe society. Judging by the increasing unemployment rate, the impression is that several diverse initiatives of government to curb unemployment and stimulate self-employment and entrepreneurship have, to date, been unsuccessful. In order to implement corrective measures or interventions, thorough, in-depth, and nuanced understanding and knowledge are needed regarding unemployment. Limited research has been done on experiences of unemployment and the way unemployed people manage their situation by, among others, starting an informal entrepreneurial business. As indicated earlier, De Witte et al. (2012), Landman (2013), and Vleugels et al. (2013) found that unemployed people in a South African context displayed what could be conceived of as context-specific reactions to their situation. South Africa's sociopolitical and economic context was postulated as a possible explanation for differences in Belgian and South African unemployed research results. This prompted the realisation that understanding the particular connection or relationship between experiences of

unemployment and context would need a comprehensive investigation of experiences of unemployment in different contexts (such as in different countries).

Given the prevalence of unemployment in the townships of SA, an investigation specifically in this context is vital. No available qualitative social science study could be sourced that focused on the unemployment experience in township contexts in SA. In the current study, the focus was put, firstly, on attaining a thorough comprehension of the interconnectedness between experiences of unemployment and contextual factors. Secondly, attention was directed at exploring the lived experiences of unemployed individuals in two townships in order to come to an improved understanding of how they perceived and dealt with their situation. Thirdly, enabling and constraining contextual factors with an impact on individuals who had eluded unemployment through informal entrepreneurship were investigated. With the insight gained from experts living and experiencing unemployment in various contexts and from individuals who had circumvented unemployment through self-employment, informed direction and information were obtained to guide future interventions and programmes.

The purpose of this study was to improve understanding of experiences of unemployment as well as to arrive at an advanced conception of the enabling and constraining contextual factors that influenced the informal township entrepreneur. This study was, therefore, guided by the following overarching research question:

How do contextual factors have an impact on the experience of, and dealing with, unemployment?

The specific research questions are presented as they were submitted in three study articles. These were as follows:

*Article 1: Contextual factors and the experience of unemployment: A review of qualitative studies*

How do contextual factors relevant to the experience of unemployment affect the unemployed individual?

*Article 2: Unemployment experiences in context: A phenomenological study in two townships in South Africa*

What are the unemployment experiences of black people in a township context?

*Article 3: Enterprising a way out of unemployment: Enabling and constraining factors affecting township entrepreneurship*

What are the enabling and constraining contextual factors affecting township entrepreneurs in their quest to escape unemployment and grow their small enterprises?

### **1.3 Research Objectives**

The general objective of this research was to study unemployed township people's experiences of unemployment and to explore experiences of enabling and constraining contextual factors that had an impact on those who had escaped unemployment through informal entrepreneurship.

The specific objectives of the study were as follows:

*Article 1: Contextual factors and the experience of unemployment: A review of qualitative studies*

- To investigate how contextual factors relevant to the experience of unemployment affected the unemployed individual.

*Article 2: Unemployment experiences in context: A phenomenological study in two townships in South Africa*

- To explore the unemployment experiences of black people in a township context.

*Article 3: Enterprising a way out of unemployment: Enabling and constraining factors affecting township entrepreneurship.*

- To identify the enabling and constraining contextual factors affecting township entrepreneurs in their quest to escape unemployment and grow their small enterprises.

## **1.4 Method**

The current study consisted of three different research investigations, each constituting an independent smaller study within the larger overarching study that focused on the exploration of contextual factors in relation to experiences of unemployment and the handling of unemployment through informal entrepreneurship. The research design and research procedure for the three different investigations are presented next, with the methods of the first study discussed first, and then Studies 2 and 3 are discussed together, with only the analysis parts discussed separately. The first study was a qualitative meta-synthesis of qualitative research studies, whereas Studies 2 and 3 were qualitative empirical studies.

### **1.4.1 Literature Review – Studies 1 to 3**

A general literature search was done to gain insight into the state of current knowledge concerning experiences of unemployment in various contexts. The following concepts and their derivatives were used in the searches: unemployment; context; the meaning of work; psychological consequences of unemployment; experiencing unemployment; community psychology; South African government unemployment programmes and policies; township; transition from unemployment to self-employment through entrepreneurship; South African township economy; informal entrepreneurship; and qualitative research.

### **1.4.2 Research Design**

#### **1.4.2.1 Study 1 – A phenomenological social constructivist document analysis**

##### **1.4.2.1.1 Research approach**

The objective of grasping the in-depth meaning of the lived experience of a phenomenon, namely, unemployment experiences in various contexts, encouraged a *phenomenological approach* to this study. Working from within the framework of a phenomenological approach, there is generally an inclination to explore the phenomenon through the eyes of people who have experienced the phenomenon themselves. The exploration of the nuanced meaning of the phenomenon is done

through analysing 'what' people experience and 'how' they experience the phenomenon (Creswell & Poth, 2018).

In answering the 'what' and 'how' of the experience of a phenomenon, the direct words of the 'experts' who live and experience the phenomenon are usually the most suitable to use as data. Analysing interviews, as well as findings elicited through interviews with unemployed people in various contexts, provides access to the direct reports of unemployed people's lived reality. Therefore, this meta-synthesis study was executed by integrating qualitative research studies from different countries that employed interviews as their major data gathering technique. The pivotal point in the collected interviews and their analysis reported in various qualitative studies was that the experience of unemployment was situated in a particular context. In reviewing the qualitative studies, attention was directed at the impact of various contextual factors on how unemployed individuals made sense of their situation.

The impact of society, the community, and the unemployed person's mindset and attitude on the unemployment situation were under scrutiny in Study 1. Individuals as products of context, as well as actors and change agents of the context, construct meaning through their interaction with all the contextual factors. It was argued that the individual had an impact on, while also being impacted by, various contextual factors. This view was reflected in a *social constructivist* or interpretivist approach (Creswell & Poth, 2018; Tracy, 2013). A phenomenological social constructivism approach means that first-person disclosures of the direct viewpoints of persons being in the situation themselves allow the researcher to arrive at patterns of meaning through deep understanding ('Verstehen') of the phenomenon. Such first-person communications about perceptions, feelings, and conduct in unemployment that were constructed and given meaning in interaction with the social world around the unemployed were deemed the most relevant source of information about experiences of unemployment. With the purpose of acquiring these first-person accounts from unemployed people's experiences in different countries, a systematic review via a meta-synthesis of document analysis was done of 13 peer-reviewed, English, written qualitative research articles. These research articles were then used as resource documents from which the participants' quotations, as well as the respective researchers' analysis of these interviews, were sourced and analysed. This process constituted a *document analysis*,



which provided the opportunity to “tell us what is going on” (Prior, 2011, p. 96) vis-à-vis experiences of unemployment in different countries.

#### 1.4.2.1.2 Research method

In pursuance of a nuanced, in-depth understanding of the interrelationship between the experience of unemployment and contextual factors, a meta-synthesis of qualitative studies focusing on the lived experiences of unemployed people was done. With a meta-synthesis, it is possible to produce an interpretation of an integration of the findings from various related qualitative studies. The overarching aim of a meta-synthesis is to arrive at thorough insight into, and understanding of, a phenomenon (Onwuegbuzie & Frels, 2016). The data for Study 1 was collected from 13 qualitative research articles on the experience of unemployment from seven different countries. Full-text, peer-reviewed articles in English published between 2005 and 2015 were sourced through utilising the databases of Web of Science and EBSCOhost.

#### 1.4.2.1.3 Data gathering and research procedure

In the meta-synthesis literature review, qualitative research studies focusing on the experience of unemployment were accessed through the Web of Science and EBSCOhost databases. The following search terms were used: TS= ('qualitativ\* research' OR 'qualitativ\* study' OR 'ethnographic\* research' OR 'ethnographic\* study' OR 'narrativ\* research' OR 'narrativ\* study'). The second set was TS= ('job los\*' OR unemploy\* OR 'out of work'), with the third being TS= (culture\*). After subjecting the resultant 376 research articles to an elimination process through which all the irrelevant and duplicated texts were discarded, 12 articles were selected. To also include a South African perspective, a search was done through the same databases, but with two added search terms, namely, 'South Africa\*' and 'township youth'. One article was deemed relevant. Thus, 13 qualitative research articles from seven countries were used for this systematic review. To fully grasp the meaning of the impact of different contextual factors on the experience of unemployment, attention was also directed at 120 direct citations from the participants in these research articles. The citations were analysed, along with the findings and discussions of the qualitative studies (Silverman, 2011).

#### 1.4.2.1.4 Data analysis

The analysis process commenced with reading and rereading the qualitative studies. The 13 articles were read more than six times each in order to become acquainted with the studies as close to 100% as possible (Onwuegbuzie & Frels, 2016). During the rereading process, emerging themes were already noted. The next step was to compile a condensed summary of the findings and discussions of each article. Specific attention was given to the question of *which* contextual factors and *how* the contextual factors were experienced by the unemployed interviewees in these studies. This aided in determining how these studies were related. Related themes and concepts pertaining to contextual factors were identified. Flowing from this process, three major contextual factors could be discerned. Using flip chart pages – a page for each of the three contextual factors – key phrases and concepts used in the findings and discussions of the articles were listed under each contextual factor. This process led to emerging themes under each factor. Next, the direct quotations were categorised by manually grouping cut-out quotations related to one another in different piles. Subsequently, the related quotations were amalgamated under different themes, also resorting to the three identified contextual factors. The themes identified from the findings and discussions and those from the quotations were then merged into one set of themes, confirming which themes were predominant. After this, these identified themes were discussed with a panel of colleagues and the project leaders, with a view to verifying that no important message was missed. This systematic, iterative process guaranteed a rigorous analysis process and improved the credibility of the findings (Silverman, 2011).

#### **1.4.2.2 Studies 2 and 3 – Empirical qualitative studies: Phronetic phenomenological interview explorations**

##### 1.4.2.2.1 Research approach

Study 2 focused on the unemployment experience of 12 unemployed participants, while Study 3 concentrated on the experience of 10 informal township entrepreneurs and their experiences of enabling and constraining contextual factors that had an impact on their entrepreneurial endeavours. The research approach and research method were the same for both studies.

The aim of these studies was to produce a reflective, thoughtful analysis of the narratives of unemployed and self-employed township inhabitants. The narratives that were collected captured the perceptions, viewpoints, and lived experiences of unemployment of unemployed individuals as well as those who escaped unemployment through self-employment in entrepreneurial ventures. For understanding something of the lived experiences of these expert unemployment informants from the townships, a *qualitative phronetic phenomenological study* was deemed most appropriate and suitable for use. A qualitative method proved to be effective for the researcher to arrive at an in-depth and rich understanding of the social world of each participant. Tracy (2013) defines qualitative research as follows: "Qualitative research is about immersing oneself in a scene and trying to make sense of it" (p. 3). Qualitative research methods lend themselves to reflexive analysis and discussions of specific truths in the participants' context. These methods, furthermore, open up the possibility of engaging in a process of discovery through which an understanding of the participants' reality is attained or enhanced (Welman, Kruger, & Mitchell, 2007).

Turning to the meaning of phenomenology, it can be explained, in essence, as the process of meaning giving and the description of the 'what' and the 'how' of experiences of a phenomenon by the participant (Creswell & Poth, 2018). Furthermore, the basic assumption is that the researcher approaches the phenomenon without any pre-existing assumptions and that participants are the experts on the phenomenon. The explanation of phenomenology by Babbie (2002) ties in fittingly with the definition of qualitative research given by Tracy above, stating that phenomenological research is about sensemaking. The aim of phenomenological research is to ascertain how persons make sense of their experiences and how they give meaning to their behaviour, thinking, and feeling.

Concerning the meaning of the *phronetic* part of the chosen phronetic phenomenological approach, Flyvbjerg (2010) explains that executing phronetic research means doing research in collaboration with the participants, with a heightened focus on care and respect. A decisive goal and a commitment set at the inception of this research were to add value to the psychosocial condition of all the individuals and communities involved in the research endeavour. This perspective was

best encompassed by a phronetic approach. A phronetic approach implies that the research participants and their community should be left enhanced and with improved functioning as a result of their participation in the research project. Tracy (2013) defines phronetic research as “research that is concerned with practical contextual knowledge and is carried out with an aim toward social commentary, action and transformation” (p. 19).

#### 1.4.2.2.2 Research method

In choosing a research method for conducting Studies 2 and 3, the guiding factor was the goal of eliciting expert accounts from participants on the experience of unemployment and informal entrepreneurship. The research method considered to be best suited to reaching this goal was a *qualitative semi-structured interview method*. Informal observations and field notes were added to obtain additional information regarding contextual realities. The qualitative interview method was deemed the best possible way of attaining closeness to real-life situations and for providing richness of detail. Rubin and Rubin (2012) describe the qualitative interview as follows: “Through such interviews, researchers explore in detail the experiences, motives, and opinions of others and learn to see the world from perspectives other than their own” (p. 3). Babbie (2002) explains the qualitative interviewer as having the specific characteristics of a miner who “dig[s] out” information from the participant who knows all about a particular phenomenon (p. 298). For these studies, specifically the *semi-structured* qualitative interview method was used. This entailed developing guiding questions before the interviews were conducted. (See the data gathering section for the guiding questions.) The interviews of 90 to 120 minutes were conducted by the researcher, accompanied by a co-interviewer (more on the co-interviewers in the data gathering discussion). Most of the interviews with the unemployed people were conducted in an informal, private lounge-space on the university campus. The interviewees were offered a lunch pack as well as a choice of water, fruit juice, coffee, or tea. Most of the interviews with the entrepreneurs were conducted at their places of business, as they indicated that they could not afford time away from their businesses. They were also offered a food pack and a cold drink. The interviews were recorded on two voice recording machines. The interviews were conducted mainly in English, with clear communication to the interviewees that, if they felt the need to express themselves in

their own language, they were more than welcome to do so, provided it was the language of the area, namely, Sesotho or isiZulu. The co-interviewer also acted as an interpreter during the interviews when this was necessary. At the interviews, the guiding questions (which were available in English, Sesotho, and isiZulu) were asked, together with follow-up questions, to arrive at a clearer or more detailed understanding (Rubin & Rubin, 2012). All 22 interviews (12 unemployed individuals, plus 10 informal entrepreneurs) included in these research studies were transcribed and, where necessary, translated by registered African language translators. Through these semi-structured qualitative interviews, a rich and nuanced view of participants' reality was obtained.

To enhance the effective execution of the qualitative interviews, the following were adhered to (Flyvbjerg, 2010; Tracy, 2013):

- Adequate rapport with the individuals who were interviewed was ensured.
- The interviewees were acknowledged as the absolute experts on the phenomenon under investigation, with the researcher as an outsider who was intensely interested in learning more from them.
- Regular visits were made to the communities in order to be knowledgeable and informed concerning the contextual aspects of these communities. This also aided in the establishment of rapport.
- An advisory board (referred to as the Unemployment Research Advisory Board or URAB) was appointed. The URAB was comprised of various stakeholders who had an interest in the outcome of the research. Community leaders and gatekeepers of both communities were involved in this advisory board. Also on the board were local government officials, academic researchers in the field of unemployment, and local business people and entrepreneurs.

The qualitative interviews that were conducted succeeded in providing in-depth insight into the real-life situation of the interviewees. A limitation of the research method was that it only allowed for a limited number of participants, and therefore, the findings could not be generalised. Furthermore, the method permitted only a low degree of control. These limitations, however, did not detract from the contribution of this

research, as the aim was to explore the experiences of individuals in a specific situation, and the goal was not to generalise findings to a larger population. To attain the latter goal, a follow-up quantitative study was done by another researcher under an unemployment umbrella project.

*Participants for Studies 2 and 3:* The participants in both phases of this research project were South African-born black people residing in the Gauteng province. The decision to include only black people in these studies was based on the fact that the unemployment crisis in SA (as already indicated by the statistical information given earlier) lay in the black population group. Furthermore, the focus was on participants from urban areas because urban areas in SA were most affected by unemployment.

The context of the two townships involved in these studies will be addressed first, before introducing the two participant groups involved in both studies.

The communities of Orange Farm and Boipatong have distinct characteristics and developmental histories, especially pertaining to job opportunities, which made them ideal for inclusion in unemployment research. Furthermore, these two communities differ in certain ways and, thus, afforded the researcher the chance to attain a broader view of the phenomenon of unemployment. Boipatong is characterised by a distinct town-planned area, which is different from the almost haphazard placement of dwellings and infrastructure in Orange Farm. In Boipatong, most inhabitants are Sesotho speakers (53.12%) (Frith, 2011), whereas Orange Farm has a more diverse language community, with a slightly predominant (44.53%) isiZulu-speaking group (Frith, 2011).

*Boipatong*, a township near Vanderbijlpark in the Gauteng province, was established in 1955 as residential space for workers in the industrial centres and factories situated in Vanderbijlpark and Vereeniging. Boipatong became a pool of cheap labour, mainly for the steel industry giant ISCOR. ISCOR was largely developed as part of the apartheid government's plan to create jobs and eradicate poverty for the white working class. However, the lower-skilled work, with extremely low wages, was given to the black residents of the townships surrounding ISCOR. When the industrial employers restructured to cut costs and when they started to mechanise most of the production

processes, many jobs were lost, and unemployment became rife in the townships surrounding the steel industry in the area ([www.wikipedia.org/wiki/Boipatong](http://www.wikipedia.org/wiki/Boipatong)).

*Orange Farm* is a township situated between the city of Johannesburg (40 km from the city centre) and the town of Vereeniging (approximately 35 km from the town centre). In 1988, the township started as an informal settlement on former farmland and was formally established in 1990. The first inhabitants were laid-off farm workers from the surrounding agricultural holdings on the outskirts of Johannesburg, Vereeniging, and Vanderbijlpark ([en.wikipedia.org/wiki/Orange Farm](http://en.wikipedia.org/wiki/Orange_Farm)). The population of Orange Farm grew with migrants from all over SA who tried to find work in Johannesburg, the economic hub of SA. Soweto, the closest township to Johannesburg, became overcrowded, and living spaces were expensive and scarce. Orange Farm became the place that accommodated the spillover from Soweto. Limited control by the government in this peripheral space far from the centre of Johannesburg allowed incoming work seekers to erect unregulated informal dwellings on any available open plot. Today, with almost a million residents, community members suffer as a result of very low income (an estimated 45% to 47% are unemployed), Aids, and problems with access to decent sanitation or water (Bingma, 2013; Richards & Taylor, 2012).

*Snowball sampling* and *purposive sampling* methods were used. Snowball sampling was mostly employed to recruit the 12 unemployed participants for Study 2. This sampling method was chosen, as the presupposition was that community members would possess knowledge of their co-inhabitants. Community members were deemed best suited to inform the researcher of persons who would have the expert knowledge required for the study. In order to control for a too-homogenous group (because of referrals of people from the same group), special care was taken to ask participants to refer a person who might perceive unemployment differently from their own perception (Silverman, 2011).

The criteria for inclusion for the first participant group were as follows: black people residing in either Orange Farm or Boipatong at least since 2005; being between the ages of 18 and 64; being unemployed for six months or more; and being able to communicate their thoughts, experiences, and feelings in Afrikaans, English, isiZulu, or Sesotho.

For Study 3, the researcher recruited South African-born entrepreneurs predominantly through a purposive sampling method. The researcher sourced participants through recruitment at local shops and taverns and through contacts made during the researcher's participation as a volunteer in assisting in local community projects in the two communities. The first informal conversation with entrepreneurs was done to ensure that they did indeed meet the inclusion criteria. The majority contacted through these initial conversations did not meet the inclusion criteria. The focus was on recruiting entrepreneurs from different types of entrepreneurial endeavours.

The following inclusion criteria were used for the second participant group: South African-born black individuals owning and managing a business in one of the two townships or having a 50% customer base in one of the two townships; being a one-person business or employing between one and 12 employees; being in business for longer than two years; being between the ages of 18 and 64; and being able to communicate their thoughts, experiences, and feelings in Afrikaans, English, isiZulu, or Sesotho.

For Study 2, participants were recruited until the researcher and research supervisors agreed that data saturation had been reached. In contrast with Study 2, participants for Study 3 were extremely difficult to find. Only a few entrepreneurs in the communities of Boipatong and Orange Farm met the inclusion criteria. The number of participants included was, thus, mainly determined by the number available at the end of the three-month data gathering phase of this project.

Tables 1-1 and 1-2 present the participants involved in Studies 2 and 3, respectively.



**Table 1-1: Study 2 – N = 12:**

*Respondent ID, Gender, Age, Place, Length of Unemployment, and Level of Education*

Number and pseudonym	Gender	Age	Place	Years unemployed	Education
D1 – RR	F	24	OF	1 year	Grade 12, plus financial learnership
D2 – Orange	F	38	OF	6 years	Grade 10
D3 – Mix	M	22	OF	4 years	Grade 12
D4 – Pleasure	F	31	OF	2 years	Grade 12
D5 – Steven	M	22	B	1 year, 7 months	Diploma in Marketing
D6 – Leratho FS	F	32	OF	2 years, 6 months	Grade 10
D7 – Leratho B	F	29	B	5 years	Grade 12, with N4 in Engineering
D8 – Leaf	F	25	OF	4 to 5 years	Grade 12
D9 – Ino	F	41	B	6 years	Grade 11
D10 – Mapaseka	F	38	B	Many years, on and off	Grade 12
D11 – Zolane	M	20	B	2 years	Grade 12
D12 – Spoilt	F	21	B	2 years	Grade 12, plus Certificate in Engineering

**Table 1-2: Study 3 – N = 10:**

*Respondent ID, Gender, Age, Years in Business, Level of Education, Type of Business*

Number and pseudonym	Gender	Age	Years in business	Level of education	Type of business	Employees
D3 – Rihana	F	24	Between 2 and 5	Not completed secondary school	Fruit and vegetables	1
D4 – Tomuch	M	34	Between 2 and 5	Not completed secondary school	Car wash	0
D5 – Star	M	31	Between 2 and 5	Not completed secondary school	Car wash	2
D6 – George	M	35	More than 5	Not completed secondary school	Spaza shop	1
D7 – Ben	M	28	More than 5	Tertiary diploma	Training centre	± 8
D8 – Flower	F	43	More than 5	Tertiary diploma	Preschool	± 6
D9 – Pringle	M	39	More than 5	Tertiary diploma	Construction	± 5
D10 – Rock	M	46	More than 5	Tertiary diploma	General dealer	± 8
D11 – Tandeka	F	48	More than 5	Tertiary diploma	Community newspaper	2
D12 – Andy	M	46	More than 5	Not completed secondary school	Tourism	2

#### 1.4.2.2.3 Data gathering and research procedure

The following data collection methods and procedures were used for the purposes of Studies 2 and 3.

- (a) In-depth, semi-structured qualitative interviews. Guiding questions were used, and the interview process was expanded through follow-up questions. The main objective was to construct stories and narratives from the participants in an informal, conversational manner. The guiding questions were developed and translated by African language experts in the Sesotho and isiZulu languages (see Annexures J & K). Additionally, the questions were submitted to a panel comprised of community members and cultural experts in order to control for cultural sensitivity and lexicon appropriateness. Except for the last question, the following questions were used as guiding questions for both participant groups:
  - (i) Complete this sentence: I am unemployed, and that makes me feel/think/do ... / When I was unemployed, it made me feel/think/do ...
  - (ii) Complete this sentence: I am unemployed, and people in my community describe me as ... / When I was unemployed, people in the community described me as ...
  - (iii) What do you/people in your community do to make ends meet when you/they do not earn an income?
  - (iv) To your mind, what is the reason for the high unemployment rate in our country?
  - (v) If we could have the President of South Africa here today, what would you tell him or request of him to improve your or your community's situation?
  - (vi) Describe your experience of help and support (Ubuntu) in your community.
  - (vii) Describe your feelings towards traditional African rituals or ceremonies. How do these help (or not) with your unemployment situation?
  - (viii) What do you anticipate your future to be like? Is there hope for the future, and what are your plans?

- (ix) [Exclusively to the informal township entrepreneur] What makes you different from those unemployed people in the community who do not attempt entrepreneurial ventures?

The researcher temporarily employed five fieldworkers who also acted as co-interviewers during the research process. These co-interviewers were unemployed individuals recruited with the help of community leaders from Boipatong and Orange Farm as well as with the assistance of the advisory board members. A selection process was followed, with the following selection criteria: in possession of a senior certificate stating that they had successfully passed Grade 12; being able to work in a team; being quick to learn; possessing knowledge of the languages spoken in the area; being proficient in English; having an approachable, warm-hearted demeanour; having had some previous experience working with people; and being willing to conduct themselves in an ethical and responsible manner with regard to the information that would be shared with them.

In line with the phronetic approach, the five unemployed co-interviewers all benefited from their involvement in the research. They received training in transferrable skills, which could potentially assist them in being more marketable in future job opportunities (see Annexure I). The 12 intensive training sessions included training in interviewing skills, listening skills, basic person-centred empathic conduct, self-knowledge, and the goals and aims of this qualitative research. They also earned a small income during the research period. Reflection sessions with the co-interviewers were held after each interview. The aim of these sessions was for the two interviewers to confer on their understanding of the narratives that were shared by the interviewees. Any uncertainties or unclear messages were noted to be followed up on during a short follow-up visit at the end of the data gathering phase of this project. The inputs of the co-interviewers were indispensable because they were, in a way, insiders who understood the context from which especially the unemployed participants came. With the two interviewers, this research had the advantage of having an insider and an outsider view of the collected data.

- (b) Observations. Field notes were used throughout all the processes of contact with all the research participants for capturing observations to aid in knowledge pertaining to the contextual reality of the participants.

To ensure that this study met the requirements of rigorous scientific research, the researcher was committed to presenting research data and research output characterised by credibility and transferability (Babbie, 2013; Kumar, 2014; Nieuwenhuis, 2013). To provide assurance of credibility, the findings of the study were discussed with members of the community, the advisory board, and the research supervisors. Any uncertainties or unclear reactions that appeared during the transcription or analysis of the data were cleared up during a follow-up visit to each of the participants. Furthermore, the analysis of the data was done in consultation with qualitative data software analysis experts. To ensure transferability and dependability, a process of disciplined and systematic reporting, as well as keeping a detailed record of the process, was adhered to, which would make it possible for other researchers to replicate the research process in another community (Kumar, 2014).

Data for Studies 2 and 3 was collected simultaneously between July and October 2015. The interviews were transcribed and translated by registered professional translators from October 2015 to May 2016. In November 2015, all participants were visited a second time, when uncertainties noted at the end of the interviews were cleared up or discussed. During this visit, a token of appreciation was given to each participant to thank him/her for his/her participation. The gifts were a ZAR 80.00 voucher, which could be redeemed at a local grocery store, as well as some corporate gifts from the university such as a bag and a pen. The analyses in both studies were done through various iterative cycles during two stages from May 2016 to August 2017.

#### 1.4.2.2.4 Data analysis

In the quest to arrive at an adequate description and a clear understanding of the experience of unemployed people and informal entrepreneurs in the South African context, *inductive thematic analysis* was done. The verbatim-transcribed interviews were analysed using ATLAS.ti 8 (Creswell & Poth, 2018; Friese, 2014). The first step in the analysis process was to read the transcripts. Each transcript was read at least four times before it was subjected to coding through ATLAS.ti. The data for Study 2 was analysed first, and through this process, a wealth of experience was gained. As Saldaña (2016) aptly states, "... only with experience does one feel more secure knowing and feeling what is important in the data record and what is not" (p. 18). As a

result of gaining experience, the analysis for Study 3 was done slightly differently from that for Study 2. The separate descriptions of the analysis processes of the two studies follow below.

*Study 2:* For the unemployed interviewees in Study 2, the transcripts were subjected to a relatively lengthy iterative process. The transcripts were coded through a process of near line-by-line coding (Paulus & Lester, 2016, p. 417). A code label was given to almost every quotation of each of the 12 participants (see Annexure L). This process resulted in 1 028 codes with very low frequencies mainly because the goal was to access a nuanced range of expressions, rather than a number of different quotations under a general code label. These 1 028 codes were then grouped into 57 code groups. The code groups were formed on the basis of subjecting each of the 1 028 codes to the following question: “What does this statement/opinion/answer/disclosure say about the participant’s feeling/perceptions/behaviour or about the surrounding environment?” This process and the results of the process were discussed with an ATLAS.ti consultant and qualitative research expert. This constituted the first cycle of coding.

For constructing a coherent narrative, a 28-page report was written based on the 57 code groups. This was a type of critical thinking and heuristic sensemaking exercise, with an opportunity for the overarching narratives to emerge. (Through lack of experience, the memo writing option to aid in this critical analytic thinking was not used optimally; this was corrected in the analysis of data from Study 3.) This process brought out connected messages pertaining to specific topics, which could then be grouped together in particular themes. The 28-page report was submitted for feedback and review from the project leaders and research supervisors. To control for the possibility that an important message could have been overlooked, the second cycle of coding was done, with an enhanced perception of the raw data compared to that of the first cycle. Saldaña (2016) terms this revisiting of the transcripts a feedback loop and asserts that “As you code and recode, expect – or rather, strive for – your codes and categories to become more refined and ... more conceptual and abstract” (p. 12). This time, the identified themes and subthemes of the first cycle were mainly used as code labels.

Through this second coding endeavour, 14 code groups were constructed. With broader code labels, more quotations were grouped under a specific code, and therefore, quotation frequencies could be calculated. With a code document frequency distribution, codes reoccurring in different interview transcriptions became evident. The most verbalised experiences across all the interviews were highlighted through this process. With data on exceptional responses extracted through the first process, in addition to the most verbalised and strongest messages that emerged in the second round, a comprehensive report could be presented. The process and the identified themes were discussed with the ATLAS.ti coach and a panel consisting of an African vernacular language expert, a cross-cultural psychologist, and the study supervisors. The identified themes are discussed in Chapter 3 of this thesis.

*Study 3:* The analysis of the data from the group of informal township entrepreneurs was done slightly differently, in the sense that coding was done with almost a priori goals, although no theoretical deductions were made during the coding process. In this case, the meaning of “a priori goals” was that very specific text mining was done on the transcripts and that only those communications relevant to entrepreneurial issues were coded. Because the research interviews focused on the interviewees’ broader conceptions and perceptions of unemployment experiences and the focus of Study 3 was specifically on enabling and constraining contextual factors, only those inputs were coded with ATLAS.ti (8) (Creswell & Poth, 2018; Friese, 2014). The relevant quotations from the full transcripts of all 10 interviews were inductively coded through an open-coding process. Even though only relevant pieces were selected from the transcripts, those pieces were coded with an “unmotivated look” (Paulus & Lester, 2016, p. 417) that allowed the data to ‘speak for itself’. No deductive and preconceived ideas from theory or literature were imposed on the data. The coding process was reviewed by an ATLAS.ti coach who acted as a co-coder. The coding process resulted in 68 codes, which could be categorised in 19 distinct themes (see Annexure M for an example of the quotes chosen across documents for the specific code – Value strong work ethics). The results of this analysis are discussed in Chapter 4.

## **1.5 Ethical Considerations for Empirical Studies**

Embedded in a phronetic approach is responsible ethical conduct (Flyvbjerg, 2010). The following considerations were strictly adhered to throughout the research process.

### **1.5.1 Responsibility Towards the Participants**

Regarding the researcher's responsibility towards the research participants, the researcher made sure that respondents were treated with respect and dignity. The researcher ensured that participants understood what would be expected of them and that they knew about their prerogative to end their participation whenever they chose to do so. The participants were contacted, and at the initial contact, a first form was completed, which only gave consent that the research team could contact them for an appointment to complete the informed consent form (see Annexure E). They, thus, had enough time to consider their participation, as there was at least 24 hours between the initial consent for contact and the completion of the consent form. Another 24 hours elapsed between the completion of the informed consent form and the interview. Considerable attention was given to explain, in a clear and appropriate manner, the consent process as well as participants' rights to privacy, anonymity, and confidentiality. The co-interviewers helped with this process, and the consent forms, together with the explanations, were done in English, Sesotho, or isiZulu (see Annexure F, G, & H). Another key message that was distinctly conveyed to the participants was that the individual might not profit directly and immediately from the research and that the main benefit instead resided in the fact that the community as unity might gain from the research at the end of the lengthy project.

The participants were regularly reminded how important their expert inputs were and how their inputs would be communicated to the 'outside world' where these could have a potentially important effect. In every instance, participants were made aware that they were in control and that they were the most important components of the research (Allan, 2008). Furthermore, extra care was taken to avoid any potential harm, discomfort, or inconvenience to the participants. A LifeLine counsellor was on standby for every interview to intervene if one of the interviewees were to feel that he/she needed to consult someone (see Annexure B). It did happen twice that a counsellor was called for an emotional interviewee. The LifeLine counsellors were available within



three minutes. The counsellors followed up on these two cases after the interviews to monitor them and provide further assistance.

Particularly the unemployed participants were in a precarious position and might have felt themselves to be powerless and marginalised. It was specifically kept in mind that, in this interview situation, the unemployed respondents were confronted with a researcher who came from another culture and socio-economic background to theirs. Great care was, thus, taken to be sensitive towards the needs and rights of these participants.

### **1.5.2 Responsibility Towards the Community**

Research levies a cost on society and on participants; even when they only contribute their time, costs are involved. Therefore, no research is justified if participants or society as a whole will not benefit from it (Allan, 2008).

Throughout the project, in every act and undertaking, the researcher actively focused on what Tracy (2013, p. 249) terms relational ethics. Relational ethics concern the researcher's relationship with the participants and how the former's actions may affect the latter. In this instance, not only the participants ought to be mentioned, but also the community in which the researcher was actively involved. A spirit of collaboration prevailed throughout the research endeavour (see Annexure C). The aim of the researcher to leave members of the community empowered after completion of the project was communicated often. The researcher was involved as a volunteer in ongoing community projects unrelated to this unemployment research. This was done to build trust, to assist community project leaders, and to learn more about the contextual realities of these communities.

Exceptional care was taken to communicate to the community exactly which aspects of assistance and contributions during the researcher's involvement were in scope and which were out of scope. Doing so was seen as a crucial component in the relationship with the community. It was unequivocally stated that the research might be advantageous to the broader community over a long period of time. The lengthy and protracted process from research gathering up to implementation was explained clearly to every participant. What could be expected from the researcher was explicitly stated in order not to disappoint as a result of any unrealistic expectation that could

have been raised at the outset of the contact. Through the help of community leaders and trusted individuals in the community, the researcher very clearly communicated the boundaries and precise focus of this research endeavour and stated what would be offered in terms of voluntary work in the community.

Furthermore, continuous awareness of the implicit role of power in relation to these marginalised groups guided the researcher's conduct towards community members. In absolutely every instance, whether in an official capacity as researcher or in a personal capacity in informal conversations during voluntary work in the community, extreme care was taken to communicate respect, care, and unconditional positive regard and acceptance (Ryen, 2011). Caution was always exercised to honour all promises made, and in the few instances where something prevented the keeping of a promise, the situation was adequately and timeously dealt with. Although it was exceptionally taxing to be 100% alert at all times, it was deemed indispensable for attaining the goal of empowering vulnerable individuals in the community to acknowledge their own value and extraordinary potential.

### **1.5.3 Responsibility Towards Science and the Discipline**

The focus of the researcher was to conduct the research with the highest integrity and to the highest scientific standards. In qualitative research, the researcher is seen as the major data gathering and research 'tool'. Therefore, the competency of the researcher is of the utmost importance to make sure that the highest ethical standards are upheld. The researcher made sure that proficiency in the skills required was consistently maintained. Sufficient preparation was done for each interview, and questions were well prepared before the start of each interview. In view of the fact that research interviews with potentially vulnerable people could be an emotional experience that often left participants changed after the contact, each interview was conducted with enhanced attentiveness and awareness. The researcher is a registered psychologist with proven ability in interviewing skills and was, thus, deemed to be in the best position to act as the primary interviewer.

The five co-interviewers were excellent choices and were adequately trained. A full-day training session with mock interviews was held with the assistance of an external professional psychologist and coach to supplement the 12 intensive training sessions.

This was done to ensure that every interviewer had the necessary skill to conduct the important qualitative interviews. The combination of the co-interviewers and the researcher was exceptionally successful, and the two interviewers complemented each other in establishing a relaxed, informal conversational setting. This probably contributed greatly to the rich data elicited with these interviews. Consultation with colleagues and an external consultant who were experienced in qualitative research was done on a regular basis throughout the research process. Reflective notes were made after each interview (see Annexure N), and corrective adaptations were made to improve on interviewing skills with every subsequent interview.

Although subjectivity was inevitable due to the nature of this research, constant awareness was present to restrict any form of bias. Being subjective is not unethical, but being biased is unethical because it constitutes a deliberate attempt to hide or exaggerate something in the study and to not reflect the true findings (Kumar, 2014). Throughout the research process, the researcher was cognisant of the potential influence of the researcher effect through the researcher's actions, perceptions, and emotions (Allan, 2008). Ongoing reflexive deliberations on ethical dilemmas took place in close collaboration with colleagues and a qualitative research consultant, who reviewed the process on a regular basis. The research procedure, data, and analysis were transparent and open to peer review throughout the stages of the research process.

One of the potential challenges in this research was language differences between the participants and the researcher. The researcher used professional translators and the co-interviewers to translate or act as interpreters, where necessary. Participants were free to participate in the language of their choice (that is, in English, Sesotho, or isiZulu). Basic greetings and a word of welcome were done in Sesotho or isiZulu by the researcher. This was received with much appreciation by the interviewees, and the participants apparently saw it as communicating respect and a willingness to connect (according to the co-interviewers). It turned out to be a wonderful added advantage to ensure enhanced rapport. Transcripts were translated, and the correctness of the translation was checked by the co-interviewers.

A further part of the researcher's ethical responsibility towards science and the discipline was to disseminate the findings to all the stakeholders and to the broader

community. This was done through presentations to the advisory board (which included policymakers and practitioners), students, and academia at both the North-West University (NWU) and KU Leuven, as well as through university newsletters. Two articles are in press to be published shortly, and the third article will be submitted for publication in June 2018. Plans are already in place to publish the findings in popular subject journals, and a session to give feedback to the participants is currently in the planning stage. A session was also done at a community radio station to inform the community about the preliminary findings of the study. Follow-up radio sessions are being planned, in which the final results will be shared with the community. An unemployment research symposium is scheduled for September 2018.

The storage of data was given the necessary attention throughout the research process. The identities of the participants were protected by using pseudonyms in recordings, drawings, and reports. Only the researcher and the co-interviewers knew participants' real identities. The co-interviewers all signed a confidentiality form (see Annexure D) and, thus, undertook to keep everything they saw and heard confidential. The hard copies of the informed consent forms on which the participants' real identities appear are locked away and are only accessible by the researcher. The data will remain the property of the Optentia Research Focus Area, which has lock-away facilities. All electronic data is password encrypted.

Lastly, with reference to ethical consideration towards science and the discipline, it must be stated that the project was evaluated by two committees before it was accepted: a) a scientific committee constituted by the VLIR (Vlaamse Interuniversitêre Raad), which evaluated the scientific merit of the project; and b) a developmental committee, which evaluated the project from a developmental perspective. Both committees accepted and approved the project (see Annexure A). Furthermore, the project contract was evaluated and signed (accepted) by the Legal Department of the NWU. The researcher condemns all forms of plagiarism and, therefore, can give the assurance that all work done in this study is original, unless duly cited and acknowledged.

## **1.6 Chapter Layout**

Chapter 1: Introduction and orientation to the study

Chapter 2: Article 1 – Contextual factors and the experience of unemployment: A review of qualitative studies

Chapter 3: Article 2 – Unemployment experiences in context: A phenomenological study in two townships in South Africa

Chapter 4: Article 3 – Enterprising a way out of unemployment: Enabling and constraining factors affecting township entrepreneurship

Chapter 5: Conclusions, contributions, limitations, and recommendations

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## **CHAPTER 2: ARTICLE 1 - CONTEXTUAL FACTORS AND THE EXPERIENCE OF UNEMPLOYMENT: A REVIEW OF QUALITATIVE STUDIES**

Du Toit, M., De Witte, H., Rothmann, S. & Van den Broeck, A., 2018, 'Contextual factors and the experience of unemployment: A review of qualitative studies', South African Journal of Economic and Management Sciences 21(1), a2083. <https://doi.org/10.4102/sajems.v21i1.2083>

### **CONTEXTUAL FACTORS AND THE EXPERIENCE OF UNEMPLOYMENT: A REVIEW OF QUALITATIVE STUDIES**

#### **Abstract**

This study aimed to review qualitative studies on the contextual factors affecting the experience of unemployed individuals. From the analysis of the findings of 13 qualitative studies, the conclusion was reached that the contextual factors, namely the broader society, the surrounding community, and the individual as actor or agent, had a direct impact on the unemployment experience of individuals. It was recommended that unemployed individuals be organised into community subgroups, constructed to participate in projects aimed at empowering the community to improve cohesion, equality among members, and a collaborative attitude. Social scientists ought to make an effort to advocate a marked improvement in society's tolerance for, and understanding of, the realities faced by the unemployed person. One such reality was that a well-paying job that would take an individual out of financial hardship could be well out of reach of some individuals, which would mean a life of surviving without any regular income.

