



# Engaging COSY Communities

Report on a Mapping Exercise

Zenhlanhla Myeni, 2017



This project is funded by the European Union

# Thank you, Siyabulela, Re ya leboha, Baie Dankie



This report was developed with the assistance of a number of organisations who willingly gave their time and opened up their networks for us.



A number of individuals also played a crucial role in facilitating meetings, being guides and answering a myriad of questions about their respective communities.

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- Onke Luthi
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## Disclaimer

This publication has been produced with the assistance of the European Union. The contents of this publication are the sole responsibility of LifeCo UnLtd and can in no way be taken to reflect the views of the European Union.

This publication aims to provide greater insight and understanding into the environment and support systems currently in place in identified communities. LifeCo UnLtd collected, processed and compiled the publication. LifeCo assumes no liability or responsibility in respect of any information and findings that may arise as a result of information contained herein.

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# Acronyms



ANC	African National Congress	RDP	Reconstruction and Development Programme
BNG	Breaking New Ground	SA	South Africa
COSY	Creating Opportunity for South Africa's Youth	SHAWCO	Student's Health and Welfare Centres Organisation
CSO	Civil Society Organisation	UDF	United Democratic Front
CT	Cape Town	WASSUP Diepsloot	Water, Amenities, Sanitation Services, Upgrading Program Diepsloot
DA	Democratic Alliance		
DUT	Durban University of Technology	WC	Western Cape
EC	Eastern Cape		
EC PDP	Eastern Cape Provincial Development Plan		
GDS	Growth and Development Strategy		
IDP	Integrated Development Plan		
IT	Information Technology		
KZN	KwaZulu-Natal		
NDP	National Development Plan		
NGO	Non-Governmental Organisation		
NPC	National Planning Commission		
MTSF	Medium-term Strategic Framework		
PE	Port Elizabeth		
PEDI	Philippi Economic Development Initiative		
PGDS	Potential Growth and Development Strategy		

# Setting The Scene



It is my pleasure to introduce this mapping study, the first significant milestone in the **Creating Opportunity for South Africa's Youth** (COSY) project. Intuitively we knew when we started this work that education and skills attainment are rightly regarded as a route towards creating opportunities for oneself and the wider community, but we were surprised at the strength of that belief and the uniformity of opinion across all the communities consulted. While drugs and alcohol blight communities and weigh heavily on them, at the same time the appetite for training and access to entrepreneurial exposure was marked. Contrary to what we thought we might see, there has been no 'leap to mobile' in technological terms, and access to internet and computers is still limiting aspirations, while data bundles are currency.

There are some surprising results in this work, some comfortingly familiar, some deeply concerning. Importantly as we move into the next phase of delivery of this 3 year project we now have a good picture of how COSY's aims fit with both local aspirations and wider political frameworks, plus the delivery side of the programme will meet the clearly expressed need given voice in this report. I would like to thank all those who participated and gave their time and commend the research team led by our partners in LifeCo UnLtd South Africa for their thoughtful and considered work.

Over the next 2 years with LifeCo and our other partners, Business and Arts South Africa and Livity Africa, we will be on the ground at the heart of these communities creating opportunities for young people to access skills and training in creative, social and digital entrepreneurship with an imaginative multi-disciplinary learning programme. The data in this research proves that our work will be welcomed and our rooms filled, which is a great place to start.

*Colm McGivern*

**Director, British Council South Africa**



*Credit: British Council South Africa*

“ While drugs and alcohol blight communities and weigh heavily on them, at the same time the appetite for training and access to entrepreneurial exposure was marked. ”



The mapping exercise that forms the basis of this report was conducted as part of **Creating Opportunity for South Africa's Youth (COSY)**, a three-year project funded by the European Union, whose objective it is to enable young people, particularly young women, in rural and semi-rural areas to be active agents in achieving sustainable growth in South Africa by building their capacity to become entrepreneurs and by increasing their employability. Furthermore, the project aims to strengthen the support systems of young people by building the capacity of civil society organisations working in the areas of youth entrepreneurship and employability.

COSY is coordinated by the British Council and implemented in partnership with Business and Arts South Africa (BASA), LifeCo UnLtd South Africa and Livity Africa as well as the Department of Small Business Development (DSBD) as an associate partner. The project draws on the strength and expertise of all its partners who have extensive experience in different areas of youth development and enterprise development in South Africa.

