

**CUMMUNITY EDUCATION AND YOUTH DEVELOPMENT
PROGRAMMES AROUND THE MANDELA
INFORMAL SETTLEMENT AREA**

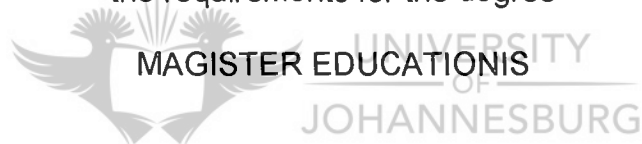
By

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RESEARCH ESSAY

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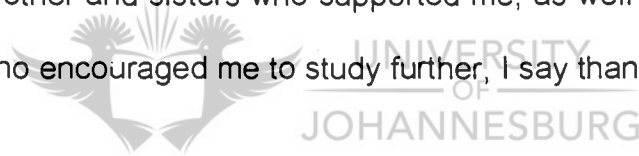


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II

Abstract

This report deals with the existence of youth development programmes in the Mandela informal settlement area. Youth development programmes, which encourage a culture of learning through creativity, are important to these areas. They provide the community and youth members with hope for the future, by empowering them with realistic expectations and marketable skills. They are programmes, which serve the community by using a medium of drama to develop and enrich the lives of ordinary people.

New insight was gained into the existence of youth development programmes in the Mandela informal settlement from this investigation.

Programmes activities and existing projects were highlighted during the research. An insight was also gained into total participation of community members. An important contribution of this study is that it highlighted important issues and problems that exist within Mandela informal settlement youth development programmes, by working with data that was collected from project participants.

III

Dedication

This report is dedicated to the following people. My special Mother and Mother-in-law, my two beautiful daughters, Thuso and Ayanda Tshabalala, not forgetting their father Christopher Tshabalala.



SECTION 1

OVERVIEW

The issue to be addressed in this study concerns the many youth development programmes for out of school youth within the Mandela informal settlement area. Most of these programmes are undocumented, and are therefore often repeated without different projects knowing about each other's existence. Many of the projects target youth that have "dropped-out" of school. The phenomenon of "drop-out" has become an issue of public concern. It is seen as a problem that needs to be addressed, especially in poor areas such as informal settlements. Although there are many youth programmes within the Mandela community, it is also evident that a solution to effectively deal with the "drop-out" problem is lacking. It is also observed that within these programmes, there are many stumbling blocks in the formation, and implementation of an adequate policy education programmes for "drop-outs".

There is a clear need for a comprehensive survey of existing youth development programmes. The Human Science Resource Council (1994), reported some years ago that much has been said and reported by development programmes for "drop-outs", but very little has been done.

BACKGROUND OF THE STUDY

The phenomenon of "drop-outs" has been in existence for a long time. However, in the Mandela informal settlement, it is regarded as a relatively recent phenomenon, related to both political and social change and most of all to poverty.

The Mandela informal settlement was established in 1988, and is situated 20 km North of Benoni. It is a multi-cultural community with social and economical problems. During 1994, it became evident that a serious school "drop-out" problem was developing within this community. Factors such as poverty, unemployment, overcrowding, child abuse, family disintegration, failure at school, and violence contributed to this phenomenon of the "drop-out".

However, broadly speaking, “drop-outs” are those youths caught in a social problem that needs to be addressed. It is difficult to determine the number of “drop-outs” within this community. Their age’s

range from 14 to 18 years, and the vast majority are boys. Most children come from poor families and over crowded homes, where their basic needs are not met. Since these children missed out on the fun of being school children, they have an advanced sense of independence. There is often also an exaggerated sense of independence and maturity.

“Drop-outs” survive by engaging in criminal activities. Their regular involvement in unlawful activities lands them in jail. Therefore, the study will be conducted to assist community members, NGO’s and Government workers, in co-ordinating youth development projects effectively. This will be done by providing a survey of the nature and activities of existing youth projects, for these “at-risk” youth.

AIMS AND OBJECTIVES OF THE STUDY



The main aim of the study is to investigate the presence and nature of community education and youth development programmes in the Mandela informal settlement, by presenting detailed survey data. The study is also aimed at identifying factors that may have a negative effect on youth development programmes for “drop-outs”.

In order to attain the aims of this study, a multi-method design is opted for in order to investigate the problem. The purposefully selected sample of this study is based on all identifiable, existing youth programmes, in the Mandela informal settlement area. Qualitative research methods will be utilised in the execution of my research. Therefore, verbal and perhaps also iconic data will be collected and analysed. Data will be collected by means of on-site administered questionnaires, observational survey, and interview.

Patton (1987) mentioned that qualitative research methods are concerned with providing a detailed description of the programme including

“analysis of major programme processes, description of how the programme has affected the participants, analysis of the programme, its strengths and weaknesses as reported by the people interviewed”.

The research plan will combine different methods to collect data. I trust that the programmes I will survey, will reveal enough of the type of data Patton (1987) refers to. Interviews will be conducted to capture the data relating to programme processes, their strengths and their weaknesses.

I will establish contact with all existing youth development programmes, in order to gain first hand information about the activities designed for the youth “drop-outs”. Data will be analysed by means of coding and clustering, as suggested by Miles and Huberman (1994).

CLARIFICATION OF MAIN CONCEPTS



In this section of research report, the main concepts will be clarified to assist the reader in understanding the context of the study. The main concepts of my study are as follows:

I Community

Community can be defined as a large cohesive group of people possessing a common culture. Cohen (1985) defines it as something which is symbolically constructed. Every community has its own boundaries. Communities can be groups of kin, of interest, or of geographical locations (Sergiovanni, 1994).

II Education

Education is a life long activity, which takes place from birth to death. It involves understanding and analysing, through certain processes of cognitive activity. It can be transformed through emancipator actions and reflection. What a person does and what they learn from others through interactions, can be defined as education.