Keywords: Unemployment; context; community; society; qualitative review

## Introduction

Unemployment is a sociopolitical challenge worldwide. It is also a major challenge in South Africa, with its national unemployment rate of 26.7%. Unemployment has to be addressed to ensure economic growth in the country (National Planning Commission 2011; Statistics South Africa 2017). Furthermore, unemployment is mostly a negative experience for the majority of unemployed persons because it has a negative impact on individuals' psychological well-being (De Witte, Rothmann & Jackson 2012; Diette et al. 2012; Nell et al. 2015; Sage 2017).

In a bid to understand this crippling socio-economic phenomenon faced by 5.88 million South Africans (Statistics South Africa 2017), it may be necessary to thoroughly investigate all the contextual components that play a role in unemployment. In South Africa, unemployment has steadily increased on a year-on-year basis over the past nine years (Yu 2012). Kingdon and Knight (2003:391) describe the widespread unemployment in South Africa as a 'beast', with an 'effect on economic welfare, production, erosion of human capital, social exclusion, crime and social instability'. Existing research done in the South African context recognises the critical role played by contextual factors in experiences of unemployment (Burger & Fourie 2013; De Witte et al. 2012; Dieltiens 2015; Griep et al. 2014; Nell et al. 2015). Nell et al. (2015), for instance, argue that factors such as community safety, educational support, and support networks of religious organisations can have an impact on the well-being of unemployed and poor individuals. De Witte et al. (2012) suggest that contextual aspects such as quality education, adequate social security cover, sufficient government investment in unemployment well-being advancement programmes, and skills training can influence the experience of unemployment. Dieltiens (2015) agrees with the argument made by Nell et al. and De Witte et al. that various aspects that can be viewed as contextual factors can influence the experience of unemployment. Contextual factors identified by Dieltiens as barriers to employment are, among others, a limited functional network, lack of information channels or opportunities to access information channels, adverse structural conditions of the economy, as well as unfairness and injustice in state employment practices. According to Fourie (2011), unemployment in South Africa cannot be understood without considering factors such as mobility barriers, marginalisation, and the characteristics of labour market facets.



The individual's experience of unemployment may, furthermore, be affected by social and interpersonal contextual factors, such as stigmatisation, ignorance of authorities, and society's unwillingness to understand unemployment and its effects (Aldrich & Dickie 2013; Fowler & Etchegary 2008; McKenzie 2013; Patrick 2014; Sherman 2013; Strier 2014).

Some studies focused on contextual factors that could have an impact on experiences of unemployment. Information is, however, needed regarding contextual factors influencing the experience of unemployment in different contexts. No study could be found that explored the qualitative findings from different countries to ascertain the experience of unemployment. Such an exploration offers the possibility to 'hear' the voices of the unemployed interviewees from different countries and in different contexts. The aim of this study, therefore, was to investigate contextual factors associated with experiences of unemployment.

## **Defining context and contextual factors**

The word 'context' comes from Latin, meaning 'to knit together' or 'to make a connection'. A disentanglement of the individual, the phenomenon, and the context is impossible. Individuals play an active role in shaping the context in which they live (Shogren, Luckasson & Schalock 2014). For Shogren et al. context is 'the totality of circumstances comprising the milieu of human life and human functioning' (2014:110).

De Souza (2014:12) describes context from a critical realist perspective. She defines context as 'a micro-scaled version of society'. A person enters the world and encounters pre-existing conditions in the context that restrict or enable reaction possibilities. The first aspect of context is the social structure or the relations in which the individual finds themselves. The individual has not created this social system or relations; it is inherited. However, actions taken or conduct in response to these social structures can change or reinforce them. The social system can have an impact on the individual, but the individual also affects the social system or relational factors of context. The social structure is based on the individual's relations with others. For this study, this part of the context is applied to refer to the community or subgroup to which the individual relates. The second aspect identified by De Souza is structure, comprised of material, physical, and human resources. This functions on the level of

culture and, for this study, it is postulated to refer to the broader society and culture. The third and last component of context is the person as agent. The individual is a separate figure posed against the backdrop of context, but is also an integral part of it. De Souza points out that an individual enters reality with an inherited predisposition regarding aspects such as demographics, accessibility to resources, life, and chances that dictate the limits or possibilities of different life trajectories or roles. Based on the description provided by De Souza (2014), 'contextual factors' refer to a dynamic interplay between (1) the structure and culture of the society, (2) relations, community behaviour, and the environment surrounding the unemployed individual; and (3) the individual's agency in the existing social structure.

## **Aim of the study**

This study aimed to interpretively analyse the results of qualitative studies that focused on the contextual factors relevant to the experience of unemployment and to determine how these factors affected experiences of unemployment.

## **Research design**

### **Research approach**

To reach a broad and nuanced understanding of the lived reality and ascribed meaning of the experience of unemployment within the context of various countries, it was deemed necessary to source qualitative interview studies published in peer-reviewed articles. These documents are valuable resources to supply information on how interviewees experience unemployment in their context (Prior 2011). Furthermore, it was considered essential to review the findings of selected qualitative studies and to access direct quotes of interviewees. This design enabled the researchers to include unemployed individuals from different countries to 'hear the voices' of these marginalised, vulnerable, and often voiceless people across the globe. The philosophical assumption of the researchers was that sense-making and a deep understanding ('Verstehen') in the context of a phenomenon had to rely on the participants' views. Therefore, this phenomenological document analysis study was executed in the framework of social constructivism (Creswell & Poth 2018; Tracy 2013).

## Research method

Given the goal of this systematic literature review, the authors performed a meta-synthesis: an integration of interpretive data sourced from qualitative research (Onwuegbuzie & Frels 2016). A review of qualitative studies was needed because qualitative studies are most suitable for 'studying contexts which [...] can uncover salient issues and [...] provide insight into marginalised, stereotyped or unknown populations' (Tracy 2013:5). The search for relevant studies was done through Web of Science and EBSCOhost. For the search using Web of Science, three sets of keywords were used. The first set was as follows: TS=('qualitativ\* research' OR 'qualitativ\* study' OR 'ethnographic\* research' OR 'ethnographic\* study' OR 'narrativ\* research' OR 'narrativ\* study'). The second set was TS=('job los\*' OR unemploy\* OR 'out of work'), with the third being TS=(culture\*). The search was tailored to limit the results by choosing the disciplines of psychology, sociology, criminology, public and occupational health, social work, social sciences and behavioural sciences, family studies, religious studies, ethnic studies, anthropology, and urban studies. This process resulted in 123 studies. For the search through EBSCOhost, academic journal articles in English from EconLit, PsycARTICLES, PsycINFO, and SocINDEX were used. The *subject terms* search option was used, and the two subjects were 'unemployed' OR 'unemployment' AND 'qualitative study'. The search results were made more focused on the aim of this study by choosing the age (young adulthood – 18-29; thirties – 30-39; and middle-aged – 40-64) and the method (interview; longitudinal; qualitative study; focus groups; and field studies). A total of 376 studies were identified through this process. The 123 studies from the Web of Science search and the 376 studies from the EBSCOhost search were compared, and the 116 doubles, as well as 42 studies that employed mixed methods, were discarded. This resulted in 341 studies. Subsequently, a selection process ensued on the grounds of inclusion and exclusion criteria.

Criteria for including articles were as follows:

- Articles had to be published in English in peer-reviewed journals between January 2005 and December 2015.

- Only qualitative research articles reporting results from data gathered by using qualitative interviews were used, so that the direct experiences of the interviewees could be tapped.
- Participants in the studies had to be unemployed people.
- One of the study objectives had to include a focus on one or more contextual factors.
- The full-text article had to be accessible through the library services of either the North-West University or KU Leuven.

We applied one exclusion criterion, which was to disregard those articles with a strong focus on the relationship between physical health and unemployment. The second author reviewed the selection process, the selected studies, and the articles tentatively included, excluded or not yet decided on. A total of 12 studies met all the inclusion and exclusion criteria.

Because the original search did not produce a qualitative unemployment study in the South African context meeting the above inclusion criteria, an additional search was conducted. For this search through the Web of Science, the first set of keywords was 'unemploy\*' OR 'jobless'; the second search term was 'South Africa\*', and the third was 'township youth'. The search resulted in three articles, of which one adhered to all the inclusion criteria stipulated above. Finally, 13 articles were used for this review.

Table 2-1 depicts the context of each of the studies included in this review, the qualitative data collection method, and the sample size.

**Table 2-1: Country, Qualitative Data Collection Method, and Sample Size**

#	Author(s)	Community in focus	Qualitative data collection method and sample size
1	Mckenzie (2013)	UK. A council estate with low-cost housing.	Ethnographic study (eight years), with field notes. Participants: undisclosed.
2	Fowler & Etchegary (2008)	Canada. Two fishing communities faced with the closing down of the fisheries, resulting in job losses and unemployment.	In-depth interviews; field notes. Participants = 40.
3	Aldrich & Dickie (2013)	USA. A rural town with discouraged unemployed individuals.	Ethnographic study (10 months) – semi-structured and unstructured interviews; occupational questionnaire. Participants = 5.
4	Sherman (2013)	USA. Families living in clusters of low-cost and subsidised housing or trailer parks situated among more upper-income housing.	Ethnographic fieldwork (six months), with open-ended, in-depth interviews. Participants = 55.
5	Zeng (2012)	China. Social networks and relationships were explored in a time of increased youth unemployment.	In-depth individual interviews. Participants = 19 (age 16 to 25).
6	Dawson (2014)	South Africa. Informal settlements in an urban area near Johannesburg.	In-depth, qualitative interviews; informal conversations; group discussions; participant observation. Participants = undisclosed (age 17 to 35).
7	Teti et al. (2012)	USA. Urban Philadelphia, with a population of at least 50% black persons.	Individual semi-structured interviews. Participants = 30 (age 18 to 44; black men).
8	Nayak (2006)	UK. A post-industrial city where unemployment rose because of industry closures.	Multi-site ethnographic research; interviews; participant observation; additional data gathered through web discussions. Participants = undisclosed.
9	Strier (2014)	Israel. Cities in the north. Fathers (with children under the age of 12) attended job search and skills training programmes for the unemployed.	Individual, semi-structured interviews. Participants = 24 (Palestinian Arab men).
10	Giazitzoglu (2014)	UK. The closing down of the mines due to the economic downturn of the 1980s led to mass unemployment.	Semi-structured qualitative interviews; participant observation. Participants = 42 (white men).
11	Sung-Chan & Yuen-Tsang (2008)	China. A women's community-based social work programme to strengthen the women's psychosocial well-being.	Action research, including interviews and participant observation. Participants = undisclosed (women).
12	Patrick (2014)	UK. Welfare recipients from charity services and welfare organisations in the city took part in this research.	A longitudinal study employing three waves of interviews. Participants = 15.
13	Björklund Söderlund, Nyström, & Häggström (2015)	Finland. Men visited the unemployment support centre on a regular basis for help and information on available job openings.	Qualitative interviews. Participants = 15 (age 18 to 27).

Source: Authors' own work.

## **Research procedure**

Attention was given to the more than 120 direct citations in the research articles as well as to each article's discussions and findings (Silverman 2011). To fully grasp the different contextual factors that have an impact on the experience of unemployment, the perspectives of the participants in these studies, as well as the interpretation and findings of the researchers, were considered. The first author mainly did the analysis. The first step of the analysis process involved a thorough synopsis of each article according to the research goal, the method used, findings, concepts or theories applied, and a list of the direct quotes. In the second step, flip-chart pages were put up on a wall to sort quotes under the three identified contextual factors. The third step was to take each contextual factor and identify themes for each of the factors. This was done by reading and rereading and then manually coding the direct quotes. This iterative exploration of the direct quotes resulted in themes (Tracy 2013). The fourth step was to go through the findings of each of the 13 studies and add them to the relevant identified contextual factor themes. The fifth step was to have a panel discussion with the co-authors to corroborate the themes identified and to verify that nothing was missed. In the sixth step, the themes identified were cross-checked against each of the articles, and a structural description of the experience of the unemployed in their context was constructed. The use of such a systematic, iterative process ensured a rigorous analysis process and improved the credibility of the findings (Silverman 2011).

## **Results**

Next, the three identified parts of the context, namely the structure or culture of the broader society, the relations, community, and environment, and, lastly, the individual agency, will be discussed.

### **Structure and culture of the broader society**

Three predominant themes can be identified under this contextual factor. These are (1) unwritten rules or laws of society dictating the 'normal' and 'right' ways to live, (2) social stratification and socio-economic changes and realities, and (3) society's

ignorance and lack of understanding of the potential value of unemployed individuals as community care-contributing citizens.

### **Unwritten rules or laws of society**

To earn respect in society and to be seen as a contributing citizen, individuals should be employed; this is the national culture of countries such as the UK, the USA, China, Canada, and South Africa (Björklund et al. 2015; Fowler & Etchegary 2008; Giazitzoglu 2014; Patrick 2014; Sherman 2013). For a person to be a respectable and responsible citizen, they should be financially independent and should contribute to society through taxes and economic participation. This belief is so entrenched in the rhetoric of these countries that the unemployed themselves subscribe to this belief, causing them to become ashamed of, and disappointed in, themselves. Governments, policymakers, institutions, the popular press, and the public perceive the unemployed as a liability and a threat to a country's stability, progress, and image.

Unemployed people often experience a lack of care from broader society and political leaders (Aldrich & Dickie 2013; Dawson 2014; McKenzie 2013; Patrick 2014). Senior politicians and respected media brand the unemployed as 'morally bankrupt' and 'feral' (McKenzie 2013:23). They, furthermore, perceive the unemployed as lazy dependants who need to find formal employment as quickly as possible. Consequently, the unemployed cannot rely on social sympathy and political support (McKenzie 2013; Sherman 2013; Sung-Chan & Yuen-Tsang 2008). Should a person be unemployed, it is expected of them to show definite and thorough job search actions or real efforts to upskill to become more employable. A strong work ethic is regarded as admirable and is rewarded (Björklund et al. 2015; Fowler & Etchegary 2008; Giazitzoglu 2014; Patrick 2014; Sherman 2013).

In most cultures, masculinity and fatherhood are associated with the image of the provider of the family by way of an earned salary. Unemployed fathers are, therefore, deemed to fall short of dominant sociocultural standards (Dawson 2014; McKenzie 2013; Nayak 2006; Sherman 2013; Strier 2014). There seems to be a convention in some societies that dictates that one shall be employed. Therefore, a conceptual non-work stance is frowned on, and unemployed people are ostracised, shamed, stigmatised, and socially excluded.

## **Social stratification and socio-economic realities and changes**

Change in the economic approach of a country may require new competencies and conduct from individuals. For example, research in the UK showed that change from a manufacturing-based to a service-based economy required new competencies of people. Traditional work suited to tough and robust men during the industrial era has changed to service-sector and technology-based work, which requires individuals to be presentable, proficient in language usage, and client-oriented. This means that less sophisticated individuals who lack good social skills will battle to find a job in the more service-oriented economy (Giazitzoglu 2014; Nayak 2006).

Research from China provides an example of a change in economic approach that had a substantial effect on unemployment rates. Change from a socialist economy, as reflected in systems such as the 'danwei' system (where a person was employed by a socialist state, with limited choice, in a work unit for life), to a capitalist, free-market economy was associated with challenges for unemployed people (Sung-Chan & Yuen-Tsang 2008; Zeng 2012). People who would automatically have been employed in work units were now forced to compete for jobs in an open market. Not used to this system, and not equipped or skilled, many people – women, in particular – became unemployed. Unemployed women's efforts to become self-reliant through entrepreneurship were viewed as a threat to community stability because such efforts were perceived as being against prevailing ways. These women were expected to improve their skills and enter formal employment (Sung-Chan & Yuen-Tsang 2008). Officials in local government were, however, reluctant to support women to start businesses.

Some studies also shine a light on social-structural factors such as race, class, and gender (Dawson 2014; Giazitzoglu 2014; Mckenzie 2013; Nayak 2006; Strier 2014; Teti et al. 2012). Classism has an impact on experiences of unemployment (Dawson 2014; Mckenzie 2013; Nayak 2006). Mckenzie (2013) illustrates how being unemployed and dependent on welfare benefits results in being classified as 'underclass' – that is, compared to the working-class. Nayak (2006) states that unemployed young men trapped in generations of poverty, powerlessness, and unemployment are kept in place from one generation to the next through the class hierarchy. Because of stigmatisation, disenfranchisement, and social exclusion over



generations, opportunities to improve their situations are difficult to access (Nayak 2006).

Black participants in the Teti et al. (2012) study reported that they experienced daily struggles with racial microaggression. Their perception was that society did not accept them, and that some people – white people, in particular – perceived them as being useless. In addition to classism and racism, gender discrimination is also prevalent in some societies. Sung-Chan and Yuen-Tsang (2008) report the effects of discrimination on unemployed women who had to fight a paternalistic sociocultural discourse to generate income and realise their abilities.

### **Society's ignorance and lack of understanding**

Society expects unemployed people to 'do' something with their time – to work towards greater employability (for example, to do volunteer work) or to actively apply for jobs. This expectation is unreasonable for two reasons. Firstly, reality dictates that there are unemployed individuals who will never be able to obtain secure, stable employment that can take them out of poverty. Secondly, many unemployed individuals are, in fact, 'doing' something with their time. They use their time to be creative in finding ways to survive and to render specific services in the community, which sometimes go unnoticed.

There seems to be a lack of understanding in society of the fact that it is virtually inconceivable for many unemployed people to follow the so-called 'normal' route of school to formal employment (Nayak 2006; Giazitzoglu 2014; Patrick 2014). Both Giazitzoglu (2014) and Dawson (2014) found that the respondents in their studies chose to be unemployed rather than take demeaning jobs that would keep them in poverty. Society tends to see these unemployed individuals as either too selective or too lazy to work. As a result, they feel misjudged, misunderstood, and frustrated because the inevitability of their situation is misconstrued and belittled. Ignorance and a lack of understanding of unemployment keep society from realising that, for some individuals, it is virtually impossible to obtain employment due to a lack of social capital, a lack of opportunities, or a lack of skills (Aldrich & Dickie 2013; McKenzie 2013; Patrick 2014; Sherman 2013; Strier 2014; Zeng 2012).

Unemployed people stated that those in leadership positions were physically removed from them and did not acknowledge their lived experiences. Patrick (2014), as well as Aldrich and Dickie (2013), describes surviving unemployment as a difficult task, requiring agency, ingenuity, and management skills. Surviving unemployment can be time-consuming and typically includes activities such as collecting and selling scrap to get money and going to several shops to make sure that you pay the lowest price possible for day-to-day essentials. Contributions such as caring for children, the sick, and the elderly and maintaining and forging social ties among neighbours and the community go mostly unnoticed (Patrick 2014).

### **Relations, community behaviour, and environment**

Communities, the spaces they occupy, and how they function in their unique sets of circumstances constitute another contextual factor with a direct impact on the unemployed individual (Dawson 2014; Fowler & Etchegary 2008; McKenzie 2013; Sherman 2013). Three themes can be identified here: (1) disconnected places of exclusion, (2) non-cohesive communities, and (3) unwritten rules and laws of the community.

#### **Disconnected places of exclusion**

Unemployed individuals reported that they felt judged by others because they lived in areas associated with poverty, unemployment, and dependence on the government's welfare benefits (Dawson 2014; McKenzie 2013; Nayak 2006; Teti et al. 2012). Dawson (2014) reports how participants described township space as a dead end where unemployed individuals desperately waited for change, which they hoped would bring an end to their confinement to township life. These spaces constitute disconnected places of exclusion far removed from 'normal' spaces where there is a more desirable life filled with options and facilities to access chances of developing (Teti et al. 2012).

#### **Non-cohesive communities and 'othering'**

In communities where the unemployment rate is high, where economic conditions are precarious, and resources are limited, competition sets in, and the community loses its unifying focus and strength. This often leads to a loss of cohesion in the community

(Dawson 2014; Fowler & Etchegary 2008; Giazitzoglu 2014; Nayak 2006; Sherman 2013; Teti et al. 2012). In a high-crisis community characterised by financial hardship, stigmatisation, and ostracism, groups turn on one another. Two powerful dividing forces seem to be involved here: differences in *ethics*, *social value judgements*, and *demographics* (such as race, country of origin or ethnicity, or class).

Communities appear to be divided on grounds of differences in how they perceive and subscribe to specific *ethical social values*. One group of unemployed or precariously employed may try to make ends meet through informal and irregular income rather than claiming welfare funds. This group would rather face deprivation than apply for welfare aid. They look down on those unemployed individuals who are dependent and who are passively waiting for welfare benefits to survive without an income (Aldrich & Dickie 2013; Björklund et al. 2015; Dawson 2014; Giazitzoglu 2014; McKenzie 2013; Nayak 2006; Patrick 2014; Teti et al. 2012). Then there is a group of unemployed people who do choose to claim social grants or welfare benefits. This group has negative experiences of a community that, to their mind, shows no compassion for people who may be incapable of survival without welfare benefits. These welfare-claimant unemployed people are 'socially excluded', 'economically disenfranchised', and 'culturally despised' (Nayak 2006).

In addition to the divide between groups not claiming welfare aid and those who do claim it, a divide exists within the group claiming financial aid. Although individuals will themselves struggle with poverty and unemployment, it seems as if a type of social value judgement is applied according to which the self is viewed as of purer integrity than the 'other'. Nayak (2006) refers to this as a use of moral distinction to create symbolic borders between different groups of financially dependent people. Personally burdened by a stigmatised label, many unemployed welfare recipients then discriminate between themselves and the 'others' who claim state aid – the 'others' being those deemed (by them) not deserving of this aid from state funds because they misuse the funds or they are cheating the system (Fowler & Etchegary 2008; Giazitzoglu 2014; Nayak 2006; Patrick 2014; Sherman 2013).

Groups classified by many in society as unscrupulously claiming welfare while not seizing all opportunities to work for an income are depicted in studies done by Giazitzoglu (2014) and Dawson (2014). Unemployed men interviewed in these studies

subscribed to a different value system from that of the groups discussed above. Contrary to the values subscribed to by the group above (a strong work ethic), these men saw a low-paying, insecure, temporary job doing demeaning work as humiliating. Therefore, they viewed 'hustling' (creatively securing income through illegal or underhanded dealings) as a better option. Dawson (2014) illustrates how unemployed South African men would see many low-paying jobs as associated with social shame and how the men would rather remain unemployed than take up such jobs.

Communities sometimes become divided along *racial and ethnic lines*. For example, in the USA, African American unemployed people reported that society excluded and ostracised them (Teti et al. 2012). Sherman (2013) found that there was a common belief that specific groups, including Hispanics, Arabs, and Eastern European immigrants, were dishonest and undeserving of the aid they were receiving. Distrust among different groups comprised of different ethnic or racial groups can divide a community further (Patrick 2014; Sherman 2013; Strier 2014; Sung-Chan & Yuen-Tsang 2008; Teti et al. 2012).

### **Unwritten rules and laws of the community**

Being unemployed can restrict and socially sanction social behaviour. One area where this is apparent is in the unemployed individual's lack of the means and opportunities to reciprocate or repay financial assistance or sponsorship of social events. The principle of 'you scratch my back, and I will scratch yours' may be problematic for the unemployed individual (Aldrich & Dickie 2013; Dawson 2014; Zeng 2012). In times of financial need, it may be difficult to ask for, or receive help from, the community because of the expectation of repaying this 'good deed' when it may be the least affordable.

Dawson (2014) reports how relationships between men in a South African township are based on a set of social practices, of which the principle of reciprocity is one. Even community activists know how to make use of this system by using unemployed youth to accelerate action through protest. In return, the leaders will give them opportunities to earn some extra money or promise preferential treatment if development were ever to occur in the township – termed 'political entrepreneurialism'. In a group of friends, there is the unspoken agreement that those who are employed should help those who

do not earn anything. The understanding is that every person will share what he or she has, even if it is just a small amount of money or a little food. Wages should, thus, be enough to sustain more than one person (Dawson 2014).

In the Chinese culture, there is strict adherence to the value of 'guanxi', which means 'to reciprocate favour' (Zeng 2012). The unemployed will avoid social contact because of the social expectation of investing monetary funds to strengthen social ties and networks. Because of an inability to do so due to lack of income, unemployed youth will not engage in social interaction. Divisions in a community could also result from perceived imbalances in relationships between those with and those without resources. Unemployed individuals do not feel comfortable around people who perceive them as needy and who may not understand their situation. This isolates them from a network of potential sources of information about opportunities to find work and alienates them from well-connected people (Zeng 2012). Unemployed individuals are cautious of owing anything to others because they lack the resources to reciprocate (Aldrich & Dickie 2013).

Another apparently accepted role with sanctioned social principles and values is the understanding that when people do not contribute to their community, they cannot earn the right to speak and voice an opinion on community matters. In the study done by Fowler and Etchegary (2008), being unemployed made men in a high-crisis community act passively, sit back, and let others speak for them; they seemed voiceless because they perceived themselves as not having the right to an opinion. This shows how being unemployed can render a person almost invisible in the community, without any voice or power. A further example is how unemployed women in China were rendered voiceless (Sung-Chan & Yuen-Tsang 2008).

### **Individual agency within an existing social structure**

The individual actively involved in, and in interaction with, the surroundings as a social agent and social actor constitutes the third part of the context (De Souza 2014:148). Confronted by unemployment, individuals react differently to available opportunities or constraints in their contextual reality. Three themes can be distinguished: (1) making a choice, (2) constructing or joining subgroups to satisfy the need for social belonging, and (3) cultivating or constructing an own value system.

## **Making a choice**

Two distinct views regarding choices in securing employment are evident. One view is that work is 'normal' and that a job offers more than financial gain (Aldrich & Dickie 2013; Patrick 2014; Sherman 2013; Strier 2014; Zeng 2012). According to Sherman (2013), the aspiration of unemployed individuals receiving welfare aid was to be off welfare benefits one day because they saw their dependence on welfare as 'not normal' and undesirable. The unemployed weigh up the monetary gains of a job and compare these gains to what they earn through welfare benefits. Participants also indicated that they would rather spend money they had earned through hard work than to have to spend money received from welfare funds.

Contrary to the previous view, Dawson (2014) found that unemployed people would not accept just any job. Low-paying jobs were regarded as socially undesirable because such jobs would not take them to where they aspired to be. Promised rescue from a lower-class existence under a previous oppressing government, they were waiting to be given the opportunity to enter the perceived world of comfort and ownership of valuable consumer goods that the middle class enjoyed. From townships, they could see high-class urban residential areas and convenient amenities and services, underlining the fact that there were people with more comfortable lives. They placed a high value on consumerism to signify class and standing.

## **Constructing or joining subgroups to satisfy the need for social belonging**

It seems that unemployed individuals need a like-minded group; otherwise, they will become 'weak nobody loners' in society (Dawson 2014; Giazitzoglu 2014; Mckenzie 2013; Nayak 2006; Strier 2014; Sung-Chan & Yuen-Tsang 2008; Zeng 2012). Because of their isolation from society, individuals value the 'own' group with its system of values, perceptions, and behaviour. Shared experiences tend to bind individuals together: 'we understand each other [...] she is unemployed like me' (Zeng 2012:90). Being part of a subculture grouping gave the young men in Nayak's (2006) study meaning and a sense of belonging.

The harshness and negative implications of the insecurity in the labour market and unemployment are mitigated by being part of a subculture. Women in the study done by Sung-Chan and Yuen-Tsang (2008) could stand up against authoritative powers as

a collective. On the street corners in the townships of South Africa, the unemployed come together to be with those sharing the same troubles and challenges; they see this 'ikasi' (township) street corner social group as a type of 'surrogate kin'. For some, these are the only people they feel understand the situation; they share in a collective struggle (Dawson 2014).

Strier (2014) shows how unemployed people long for social belonging, especially in times of uncertainty and tension brought about by their situation of unemployment. Individuals in the same position are experienced as being almost closer than family. Although society has ostracised them, they find comfort in a like-minded group. Giazitzoglu (2014) reports that, in their daily living in a community where the members despised them, the group of unemployed men in his study found kinship in the group (known in the UK as the 'drifters'). The group, with their subculture in which different sets of values and norms applied, found validation for the logic behind their choice of the rejection of work, their anti-work ethic, and the 'working' of the welfare system.

### **Cultivating or constructing an own value system**

Three examples can be identified of unemployed individuals cultivating their value system to cope with, or react to, their unemployment experience. Firstly, 'othering' occurs to demonstrate welfare recipients' discrimination against immigrants who are also recipients of state benefits (Patrick 2014). Participants in Patrick's (2014) study felt that immigrants took 'their' jobs and cheated the welfare system by claiming while working. Sherman (2013) highlights how some unemployed individuals use 'othering' to see themselves as more deserving and of higher morality than those others who are in the same situation. It seems that, in reflecting the social stigmatisation they endure onto others whom they judge and criticise, they find some way of coping with their situation.

A second example of an own value system constructed by the unemployed is the description of instances where people argue that all is fair when in survival mode – the end justifies the means (Giazitzoglu 2014; McKenzie 2013; Nayak 2006). In the struggle to survive unemployment, one option is to turn to crime to make a living. The unemployed men in Giazitzoglu's (2014) study followed the already familiar path of the survival strategies of their unemployed fathers and went the route of making a living

through so-called 'streetwise labour' – that is, a career in illegal business and crime. Mckenzie (2013) also reports that a thriving underground criminal economy existed within the boundaries of the community she studied. Success in making a living through illegal means gave one a particular value and standing in this community.

A third example of how unemployed people deal with their situation by cultivating an own value system is to have a steadfast belief in a divine higher power. When overwhelmed by the challenges of poverty, strained family relationships, discrimination, and unemployment, unemployed individuals find solace in the belief that there is a God with a plan and that the situation in which they find themselves is part of God's plan (Teti et al. 2012).

## **Discussion**

This study aimed to explore the experiences of unemployed individuals from various contexts in different countries. Through the integration and combination of these findings, three distinct fundamental aspects stand out that can aid in improving our understanding of the experiences of unemployment. Irrespective of the country in which they are, unemployed individuals share three experiences. Firstly, they experience the dominant perception of society and their communities as being that work-for-income constitutes a crucial and central part of healthy, responsible adult life. Undeniably linked to this experience is the consequence of not complying with this 'rule' of society to earn an income through paid work, namely stigmatisation, resulting in emotional pain and shame. The second shared aspect is that the negative experience of unemployment is buffered when unemployed individuals are taken up in some kind of subgroup of individuals who share the same unemployment situation. The third conclusion has two sides. The first is that all the studies in this review found that unemployed individuals devised some strategy to deal with, or react to, their situation of unemployment. A surprising second side of this finding, however, is that individuals seemed to develop either constructive or destructive strategies to deal with the negative unemployment situation. These three principle conclusions will now be discussed and collated with the relevant literature.

Firstly, the results of this study indicate that unemployed individuals in all studies experienced pressure from broader society, as well as their communities, to conform



to an acceptable code of conduct. This code of conduct dictates that unemployed people should never accept their situation and rely on welfare funds to assist them to survive unemployment because not to work is unacceptable. This observation reflects what Ezzy (2001) has reported about the existence of a dominating perception that work equals life. In their study, Shirani, Henwood, and Coltart (2012) support this point of view by showing that a salaried occupation is seen as the predominant way to demonstrate adequate citizenship. Rules governing so-called socially desirable behaviour, role expectations, and hierarchical class-structured societies result in a constructed world where a person without a job and little socio-economical means will find it almost impossible to fulfil their expected obligations as a member of such a society. As was emphasised by Giazitzoglu (2014), Nayak, (2006), Plattner and Gonzo (2010), as well as Spyridakis (2013), for individuals in precarious situations of inadequate education, low social capital, and long-term unemployment, it can be almost impossible to secure formal, well-paid employment. Lifelong unemployment is highly likely for these individuals. Therefore, it is crucial for our understanding of the experience of unemployment to realise that unemployed people need to negotiate constrained opportunities, while experiencing the reality that they will only be accepted by society and the community once they are employed. This scarring adds to the negative impact of the lack of financial independence with which the unemployed individual must already cope. In the face of this assumption that every person should work and contribute financially to the community, an inability to meet this expectation causes embarrassment and a feeling of worthlessness. The word 'shame' is quoted directly from the transcribed interviews with the unemployed in eight of the studies (Björklund et al. 2015; Dawson 2014; Giazitzoglu 2014; Patrick 2014; Sherman 2013; Strier 2014; Sung-Chan & Yuen-Tsang 2008; Zeng 2012).

A second finding was that unemployed individuals in almost all the included studies are positioned in relation to a specific subgroup. Thus, although they experience their immediate environment and social ties to the community as mostly negative, they experience their self-constructed or organised subgroup as a type of psychological safeguard against the negative consequences of unemployment. This has a bearing on the relational, contextual aspect. The participants in the research done by Strier (2014), for instance, described the men in the skills-training group as almost closer than family. Various studies show how unemployed individuals desire some social

belonging (Björklund et al. 2015; Dawson 2014; Giazitzoglu 2014; McKenzie 2013; Nayak 2006; Strier 2014; Sung-Chan & Yuen-Tsang 2008; Teti et al. 2012; Zeng 2012).

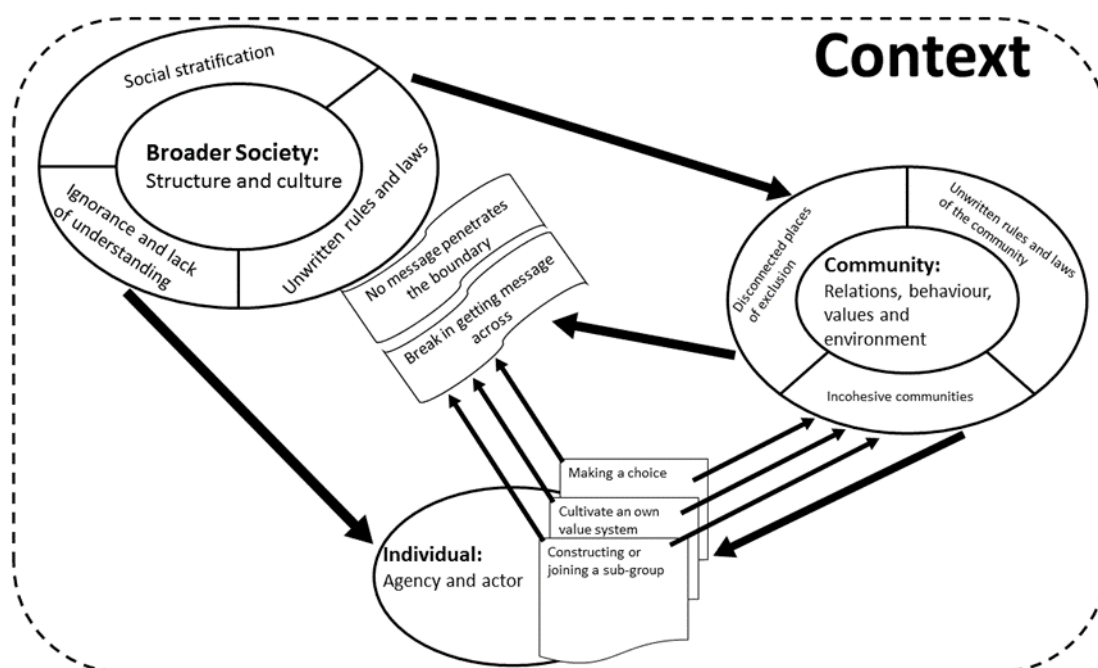
The third finding of this study concerns how the individual as a contextual factor exhibits their agency and actor status. Individuals as actors and agents can make choices and cultivate an own value system in reaction to the impact of the influences of the other contextual factors, which are mainly experienced as negative. The actor or agent as a contextual factor is portrayed as a struggling, embattled individual, but with survivalist agency, who continuously tries to cope with their challenging situation without giving up. What is most thought-provoking is that certain individuals handle their situation of unemployment in a seemingly healthier, more positive way than others, who seem to engage in an almost destructive downward spiral. Unemployed individuals who reported coping with their situation in a positive manner were all involved in an intervention programme of some kind (for example, the group of fathers in the studies done by Björklund et al. 2015 and Strier 2014; the men in the working-class group in the study by Nayak 2006; and the group of women in the action research project in the study by Sung-Chan & Yuen-Tsang 2008) or were active in a religious church set-up (the group of men in the study done by Teti et al. 2012, who managed their precarious situation through religious activities).

Those unemployed individuals who reacted to their situation of unemployment by involving themselves in subgroups whose ostracism, stigmatisation, and segregation from society made them retaliate with deviant and socially unacceptable behaviour were generally without any respectful assistance or dignified aid from the broader society or community (for example, the communities in the studies by Fowler & Etchegary 2008 and Patrick 2014, where the individuals turned on one another and generated conflict and social disconnection; the rioting and socially deviant groups in the studies of Dawson 2014, Giazitzoglu 2014 and McKenzie 2013; Nayak's under-class group 2006; the cultivation of a culture of crime in the study by Teti et al. 2012; and the social withdrawal of the unemployed in the study of Zeng 2012). The necessity of understanding the experience of unemployment to address the challenging situation in a respectful and dignified way, in consultation with the unemployed, is emphasised by this finding. Communication of care and a thorough appreciation of the complex

nature of the obstacles faced by the unemployed are crucial. It is essential to spread the notion in communities and society that the unemployment phenomenon is more complicated than simply expecting unemployed individuals to face this situation by themselves and to 'just find a job'. Spyridakis (2013) aptly describes the unemployed as:

*... living an indefinite downward spiral of material deprivation, trying to make ends meet in ... off the books non-standard jobs, struggling to serve their status in social and cultural terms ... attempting to survive by manipulating the cracks created by the state's indifference and capital's arbitrariness. (p. 241)*

A deep and nuanced understanding of the experiences of unemployment cannot be obtained without studying the impact of the various contextual factors. It is also necessary to consider the nature of the interaction or interrelationship among the different identified contextual factors and its consequences for experiences of unemployment. From the literature consulted, a graphical presentation has been designed to illustrate such interrelationships or interaction (see Figure 2.1).



Source: Authors' own work.

**Figure 2-1: Visual presentation of the contextual factors and the relationships among the factors**

From the findings, the interrelationships among the three overarching contextual factors become apparent. As illustrated in Figure 2.1, there seems to be a reciprocal relationship between the community or direct environment of the individual, on the one hand, and the individual as agent or actor on the other. The individual agent or actor has an impact on the community, and vice versa. How the individual copes with, or reacts to, their unemployment situation has a bearing on the community, and how the members in the community cope with, and react to, the unemployed person influences the individual and their experience of unemployment. A case in point is how the unemployed men in the studies of Giazitzoglu (2014) and Nayak (2006) experienced the disgust and contempt of the community surrounding them (community impact on the individual), but the unemployed men then retaliated by almost reinforcing what the community believed about them and destabilised the community through their non-conformist, perverse, and criminal behaviour (individual impact on the community). In contrast to such a reciprocal relationship between agent or actor and community stands the one-way relationship between the broader society and the other two main contextual factors. This was clearly illustrated by the fact that proof did not exist in any of the included studies that the broader society really understood the extremely complex nature of the experience of being unemployed. The influence and impact came from the broader society with its stratified groups, policies, culture, ethics, and ignorant attitudes that affect the community as well as the individual. There seems to be a barrier or a break in communication between the individual as well as the community on the one side and the broader society on the other side (see Figure 2.1 where the arrows could not get through; communication is blocked). In the studies of both Sung-Chan and Yuen-Tsang (2008) and Björklund et al. (2015), the unemployed are described as voiceless. It seems that if social scientists, researchers, and intervention programmes do not strengthen the collective voices of these people, broader society will not hear them. Even from the community side, there is little evidence that this contextual factor has any real impact on the broader society. The broader society seems to have little to no understanding of the daily lived experience, struggles, or accomplishments of the unemployed person. Social scientists should focus on breaking down the barrier to the broader society.

The consulted literature highlights the critical role that contextual factors play in the impact on the unemployed individual (Burger & Fourie 2013; De Witte et al. 2012;

Dieltiens 2015; Griep et al. 2014; Nell et al. 2015). This study raises intriguing questions about the nature and extent of the pressure on the unemployed to look for a paid job in formal employment, as well as the scarring effect of the lack of a nuanced understanding of the lived world of the unemployed person.

### **Limitations of the current study**

Although studies from seven countries were included in this review, it could be seen as too limited. Expanding the study to include more countries, especially developing countries, would be valuable. The 'refutability principle' (Silverman 2011) was employed in this study; that is, the researcher went back to the consulted studies after the conclusions had been written down to see whether any study could refute the findings. It is recommended that quantitative studies be included in this 'refutability' process. The findings should be tested against quantitative studies from different countries, with a focus on the experience of unemployment.

### **Implications and recommendations for research**

Future research should focus on the impact of the three main contextual factors, namely the broader society, the immediate surrounding community, and the individual as agent or actor, as well as their interrelationship and interaction. Quantitative studies should be conducted to broaden the scope and to reach a more comprehensive conclusion on the role that contextual factors play in the experience of unemployment. Research could specifically focus on how to assist government and policymakers to address challenges such as how to integrate the unemployed and poor in the centres of society, rather than in peripheral areas. Also, intolerance towards, and misunderstanding of, the unemployed by the society should be studied. Research should focus on how to strengthen cohesion, trust, and equality in communities.