COSY aims to achieve the following results:

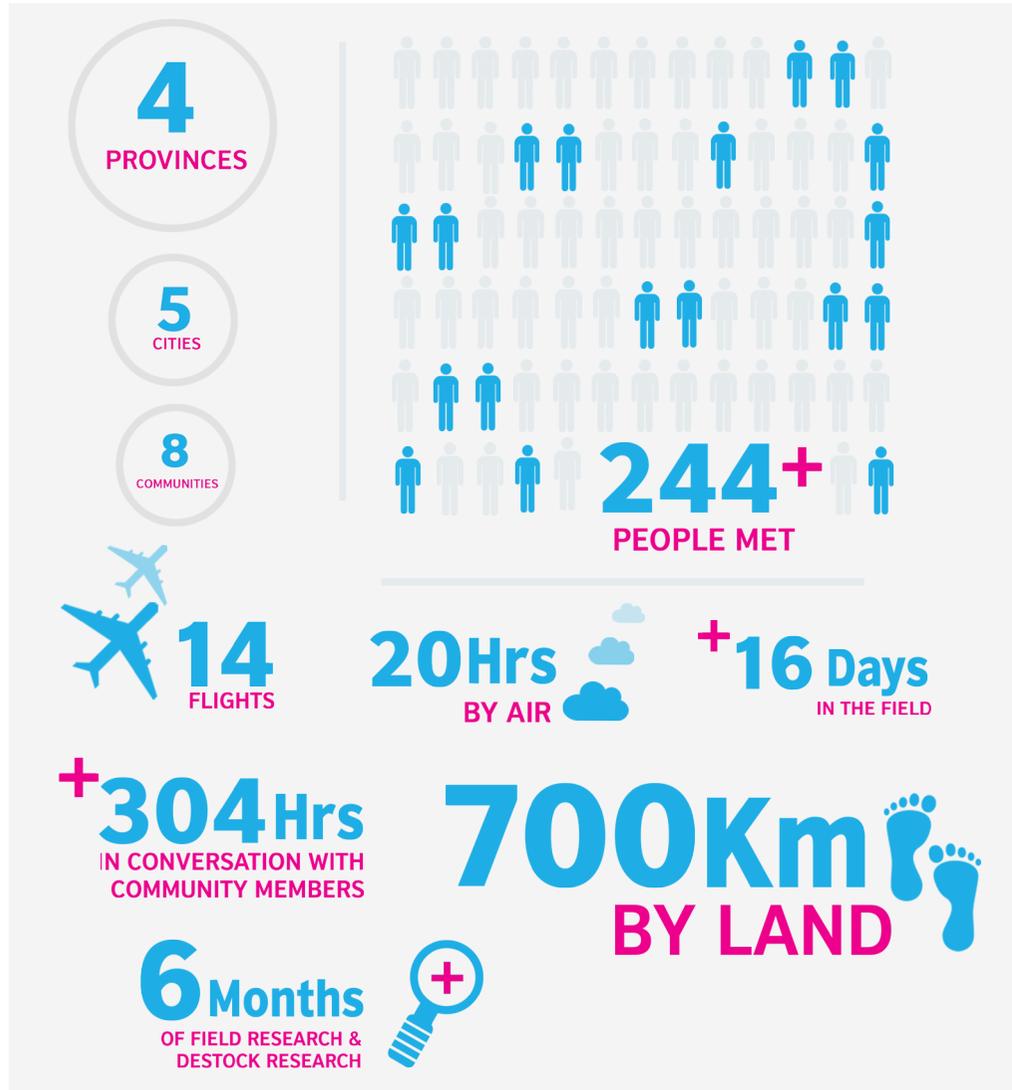
- **Result 1:** Improved information about opportunities for young people in the creative, social enterprise and digital sectors in rural and semi-rural areas
- **Result 2.1:** Young people, especially young women, in rural and semi-rural areas have greater capacity, confidence and skills in entrepreneurial thinking and practice
- **Result 2.2:** Improved perceptions and greater support for young people in becoming an entrepreneur from their community and community leaders
- **Result 3:** Increased capacity of civil society and youth organisations to support youth-led development programmes in entrepreneurial thinking and practice





# Scope of Community Mapping

The community mapping exercise was undertaken to provide greater insight and understanding into the environment and support systems currently in place in the communities identified for the implementation of the COSY project:



The community needs analysis was an integral part of the mapping process and its purpose was to:

1. Acquire an accurate, thorough picture of the strengths and weaknesses of a community to be used in response to the needs of community members.
2. Begin to build an understanding of the community, the characteristics of people, types of organisations, values, beliefs, goals, concerns, and problems existing within the community.
3. Collect and examine information about countrywide issues and utilise this information to determine priority goals and to develop a plan.
4. Ensure that as many stakeholders are involved in gathering data, which encourages involvement when building solutions with the community.