Bruner (1996) says that education happens in all communities and societies. It is systematic in instruction, and is development of character and of mental powers. Education can appear in different forms, such as formal informal, and non-formal education. All of these forms share the purpose of assisting the process of lifelong learning and development. From the above description, community education can be defined as a process of transformation and conscientisation. It leads the community towards development and addresses the most pressing needs first. Education is an ongoing process, which involves the movement from alienation to agency and the movement from the unknown to the known.

iii Development, growing and life improvement

Development is a process of growing. The child's process of development plays an important role in the construction of knowledge. Vygotsky (1986) used the concept (zoped) zone of proximal development to emphasize the importance of thinking and the social organisation of instruction. The zone of proximal development is a distance between actual development and potential development. Therefore, individual development signifies change and growth, and has a strong educational component. Youth development programmes are those that are designed to promote the potential of its members. They encourage a culture of learning through activity. They train the youngsters to be accountable and responsible in their attitudes and activities.

They are also designed to try and assist them in developing new skills and knowledge that can be used to improve their lives. Youth development programmes are usually non-formal educational programmes. They are parallel to formal education, but are carried out outside the framework of the formal system. In the South African context, NGO's or local Government initiatives usually run them. Sometimes they consist of the learning activities of higher education structures.

ORGANISATION OF THE STUDY

The research essay is divided into the following sections.

Section 1

Orientation of the study:

The study includes the claim that is inherent in my research, namely that the existing youth projects at Mandela informal settlement repeat the same type of programmes, thereby making them less cost effective.

Section 2

Literature review:

Community education and youth development programmes in selected literature sources will be reviewed.

Section 3

Research design and methods:

The section will discuss the research design and methods, including a rendition of their analysis of data and consolidation.

Section 4

Interpretation:

In this section the main findings of the study will be interpreted and discussed. Alternative strategies for dealing with "drop-out" will be discussed.

SECTION 2

LITERATURE REVIEW

This is a theoretical framework of my study. The main postulant of this inquiry is that there are youth development programmes within the Mandela informal settlement which are undocumented and which therefore, repeat the activities of other projects. Most of these projects are not targeted for “drop-out” but are general skill teaching projects. In arguing my claim, I will refer to the following authors: Feurstein, Piaget, Sergiovani, Mezirow, Townsend, Lammerik and Kulp.

A decision has been taken to use the concepts community education and youth development programmes throughout the study. An overview of community education will be the first aspect to be discussed.

OVERVIEW OF COMMUNITY EDUCATION

i) Community as a concept

Community can be defined as a cohesive group of people possessing a common culture, for an example, the school as a community has one purpose in mind, the purpose of teaching and learning. Thomas Sergiovanni (1994) defines community as a social organisation around relationships, and not as people who have contracts. The purpose of connecting them is not based on contracts, but on commitments. He says that communities are marked by a symbol of mind, locality and kinship. Community relationships are based on understanding what the shared goal is, what a family is and understanding how members will live their entire lives together as neighbours.

Cohen (1985) maintained that community simultaneously seems to imply both similarities and differences between members of a certain society. He says members of a certain group of people have something in common with each other, which distinguishes them in significant ways from other putative groups.

This means that members of the same group possess the same culture. Youth development programmes are community programmes designed to promote the potential of children and have shared characteristics.

These programmes are assumed to possess a culture of learning through creativity. They are designed to promote the potential development of youngsters within the community. These programmes provide the youth with hope for the future, by empowering them with realistic expectations and marketable skills. Community development programmes act as a conduit between communities, and build bridges to enhance the process of transformation and reconciliation.

ii) Culture as a Concept

Culture is a way of living and the making of tools and other artefacts that assist people to manage their lives. Each community has its own way of life, which differs according to the uniqueness of that community. By culture we refer to essentially the whole body of ideas, beliefs and traditions that are shared and reinforced by it. Therefore it is considered that youth development programmes possessing the same culture and generally sharing ideas and community life, have commonalities that bind them. One of these commonalities may be language.

iii) The concept Community Education

Minzey and Le Torte (1979), define community as a process that concerns itself with everything that affects the well being of citizens within a given community. This is true whether the group is cohesive because of location interests, or kinship.

Townsend (1994), defines it as the identifications, development and implications that affect the well being of citizens, within a given community. Therefore, the quality of youth development programmes can be improved by using community education. Community education has to be used as a tool of teaching and learning at community centres.

Before implementing youth development programmes, community needs have to be reached and identified. This can be done by using community education techniques for needs assessment.

Le Roux (1993:45), defines community education as a “process by which the needs of the community are identified and action programmes are implemented to provide such needs”.

iv) The Concept of Youth Development Programme

Before discussing the concept of youth development programmes, the concepts of youth and development needs to be discussed.

“Youth is the time when one is young, the period from puberty till the attainment of full growth, it is a stage between childhood and adult age. At this stage, boys are regarded as young men between boyhood and mature age. Youngsters at this age need to be guided in order to attain full responsibility towards adulthood”.

(The Oxford English Dictionary: 1993)

Although many children of this age in contemporary society, are being adequately cared for and effectively educated, an increasing number of children find that being a youngster of this age is a traumatic experience. They leave school and home in an attempt to resolve problems that arise from the social institutions and structures that they are part of. They trust that their action will contribute to the resolution of their problem.

Van den Berg and Verganani (1987), urged the issue of the declaration of children's rights with regard to the rights of youth. They believe that all children, irrespective of race, colour, sex, language and religion have the right to grow with love, affection and security, and have the right to free education. One way of respecting children's rights is through motivation. Youngsters need to be motivated and respected. Demotivated students drop out of school. Out of school youth seem to lose their rights (and privileges) when they are no longer part of the societal structure of the school.