Future research could also focus on best practices concerning welfare benefits – in terms of allocation, amounts, and recipients. Most of the positive experiences involved close social ties with like-minded people in similar circumstances. When a specific meaningful goal or action was combined with this grouping, it transformed the experiences of unemployed people in a positive way (Björklund et al. 2015; Strier 2014; Sung-Chan & Yuen-Tsang 2008; Teti et al. 2012). A suggestion would be to steer future research on the experience of unemployment in the direction of action

research with groups of unemployed people assisted by professional social scientists. Together, these groups and professionals could mobilise constant interaction with, among others, policymakers and leaders in the financial and media fields.

### **Implications and recommendations for practice**

Professionals should focus on ways to guide unemployed individuals to find sustainable methods of occupying themselves outside the conventional job market. This process should be designed in a way that acknowledges the specific needs and capabilities of the unemployed. The importance of instrumental relationships would have to be acknowledged (Zeng 2012). Unemployed individuals should be empowered to build relationships with powerful people and forge linkages with individuals in the broader society.

Societies should promote a strong care ethic, as opposed to a work ethic (Patrick 2014). Such a mind-shift would benefit South African communities and make them realise that there is space for people to do voluntary and caregiving work in communities. Tolerance, empathy, and a greater understanding must be promoted (Giazitzoglu 2014).

Creating and developing subgroups of unemployed individuals in a community could provide a support base for such individuals. Efforts to address unemployment could start by empowering individuals in these groups to create community programmes in collaboration with powerful members of society in leadership positions. Care and attention from 'outside' high-crisis communities would generate hope, expectation, and energy to positively influence others in these communities (Fowler & Etchegary 2008).

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## **CHAPTER 3: ARTICLE 2 – UNEMPLOYMENT EXPERIENCES IN CONTEXT: A PHENOMENOLOGICAL STUDY IN TWO TOWNSHIPS IN SOUTH AFRICA**

Du Toit, M., De Witte, H., Rothmann, S., & Van den Broeck, A. (2018) Unemployment experiences in context: A phenomenological study in two townships in South Africa, *Journal of Psychology in Africa*, 28(2), 122-127, DOI: 10.1080/14330237.2018.1454575

### **UNEMPLOYMENT EXPERIENCES IN CONTEXT: A PHENOMENOLOGICAL STUDY IN TWO TOWNSHIPS IN SOUTH AFRICA**

#### **Abstract**

This study aimed to explore unemployment experience of residents of a historically disadvantaged South African neighbourhood. Informants were 12 black community members (Females: 75%; Age ranges: 20 to 29 = 58.3%, and 30 to 39 = 33.3%). Individual interviews were conducted with the participants. Thematic analysis of the data revealed that participants valued employment despite their present unemployment. They indicated that being unemployed is a painful experience, but that they also held an optimistic view of a future in which they would have employment. Findings further suggest that diminished social support by the community and public social welfare agencies aggravate negative experiences of unemployment. Employment support programmes are needed to connect the unemployed to job networks, as well as to empower those who are unemployed to fulfil their positive work participation expectations.

Keywords: Unemployment, experience, community incohesion, political context, township, South Africa

## Introduction

Unemployment is both an individual status and a social status ascription (Aldrich & Dickie, 2013; Fowler & Etchegary, 2008; Mckenzie, 2013; Sage, 2017; Shattuck & Roux, 2015; Sherman, 2013). For instance, Sage (2017) considered the consequences of unemployment for the individual to include psychological distress associated with a decline in life satisfaction, as well as risks for mood disorder and substance abuse. As a social status ascription, unemployment is associated with stigmatisation, labelling, unfair judgement, and marginalisation (Aldrich & Dickie, 2013; Dawson, 2014; Mckenzie, 2013; Sherman, 2013). To mitigate the personal and social consequences of unemployment, improvement of social support to the unemployed as well as policy level interventions, are equally important as individual-level interventions (Shattuck & Roux, 2015). Context matters to the meanings associated with unemployment, as well as the personal and social consequences thereof (e.g., Altbeker & Bernstein, 2017; De Witte, Rothmann, & Jackson, 2012; Leibbrandt, Finn, & Woolard, 2012). Most of the studies on unemployment experiences have been executed in developed countries with relatively few of the studies carried out in the emerging countries of Africa (Plattner & Gonzo, 2010). This study aimed to explore the unemployment experiences of unemployed individuals from a typical South African township community, in order to provide preliminary data for use in developing an intervention programme for the unemployed within their township communities.

Unemployment is estimated at 60% among South Africa's historically disadvantaged communities (Mahajan, 2014). The national unemployment rate stands at 27.7% (36.8% with the expanded definition). Most of the unemployed are members of the black population living in informal urban settlements. These settlements mushroomed in the past 20 years and are an after-effect of apartheid-era racial segregation creating an 'underclass' (1958-1994) (Burger, Van der Berg, Van der Walt, & Yu, 2017; Seekings, 2003). Of the almost 6.2 million unemployed in South Africa, 88.7% are black (Statistics South Africa, 2017). As a result, almost 65% of black South Africans live below the poverty line (i.e. 992 ZAR / 76.28 USD per person per month in 2015) (Poverty Trends in South Africa, Statistics South Africa, 2017). Nonetheless, South Africa boasts of a vibrant informal job market (Fourie, 2011, 2012; Lloyd & Leibbrandt,

2013, 2014). An estimated 1.5 million people operated a small informal business in 2013, 70% of whom are unemployed and who use this as an effort to acquire an income (Informal business, a means of survival, Statistics South Africa, 2014). Within the informal sector employment, we differentiate between informal wage employees and informal self-employed persons. According to Statistics South Africa, informal self-employed persons are predominantly black individuals aged between 35 and 44 years old with the lowest levels of education (Press statement: Survey of employers and the self-employed, Statistics South Africa, 2014). The informal self-employed industry comprises mostly of 'spaza' shops (small general dealers), street vendors, car wash concerns, and hairdressers.

Most studies on unemployment appear to overly privilege formal sector employment, discounting the fact that billions of people from developing countries around the world are employed in the informal sector. Furthermore, South Africa – with its high unemployment rate and measured against similar countries – has a huge informal self-employed sector (Yu, 2012). Thus, we propose this study, mindful of the prejudices that come with self-employment or small business enterprise employment in the informal sector, as compared to employment participation in the formal sector. The question remains as to how residents from historically disadvantaged black communities experience their lack of formal employment. An in-depth exploration of the lived unemployment experiences in historically deprived black neighbourhoods would be most revealing.

## **Goal of the study**

The current study aimed to explore the lived experiences of unemployed black people in a historically deprived South African community (also called a township). This study was guided by the following research question: What are the formal sector unemployment experiences of the residents of a South African black township?

## **Method**

### **Research design**

This study utilised a phronesis approach to exploring the unemployment experiences of residents of a historically marginalised black community. A phronetic research

approach is a form of appreciative inquiry adopting a caring and respectful attitude to understand the issues of interest from the view of the participants (Flyvbjerg, 2010; Tracy, 2013). Thus, phronetic research was suited to our goal to arrive at a deep and nuanced understanding of the experiences of unemployment.

### **Participants and setting**

Informants were a convenience sample of 12 black community residents of Boipatong and Orange Farm, Gauteng Province, South Africa (see Table 3.1 for participant demographics). These communities are marked by run-down basic infrastructure, poor service delivery, and lack of resources and investment. Our informants were between the ages of 18 and 64 at the time of study. Additionally, they self-reported to have been unemployed for six months or more. We recruited the participants utilising snowball sampling with signed-up participants helping to identify eligible others.

**Table 3-1: Respondent ID, Gender, Age, Place, Length of Unemployment and Level of Education**

<b>Number</b>	<b>Gender</b>	<b>Age</b>	<b>Place</b>	<b>Years Unemployed</b>	<b>Level of Education</b>
D1	Female	24	OF	1 year	Grade 12 plus financial learnership
D2	Female	38	OF	6 years	Grade 10
D3	Male	22	OF	4 years	Grade 12
D4	Female	31	OF	2 years	Grade 12
D5	Male	22	B	1 year, 7 months	Diploma in Marketing
D6	Female	32	OF	2 years, 6 months	Grade 10
D7	Female	29	B	5 years	Grade 12 with N4 in Engineering
D8	Female	25	OF	4 to 5 years	Grade 12
D9	Female	41	B	6 years	Grade 11
D10	Female	38	B	Many years, on and off	Grade 12
D11	Male	20	B	2 years	Grade 12
D12	Female	21	B	2 years	Grade 12 plus certificate in Engineering

### **Data gathering**

We utilised in-depth, semi-structured interviews to interview the informants about experiences of unemployment by people residing in township communities.

Additionally, we asked participants to address their views on employment prospects in the future. To ensure credibility and trustworthiness of the data, the first listed author maintained an extended personal presence in the community of study with informal observations of the residents' daily lives, feelings, and actions. Lastly, the researchers attempted to achieve transferability through an accurate description of the research process (see Kumar, 2014 for guidelines).

## **Procedure**

Permission for the study was granted by the Human Health Research Ethics Committee (HHREC) at the North-West University, South Africa. The participants individually consented for participation in the study. Six trained field workers from sister communities to those of the study, assisted with data collection. As a token of appreciation for their time, each participant received 80 ZAR in grocery gift cards that could be used at a local chain store. A psychological counsellor was requested to be on stand-by should such a need arise by the participant during or after the interview.

## **Data analysis**

We analysed the data utilising ATLAS.ti 8 (Creswell & Poth, 2018; Friese, 2014). We utilised an inductive open coding process guided by a code-document tabulation, in order to determine the most verbalised experiences across the interviews. We ensure rigour of thematic analysis with co-coders consensus checks at every stage. From these verbalised experiences, the four central and overarching themes were determined. We used D letter identifier codes for a unique statement by our study participants.

## **Results and Discussion**

Four themes emerged which characterise the unemployment experiences of the black community residents: Unemployment as a painful experience; hope and optimism; living in a township community; disconnected from political and economic forces. Elaboration on these themes and the evidence for them will subsequently be presented.

## **Theme 1: Unemployment as a painful experience**

All participants desired formal employment and described unemployment using such negative terms as “a huge garbage heap filled with bad things” (D1); “life is over” (D15); “danger and death” (D18); and “a man-made grave and a monster” (D19). D14 explained that unemployment brings “a black heart full of sorrow and pain; the heart is broken, angry, sore and sad.” The participants described their experience of life as difficult, sad, and painful (D1, D14, D15, D16, D17, D18, D19, D20, D21, D22, & D23). Feelings of anger also surfaced in the depiction of unemployment (D14). Additionally, unemployment was associated with stress, depression, anxiety attacks, and suicide ideation (D1, D14, D16, D17, D19, & D20). These feelings might lead to undesirable behaviours like drug and alcohol abuse, crime, and suicide attempts (D1, D14, & D17).

According to participant D14 “to be not working like this, it is bad, nothing to move you into action, you see, it demotivates a person.” Moreover, the children and dependents of unemployed people suffer from their exposure to the ‘ugly side’ of life and as parents are unable to provide for their children due to a lifetime of suffering and disadvantages (D1, D15, & D19). Their children suffer from basic needs deprivation and are ridiculed for their poverty (D14, D17, D18, D19, & D20).

From these narratives it became clear that unemployment poses a tremendous challenge for all the respondents. It is an undesirable situation with which they have difficulty dealing. Long-term unemployment also produced the loss of personal agency: “We don’t think. We have to be sheep. We are the followers ... They don’t change, they... even if they are literate, they still think like black people” (D19); and reinforced racial stereotypes about blacks as ‘lazy’ or lacking initiative, drive, energy, and internal motivation (D1, D14, D15, D17, D18, D22, & D23). However, the desire to avoid the ‘lazy label’ was also a motivating factor: “Some of us who want to find jobs must stop being lazy, expecting everything to be done for us” (D15) and “that’s the problem, you become lazy and dependent on the government to do everything for us” (D22). As was found by Sherman (2013) and Patrick (2014), the respondents reported the need to have a goal in life – a sense of purpose which they felt a job could provide.



The participants felt the pain of stigmatisation and shame because they are of the opinion that society perceives them as not honestly trying their best to find work. Mckenzie (2013), Patrick (2014), and Sherman (2013) also reported that unemployed people in low income, marginalised communities suffer from being judged by others and that they face stigmatisation, prejudice, and intolerance. Both a lack of direction and task-orientation as well as the sting of a perceived stigma associated with unemployment, bring additional pain and discomfort. Often this social labelling and social denouncement cause the unemployed people to internalise these stigmatising labels and ascribe to it themselves.

Each of the participants discussed a survivorship activity they engaged in to earn some money, which they termed 'hustling'. Typical 'hustling' activities included washing cars (D14), doing neighbours' hair (D18), re-selling beauty products for commission (D15), providing painting, cleaning or ironing services to neighbours or the residents of nearby towns (D14, D19, & D20). Sometimes these 'hustling' activities involved illegal activities such as the buying of illegal drugs in large amounts and re-selling in smaller quantities at a profit of 50% (D22); gambling on street corners (D14); and, in the words of D17: "Sometimes you may think of stealing to get food so that the child may sleep having eaten. It is only after stealing that you realise what you did was wrong."

The daily struggle for survival without a secure income affect them individually, as well as their relations with others. As was found by Dawson (2014), Fowler and Etchegary (2008), Mckenzie (2013), Nayak (2006), and Sherman (2013), the pain is not just physical but also psychological. Additionally, it affects them in their roles as parent and as a community member (as they are seen as not contributing economically and perhaps as a liability). The latter can cause them to withdraw from social interaction, which in turn can diminish ties to employed people who can provide potential links to job opportunities (see Sherman, 2013; Zeng, 2012). Efforts of the unemployed to find alternative ways to secure an income were also reported in previous studies. Dawson (2014), Giazitzoglu (2014), Mckenzie (2013), Nayak (2006), and Patrick (2014), illustrated how 'working the welfare system', and engaging in political rioting in return for benefits, as well as crime and drug-dealing were applied to sustain survival efforts.

## **Theme 2: Hope and optimism**

Participants shared a general perception that unemployment is not the result of a person's deficiencies or wants. One interviewee summarised this as follows: "... when you get a job it is not about anything else than that you have been blessed. It was your time to find that job at that time" (D23). It seems as if their unemployment situation was something which they cannot control. Four of the interviewees found relief in the belief that God would provide a job in His time; one should just continue believing and do the best in looking for a job (D17, D18, D20, & D21). D1 and D14 strongly believed that obedience to their ancestors would improve their situation and that their ancestors' presence and influence would bring change when the time was right. Although they would 'wait patiently' for external forces or changes in the larger socio-economic and political environment, they did not want to be perceived by others or by God and/or the ancestors as not doing their part. They would wait in an 'active mode' and demonstrate that they are neither lazy nor idle. This 'active mode' includes, for instance, going to church, looking for a job, or honouring their ancestors.

Evidently, this is a type of transactional attitude built on the assumption that "when I do right, I can expect good things to happen." Moreover, the respondents believed that leaving their home and actively engaging with life would increase their chances of 'bumping' into a lucky break and finding a job or apprenticeship/learnership, also called 'luck to change' (D18). All participants looked forward to eventually gaining formal employment. They had high hopes that their precarious situation would change for the better (D1, D2, D14, D16, D19, D20, D22, & D23). A 'good' job for the respondents meant a permanent position at a company or government institution under a fixed contract that included a good salary as well as health insurance, housing, a study bursary scheme, with rights to unemployment benefits (D1, D2, D16, D17, D18, & D22) and that made possible a comfortable lifestyle (D2, D16, & D19). Participants felt 'proudness' at their ability to endure, to learn from their struggles, and to achieve a level of success in other areas of their life tasks such as parenting (D1, D2, D16, D18, D19, & D23).

In contrast with what was found in most other qualitative unemployment research studies, the findings of the current study found hope and optimism among unemployed people in these two townships. A case in point are the qualitative studies on

unemployment done in North America, Canada, UK, and China which did not report the existence of hope or optimism exhibited by any of their unemployed participants (Fowler & Etchegary, 2008; Giazitzoglu, 2014; Mckenzie, 2013; Nayak, 2006; Patrick, 2014; Sherman, 2013; Zeng, 2012). It might be postulated that this might be something unique about the unemployed individuals in the South African countries. The studies of Dawson (2014) and that of Nell, De Crom, Coetzee, and Van Eeden (2015), and Namibian study of Plattner and Gonzo (2010) accord with this study results which found that unemployed people, although unhappy and impatient with their precarious situation, still foster hope and undertake action plans to meet their aspirations for a better future.

### **Theme 3: Living in a township community**

Participants spoke about the poor labour market conditions in their community and said that the lack of basic community resources or 'ubuntu' (the general meaning of 'ubuntu' is compassion and humanity) harmed people's sense of belonging. They viewed their township environment as a filthy, painful, sad, and forgotten place with dilapidated infrastructure and resources (D19, D20, & D21). It was seen as offering virtually no job opportunities and being far removed from economic hubs, which in turn makes looking for a job tough (D1, D14, D16, D17, & D18).

Moreover, they said that the township lacked leaders, mentors, and role models since most successful, skilled, and well-connected people had apparently left the township (D1, D14, D16, D20, D21, & D22). Unemployed township people often fall victim to hoaxes and misunderstandings when it comes to job opportunities. This is because they lack discriminating abilities to recognise job opportunities offered by fraudulent agencies, since they lack correct information and proper guidance (D1, D14, & D22). This leaderlessness of a community lacking the resources and opportunities of a broader community was also described by Fowler and Etchegary (2008) in their research on a high crisis community.

High unemployment diminished people's 'ubuntu' or community spirit due to mistrust, feelings of betrayal, and the deterioration of social cohesion (D14, D15, D19, D21, & D22). Some community members begrudged the financial success of those who had found employment, success, and prosperity (D16, D22, & D23) and were suspicious

of the legitimacy of their financial success (D2, D14, D16, D20, & D21). They asked such questions as “How?”; “Why didn’t they share the opportunity?”; and “Was the job obtained through straightforward and legitimate means?” (D14, D16, & D20). Notwithstanding the fact that most of the inhabitants in this high crisis community suffered unemployment, financial independence and to be affluent seem to be a crucial measure of individual worth. However, although many of the informants said ‘ubuntu’ did not exist anymore (D1, D15, D17, D19, & D23), two of the interviewees felt that ‘ubuntu’ was alive and well in their corner of the township as well as amongst their family members (D1 & D16).

Most of the interviewees viewed both the larger township environment and their township community as negative, unsupportive, and as adding to their negative experience of being unemployed. The terms used to refer to the unemployed (for instance ‘cheese-boy’, ‘loafer’, ‘mama’s baby’ and ‘hustler’ for an adult man who is incapable of financially supporting a family (D14, D15, D16, D20, & D22)) were ‘anti-ubuntu’. D20 similarly said: “We are always concerned about what people say about us.”

Negative experiences of their community as well as perceiving it as being in a crisis because of limited resources and a lack of coherence, was also reported by unemployed participants in the UK and the US (Giazitzoglu, 2014; Patrick, 2014; Sherman, 2013). Some of the participants aspired to leave the township as soon as they could afford life outside it. Dawson (2014) showed that unemployed people would not just accept any job. Moreover, unemployed persons in the township are forced to reckon with the social reality that employed people do not socialise with the unemployed individuals. However, contrary to what was found in previous studies (Mckenzie, 2013; Nayak, 2006; Strier, 2014; Sung-Chan & Yuen-Tsang, 2008; Zeng, 2012), most of the unemployed interviewees did not share experiences of an ‘own’ group that might buffer them from unsupportive ‘others’ in the larger community or society. According to Mackenzie (2013), people are valued based on their monetary value or what they own. This increases the stress on the unemployed individual, who has nothing and thus may risk being valued as ‘nothing’. The residents’ feelings of powerlessness seem to cause them to turn against each other and not to help one another. This experience of a resource-deprived community was reported in studies

of high crisis communities (e.g. Fowler & Etchegary, 2008; Mckenzie, 2013). The eroding of the 'ubuntu' characteristic of African communities matches the results of Plattner and Gonzo (2010).

#### **Theme 4: Disconnected from political and economic forces**

Informants said their unemployment sprang from the government's economic reform failures (D2, D15, D18, D19, D20, D21, & D23). According to the interviewees, unemployment was the result of failed promises from government to redress the unfairness of the oppression and past discriminations. According to D20, "The [government] always lies to us, making empty promises ... we need jobs."

According to the participants, nepotism, favouritism, and other forms of corruption by government officials caused unemployment (D14, D15, D17, D20, D21, & D22). They also felt deprived of a fair chance to compete in the job market. The interviewees said it was even more challenging to find a job against this background of nepotism, cronyism, favouritism, and corruption in job placements because they were not part of a connected network (D2, D18, D20, & D21). Only interviewees D17 and D23 were slightly less critical of the government and pointed out that some programmes (for instance, those focused on getting more women into senior positions) did seem to be bearing fruit. Furthermore, both were sceptical that having a membership card of the African National Congress (the country's ruling political party) could secure someone a job. Many of the respondents very clearly felt abandoned and betrayed by their political leaders and society at large. Participants described the president of the country as a 'father' who had forgotten his 'children' out in the cold and had left them behind without care (D2, D4, D19, & D21).

Unemployed people's disillusionment about being unemployed by the formal sector was also reported in previous studies (e.g. Aldrich & Dickie, 2012; Fowler & Etchegary, 2008; Mackenzie, 2013; Sherman, 2013). These researchers found that the unemployed reported being socially marginalised and different from 'normal' people. The lack of caring and support from the 'outside' represented by the national state agencies detracts from these individuals' well-being. Nell et al. (2015) also reported that the marginalised communities are "last in the row" (p. 178) when it comes to being assisted by the government. The lack of financial support during times of long-term

unemployment, as well as imperfect wage policies by the South African government, were identified as a possible cause for increased negative experiences of unemployment in the study by Griep, Rothmann, Vleugels, and De Witte (2012).

### **Limitations of the study**

This study had various limitations. The study was exploratory and conducted in only two communities with the aim of gaining an initial understanding of the experience of unemployment. Many aspects of context, such as the respondents' families and the perception of the broader society, were not addressed in the interview questions. Further research is necessary to more thoroughly explore the different aspects of context. A second follow-up interview with the interviewees would also have contributed to a deeper understanding of certain aspects, such as the impact of negative self-stereotyping on the expectation of finding a job. Future research should focus on how best to empower unemployed individuals within support groups to build healthy and supportive environments for all.

### **Conclusion**

Black community residents considered lack of employment by the formal sector to have negative individual and social status effects. At the individual level, the salient effects were a depressed feeling of being abandoned and neglected by the bigger society and political leaders. They experience frustration flowing from the fact that their need to be occupied by sensible and valuable contributions in society are not being met because of their unemployment situation. At the social status level, being unemployed came with stigmatisation, labelling, and marginalisation. Functional ties with an employed network also eroded their chances of receiving information from the corporate companies or state-owned enterprises. Many of these individuals exhibited resilient living and actively engaged with the informal employment sector. Nonetheless, they wished for employment in the formal sector which they associated with.

**Acknowledgements:** We would like to thank Dr Kerrin Myres, Richard Douglas, and Dr Susanne Frieze for their invaluable advice and comments on the analysis process of this research. We would also like to thank the co-interviewers for their continued support and our interviewees for trusting us and sharing their stories with us. This work was financially supported by the Vlaamse Inter Universitaire Raad (VLIR).

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## **CHAPTER 4: ARTICLE 3 – ENTERPRISING A WAY OUT OF UNEMPLOYMENT: ENABLING AND CONSTRAINING FACTORS AFFECTING TOWNSHIP ENTREPRENEURSHIP**

### **Enterprising a way out of unemployment: Enabling and constraining factors affecting township entrepreneurship**

#### **Abstract**

Informal entrepreneurial activities were proposed as one possible solution to the persistently high unemployment rate in South Africa. This phenomenological study aimed to provide a description of the enabling and constraining factors that could have an impact on informal entrepreneurs crafting a way out of unemployment in disadvantaged black communities. Qualitative interviews were conducted with 10 informal sector entrepreneurs (five in microenterprises and five in very small enterprises). Narratives relating to their experiences of unemployment and their subsequent involvement in their own entrepreneurial ventures were analysed inductively. Five broad themes emerged, with two being enabling factors and three being constraining factors. The two enabling factors were the specific viewpoints and attitudes of the entrepreneur as well as the experience of social support. Constraining factors were a financial and knowledge deficit, a non-supportive community, and a non-supportive government. It was proposed that the ingenuity and strength of these entrepreneurs be acknowledged and that their positive discourses be cultivated and encouraged to inspire unemployed people around them. These entrepreneurial experts could ideally be used to help develop programmes to assist other unemployed community members.

**Keywords:** Informal entrepreneurship, unemployment, contextual factors, township, community, South Africa

## Introduction

One possible fightback strategy against the high percentage (36.8%) of the current unemployment rate in South Africa (SA) (Statistics SA, 2018) is to develop, enhance, and support entrepreneurial endeavours among unemployed people (Cichello & Rogan, 2017; Chinyamurindi, 2016; Fourie, 2011; Kingdon & Knight, 2004; Ligthelm, 2006; Mazzarol, 2013; Willemse, 2013; Yu, 2012). Unemployment and poverty have a much higher incidence rate among the black population than any other racial group in SA (88.7% of unemployed South Africans are black, and 65% of black South Africans live below the poverty line – Poverty Trends in SA, Statistics SA, Quarter 3, 2017). Furthermore, individuals in the low-income bracket of the informal economy are also predominantly black (Pranger, 2006). The reason for the higher incidence of unemployment, as well as a dominance in the informal sector in the same group of people, is mainly the fact that unemployed individuals turn to the informal sector when the formal sector cannot absorb them. In addition, it is been reported by Du Toit and Neves (2007), as well as by the UN News Centre (2014), that unemployed individuals far outnumber available jobs in SA. Informal enterprises should, thus, be an alternative available to unemployed individuals.

Existing research points out how unemployed people become informal entrepreneurs, not because they see it as a preferred career choice, but singularly driven by necessity (Ligthelm, 2006; Woodward, Ligthelm & Guimarães, 2011). Morris and Pitt (1995) argue that personal survival rather than profit-driven motivation is the most important driving force behind entry into an informal entrepreneurial venture. Spyridakis (2013) claims that work in the currently industrialised world is almost compulsory for every healthy, adult individual of working age. An inability to meet this social and cultural convention of modern society leads to social stigmatisation and judgement. Therefore, many unemployed people may prefer to be involved in entrepreneurial activities while looking for formal work rather than being classified as unemployed. A number of researchers argue that the individuals engaged in these informal entrepreneurial ventures leave their small informal businesses immediately the moment they find a job in the formal sector (Bradford, 2007; Mgumia, 2017; Willemse, 2013; Yu, 2012). Taking all these arguments into account, it can be argued that there is an

entanglement of unemployment, on the one hand, and informal sector employment, on the other.

Looking at the persistently high unemployment rate in SA (the eighth highest in the world – “South Africa's unemployment rate vs the world”, May 2016), it stands to reason that the country will also have one of the largest informal sectors in the world. However, previous research has established that, in comparison to other developing countries, SA's informal entrepreneurial sector appears to be particularly underdeveloped (Chinyamurindi, 2016; Cichello & Rogan, 2017; Yu, 2012). Academics have, therefore, posed the following questions: “Why do the unemployed not enter the informal sector, as is common in other developing countries?” (Kingdon & Knight, 2004, p. 391) and “Where are the South African entrepreneurs?” (Manyaka, 2015, p. 2).

Some statistical data gives an indication of trends in the informal enterprise domain. Depending on the definition used, it is estimated that between one and two million people are involved in small informal self-owned entrepreneurial ventures (Bradford, 2007, p. 95; Statistics SA, 2014). However, this number is very fluid because people move in and out of this sector. Many people involved in this sector are survivalist entrepreneurs and may leave the sector when they enter formal employment or when a family member is employed. The extent of the sluggish flow from unemployment to informal entrepreneurship becomes clear when the estimated number of 1.4 million informal entrepreneurs given in the Quarterly Labour Force Survey, Quarter 1 of 2017, is compared with the 9.2 million unemployed people for the same quarter. Yu (2012) states that informal entrepreneurship is unemployment in disguise. Except for informal self-employment not being taken up by enough unemployed South Africans as an alternative to formal employment, a further challenge is the fact that 70% to 80% of informal entrepreneurial ventures fail in the first year, and only 50% survive after five years (Strydom, 2017).

### **Defining ‘entrepreneur’ and ‘informal enterprise’**

Both Manyaka (2015) and Mazzarol (2013) indicate that academics have failed to reach consensus on a standard definition of ‘entrepreneur’. Although there are a variety of definitions, this paper defines the term in its broadest sense to refer to *all*

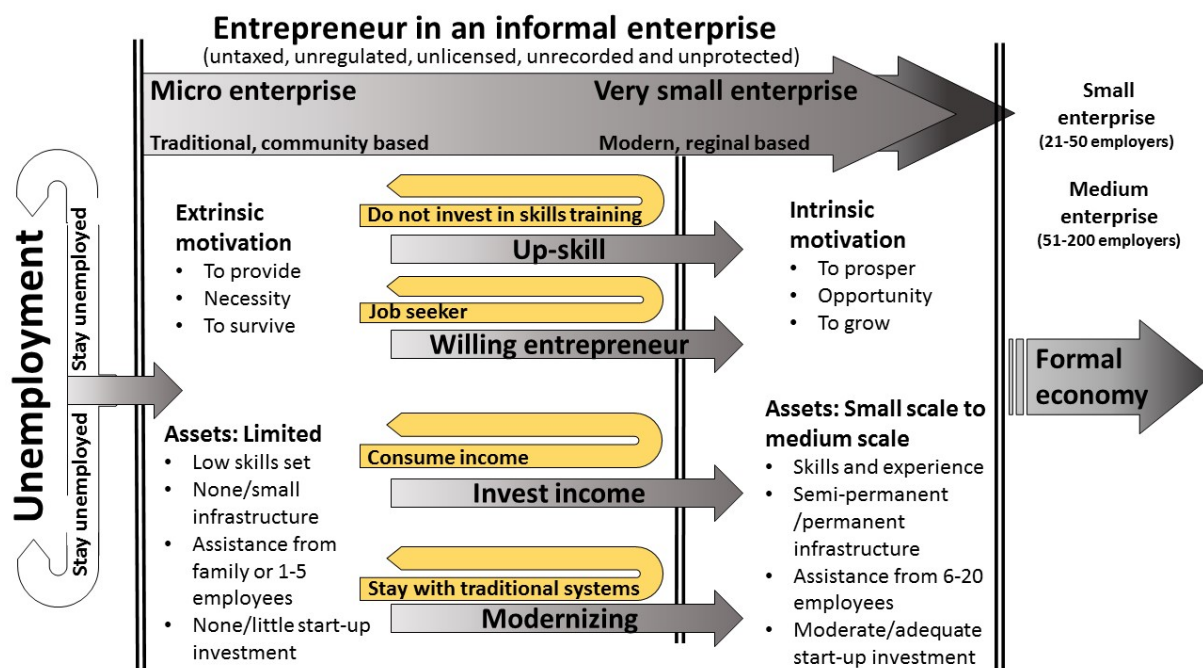
*persons who manage enablers and constraints in order to engage in actions for the purpose of earning an income by establishing an enterprise that provides a service or trades products* (developed from suggestions by Mazzarol, 2013 and Ramoglou, 2011). A number of economic and social scientists suggest that there is ongoing debate – also around the concept ‘informal sector’ or ‘informal enterprise’ – about the precise definition (Pranger, 2006; Willemse, 2013; Yu, 2012).

From an integration of the definitions given by Cichello and Rogan (2017), Hartnack and Liedeman (2017), Jackson (2016), Ligthelm (2006), and Woodward et al. (2011), this study uses the following definition of an informal enterprise: *any enterprise that is small, community-based, owner-managed, unregistered, unregulated, untaxed, unrecorded, and resultantly unprotected, lying along a continuum between a microenterprise (with a survivalist objective) and a small enterprise (with a more growth-oriented objective)*. In the current study, the term ‘informal entrepreneur’ refers to all entrepreneurs who fall under this definition. The emphasis of this study is particularly on South African nationals in these informal enterprises operating mainly in the townships.

Figure 4-1 illustrates the conceptual field and related characteristics associated with entrepreneurship in informal enterprises. The continuum in Figure 4.1 indicates how an individual can either remain unemployed or can cross the barrier into a microenterprise. The characteristics of a typical informal microenterprise are presented on the left-hand side of the figure. An entrepreneur can break through the barriers to grow a venture into a very small or even a small enterprise through actions such as upskilling, investment of income, modernising, and being a willing entrepreneur. The other option is to remain in a microenterprise and to not break through the growth barrier either because the aim is not to pursue a career as an entrepreneur or because there is no further incentive to move to a bigger venture. The characteristics of a typical very small informal enterprise are presented on the right-hand side of the figure.

Figure 4-1 was constructed based on an integration of the descriptions of informal enterprises in the research done by various researchers (Du Toit & Neves, 2007; Fourie, 2011; Hartnack & Liedeman, 2017; Ligthelm, 2006; Woodward et al., 2011; Yu, 2012). The concepts, descriptions, and definitions found in the research articles

of these researchers were written on flip chart pages in order to get an integrated image and overview of how these descriptions and explanations were related. In this view, the continuum idea was clearly visible in almost all of the consulted research works. The relations among the various depictions was then plotted on the continuum. Instead of lengthy descriptions, an integrated illustration was deemed appropriate to display the different definitions (outlining the motivations and assets, for instance), concepts, and barriers.



Source: Authors' own work.

**Figure 4-1: Visual presentation of the conceptual field and related characteristics associated with entrepreneurship in informal enterprises.**

The emphasis of this study is exclusively on those entrepreneurs with businesses classified as microenterprises (assisted by unpaid family and/or fewer than five employees) and very small enterprises (assisted by fewer than 20 employees) according to the classification of the National Small Business Amendment Act of 2003 (see South Africa, 2003). In addition, the focus of this exploratory study, as illustrated in Figure 4.1, is on entrepreneurs who can be described as both so-called “unwilling, survivalist, necessity-driven” entrepreneurs and “willing, growth-oriented, profit-driven” entrepreneurs (Bradford, 2007; Hartnack & Liedeman, 2017; Ligthelm, 2006; Rakabe, 2017; Woodward et al., 2011; Yu, 2012). The terms ‘enterprise’, ‘business’, and

'venture' are used interchangeably to refer to the activity or concern in which the entrepreneur is involved. Additionally, the term 'informal entrepreneur' here refers to self-employed entrepreneurs.

Very small enterprises in the townships are relatively easily noticeable because they are bigger and usually occupy more formal structures – see their assets in Figure 4.1 above – than microenterprises. Microentrepreneurial enterprises, however, are not always easily distinguishable. A typical feature of informal township microbusinesses is that they hardly advertise, except for an informally written noticeboard in a window or painting on a wall as an indication of what they offer (Du Toit & Neves, 2007; Perks, 2010). These informal microbusinesses are typically distributed virtually throughout the township; every street has some or other small business venture operating from a house or from a small informal construction in front of a house. The owners of informal microbusinesses are usually assisted by unpaid relatives in the day-to-day management of the business, as the turnover is insufficient to appoint paid staff members. These informal township microenterprises generally offer products such as basic groceries or traditionally cooked food or render services such as hairdressing, shoe repairs, and car washing. It is customary to offer products in very small quantities (subdivided from bulk stock) for a small amount of money to accommodate those in the community who cannot afford to purchase standard-size products (Woodward et al., 2011).

Although these entrepreneurs often exert a major effort, most of the businesses generate very little income (for example, taking hours to prepare food, only to sell it for a profit of ZAR 5.00 to ZAR 10.00) (Du Toit & Neves, 2007). As mentioned earlier, the owners of the microentrepreneurial enterprises are usually unemployed individuals embarking on an entrepreneurial endeavour to earn an income to survive. They consume most of their surplus income to survive and often fail to reinvest any profit made in their businesses (Woodward et al., 2011). The majority of these microbusinesses usually do not enable individuals to earn sufficient revenue to transition from poverty to comfortable living (Fourie, 2011; Pranger, 2006).

## **Conceptualisation of contextual factors and the domain of informal entrepreneurship**

To arrive at an understanding of the apparent slow movement of unemployed individuals to the informal entrepreneurial sector, it is important to examine the contextual factors affecting this phenomenon. When referring to contextual factors in this study, we refer to three aspects: broader society (structure), the community and family (relations), and the individual as actor and agent (De Souza, 2014). This definition of contextual factors implies that the individual is not seen as a figure against the background of a context, but as an integral part of that context. For this reason, the focus should not exclusively be on aspects that could enable or constrain the unemployed person when entering an entrepreneurial venture. Attention should simultaneously be given to the person as a contextual factor involved in constructing reality (Parkinson & Howorth, 2017). It is, thus, vital to study both individual agency and all external impact factors when investigating a social phenomenon such as the slow entry of the unemployed person into informal entrepreneurship.

When we postulate that individuals as actors/agents can act on situational aspects, it should be emphasised that many unemployed people are confronted with an extremely limited set of choices because of their precarious situation (Spyridakis, 2013, p. 242). As a result, external forces can have a negative impact on the unemployed individual, while this individual as agent and actor may have limited available possibilities to respond to the situation. In the same vein, Ezzy (2001) argues that social scientists should study the interrelationship between the individual as agent and the other surrounding contextual factors. He refers to these two parts as a “person-centred or psychological dimension” and a “situation-centred or social dimension” (p. 23). Spyridakis and Ezzy maintain that both the individual as agent and the surrounding contextual factors may possess enabling as well as constraining factors.

The question of whether the success of entrepreneurial ventures mainly has to do with individual aspects (for example, mindset, and characteristics) or with situational factors (such as networks, economic factors, and assistance programmes) has been the subject of intense debate in the scientific community. (For a discussion, see Du Toit & Neves, 2007; Kilby, 2003; Mazzarol, 2013; Ramoglou, 2011; Suddaby, Bruton, & Si, 2015.) It is postulated that to become a successful entrepreneur, it is crucial for



individual make-up and “socio-temporal conditions” (Ramoglou, 2011) to be as ideal as possible. A person should possess both the ‘capacity to act’ (that is, to “supply a service”) and ‘the opportunity to act’ (that is, to “have a demand for a service”) Kilby (2003).

### **Contextual factors with an impact on informal entrepreneurship**

Several researchers have contributed to a knowledge base regarding the impact of various contextual factors on the small-scale informal entrepreneur. These contributions will be discussed next and will focus, firstly, on the entrepreneur and his/her informal business venture (actor/agent), secondly, on the township space and community surrounding the entrepreneur (relation), and, thirdly, on the South African government (structure).

#### *The informal township entrepreneur*

From the literature, an image crystallises of the characteristics or qualities of an informal township entrepreneur. Acknowledging the taxing environment and the apparent lack of support experienced by the township entrepreneur, it seems logical that he/she should be able to manage limited resources in an unpredictable environment (Mazzarol, 2013). This apparent necessity of business agility may be an almost insurmountable challenge when keeping in mind that much of the literature depicts the informal township entrepreneur as having, firstly, a lack of inherited business acumen and experience due to the country's history (Ntema, 2016; Perks, 2010), secondly, a strained development of the social capital necessary in the business domain, as well as a limited social network – also due to the particular historical background (Kingdon & Knight, 2004) – and, thirdly, “alarmingly low levels of education”, especially due to poverty and the deprived township community (Willemse, 2013, p. 169). In addition to these disadvantages, most township entrepreneurs do not have the benefit of role models (Donaldson & Du Plessis, 2013; Ntema, 2016). Moving from unemployment to an informal venture means that there are very limited resources to start a business. Funding has been reported as one of the principal challenges for informal township entrepreneurs (Bradford, 2007; Mgumia, 2017; Woodward et al., 2011). Securing funding is extremely difficult for the majority of these informal entrepreneurs, mainly due to a lack of information on possible

funding opportunities. According to Mgumia (2017), an essential consideration is that 73% of particularly young informal entrepreneurs do not foresee that they will continue to pursue entrepreneurship as a vocation. Informal entrepreneurship is primarily regarded as an interim plan to survive or as a stepping stone to a formal job (Fourie, 2011; Rakabe, 2017; Ramoglou, 2011; Woodward et al., 2011). According to Fourie (2011), however, very few of the informal entrepreneurs succeed in making the transition to formal employment.

*Township reality: The space and relations that have an impact on informal entrepreneurship*

The term 'township' refers to spaces on the periphery of formal developed villages, towns, or cities, typically situated between 3 km and 8 km from the formal economic hubs of the region. These living spaces are characterised by dilapidated infrastructure and limited access to modern facilities; they are sometimes described as emerging Third World environments (Donaldson & Du Plessis, 2013; Du Toit & Neves, 2007; Rakabe, 2017). This geographical organisation of the urban and rural landscape of SA is a remnant of the pre-democratic era of South African history. This legacy of the "structural violence" (Du Toit & Neves, 2007, p. 20) caused by the Group Areas Act (1950 – prohibiting the owning of any property by black people) and the Black Urban Areas Consolidation Act (1945 – restricting business activity of black people) continues to have an impact on the current informal entrepreneurs of today (Kingdon & Knight, 2004; Pranger, 2006; Willemse, 2013). One of the main consequences of this previous discriminatory and restrictive legislation that obstructed the development of economically viable businesses in areas where black people resided is that no transfer of business skills and business property, as such, could take place. The fact that townships are, to the present day, described as marginalised spaces where mainly poor, unemployed black people reside is proof that no corrective measures have been successful in erasing inequality in spite of integration. The resultant effect is that informal entrepreneurs need to manage their small businesses in extremely challenging environments. For instance, one such challenge is that they are situated far from formal economic centres where they have to buy products in bulk (Du Toit & Neves, 2007).