Credit: S. Wilmot, 2017

# Scope of Community Mapping



The community mapping occurred in each of the 8 communities identified for the COSY project.

The selection of communities was informed by the following conditions:

1. Semi-rural<sup>1</sup>:
  - Access to basic infrastructure: Basic physical and organisational structures and facilities such as buildings, roads and power supplies
  - Outside of (locked out of) economic hubs, although it could be located next to it.
  - Unemployment and youth unemployment rate

## Methodology

The community mapping in each community was done through a combination of the following:



**Existing Data Approach:** Accessing existing statistical data; accessing descriptive statistics.



**Key Informant Approach:** Identification of community leaders and decision makers who are knowledgeable about the community and can accurately identify priority needs and concerns.



**Focus Group Interview:** Approach community residents in a particular street and / or business and pose a series of questions about challenges, opportunities and possible solutions.

1 "Semi-rural squatter settlements for instance, developed on farms or smallholdings situated on the outskirts of cities and towns". (Department of Environmental Affairs and Tourism, 2005)

# Mapping Journey



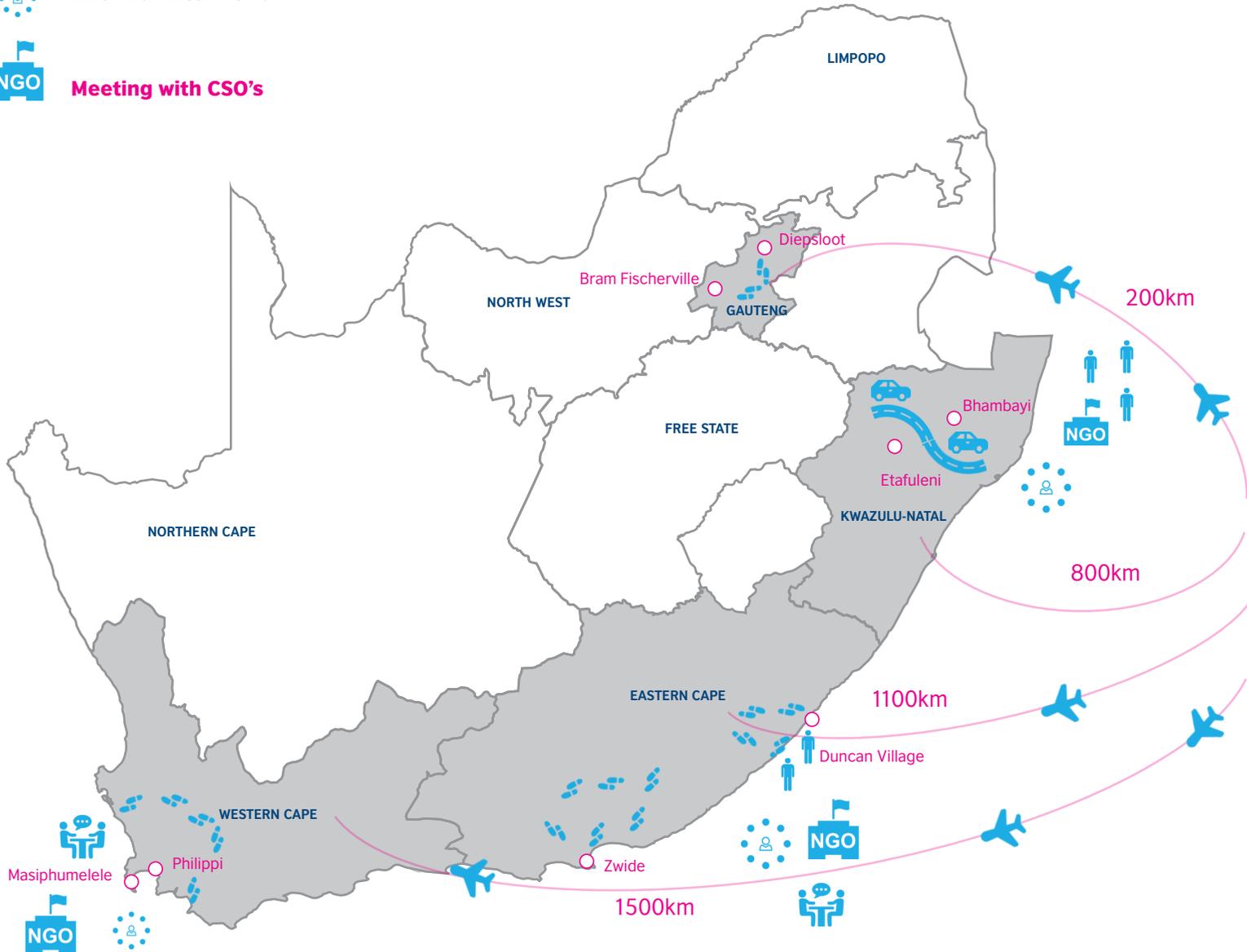
Info session



Informal Interviews



Meeting with CSO's



NDP



Provincial Plan



Meeting Planning



Mapping Team



## Duncan Village



A community garden for the elderly is maintained by volunteers.



Gompo Art centre is a hub of creative activity including dancing, painting, sketching and sculpting.



The Duncan Village Business Support Centre which is part of the Buffalo City Municipality.



Duncan Village is mostly made up of small informal houses that sit very close to one another. .



Hair salons are very common in Duncan Village. Most of the local economy is made up of small businesses such as this.



## Zwide



The Ubuntu Centre in Zwide was commissioned by the Ubuntu Education Fund to provide a centre of operations for its health and educational outreach programmes serving the township of Zwide.