Youth programmes are therefore intended to re-establish such youth as members of the society. They have an aim of empowering and motivating them not only in manual skills, but also in thinking skills. Youth in project programmes have unexpressed zones of proximal development. Vygotsky (1986), used the concept zone-of-proximal development to emphasize the importance of, or the relationship between, thinking and what we could call the social organisation of instruction. Actual development of each child should be mediated towards its potential development. Out of school youths do not have the opportunity to show their 'zones'.

Youth development programmes as mediating programmes for youngsters' personal zopedes, need to be designed according to the youngsters' personal zopedes, and after a careful needs analyses. 'Top-down' programmes, which are 'down-loaded' onto communities, have less change of success than ones that are co-designed by all participants. Jane Vella (1994) gives good advice in this regard. Development of community projects include the involvement of youth members, staff members, project co-ordinators, students, project managers, volunteers and even aid donors.

v) Motivation



Motivation is a desire and an activity, which forms the means to move to a certain goal. Youngsters can be trained to be skillful and responsible in their attitudes and careers, through the teaching of motivational skills. Motivation is a mental force or energy that is used to promote the potential of an activity. If community programmes and education can be designed to enhance motivation for learning and development, they will have achieved something. Development programmes should act as mediators within the community, trying to find the most common zopedes of youth.

To mediate, means to come between and to meet halfway, or to help personal existing concepts to change.

Youngsters can be motivated through mediation. Community education and youth development programmes can play an important role in being mediators in youth problems. Their support may lessen the negative effects of dropping out.

It is evident that individuals with high levels of support from the community and society, typically show the highest level of motivation. Therefore, development programmes should be effectively involved in supporting individuals. The research by Lamprecht and Rossoow (1998), reported the devastating effect that dropping out of school has had on the militarized youth. Their immediate mediation need was psychological counseling.

A greater understanding of the 'drop-out' problem, coping strategies of 'drop-outs' and social resources to assist them, could lead to the development of improved outreach programmes. These programmes will have been custom designed for a specific community and can address the following categories of problems:

- 
- 
- Unexpected pregnancy
 - Abuse of drugs or alcohol
 - Family problems
 - Economic problems
 - Child abuse
 - Social and Political problems

One a child experiences one of the above in an adverse manner, it is very likely that they will feel singled out and different from the others. They develop a feeling of insecurity about themselves. Generally speaking, they become frustrated. Motivation and social support may play a great role in solving the 'drop-out' problems. Development programs should motivate, guide and direct the energies of youngsters towards productivity, and should promote the building up of self-concepts, so that they can re-integrate into society.

Chehoway (1995), emphasizes strategies, which can serve as a resource of community change and in the building of a self-concept. These strategies are mass mobilization, social action, citizen participation, public advocacy, popular education, and local service development.

These are important strategies, which can be used by community development programmes to bring about change in their communities. They are empowering tools that can be utilized by the whole community. Clarifications of the strategies are as follows:

vi) Mass Mobilization

Mass mobilization aims at creating change by amassing individuals around issues. Mobilization is an every day activity, which affects personal and political lives. It is a traditional form of community change. Mass mobilization has the potential to empower, it is a tool, which can be utilized by community development programmes to empower their communities. It is however, important that participants share symbols and boundaries. The boundary will mark the beginning and end of their community, what they share as a group will mark the boundary (Cohen, 1985).

vii) Social Action



Social Action aims to create change by building powerful organisations at the community level. Some social action develops from protest to programmes and others, from programme to protest. They can form a powerful community development mechanism if they are ideologically, but pragmatically based. Social action is also capable of developing grassroots leaders who experience an empowering transformation as a result of their organisation. It is evident that theory can give a person a sense of personal power. The militarized youth that Lamprecht and Rossouw (1998) investigated, reveals this type of action.

viii) Community Participation

This strategy aims to involve all community members in planning, and in programme implementation. Community participation can strengthen community development programmes by encouraging the active involvement of every community member.

Jane Vella (1994), an experienced community educator, argued that “involvement at all levels of an activity, ensures that the banking system referred to by Freire (1970) does not take precedence and thus dominates the process”.

ix) Popular Education

Popular education aims to create change by raising critical consciousness regarding the common concerns of the large population. It is also linked to the Freiran concept of conscientisation. Popular education assumes that people are able to participate, but are temporarily unwilling to do so because they lack consciousness, competence and confidence. Popular education can take the form of a community campaign. Communities can create schools for change. Popular education brings together isolated individuals with a history of acquiescence, and engages them in a learning process that strengthens the basis for collective action. People do things together. There are people whose lives have been radically transformed by popular education. Therefore, it is evident that youth development programmes could use the strategy of popular education in transforming people' lives, and raising critical consciousness. If the youth can become aware of their position in the community, they could also become aware of their position in the community, they could also become motivated to see the need to change their mindsets.

x) Youth Development Programmes as Non-Formal Educational Programmes

Le Roy (1973:337) regards non-formal education as an education that renders practical means of overcoming a variety of obstacles and to achieve economic and social development. Furthermore, as mentioned by Harbison and Goombs in (Paulston and Le Roy, 1973:343), non-formal education has an emphasis on skills, talent and knowledge op people, which should be applied to the production of goods, or the rendering of services in an economy.

Generally, it seems that youth programmes are perceived as programmes, which are responsible for reaching out to youth and their problems. They try to empower the youth through necessary literacy and communication skills. They train students to be professional in their attitudes and careers. They encourage a culture of learning through creative arts. They provide young people with hope for the future by empowering them with realistic expectations and marketable skills. They are therefore, aimed at long-term upliftment and development.

CONCLUSION

In this section the essence of community education and youth development programmes have been explored. Youth development programmes have been discussed, as have non-formal educational programmes, which direct the energies of youngsters towards productivity. Different strategies, which can serve as resources in improving community development programmes, have been highlighted. This section mainly emphasized the important concept of youth development programmes



SECTION 3

RESEARCH METHODS AND STRATEGY

This section of my report focuses on the different methods, which were opted for in conducting this field of study. Different youth development programmes and community programmes at the Mandela informal settlement were investigated. Two types of unstructured interviews were used to obtain data on the background and activities of youth development programmes within the Mandela informal settlement. Interviews were also conducted with project co-ordinators, the volunteers, staff members, and participants, about the activities and functions of the centres.