An additional challenge for many township entrepreneurs is fierce competition from three different directions in their township environment. The first source of competition is the growing number of foreign nationals opening informal businesses in the townships. This is widely reported on by researchers of informal township entrepreneurs (Hartnack & Liedeman, 2017; Jeeva, 2017; Manyaka, 2015; Ntema, 2016; Rakabe, 2017; Willemse, 2013). The flow and magnitude of Bangladeshi, Pakistani, Somali, and Senegalese immigrants into townships are described using words such as “rapid capture” (Hartnack & Liedeman, 2017, p. 3), “majority of shops” (Jeeva, 2017, p. 1), and “almost all spaza shops” (Manyaka, 2015, p. 2). The South African informal entrepreneur experiences stiff competition from such foreign traders. According to Willemse (2013), most informal foreign traders hold a better qualification than South African informal traders. Hartnack and Liedeman (2017), as well as Ntema (2016), maintain that foreign informal business people make use of specific business models, which give them the competitive edge on aspects such as lower prices, a variety of stock, and long business hours. The foreign traders succeed in outperforming the SA traders mainly in a further two respects: firstly, foreign entrepreneurs focus on a collective business model and expand more quickly than SA traders, with the majority of informal SA traders remaining individual survivalist entrepreneurs (Hartnack & Liedeman, 2017); secondly, the foreign entrepreneurs tend to invest more capital (Jeeva, 2017).

The second source of competition with which the informal township entrepreneur has to contend is the current trend of erecting shopping malls containing large retail stores on the outskirts of townships (Du Toit & Neves, 2007; Ligthelm, 2006; Ntema, 2016; Strydom, 2017). Ligthelm (2006) estimates that township entrepreneurs experience a decline in business of between 30% and 80%, depending on how far from the mall they are situated. The township mall may potentially mean job opportunities closer to home, but for the unskilled unemployed in the township, the presence of the mall only limits entrepreneurial opportunities.

The third source of competition posing a challenge for the township entrepreneur comes from other members of the community. Woodward et al. (2011) term it the “copy-cat mentality” (p. 67), where those entrepreneurial ideas that are cheap and easy to set up are duplicated by others in the community (Du Toit & Neves, 2007).

Experiencing such dire and threatening competition ultimately causes a deterioration in relations in a community. In addition to hostility towards foreign informal traders in the townships (Ntema, 2016), conflict among community members also ensues.

Relations with the township community constitute an additional taxing situation for the informal township entrepreneur (Du Toit & Neves, 2007; Hartnack & Liedeman, 2017; Parkinson & Howorth, 2017). A conducive relationship with other members of the community is of the utmost importance to informal township entrepreneurs, as these people are their customers. Therefore, conflict with the people in their immediate environment will affect their business negatively. Hartnack and Liedeman (2017) have found that informal entrepreneurs experienced conflict with their community members “over the right to trade”, as well as facing disputes regarding an apparent “culture of non-payment” by community members (p. 5). Moreover, social networks are an undeniable essential necessity for any business enterprise. Those who are connected to a network of people in powerful positions, who have social clout, and who are in a position to exploit available resources always have the upper hand. They are invariably in a more advanced position than those who do not have “social capital”, as Du Toit and Neves (2007, p. 28) term it. (A similar argument is made by Fourie, 2011.) Part of the reality, however, is that dynamic and hugely successful entrepreneurs, as well as upwardly mobile middle-class community members, move to more affluent areas and leave the marginalised area behind without the necessary role models and buying power (Donaldson & Du Plessis, 2013; Ntema, 2016).

### *South African government and informal entrepreneurship*

Judging by the many initiatives that have been put in place by the first democratic government of SA, it is clear that stimulating the development of small businesses and entrepreneurial ventures is a priority. In its 2011 Diagnostic Overview report, the National Planning Commission indicated that its goal was to redress socio-economic inequality by, inter alia, developing strategies to stimulate the growth of an entrepreneurial class ([www.npconline.co.za](http://www.npconline.co.za)). To date, the South African government has undertaken the following initiatives to address this issue: the Small Business Development Agency (SEDA), Community Self-Employment Centres (COMSECs), the National Youth Development Agency (NYDA), and the Industrial Development Corporation (IDC) (Fury, 2010, p. 12). In addition, there are the South African Black

Entrepreneurs Forum (SABEF) and the Small Enterprise Finance Agency (SEFA) (UN-News Centre, 2014). In his study, Rakabe (2017) writes that “government has recently acknowledged that support for township informal enterprises is a key way in which township spatial and economic marginalisation can be addressed and local growth be ignited” (p. 1). The Growth and Development Strategy of the regional government of the area in which one of the communities involved in this study is located states that one of its main objectives is to stimulate informal enterprises. The reason for this sentiment is that it acknowledges that such a strategy will “eradicate poverty” and will “go a long way in abetting the youth unemployment as well as general unemployment” (Sedibeng District Municipality, 2012).

Despite all the apparent initiatives, however, it appears that the strategies of both local and national government are not as effective as hoped. In the words of Xaba, Horn, and Motala (2002, p. 26), “The Department of Trade and Industry acknowledged that the Small Business strategy had not been successful in relation to the poorest and most marginalised people it had been designed to assist”. Based on the available literature, it seems that the government is more of a barrier in the way of attaining success in an informal entrepreneurial venture than an enabler. According to the available literature, there appear to be various possible reasons why the initiatives of the South African government fail to bear fruit. These include four constraining factors. Firstly, there is a lack of consultation with informal entrepreneurs (Donaldson & Du Plessis, 2013; Jackson, 2016). Secondly, implementation and insufficient implementation strategies appear to be lacking (Cichello & Rogan, 2017). According to Bradford (2007), one possible reason for the lack of sufficient implementation might be the lack of necessary financial and human resources of the SA government in order to address the vast need and massive demand. Thirdly, there is a failure to grasp the lived reality of the informal microentrepreneur and very small entrepreneur (Du Toit & Neves, 2007; Pranger, 2006). Fourthly, the emphasis is skewed towards only the medium, more formal enterprises, while ignoring and failing to give support to smaller entrepreneurs; the emphasis tends to be on regulating instead of supporting (Cichello & Rogan, 2017; Hartnack & Liedeman, 2017; Ntema, 2016; Rakabe, 2017; Strydom, 2017; Yu, 2012; Xaba et al., 2002).

The following examples are descriptions given by researchers and reporters of the attitude of local and national government to the informal entrepreneur: "... the support environment was rather weak and tended to discriminate against micro-enterprises and survivalists" (Pranger, 2006, p. 50); "... many of the proposals lack any kind of traction on the difficult realities faced by those at the margins of the formal economy" (Du Toit & Neves, 2007, p. 32); "... allegations of maladministration have rocked some of these government agencies that assist with funding for young entrepreneurs" (UN-News Centre, 2014, p. 2).

Arguments supporting the idea that the current SA government seems to resemble more of a barrier than a bridge to unemployed people striving to become self-employed appear to predominate. Next, the township community in which the informal entrepreneur finds himself/herself will be discussed.

## **Aim of the study**

Judging by the conclusions and recommendations for further research of the academic authors discussed above, several aspects remain to be addressed. Firstly, there is a call for researchers to examine those contextual factors that hinder capable unemployed individuals in poor and marginalised communities taking advantage of opportunities to establish small informal business ventures. If an able and willing person is obstructed by any contextual factor in attempting to start his/her own informal business, social scientists should investigate and address such contextual factors (Du Toit & Neves, 2007; Hartnack & Liedeman, 2017; Kingdon & Knight, 2004; Parkinson & Howorth, 2017). Secondly, Ramoglou (2011) and Suddaby et al. (2015) invite informal entrepreneurship researchers to engage in more qualitative research, as there is an overdependence on quantitative methods, which could counteract an in-depth understanding of the phenomenon. In the third place, there is a call to approach survivalist, traditional microenterprises from an unemployment and poverty alleviation angle. Unemployment, poverty, and the informal sector are interconnected issues that can hardly be studied separately (Fourie, 2011).

There seem to be a number of ways in which qualitative social researchers can enhance understanding of the contextual factors influencing a person's ability to transition from unemployment to informal entrepreneurship. The purpose of this

investigation was, therefore, to explore the enabling and constraining contextual factors affecting township entrepreneurs in their quest to escape unemployment and grow their small enterprises.

## **Research method**

The purpose of the qualitative data collection was to elicit rich, nuanced narratives of the experiences of black South African-born informal township entrepreneurs. The foundation of this study was a phronetic epistemology and a phenomenological approach. Phronesis, as explained by Flyvbjerg (2010) and Tracy (2013), means doing research in such a way that it involves caring and respect, as well as adding value; it is done in collaboration with the participants. Creswell and Poth (2018) define phenomenology as the study of “the common meaning for several individuals of their lived experiences of a concept or a phenomenon” (p. 75). Grounded in a phronetic epistemology and guided by a phenomenological approach, it was deemed necessary to establish a connectedness with, and win the trust of, the participants. By implication, this required context-dependent research, with a sharp focus on care, respect, and connectedness with the research participants. In light of this approach, the primary researcher visited the two participating township communities weekly to observe and deepen knowledge of various contextual aspects. This relationship was extended to continuous involvement in voluntary work and assistance with various community projects. The primary researcher had a basic knowledge of, and could exchange pleasantries in, the African vernacular spoken in these two communities. All of these aspects played a vital role in expanding context-specific understanding of the informal entrepreneur’s experience in the township. The informal conversations during these weekly visits helped build trust and establish rapport.

Validity and reliability of the study were ensured by involving culture experts, community experts, and African language experts to thoroughly review the guiding interview questions and comment on all aspects of the data collection processes. A research advisory board was appointed, made up of community leaders, government officials, academics, and business owners. A biannual feedback session was convened where this advisory board could provide input regarding the research processes and findings. Additionally, the co-interviewers were considered experts in the specific context, culture, and language of the communities involved in this

research. Thus, they assisted in reviewing the interview transcripts to control for authenticity. Reflective conversations and discussion of the findings with them took place as well. Furthermore, a co-coder was involved in validating the coding of the data.

Permission for the study was granted by the Humanities & Health Research Ethics Committee (HHREC) of the North-West University, South Africa. Participants gave individual permission for participation in the study.

### *Research context, participants, and data gathering procedure*

Data was collected in two townships: Boipatong and Orange Farm. Boipatong is located approximately 70 km from Johannesburg, and Orange Farm is approximately 40 km from Johannesburg. Boipatong has a population of 22 168, of whom 99.3% are black individuals. From the census done in 2011, it was reported that “Only 17.7% of the sampled population in Boipatong are formally employed. The heads of the household who are involved in informal activities made up 20% of the sampled population” (Frith, 2011a). The unemployment rate in the larger region in which Boipatong is situated was estimated to stand at 60.7% in 2003 (Slabbert, 2004). This figure is likely to be higher, as South Africa’s overall unemployment rate has steadily increased over the years. The much larger Orange Farm had a population of 76 767, of whom 99.4% were black people (Frith, 2011b). A report from the Affordable Land and Housing Data Centre estimated that approximately 60 % of the total population in Orange Farm was unemployed in 2012. Moreover, an estimated 70% of the inhabitants lived below the poverty line (less than USD 1 per day) (Affordable Land and Housing Data Centre, 2012). What holds true for both communities is that they are segregated spaces where mainly impoverished, marginalised black South Africans live. In 2004, Slabbert (2004) indicated that approximately 90% of unemployed people resided in townships.

Participants were sampled through a purposive sampling strategy. Participants who met the inclusion criteria were recruited at local shops and taverns in different areas in the community (Creswell & Poth, 2018). The inclusion criteria were as follows:



- The participant had to be an owner of an entrepreneurial venture doing business either exclusively in Boipatong or Orange Farm, or at least 50% of the customer base had to be in these two townships.
- The business venture had to be owned by the participant, and he/she had to be involved in the business on a full-time basis.
- The business had to employ fewer than 12 employees.
- The business had to be older than two years.
- The informant had to be South African-born or to at least have resided in South Africa for most of his/her adult life.
- The age of the participant had to be between 18 and 64.
- The participant had to be able to communicate his/her own thoughts, experiences, and feelings in Afrikaans, English, isiZulu, or Sesotho.

The most suitable method for gaining deep and nuanced understanding of the participants' experiences was to conduct qualitative in-depth interviews (Silverman, 2011). Semi-structured recorded interviews of between 60 and 120 minutes were conducted with 10 informal township entrepreneurs. The interviews were done by the primary researcher, accompanied by a co-interviewer. The four co-interviewers were isiZulu or Sesotho mother-tongue speakers trained in interviewing skills and listening skills during 10 intensive training sessions presented by the primary researcher. All the participants were interviewed alone by the two interviewers. Participants were encouraged to use their first language to answer questions if they preferred. Most of the interviews were conducted at the interviewees' businesses (two participants preferred to be interviewed at the university). The interview recordings were transcribed, and the African vernacular pieces were translated by professional translators. Each participant received a ZAR 80.00 grocery gift card redeemable at a local grocery chain store as a token of appreciation for his/her participation.

Table 4-1 provides background information on the interview sample (N = 10).

**Table 4-1: Description of the Participants**

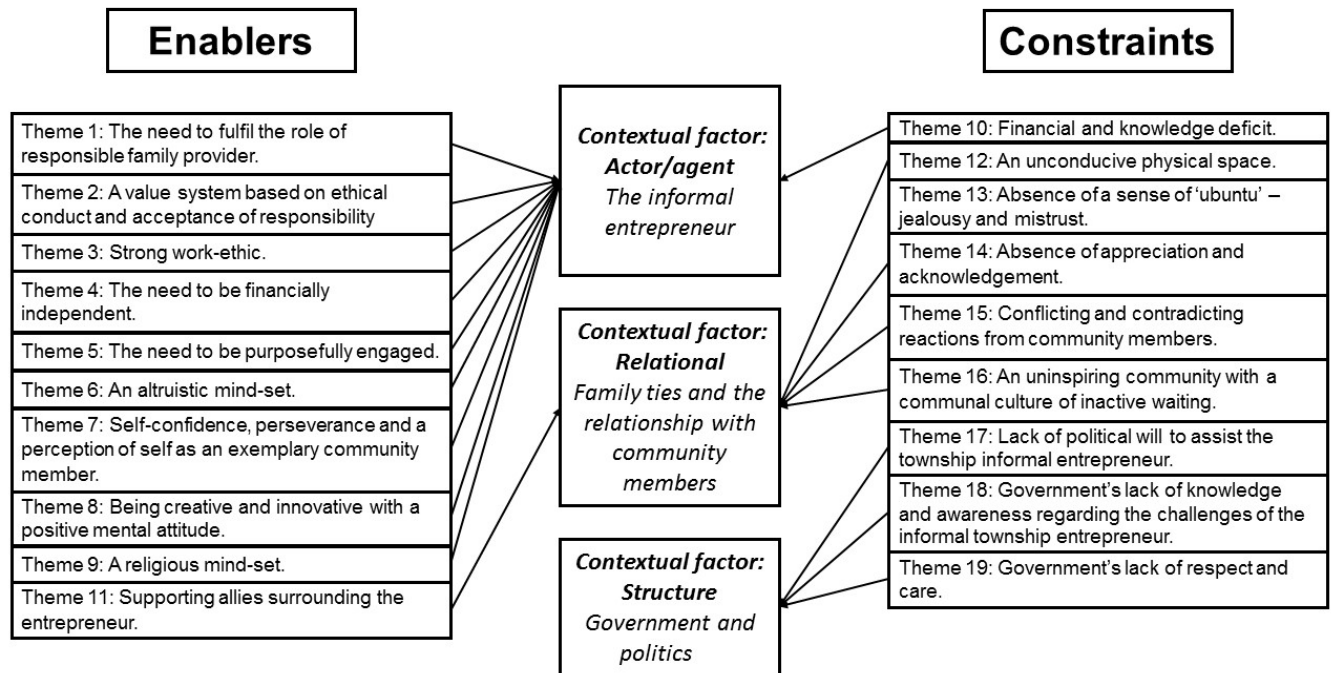
<b>PSEUDONYM</b>	<b>SEX</b>	<b>AGE</b>	<b>EDUCATION</b>	<b>TYPE</b>	<b>EMPLOYEES</b>	<b>YEARS IN BUSINESS</b>
D3 – Rihana	F	24	Not completed secondary school	Fruit and vegetables	1	Between 2 and 5 years
D4 – Tomuch	M	34	Not completed secondary school	Car wash	0	Between 2 and 5 years
D5 – Star	M	31	Not completed secondary school	Car wash	2	Between 2 and 5 years
D6 – George	M	35	Not completed secondary school	Spaza shop	1	More than 5 years
D7 – Ben	M	28	Tertiary diploma	Training centre	± 8	More than 5 years
D8 – Flower	F	43	Tertiary diploma	Preschool	± 6	More than 5 years
D9 – Pringle	M	39	Tertiary diploma	Construction	± 5	More than 5 years
D10 – Rock	M	46	Tertiary diploma	General dealer	± 8	More than 5 years
D11 – Tandeka	F	48	Tertiary diploma	Community newspaper	2	More than 5 years
D12 – Andy	M	46	Not completed secondary school	Tourism	2	More than 5 years

*Data analysis*

ATLAS.ti (8) (Creswell & Poth, 2018; Friese, 2014) was used to analyse the interviews transcribed verbatim. An inductive open-coding process was used to transcend direct quotation and produce meaningful concepts (code labels in ATLAS.ti language). The use of open coding provided an opportunity for the researcher to visit the data with an “unmotivated look” (Paulus & Lester, 2016, p. 417) that allowed the data to ‘speak for itself’ without imposing deductive and preconceived ideas from literature on the data. An ATLAS.ti coach acted as a co-coder to review the coding process. Throughout the analysis, the focus was on identifying those aspects in the collected narratives (albeit only a subtle hint) that could shed light on any enabling or constraining effects (Saldaña, 2016). The 68 condensed code labels could be grouped under 19 distinct themes. These themes are discussed next.

## Results

Through inductive analysis, 19 themes were identified, clustered under the three contextual factors. Figure 4-2 provides a picture of how the 19 themes were organised under the three contextual factors and also provides an indication of the enablers and constraints identified in this study.



Source: Authors' own work.

**Figure 4-2: Visual presentation of the 19 themes, clustered under three contextual factors and classified as enablers and constraints.**

### Contextual factor: Actor/agent – the informal entrepreneur

*Theme 1: Enabler – The need to fulfil the role of responsible family provider.* The motivation behind the entrepreneurial ventures of the majority of the informal entrepreneurs was rooted in their perceived role as providers for their families (D3, D4, D7, D9, D10, D11). Their reasoning was that one had to devise a definite plan to earn money and fulfil one's duty as a responsible adult when facing unemployment. D7 stated that it was a burden to be a provider for the whole family when one was unemployed. D9 shared the following: "As an individual and as a man, it kills you morally and mentally when you are unemployed. This is where our culture comes in,

especially if you are more of a traditionalist. If you are not working, obviously you are supposed to clean the house. That really gets into your ego because it's like you are turned into a woman."

*Theme 2: Enabler – A value system based on ethical conduct and acceptance of responsibility.* In virtually all accounts of experiences shared, it was clear that these participants strived to lead life in an honest, caring, and responsible manner. The principle applied here was that, to ensure a livelihood for the family, engaging in hard and honest work had to be the way and definitely not crime (D3, D4, D6, D7, D9, D12). Furthermore, a number of those interviewed emphasised that a person had to take responsibility for personal business failures. One ought not to blame God, or bewitchment, or foreign traders for one's failures. In the words of D12, "Customers do not fail to come back because you have been bewitched; they fail to come back because of what you have or do in your business". D6 commented as follows: "I believe you are the Captain of your ship you know, my grandfather who has died hundreds of years ago, no, he is not responsible for my life. So, if I'm hungry I need to get out of there and find food to eat. Finish and 'klaar'."

*Theme 3: Enabler – Strong work ethic.* The interviewees attributed their entrepreneurial success to hard work, diligence, dedication, commitment, and perseverance. D6 expressed it in the following way: "... because I was taught to work for anything and everything that I wanted. So that's how I was raised, that's what I've learnt and that's what I'm sticking with. I work 13 hours a day. I work Monday to Sunday." This ascription to a strict work ethic was also prominent in the responses of the interviews of especially D3 and D8. D3 stated that "You have to work your way up with a struggle before you get to where you want to be". According to D8, "That's the problem with people not to be successful in business, they want to earn before they want to work. I believe you do the work first" (D8).

*Theme 4: Enabler – The need to be financially independent.* Most of the respondents expressed a definite need to be self-sufficient, autonomous, and independent. They did not want to be in a position where they had to rely on others for assistance (D3, D4, D6, D9). D3 expressed this need particularly strikingly when saying "I want to try harder until I am okay and no need for anything. I don't even expect my husband to give me money, I don't like being a beggar. I am used to doing things for myself".

*Theme 5: Enabler – The need to be purposefully engaged.* The participants were unanimous in their view that being idle and waiting for someone else to improve one's situation was unacceptable. They emphasised the importance of constructive occupation. This sentiment was expressed in the following words: "It is not right to stay not working" (D4); "I am going to make myself busy rather than sitting and not doing anything" (D8); and "In order to succeed, you cannot just complain and complain. You need to do something" (D9).

*Theme 6: Enabler – An altruistic mindset.* Each of the respondents displayed a selfless concern for the well-being of others. Every narrative proved that each interviewee served the community in one way or another. D7 told the researcher that "... it is all about pulling other people up. Actually, I'm giving them a stepping stone to life". All the interviewees mentioned how they took responsibility for their community and how they extended a helping hand to others in the community. A striking observation was that profit was not their main consideration, and most of them distinctly indicated that they would employ others as soon as their businesses expanded. D9 described the latter point: "If people do not want to give you water, go and look for your own water and then see if you can give other people water." It was evident that their goals with their entrepreneurial ventures were not only self-preservation, but also an altruistic outreach to others. Particularly D7, D8, and D12 spent extensive time empowering and coaching young people. A definite sense of care and sharing – a typical 'ubuntu' (compassion and unity in the community) attitude – was noticeable in their narratives. This mindset was aptly expressed by D5: "Even if I got R10, we must share all of it ... half-half." D4 echoed this opinion: "We should all share what we have." Additionally, D6, D7, D8, and D10 specifically emphasised that every individual in the community had to accept responsibility to lend a helping hand to others and to assist in uplifting the community.

*Theme 7: Enabler – Self-confidence, perseverance, and a perception of self as an exemplary community member.* The entrepreneurs who owned slightly larger businesses (D7 to D12) all reported how they experienced being seen by some in their community as leaders, coaches, and knowledgeable people. It was especially these six individuals who viewed themselves as people empowering others: "I see myself as an empowerer [sic] of people who work towards employing themselves and then

employing others at the end” (D12). D7 argued that “Young people can learn a lot from me because I made it at a young age because I didn’t wait for anyone to come and give me something. They see a leader, they see a role model”. D8, D10, and D12 also reported that their expertise was sometimes required by people in the community. These narratives exuded a certain sense of strength, confidence, and dedication. Each of the informal entrepreneurs faced challenges, which D7 aptly described as waves of failure and success. These entrepreneurs persevered, seemingly because they realised that they possessed the grit to stay afloat in the uncertain world of informal entrepreneurship. A case in point was the sustained perseverance of D5. D5’s business had been burgled on three occasions, resulting in him losing everything he had in his fruit and vegetable shop. Instead of giving up, he decided to change his business: “I just told myself I must just pull out and look for another business.” A car wash business would be ideal, as no stock was left at night for others to steal. At the time of the interview, D5 was saving money, so that he could install a security system. He would then attempt to again open the fruit and vegetable stall. He did not give up, and with tenacity and determination, he made plans and continued to carve out a way as an informal entrepreneur.

*Theme 8: Enabler – Being creative and innovative with a positive mental attitude.* The narratives of each of the 10 individuals demonstrated the application of innovative and creative ideas to overcome challenges in the context and environment around them. Each of these shared accounts of their daily endeavours as entrepreneurs revealed how committed, industrious, and innovative they were. They used positive words such as ‘hope’, ‘inspiration’, ‘winning’, ‘motivation’, ‘innovation’, ‘passion’, and ‘respect’. Illustrative examples are the words of D6 and D7: “Hoping for the best will always get you the best in life. I still feel that one can win, if you offer the best, then you’ll win” (D6); and “As soon as you can tell yourself that this thing is going to work for you, it will work. So that’s the power of positive mental attitude” (D7).

*Theme 9: Enabler – A religious mindset.* Most of the township entrepreneurs distinctly voiced their firm belief in the influence of some form of divine power at work in their lives. According to them, this could be either God or their ancestors through an inyanga or a sangoma (traditional healer) (D3, D4, D5, D8, D11, D12). Six of the entrepreneurs (D3, D4, D5, D8, D11, D12) communicated that they found solace in the belief that

they were protected from evil by a much greater power than themselves. These entrepreneurs were all of the opinion that God and prayer, or the ancestors, or both, assisted them in their businesses. D4 shared the following: “When you slaughter [to sacrifice to the ancestors] there is that belief that more will be coming [goats/sheep/cattle]. When you slaughter one animal this year, maybe next year there’ll be more than five. Some will tell you, you waste your cow, but when you are focused on the belief, you do what has to be done, and you will see the results at the end.” D11 divulged that she herself was endowed with the gift of the ability to talk to the ancestors and see the future in her dreams. This protected her, and she thanked both the Christian God and the ancestors who always protected and strengthened her. This unwavering belief that they had a divine and omnipotent power on their side seemed to boost participants’ courage and confidence.

*Theme 10: Constraint – Financial and knowledge deficit.* Three of the respondents specifically indicated that start-up money and money to excel in their ventures posed a problem (D8, D11, D12). Finances were identified as a crucial resource in running and growing an effective business. A case in point was D11, who was struggling to operate her small local newspaper without a camera and voice recorder. This community journalist would be more successful and would even be able to offer job opportunities to unemployed people if she were not in daily survival mode. According to four of the informants, an additional perceived obstacle was a lack of knowledge and skills. Almost none of these entrepreneurs had any relevant training and had to learn through experience. This process of learning had to take place while battling challenges on their own without the advantage of coaches and role models. Mention was made of how successful entrepreneurs and business people would leave the township as soon as they became financially affluent. This left the upcoming and start-up entrepreneur without mentors and role models to consult and from whom to learn (D7, D9, D11, D12). Moreover, skills, trade secrets, and business know-how could not be transferred from generation to generation, as very few township entrepreneurs came from families where entrepreneurship was practised by their parents or grandparents.

### **Contextual factor: Relational – family ties and the relationship with community members**

The surrounding community is extremely important to entrepreneurs, as it forms their client base as well as the source from which their employees come. It can also play a role as a social support base or resource that can help in times of trouble. In all except one respect, the 10 respondents experienced their communities in a negative way.

*Theme 11: Enabler – Supporting allies surrounding the entrepreneur.* Four of the respondents reported some form of support in their entrepreneurial endeavours from family members or a close associate. D3 and D8 were both female entrepreneurs who divulged that they received substantial support from their husbands. D4 and D8 identified siblings and family members who helped them with start-up money (D8) or with assistance in sharing the burden of household expenses (D4). D5 described how an affluent business person gave him an opportunity to receive training and coaching. D5 mentioned that this “big brother” became his role model and inspiration. While almost all the interviewees described their communities negatively (see Themes 13, 14, and 15), three participants indicated that they could, nonetheless, report that there were still individuals in the community whom they found truly supportive (D5, D6, D10). Their experience was that some in the community acknowledged their expertise and hard work. D5 revealed that “Someone come wash a car and then he is going to give me more than the money that I expect. I am washing his car for R55.00 and then he will give more money because he is happy with the service”. D6 offered a view illustrating that he was aware of the fact that the opinions of people in the community could differ; while the attitude of some community members might be discouraging, there were community members who acknowledged him as a person who had achieved success. He remarked as follows: “You know a lot of people are motivating you. They are really impressed with what I do, and they will come and ask me, how do you do this, man? But others they would say no, his day is coming, he will just get to close down. So people have their different opinions.”

*Theme 12: Constraint – An uncondusive physical space.* As far as physical space was concerned, the majority of the participants portrayed the township environment as uncondusive to business growth due to physical unattractiveness, poverty, and social ills such as crime and drug abuse (D5, D6, D7, D8, D9, D10, D11, D12). Being an



entrepreneur in a community struggling to meet basic needs could be a major challenge to the entrepreneur. Limited economic power in these poor communities limited the variety and revenue value of products or services that the entrepreneur could offer. People focused only on basic need satisfaction, and products and services such as artwork or garden services, for instance, would not be a viable business idea in the township environment. Furthermore, crime could pose a threat to businesses thriving (a case in point was the three burglaries that D5 had had to endure; see Theme 7 above). The narratives of the interviewees sketched a picture of the township space. The space in which the township entrepreneur needed to be creative and innovative was described as a “dirty” (D5) space where “waste is strewn everywhere in the streets” (D10) and where “10- and 11-year old children ask for cigarettes” (D6), while “hanging around on street corners using drugs and the only thing they know is that they are already classified as criminals” (D7). In this space, people battled poverty, and many families lived mainly on a precarious income and government grants (D7). The township space was a space of which it was said that a disturbing number of young girls became pregnant, solely for the purpose of gaining access to a child-grant allowance from government (D9, D11). Moreover, the townships were characterised by a lack of demarcated space where traders could share ‘foot traffic’. Absolutely no attention was given to creating a communal trading space for the small entrepreneurs currently trading individually all over the township (D12).

*Theme 13: Constraint – Absence of a sense of ‘ubuntu’ – jealousy and mistrust.* The reality of life in the township was further outlined by the interviewees as one in which no social cohesion and no ‘ubuntu’ (humanity towards others) existed (D5, D6, D7, D8, D9, D11, D12). Respondents reported that they experienced no caring and that a helping hand was seldom extended. The interviewees conveyed that their divided community displayed a general mentality of distrust, gossip, jealousy, and aversion towards one another. A picture was sketched of a community where members would closely observe, judge, and evaluate others in the community in terms of what they possessed and bought (D6, D8, D9, D12). It was reported that gaining financial success was a goal for which everyone strived. The successful entrepreneur could, therefore, be seen as someone who had moved from the circle of ‘have-nots’ or ‘sufferers’ to an elevated position. B12 mentioned that community members would sometimes even revel in the downfall or bad luck of those who were doing well. D9

added that when one became successful and reached a point of being financially secure, “your own people marginalize you and you become a lonely figure”. This tendency of being reluctant to share and celebrate the financial success of neighbours in the community was proposed as one possible reason for the difficulty in obtaining help from community members (D5).

*Theme 14: Constraint – Absence of appreciation and acknowledgement.* Almost all respondents reported that they would describe community members as giving little acknowledgement or showing little enthusiasm for what entrepreneurs in the community did and achieved through hard work and perseverance (D3, D4, D5, D6, D8, D9, D12). According to them, what entrepreneurs encountered instead was the following: boycotts (once successful, people would no longer support them – D3); spreading false information and accusations of misconduct (D3, D8); labelling the entrepreneur as unusual and disruptive (D4); looking down on the entrepreneur because of an apparent perception in the community that entrepreneurship was deemed “low level” work unfit for South African nationals (D10); and subjecting the entrepreneur to suspicion and ascribing entrepreneurial success to underhanded dealings instead of hard work (D9, D12). The reality of the reigning perception that entrepreneurship was not seen as a respectable occupation and job was presented as a possible reason why many unemployed individuals were not prepared to consider entrepreneurship as an option to earn an income (D5, D6, D10). The respondents divulged that there seemed to be no entrepreneurial culture in their community. Entrepreneurship was apparently perceived as the ‘job’ of desperate foreign individuals from countries such as Pakistan, Zimbabwe, Somalia, and Mozambique.

*Theme 15: Constraint – Conflicting and contradictory expectations from community members.* The informal entrepreneurs’ seemingly problematic relationship with community members was exacerbated by the conflicting reactions of community members to the entrepreneur. Three of the interviewees explained how community members would be disrespectful towards them, on the one hand, but would be quick to expect help from them, on the other (D3, D8, D9). D3 illustrated this by sharing how community members would cause her unhappiness by being rude to her; yet when they needed products on credit, they were friendly and approached her for help. D8 mentioned how the community wrongly accused her of the most serious misconduct

in her business; however, when they needed help with administrative tasks, they came to her for assistance in understanding, completing, and copying documents. A further conflicting situation that could be a challenge to the township entrepreneur related to the appointment of employees. Community expectations dictated that employees of small township businesses had to come from the local community. D9 reported that, when a township entrepreneur employed community members, community employees were often inclined to disrespect the entrepreneur. Such an employee appointed from the community did not regard the business owner as the 'boss'. The employee perceived the entrepreneur as a co-resident who was merely doing what was expected of him/her by providing work to fellow community members. Sharing of opportunities and the rewards of business success was expected. While community members felt entitled to being employed, they still did not accept the authority of 'one of their own': he/she ought not to be the boss, but had to act as a friend or homeboy/homegirl.

*Theme 16: Constraint – An uninspiring community with a communal culture of inactive waiting.* The participants described the mindset and attitude of community members through terms and depictions such as “lazy”, “don’t-care”, “choosy about what job they will accept”, “preferring to be dependent on a social grant rather than to accept a low paying job”, and, lastly, “they are just sitting” (D4, D7, D8, D9, D10, D11, D12). Such an uninspiring environment and collective unengaged and passive mindset had the potential to subdue all creative and stimulating energy. In addition to the fact that such a surrounding community was not conducive to stimulating vibrant and thriving businesses, it was also not ideal to select and appoint employees from such a community. As mentioned earlier, the informal township entrepreneur was expected to employ members of the community. Thus, the entrepreneur was confronted with a choice. He/she could choose to employ people from outside the community and then face resistance from the community. Alternatively, the entrepreneur could attempt to appoint a competent employee from a community characterised by members described as unmotivated, unengaged, uncommitted, and passive (D4, D7, D8, D9, D10, D11, D12). D9 shared the information that he only employed people from outside the community because he found them more committed and reliable than local community members. This opinion was also voiced by D10 and D11.

## **Contextual factor: Structure – government and politics**

*Theme 17: Constraint – Lack of political will to assist the informal township entrepreneur.* The narratives of interviewees clearly and explicitly showed that informal township entrepreneurs experienced the government as extremely ineffective and unwilling to remove obstacles they faced. The participants perceived the government as ineffective in addressing the entrepreneurs' challenges such as initial registration costs, unnecessary 'red tape' in labour laws, the unfair competition of major chain stores in the township, and the lack of training initiatives and support programmes (D5, D9, D10, D11, D12). Moreover, participants seemed to experience a lack of political will to invest funds to enable township entrepreneurs to excel in their ventures. D5 shared how the government would actually charge the entrepreneurs rent for a building donated to entrepreneurs by a corporate business company. Furthermore, most respondents disclosed that, in their experience, the government awarded state contracts to 'outside' people instead of allocating them to local businesses. By doing so, government officials channelled money away from the local entrepreneur.

*Theme 18: Constraint – Government's lack of knowledge and awareness regarding the challenges of the informal township entrepreneur.* According to D10, D11, and D12, the government did not have the necessary knowledge or understanding of what was needed to stimulate growth in small township businesses. Various government departments had to work together in order to encourage and accommodate the township entrepreneur. In this regard, D11 and D12 voiced their opinion, arguing that the current schooling system in South Africa was not conducive to learning skills such as innovative thinking, effective use of resources (for example, financial aid), and the 'how-to' of executing a marketing strategy. D10 offered another way of looking at the seemingly worrisome relationship between government and the entrepreneur by pointing out that the government did have initiatives in place to aid entrepreneurs; however, the officials did not understand what exactly entrepreneurship entailed. He argued that the onus lay with the entrepreneurs who had to improve their relationship with local government officials. Entrepreneurs had to involve and incorporate ward councillors and local government officials in their planning, which could help government officials to improve their understanding of the world of the entrepreneur.

*Theme 19: Constraint – Government's lack of respect and care.* According to most participants, little proof could be observed that spoke of a positive regard and an attitude of serious consideration of care for the welfare and protection of township entrepreneurs. In the words of D4, “We live empty lives ... councillors are not helping us. They need to take care of us sometimes”. The entrepreneurs also revealed that government officials and local government councillors were inaccessible and unsympathetic (D4, D5, D6, D7, D9, D11, D12). Supposedly assisting initiatives and programmes turned out to be fraught with empty promises, ineffective execution, and/or the intention to enrich the councillor rather than to aid the entrepreneur (D5, D7, D9, D11, D12). There seemed to be a situation where government officials' and councillors' loyalty resided with the person or situation that might provide them with the most profitable personal return for a favour or assistance, even though this might involve someone from another country. In addition, nepotism and corruption were mentioned by five of the interviewees (D5, D8, D9, D10, D11), with reflections on specific incidents from their past experiences. The existence of these practices was explicit in phrases such as these: “... tender forms would not be available to me because they know this guy is not one of us” (D5); “... they took that [business contracts with the state] away from the people and give it only to the selected individuals” (D9); “some individuals are abusing the system for their own gain” (D10); and “some of them, they are not even complying, but they get business from our municipality because there are comrades and that's hurting” (D11).

## **Discussion**

The primary objective of this research was to access a nuanced and in-depth understanding of the experiences of informal township entrepreneurs, specifically with regard to the enablers and constraints they experienced in starting and managing their informal small businesses. The current study attempted to address the calls made by previous researchers by presenting a context-specific understanding of the reality of informal entrepreneurs in the township context (Du Toit & Neves, 2007; Fourie, 2011; Hartnack & Liedeman, 2017; Jackson, 2016). This research advances the literature by providing a perspective on the subjective experiences and living reality described by township inhabitants who have risen from unemployment to self-employment in their

own small businesses. The main contributions of the current study are discussed through two specific points.

*Positive internal enablers and the motivation behind starting an entrepreneurial venture versus negative external constraints and the detrimental effects of unemployment.* Looking at the three contextual factors on which this study focused, it appears that township entrepreneurs portrayed external factors primarily as constraints. The community and government were perceived as the main obstacles in their pursuit of enduring and excelling in their businesses. The major enabling factors identified by them seemed to reside in themselves: their attitudes and mindsets. This agrees with Rakabe's (2017) findings. He reports that the respondents in his study identified external factors as the main constraints rather than factors lying with the individuals themselves. A possible explanation for this might be that informal entrepreneurs perceived themselves as relatively successful because they succeeded in being actively involved in providing an income for their families. The informal entrepreneurs described how they were confronted with various challenges because they did not receive the necessary support from government or from the community; yet they persevered mainly due to their inclination and attitude. Community members were depicted as passive and waiting for others to provide a solution to their unemployment problems. Compared to this portrayal of their co-inhabitants, the entrepreneurs seemed to perceive themselves in a more favourable light, as they were proactive, autonomous, and self-sustaining. From their point of view, their own internal strength was what enabled them to persevere in their ventures, and little else outside them was perceived as an enabling factor. These entrepreneurs were faced with challenges daily because of the reaction of others in the external context, and therefore, the majority of factors in the external context were seen as constraints.

A interesting observation made in this study is that the emphasis in the narratives of especially the microentrepreneurs was mainly on the value of having a job and being meaningfully occupied, rather than on succeeding in expanding their entrepreneurial ventures. The words of Potts (2008) ring true for the respondents in this study. She states that "Urban people must work – if the formal sector cannot provide, self-employment is the answer" (p. 157). With the microentrepreneurs, it was noticeable that the motivation behind entering entrepreneurial businesses was predominantly to

escape some of the adverse effects of unemployment. This is consistent with other studies on informal entrepreneurship (Ligthelm, 2006; Woodward et al., 2011). The value that people assign to work and the importance of having a job are well documented (Ezzy, 2001; Jahoda, 1982; Spyridakis, 2013). Unemployment is associated with negative effects, while self-employment seems to alleviate some harming effects.

The first of the detrimental effects of unemployment that self-employment and entrepreneurship seem to address is the lack of income. All the interviewees indicated that one of the motivations behind starting a small business venture was to address the financial need brought about by unemployment. Their focus was, thus, on financially supporting themselves and their families. It is significant that none of the 10 interviewees mentioned the accumulation of wealth as a goal for their enterprises. The second and a latent negative effect of unemployment is a resultant state of inactivity. Therefore, another motive behind starting an entrepreneurial venture is to be “self-responsible and self-activating” (terms used by Spyridakis, 2013, p. 43). All participants expressed a desire to take the initiative and change their own situation, rather than exhibiting inertia and waiting for an external source to assist with challenging situations. Pardo (2012) describes a similar phenomenon among unemployed people in Italy, and it is interesting how similar the views of Italian unemployed persons are to those of the respondents in the townships of South Africa. The participants in Pardo’s study believed that “God helps those who help themselves” and “I don’t want to be subject to anyone” (p. 34). Another latent effect and the third negative implication of unemployment is that people are deprived of a chance to be meaningfully involved in an endeavour. The conduct of the majority of respondents in this study was to invest their own time and effort to assist others. This behaviour can be seen as an indication of how they chose to engage in meaningful activities. Through their entrepreneurial endeavours, these participants succeeded in fulfilling needs that unemployment left unfulfilled.