Avenue K shopping mall is a huge shopping centre bordering Zwide.



Njoli Square in Zwide is a bustling street at all times and is filled with informal trading activities.

## Diepsloot



The entrance to Diepsloot mall.



Inside the Jozi Business Hub in Diepsloot. The hub is open to all community members. Entrepreneurs rent desk spaces for a very small fee.



Rhiza Babuyile, an NGO focussing on the holistic development of the youth in Diepsloot, has a mobile clinic whereby mother and children can get treatment and vaccinations for a small fee.



## Bram Fischerville



Inside of the Bram Fischer multi-purpose community centre.



One of the clinics in Bram Fischerville which is located adjacent to the multi-purpose community centre.

## Masiphumelele



Local entrepreneur Andile Theta is a music producer and artist. He converted a shipping container into his own recording studio.



Andile has been in quite a few newspaper for his performances around Masiphumelele and other communities.



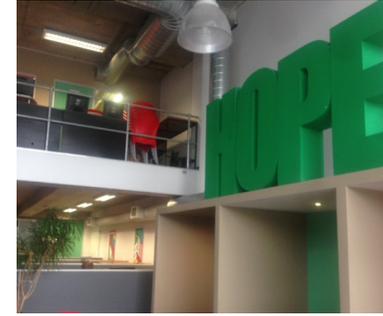
## Philippi



An old farm building which may date back as far as the original German farmers who began working the land in Philippi.



Onke, a community leader who works for Rainbow Dreams Trust, stands outside of the pre-school Rainbow Dreams Trust helped found. Over six children who go there were abandoned by parents after their first day at school. Onke has adopted them along with the pre-school teacher.



Philippi Village has been an innovative development of office and shop space created from an old abandoned cement mill and old shipping containers. It is home to many organisations that seek to better the lives of Philippi residents, such as Harambe (picture on the right) that provides job readiness and job placement services.



Street scenes in Philippi.



## Bhambayi



The old Mahatma Gandhi printing press which was used to print anti-apartheid articles for Gandhi's activist newspaper *'Indian Opinion'*.



The original Gandhi Settlement in Bhambayi is part of the Inanda cultural tourism route.



A salon in Bhambayi.