Participation observation was also employed in the research. While extremely difficult, I succeeded in locating and establishing contact with out of school children participating in the programme, and gained valuable first-hand information about the aims and objectives of youth development programmes from these key informants. Time was spent exploring the centres, visiting different activity rooms, and at the same time conducting informal interviews with participants and project managers. A tape recorder was used as a means of gathering interview data during the interviews. The data were later transcribed, analysed and categorized.

This section is organised in the following sub-headings:

- Data collection procedures
- Transcribing data
- Analyzing, coding and categorizing data (consolation of data)
- Conclusion

Data Collection Procedure

Two types of qualitative research methods were used in collecting data, that is participatory observation and the unstructured interview.

Observational Data

This is a method, which entails the systematic noting and recording of events and behaviours in the social setting chosen.(Miles and Huberman ,1994). The purpose of observing is to describe the programmes thoroughly and carefully. During this period, activities and programmes executed were recorded by means of summarized field notes.

Two youth development programmes were visited for observation. The first one is situated within the Mandela informal settlement areas, and uses a community centre structure to execute its activities. The second one is situated in Benoni, 20 km away from the Mandela informal settlement area, and uses an old school building to conducts its activities. It also serves the Mandela informal settlement.

The first observation was on 20 August 1998 at about 13h00, when I visited Thuto Lesedi community Centre, I went there as a participant observer, acting as a visitor coming to observe the different activities they are engaged in, and on occasion taking part in activities. On my arrival I introduced myself to the project manager as a school teacher from Dr Harry Gwala comprehensive school, coming to observe the centres daily activities. I was welcomed, offered a cup of tea, and introduced to another project manager. Their daily activities are as follows:

ACTIVITIES

The centre operates not only as a community centre, but also as a youth club. It offers arts, drama, and dance programmes and most of its participants are school children. Only a very few are children who are out of school. It operates from 14h00 until 19h00 in the evening. Two project managers are conducting the daily activities, the first one conducts the junior section, training in arts and drama. The second project manager conducts the senior section, training in drama and dance. Participants were informed about my visit.

As I sat there observing their daily activities, I observed that it was not only the project managers who are responsible for their groups, each group has a group leader who also helps in allocating duties to other participants. Group leaders collect registers from their masters, and control them. They check on their daily schedules and divide jobs accordingly to their groups. I also noticed that they receive instructions from their leaders, collecting working materials from the office, distribute it, and at the end of each session place it back. They are also responsible for the cleanliness of their centre.

The second centre I visited for observation was the Sibikwa community development programme. Sibikwa is situated in Benoni, 20 km North of the Mandela informal settlement. The centre serves the Daveyton, Wattville, Benoni and Mandela communities. It also works hand in hand with schools in these areas. This is a well known community centre and uses an old school building next to the Benoni Station. This makes it conveniently accessible to Benoni and its outlying areas, including most parts of the East Rand.

Observation took place on Saturday 22 August 1998. The centre was holding its annual school festival. Teachers from different schools were trained by the centre to teach arts, drama and dance to their respective schools. On the day of the festival they were presenting their different activities to their project managers to be assessed. The main aim of the festival was to check whether the project had reached its objective in training teachers, and I realised that most of the participating schools were from Mandela informal settlement.

Schools presented their drama and musical activities which contained educational messages. Most of the participants in the festival were school pupils. An example of the festival programme and its activities is given below:

THE TOTAL SIBIKWA ANNUAL FESTIVAL

PROGRAMME

1. Time : 10h20

School: Ntsikana Primary School

Ntsikana Primary School presented a play about the stepmother. The message was about the total responsibility of stepparents and the results of being raised by stepparents. I observed that pupils could express themselves in English when actively involved in the learning situation.

2. Time : 10h50

School: Vezukhono Secondary School (Mandela area)

Vezukhono Secondary School presented a play about frustration. The message was to show that people need to be actively involved in cultural activities and educational activities. If one is not actively involved, he/she can easily commit suicide. The message was to help the youngsters to be involved in cultural activities and not to be frustrated by life events.

3. Time : 11h20

School : Mangosuthu Primary School (Wattville)

Mangosuthu Primary School presented a play about animal abuse. The message was to arouse the awareness of looking after animals. The play encouraged learning through activity.

4. Time : 11h50

School : Moshoeshoe Primary School

Moshoeshoe Primary School presented a musical item on their cultural differences. The musical item has a message about how the Basotho tribe lead their own lives under the leadership of kings.

5. Time : 12h20

School: Thopodi Primary School (Daveyton)

Thopodi Primary School presented a play on a chameleon. The play was interesting, and its message was to show us the reason why chameleons are solitary creatures without any friends. The school also performed a pulsating traditional dance.

6. Time : 12h50

School: Bafochico Primary School

Bafochico Primary School presented a play about an unborn child. Their message was to discourage the concept of abortion and emphasized the rights of an unborn child. The play was very interesting because it talked more about teenage pregnancy.



7. Time : 13h50

School: Sibikwa Winter School Participants

These are children from all areas around Daveyton, Etwatwa and Wattville.

They presented a play about the history of Benoni beginning in the year gold was discovered in Benoni and how different cultural groups lived in Benoni. The total play was extremely interesting. At the end of the programme, activity managers (teachers) were asked to share their total perceptions on the Sibikwa project itself. Following are teacher's different perceptions:

Teacher 1: "I think Sibikwa is the right development programme to be used in designing the new curriculum 2005".

Teacher 2: "With the knowledge and training I have received, I am going to change my teaching methods".