*Paradoxes and complexities in the relationship between the community and entrepreneurs.* One of the challenging circumstances faced by informal township entrepreneurs is situated in the complex nature of the relationship between entrepreneurs and their communities. The findings of the current study suggest a

dynamic socio-economic reality facing entrepreneurs in their communities. This result supports the research findings by Du Toit and Neves (2007), Hartnack and Liedeman (2017), and Kilby (2003). As reported in the above-mentioned results, successful entrepreneurs are exposed to jealousy from, and judgement by, community members, which could lead to boycotting of their businesses. However, when products or services are required on credit, the entrepreneur will be requested to assist. Du Toit and Neves (2007) observed the following: "But quite often informants did, without prompting, mention the difficulties posed by the fact that they needed to give credit ... staying in business often depends on one's willingness to give and recover credit" (p. 27). Hartnack and Liedeman (2017) similarly found the challenge of credit or non-payment to be a huge stumbling block for entrepreneurs. They term it "the culture of non-payment" and indicate that this sometimes leads to business closure.

A further interesting tension and paradox in the intricate relationship with the community is the process associated with the appointment and management of employees. As disclosed in the results, community members expect entrepreneurs to employ members of the community in their businesses; yet these community members are then reluctant to accept the authority of the entrepreneur, and role conflict occurs. This finding reflects the findings of Kilby (2003), which indicate that "... especially those related to superior-subordinate relationships often created role incongruity with regard to issues of supervision and delegation of authority" (p. 17). Clearly, this almost love-hate relationship with community members constitutes a complex challenge for the entrepreneur. Conflict with community members, as reported by certain interviewees in this study, is also identified as a reason for business closure in Hartnack and Liedeman's study (2017). This reality stands in stark contrast to the altruistic aspirations of the majority of the respondents in the current study. Each of the entrepreneurs indicated that they would like to expand their businesses, not because they wanted to accumulate wealth, but so that they would be able to employ others. Employing others and being a leader and role model for others in the community were seen as the ideals and dreams of these entrepreneurs. As elucidated in the previous point, the entrepreneurs in this study expressed a desire to be altruistic and to assist others in their community. In an effort to busy themselves with worthwhile endeavours and to be occupied with relevant and important tasks, they reached out to assist others. This embodies the complete opposite of some members in the



community who wished the successful entrepreneur ill and were judgemental and envious. This complicated and paradoxical relationship and the constraints that it creates for the informal entrepreneur should be explored further.

### **Limitations and recommendations for further research**

The aim of the current study was to explore the lived experiences of township entrepreneurs, and a qualitative research method was used. Due to this qualitative explorative nature of the research, the number of respondents was small, and no generalised conclusions were, thus, possible. A more focused quantitative study would be necessary to arrive at a broader and more representative picture across an extended range of townships and businesses. Moreover, the interview questions were extremely broad in order to obtain a general narrative of the perceptions of the interviewees regarding unemployment and the process from unemployment to self-employment. Follow-up research could specifically focus on important details such as the characteristics of the businesses and the details of how these businesses are managed.

Additionally, the complex relationship between the entrepreneurs and the community could be explored more comprehensively. The township entrepreneur perceives the community as a significant constraining factor. Thus, understanding more about the relationship between the community and the entrepreneur could enable social scientists to address challenging issues in order to alleviate this constraining factor. A further constraint in this study was that not enough detailed data was collected to differentiate between the microentrepreneur and the very small entrepreneur. Although certain differences could be observed, these were not sufficiently accounted for in the collected data. Follow-up studies could, therefore, explore the differences between these two groups. Questions should also have been included in the interviews regarding entrepreneurs' perception of the future of their businesses and whether they saw a career in entrepreneurship, which are further topics for exploration.

### **Practical implications and recommendations**

The results of this study reinforce the notion put forward by Fourie (2011) that unemployment, poverty, and informal enterprises are inextricably linked. Support to informal microentrepreneurs should, first and foremost, be aimed at assisting them to

sustain their businesses and so escape unemployment. This support should not concentrate predominantly on enabling them to grow and transition to larger businesses. It seems that the need is to acknowledge the exceptional resourcefulness and innovative ability of the township entrepreneurs who, at least, employ themselves and so circumvent the negative consequences of unemployment to a large extent. Although especially the microentrepreneurs in this study were not financially well off and were struggling without the necessary support from government or external investments, they appeared to be proud of their efforts to provide for their families and that they were meaningfully engaged. When measuring success and identifying enabling and constraining contextual factors, the focal point and emphasis should be on the possibilities and methods to transition more unemployed people to a position of self-employment. Additionally, prominence should be given to supporting the existing entrepreneur to endure and be less challenged by constraints, rather than on ways to transform existing microentrepreneurs into small or medium-sized entrepreneurs. Untapped potential lies almost unnoticed in small South African township businesses. In South Africa, the unemployment rate is the highest in townships, and in that same space live people who succeed in avoiding unemployment in a most resourceful and industrious way. These people are unacknowledged for the asset that they are in their communities. Intervention programmes aimed at helping unemployed people to cope with their situation could tap into the characteristics identified in these informal entrepreneurs.

Furthermore, small-scale entrepreneurs could be organised in support groups to afford them the opportunity to learn from one another and to voice their concerns as a collective force. In addition, these informal entrepreneurs who have triumphed through entrepreneurship could be organised to act as mentors to community members who are still unemployed in order to inspire them and guide them towards possible self-employment. Finally, grouped together, these informal entrepreneurs could form a lobby group to advocate for improved support from government. Various researchers (Hartnack & Liedeman, 2017; Rakabe, 2017; Strydom, 2017) argued that government should improve its implementation strategies to assist the informal entrepreneur. Partnerships between micro- and very small informal township entrepreneurs and institutions of higher learning could strengthen negotiation power with government.

Evaluating the entrepreneurial success and viability of informal microenterprises in the township in the same way as for the formal sector may not be appropriate. This point is apparent when the research findings of certain researchers in the field of informal entrepreneurship are examined. In this literature on informal entrepreneurship, the emphasis is placed on the crucial role played by certain aspects of business failure. These aspects include “deficiencies in the education and business skills of the owners of these initiatives; unsustainable business models; limited market research and understanding; inadequate capital; and an inability to cope with competition” (Hartnack & Liedeman, 2017, p. 3), managerial incompetence or lack of experience, weak control systems, and insufficient capital sourcing (Strydom, 2017, p. 685).

The participants in the current research had little or no entrepreneurial or business training and had negligible entrepreneurial experience. In addition, they mentioned how they operated with little to no financial support. No mention was made of any business plan or marketing strategy. Nevertheless, the businesses were operational, and none of the businesses were depicted by their respective owners as nearing closure. It should be mentioned, though, that the participants in this research did exhibit certain of the entrepreneurial characteristics identified in the literature. Manyaka (2015) quotes entrepreneurial research and highlights that certain characteristics are associated with entrepreneurship. These characteristics identified by Manyaka in the literature are “a desire to accept responsibility for solving problems, setting goals and reaching goals through their own efforts, and internal locus of control; a willingness to accept moderate risks; a desire to know the outcomes of their decisions” (p. 2). Even though these characteristics were not quantitatively tested, the narratives of the township entrepreneurs testified to the fact that the participants exhibited some or all of these characteristics. These are the characteristics that have to be developed in unemployed individuals, so that they are enabled to also transition from unemployment to self-employment. The ability to manage and sustain a micro- and very small entrepreneurial enterprise when faced with a multitude of challenges ought to be acknowledged and valued. This argument supports the reasoning advanced by Du Toit and Nerves (2007, p. 25) that a “significant amount of ingenuity, strategic knowledge and effort is required to sustain informal economic activity under the difficult conditions at the margins of the formal economy”. In the same vein, Potts

(2008) notes that township entrepreneurs should be honoured for the exceptional manner in which they manage all the challenges they face in their particular reality.

## **Conclusion**

With this study, a view was offered of the lived experience of people who had escaped the negative consequences of unemployment by starting their own small-scale entrepreneurial businesses. The individual as actor and agent was revealed as constituting the largest enabling factor in the transition from unemployment to self-employment. To date, the potential of this wealth of experience and knowledge remains untapped and underutilised. Informal entrepreneurs avoiding unemployment through operating their small businesses under very difficult circumstances are not acknowledged and supported enough by their communities and by government. Particularly government, but also institutions of higher learning, should recognise this valuable source of knowledge and expertise. Finances and training opportunities should be invested in these individuals and communities, which will benefit not only those in township communities, but also South Africa in its entirety.

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## **CHAPTER 5: CONCLUSIONS, CONTRIBUTIONS, RECOMMENDATIONS, AND LIMITATIONS**

In this chapter, the conclusions of the three studies are considered separately in relation to the objectives and the research questions that guided them. Integrated inferences drawn from the findings of these three studies are offered subsequently. Following the conclusions, the contributions and the limitations are outlined. The chapter concludes by contemplating research recommendations for future work as well as implications for practice.

### **5.1 Conclusions**

This study set out to improve understanding of experiences of unemployment and how people dealt with unemployment pertaining to the impact that contextual factors had on these experiences. Three research studies for presentation in three research articles were executed. Their findings are discussed separately next, after which an integration of the findings will be given in line with the aim of the overarching study.

#### **5.1.1 Research Studies**

##### **5.1.1.1 Article 1: Contextual factors and the experience of unemployment: A review of qualitative studies**

The purpose of this article was to determine the way in which contextual factors had an impact on experiences of unemployment. A systematic literature review of qualitative studies in seven different countries brought to the fore how three different contextual factors influenced experiences of unemployment. The three contextual factors with a direct impact on experiences of unemployment were the individual as agent and actor, the community surrounding the unemployed individual, and – finally – broader society with its sociopolitical and economic structure. It was found that, regardless of the specific circumstances in a particular environment (such as history, the political dispensation, and government policies), there were corresponding unemployment experiences across the seven countries. Three corresponding contextual influences had a direct impact on experiences of unemployment despite dissimilarities in the environments.

The first significant finding in this article was that unemployed individuals in the consulted studies mainly demonstrated one of two reactions to their unemployment situation: they either withdrew from social interaction with people who were not in the same unemployed state, or they engaged in conduct that could be described as antisocial behaviour. Perceiving people who were not unemployed as unsympathetic, judgemental, and ignorant regarding the reality of unemployment, unemployed persons turned away from, or turned against, society and community members. The studies of Giazitzoglu (2013), Mckenzie (2013), and Nayak (2006), particularly, illustrated how the unemployed could exhibit a type of 'retaliation' as a counterreaction to stigmatisation and marginalisation by displaying disruptive and socially unacceptable behaviour. Without functional links to employed people (Zeng, 2012) and by exhibiting socially unacceptable behaviour, unemployed individuals diminished their chances of being employed. A damaged social relationship between unemployed people and their communities could be linked to the second core finding in this article.

The second key finding involved the impact that the surrounding community and society, as well as the sociopolitical environment, as contextual factors, had on experiences of unemployment. In this study, it was established that the majority of unemployed participants in the analysed studies perceived their fellow community members and broader society as judgemental and unsympathetic. Additionally, the unemployed individuals found politicians and government officials and their policies to be without any indication of sympathy and care. The unemployed individuals sketched a life where they were misunderstood, neglected, and negated by a community and society that failed to understand their lived reality. Irrespective of the country that was involved, stigmatisation was found to be a central theme in most of the research studies included in this systematic literature review. It appeared that there was a general misconception about the struggles and challenges faced by unemployed people. Many of the unemployed interviewees in the analysed studies reported that they experienced pressure to comply with the prevailing perception of society that responsible adults ought to earn their income through a salaried job.

The dominant opinion and belief in all seven countries appeared to be that responsible citizenship equalled actively contributing financially to the community and society and being financially independent. Being permanently employed and earning an income

through hard work was seen as the norm for a so-called acceptable and responsible adult life (Ezzy, 2001; Spyridakis, 2013). The consequences of not meeting this requirement were stigmatisation and marginalisation. The research work of especially Giazitzoglu (2013) and Nayak (2006) explained how certain unemployed persons found themselves in a position, mainly because of structural economic and political circumstances, of having to face the reality that securing permanent employment might never be a possibility. However, society appeared to have little tolerance for unemployed people and, therefore, exacerbated the already challenging situation of unemployment. The dominant view of employed community members and the broader society was that unemployed people were without a job mainly because of their lack of a sound work ethic or due to an unwillingness to actively confront and deal with their situation. The impact of these external contextual factors was negative and caused additional harm to unemployed people.

The third and last critical finding of Article 1 was closely related to the lack of compassion and acceptance from their communities, society, and persons in positions of power described above. It was found that membership of some form of subgroup resulted in a sense of 'belonging' and contributed to a positive effect on the experiences of unemployed individuals. Being part of a subgroup consisting of people in the same situation afforded unemployed individuals the chance to experience that there were others who understood their situation and that they were not suffering alone. Specific subgroups were developed by the researchers as part of a programme to assist unemployed people in dealing with their circumstances, while other subgroups originated on the basis of shared experiences of poverty and unemployment. Although the nature of the subgroups described in the different studies differed, it seemed that there were apparent psychological benefits to being acknowledged and included in a group of people in the same situation. Judging by the descriptions and findings of the studies included, not all the subgroups could necessarily be seen as having a positive outcome regarding the successful reintegration of the unemployed person in the workforce. Some of the subgroups were characterised by, among other things, criminal activities being committed to survive financially and acquire money. Being successful in this endeavour was acknowledged in these delinquent groups, and that seemed to bring the unemployed relief from the experiences of rejection, disdain, and abandonment. This sense of belonging and

recognition seemed to aid the unemployed person to better deal with the situation of unemployment. The conclusion could, therefore, be drawn that a sense of belonging and acceptance was of paramount importance to protect and cushion unemployed people against the negative impact of unemployment.

Thus, in summary, the first study found that unemployed people were affected negatively by unemployment and that the contextual factors of the surrounding environment and society had a further adverse effect on them. Unemployed persons responded to these experiences of rejection, misunderstanding, and stigmatisation by social withdrawal or the demonstration of socially deviant behaviour. Finally, the findings showed that unemployed people were somewhat protected or shielded against the adverse effects of unemployment when belonging to a subgroup where they were accepted by persons who were in a similar situation.

#### **5.1.1.2 Article 2: Unemployment experiences in context: A phenomenological study in two townships in South Africa**

The purpose of the second article was to determine how black unemployed people experienced unemployment in the specific context of the township environment in South Africa. Based on the analysis of 12 in-depth interviews with unemployed township residents, two significant findings emerged. The first of the two significant findings provided insight into the perceptions and conduct of unemployed individuals. The second finding illuminated the effect that the community's and government's handling of unemployed persons had on experiences of unemployment. A more detailed discussion of the two findings follows.

The first finding in this article pointed to the existence of a degree of optimism in the unemployed interviewees regarding their expectations for the future. The unemployed participants indicated that, although they suffered a great deal because of their unemployment situation, they believed that their situation would improve in the future. The source of their optimism resided in their belief in the almighty power of God and/or the *sangoma* and *inyanga* through the power of the ancestors. Most participants in this study actively performed rituals and honoured the performance of their religious and traditional ceremonies. Inextricably linked to this optimistic outlook and positive expectation for the future was the steadfast belief that persons expecting assistance

and support from external sources had to also make an effort to deal with the situation from their side. This code of conduct meant that the unemployed person had to honour his/her responsibilities relating to religious and traditional endeavours, as well as being active in making use of opportunities to find some form of income. In his study, Pardo (2012) also observed this phenomenon in Italy. He wrote, "... they significantly negotiate their life and career strategies according to the principles *Ajutat' ca Dio t'ajut'* (God helps those who help themselves)" (p. 34).

From the findings in Article 2, it could be deduced that the unemployed participants placed a high premium on proving that they were doing everything they could to handle their stressful situation to the best of their ability. The term used for engaging in informal, temporary, and irregular endeavours to attain some income is 'hustling'. The verb 'hustle' means earning a small income through irregular activities, with the aim of earning money to cover immediate needs. Thus, while 'hustling' and doing their best with what they had to survive, they waited for the expected change and a better future. A further source of this optimism was their conviction that the political climate in the country was at such an ultimate low point that change for the better was imminent. The participants were of the opinion that a new political dispensation would put an end to the lack of job opportunities, poor remuneration for low-level jobs, and poor education.

This positive future expectation was, thus, based mainly on the prospect of assistance, support, and deliverance from the difficult situation by external sources. This finding differed from the findings in the first article, in that no optimism and positive future expectation were reported among the unemployed participants involved in the studies analysed. Furthermore, it appeared that this unwavering belief in an external source that might strengthen and assist unemployed individuals, together with the firm belief that a better future awaited them, might shield them somewhat against the negative experiences of unemployment. Contrary to what was found to be a protecting or shielding effect in Study 1, namely, being a member of a subgroup, the seemingly shielding element for unemployed persons in the townships might lie in this optimistic outlook for the future.

The second finding of this study corroborated the findings of the first study, as the unemployed township persons in this study also mainly experienced their communities

as unsympathetic, hostile, and unwilling to assist them. The unemployed interviewees indicated that a lack of cohesion characterised their communities and that stigmatisation and labelling directed at them exacerbated their already painful experiences related to unemployment. In addition to their negative experiences of their communities, unemployed township informants indicated that they felt equally abandoned and neglected by the government and government officials. The participants narrated how they experienced their unemployment situation in the townships as a challenge because there was little to no assistance from people in their communities or people in leadership positions.

To summarise, the results of this investigation showed that black township residents experienced unemployment as extremely negative. This negative experience was intensified by an uncaring and unsympathetic government and an incohesive community characterised by gossip and jealousy. The unemployed individuals, however, responded to this situation by doing the best they could under difficult circumstances through generating temporary and irregular income ('hustling'), while holding on to hope and the expectation of a better future.

#### **5.1.1.3 Article 3: Enterprising a way out of unemployment: Enabling and constraining factors affecting township entrepreneurship**

The purpose of the third article was to determine which enabling and constraining contextual factors affected township entrepreneurs in their quest to escape unemployment. Three notable findings emerged from this third study. The first finding shed light on the conduct of the entrepreneur, the second finding foregrounded the effect of a close ally or mentor, and the third finding involved the individual's experience of community members and government.

The first significant finding of this article was that the informal black township entrepreneurs involved in this study emphasised the importance they attached to being meaningfully occupied. It was clear that township entrepreneurs, in their pursuit of establishing a small business, were driven by more than just a search for financial security. This is in accordance with Jahoda's findings (1982), which indicated that a job offered more than only the manifest benefit of income. The reported motivation behind the start-up and sustainability of small businesses despite various challenges

was based on the latent benefits of a job. In the case of township entrepreneurs, the latent benefit of a job was specifically being active and being engaged in meaningful endeavours. The township entrepreneurs indicated their dislike of passivity and of waiting on others for assistance. They, furthermore, distinctly communicated their passion for helping others in the community.

The results of the third study revealed that the attitude and mindset of informal township entrepreneurs differed substantially from those of unemployed interviewees. The entrepreneurs' narratives mainly drew attention to the fact that they did not wait for anything or anyone for assistance; they were self-deterministic and industrious – “the captains of their ships” (as one interviewee aptly put it). The essential result of this study was that the paramount enabling contextual factor was the attitude of informal entrepreneurs, as well as the driving force within them, motivating them to start and sustain their businesses. Contrary to what was found in relation to the group of unemployed individuals in the second article, the narratives of these 10 informal entrepreneurs communicated an inclination to be autonomous, self-confident, altruistic, and innovative. Most of the participants in Study 3 regarded themselves as exemplary citizens, positive influences, and role models for others in their respective communities. The fact that they succeeded in supporting their families financially, albeit mostly on a meagre income, resulted in them experiencing a sense of pride in what they were accomplishing. Although they shared numerous severe and adverse challenges and setbacks that they faced daily, none of the informants indicated that they were contemplating closing their businesses. Their image of themselves was the opposite of how they saw members of their community, whom they perceived as passive and unwilling to work hard.

The second pivotal finding in this third article pointed to a further apparent difference between the unemployed participants and the informal township entrepreneurs. This difference lay in the fact that the majority of the township entrepreneurs indicated that a close ally, relative, or mentor had played a crucial role in supporting, assisting, and motivating them. Interestingly, no such significant person was mentioned by the unemployed participants, even though the guiding interview questions were the same for both groups. The importance of such a principal influence in their lives seemed to surface spontaneously during the interviews as they were narrating their experiences



of their journey from unemployment to entrepreneurship. For two of the women in the group, for example, their spouses were the ones who were fully committed to assisting and supporting them in their endeavours. Two of the township entrepreneur interviewees indicated that they had had role models early in their lives in whose footsteps they followed. The article argued that the specific mentality, the attitudes stipulated above, and the feeling of accomplishment, together with a sense of acknowledgement and regard of a close ally or mentor, might provide a protecting factor with the potential to shield the entrepreneurs against the challenging situation in which they found themselves in their township environment.

The third noteworthy finding in the third study supported the findings of Studies 1 and 2, explaining participants' experiences of the community and government structures and policies. The reports from participants in Studies 2 and 3 described, in comparable and equivalent terms, how they experienced the attitude and inclination of their respective communities as detrimental and counter-constructive. Government was also seen as unhelpful and lacking knowledge about how to assist the informal entrepreneur with financial support and training. Thus, these external contextual factors, specifically the community and government, were suggested mainly as constraints along the path to entrepreneurial success. The entrepreneurs sketched their communities in the same manner as the unemployed respondents in Article 2, namely, exhibiting incohesiveness and engaging in gossip and jealous behaviour. The 10 entrepreneur informants experienced community members as passive and without a healthy work ethic and self-determination. Community members were described as merely waiting for others to assist them.

An interesting finding derived from the narratives of the respondents was the seemingly complicated relationship between informal entrepreneurs and members of their community. This relationship was complicated and paradoxical. Participants announced how community members, on the one hand, caused business boycotts and conflict and, on the other hand, approached the entrepreneur for financial assistance and administrative advice. Furthermore, the interviewees informed about how community members expected entrepreneurs to appoint community members, but when the members of the community had been appointed, issues of acceptance

of authority and discipline appeared to arise. Thus, this relationship between the community and the entrepreneur was filled with tension and conflict.

In brief outline, first and foremost among the main findings of Study 3 was the ability of the informal township entrepreneur to address the significant adverse outcomes of unemployment relatively successfully. The critical enabling contextual factor was located in the mindset and attitude of the entrepreneur. This inclination of entrepreneurs enabled them to actively and effectively put plans in place to earn an income and provide for their families. Entrepreneurs' ability to be perceived as providers and as people who had risen above their circumstances resulted in their being confident in their abilities. Although they did acknowledge that they were proud of their accomplishments, they stated that they faced substantial challenges due to a lack of support from government and a lack of financial assistance from external sources. In addition, they reported that the neglected state of their environment and the attitude and incohesive state of their communities were unconducive to thriving entrepreneurial businesses. Therefore, the contextual factors mainly constraining entrepreneurial endeavours were located in the community and structural economic and political contexts.

### **5.1.2 Integration and conclusion of the study**

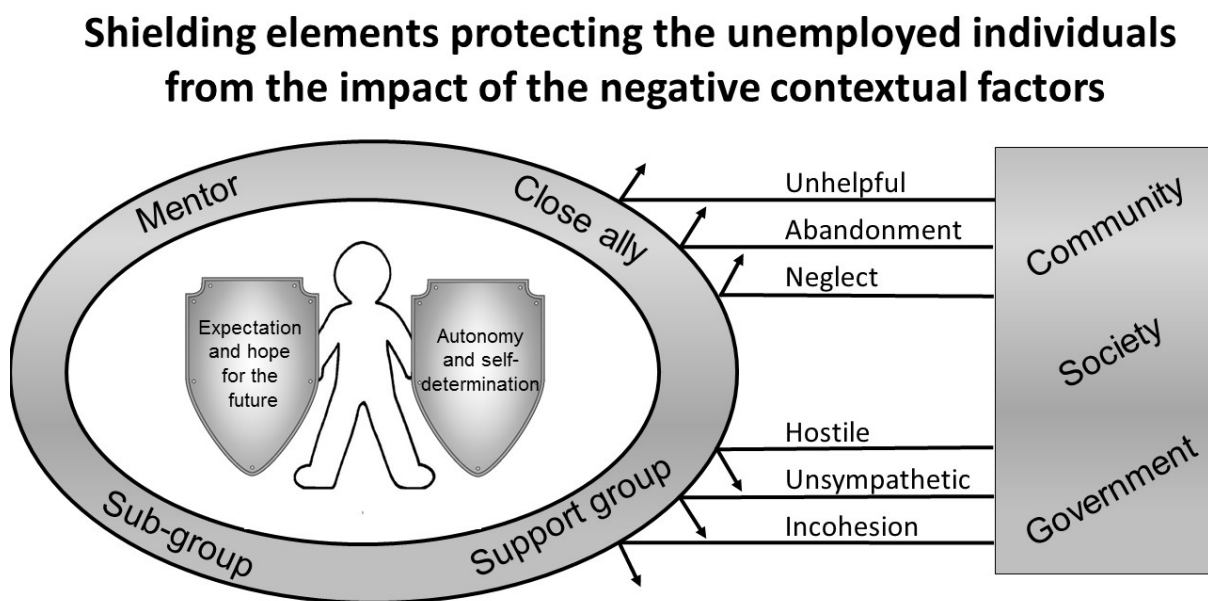
The purpose of this research was to reach conclusions about the way in which contextual factors had an impact on the experience of, and dealing with, unemployment. The three qualitative exploratory studies concluded that, irrespective of the country where a person was unemployed, it seemed that the community as a contextual factor, as well as society and government as a contextual factor, had a negative impact on experiences of unemployment. The lived experience and reality of unemployed individuals were often misunderstood and negated. The daily struggle and the immense effort needed to survive unemployment were rarely acknowledged. Unemployment was experienced as a challenging situation, but the conduct and perceptions of communities and society surrounding unemployed individuals aggravated the situation. Such contextual factors exacerbated already painful and challenging unemployment experiences. The external contextual factors, namely, the community and the government, were also seen as significant constraints obstructing unemployed people in their efforts to establish an informal entrepreneurial enterprise.

Although the informal township entrepreneurs who were interviewed for Study 3 indicated their altruistic intentions to assist people in their communities, not one of the unemployed interviewees who participated in Study 2 indicated that they were supported or offered guidance by any entrepreneur in their respective communities. Two possibilities can be offered in an attempt to elucidate this matter. The first possibility is that, as was reported in Studies 1 and 2, unemployed individuals might feel that they were in an unequal position, unable to reciprocate the assistance offered. Additionally, many indicated that they withdrew from social interaction with others in the community. Therefore, they would not ask those individuals for help who were perhaps seen as successful and self-reliant. Another possibility is that the clearly stated perception of the informal entrepreneurs – that many unemployed people were lazy and just waiting for others to help them – could negatively influence a connection between the unemployed and the entrepreneur.

From the findings of the three studies, it was apparent that four factors to some extent seemed to protect or shield unemployed individuals against the negative consequences of unemployment. Two of the protecting factors resided in the individual as a contextual factor, which will be highlighted first, while the other two represented relational contextual factors (De Souza, 2014). The first aspect that strengthened unemployed individuals to some extent to endure and cope with the situation of unemployment was the hope and expectation that their plight would be addressed. Although the latter conviction might seem unrealistic to an outside evaluator, it was clear that the unemployed individuals had an unwavering belief that change for the better would become a reality. This belief in an imminent improved future resulted in their continued attempts to find a job and to be relatively hopeful despite the hardships they suffered. The second situation that apparently alleviated some of the negative implications of unemployment was a mindset of self-determination, autonomy, and a desire to be actively involved in meaningful endeavours. The latter mindset and inclination enabled some individuals to move beyond unemployment to entrepreneurship. The fact that the entrepreneurs could earn an income through their industrious and innovative endeavours made them proud of the manner in which they had overcome some of the negative consequences of unemployment. The third protective factor appeared to be membership of a subgroup, which could provide identity, acknowledgement, and a sense of belonging to the unemployed individual.

The fourth protective factor seemed to be a close ally who could communicate respect, care, and empathy, while offering assistance. Such an ally could be a close family member or a mentor.

Figure 5-1 attempts to illustrate visually how the unemployed individual can be protected or shielded against the negative impact of contextual factors such as the community, society, and government.



Source: Authors' own work.

**Figure 5-1: Visual presentation of the protecting elements shielding the unemployed individual against the impact of negative contextual factors**

## 5.2 Contributions

Fourie (2011) argues that researchers in the field of unemployment are segregated in terms of their discourses and research approaches. He identifies three dominant discourses in the current unemployment literature, namely, a macroeconomic perspective, a labour market perspective, and a poverty-inequality development perspective. This study resides under the third and last perspective. Currently, unemployment researchers from the various perspectives seem reluctant to respect one another's work, and very little collaborative research is done. Fourie urges

unemployment researchers to engage more with one another in order to improve understanding of the “intrinsic complexity of the phenomenon of unemployment” (p. 87). Exactly because the unemployed phenomenon is so “intrinsic[ally] complex”, as Fourie says, an in-depth and thorough understanding of the phenomenon is crucial. It is postulated that, to address macroeconomic and labour market challenges, a comprehensive understanding of the behaviour and perceptions of the people experiencing the phenomenon should be the initial step. Only on a foundation of in-depth understanding of the lived reality of unemployed people can further collaborative work with macroeconomists and labour market analysts be built on. There is currently a gap in qualitative in-depth phenomenological explorations of the daily challenges that unemployed individuals face. Little is also known about the behaviour, perceptions, and feelings of people who are faced with a life of poverty and hardship. Moreover, few qualitative unemployment studies illuminate the strategies that unemployed persons put in place and how they respond to their unemployment situation. This study has addressed this gap and contributed to an improved understanding of the lived reality of unemployed people, with specific reference to unemployed township people and informal township entrepreneurs.

Fourie’s call for collaborative work by social scientists and economists is valid and critical, but such collaborative work can only build on a thorough in-depth understanding of the unemployed individual’s lived reality, an understanding to which this study has contributed. Further research work could ideally be a collaborative interdisciplinary research endeavour. As this research has illuminated, unemployed people are in dire need of solutions to their challenges, and researchers should bring different viewpoints and methodologies to work with communities and with one another to address the unemployment crisis.

### **5.3 Limitations of this Study**

This study aimed to obtain an in-depth understanding of the lived experiences of both unemployed individuals and informal township entrepreneurs. Due to the explorative and qualitative nature of the investigation, the sample was limited and, therefore, not representative. Moreover, because an attempt was made to elicit a rich and nuanced narrative, the interview questions were relatively broad. An example of detailed exploration that was not included in this study is the exploration of the specific

differences in attitude and mindset between so-called unwilling, survival entrepreneurs in microenterprises and those individuals involved in small entrepreneurial ventures who willingly choose entrepreneurship as a career. The results of this research should, consequently, be interpreted as a preliminary investigation of the lived reality of unemployed township inhabitants and informal township entrepreneurs. A quantitative research study utilising more focused questions and involving a more representative sample could ideally build on the exploratory insights gained from this study. It is, furthermore, unfortunate that the study did not include follow-up interviews with the unemployed participants and the informal entrepreneurs. If a second follow-up interview had been conducted with respondents for Articles 2 and 3, this would have improved the value of this study significantly. Exciting trends emerged during the analysis process (as discussed in the conclusions section earlier in this chapter), which could have been explored further through a follow-up interview.

Another crucial issue that could possibly have influenced the validity of the data was that the researcher and principle interviewer were not conversant in the first languages of the interviewees. Although the co-interviewers were mother-tongue speakers of the first languages of the interviewees, it transpired that the interviewees were not always comfortable with excluding the researcher by speaking their first language. This was mainly counteracted by regularly reminding interviewees that they were welcome to use their home language to answer the questions. However, it was striking how the interviewees considered the researcher by attempting to complete their interviews in English. In some instances, this situation might have led to the loss of subtle meanings or important details. It is postulated that the quality of the data could have been enhanced further if the interviews had been conducted mainly by the co-interviewers in the first language of the respondents. A possible counterargument is that the researcher would not have been able to register crucial non-verbal behaviour and that the option to probe answers would have been forfeited. A compromise between the two options could be a follow-up interview where uncertainties could be cleared up.

A last and major limitation of this study is that, although the analysis process and the identified themes for Articles 2 and 3 were discussed with ATLAS.ti experts and coaches, as well as with a panel of cultural experts and research project leaders, it would have added value if these themes had been discussed with the interviewees as

well. It could have added to improved understanding and communicated to the participants that they were, indeed, the ultimate experts.

## **5.4 Recommendations**

The following are possible recommendations for research and practice.

### **5.4.1 Recommendations for Future Research**

In particular, this research brought to the fore the dire need of the unemployed and microentrepreneurs for support, acceptance, and understanding from their community and government structures and officials. Participatory action research (PAR) such as that conducted by Sung-Chan and Yuen-Tsang (2008) could contribute to the development of support groups for such marginalised individuals in the community, while improving understanding of specific social issues. Creswell and Poth (2018) aptly describe participatory action research as a process through which the dire needs of marginalised groups are addressed, and where “issues are studied and exposed, the researcher provides a voice for the participants, raising their consciousness and improving their lives” (p. 25). Through a process of participatory action research, the community and government officials could be involved in the research process. Through this process, improved understanding of the positions of various groups would probably improve cohesion among the groups.

There are three crucial issues that should be addressed by PAR as follow-up to this research and as a matter of urgency. Firstly, how can an improved understanding of, and empathy with, the plight and reality of unemployed individuals be effectively communicated to their communities and government? Secondly, can mentoring and coaching by successful business people assist unemployed individuals to enter into an informal microentrepreneurial venture? In the third place, can external skill and financial investment by larger corporations, institutions of higher learning, and government agencies turn current crisis communities into communities with improved cohesion and compassion towards one another? (See the study by Fowler and Etchegary, 2008 on how external investment in a community can aid in social cohesion and diminished negative consequences of unemployment). Ideally, PAR should be conducted by a multidisciplinary research team in order to include a broad spectrum

of approaches. (See 5.2 for a discussion of various research perspectives in the field of unemployment research.)

It is envisaged that a partnership through a participatory action research endeavour could improve the situation of most individuals in township communities. This PAR endeavour would ideally include various groups in township communities, as well as involving government, corporate businesses, and institutions of higher learning. This is in line with the goal of PAR, which is “marked by shared ownership of research projects, community-based analysis of social problems and an orientation toward community action” (Tracy, 2013, p. 56). PAR has the potential of giving the seemingly forgotten and marginalised in communities a collective voice, while being visible to all stakeholders. Through this endeavour, the four identified protecting or shielding factors as illustrated in Figure 5.1 could be applied during the research process in the action research project by way of support groups, mentoring sessions, and enhancement of autonomy and self-determination, thus illustrating, through the participatory process, that a definite implementation phase by all stakeholders could bring about the expected and hoped-for change.

As was emphasised earlier, Study 1 suggested that some unemployed persons faced a reality of long-term unemployment due to an absence of opportunities, insufficient skills, lack of social capital, and inherited low status (see Giazitzoglu, 2013 and Nayak, 2006). This should impel social scientists to develop programmes with the primary goal of assisting unemployed individuals to cope with the unemployment situation. In all three articles in this study, it was illustrated how individuals experienced unemployment as detrimental and negative. A programme addressing the psychosocial aspects of long-term unemployment seems to be vital. Keeping in mind the mindset and attitude of the entrepreneurs, as well as the buffering effect of a support group, a programme with the exclusive goal of equipping the unemployed person with social and emotional competencies such as self-confidence and adaptability while they experienced the buffering effect of a support group would be ideal. One such programme that has the potential to address these issues is the JOBS programme developed at the Michigan Prevention Research Centre of the University of Michigan. (For more information about this programme see Vinokur, Vuori, Schul, & Price, 2000.)



Another essential research suggestion speaks to the voiced need to assist more unemployed people to enter entrepreneurship. Such a research endeavour would focus on methods and processes to reliably ascertain which traits or characteristics, if any, could contribute to an improved chance of succeeding in an entrepreneurial venture. Appropriate assessment scales, as well as valid and reliable measuring instruments, could give social scientists the chance to discover those aspects that should be addressed in unemployment intervention programmes and school training programmes.

#### **5.4.2 Recommendations for Practice**

The study aimed to establish how contextual factors could have an impact on the experience of, and dealing with, unemployment. The study concluded that unemployed people experienced their unemployment situation as painful and challenging. Additionally, an unsympathetic and hostile community and unhelpful and ignorant broader society and government aggravated the negative unemployment experience. No evidence could be found in any of the three studies of a government and society that could prove that they understood the lived experience and daily reality of unemployed people. Stigmatisation and marginalisation were dominant themes when unemployed participants reported how they experienced their relationship with their community as a contextual factor and with the broader society as a further contextual factor. In this situation, there is an urgent need for advocacy groups who can amplify the plight of, especially, marginalised and poverty-stricken communities. Through media platforms and information rallies, the lived reality of unemployed township inhabitants should be brought to the attention of the broader public, large corporate companies, and government. The reality that unemployed people are victims of systemic and structural changes and inefficiencies and that they are not unemployed primarily due to shortcomings within the individual should be brought to the attention of the broader society and government.

The advocacy groups referred to above should primarily consist of members of the community. This study found that township entrepreneurs preferred engaging in altruistic projects. This inclination means that these township entrepreneurs are ideally suited to being involved as facilitators and leaders of support groups and action groups. As a collective voice coming from the marginalised township spaces, these

groups would be in a better position to gain the attention of government officials and policymakers. The research of Fowler and Etchegary (2008) clearly illustrates how financial and commitment investment from external organisations and institutions can turn around a high-crisis community. Therefore, ideally, large corporate companies and institutions of higher learning should join hands with the community to support the initial stages of community development. In the initial phases, social scientists from institutions of higher learning should be involved in the capacity of action researchers and first-stage trainers. Identified entrepreneurs and community leaders could act as mentors for groups of unemployed individuals in order to assist in improving their capacity to be industrious and self-deterministic in their outlook. Engaging the entrepreneurs as coaches, mentors, and co-researchers in participatory action research endeavours would constitute a first step in acknowledging the “ingenuity and strategic knowledge” (Du Toit & Neves, 2007, p. 25) of the township entrepreneur. The community would, thus, be empowered to continue autonomously in the further phases of its development.

It was additionally argued that close cooperation towards a common goal could have the potential to improve social cohesion among different groups. Moreover, functional ties, which are crucial for linkages to job opportunities (Zeng, 2012), could be developed in such a co-creating environment where different stakeholder groups engage socially around a communal aim. The terms used by Parkinson and Howorth (2017, p. 398), namely, “mutuality and cooperative working”, seem to aptly describe this proposed concept. The content of intervention programmes aimed at assisting unemployed individuals could be developed with the help and input of innovative context-expert entrepreneurs in the townships. An explicit goal of the action groups should be to actively lobby for government involvement in the development of these communities. The lobby groups should also influence policies pertaining to business support and the provision of quality infrastructure and services to township communities. Numerous researchers have voiced their opinion that the South African government is failing to fulfil its obligations towards township communities and entrepreneurs (Du Toit & Neves, 2007; Hartnack & Liedeman, 2017; Jeeva, 2017; Kingdon & Knight, 2004; Rakabe, 2017; Strydom 2017). The Development Action Group (DAG), in operation in Cape Town since 1986, is a model and example of

apparent good practice for this proposed development in the Boipatong and Orange Farm communities. (See <https://www.dag.org.za>.)

Finally, improving society's awareness through media campaigns, information rallies, and lobby groups, as suggested above, should have a broad focus. This process should additionally include the challenging circumstances of those unemployed individuals with a high risk of facing long-term or lifelong unemployment. Society should accept the irrefutable reality that there are unemployed individuals who face such serious skills and social capital deficits that they will, in all likelihood, never be able to acquire a stable and reasonably paid job. Society should accept that a care ethic could exist in a co-relationship with a work ethic (Patrick, 2014). Strategies should be put in place to accept these individuals, meet them on their terms, and plan *with* them and not *for* them. Social scientists should involve them and work according to their preferences to collectively find creative solutions to enhance their social well-being. Community support groups could, for instance, act as guardians of long-term unemployed people. Approaching this momentous unemployment challenge will demand that social scientists be creative, highly adaptable, and open-minded. Although Fourie (2011) specifically refers to informal entrepreneurs, his appeal could apply to unemployment researchers when he urges that it is essential "... to adapt the way [we function] so that the marginalised individuals and informal (or survivalist) businesses [the unemployed] are empowered and their livelihood and employment strategies supported" (p. 34).

As a closing thought, an example is presented, illustrating the urgent plight of marginalised unemployed township people. The poem was written by the unemployed Ms Spoilt (D23).

## Ms Spoilt's poem

The Dry Lands filled  
with sorrows and fears.

The cascade of showers  
of death implemented by  
Unemployment.

The fatigue that has  
impacted to the community  
that is left flustered because  
of unemployment.

The land filled with fake promises  
by fake leaders.

The people who try to contrive  
the pain of being unemployed.

The dry lands filled  
with sorrow and tears.

The cascade of showers  
of death implemented by  
unemployment.

The fatigue that has  
impacted to the community  
that is left flustered because  
of unemployment.

The land filled with fake promises  
by fake leaders.