## Etafuleni

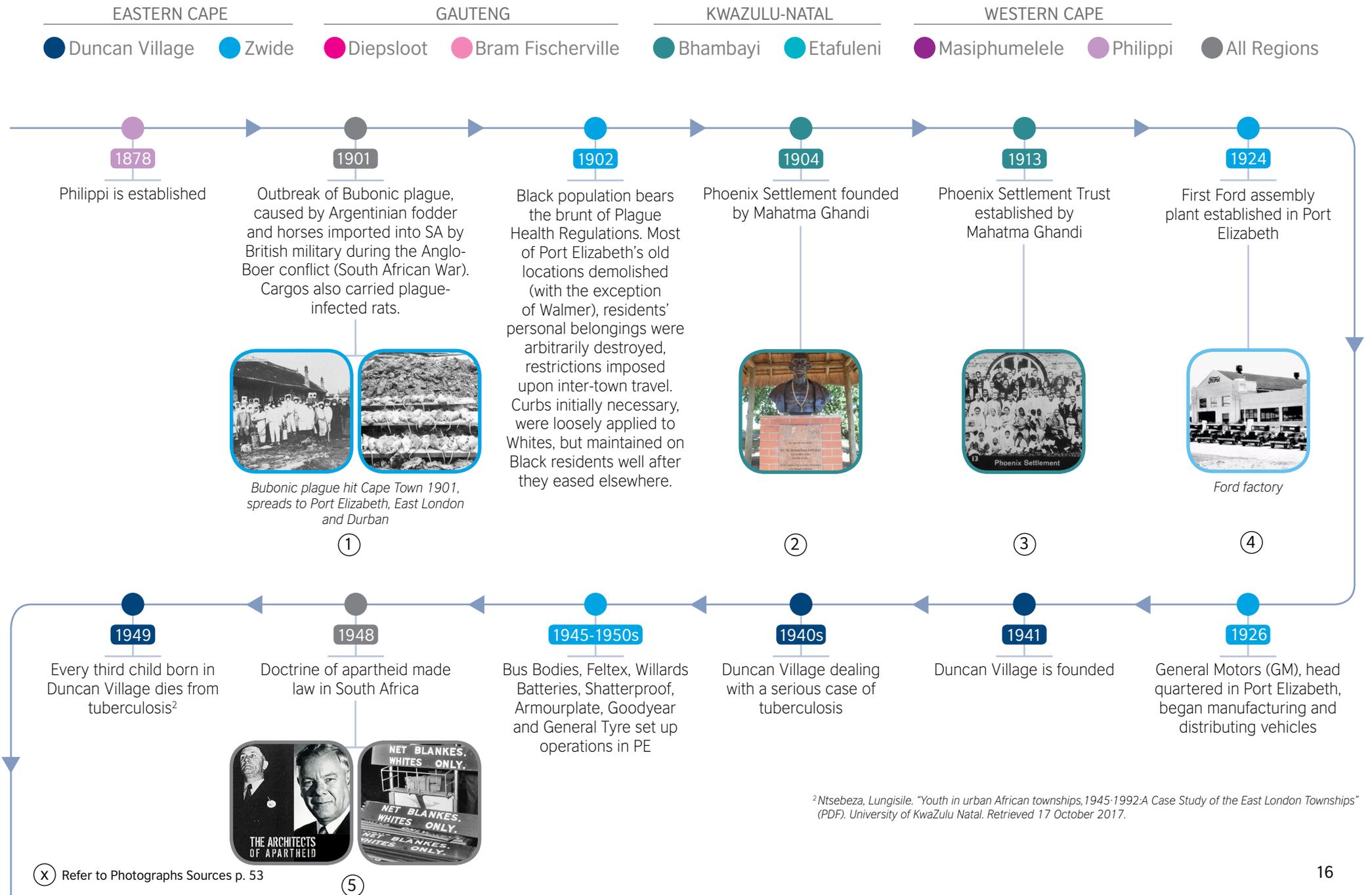


Etafuleni is mostly RDP housing and the plots are generally bigger and far less crowded than Bhambayi.