Teacher 3: “I thank the whole project about the learning and teaching skills I have received and I also thank the project manager for the love she showed us”. I also observed that the centre does not cater for school children only, but also caters for street children, and children already out of school. I took an initiative to informally interview some of the youth members who participate in the centre. We talked about the centres different activities. I also observed that the winter school programme teaches life skills, and does not aim to complete the syllabus alone.

At lunchtime I explored the whole centre trying to see its total setting. The centre has different attractive activity rooms. It has a dance room with mirrors on the walls and shiny floor. There is also an art room for small children with pictures on the walls and another room which is used by adults. There is also a music room with musical instruments and a room used for traditional dancers. The centre is a well-organized community development programme centre.

INTERVIEW PROCESS



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An in-depth interview with a semi structured schedule was employed. Questions were designed but not asked in a particular sequence. However, they served as a kind of control for ensuring that all relevant topics were covered during the interview process.

Tshepo Themba community development programme within the Mandela informal settlement area was visited for interviews. Access to the centre was gained telephonically, and an appointment was secured for the interviews. I spoke to the manager for an appointment and it was secured for 28 August at 09h30 in the morning.

On my arrival, I did not know who project manager was, but I introduced myself to the receptionist and asked for the project manager. I arrived at the centre at about 08h45, as I was nervous about what was going to happen that day, and did not want to arrive late for my appointment. I was warmly welcomed by my project manager offered a cup of coffee and was introduced to other staff members.

Before the interview started, we had a short conversation with the project manager. He was very interested in my course of study as well as my research topic and appreciated my efforts of researching the existence of community projects and their respective activities. During the conversation, he let me know of other community outreach projects and indicated that if more youth could become involved with such projects, the crime rate may decrease.

As the day progressed, I was taken to a small room, which is used as a resource room at the centre, that is where the interviews were conducted. Chairs were arranged around a small office table with the recorder on the table. Two types of interviews were conducted – group interviews as well as individual interviews.

Group interviews

They comprised of two school children, two participants from the old age group, two participants from the self-help project and one participant from the environmental project. This gave a sum total of seven (7) participants. I then proceeded to introduce myself to them and explained what was required of them. I then gave them an opportunity to introduce themselves to me, and this broke the ice a little. They were allowed to respond freely to my questions in their preferred languages. This made them even more relaxed and then I gave them my first question:

“Explain what the importance of the centre is what motivated you to come to the centre?” (The question was asked in different language groups represented in the room).

The response was as follows: (from different interviewees).

i) **From the old age group (ugogo)**

“Moago o, o etse ditswe rona. Re kgona go rapela nako engwe le engwe e re e batlang. Ditloholo tsa rona di ithuta dilo tse ditsi mo moagong o. Ga ke sana bodulo yaka kgale moo keneng ke tshwanelo go sala le bana ba baagelwane”.

English translation

"This structure is made for us. We come here to pray at any time. Our grandchildren learn many things at this centre. I am no longer bored or babysitting for my neighbours children, because I keep myself busy at this centre.

ii) From the self-help project (unemployed women)

"This centre teaches us to do things on our own. We make curtains and sell them to the community to earn money to support our families. Since the centre was built we are not suffering any more, our children get fed on a daily basis"

iii) From the out of school youth

"We are not working. We keep ourselves busy here at the centre. What motivated us was the thought that we could end being criminals. We have learned to be responsible here at the centre".

iv) From the environmental programme

"The centre is very important to me. I have a garden at home. I grow vegetables and my yard is very clean. I can look after my environment, I do not have a job, but I am able to feed my entire family".

One of the old men from the old age group responded by saying the centre is very important to him because he is able to bank his pension money with the project managers. His children do not take his money from him anymore. His story was touching and heart breaking.

After the responses, the tape was played back to them. This was fun. They enjoyed listening to their own responses. They felt more relaxed and answered more questions. The whole interview lasted for one hour. It was fantastic because there was a clear understanding of the whole process. On 29 August, I came back to conduct the individual interviews.

Individual Interviews

Interviews were conducted with two project co-ordinators, one staff member and one volunteer. They were conducted in the same room as the group interviews. Designed unstructured questions were used in the interview. (See addendum A for types of questions).

Interviews with project co-ordinator

The co-ordinator provides information, dealing with the activities, which take place at the centre. He explained the functions of each activity namely: Out of school project.

"This project provides youngsters with marketable skills. We teach them skills so as to be accepted by the industry and the outside world. We emphasize more on the life-skills and responsibilities.

Old age group helps "ogogo", the grandmothers, to exercise daily for their health. It also provides information about their pension funds. They are updated every time about any changes or development-taking place.

The environment project teaches everyone to care for their environment. We normally conduct arbour days for various schools, and we invite the community on such occasions. We visit the participants at their homes to check if they know about their environment and how to get the most out of their natural soil. What we teach them are skills, which will last them their entire lifetime. We also conduct after school projects, whereby school children come to the centre after school for drama, dance and art lessons. When they come to the centre after school hours, we give them bread and soup or cold drink. Their programmes start at 3 pm to 7 pm. We make sure that small children leave the centre at 5 pm".

The question was asked of "what are you doing to reach out for the "out of school" youth?" The response was:

"We normally organise plays around the community for youth and we use placards around the community to invite them to come and join our centre".

Interview with a volunteer

He gave information about the "out of school" programme he runs, its activities and duties. He also told us about his perception of the whole project, how it has changed their lives as volunteers, and improved their different attitudes towards life as a whole. He also told me about the dramatic experiences he had had before joining the centre. At one state he attempted suicide due to this perilous personal life experience.

I tried to find out what he has done since joining the centre. He claimed that since he joined, he has become responsible and can tackle any problem he is to face. He believes that we are all responsible for our own action. I asked him if he was able to start another project like Tshepo Themba and he responded by saying:

"Yes, I think Mandela area needs more centres like this one to develop the whole community. Crime is still rampant although Tshepo Themba exists. We also need the S.A.P.'s support in our project".