The people who try to contrive  
the pain of being unemployed.

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# ANNEXURE A: ETHICS APPROVAL CERTIFICATE OF PROJECT



Private Bag X6001, Potchefstroom  
South Africa 2520

Tel: (018) 299-4900  
Faks: (018) 299-4910  
Web: <http://www.nwu.ac.za>

## Institutional Research Ethics Regulatory Committee

Tel +27 18 299 4849  
Email [Ethics@nwu.ac.za](mailto:Ethics@nwu.ac.za)

## ETHICS APPROVAL CERTIFICATE OF PROJECT

Based on approval by **Humanities and Health Research Ethics Committee (HHREC)**, the North-West University Institutional Research Ethics Regulatory Committee (NWU-IRERC) hereby approves your project as indicated below. This implies that the NWU-IRERC grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the project may be initiated, using the ethics number below.

<b>Project title:</b> Unemployment: A qualitative exploration of the role of conventions, coping and motivation																																											
<b>Project Leader:</b> Mrs M du Toit																																											
<b>Ethics number:</b>	<table border="1"><tr><td>N</td><td>W</td><td>U</td><td>-</td><td>HS</td><td>-</td><td>2</td><td>0</td><td>1</td><td>5</td><td>-</td><td>0</td><td>1</td><td>0</td><td>5</td></tr><tr><td colspan="3">Institution</td><td colspan="3">Project Number</td><td colspan="3">Year</td><td colspan="3">Status</td></tr><tr><td colspan="15">Status: S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation</td></tr></table>	N	W	U	-	HS	-	2	0	1	5	-	0	1	0	5	Institution			Project Number			Year			Status			Status: S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation														
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<b>Category</b>	<b>N/A</b>																																										

Special conditions of the approval (if any): None

<b>General conditions:</b> <i>While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, please note the following:</i> <ul style="list-style-type: none"><li>• The project leader (principle investigator) must report in the prescribed format to the NWU-IRERC:<ul style="list-style-type: none"><li>- annually (or as otherwise requested) on the progress of the project,</li><li>- without any delay in case of any adverse event (or any matter that interrupts sound ethical principles) during the course of the project.</li></ul></li><li>• The approval applies strictly to the protocol as stipulated in the application form. Would any changes to the protocol be deemed necessary during the course of the project, the project leader must apply for approval of these changes at the NWU-IRERC. Would there be deviation from the project protocol without the necessary approval of such changes, the ethics approval is immediately and automatically forfeited.</li><li>• The date of approval indicates the first date that the project may be started. Would the project have to continue after the expiry date, a new application must be made to the NWU-IRERC and new approval received before or on the expiry date.</li><li>• In the interest of ethical responsibility the NWU-IRERC retains the right to:<ul style="list-style-type: none"><li>- request access to any information or data at any time during the course or after completion of the project;</li><li>- withdraw or postpone approval if:<ul style="list-style-type: none"><li>· any unethical principles or practices of the project are revealed or suspected,</li><li>· it becomes apparent that any relevant information was withheld from the NWU-IRERC or that information has been false or misrepresented,</li><li>· the required annual report and reporting of adverse events was not done timely and accurately,</li><li>· new institutional rules, national legislation or international conventions deem it necessary.</li></ul></li></ul></li></ul>
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The IRERC would like to remain at your service as scientist and researcher, and wishes you well with your project. Please do not hesitate to contact the IRERC for any further enquiries or requests for assistance.

Yours sincerely

**Linda du Plessis**  
Digitally signed by Linda du Plessis  
DN: cn=Linda du Plessis, o=NWU,  
ou=Vaal Triangle Campus,  
email=linda.duplessis@nwu.ac.za,  
c=ZA  
Date: 2015.08.17 18:24:54 +02'00'

**Prof Linda du Plessis**  
Chair NWU Institutional Research Ethics Regulatory Committee (IRERC)



## ANNEXURE B: AGREEMENT LETTER: COUNSELLING SERVICES - LIFELINE



LifeLine Vaal Triangle  
incorporating **Bella Maria Home for abused women  
and their children**  
Reg. No. 001-885NPO  
Monument Road, Duncanville 1939  
P.O. Box 20  
ARCON PARK 1937

Officer: (016) 428 1740  
Fax.: (016) 428 1741  
or 086 773 2350  
24 Hour Counselling: (016) 428 1640  
National 24 hour number: 0861 322 322  
e-mail: [colleen@lifelinevaal.co.za](mailto:colleen@lifelinevaal.co.za)  
website: [www.lifelinevaal.co.za](http://www.lifelinevaal.co.za)

10<sup>th</sup> July 2015

Humanities and Health Research Ethics Committee (HHREC)  
P.O. Box 116  
Potchefstroom  
2520

### PSYCHOLOGICAL SUPPORT DURING THE UNEMPLOYMENT RESEARCH PROJECT

The purpose of this letter of agreement is to outline the scope of the psychological support services that we as Life-Line Vaal Triangle and the registered counsellor, Ms Keitumetse Tsematse (PRC 0025070), will render during this qualitative research project on unemployment.

The director of Life-Line, Ms Colleen Rogers, undertakes to offer stand-by services of a trained Life-Line Lay Counsellor who will be present at the venue of the research interview during each interview with an unemployed person or a previous unemployed person. The Life-Line Lay Counsellor will not be present in the interview venue during the interview and will not see the interviewee. Anonymity will thus be guaranteed for the interviewee. Should the interviewee so prefer, however, the Life-Line Lay Counsellor will see the interviewee for a debriefing session after completion of the interview. If the interviewee should need further assistance, and if he/she so requests, an appointment will be made with a registered counsellor – Keitumetse Tsematse (PRC 0025070) – who will offer the interviewee one free counselling session of 50 minutes. The cost of this one session will be paid through project funds to Ms Tsematse.

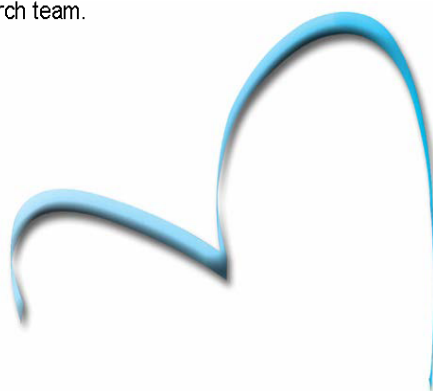
Ms Tsematse has full knowledge of the services we render for the communities of Orange Farm and Boipatong and she will, if the need arises refer the interviewee for further support to Life-Line facilities.

We look forward to being of service to you and your research team.

Kind regards

Colleen Rogers  
Director: LifeLine Vaal Triangle  
016 428 1740 / 082 401 2296

Chairman: Frank Allies • Director: Colleen Rogers



## ANNEXURE C: AGREEMENT LETTER: COMMUNITY LEADERS (URAB)



PO Box 1174, Vanderbijlpark  
South Africa, 1900

Tel: +2716 910-3111  
Web: <http://www.nwu.ac.za>

Humanities and Health Research Ethics Committee  
P.O. Box 1174  
Vanderbijlpark  
1911

15 April 2015

Dear Sir/Madam

### UNEMPLOYMENT RESEARCH PROJECT

This letter is to inform you that we, the undersigned, are members of the appointed Unemployment Research Advisory Board (URAB) who will advise and guide research planned in our communities of Boipatong and Orange Farm respectively (see <http://www.optentia.co.za/project.php?id=MQ%3D%3D>). The members of URAB were appointed on URAB for the next four years. We are residents within the communities of Boipatong and Orange Farm and we also hold various positions as project leaders within our respective communities.

As representing the respective communities we are aware and have knowledge of the planned research on the experience of unemployment within the communities of Boipatong and Orange Farm.

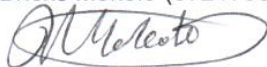
We have been engaged in talks and discussion groups since March 2014 with the researcher (Melinda du Toit) and her promoters. We have advised on various key issues regarding entry into our respective communities and anticipated challenges and appropriate and fitting solutions. We are committed to be an integral part of the research process throughout the planning and execution thereof.

We have been consulted from the start of this project and we are satisfied that this research will be done ethically correct and with the necessary respect for our community members. We will also within close corporation with the researcher and her promoters to ensure that this research will bear fruitful advantages for our respective communities.

Please feel free to contact us directly at the telephone numbers provided below for any further questions or specific clearance of uncertainties. Please visit the Optentia website for more background about URAB

Sincerely,

Mr Bricks Mokolo (0721758948) – Orange Farm Advice Centre



Mrs Sinah Maboe (0825846326) – Phaphamani Makhosikazi Community Project - Boipatong



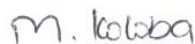
Mr Mandla Motlounge (0826503187) – Spearhead Employment Agency – Sedibeng District DTI



Mr Dan Sothoane (0836691361) – CEO of MCD-training – Vanderbijlpark



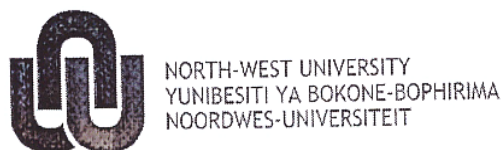
Ms Zanele Koloba (0731124819) – Itsoseng Youth Programme – Orange Farm



Wandile Zibi (082 460 7413) - Community Development Manager: Sedibeng Region Gauteng  
Department of Social Development



## ANNEXURE D: CONFIDENTIALITY UNDERTAKING



### CONFIDENTIALITY UNDERTAKING

entered into between:

I, the undersigned

Prof / Dr / Mr / Ms \_\_\_\_\_

Identity Number: \_\_\_\_\_

Address: \_\_\_\_\_

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

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

(hereinafter the "NWU")

#### 1 Interpretation and definitions

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

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

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

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



## **2 Preamble**

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

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

## **3 Title to the Confidential Information**

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

## **4 Period of confidentiality**

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

## **5 Non-disclosure and undertakings**

I undertake:

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

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

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

**5.4** not to use any research data for publication purposes;

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

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

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

## **6 Exception**

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

## 7 Jurisdiction

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

## 8 Whole agreement

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

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

Dated at \_\_\_\_\_ this \_\_\_\_\_ 20\_\_\_\_

Witnesses:

1 .....

2 .....

*(Signatures of witnesses)*

.....

*(Signature)*

## ANNEXURE E: AGREEMENT TO BE CONTACTED BY RESEARCH TEAM



NORTH-WEST UNIVERSITY  
YUNIBESITHI YA BOKONE-BOPHIRIMA  
NOORDWES-UNIVERSITEIT  
VAAL TRIANGLE CAMPUS

PO Box 1174, Vanderbijlpark  
South Africa, 1900

Tel: +2716 910-3111  
Fax: +2716 910-3116  
Web: <http://www.nwu.ac.za>

### LETTER OF CONSENT: CONTACT FOR POSSIBLE INCLUSION AS RESEARCH PARTICIPANT IN UNEMPLOYMENT RESEARCH:

I hereby give my consent that the researcher may contact me. I agree to be visited by a research-team member to explain exactly what the research is about and to ask for my participation. I will only decide whether I want to partake or not after I have met with the research team-member. I understand that it involves a research project that forms part of a university study, with the aim of gaining a better understanding of the unemployment situation in South Africa. It is a study by a researcher of the North-West University and a university in Belgium, the KU-Leuven University. The aim is to find out what people in the Gauteng Province have to say about unemployment in order to find solutions to this problem.

I understand that the purpose of this form only gives my consent to be contacted by the researcher and does not include partaking in the research at this stage. I will only decide on whether I want to partake or not after I was visited by a research team-member. At which stage I will be thoroughly informed about the nature of my participation.

Name and Surname:.....

Date:.....

Signature:.....

I prefer to have my interview in:

English:

☐

isiZulu:

☐

Sesotho:

☐

Please contact me via my:

E-mail address: .....

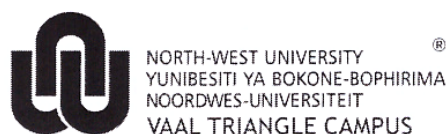
Cell phone number:.....

Home address:.....

Work telephone number:.....

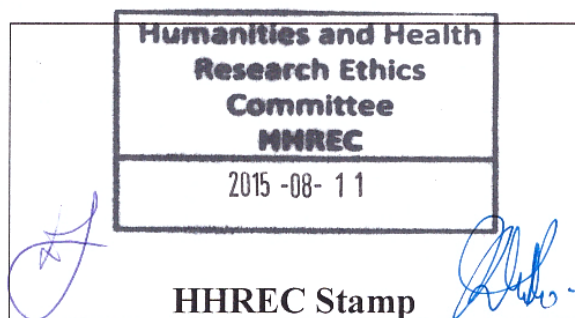
Work address:.....

## ANNEXURE F: INFORMED CONSENT FORM – ENGLISH



PO Box 1174, Vanderbijlpark  
South Africa, 1900

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



11 August 2015

### PARTICIPANT INFORMATION LEAFLET AND CONSENT FORM FOR

**TITLE OF THE RESEARCH PROJECT: Unemployment: A qualitative  
exploration of the role of conventions, coping and motivation**

**REFERENCE NUMBERS: NWU-HS-2015-0105**

**PRINCIPAL INVESTIGATOR: Mrs Melinda du Toit**

**ADDRESS: PO Box 1174, Vanderbijlpark, 1900, South Africa**

**CONTACT NUMBER: 082 518 1147**

You are invited to take part in a research project that forms part of my university studies, with the aim of gaining a better understanding of the unemployment situation in South Africa. I am conducting this study under the name of the North-West University and a university in Belgium, KU Leuven. We wish to find out what people in the Gauteng Province have to say about unemployment in order to find solutions to this problem.

Please take some time to read this letter carefully and to read all the information presented here, which will explain our plan with the research and the details of this project. Please ask the person who is presenting this to you any questions about any part of this letter that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research entails and how you could be involved. Also, your participation is **entirely voluntary** (of your own free will) and you are free to decline to participate. If you

1

*This document is an adapted version of the one used by HREC, Potchefstroom Campus (HREC General WICF Version 2, August 2014).*



say no, this will not affect you negatively in any way. You are also free to withdraw from the study at any point, even if you do initially agree to take part.

This study has been approved by the **Humanities and Health Research Ethics Committee (HHREC) of the Faculty of Humanities of the North-West University (NWU-HS-2015-0105)** and will be conducted according to the ethical guidelines and principles of the international Declaration of Helsinki and the ethical guidelines of the National Health Research Ethics Council. (These are almost like rules that have to be obeyed so that all participants will be protected and will feel comfortable with the research.) It may be necessary for the Research Ethics Committee members or relevant authorities to inspect the research records to make sure that we (the researchers) are conducting the research in an ethical manner. (This means that we are going to be inspected so that the authorities can determine whether or not we abide by the rules.)

### **What is this research study all about?**

- *This study will be conducted in the Gauteng Province within the communities of Boipatong (Emfuleni Municipality) and Orange Farm (Johannesburg Municipality) and will involve two interviews with each person. The first interview will consist of fewer than 10 questions. We would like you to tell us what you think or feel about unemployment. It will almost be like a story which will be told. The second interview will entail more specific questions based on the stories from the first interview. There will again be about 10 questions in the second interview. The researcher will be accompanied by an assistant who will help with translation (interpreting) of questions and with understanding what the person in the interview wants to tell the researcher. Both the researchers and the assistant have been trained to use the interview method. We also ask for regular expert feedback to make sure that every interview is conducted in the correct manner.*
- *Approximately 90 participants will be involved in this study.*
- *The objectives of this research are to understand how different people in the communities of Boipatong and Orange Farm think and feel about unemployed people and unemployment; also, how people react to unemployed people in their communities, and what unemployed people do. We will also try to understand what leads people to get a job, or what leads people NOT to get a job.*

### **Why have you been invited to participate?**

- *You have been invited to participate because you are a member of the community of Boipatong or Orange Farm, and Mrs/Mr ... gave us your name and nominated you as someone who might be willing to participate and share your views on unemployed people or the unemployment situation in the broader sense.*
- *You have also complied with the following criteria:*  
*STUDY 1: Either a resident of Boipatong or Orange Farm or someone working within the borders of the Gauteng Province and belonging to one of the following groups: Employers from corporate companies in the Johannesburg and Emfuleni municipalities; Employers in the SME (small and medium enterprise) field; Representatives of government sections involved in the unemployment challenge in the Gauteng Provincial Government; Previously unemployed individuals who succeeded in securing a position either at a large or so-called “formal” company or at a smaller SME; Academics involved in work and research in the field of*

*unemployment and poverty; Community members in the two designated communities; Unemployed individuals residing in either of the two designated communities.*

*STUDY 2: A resident of Boipatong or Orange Farm; between the ages of 18 and 64; who has been unemployed for nine months or more.*

*STUDY 3: A resident of Boipatong or Orange Farm; between the ages of 18 and 64; previously unemployed for 5 months or more; and currently formally employed at either a formal company or an SSME for at least a year.*

- *You will be excluded if: You are younger than 18 or older than 64; You do not belong to the racial group “Black”; You do not reside within the borders of the Gauteng Province; You are not able to communicate in any of the following languages: Afrikaans, English, Sesotho, isiZulu, isiXhosa, Setswana.*

### **What will your responsibilities be?**

- *You will be expected to participate in an interview of approximately one hour. We will transport you to the place where the interview is to be conducted (an office at the Vaal Triangle Campus, North-West University) so that we can have the conversation in a comfortable and quiet place, with no or few interruptions. If by any chance you will feel more comfortable if the interview is conducted at an alternative place, we will be open to discuss such a possibility – if it will not cause any distractions or problems for you. We will in all instances either provide transport to the interview venue and back OR if you should prefer to use your own transport to the interview venue, we will reimburse you for your own transport to the interview venue and back. The transport to our dedicated place for the interview will take an additional estimated hour of your time. After the first interview, you will be asked to help us with a second interview, which will take an estimated one hour of your time. The two interviews will be held approximately six weeks apart. You will be given refreshments before and after the interview. We will also thank you for taking part in this research with a food voucher from Checkers/Shoprite to the value of R80 for your participation after the second interview.*

### **Will you benefit from taking part in this research?**

- *Except that you will receive a thank-you gift in the form of an once-off R80 grocery voucher, some refreshments and – should your interview take place during lunch time – a meal, no other direct and immediate benefits will be gained by your participation.*
- *The indirect benefit will be that we as the researchers will gain a better understanding of the unemployment problem in especially your community within the Gauteng Province. We will share what we have learnt with government officials and community leaders, which might help with the implementation of policies to help bring solutions to unemployment in your community. Our intention is to work towards a programme or centre where people from the community can be helped to find jobs or to better themselves in order to enhance their prospects of finding jobs. The researcher is also committed to help with existing community projects (unrelated to the unemployment project). This includes helping leaders in your community to partner with people at various universities, as well as with other experts, to help better your community on different levels – apart from the unemployment challenge.*

**Are there risks involved in your taking part in this research and how will these be managed?**

- *The risks in this study, and how these will be managed, are summarised in the table below:*

<b><i>Probable/possible risks/discomforts</i></b>	<b><i>Strategies to minimise risk/discomfort</i></b>
You will spend approximately four hours of your time with the two interviews, and that might upset your routine.	We will find a time that suits you best in order to minimise this upset in your daily routine.
During the interview you might get tired, because an hour can become long and tiring.	We will give you time to rest during the interview and you will have access to juice and a snack, should you get hungry or if you wish to take a break.
You might be confronted by questions which make you uncomfortable or sad or angry.	If you experience any such feelings, a psychological counsellor, Ms Keitumetse Tsematse, will provide you with one 50-minute session of debriefing. It will be free of charge for you. The researcher will make an appointment with her on your behalf.
You might feel that you do not really want to take part in this research, but that because of the person who nominated you or the person who asked you if you would like to participate, or because it is a project of the University, you feel you cannot really decline. This might let you feel caught between two options and not knowing what to do.	You do have a choice in this matter, and no one would mind or think less of you if you did not participate. You are also free to decide halfway through that you do not wish to continue. We anticipate that this could happen, and nobody will think badly of you.
You might be scared that you could say things that you do not wish to be recorded. This may bother you after the interview.	You have the researcher's telephone number on this letter. Feel free to call and tell her that you want that part scratched. She will then take it off the record.
You might feel that the interview left you with new questions or uncertainties because of what you have seen or experienced because of a different venue or contact with a person from a different background.	You are absolutely free and welcome to ask for an additional conversation to clear up any uncertainties with the researcher. You may also discuss these uncertainties with the appointed psychologist during your free 50-minute session.
You may be uncomfortable with the idea of being interviewed in the presence of an assistant.	You are assured that both the researcher and the research assistant will commit to keeping interviews anonymous and confidential. A confidentiality form will be signed by all assistants.

- *However, the benefits (as noted above) outweigh the risk.*

### **Who will have access to the data?**

- *Anonymity (that is, in no way will your results be linked to your identity) will be protected by not reporting your name at any stage in the writing up of the research. You will be assigned a number and all your data will be stored under that number. Only the researcher, Melinda du Toit, and the assistant will know your real name. Your name will also not appear with the data and your number, so that no one will be able to link a number response to your name.*
- *Confidentiality (that is, I assure you that we will protect the information that we have about you) will be ensured by reporting of findings by number and not by name.*
- *Only the researchers and the assistant (name) will know your name. Data will be kept safe and secure by storing hard copies in locked cupboards in the researcher's office, while electronic data will be password protected.*
- *Audio-recorded data will be sent to a transcriber, who will sign a confidentiality clause (i.e. she will not be allowed to talk to anyone about any aspect of the data). As soon as data has been transcribed, it will be deleted from the recorders. The transcripts will be stored on a password-protected computer. All co-coders will sign confidentiality clauses.*
- *Data will be stored for a minimum of five years in locked cupboards in the researcher's office.*

### **What will happen to the data?**

The data from this study will be reported in the following ways: It will be published in scientific articles, in the doctoral thesis, and as a report to the funding body. It will also be presented at conferences and as a report to all those involved with this research. You will not be personally identified in any of this reporting. This means that the reporting will not include your name or any details that will reveal to others that you participated (your address for instance).

Currently, this is viewed as a once-off study, so the data will probably never be reused. However, if in the next five years we decide to use this data again, each of the approximately 90 individuals who were interviewed will be contacted to obtain their permission to use the data in a follow-up study.

### **Will you be paid/compensated to take part in this study and are there any costs involved?**

You will receive a small gift (R80 grocery gift voucher) as a token of our appreciation for your participation in the study, and refreshments will be served before and after each interview. If you have to travel expressly for the purpose of participating in the research, then your travel expenses will be refunded. It will therefore not cost you anything.

### **How will you know about the findings?**

- The general findings of the research will be shared with you by inviting you to a meeting and/or social gathering where there will be a discussion regarding unemployment. Experts will talk about the challenge of unemployment and the research results will be presented and discussed. In addition, a concise report of the findings will be given to you, should you be interested in such a report.

### **Is there anything else that you should know or do?**

- You can contact Melinda du Toit at 082 518 1147 or Melinda.Dutoit@nwu.ac.za if you have any further queries or if you encounter any problems.

- You can contact the Chairperson of the Humanities and Health Research Ethics Committee (Prof Linda Theron) at 016 910 3076 or Linda.Theron@nwu.ac.za if you have any concerns or complaints that have not been adequately addressed by the researcher. You can also contact the Co-Chair (Prof Tumi Khumalo) at 016 910 3397 or Tumi.Khumalo@nwu.ac.za. You can leave a message for either Linda or Tumi with Ms Daleen Claasens (016 910 3441)
- You will receive a copy of this information and consent form for your own records.

### Declaration by participant

By signing below, I ..... agree to take part in a research study entitled: Unemployment: A qualitative exploration of the role of conventions, coping and motivation

I declare that:

- I have read and understood this information and consent form, and that it is written in a language in which I am fluent.
- I have had a chance to ask questions to both the person obtaining consent and the researcher (if different persons), and that all my questions have been adequately answered.
- I understand that participation in this study is **voluntary**, and that I was not pressured to take part.
- I understand that what I contribute (say) may be reproduced publicly and/or quoted, but without reference to my personal identity.
- I may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- I may be asked to leave the study before it has finished if the researcher feels that it is in my best interest or if I do not follow the study plan as agreed upon.

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

.....  
**Signature of participant**

.....  
**Signature of witness**

- You may contact me again ☐ Yes ☐ No
- I would like a summary of the findings of this research ☐ Yes ☐ No

The best way to reach me is:

- Name & Surname: \_\_\_\_\_
- Postal Address: \_\_\_\_\_
- E-mail: \_\_\_\_\_
- Phone Number: \_\_\_\_\_
- Cellphone Number: \_\_\_\_\_

In case the above details change, please contact the following person who knows me well and who does not live with me, and who will help you to contact me:

Name & Surname:

Phone / Cellphone Number / E-mail:

---

### Declaration by person obtaining consent

I (*name*) ..... declare that:

- I explained the information in this document to .....
- I encouraged him/her to ask questions, and I took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above.
- I did / did not use an interpreter.

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

.....  
**Signature of person obtaining consent**

.....  
**Signature of witness**

---

### Declaration by researcher

I (*name*) ..... declare that:

- I explained the information in this document to .....
- I encouraged him/her to ask questions, and I took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above.
- I did / did not use an interpreter.

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

.....  
**Signature of researcher**

.....  
**Signature of witness**

## ANNEXURE G: INFORMED CONSENT FORM – ZULU

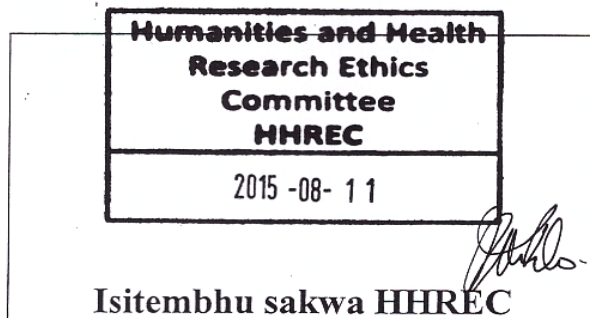


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11 August 2015



### IPHESHANA ELINEMININGWANE EMAYELANA NOCWANINGO KANYE NESIVUMELWANO SOKUBAMBA IQHAZA

**ISIHLOKO SOCWANINGO: Unemployment: A qualitative exploration of the  
role of conventions, coping and motivation**

**IZINOMBOLO ZOCWANINGO: NWU-HS-2015-0105**

**UMCWANINGI OMKHULU: Mrs Melinda du Toit**

**IKHELI LOMCWANINGI: PO Box 1174, Vanderbijlpark, 1900, South Africa**

**IZINOMBOLO ZOCINGO: 082 518 1147**

Uyamenywa ukuba ubambe iqhaza kucwaningo oluyinxenye lezifundo zami zase Nyuvesi olumayelana nokuthola ulwazi olubanzi ngesimo sokungabikho kwemisebenzi eNingizimu Afrika. Lolucwaningo ngilwenza ngaphansi kophiko lwe North-West University ngokubambisana neNyuvesi i-KU Leuven yase Belgium. Ngalolucwaningo sizimisele ukuqokelela imibono yabahlali base Gauteng ngesimo sokungabikho kwemisebenzi kulesifundazwe. Lolucwaningo silwenza ngenhloso yokuthola isisombuluko salesimo.

Uyacelwa ukuthi ufunde imininingwane ekulelipheshana emayelana nalolucwaningo ngokukhulu ukucophelela. Uma kukhona okungakucaceli kahle kulepheshana buza lowo okunike lelipheshana.

1

*Lombhalo uthathelwe komunye okewasetshenziswa ngabakwa HREC, Potchefstroom Campus (HREC General WICF Version 2, August 2014).*

Kusemcoka kakhulu ukuthi ucacelwe yikho konke okuqukethwe yilelipheshana okumayelana nalolucwaningo kanye neqhaza ocelwa uthi ulibambe kulolucwaningo. Ukubamba kwakho iqhaza kulolucwaningo kungokwentando yakho (**uyazikhethela**). Ungazikhethela ukungabambi iqhaza kulolucwaningo uma ubona ngathi angeke uphatheke kahle ngokwenze njalo. Unelungelo lokuhoqisa ukubamba kwakho iqhaza kulolucwaningo noma yinini. Lokhu ungakwenza noma ngabe bewukade uvumile ukubamba ekuqaleni kocwaningo.

Lolucwaningo lugunyazwe ngumkhandlu i-**Humanities and Health Research Ethics Committee (HHREC) of the Faculty of Humanities of the North-West University (NWU-HS-2015-0105)** futhi luzohanjiswa ngokwezimiso nemigomo yeInternational Declaration of Helsinki kanye neyakwa National Health Research Ethics Council. (Lokhu cishe kufana nemithetho eyenzelwe ukuvikela labo ababamba iqhaza kucwaningo nokubenza bakhululeke). Kungenzeka ukuthi amalungu eResearch Ethics Committee noma abanye abanegunya kulelozinga bahlole imininingwane nemibhalo yalolucwaningo ukuze benze isiqiniseko sokuthi lolucwaningo siluhambise ngokulandela izimiso nemigomo yokwenza ucwaningo (Lokhu kuqhaza ukuthi nathi abacwaningi siyohlolwa ukuthi siyayilandela yini imithetho yocwaningo).

### **Lumayelana nani lolucwaningo na?**

- *Lolucwaningo luzokwenziwa esifundazweni sase Gauteng kwimiphakathi yase Boipatong (Emfuleni Municipality) nase Orange Farm (Johannesburg Municipality) kanti futhi luzobamba iinkulumiswanoezimibili umuntu ngamunye. Inkulumiswano yokuqala izobe iqukethe imibuzo eyishumi (10). Singathanda ukuthi usitshale ukuthi ucabangani noma uzizwa kanjani ngokungabikho kwemisebenzi. Inkulumiswano yesibili iqukethe imibuzo engeziwe neqhubekisa okukhulunywe ngako kwi inkulumiswano yokuqala. Umcwaningi uzabe aphelezela ngumsizi wakhe ozomsiza ukutolika inkulamo phakathi kwakhe nalabo abazobamba iqhaza kulolucwaningo. Lomcwaningi nomsizi wakhe baqeqeshiwe kulomkhakha wenkambiso yocwaningo(ingxoxo nalabo ababamba iqhaza), bobabili bazocela usizo kongoti (experts) kulomkhakha abazokwenza isiqiniseko sokuthi konke kuhamba ngendlela kulolucwaningo.*
- *Kungaba abantu ababalelwe ku 90 abazobamba iqhaza kulolucwaningo.*
- *Umgomo walolucwaningo ukuqondidisa imizwa nemicabango yabahlali base Boipatong nase Orange Farm mayelana nesimo sokungabikho kwemisebenzi futhi nokuthi bazizwa kanjani futhi bacabanga kanjani ngomakhelwane babo abangasebenzi, nokuthi labo abangasebenzi benza njani ngalesisimo ababhekene naso. Ngalolucwaningo sifisa ukuqonda ukuthi yini eyenza ukuthi abantu bayithole imisebenzi, noma yini eyenza ukuthi BANGA wutholi umsebenzi.*

### **Kungani umenyiwe ukuthi ubambe iqhaza kulolucwaningo?**

- *Isizathu esenze ukuba umenyiwe ukubamba iqhaza kulolucwaningo ukuthi uyilunga lomphakathi wase Boipatong noma wase Orange Farm, futhi Mnumzane/Nkosikazi..... usinikeze igama lakho wakuqoka njengomuntu ongathanda ukubamba iqhaza kulolucwaningo unikezele ngemibono onayo ngesimo sokungabikho kwemisebenzi kumphakathi ohlala kuwona kanye nasezweni lonke.*



- *Ukuqokwa kwakho kuphinde kwahambisana nalemigomo elandelayo:*

**ISIGABA SOKUQALA SOCWANINGO:** *Ungumhlali wase Boipatong noma wase Orange Farm, noma ungumuntu osebenza esifundazweni sase Gauteng kanti futhi uyilungu lenye yalamaqembhu alandelayo: Abaxashi bezinkampani ezinkulu ezisebenzela oMaspala base Johannesburg nase Emfuleni; Abaxashi bezinkampani ezisafufusa (SME - small and medium enterprise); Abaxokwa (Representatives) bakahulumeni wesifundazwe sase Gauteng emikhakheni ebhekene nenkinga yokungabikho kwemisebenzi kulesifundazwe; Labo ababengasebenzi ngaphambi kokuthi bathole imisebenzi ezinkampanini ezisafufusa noma ezinkulu; Izifundiswa ezenza ucwaningo emikhakheni yokungabikho kwemisebenzi kanye nobumpofu; Amalungu emiphakathi exokelwe lolucwaningo; labo abangasebenzi abangamalunga alemiphakathi exokelwe lolucwaningo.*

**ISIGABA SESIBILI SOCWANINGO:** *Ungumhlali wase Boipatong noma wase Orange Farm ophakathi kweminyaka engu 18 ukuya ku 64 osehleli isikhathi esingaba yizinyanga eziyisishiyagalolunye (9) noma ngaphezulu angasebenzi.*

**ISIGABA SESITHATHU SOCWANINGO:** *Umntu ongumhlali wase Boipatong noma wase Orange Farm ophakathi kweminyaka engu 18 ukuya ku 64 obekade ahleli isikhathi esingaba yizinyanga ezinhlanu nangaphezulu angasebenzi kodwa manje usesebenza ngokugcwele kwenye yezinkampani ezinkulu noma ezisafufusa, futhi osesebenze isikhathi esingenza unyaka.*

- *Angeke uvunyelwe ukubamba iqhaza kulolucwaningo uma iminyaka yakho ingaphansi kuka 18 noma ingaphezulu kuka 64; Uma ungeyenawendabuko (ungeyena umuntu omnyama); Uma ungahlali esifundazweni sase Gauteng; Uma ungakwazi ukukhuluma olunye lwezilwimi ezilandelayo: Afrikaans, English, Sesotho, isiZulu, isiXhosa, Setswana.*

### **Yini okumele ukwenze kulolucwaningo na?**

- *Uzocelwa ukuthi ubambe iqhaza kwi-nkulumo ezothatha esikhathi esingange hora (1 hour). Uzolandwa ekhaya umukiswe lapho kuzobanjwelwa khona i-inkulumo (emahhovisi ase Vaal Triangle Campus, North-West University). Lokhu kwenzelwa ukuthi ukhululeke uma uxoxisana nalabo abahola lolucwaningo kulezingxoxofuthi nokuthi kungabikho izihibe ezizophazamisa izingxoxo. Uma ubona ngathi awukhululekile ngalendawo ekhethi ungafakana imilomo nalabo abahola lolucwaningo ngenye indawo okungashintshelwa kuyona. Sizozama ngako konke okusemandleni ukuthi sikuthwale ukuya nokubuya endaweni lapho kuzobanjelwa khona izingxoxo uma ukhetha ukusebenzisa eyakho imoto sizokukhokhela zonke izindleko zakho. Uhambo lokuya endaweni yezingxoxo kuzothatha isikhathi esingaba yihora (1 hour). Ekugcineni kwengxoxo- yokuqala uzocelwa ukuthi usisize ngengxoxo elandelayo. Lokhu kuzothatha cishe ihora (1 hour) lesikhathi sakho. Lezingxoxo zihleliwe kulolucwaningo zizohlukaniswa yizinyanga eziyisithupha (6 months apart) phakathi kwawo. Uzonikezwa iziphuzo kanye nokuya ethunjini uma kuqala izingxoxo nasekupheleni kwazo. Uzophinda ubongwe ngokunikezwa ikhadi lokuthenga ukudla eligunyaziwe (food voucher) lakwa Checkers/Shoprite lenani lika R80 ingoxo ngayinye.*

## Uzohlomula kanjani ngokubamba kwakho iqhaza kulolucwaningo?

- Ngaphandle kokubongwa ngekhadi loluthenga ukudla eligunyaziwe (food voucher) lenani lika R80, nokudla kwasemini (lunch) uma izingxoxo (interviews) zenzeka ngesikhathi sesidlo sasemini akukho okunye ozophiwa kona.
- Umhlomulo ozothonakala ngalolucwaningo kithina abacwaningi ukuthi sizothola ulwazi olunzulu ngesimo sokungabikho kwemisebenzi ezifundazweni sase Gauteng kanye nalapho uhlala khona. Lolulwazi luzodluliselwa kwabaphethe kuHulumeni kanye nakubaholi bendawo. Lokhu kungabasiza ukulwisana nalesisimo nokwenza umehluko ezimpilweni zemiphakathi abayiholayo.

Isifiso sethu ngalolucwaningo ukusungula isizinda (center) sokusiza labo abafuna imisebenzi ukuthi bayithole noma bathole amakhono angabasiza ekufuneni kwabo imisebenzi.

Umholi walolucwaningo uzimisele ukufaka isandla emizameni yomphakathi wakho (community projects) ebhekene nesimo sokuqeda ukungabikho kwemisebenzi. Lolusizo luzofaka ukuxhumanisa abaholi bemiphakathi noNgoti abaphuma emaNyuvesi ahlukene ukuze basebenzisane ukwenza impilo yemiphakathi ibengcono hhayi ngokungabikho kwemisebenzi kodwa ngokunye okuningi.

## Ingabe kukhona into embi ezokwenzekangokubamba kwakho iqhaza kulolucwaningo kanti futhi ingagwenywa kanjani uma ikhona?

- Into e mbi engabakhona kulolucwaningo kanye nokuthi ingagwenywa kanjani kuyachazwa ngamafuthi kuluhlu olulandelayo lapha enzansi:

<b><i>Okungaba kubi noma okungeke kukuphathe kahle</i></b>	<b><i>Izindlela zokuvikela noma zokusiza ngalokho okubhalwe ngakwesokunxele</i></b>
Uzocitha cishe isikhathi esingaba amahora amane (4 hours) kwizingxoxo , lokhu kungaphazamisane nezinhlelo zakho eziwayelekile	Uzozikhethela isikhathi esingeke siphazamisane nezinhlelo zakho zosuku ukuze kuncishiswe ukuphazamiseka.
Kungenzeka ukhathale maphakathi kwezingxoxo ngoba ihora yisikhathi eside ngempela uma ukhuluma.	Uzonikezwa ikhefu ukuze ukhokhe umoya, uphuze amanzi noma uthole okuya ngasethunjini uma kudingeka.
Kungenzeka uhlangabezane nemibuzo engakwenza uzizwe ungeneme, engakukhalisa noma engakuthukuthelisa	Uma ufikelwa yilemizwa ukhona umsizi wezengqondo nemizwa (psychological counsellor) ogama lakhe lingu Nkosazana Keitumetse Tsematse ozoxoxisana nawe ngaphandle kwenkokhelo cishe isikhathi esingaba yimizuzu engu 50 ukuze akusize ngaleyomizwa. Umcwani nguyena ozokufakela iphuzu (appointment) no Nkosazana Tsematse uma kudingeka.
Kungenzeka uzizwe ungasafisi ukuqubeka nokubamba iqhaza	Unelungelo lokuqoka ukungaqhubeki kanye lokuhoxa noma yinini

<p>kulolucwaningo ngesizathu sokuthi lowo okukhethile ukuba ubambe iqhaza akazange akubuze noma acele imvume kuwena kuqala, noma ngoba lolucwaningo ngolweNyuvesi, noma awuzizwa kahle ngalolucwaningo. Lokhu kungakwenza uzizwe ungazi ukuthi uqhubeke ngokubamba iqhaza noma qha.</p>	<p>kulolucwaningo uma uzizwa ungeneme ngokuqhubeka umambe iqhaza. Ukuhoxa kwakhe ngeke kukwehlise isithunzi noma kukwenze umuntu omubi.</p>
<p>Kungenzeka usabe ukuthi ungakhuluma izinto ongathandi ukuba zicoshwe (recorded). Lokhu kungakukhathaza ngemuva kwezingxoxo.</p>	<p>Ungathintana nomcwaningi ngocingo kwizinombolo onikezwe zona kulelipheshana umazise ngenxenye ongathanda ukuba ingasetshenziswa kulolucwaningo. Umcwaningi uzokwenza njengesifiso sakho.</p>
<p>Kungenzeka ufikelwe yimibuzo nemicabango eminingi ngemuva kwezingxoxo ngenxa yezinto ozibonile, ozizwile noma ngokuhlangana nabantu abaphuma emikhakheni yezempilo.</p>	<p>Amasango azohlala avuliwe kanti futhi unelungelo lokufaka isicelo sokubuya uzoxoxisana nomcwaningi noma yinini uma kunesidingo. Unelungelo lokuxoxisana nomsizi wezengqondo nemizwa (Counselling Psychologist) ngaleyo mibuzo okungenzeka ube nayo ngemizuzu engu 50 yamahhala oyinikiwe uma kunesidingo.</p>
<p>Kungenzeka uzizwe ungeneme ngokubakhona komunye umuntu ongumsizi womcwaningi.</p>	<p>Unikezwa isiqiniseko sokuthi umcwaningi nomsizi wakhe bazogcina konke okukhulunywayo kuyimfihlo. Umsizi womcwaningi naye uzosayinda isibophezolo sokugcina yonke imininingwane yalolucwaningo iyimfihlo.</p>

- *Kodwa kuningi ozokuzuza (njengoba kubhaliwe ngenhla)kunalokho okungenzeka ulahlekelwe yikhona.*

### **Imininingwane yalolucwaningo izobonwa noma izosetshenziswa ngubani/ngobani?**

- *Ukungadalulwa kwegama (loku kuchaza ukuthi uma kubikwa ngemiphumela yocwaningo igama lakhongeke lidalulwe) .Uma kubhalwa ngemiphumela yalolucwaningo kuzosetshenziswa inombolo ethize ezomela wena naloko obekade ubambe ngako iqhaza (ngamafuphi, ngeke igama lakho livezwe noma lisetshenziswe kwimininingwane yalolucwaningo futhi uzohlala uvikelekile ngaso sonke isikhathi) Igama kanye nekheli lako lwangempela luzokwaziwa kuphela ngumcwaningi u Melinda du Toit kanye nomsizi wakhe kulolucwaningo. Igama lakho nenombolo yakho yocingo ngeke futhi kuvele emininingwaneni yalolucwaningo ngaloko ngeke kube khona umuntu ozokwazi ukuthi bowubambe iqhaza kulolucwaningo.*

- *Ukuvikeleka kwakho (lokhu kuchaza ukuthi konke ozokudalula kulolucwaningo ngeke kuchazwe njengokuphuma kuwena, njengomcwaningi ngikupha isicininiseko sokuthi ngeke ngidalule igama lakho kanye nalokhookukhulumile olumayelana nalolucwaningo. Ngizosebenzisa inombolo ethize uma ngibika ngemiphumela yalolucwaningo.*
- *Igama lakho lizokwaziwa kuphela ngumcwaningi kanye nomsizi wakhe u..... Yonke imininingwane yalolucwaningo engamaphepha izogcinwa endaweni eziphephile ehhovisi lomcwaningi kanti futhi leyo mininingwane efakwe kwi-computer izovikeleka ngokusetsenziswa kwenombolo yekhethelo (password).*
- *Imininingwane equkethwe kusicopha-mazwi (tape recorder) luzonikezwa umhlaziyo okunguyena ozolubeka ngononina nangezinombolo emaphepheni. Konke loku uzokwanza ngokulandela ngesivumelwano sokuvikeleka kwalabo ababekade babambe iqhaza kulolucwaningo (ngamafuphi, ngeke avumeleke ukuxoxa nanoma ngubani ngemininingwane yalolucwaningo). Uma umhlaziyi eseqedile umsebenzi wakhe uzokucima konke okuqukethwe kwisicopha-mazwi (tape recorder). Uma eseqedile umhlaziyi ngomsebenzi wakho uzonikezela ngawo wonke amaphepha aqukethe imininingwane yalolucwaningo. Leyo mininingwane ezofakwa kwi-computer izonikezwa inombolo yekhethelo (password) ukuze ivikeleke. Konke lokhu kuyokwenziwa ngokunakekela okukhulu ukuvikela wonke umuntu obekade abambe iqhaza kulolucwaningo.*
- *Imininingwane yalolucwaningo izobekwa iminyaka emihlanu (five years) endaweni eziphephile ehhovisi lomcwaningi.*

### **Kuzokwenzekani ngemininingwane yalolucwaningo?**

Imininingwane yalolucwaningo izokwaziswa ngalezizindlela ezilandelayo:

Iyoshiqilelwa kumqulu wososayensi kulomkhakha (scientific articles) esigabeni salabo abafundela iziqu zobudokotela. Lemininingwane izobuye inikezwa labo abasekele lolucwaningo ngosizo lwezimali. Lemininingwane kuzokhulunywa ngayo emihlanganweni yezifundiswa (academic conferences) ibuye inikezwe kubo bonke ababambe iqhaza kulolucwaningo. Kukho konke lokukwaziswa kwemininingwane yalolucwaningo igama nekheli lakho njengomuntu obekade abambe iqhaza ngeke kudalulwe.