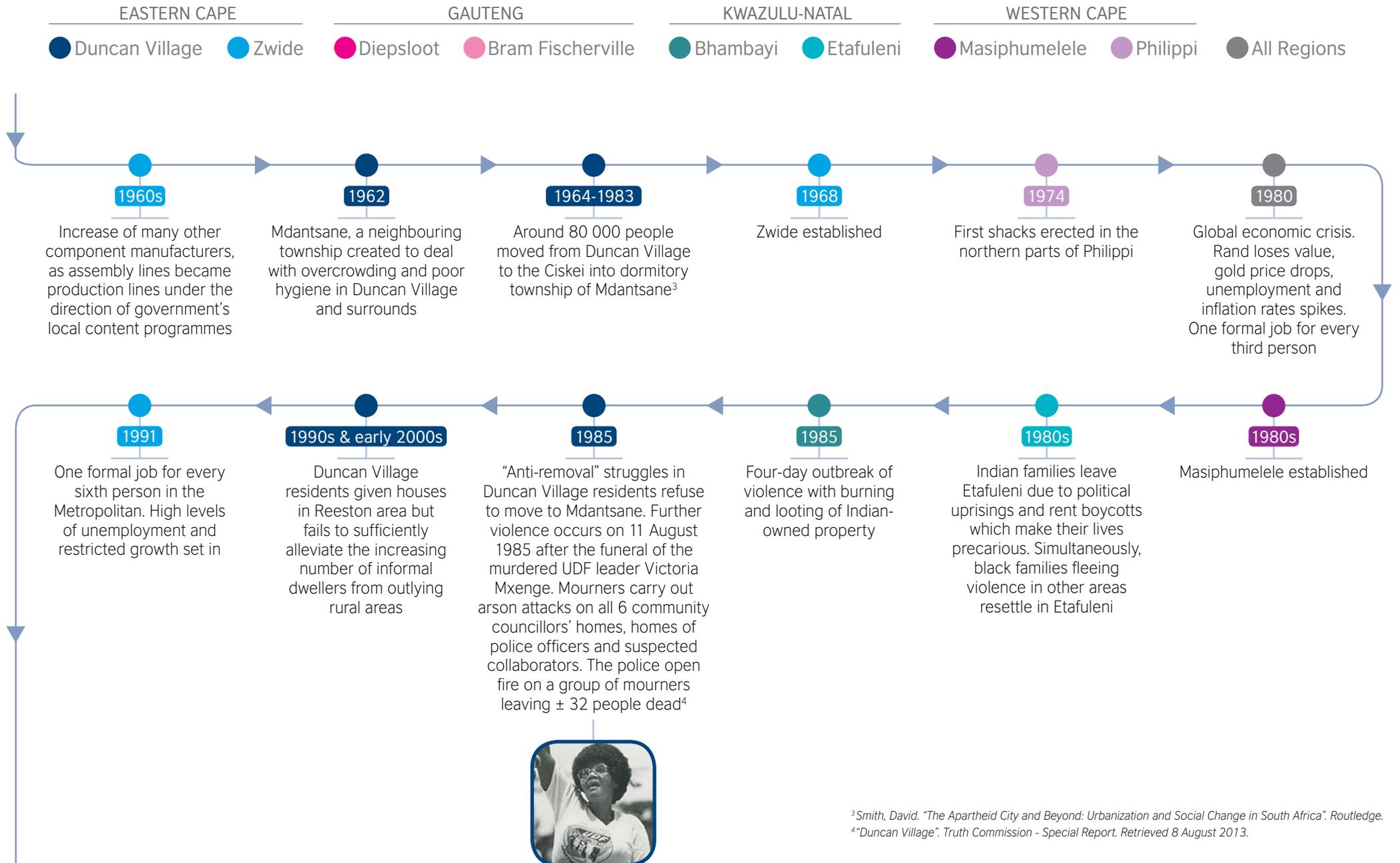


Etafuleni is mostly made up of low-cost housing.