"We are thinking of introducing another project whereby we are going to volunteer and work hand in hand with the South African Police Services".

Interview with a staff member

This interview gave the information regarding the assessment of different projects as well as how they are managed. I asked about the funding of the centre. She explained that they get their funding from various funding projects. Telkom provides them with funds and they are able to pay their staff members. The welfare department provides them with food for the centre.

School children are also catered for. They also receive funding from the "Youth Developments Fund Organization" (YDFO).

She gave information on the problem they encountered in getting the Mandela schools involved in their programmes. She mentioned that the teachers did not want to participate in the after school activities. They would come if they are invited to meeting during school hours.

Interview with the second project co-ordinator

He gave a clear background regarding the project, that is [*"Tshepo Themba started in 1996 as a youth club programme. We conducted drama and dance activities and performed for the community to raise funds"*].

"In 1997 we registered with the youth club association, Nedcor sponsored us with this structure and by that time we did not have many shelters for other activities. We have important programmes for school children during school holidays. We train children in public communication". I asked another question about their areas of focus.

He answered that:

"We mainly focus on life skills because we believe that children are not taught the life skills at their schools. We also focus on ministry programmes whereby students are taught about leadership. We also teach sexuality education".

He also mentioned that the school curriculum should be enriched and be balanced in life skills and ministry subjects.

Each interview lasted for about 20 to 30 minutes. We did not have a break during the interviews. Another question asked was: What problems do encounter the centre. They need more support from the community so that the centre can be protected.

The last question I asked was: "How do your programmes benefit the community?" The response was:

"unemployed women work in the self help programmes and earn money to provide for their families. Participants in the environmental programmes are able to utilize the land effectively by growing trees and vegetable gardens. The centre also provides for the needy learners who are given soup and bread. They also care for the elderly, by supplying them with food. Lastly, graduated volunteers are employed by the centre, out of school youth receive a monthly salary as well as food packages to take home".

An example of a format of youth activities at Tshepo Themba is shown in Annexure A.



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Transcribing Data

After conducting the interviews, I relaxed for two hours before transcribing my notes. I thought it was going to be an easy task in transcribing the data, instead I found it to be the most difficult task.

I started first by listening to the whole cassette without writing anything. Some of the responses were not clear. In transcribing, I repeated the same line two-to-three times to get a clear sound and understanding. It took me many hours to transcribe my data. After the whole process of data transcribing, I battled with coding and categorising. I started by coding and categorising the observational data, followed by the group interviews and lastly I coded, clustered and categorised the individual interviews.

Coding and Clustering Observational Data

According to Miles and Herberman (1994) coding is already an analyses of data. Characteristics which relate to each other are grouped together and categorised.

The following table displays how I coded and clustered that data:

Table 3.1

Characteristics from the first interview

	CONCEPTS	CLUSTERS	CODES
1.	Programmes operate as youth clubs and also as community centres.	Community development programme.	C.D.P.
1. 2.	Offers arts, drama, and dance activities Offers arts, drama, dance, traditional dance music and schools' extra curricula activities.	Offers activity programmes	O.A.P.
1. 2.	Participants are also involved in running the centre. Graduates from the centre run some of the project activities.	Shared responsibility	S.R.

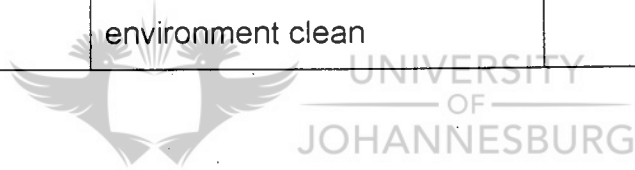
Categorising different concepts

Table 3.2

The following table displays how a category was constructed for group interviews.

Putting different concepts together and forming a category.

		Concept	Code	Category
1.	Old age representative	Hold prayer meetings	H.P.M.	
2.	Self-help representative	Engage in knitting and sewing projects	E.Kn+Se	Engage in product activities
3.	Out of school representative	Keep themselves busy by working on different projects	B.Pro.Pro	
4.	Environmental representative	Work in the garden to grow vegetable and clean as well as keep their immediate environment clean	W.Cle+G	



INDIVIDUAL INTERVIEW

Table 3.3

The following table shows the different responses from the same question that was asked. Codes and how a category was formed. Categorising means looking for data that are related and putting them together to form categories.

Questions	Interview with	Responses	Cluster	Code	Category
What are the aims and objectives of this centre?	PC1 Volunteer Staff PC2	To teach skills to be accepted by the outside world. To teach skills to develop positive attitudes. To teach skills and care for needy community members. To teach life skills and leadership	Teach life Skills Positive Attitudes Teach life skills Life skills + leadership	TLS PA TLS LS+L	Teach life skills and Leadership
How does the programme benefit the community	PC1 Volunteer Staff PC2	Communities are able to care and provide for their families. We are no more engaged in criminal activities but can provide for ourselves Care for needy learners and for the aged We have different activities for everyone	Community learn skills and responsibility Positive attitude Care for the needy Projects for the community	CLS+R P.A C.N	Community is engaged in marketable skills and can provide themselves

CONCLUSION

In this data from interviews and observation, I have seen a range of approaches of different existing community development programmes. Most projects are community based, they work with the entire community in their environments. Only one development project is course-based and school-based. This project brings teachers to central workshops for courses.

It is very clear from this study that NGO's business sectors and community members are not playing their part in fully assisting the youth development programmes within the Mandela informal settlement, in developing quality youth members.

The two types of data collections and experiences documented in this study, support the claim which is stated in this inquiry. This claim is that youth development programmes within the Mandela informal settlement exists, and are undocumented. As a result, they are often repeated without the various projects knowing about other existence.