Okwamanje, lolucwaningo ngemininingwane yalo ngeke kuphinde kusetshenziswe noma kuphindwe okwesibili. Uma kungenzeka ukuthi lemininingwane yalolucwaningo idingeke ngokuzayo noma uma kungenzeka kudingeke impinda yalolucwaningo kuzocelwa imvumo kubo bonke ababekade babambe iqhaza (abacishe babe ngu 90).

### **Uzokhokhelwa noma uzoncephezelwa ngokubamba kwakho iqhaza kulolucwaningo/Kunezindleko ezihambisana nalolucwaningo na?**

Uzonikezwa isipho esincane sekhadi lokuthenga ukudla (food voucher) luka R80 lokukubonga ngokubamba kwakho iqhaza kulolucwaningo. Iziphuzo nokuya ngasethunjini kuzotholakala ngaphambili nangasemuva kwama interview azobanjwa nomcwaningi nabasizi bakhe amayelana nalolucwaningo. Uma kunezindleko ezimayelana nokusuka lapho uhlala khona nokuya lapho kubanjwelwa khona ama interview zizokhokhelwa ngokugcwele. Ngamafuphi awuzokhokha lutho ngokubamba kwakho iqhaza kulolucwaningo.

### **Uzokwaziswa kanjani ngemiphumela yalolucwaningo?**

- Uzomenyelwa emhlanganweni noma emcimbini lapho imiphumela yalolucangingo iyodalulwa khona. Ongoti kulomkhakha wokungabikho kwemisebenzi bazobe bekhona kulomhlangano/mcimbi bazoxoxa ngemiphumela yalolucwaningo kanye nocobelelana ngolwazi lwabo ngaloludaba. Uzonikezwa umbhalo oqukethe yonke imininingwane yalolucwaningo, uma uyidinga noma uyicela.

#### **Yini okunye okumele ngikwazi noma ngikwenze?**

- Ungaqhumana no Melinda du Toit kulezi nombolo ezilandelayo: 082 518 1147 noma kulelikheli lonyazi (E-mail): Melinda.Dutoit@nwu.ac.za uma kunemibuzo onayo noma uma uhlangabezana nezinkinga ezithile ezimayelana nalolucwaningo.
- Ungaqhumana nosihlalo we Humanities and Health Research Ethics Committee (uNjingalwazi Linda Theron) kulezi nombolo ezilandelayo: 016 910 3076 noma kulelikheli lonyazi (E-mail) Linda.Theron@nwu.ac.za uma kukhona ongakuzwisisi noma uma unezikhalo ezithile ezimayelana nalolucwaningo.
- Uma izikhalazo zakho zingaxazululwanga ngokwanele ngumcwaningi ungaxhumana noyisekela-shlalo uNjingalwazi Tumi Khumalo kulezi nombolo: 016 910 3397 noma kulelikheli lonyazi (E-mail) Tumi.Khumalo@nwu.ac.za. Ungaphinda ushiyele o Njingalwazi Linda no Tumi ku Nkosazana Daleen Claasens kulezi nombolo: 016 910 3441.
- Uzonikezwa lelipheshana ukuze uzifundele lona nini nanini noma kuphi.

#### **Isibophezelo somuntu obamba iqhaza**

Ngokusayinda lapha ngenzansi, Mina u .....  
ngiyavuma ukubamba iqhaza kulolucwaningo lwesihloko esithi: Unemployment: A qualitative exploration of the role of conventions, coping and motivation.

Ngiyavuma ukuthi:

- Ngikufunde konke okubhalwe kulelipheshana lemininingwane yocwaningo futhi ngakuzwisisa kahle. Loku kube lula kimina ngoba konke kubhalwe ngolwimi lwasekhaya.
- Ngilitholile ithuba lokufakana imibuzo nomuntu engenze naye isivumelwano sokubamba iqhaza kulolucwaningo kanye nalowo ongumholi walolucwaningo. Futhi bayiphendule yonke imibuzo ebenginayo emayelana nalolucwaningo.
- Ngiyazi ukuthi ngibamba iqhaza kulolucwaningo ngokwentando yami futhi akukho umuntu ongiphoxile ukuba ngibambe iqhaza (**ngizikhethele**).
- Ngiyazi ukuthi konke engikukhulume kulolucwaningo kungasetshenziswa emphakathini (esidlangalaleni) nokuthi lokhu kuzokwenziwa ngaphandle kokubhala noma kokubiza igama lami.
- Ngiyazi ukuthi ngingaphuma kulolucwaningo noma kunini ngaphandle kokuba ngijeziswe noma ngenziwe umuntu omubi noma ngayiphi indlela.
- Ngiyazi futhi ukuthi ngingacelwa ukuthi ngiluyeke lolucwaningo noma kunini uma kubonakala ngathi ukubamba kwami iqhaza kungaba nobungozi obuthile kimina noma akusahambisani nemithetho nemigomo ebekiwe yalolucwaningo ekuvunyelwane ngayo ekuqaleni kocwaningo.

Sisayindwe e (indawo).....ngomhlaka (usuku,nenyanga)  
..... 20.....

.....  
**Umbhalo womuntu obamba iqhaza**

.....  
**Umbhalo womuntu ongufakazi**

- Ningangithinta futhi ☐ **Yebo** ☐ **Cha**
- Ngingathanda ukuthola amazubela emiphulela yalolucwaningo ☐ **Yebo** ☐ **Cha**

Ngingatholakala kalula kulemininingwane elandelayo:

- Igama kanye nesibongo: \_\_\_\_\_
- Ikheli leposi: \_\_\_\_\_
- Ikheli lonyazi (E-mail):  
\_\_\_\_\_
- Inombolo yocingo: \_\_\_\_\_
- Inombolo ka Makhalekhukhwini: \_\_\_\_\_

Uma ngingasatholakali kulemininingwane engenhla ningangithola kulomuntu olandelayo ongaba nolwazi lalapho ngingatholakala khona:

Igama nesibongo:

\_\_\_\_\_  
Inombolo yocingo / Ekamakhalekhukhwini /Ikheli lonyazi ( E-mail):

.....  
**Isibophezelo somuntu ofungisa obamba iqhaza**

Mina u (*igama nesibongo*) ..... ngiyavuma ukuthi:

- Ngimchazele konke okuqukethwe kulelipheshana u.....
- Ngimgququzele futhi ngamnika nesikhathi esanele ukuba angifake imibuzo ngalolucwaningo.
- Nganelisekile ukuthi lowo obamba iqhaza uzwisisa yonke imininingwane emayelana nalolucwaningo embhalwe ngenhla kulelipheshana.
- Ngisebenzise usizo luka toliki /angisebenzisanga usizo luka toliki.

Sisayindwe e (indawo) .....ngomhlaka(usuku,nenyanga)  
..... 20....

.....  
**Umbhalo womuntu ofungisa obamba iqhaza**

.....  
**Umbhalo womuntu ongufakazi**

---

**Isibophezelo somcwaningi**

Mina u (*igama nesibongo*).....ngiyavuma ukuthi:

- Ngimchazele konke okuqukethwe kulelipheshana u.....
- Ngimgqugquzele futhi ngamnika nesikhathi esanele ukuba angifake imibuzo ngalolucwaningo.
- Nganelisekile ukuthi lowo obamba iqhaza uzwisisa yonke imininingwane emayelana nalolucwaningo embhalwe ngenhla kulelipheshana.
- Ngisebenzise usizo luka toliki /angisebenzisanga usizo luka toliki.

Sisayindwe e (indawo) .....ngomhlaka (usuku, nenyanga)  
..... 20....

.....  
**Umbhalo womuntu ongumcwaningi**

.....  
**Umbhalo womuntu ongufakazi**

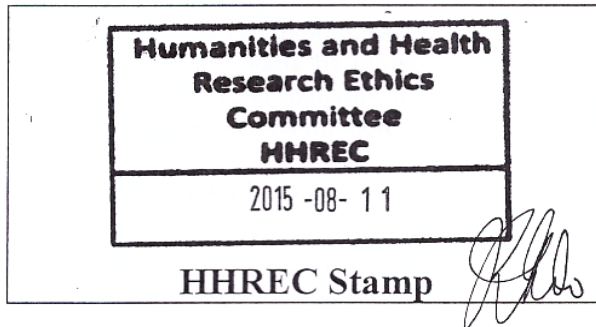
## ANNEXURE H: INFORMED CONSENT FORM – SOTHO



NORTH-WEST UNIVERSITY  
YUNIBESITHI YA BOKONE-BOPHIRIMA  
NOORDWES-UNIVERSITEIT  
VAAL TRIANGLE CAMPUS

PO Box 1174, Vanderbijlpark  
South Africa, 1900

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



15 Phato 2015

### LEQEPHE LA TLHAHISOLESSEDING YA MONKAKAROLO LE FOROMO YA TUMELLO BAKENG SA

**SEHLOHO SA PROJEKE YA DIPATLISISO: Unemployment: A qualitative  
exploration of the role of conventions, coping and motivation**

**REFERENCE NUMBERS: NWU-HS-2015-0105**

**MMATLISISI YA KA SEHLOHONG: Mrs Melinda du Toit**

**ATERESE: PO Box 1174, Vanderbijlpark, 1900, South Africa**

**DINOMORO TSA MOHALA: 082 518 1147**

O mengwa ho nka karolo projekeng ya dipatlisiso e tla ba karolo ya dithuto tsa ka tsa yunivesithi, ka maikemisetso a ho fumana kutlwisiso e betere ya tlhokeho ya mosebetsi Afrika Borwa. Ke etsa boithuto ba ka tlasa Yunivesithi ya Bokone Bophirima (NWU) le yunivesithi e nngwe ho la Belgium, e leng KU Leuven. Re lakatsa ho fumana hore batho Profensing ya Gauteng ba reng ka tlhokeho ya mosebetsi hore re tle re fumane tharollo bakeng sa bothata bona.

Ka kopo nka nako ya hao ho bala lengolo lena ka hloko mme o bale tlhahisoleseding e ngotsweng mona, e tla hlalosa leano la rona mabapi le patlisiso ena le dintlha tsa projeke ena. Ka kopo botsa motho ya o behelang sena dipotso dife kapa dife mabapi le karolo efe kapa efe ya lengolo lena eo o sa e utlwisiseng. Ho bohlokwa haholo hore o kgotsofale ka hohlehohle hore o utlwisisa seo dipatlisiso tsena di leng ka ha sona. Hape, ho nka karolo ha hao ke ka boithaopo ka ho phethahala (ke ka bolokolohi le thato ya hao) mme o lokolohile ho ka hana

1

*Tokomane ena e nkuwe hoy a HREC, Khampaseng ya Potchefstroom (HREC General WICF Version 2, August 2014) mme ya sothwa hore e lokele maemo a mona.*



ho nka karolo. Ha o re tjhee, sena ha se no o ama hampe kapa ho o tshwaetsa ka tsela efe kapa efe. O boetse o lokolohile ho ka ikgula boithutong bona neng kapa neng, le ha o ne o dumetseng qalong ho nka karolo.

Boithuto bona bo tjhaetswe monwana ke **Humanities and Health Research Ethics Committee (HHREC) ya Faculty of Humanities Yunibesithing ya Bokone Bophirima (NWU-HS-2015-0105)** mme bo tla etswa ho latela ditataiso tsa boitshwaro le ditheo tsa matjhaba tsa Boipolelo ba Helsinki le ditataiso tsa boitshwaro tsa National Health Research Ethics Council. (Ena ke melao e lokelang ho mamelwa hore bankakarolo bohle ba sireletsehe le ho ikutlwa ba phutholohile ka dipatlisiso tsena.) Ho ka hlokeha hore maloko a Research Ethics Committee kapa ba molaong ba amehang ba lekole direkoto tsa dipatlisiso ho etsa bonnete ba hore rona (babatlisisi) re etsa dipatlisiso ka tsela e molaong. (Sena se bolela hore re tlo hlalohjwa hore ba molaong ba bone ha eba re latela melao kapa tjhee.)

### **Na boithuto bona ba dipatlisiso bo mabapi le eng?**

- *Boithuto bo tla etswa Profensing ya Gauteng ka hara ditjhaba tsa Boipatong (Emfuleni Municipality) le Orange Farm (Johannesburg Municipality) mme bo tla kenyetsa dipuisano tse pedi motho ka mong. Puisano ya pele e tla ba le dipotso tse ka tlase ho tse 10. Re tla rata ha o ka re bolella hore o nahanang kapa o ikutlwa jwang ka tlhokeho ya mosebetsi E tla ba ntho e kang ho phetha pale. Puisano ya bobedi e tla batla e toba dipotso tse ithetlehleng paleng e tla phetwa. Hape ho tla ba le dipotso tse ka bang 10 dipuisanong tsa bobedi. Mmatlisisi o tla felehetswa ke mothusi wa hae ya tla mo thusa ka phetolelo (botoloko) ba dipotso le ka kutlwisiso ya seo motho ya botswang dipotso a tla ratang ho se bolella mmatlisisi. Bobedi mmatlisisi le mothusi ba rupeletswe ho ka sebedisa mokgwa wa ho botsa dipotso. Re boetse hape re kopa nako le nako thuso ya ditsebi ho etsa bonnete ba hore dpuisano tsohle di etswa ka tsela e nepahetseng.*
- *Bonnyane bankakarolo ba 90 ba tla nka karolo boithutong bona.*
- *Maikemisetso a dipatlisiso tsena ke ho utlwisisa hore batho ba fapaneng ditjhabeng tseo ba dulang ho tsona tsa Boipatong le Orange Farm ba nahana kapa ho ikutlwa jwang ka batho ba sa sebetseng le tlhokelo ya mosebetsi; hape hore batho ba itshwara jwang ho batho ba sa sebetseng ba setjhabeng sa bona, lehore batho ba sa sebetseng ba etsang. Re tla leka ho utlwisisa hore ke eng se lebisang batho ho fumaneng mosebetsi, kapa keng se etsang hore batho ba SEKE ba thola mosebetsi.*

### **Hobaneng ha o menngwe ho nka karolo?**

- *O menngwe ho nka karolo hobane o le moahi wa setjhaba sa Boipatong kapa Orange Farm, ebile Mofumahadi/Monghadi .... O re file lebitso la hao mme a o kgetha jwalo ka motho ya ka nnang a ba le thahasello ya ho nka karolo le ho arolelana le rona maikutlo a hao ka batho ba sa sebetseng kapa ka maemo a tlhokeho ya mosebetsi ka kakaretso.*
- *O boetse hape wa fihlella ditlhoko tse latelang:*  
*PATLISISO YA PELE: O moahi wa Boipatong kapa Orange Farm kapa o motho ya sebetsang ka hara meedi ya Profensi ya Gauteng mme o wela ho se seng sa dihlopha tse latelang: Bahiri ho tswa dikhamphaning tsa tshebetso dimasepaleng tsa Johannesburg le Emfuleni; Bahiri lekaleng la SME (dikgwebo tse nyane le tse mahareng); Baemedi ba dikarolo tsa mmuso tse sebetsanang le diphepetso tsa tlhokeho ya mosebetsi Mmusong wa Profensi wa Gauteng; batho ba neng ba sa*

sebetse nakong e fetileng ba atlehileng ho fumana mosebetsi khamphaning e kgolo ho tse bitwang tse “molaong” kapa ho e nyane e leng SME; Dirutehi tse sebetsanang le dipatlisiso lekaleng la tsa tlhokeho ya mesebetsi le bofuma; maloko a setjhaba dibakeng tse pedi tse kgethuweng; batho ba sa sebetseng ba dulang ho se seng sa dibaka tse pedi tse kgethuweng.

**PATLISISO YA BOBEDI:** O moahi wa Boipatong kapa Orange Farm; ya pakeng tsa dilemo tse 18 le 64; ya sale a sa sebetse bakeng sa dikgwedi tse robong kapa ho feta.

**PATLISISO YA BORARO:** Moahi wa Boipatong kapa Orange Farm; ya pakeng tsa dilemo tse 18 le 64; ya neng a sa sebetse bakeng sa dikgwedi tse 5 kapa ho feta; empa jwale o sebetsa semolao khamphaning e kgolo kapa ho SSME bakeng sa selemo se fetileng.

- O ka se kgone ho nka karolo ha: O le monyane ho dilemo tse 18 kapa o le moholo ho feta 64; O sa wele sehlopheng sa morabe sa “Batsho”; O sa dule ka hare ho meedi ya Profensi ya Gauteng; O sa kgone ho bua ka puo ya tse latelang: Afrikaans, English, Sesotho, isiZulu, isiXhosa, Setswana.

### **Maikarabelo a hao e tla ba afe?**

- O tla lebellwa ho nka karolo dipuisanong tsa bonyane hora e le nngwe. Re tla o isa ka sepalangwa sebakeng seo ho etsetswang dipuisano ho sona (ofisi Khampaseng ya Yunivesithi ya Bokone Bophirima Kgutlotharo ya Lekwa) hore re be le dipuisano sebakeng se phutholohileng se kgutsitseng, ho se na ditshitiso. Ha e le hore ho na le sebaka se sele seo o tla phutholoha ho tshwarela dipuisano ho sona, bua le rona re tla buisana ka kgonahalo e jwalo - ha e le hore taba ena ha e no o bakela ditshitiso le mathata. Re tla fana ka dipalangwa mabakeng ohle ho ya dipuisanong le ho kgutla KAPA ha o ka rata ho sebedisa sepalangwa sa hao ho ya sebakeng sa dipuisano le ho kgutla, re tla ho lefa bakeng sa sepalangwa sa hao ho ya le ho kgutla. Sepalangwa ho ya sebakeng sa dipuisano se tla nka nako e ka etsang hora tlatsetsong ya nako ya dipuisano. Ka mora dipuisano tsa pele, o tla koptjwa hore o re thuse hape ka puisano ya bobedi, e tla nka hora ya nako ya hao. Dipuisano tse pedi di tla tshwarwa beke tse tshelatseng ho tloha ho e nngwe. O tla fuwa ditheohelang pele le ka moradipuisano. Re boetse hape re tla o leboha bakeng sa ho nka karolo dipatlisisong ka ho o fa voutjhara ho tswa ho ba ha Checkers/Shoprite ya boleng ba R80 bakeng sa puisano ka nngwe.

### **Na o tla fumana molemo ka ho nka karolo dipatlisisong tsena?**

- O tlele ho fumana mpho ya teboho ya R80 bakeng sa krosari, hape ho tla ba le dijonyana – ha puisano ya hao e ka nka sebaka nakong ya dijo tsa motshehare – sena se bontsha feela teboho ya rona ka ho nka karolo ha hao.
- Molemo o sa fumaneheng ka letsoho ke hore rona jwalo ka babatlisisi re tlo fumana kutlwisiso e tebileng ya bothata ba tlhokeho ya mesebetsi haholoholo sebakeng sa hao ka hara Profensi ya Gauteng. Re tla kgona ho arolelana seo re ithutileng sona le basebetsi ba mmuso le baetapele ba setjhaba, e leng ntho e ka thusang ho tla ka ditharollo tsa pharela ya tlhokeho ya mesebetsi setjhabeng sa heno. Maikemisetsa a rona ke ho sebeletsa ho ya lenaneong leo ka lona batho ba setjhaba ba ka fumantshwang thuso ya ho fumana mesebetsi kapa ba intlafatse hore ba kgone ho bebofatsa kgonahalo ya bona ya ho thola mosebetsi. Mmatlisisi o boetse o itlamme ho thusa ka diprojeke tse teng tsa kahisano (tse sa amaneng le projeke ya tlhokeho ya mesebetsi). Sena se kenyeletsa ho thusa baetapele

*setjhabeng sa heno ho kopana le batho ba fapaneng diyunivesithing, mmoho le ditsebi tse ding ho thusa setjhaba sa heno betere maamong a fapaneng – ntho tse thoko ho phepetso ya tlhokeho ya mosebetsi.*

**Na ho na le ntho e mpe e ka etsahalang ka ho nka karolo dipatlisong tsena mme hona ho tla etswa jwang?**

- *Dinitho tse mpe tse ka etsahalang dipatlising tsena, le hore tsona di ka fokotsa jwang ho kgutsufaditswe tafoleng e ka tlase:*

<b><i>Dinitho tse mpe tse ka nnang tsa ba teng/ho se phutholohe ho ka bang teng</i></b>	<b><i>Mekgwa ya ho fokotsa dinitho tse mpe tseo/ho se phutholohe hoo</i></b>
O tla sebedisa bonnyane dihora tse nne tsa nako ya hao bakeng sa dipuisano, mme sena se ka nna sa sitisa lenaneo la hao	Re tla batla nako e tla dumelana le wena hore re se ke ra sitisa lenaneo la hao la letsatsi
Nakong ya dipuisano o ka nna wa kgathala, hobane hora e ka ba telele mme ya kgathatsa	Re tla o fa nako ya ho ikhutsa nakong ya dipuisano mme o tla fuwa juice le snack, ha o ka lapa kapa wa rata ho nka kgefutsonyana.
O ka kopana le dipotso tse tla etsa o se ke wa ikutlwa monate, kapa o be bohloko kapa o kwate	Ha o ka ba le maikutlo a tjena, mokhanselara wa tsa saekholoji Mofhts Keitumetse Tsematse, o tla kopana le wena a ofe sebaka sa ho theola maikutlo nako ya metsotso e 50. Sena e tla ba mahala bakeng sa hao. Mmatlisisi o tla etsa taetsano le yena lebitsong la hao
O ka nna wa se phutholohe hore ha o batle ho nka karolo boithutong, empa ka lebaka la motho ya o kgethileng kapa ya o kopileng hore na o ka rata ho ba karolo ya dipatlisiso, kapa hobane ke projeke ya Yunivesithi, wa ikutlwa ekare kannete ha o batle ho ikgula. Sena se tla etsa hore o ikutlwe o tshwasehile pakeng tsa dikgetho tse pedi mme o sa tsebe hore o kgethe efe	O na le boikgethelo tabeng ena, mme ha ho na motho ya tla o nkela faatshe kapa a nahane hanyane ka wena hobane o sa nka karolo. O lokolohile ho ka itokola mahareng ha o se o sa batle ho tswela pele. Re hopola hore sena se ka etsahala mme ha ho na motho ya tla o sheba hampe.
O ka nna wa tshaba hore o tla bua dinitho tseo o neng o sa batle di rekotwe, mme taba ena ya o tshwenya kamorao dipusano di se di fetile.	O na le nomoro ya mohala ya mmatlisisi lengolong lena. Mo founelle mme o mmolelle hore o batla karolo eo e hlakolwe. O tla e tlosa direkotong.
O ka nna wa ikutlwa ekare dipuisano di o sile le dipotso tse ntjha kapa ho se be le bonnete ho hotjha ka lebaka la seo o se boneng kapa o iphihleletseng sona ka lebaka la sebaka se setjha seo o leng ho sona le motho eo o sa mo tsebeng	O lokolohile ka hohle hohle ho kopa puisano ya tlatsetso ho hlakisa ditaba dife kapa dife le mmatlisisi. O ka nna wa buisana ka dinitho tseo o se nang bonnete ba tsona le saekholojist nakong ya metsotso e 50 ya mahala ya ho theola maikutlo.
O ka nna wa se phutholohe ka mohopolo wa hore o botswe dipotso mothusi a le teng	O a nnetefaletswa hore bobedi mmatlisisi le mothusi wa dipatlisiso ba tla boloka dipuisano e le sephiri mme ho

	sa tsejwe hore ke wena. Foromo ya sephiri e tla tekenwa ke bathusi bohle
--	--

- *Empa melemo, (jwalo ka ha ho bonthsitswe ka hodimo) e feta tse mpe.*

### **Ke mang ya tla ba le ho fihlella ditaba tsa hao?**

- *Ho se tsebahale (ka mantswe a mang ha ho na tsela eo ka yona data ena e tla hokahangwa le lebitso la hao) ho tla sireletswa ka ho se phatlalatse lebitso la hao kae kapa kae nakong ya ho ngola pehelo. O tla fuwa nomoro mme ditaba tsohle tsa hao di tla bolokwa tlasa nomoro eo. Ke mmatlisisi feela, Melinda du Toit, le mothusi wa hae ba tla tseba lebitso la hao la nnete. Lebitso la hao hape ha le no hlahella ka hara ditaba tsa hao, hore ho se ke ha ba le motho ya kopanyang nomoro le dikarabo tsa hao.*
- *Sephiri (ke hore, ke a o netefaletsa hore re tla sireletsa tlhahisoleseding eo o re fang yona ka ha wena) se tla nnetefatswa ka ho ripota ka sephetho ka dinomoro e seng ka lebitso.*
- *Ke feela mmatlisisi le mothusi wa hae (\_\_\_\_\_) ba tla tseba lebitso la hao. Ditaba di tla bolokwa di sireletsehile ka ho beha dikhophi ka hara diraka tse notlelwang ka ofising ya mmatlisisi, ha ditaba tsa elektroniki tsona di tla ba le password ho di sireletsa.*
- *Direkoto tsa mantswe tsohle di tlaromelwa ho motlanyi ya tla saena molawana wa sephiri (hore a ka se dumellwe ho bua le mang kapa mang ka ditaba tsa data). Hang ha data e tlantswe e tla phumolwa ho tswa direkotong. Tse tlantsweng di tla bolokwa khompuhareng e nang le password. Bohle ba nang le khoutu ba tla saena molawana wa sephiri.*
- *Data e tla bolokwa nako e ka bang dilemo tse hlano ka dirakeng tse notlelwang ka ofising ya mmatlisisi.*

### **Ho tla etsahalang ka data?**

Data ya boithuto bona e tla nehelwa ka tsela tse latelang: E tla phatlalatswa ka hara buka ya dipatlisiso ya mahlale, ka hara bongodi ba bongaka, hape jwalo ka pehelo ho mokgatlo o fanang ka thuso tsa ditjhelete. E tla nehelwa hape khonferenseng jwalo ka pehelo ho bohle ba bileng le seabo dipatlisisong. O ka se qollwe ka bowena ka hara pehelo. Sena se bolela hore ho fana ka pehelo ha ho no hlahisa mabitso a hao le dintlha tsa hao tse tla bontsha hore o knile kakolo (mohlala, aterese ya hao).

Ha jwale, ho bonahala dipatlisiso tsena e le ntho e tla tla hanngwe feela, jwale ditaba di tla fumanwa ha di no sebediswa hape nqe nngwe. Empa, dilemong tse tlang tse hlano ha re ka etsa qeto ya ho sebedisa ditaba tsena hape, e mong le e mong wa batho ba 90 ba ileng bao ho buisanweng le bona ba tla letsetswa ho fumana tumello ya bona bakeng sa ho sebedisa ditaba tsa dipatlisiso tse latelang tsa pele.

### **Na o tla patalwa bakeng sa ho nka karolo boithutong bona mme na ho na le ditjeho tse ding na?**

O tla fumana mpho ya teboho (voutjhara R80 ya krosari) ha o ile wa nka karolo dipatlisisong, le ditheohelang di tla ba teng pele le ka morao hopuisano ka nngwe. Ha o ile wa tsamaya ka dipalangwang e le ha o tlile ho nka karolo dipatlisisong, jwale ditjeho tsa hao tsa ho palama o tla di kgutlisetswa. Ka mantswe a mang ha o tlo lefa letho.

### O tla tseba jwang ka sephetho sa dipatlisiso?

- Diphetho tsa kakaretso tsa boithuto bona di tla arolelanwa le wena ka ho o memela kopanong e tla tshwarwa le/kapa kopanong ya setjhaba mmoho tla ba le dipuisano mabapi le tlhokeho ya mesebetsi. Ditsebi di tla bua ka diphepetso tsa tlhokeho ya mesebetsi mme sephetho se tla nehelwa le ho tshohlwa. Tlatseletsong, o tla fuwa pehelo e kgutsufaditsweng, ha e le hore o na le thahasello ya ho ba le yona.

### Na ho na le ho hong hoo o lokelang ho o tseba kapa ho o etsa?

- O ka letsetsa Melinda du Toit ho 082 518 1147 kapa Melinda.Dutoit@nwu.ac.za ha o na le dipotso tse ding tse fetang kapa ha o kopana le mathata.
- O ka ikopanya le Modulasetlulo wa Humanities and Health Research Ethics Committee (Prof Linda Theron) ho 016 910 3076 kapa Linda.Theron@nwu.ac.za ha o na le ditlaleho kapa matshwenyeho a sa kang a rarollwa hantle ke mmatlisisi. O ka boela wa ikopanya le Modulasetulo-Mmoho (Prof Tumi Khumalo) ho 016 910 3397 kapa Tumi.Khumalo@nwu.ac.za. O ka nna wa siya molaetsa bakeng sa Linda kapa Tumi ho Mme Daleen Claasens (016 910 3441)
- O tla fumana khophi ya tlhahisoleding le foromo ya tumello ho tswa direkotong tsa hao.

### Maipolelo ka monkakarolo

Ka ho tekena ka tlatse, Nna ..... ke dumela ho nka karolo dipatlisisong tsena tsa sehloho sa: Unemployment: A qualitative exploration of the role of conventions, coping and motivation

Nna ke bolela hore:

- Ke badile le ho utlwisisa tlhahisoleding le foromo ena ya tumello, le hore e ngotswe ka puo eo ke paqameng ho yona.
- Ke bile le nako ya ho botsa dipotso ho motho ya batlang tumello le mmatlisisi (haeba ke batho ba fapaneng), le hore dipotso tsohle tsa ka di arabele ka botlalo.
- Ke utlwisisa hore ho nka karolo ha ka dipatlisisong tsena ke **boithaopo**, le hore ha ke a qobellwa ho nka karolo.
- Ke utlwisisa hore seo ke nyehelang ka sona (ka ho se bua) se ka nna sa hlalisoa pontsheng le/kapa ho qotswa, empa ho sa hlalose hore ke nna mang.
- Nka kgetha ho tswa boithutong bona neng kapa neng mme ha ke no otlwa kapa ka behwa bitso le lebe.
- Nka kotjwa hore ke tswe boithutong le pele bo fela ha mmatlisisi a bona eka ho molemong wa ka kapa ha ke sa latele moralo wa dipatlisiso jwalo ka ha ho dumellanwe.

E tekennwe (sebaka) ..... ka (date) ..... 20....

### Tekeno ya monkakarolo

- O ka ikopanya le nna hape
- Nka rata ho fumana kgutsufatso ya sephetho sa dipatlisiso

### Tekeno ya paki

☐ Ee ☐ Tjhe  
☐ Ee ☐ Tjhe

Tsela e bobebe ya ho mphumana ke:

- Lebitso & Sefane: \_\_\_\_\_
- Aterese ya Poso: \_\_\_\_\_
- E-mail: \_\_\_\_\_
- Nomoro ya mohala: \_\_\_\_\_
- Nomoro ya selefounu: \_\_\_\_\_

Ha dintlha tse ka hodimo di ka fetoha, ka kopo ikopanye le motho ya latelang ya ntsebang hantle empa a sa dule le nna, ya tla o thusa hore o kopane le nna:  
Lebitso & Sefane:

\_\_\_\_\_  
Mohala / Nomoro ya selefounu / E-mail:

### **Maipolelo ka motho ya fumanang tumello ena**

Nna (*lebitso*) ..... ke bolela hore:

- Ke hlalositse ..... tlhahisoleseding e tokomang ena
- Ke mo kgothaleditse ho botsa dipotso, mme ke nkile nakeo e lekaneng ho di araba.
- Ke kgotsofetse hore yena o utlwisitse hantle ditaba tsa patlisiso ena, jwalo ka ha ho hlalositse ka hodimo.
- Ke sebedisitse/ ha ke a sebedisa toloko.

E tekennwe (sebaka) ..... ka (*date*) ..... 20....

.....  
**Tekeno ya motho ya fumanang tumello**

.....  
**Tekeno ya paki**

## **Maipolelo ka radipatlisiso**

Nna (lebitso) ..... ke bolela hore:

- Ke hlalositse ..... tlhahisoleseding e tokomang ena
- Ke mo kgothaleditse ho botsa dipotso, mme ke nkile nakeo e lekaneng ho di araba.
- Ke kgotsofetse hore yena o utlwisisitse hantle ditaba tsa patlisiso ena, jwalo ka ha ho hlalositswe ka hodimo.
- Ke sebedisitse/ ha ke a sebedisa toloko.

E tekennwe (sebaka) ..... ka (date) ..... 20....

.....  
**Tekeno ya radipatlisiso**

.....  
**Tekeno ya paki**

## **ANNEXURE I: CO-INTERVIEWER SKILLS TRAINING THEMES AND TOPICS**

1. Thorough knowledge of the Unemployment Research Study
2. Thorough knowledge of the qualitative interview guiding questions
3. Thorough comprehension of the core concepts relevant to the qualitative research part of the Unemployment Research Study
4. The how to of: Professional conduct and ethical conduct during research
5. The how to of: Active listening
6. The how to of: Research-interview listening – Getting facts and feeling
7. The how to of: Handling emotions in research interviewing.
8. The how to of: Problem solving during the research process
9. The how to of: Bracketing and preparing for the interview
10. The how to of: Reflection and debriefing
11. Role and boundary clarification
12. Practice session – role play



## ANNEXURE J: GUIDING INTERVIEW QUESTIONS: ZULU

### IMIBUZO YABAHLANGANYELI

1. Qedela lo musho: Ukube bengingasebenzi, ngabe (a) ngizwa...; (b) ngicabanga...; (c) ngenza...
2. Qedela lo musho: Ukube bengingasebenzi, umphakathi wami ngabe (a) uzwa sengathi ngiyi...; (b) ungacabanga ukuthi ngi...; (c) ungenza...phambi kwami

Imibuzo eyengeziwe/ehlongoziwe:

- (i) Imaphi amagama abantu basemphakathini wakho abangawasebenzisa ukuchaza umuntu ongasebenzi?

*(Futhi uma nje lokho kungakuniki ulwazi oluphelele, buza:*

Abantu emphakathini wami bacabanga ukuthi abantu abangasebenzi ba...

Benzenjani abantu emphakathini wakho uma benabantu abangasebenzi?)

- (ii) Ucabanga ukuthi abantu abangasebenzi banezinto ezikhethekile abazijwayele noma amasiko enza behluke kubantu abanemisebenzi?

(Ngingahlongoza lapha umehluko kumuzwa, ukucabanga nokwenza)

- (iii) Emqondweni wakho, yini okufanele ayenze umuntu ongasebenzi?

(Uma kuthiwa badinga umsebenzi, ngingahlongoza umbuzo: "Kungani kufanele abantu basebenze?" futhi

Uma kuthiwa kufanele benze okunye okuthile, ngingahlongoza ngemibuzo: "Kungani kufanele benze njalo? Futhi "Kufanele benze kanjani? - ukuze bakwazi ukuphila nokugqugquzeleka ukungasebenzi nonhlolovo lwenzeko. Futhi "Kufanele yini bazame ukuthola umsebenzi? Ngoba yini?"

3. Emqondweni wakho, (a) imiphi imibono/ izinkolelo/ izenzo zomuntu ongasebenzi ezimenza ahlale engasasebenzi? (b) imiphi imibono/ izinkolelo/ izenzo zomphakathi noma abanye abantu ezivimba umuntu ongasebenzi ukuthi angatholi umsebenzi?
4. Ngendlela abantu basemphakathini wakho abakholelwa kuyo, (a) yini isizathu esikhulu noma imbangela yokuthi abantu bangasebenzi? (b) yini isizathu esikhulu noma imbangela yokuthi abantu bahlale bengasebenzi?
5. Emqondweni wakho yisiphi isisombululo esihamba phambili sokusiza umuntu ongasebenzi?

## ANNEXURE K: GUIDING INTERVIEW QUESTION: SOTHO

### DIPOTSO TSA BANKAKAROLO

1. Phethela polelo ena: Haeba ke ne ke sa sebetse, ke ne nka ikutlwa...; (b) nahana ...; (c) etsa/itshwara ...
2. Phethela polelo ena: Haeba ke ne ke sa sebetse, batho ba motseng weso ba ne ba ka (a) utlwa eka ke ...; (b) nahana hore ke ...; (c) itshwara ... ha ke le teng

Dipotso tse eketsehileng/botsisisang:

- (iv) Ke mantswe afe ao batho ba motseng weno ba ka a sebedisang ho hlaosa motho ya sa sebetseng?

*(Mme ha feela seo se sa o fe lesedi le lekaneng, botsa:*

Boholo ba batho motseng weso ba nahana hore batho ba sa sebetseng ba ...

Batho ba motseng weno ba itshwara jwang ha ba na le batho ba sa sebetseng?)

- (v) Na o nahana hore batho ba sa sebetseng ba na le ditlwaello tse kgethehileng kapa meetlo e etsang hore ba fapane le batho ba nang le mesebetsi?

(Nka botsisisa mona bakeng sa diphapang tsa maikutlo, ho nahana le boitshwaro)

- (vi) Ke eng, ho ya ka wena, eo motho ya sa sebetseng a lokelang ho e etsa?

(Haeba ho thwe ba hloka ho sebetsa, nka qolotsa ka potso e reng: “Hobaneng ha batho ba lokela ho sebetsa?” le

Haeba ho thwe ba lokela ho etsa ntho e nngwe, nka qolotsa ka dipotso tse reng: “Hobaneng ha ba lokela ho etsa jwalo? Le “Ba lokela ho etsa jwalo jwang?” – ho kena ho boitshwaro ba ho kgema le kgothatso ba ho-se-sebetse-patlo. Le “Na ba lokela ho leka ho batla mesebetsi? Hobaneng?”)