# Timeline of Significant Economic Indicators & Events



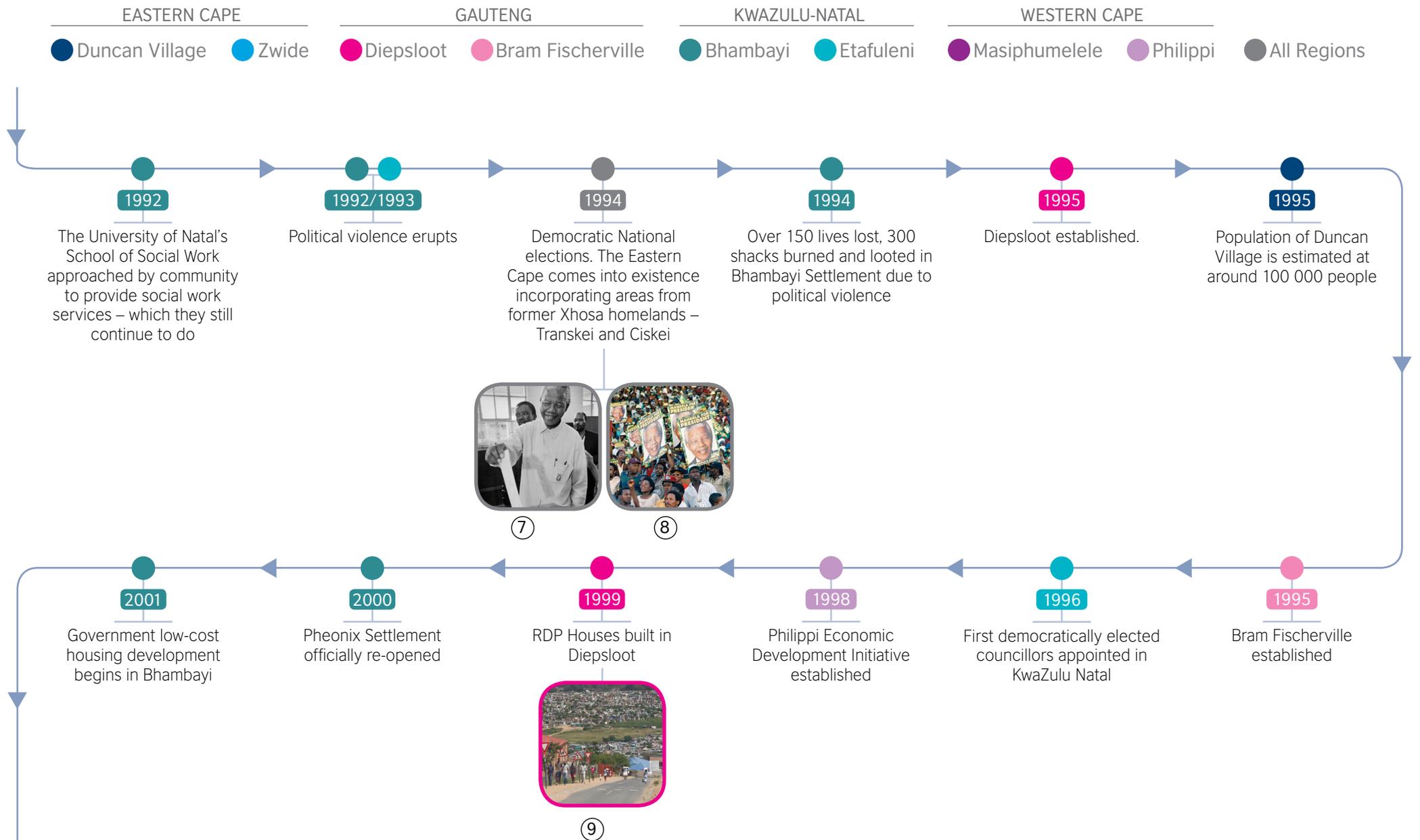
# Timeline of Significant Economic Indicators & Events