SECTION 4

RESEARCH FINDINGS AND RECOMMENDATION

This section of my report essay contains the discussion of the research findings and the recommendations. In section one it was claimed that the Mandela informal settlement area have community programmes which are undocumented, and which are therefore repeated in the programmes of other projects.

An investigation was conducted to find out about the existence of such projects in this area, as well as the different approaches of existing community programmes. After the research, a number of themes or categories were established. These gave a clear picture of the approaches, and the existing youth development programme within the Mandela informal settlement area.

In the findings it was clear that development programmes within the Mandela settlement exists in the form of youth clubs and community programmes. Their approaches have different facets and programmes, and are all directed at solving community problems in all areas of the Mandela informal settlement.

Discussion of Main Findings

Youth clubs and community development programmes within the Mandela informal settlement share similar characteristics and aspects which direct the energies of the youngsters towards a common objective. The centre runs community outreach programmes, education programmes, study programmes, and provides shelter for the needy. Most of these programmes appear to be community based, and are primarily focused on the community itself.

The Main Characteristics of the Programmes

Community outreach programmes provide for the needs of the community and youth members, by supplying food, protection from abuse, health, medical care, and skills. The educational emphasis is on some or other form of knowledge production.

According to Habermas (1971) in Ewert (1991) "Knowledge originates in human interest and from means of social organisation". Knowledge is a way of showing interest, and a means through which we organise our daily experiences.

Habermas (1971) talks about people's technical interests that are reflected in the need to control and to manipulate their external environment. This is to satisfy their needs of shelter, food, health and the need to be cared for. Community centre and youth clubs within the Mandela informal settlement seem to reflect a technical knowledge interest.

These programmes "manipulate" the community's external environment. They are aimed at upgrading the quality of life of all community members, and their approaches are directly linked to goal attainment. The Mandela informal settlement community programmes seem to be aimed at the improvement of the quality of life for the whole community.

The shelter facet implies more than merely a roof over community member's heads. Staff members, project co-ordinators, and volunteers, create a substitute home environment where recreational activities, informal guidance, and development work are undertaken. These support Habermas (1971) theory of manipulating the external environment. Fazel (1991) stated that "there are many ways of educating as well as different types of environments and structures within which education may occur". He stated that "there are also a variety of alternative programmes which differ in settings and community needs". The projects offer remedial education, formal education, and support for out of school youth, life-skills training and job-skills training. They concentrate mainly on life-skills. Training participants are taught health, hygiene education, sex education, drug and solvent abuse, counseling, art, drama, and dance courses. This supports the theory of Fazel (1991).

From the research findings, it was also clear that the Youth Development Programmes (YDP) within the Mandela informal settlement are act as an alternative to schools.

They create personal academic skills, self esteem, self-discovery and self-awareness. They support the theory for Hefner-Parker (1991:10) which describes "the separate alternative school" as follows:-

The separate alternative school is a separate, self-contained educational facility that uses a non-traditional structure of strategies to promote learning and social adjustment. A student who may benefit from a separate alternative environment includes those not able to function within the traditional school setting. These may include potential "drop-outs"; students with average or above intelligence but who are deficient in basis skills, low achievers and those who are chronologically absent.

Youth Development Programmes within the Mandela Informal Settlement cater for different students who may not be fit for the traditional school setting.



Community Support and Participation

According to the theory of community education, community programmes are implemented and function properly, if they are in accordance with the community's needs. The natural will of the whole community is the prime motivating factor. From the findings it is clear that most community members are aware of the existence of the community members are aware of the existence of the community centres, but are not interested to find out about their programmes and functions.

Even if some community members make use of the community centres, most of them are not interested in the centres. According to Abbot (1993) "community development and community participation are synonyms". If there is a failure in community participation, there will be a failure in community development too. The participation of community members themselves, is the cornerstone to successful development.

Community participation and community development would be integrated. Both should not operate as extreme examples of *gemeinschaft*, because too much emphasis on societal values creates a loss of a sense of community. They should also not operate as extreme examples of *gemeinschaft*, because that can block progress. These programmes should not operate from a community base, but should not be linked to the overall picture of society. This is especially true when it comes to issues of economics and citizenship. Sergiovanni (1994:6) explains *gemeinschaft* in three forms, for example *gemeinschaft* of kinship "which comes from unity of being". Youth development programmes and Mandela can work together in unity. They appear to be good examples to the work of community projects. They use a strategy mass mobilisation, even if not properly emphasized and they have the potential to empower. Although in some aspects I got the impression that community participation can improve, it was clear that there is a lack of financial support from all the stakeholders and donors.

Lack of Financial Support

The data indicated that most community development programmes within the Mandela Informal Settlement area need financial support. Existing funds are from Telkom, and Welfare Organisations. Communities cannot run their centres effectively because of limited funds. Therefore, in order to reach their aims, more financial support is needed. The managers and participants will have to learn to do fundraising, and to start micro-enterprises, so that they can become self-sufficient.

Since NGO's have a purpose of empowering the poor and the previously disadvantaged, strengthening community based organisations and promoting democratic process and its practice, I think they should be utilized in prompting and empowering Mandela community Programmes. They could train the project staff towards self-sufficiency and could work against the pervasive culture of entitlement. An ongoing role of NGO's in these projects should therefore be encouraged.

On the basis of the findings of this research, I would make the following recommendations regarding the policy of youth development programmes.

RECOMMENDATIONS

i. Programme Competence

Existing youth development programmes should have a mutual relationship, and should meet regularly to discuss their existing projects, and to share ideas. They should also co-operate in developing micro-enterprises for their own sustainability and self-sufficiency.

ii. Teachers and School Involvement

The survey reflects that in community centres, where there is teacher participation projects are better than those where there is no teacher participation. Thus project co-ordinators and school participation in development programmes, are a powerful combination that can be regarded as a vital but missing log. Teacher participation in community centres should be encouraged by both community members and the Department of Education.

iii Advertising of Project Programmes

Since community development programmes are looking for fresh approaches, the starting point is the media itself. Advertising of project programmes will be an effective device for promoting participation.

iv. Youth Development Programmes as Non-formal Educational Programmes

Youth Development Programmes need to be planned as part of the on-going Non-formal Educational Programme within an area, rather than as an isolated event complete in itself.