3. Kelellong ya hao, (a) ke mehopolo/ditumelo/boitshwaro bofe ba motho ya sa sebetseng bo mo bolokang a sa sebetse? (b) ke mehopolo/ditumelo/boitshwaro bofe ba batho ba motseng kapa batho ba bang bo thibelang motho ya sa sebetseng hore a fumane mesebetsi?
4. Ho latela seo batho ba motse weno ba se dumelang, (a) ke lebaka lefe la mantlha kapa sesosa sa hore batho ebe ha ba sebetse? (b) ke lebaka lefe kapa sesosa sa sehlooho sa hore hobaneng batho ba dula ba sa fumane mesebetsi?
5. Kelellong ya hao tharollo e ntle ho fetisisa ya ho thusa motho ya sa sebetseng ke efe

## ANNEXURE L: EXAMPLE OF OPEN CODING: STUDY 2

### INTERVIEW 04: Ms Pleasure

M: Pleasure if's on okay thank you you are comfortable? P: Eya.... M: Okay wonderful uuhm Ms Pleasure we are doing research on unemployment we want to understand what it feels like..... You are unemployment at moment? P: Yes.... M: For how long now? P: 2 years M: Okay that's a long time... P: Yess.... M: If I.... if I were to ask you how does it feel to be unemployed? P: Ke feel as if ke failer mo bophelong ka hore ke keya disamaisa cv ke etsa ntho tseo ba dibatlang but at the end ha ke o thole mosebetsi ekare ke itshenyetsa nako feela.... M: I'm so sorry.... Q: But blaming yourself... P: Pele yah kene ke e blamer maar nou keya bona hore ha senna feela.... M: So sorry about this I'm going to put this down.... okay... Q: The answer for this one she feels like she is blaming herself because she did put the cv through but nothing happen.... M: How many times did you try? P: Oh so many times hangata watsaba because le neng le last month hona le moo keneng ke isitse hape then o krya hore ha le batho ba sebetasang moo ba tia le jweitsa hore cv tsa lona ba dlahletse kwa or ba dijhesitse wabona....	P: I feel as if I am failing in life because I do send CV's in. I do things they want but at the end I do no find work. It looks like I am just wasting time.....  P: Before, yah I used to blame it maar nou I can see that I am not the only one.....  P: Oh so many times, you often know because even last month there is somewhere where I sent them again and you find that if you are not a member of the staff already, they will tell you that they have thrown away your CV's or they have
---	--

Unemployment feels: I am faili...

Active job-search and effort b...

Negative feelings about self, ...

Active job-search and effort b...

Social networks and nepotism...

Q: And last month she did put the cv somewhere but people that are working there just told them hore your cv they burn it or they put it on the dustbin whats the use to come here to apply.....	burned them.....
M: Mmmh so what do you do at moment to get some income to eat?	
P: Oh brother waka ke yena a thusing le papa bana and then yah ke tsona tseo ke diyetsang and then ke rekisa le avon....	P: Oh my brother is the one who helps and my father too with kids and then, yah that's what I do and then I also sell avon....
M: Oh okay I got that um so your brother is helping you and the father of your kids and then you sell avon? Okay.... how is it going with avon business?	
P: Eeey batho wa ba tseba bana le ho disappointed o kreyo molho ao tshetsepitse and then tshwanetse kentshe mo pokotong yaka hape ke patale and then ke emele molho a nkileng ntho atlahe a enkile hore ang patale....	P: Eeey you know how disappointing these are. You find that a person has made a promise and then you need to pop money out of the pocket to pay and then I have to wait for the person who has taken something on credit to pay me....
Q: That you know people we give the product and promise to pay you month end they won't I have to take out from my pocket to pay that product because avon wants their money so I will have to go back and ask for people pay me pay me that's the problem because they are promising they will pay you when you give them the product....	
M: Mmmh yah I've sold Vella Kraus and its its a battle it's a battle uuhh the moment they've got the product the payment isn't that important okay and in your community where you live you are in Orange Farm we know now uuhm the community that surrounds you what do you think people think about you not being employed how would they label you if they can give you a name what word would describe you been unemployed?	
P: A hustler.... uuh because ha ka dula feela ke hore ntse ke tsvela pele ke tsunaya ke batla mmmh....	P: A hustler.... uuh because I am not just sitting around I have been trying to continue to look for mmmh.....
Q: They say she is hustler because is not sitting at home doing nothing she is going out and....	
M: Is that a positive thing for them? So they see you in a positive light or a negative light?	
P: Mmmh nkare 60% ba positive bana le hope ela if yena a ka thola something ho rahore le rona re ka ethola maara and then 40 % kebale aah	P: Mmmh I can say 60% are positive, they have hope. If he

15:66... Strategy to save: Extended fa...

1. Strategy to get income: Agent...

15:7 You find th... Entrepreneurial challenge: Cu...

15:8 A... Label: 'Hustler' - employ vario...

15:9 can...

Observe and learn – I will see ...

15:5 ...

Volunteering and commission...

15:6 ...

15:11 other thing is you find t...

Social networks and nepotism...

Unequal distribution of salaries...

oitshe nyetsa nako why asa dule hae vela...

Q: 60% of the community they say you will get something because I also got something but 40 % they'll just say no you are just wasting your time for doing that why should you do that.

M: Mmmh How many children do you have?

P: 2

M: Two okay....and the father I've heard you said is looking is helping is helping a little does he have employment....

P: Yes

M: Okay that helps a little bit okay uhm what do you think if I would ask you what do you think is the problem why is this unemployment problem each each quarter they give it every three months they give the statistics every three months it's a little bit higher it's a little bit higher what is going on what do you think is the problem here?

P: Mmmh hoy a kanna bothata ke hore seer sere ke nka cousin ya ka or wa ko hae and ntho e ngwe hape motho o thola hore o kgola tjelele e ngata uuhm tjelele eo hao checka ko yona o thola o ka kgona ho kgodisa batho ba five mo yona yena a le one o thola tjelele eo ke bona ele bothata boo hobane batho ba bang ba kgola tjelele e ngata ele hore mosebetsi oo bao etsang hase hao check hase mosebetsi o kareng a ka thola tjelele eo....

Q: This one it's all about the person who is getting lots of money salary maybe is getting more salary and is just doing a light job it will be better if they can share the salary maybe two people or three people cause they are sitting there doing nothing but at the end they are getting paid a lot of money.....

M: Mmmh uhm what I've heard uhm I think it's a good plan but what I've heard from some of the other interviewees is that they said sometimes there is a job and people can get that job but if you know they say "what? to do all that work and I only get this little pay forget it" so what you just said to me make me think that you will be prepared to do a job for even if

can get something it means we too will get something but then 40%, it's like waste of time. Why can't they stay at home rather....

P: Mmmh according to me the problem is that they take their cousin or someone from home and the other thing is you find that a person earns a lot of money uuhm and when you check that money you will find that you can still pay five more people from that same money and he alone gets all of it. I see that as a problem that some people earn so much money and the work they do, if you check it, is not the kind of work which can bring them that much income.....

it's a little money it's something an I correct?	P: Yes because hao tsebe hore mosebetsi oo otlo beha kae akere hare ish wame re le batho ba bang ba hano fela a thoma fela aba thola mosebetsi o kgodisamang sharp then wena tshvamedse o thome mo fatishe aket and ba bona hore o ikemiseditse ona le maikemisetsa a hore o batla ho sebetisa.	P: Yes, because you don't know what that job has for you in return. We are not the same. With some, just as they start, they get a well-paying job then you yourself have to start right from the bottom even though they can see that you are determined to work hard.
Q: And this one it is it's because Even if she gets the lower salary it's not enough for her its fine she won't know that money will take me high taking you high or whatever but she is willing to show that she is willing she wants to work.....		
M: Okay even if it's for a small amount? Okay....		
Q: Because people are not the same others they just get the job and they got a good salary so you don't have to look at that person just look at for yourself what you want.....		
M: Okay yabhi that's important.....		
Q: Mmmh because the little you get maybe it will take you high....		
M: Mmmh okay just to show that you that you can do something yab uhum If you look at your community people in your community what plans you you started with avon what plans are those that people make that are unemployed what type of plans are out there?		
P: Ba bangata ba ke ba bonang nna around community yaka babaugata ke hore haba ikemisetsa hore ba ka sebetisa mosebetsi o mong le o mong and then babona fela bare re tla etsang ke hore ba give up jee eeya bare feela ha nka thola ya hore ke reka jwala or di drugs then yab ebe nthew		P: Many of those whom I see around our community are not prepared to do any type of work. They just look at it and feel there is nothing to do and they give up. They say only if they can get the one that helps them to buy alcohol for drugs.
Q: the people in the community others they just say they are choosy it comes to that thing of choosing but still the just even if they say if I can get R20 to buy a beer or drugs this nyoape thing mmh drugs I'll be fine they just give up but still they are choosy they don't want to do those work....		
M: Oh okay so there are some jobs that people look down on say you that...what kind of jobs are those?		
P: Mmmh hare ho volenteera mo di NPO motho o bona hore hay ke itshenyetsa nako leng leho sebetisa moo hare ho sebetisa mo dishopong atlare anah shopong at intshenyetsa nako le yona and then o ba batla feela ho ipona setse base tse ba harere motho wateng o kgola boma R36000 a qala		P: Mmmh even volunteering in the NPO, people think it is a waste of time working there. Even working in a shop, they

Belief: Grab any income-oppo...

Message to unemployed: Diffe...

15:14 We...

15:58 Yes, because...

Continued disappointments m...

Selective job-search: Disregar...

Long-term unemployment ren...

15:1...

15:69 Many of th...

Discouraged and despondent ...

15:6...

Community perceive volunteer...

Volunteering and commission...

15:1...

<p>feelia then a thole dintho bonolo ke yona etsang, hore batho ba a babatle le hore ba thole di skills o thole hore o patalwa tshetete enyane maara o gainer di skills moo o kilw wabona</p> <p>Q: This one its goes it is about its all about the ntho.....</p> <p>M: About?</p> <p>Q: They are choosy....</p> <p>M: Oh okay</p> <p>Q: They can't work at the stores remember there's on the street they don't want work there....</p> <p>M: They don't want to work there.....</p> <p>Q: Minmh so now people they want something come just easy for them they want the job they don't even want to volunteer because they are not going to get anything....</p> <p>M: Okay....</p> <p>Q: So they just want something that if you can put a cv then get a job and earn lots of money things come easy and it's better to start here down with err you gain something for the skills skills you gain skills there at the company there you will go up you don't just have to start with a R36000 without anything you don't have anything but you want lots of money....</p> <p>M: Do you think the majority the most of the people think like that because you are different you look at it differently because you say avon isn't paying much and its a lot of work I know uhm you have to market you have to go out you have to phone for the products and everything uhm why do you do that and not say you know what its..... and then in the end you don't get money uuhm what makes you different?</p> <p>P: Nna ha ke rate ho dula feela ke batla hore ke be busy ka something haose o ithvaidise kedutsi feia moo hae haona ntho e ke yetsang oflo feleisa o enise le dintho tse tsivleng tseleng tse seng sharp o kele wabona so ha ke le busy ke le maybe thusa batho ba bang bana ka di homework ke tsanaya ko rekisa avon ke hore ke ke meeter le batho ba bang re shera di ideas le batho bao hore reka etsang ee le hore haona le something ke kgona ho utlwa ho batho ba bang hao tshwane leha ke dutse hae kesa etse nks....</p>	<p>say aaah in the shop? It is also a waste of time. They just want to see themselves earning something like R36000 as a start and get things easy. This is one thing that makes people want to have skills. Sometimes they have skills but they are paid peanuts.</p>
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1...

Undesired jobs or occupation...

15:20...

Idealistic and unrealistic expe...  
Reluctance to start with a low ...

15:21 Thi...

Perception: Qualifications and...  
Qualifications are not a guara...

15:64 I don't like sittin...

Conquering depression and d...  
Industrious attitude - refrain fr...

15:6 i...  
Agency: Engage with others in...  
Message to unemployed: Use ...

Agency: Engage with others in...

Message to unemployed: Use ...

Continued failure to secure a j...

Social networks and nepotism ...

15:70...

15:24 Yes there is no job...

15:62 So if I am busy, maybe helping other people, kids with homeworks, going to sell avon, Q: She is a...

<p>to meet other people and share ideas with them as to what can we do, and also that if there is something, I will hear about it from other people. It will not be the same as sitting around doing nothing....</p>	<p>Q: She is a hard worker she don't want to stay at home doing nothing its better for her to out and meet people and hear the ideas you know how to network when you meet people those things even if she has to help the kids with the homework she will do it....</p> <p>M: Oh okay other kids not only your kids? Oh okay and you do not get paid for that?</p> <p>P: No...</p> <p>M: They don't have money as well shoo so even if you uuh go out and do these things still no job?</p> <p>P: Yes haona mosebetsi and then o felets a o ipotsa hore o thole motho asa tsweng a sa tsamaye ele yena otholang mosebetsi obe oipotsa hore why ole a thotse mosebetsi mmir nna ke kgona hotswa ke etsa dintho kantle eh komafelong otlo thola hore hona le motho a mo tsebang wa kohabona moo bakenyana jwalo fela....</p>
<p>P: Yes there is no job and then you end up asking yourself how come that someone who never goes anywhere is the one who gets a job. I myself am able to get out and do things but at the end she gets the job. You will find that there is someone she knows from her family who has done her a favour.</p>	<p>Q: She's saying even if she goes out meet people and telling people I am looking for a job but still there is nothing came up but there is a person that stay at home and you never see going outside looking for the job and sometimes when you see now she is working it's because of connection because she knows Queen that Queen she is working Queen just came and take a cv</p> <p>M: Mmmh okay okay so uuhm do you think motivation plays a role or it is connections?</p> <p>P: Mmmh</p> <p>M: I don't know motivation how doo you uuhm..... Translate that into Sesotho I must learn that word</p>
<p>Q: Motivation, the thing that..... lifts you up, something that brings you up.....</p>	<p>Q: Motivation ntlhwee eo yetsang..... eo phahamising something that brings you up.....</p>



<p>M: Yeah that moves you.... to to action because she has got a lot of motivation what motivates you is it only yes my kids I need to feed them or is there something else that motivates you that....</p> <p>P: Uuhm mmm nna ntho e motivatang k eke hore ke baalla hore ke k eke ke sebedise mentality oo e leng hore o sebeletsa nna e seng for motho o mong hore le bana ba ka ba bona hore Mama leha a hlolehle mmara o lekile.....</p> <p>M: The influence of the mother</p> <p>Q: Mmmh it's the influence this one it's the influence she wants they now she said even if she tries something she don't want her kids to say our mother failed us because she didn't do this and this even if she is doing whatever she is doing whatever that she gets the kids will see hore our mother is working hard even if it's not enough but it's all about the family hore the family mus....</p> <p>M: Ooooh okay if say for instance you could write a letter to somebody in government that can do something I usually say uuhm president Jacob Zuma but some people say he won't read my letter but say for instance we can say he will read your letter or he sitting here now we got him to sit here what would write to him or say to him please do this to help us the unemployment people what would you write to him or say to him if he could sit here?</p> <p>P: Eefer Nna nka mojwetsa hore di salary tseo ba diholang like bona ko palam enteng say ke tse ngata moo tsona atleast ha cutte nyana atle moo di townshiping or abonang hore moo hohlophela batho ba bangata a shebe hore malapeng a mang ho nale batho bae kae ba sebetasang if ho sena motho atleast ba nke two nthonyana tse jwalo eya....</p> <p>Q: It's about the salary at the parliament you know how many they get how much they get there it's a lot of money if he can try to cut those salaries and brings it top the location and check and go to the houses and check how many family they are and how many people are earning let's say maybe six people in the family and there is no one whose working there if they can take two and give them the work that salary that they are getting can do something....</p> <p>M: Okay... okay....</p> <p>Q: Mmmh because they are getting lots of money in the government</p>	<p>P: Uuhm mmm what motivates me is to use the mentality that works for me and not for someone else so that even my child, when they see that their mother is suffering, they would know that she tried hard.</p> <p>P: I would tell him that salaries they earn in the parliament are too high and they must cut them a little bit. He must come to the township or wherever he sees that here, a lot of people are suffering, and check some families to see how many people are working in those families and if there are none, then he must at least take two and give them a job, something like that, .....</p>
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15:59 what m...

Focus on being a role model f...  
Focus on necessity of earning...

15:71 I would tell him that sal...

Government officials' salaries ...

Government officials and pres...

15:53 He must...

M: What I want to hear uum Queen has done some interviews with me as well what I've heard I didn't know that before is that some people feel they need to be part of anc they need to have that membership card and that will open doors do you also experience that?

P: Ya hona le batho reileng ra kopana le bona moo hantse re tsamaya mona bare hay no before mall o ahiwa if le batla mosebetsi ko mall le tiemele le tlonka le tlo joinang anc le baneng di member tsa anc and then letlo thola di sms and then hale dithotse lona ha lesa tsamayisa di cv letlo sebetisa moo and if ose member ya anc then hao na ntho o tlo tholang....

Q: So but you did join them?

P: Huu aaaaa akaba joina....

Q: This one it's all about the membership card..... there was a mall there at the where Evaton or Orange farm? There is a Eyethu mall there Eyethu mall Orange Farm they told the community there when they go there to submit the cv they told them no you have to join the ntho anc to be member of the anc you don't even have to apply if you've got the membership card they will just sms you hore come and work....

M: That's incredible that ties in with my next question when we started this research I went to everybody from academics, government people, people on the street even the guy who put my petrol I've asked everybody what do you think is the reason for this unemployment and I got stories the one said people are lazy you know it's usually the people of Zimbabwe and the other places in Africa they say we work we know how to work these people of South Africa they say that's the one story that I got the other story that I got was that the anc is the poor people's party there is nobody so easy to manipulate than poor people if people are poor it's easy to manipulate, you give them food you give them t-shirts and you are alright so that's the other story that I've heard people say the anc keep the people a little bit uplifted but not too much otherwise they will think for themselves and then we can't bribe them with food parcels the other story that I've heard uhum it's a more academic one is that here with sit with unemployment people and here we sit with employers but what the employers want and what these people have is missing each other there is a mismatch because these people say i want people with matric with maths and science and they must have high grades we want the smart people and here sits people without matric and if they've got matric there marks isn't that hot uhum so they say we say but there's people that doesn't got job and they look at these people and say I don't want those uhum so they say there are jobs there are jobs there are jobless people but they missing each other that's the third one and

P: There are some people we met while we were walking there, they say before the mall was built, if you wanted the job at the mall you had to come and join ANC and be ANC members and then you would receive Smiss and once you have received them, you do not have to send CVs but will work there. Iof you are not an ANC member then you would not find a job....

15:28 There are some people...

ANC Membership improves ch...

15:5...

ANC Membership improves ch...

<p>then the last one is that the legacy of apartheid although people say yaa but is 21 years it will take years because your parents didn't get their chances so therefore you are not exposed to uhm certain uhm opportunities and now your children are also not exposed to opportunities so it's still the legacy of apartheid still and things like uhm geographical things orange farm sits here now you live there it's not so near to Vereeniging and is not so near to Vanderbijlpark its far from Johannesburg where most of the jobs are so and because of apartheid these townships was developed so it's still that legacy we we we still not pass that so that is the four answers that I got when I spoke to people what would you say of those four is the main reason that is the number one the rest plays a role but that is the one that we first need to tackle which one of those four would you take?</p> <p>P: Mmmmmmm number two....</p> <p>M: Oh okay that was the anc.... the government yaah okay because we plan to what we find on the we've got an advisory board for this research ad there is government people in there so we plan to what we find to give it to them and say this is what this is the stories that the people tell us and we need to work with this okay so you think its number 2 it's the main main reason have you got matric?</p> <p>P: Yes</p> <p>M: And you did well?</p> <p>P: Not that well but yaaa....</p> <p>M: You passed it?</p> <p>P: Yes I've passed it....</p> <p>M: Did you get exemption to go and study?</p> <p>P: No....</p> <p>M: Do you think say for instance they say will make certain courses at the university uhm for free and uhm we will lower the standard just to get the people a little bit more skilled do you think that will help at all or?</p> <p>P: Ya eka thusa if motho a ikemiseditse hore a ye skolong e kathusa haholo....</p> <p>Q: It will help a lot if I'm willing to do it for me it will help....</p> <p>M: I've heard that from the other interviewees that there are certain places in the townships what did they call it skills development centres or you remember somebody said something about the skills development centres, is it supported what people think of going there uhm and even in town there's uhm where Seipati studied its one of our co-researchers uhm she said it was very cheap and she did some office administration why do you think people don't support that more?</p>	<p>P: Yes, it can help if a person is determined to go to school. It can help a lot.....</p>
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1. Opinion: Choice on list: Unem...

15.7. Expectation: If only I can have...

<p>P: Batho ba bangata ba lacy bongata babadho barona re lacy...</p> <p>M: Mmnh okay and them uhm Ms Pleasure I just want to know I am sitting here and I must write at the end of this I must write people's voices because I feel that there is lot of voices not being heard you know I visited women's groups in Boiparong and I know Bricks Mokolo at Orange farm but it's as if what people says stay inside orange farm or stay inside Boiparong its not voiced or people don't hear I don't know but I need your your story and your voice to come out uhm is there something that you feel about unemployment this this she needs to write so that it goes out there that was not covered in this questions or you know if you can use an example or you know get that message out there, what would it be?</p>	<p>P: Many people are lazy. Many of our people, we are lazy....</p>
<p>P: Ke hore e hure le batho re thumeng and then rona ba badlang bothola mosebetsi re stoppe nthwe yabore re be lacy re badle ho etsetswa ke hore ntho engwe le engwe hae hahla eya ko yona o kgome ho tseba hore olo thola skills se feng moo, and then le ba ba okay motho ha ona le tshela ya hao ee ke tshela ya hao mare seka leballa moo oiswang thusa batho ba bang hore le bona bakgonne ho thusa hao e feng hore batla ka morao.....</p>	<p>P: Is to help one another as people and some of us who want to find jobs must stop being lazy expecting everything to be done for us. When something comes up, take the initiative so as to be able to learn skills related to it, and also if you have money, yes, it is your money but do not forget where you are coming from. Help others so that they too can be able to help those coming after them.....</p>
<p>Q: It's this one is all about the if you got lots of money you have to help each other let's say you own a business just hire people around you to help them, so whatever the other thing its if there is something like a skills centre lets go there to show we want to learn something so that you can have something in life....</p>	
<p>M: Okay and Entrepreneurship, you know what entrepreneurship is nch why we went to Orange Farm Queen went with me and we were looking because for this research I also want the voice of people that are well you are well she is also sort of an entrepreneur with avon uhm but I wanted somebody with a salon or spaza shop or something to tell me why they started it and is because of unemployment I want to understand that thing and we couldn't find South African with those shop site either foreigner yah all these foreign people we couldn't find we went into and we speak with the people and say no it's not a south African who owns this why do you think our people are not entrepreneurial?</p>	
<p>P: Ba lacy and hape ba batla dimtho ba batla ho etsetswa hia badle hore bona ba ikemele ba eketsele babadla ba ho etsetswa ba tsavala le ho inahanela man and then motho ha ishele yena o shebile hore ola o flogeng ha ke etsa ntho e so....</p>	<p>P: They are lazy and also they want things done for them. They don't want to be independent and do things for themselves. They are lazy even to think for themselves. And instead of looking at what they are doing, they think of what</p>

1 ... Community centres are not us...

1 ... Lack of initiative and motivation...

15:33 ... Message to unemployed: Take...

15:33 ... Message to unemployed: Use ...

15:35 and a... Community members who are...

15:35 and a... Personal belief: Individuals ge...

1 ... Possible solution to unemployment...

15:56 they... Reason for lack of entrepreneur...

1 ... Reason for lack of entrepreneur...

<p>Q: They are lazy and they don't want to do anything they want somebody to do something for them and the other problem is if Ms Pleasure sell the apples she will say joo what Queen will say if I sell the apples that's their problem....</p> <p>M: Okay okay yeah that make me understand better last thing before you can eat I think you are so hungry we kept you I just need to sometimes uuhm you want to convey something with words or a picture I can't draw I just draw sticky man but if you say for instance this thing somebody said it looks like woman's figure uuhm how would you can you draw?</p> <p>P: No</p> <p>M: Okay doesn't matter if you only take little sticky man or words or how would you say if you see unemployment if the word unemployment comes up what do you see you know what picture what image comes to mind if you can if is words just you know like I do this just little sticky man aaang I put it down anything that will convey a picture or words and you can take you time we good for time Okay so explain to me. Queen you can perhaps if you need to write down something....</p> <p>P: Banna bongata haba sa sebetse ba bona hore hao sana bophelo eng ha kgonne ho support family ya hae Mosadi le yena ha sebetse batlo dula baba le bana ba ngata ke bana babangata hofelelsa eleng hore le bana bao le bona haatse ba hola ba tsamaya ba bang baunyadisa ba bang ba rekisa mmele le e felelelsa malwetse ananagata and then bana ba sala ba sena batswadi so e utlwisisa bohloko hae fihla moo.....</p> <p>Q: This picture this is a woman she is not working she will end up making lots of babies at the end those kids when they grow up they will say there is no life here will rather go be a prostitute they also don't get work, and now the mother because of these kids is different fathers she will end up having HIV and aids there is no parents in the house so the child will say what we can do others they will go and steal or girls will prostitute, so these generations the poor family will go through those things because the mother was also doing that.....</p> <p>M: Okay okay perfect perfect thank you Queen uuhm do you have hope for our younger people under 35 do you think our country is got hope?</p> <p>P: Heei haai mmm haay ha eyo hope ka lebaka la hore okay nou at the age of 17years ngwana o etsa maric o thole hore ha kgone ho tswele pele ka sekolo o fellelisa a etsang wa utswa or o rekisa ka mmele ntho nyana tseo, so ba ba</p>	<p>others will say when they do what they are doing.....</p> <p>P: A lot of men are no longer working. Life is over for them. He is not able to support his family even the wife is not working. They are just going to stay and have many children. As those children grow, they will end up getting married without their parents blessing. Others will sell their bodies and end up with many diseases and children will be without parents. It hurts when it gets to that point.....</p> <p>P: Heei haai mmm haay there is no hope. Because right now at age 17 a child is doing</p>
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Reason for lack of entrepreneur...

Impression/drawing: Unemplo...

15:41 He is not able to s...

Impression/drawing: Unemplo...

Unemployment is: A lot of hur...

Unemployment is: Deteriorati...

Discouraged and with no hop...

<p>Q: They are lazy and they don't want to do anything they want somebody to do something for them and the other problem its if Ms Pleasure sell the apples she will say joo what Queen will say if I sell the apples that's their problem....</p> <p>M: Okay okay ynaah that make me understand better last thing before you can eat I think you are so hungry we kept you I just need to sometimes uuhm you want to convey something with words or a picture I can't draw I just draw sticky man but if you say for instance this thing somebody said it looks like woman's figure uuhm how would you can you draw?</p> <p>P: No</p> <p>M: Okay doesn't matter if you only take little sticky man or words or how would you say if you see unemployment if the word unemployment comes up what do you see you know what picture what image comes to mind if you can if it is words just you know like I do this just little sticky man aaarg I put it down anything that will convey a picture or words and you can take you time we good for time Okay so explain to me. Queen you can perhaps if you need to write down something....</p> <p>P: Banna bongata haba sa sebetse ba bona hore hao sana bophelo eng ha kgonne ho support family ya hae Mosadi le yena ha sebetse batlo dula baba le bana ba ngata ke bana babangata hofeleisa eleng hore le bana bao le bona hantse ba lola ba tsamaya ba bang bainyadisa ba bang ba rekisa mmele le e feleleisa maiverse amanata and then bana ba sala ba sena bainswadi so e utlwiswa bohloko hae filila moo.....</p> <p>Q: This picture this is a woman she is not working she will end up making lots of babies at the end those kids when they grow up they will say there is no life here will rather go be a prostitute they also don't get work, and now the mother because of these kids is different fathers she will end up having HIV and aids there is no parents in the house so the child will say what we can do others they will go and steal or girls will prostitute, so these generations the poor family will go through those things because the mother was also doing that.....</p> <p>M: Okay okay perfect perfect thank you Queen uuhm do you have hope for our younger people under 35 do you think our country is got hope?</p> <p>P: Heei haai mmm haay ha eyo hope ka lebaka la hore okay nou at the age of 17years ngwana o etsa matric o thole hore ha kgone ho tswelela pele ka sekolo o fellelisa a etsang wa utswa o rekisa ka mmele ntho nyana tseo, so ba ba</p>	<p>others will say when they do what they are doing.....</p> <p>P: A lot of men are no longer working. Life is over for them. He is not able to support his family even the wife is not working. They are just going to stay and have many children. As those children grow, they will end up getting married without their parents blessing. Others will sell their bodies and end up with many diseases and children will be without parents. It hurts when it gets to that point.....</p> <p>P: Heei haai mmm haay there is no hope. Because right now at age 17 a child is doing</p>
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1...

Reason for lack of entrepreneur...

15:40 A l...

Impression/drawing: Unemplo...

15:41 He is not able to s...

Impression/drawing: Unemplo...

1...

Unemployment is: A lot of hur...

Unemployment is: Deteriorati...

5:7...

Discouraged and with no hop...



<p>not like before. He will go around talking about you, telling people that she is the one who helped you to do this and that....</p>	<p>Q: What Ms Pleasure is saying now she say it's all about the jealousy it's not like before now when I help you you'll go and tell people here you know that one she thinks she is better than us because she just came at my house and gave me bread or whatever and that's how people have to help each other and even if I help me he wants some favour from me let's say I help you I will ask you to do favour again just because I helped let's say I gave you bread you will say to me you must come and work for that bread those things so even if I help you will say okay its fine I help Queen I will pass Queen let me help another person when I go to another person Ms Pleasure will complain why are you helping that one because you were still helping me and I don't like that person why are you helping them. Is all about the jealousy in the community that's why people don't trust to give people whatever.....</p> <p>M: where does that comes from that jealousy that weren't there previously what... where did it come from?</p> <p>P: Hoya ka nna ha ke hangata ke batho ba eleng hore babatla hore dintho di itele feela ho bona haba batle hoiswa le bona balo iteka kamle ene ba tshaba le hore ey hasa kgonna mola ke feitse mole ho rah ore le mola ke lo failer mos why tshwanetse ke etse motho aba tlhela fela are haay maara ha bona wena o pusha mo lifing wa qala hee habe sharp.....</p> <p>Q: Its all about the people who gave up in life because they've tried several times and nothing came up so when they see you going all out doing whatever they start thinking ooh she thinks she is better than us whereas is not but you are working hard you are getting something even if she see you are getting something.....</p> <p>M: Yoooo okay thank you so much Ms Pleasure... really appreciate your time uuhm I am going to put this off no.....</p> <p>.....THE END.....</p>
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15:61 Can you see how it ends up being like? It now comes to be as if you are bad mouthing me when you...

Community members are over...  
Social cohesion deteriorates -...

Community members expect ...

Discouraged and despondent ...

15:49 pe...

15:50 An...

15:5...

## ANNEXURE M: CODE BOOK – EXAMPLE (STUDY 3)

### EXAMPLE OF QUOTES PER CODE – STUDY 3

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#### ● Pro-Act ATTITUDE: Value strong work ethics

Created by MELINDA on 2017/12/06, modified by MELINDA on 2018/01/18

Comment by MELINDA

*Def: A belief in the moral benefit and importance of work and its inherent ability to strengthen character.*

*Important the acknowledgement of own responsibility of own success and realize that failure is also own responsibility - not the work of outside forces or other people to blame.*

*D6: Int25 - Works 13/7 - he says it is not nice for him to work this hard, but it is necessary - that makes him different from the others. "Nothing is easy". On the question about advice for the unemployed, he stressed the importance of commitment - not to party and not be disciplined. Work ethics learned from home - you work for what you have to buy to satisfy the needs. Work ethics learned from home - you work for what you have to buy to satisfy the needs. Work is compulsory if you want money - not stealing..*

*D3: Int20 - It is important to work hard at education and to earn a living for your family. In a following quote - A person who wants success in finding a job or success in a job must be prepared to start at the bottom and work your way up.*

*D4: Int21 - You cannot just start a business. You need to be there in person and go for it with everything - total commitment and hard work. In a further quote he states that if you make wrong business choices, like opening up competition, you might fail. Or if you do not provide good quality product or service you have yourself to blame if no-one come to your place. On a question on what is bad about unemployment? He states that work is imperative in order to buy what you need. He states - "To not work is not right". Work is compulsory to satisfy basic needs.*

*D6: Int25 - He attributes his success to adhering to the value of honesty. He places a high value on honesty stemming from his upbringing and his Christian religion. Second quote on question of what makes you different, he said crime will not pay because that is how he grew up and he has seen the consequences for doing crime. His friends committed crime and the results are never good.*

*D4: Int21 - He would never consider stealing because that is the way he was brought up and he would disappoint his family if he should do that.*

#### 17 Quotations:

**D 3: ENT\_F\_B\_Int20\_Katleho-Rihana - 3:10 But the thing is in life, one has to start right at the bottom.... E: Ri... (56555:56887)**

But the thing is in life, one has to start right at the bottom....

E: Right here at the bottom...

R: You keep going up gradually. They always want something they are not qualified for. You can't just start high up there. You have to start right at the bottom and work your way up with struggle before you get to where you want to be.....



**D 3: ENT\_F\_B\_Int20\_Katleho-Rihana - 3:25 So they must not be lax and say their future did not work out. If you... (68252:68683)**

So they must not be lax and say their future did not work out. If you are not able to go to school, get out and look for some work and be a mother because now you have a child. And if you are able to go to school, work hard, finish and get some work. Live a good life and do not give yourself over to boys and drugs. Work and look after your child and be united with the father of the child at home. That is what I say to them....

**D 4: ENT\_M\_OF\_Int21\_Thulane-Tomuch - 4:30 It's not right to stay not working (52184:52217)**

It's not right to stay not working

**D 4: ENT\_M\_OF\_Int21\_Thulane-Tomuch - 4:36 If you, if you make a same business like that or maybe ... (66353:66508)**

If you, if you make a same business like that or maybe ... they will pass and buy somewhere else. Because you are not hundred percent okay with your staff or your

**D 6: ENT\_M\_OF\_Int25\_Dan-George - 6:3 Because I was taught you know, to work for anything and everything that... (2621:2789)**

Because I was taught you know, to work for anything and everything that I wanted. So that's how I was raised, that's what I've learnt and that's what I'm sticking with,

**D 6: ENT\_M\_OF\_Int25\_Dan-George - 6:6 So everything I have, even today, I've worked for. (3746:3796)**

So everything I have, even today, I've worked for.

**D 6: ENT\_M\_OF\_Int25\_Dan-George - 6:19 It is tiring the way we work, you know? Nothing is easy. I work 13 ho... (15706:15973)**

It is tiring the way we work, you know? Nothing is easy. I work 13 hours a day and I don't like it, I'm telling you and I work Monday to Sunday, but for my sake and the sake of my children and my wife I do that. But to tell you the truth, I don't like it. (Laughter)

**D 6: ENT\_M\_OF\_Int25\_Dan-George - 6:40 People should show commitment. (41670:41700)**

People should show commitment.

**D 8: BUSS\_F\_OF\_Int33\_Mrs.Radebe-Flower - 8:13 Yes, from last year even the mothers, they do the Stockvel so to let us buy the... (61151:61859)**

Yes, from last year even the mothers, they do the Stockvel so to let us buy the Shoprite vouchers. Even my staff they ... they hate me now because I said all of them they must put money at bank. R100 not more. Then that at end of the day they must have something. They don't want me to save for them. They believe I've got the money. I said I don't have money, the money you must put it in the bank so that you've got the money. I want you also to go and open your own crèches. I don't want you to sit here for the whole 6 years. No, you must go and employ another people.

They must go. I've got two who are gone to training. One at level 6 now. Yes, I've got three practitioners who study now.

**D 8: BUSS\_F\_OF\_Int33\_Mrs.Radebe-Flower - 8:18 You can't get the things for free, you know, you must work hard, That's w... (64673:64954)**

You can't get the things for free, you know, you must work hard. That's why the other countries come here and overpower us. Just because we do ... we want job, we will send the CV's, we want job. Any job. You must do whatever to work.

**D 8: BUSS\_F\_OF\_Int33\_Mrs.Radebe-Flower - 8:46 Mmm ... I have hope. If those unemployment person want to help themselves ... (104245:104366)**

Mmm ... I have hope. If those unemployment person want to help themselves, it is going to be better. You must help yourselves first.

**D 8: BUSS\_F\_OF\_Int33\_Mrs.Radebe-Flower - 8:47 No, he enjoys idling now .... C: She says, the person who is unemployed ... (105225:105530)**

No, he enjoys idling now ....

C: She says, the person who is unemployed for 4 years enjoy staying at home....

M: That's what the business man also said....

C: It's like a choice now....

F: For four years? You must do something ... you must do something. For four years! How many 365 days! Heee! It is a lot!

**D 9: BUSS\_M\_GP\_Int34\_Witness-Pringle - 9:22 You become a lonely figure. That's how I have come to, even in ... (24163:25989)**

I: You become a lonely figure. That's how I have come to, even in the township ... you go back you don't really get that ...[intervened].

R2: Welcome. Sense of welcome.

I: Welcome. So, I think that ... that activism was killed, because that certain individuals ... there was no longer common ground that we are all suffering. So because some other people will start enjoying certain benefits and obviously if you start acquiring certain things, also some people will change, you know, because you want to associate with the ... with the people of your same level.

**D 9: BUSS\_M\_GP\_Int34\_Witness-Pringle - 9:23 You know that if you use something you pay for it, if you want money y... (27645:27736)**

You know that if you use something you pay for it, if you want money you go and work for it.

**D 9: BUSS\_M\_GP\_Int34\_Witness-Pringle - 9:35 Because goals are the one that stimulate desire. (48841:48889)**

Because goals are the one that stimulate desire.

**D 10: BUSS\_M\_B\_Int35\_Skosana-Rock - 10:17 Aah, about that, I also think that if you're a person, you are unemployed... (28387:28900)**

Aah, about that, I also think that if you're a person, you are unemployed and you are trained for something, you can't find a job in that thing, whatever job comes, you know, you take it! Just to try and make a living, while you don't get the job you want. But as much as you are doing something, you also get the skill on that particular job that you are doing. It will also help you take you somewhere. That at the same time, when that one, that other job you want, approaches you, you will be having knowledge.

**D 11: BUSS\_F\_OF\_Int36\_Moitheri-Thandeka - 11:10 Plenty of work outside is just for you to use your mind or ask God to... (12003:12505)**

Plenty of work outside is just for you to use your mind or ask God to give that mind. Use the little that you have. If you can see my logo, it is about encourage community self-reliance. So the problem with us is the mindset. We have ... we are waiting for help. We are looking up to government to just spoon feed us. Then that is when there comes people from outside, they use their skills, they use whatever they have and they do business here.

## ANNEXURE N: EXAMPLE OF REFLECTION REPORT

REPORT: Monday 17 AUGUST 2015

Back from Boipatong. It went very well!!! Khulu and Seipati were FANTASTIC!!!!!!! We canvassed 9 unemployed people. Too many, but.... perhaps a good thing. PLUS 3 entrepreneurs!!! Thank you, you two!!! I am so blessed with your special way of being that is enriching my life so much!!!

I realize that the need I see in the community is what motivate me to really work hard to help. If I am through with this endeavour, I want to stay involved in order to see how one can empower the community members to initiate projects and stay committed to being involved on a long-term basis. Especially the suffering of the pets and the children is difficult to see....

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REPORT: Tuesday 18 AUGUST 2015

Back from Orange Farm. It was a tad more difficult community to deal with, but Mr Bricks sent a community member with us. Dira and Queen really had to deal with difficult cases, but they handled the situations and advised me well!!!! Thank you, you two!!! We again spent six hours without a break and lunch, just like yesterday – we decided to sacrifice for the sake of the unemployed. We canvassed 6 unemployed people, one entrepreneur and a church community person.

I am tired... It is difficult to stay CONSTANTLY vigilant of not saying something which could be seen as insensitive... It is difficult... I have this tendency to speak first and then think ☹ ☹ ☹. I am working on this.... I wonder if it affects authenticity.... Although I really believe I accept ALL people as equal, it is sometimes so difficult to realise how words will be interpreted by people who do not see the world from the same vantage point as me. I do not know this “other world” in my country... Sometimes I would say something which I would say to ANYONE – pink, red, green, purple, white and black, but I realize it could be interpreted differently by others. It is emotionally draining to stay vigilant and check and re-check what I say. I should realise the power-relationship between me and the co-interviewers and the between me and the community.

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REPORT: Wednesday 19 AUGUST 2015

Report back on Wednesday’s interview-canvassing in Orange Farm.... We did not manage to meet with the shop-owners whom we thought will be interviewees for the entrepreneur-group. We could not find ANY South African entrepreneur – all are foreigners!! We did, however, manage to find 5 more unemployed people, with between them a community poet; -) It was a challenging endeavour and dear Tsokolo (Mr Brick’s worker) had to jump in and help... We even had to deal with a drunken old man that scolded us because he does not have an ANC membership card, yet he voted for them since 1994:-)

I enjoy the time in the streets of Orange Farm and the vibe in the township. I was wondering what the effect would be if I was not with Queen, Khulu and Tsokolo. What is the effect of the white person in the township space???? I have never seen other white people here since I started this project. That is something I would LOVE to change.... What if we can start coaching groups in the home of Alinah in Orange Farm.... Something to follow up on after the completion of this project.

NOTE: I must remember to take more bottles water with us to township visit tomorrow.