V Use of Social Action Strategy

Since social actions aim to create change by building powerful organisations at a community level, Youth Development Programmes would use this strategy to get community members to participate in social action strategy programmes. Grassroot leaders can then be groomed and developed with a healthy sense of personal empowerment.

Vi Stakeholders Assistance to Develop Programmes

The depressed physical environment programmes within the Mandela Informal settlements reflects a lack of priority on the part of local authorities. All stakeholders should assist the community to fundraise and to become self-sufficient. By stakeholders we refer to NGO's, local business owners, the government, and the educational department. The aim would be to promote a pleasing physical, comfortable environment. Project plans should be designed around realistic budget.



Vii Finally: Community Programmes should use Chehoway's Strategies

Chehoway strategies serve as resources for community change, and the building of self-concepts. They are mass mobilization, social action, community participation popular education, and the strategy of local services development.

CONCLUSION

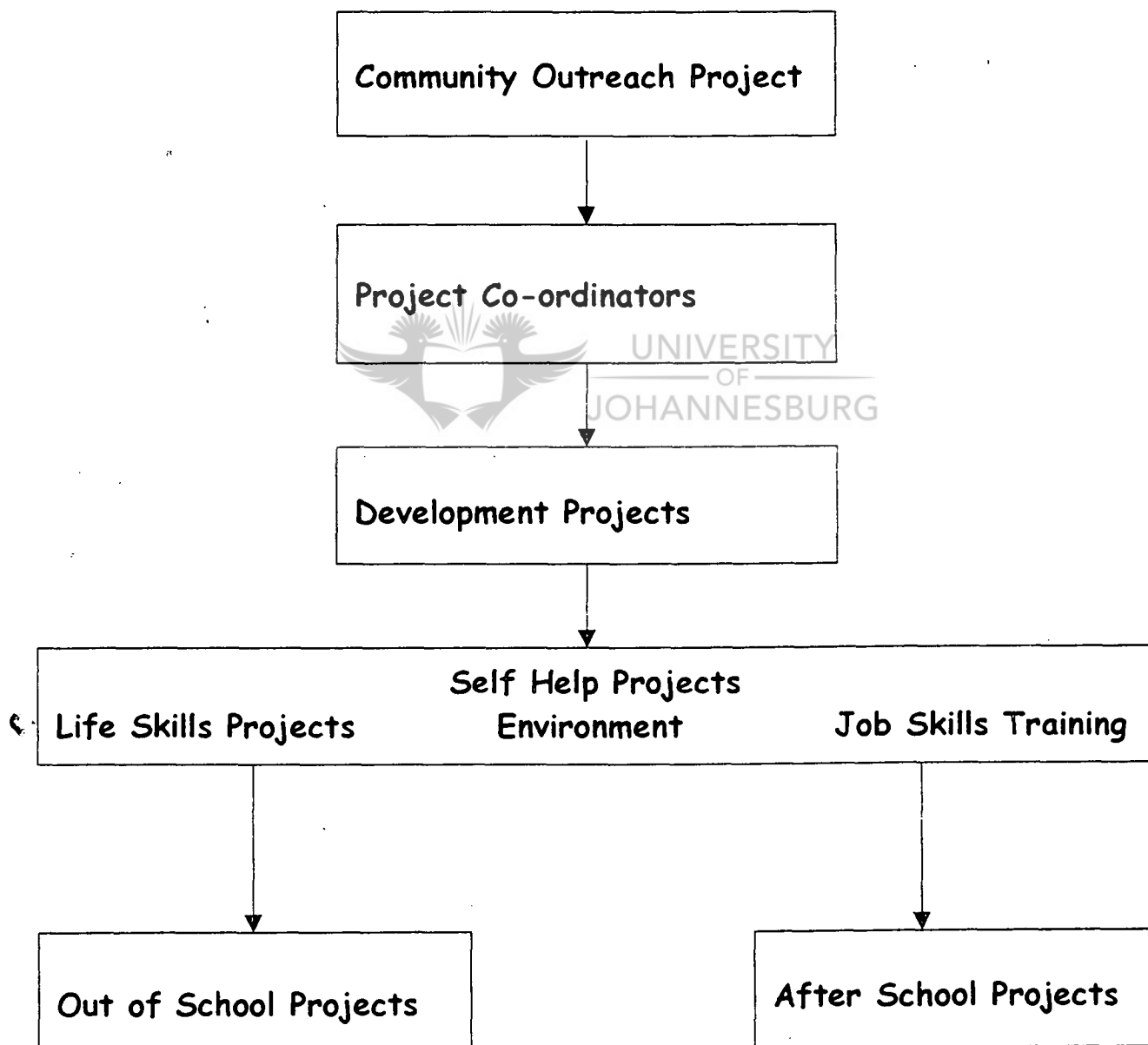
I think and hope that this study has confirmed my claim as stated in section 1. This claim was that the Mandela informal settlement area has community programmes which are undocumented, and which therefore, may repeat other project programmes. They differ enough from each other, to make each viable on its own. I venture to say that they are part of the boarder picture of youth programmes in this country. Although a statutory "Youth Commission" exists, it seems to lack the momentum through which it can formulate a rally cry to mobilize the youth. This could be reminiscent to the social programmes undertaken after the tow World Wars. Perhaps that lack of financial means is a hindrance to our South African situation, as we are a nation that is still in the transitional process of reconciliation and reconstruction.



An example of a format off youth activities is shown in Annexure A

ANNEXURE A

An example of a Community Development Model at Tshepo Themba Community Centre



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