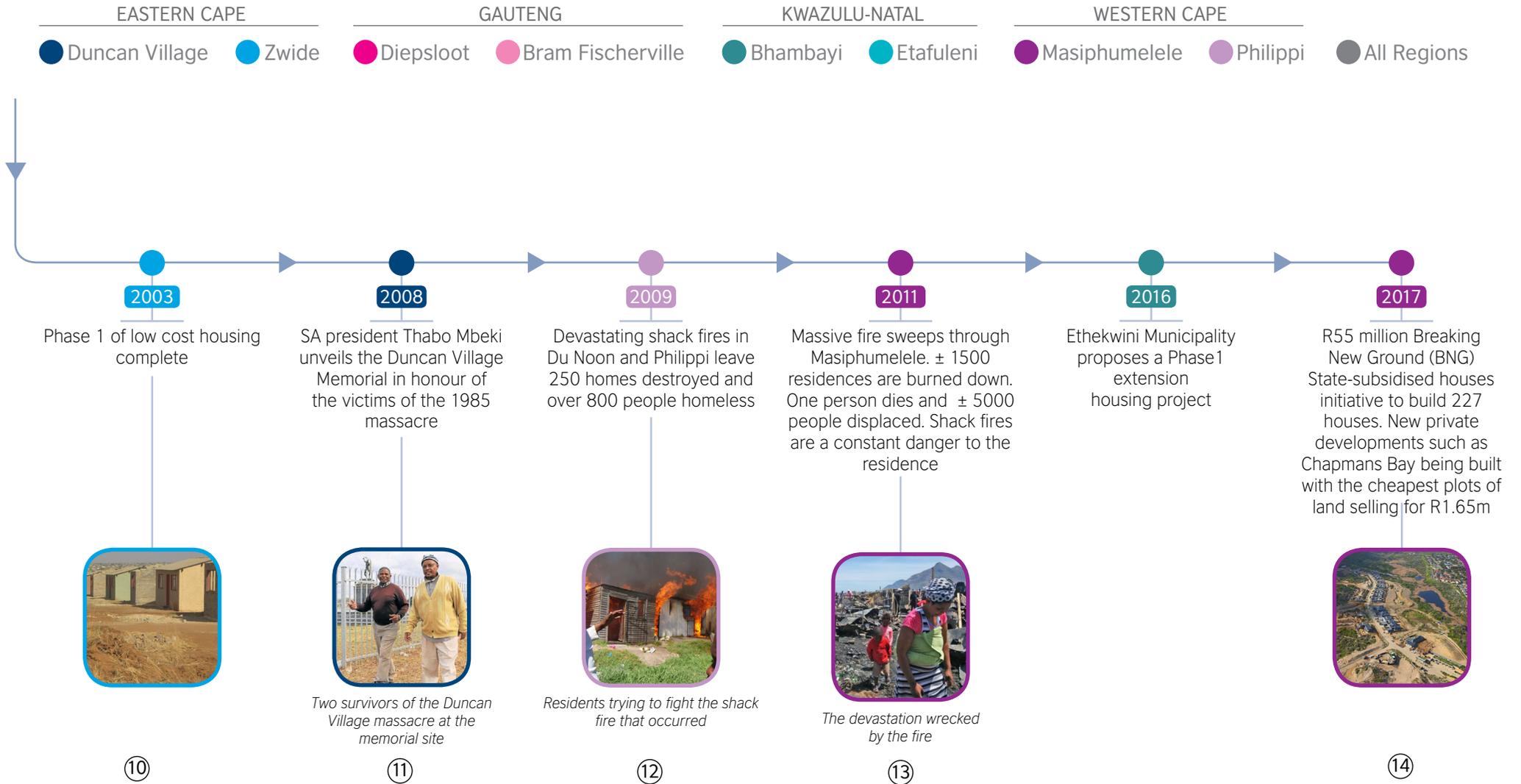
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<sup>3</sup>Smith, David. "The Apartheid City and Beyond: Urbanization and Social Change in South Africa". Routledge.  
<sup>4</sup>"Duncan Village". Truth Commission - Special Report. Retrieved 8 August 2013.

# Timeline of Significant Economic Indicators & Events



# Timeline of Significant Economic Indicators & Events



# Brief History of Communities



## Duncan Village

Duncan Village is a former black township in the Buffalo City Metropolitan Municipality. It derives its name from the Governor of East London at the time, Patrick Duncan. The township was formed as a solution to the housing crisis in East London during the late 1930s and early 1940s. The first residents were mainly black migrant workers from outlying rural areas.

According to Leslie Bank, a professor at the Fort Hare Institute of Social and Economic Research who wrote a book about the community, Duncan Village is nearly a century old and has produced some leading black cultural, intellectual and political figures. It played a particularly significant role during apartheid, especially during the defiance campaign in the 1950s and the township struggles of the 1980s. When liberation movements were banned in the early 1960s, more political activists were sent to Robben Island from Duncan Village than any other township in South Africa.

When the municipality tried to move residents from Duncan Village to Mdantsane in 1985 in order to alleviate over-crowding and poor hygiene conditions, the residents protest took the form of 'anti-removal' struggles.

“ For us it was an “anti-removal struggle”; we were supposed to be removed from this place in 1985; they made it worse in 1985. There was a call from the ANC abroad that we were following to render the country “ungovernable”, and apartheid “unworkable” and we started with anti-removals because we were supposed to be moved to Mdantsane. We resisted but at a cost; we lost over 30 people and had massive funerals in 1985. ”

Further violence occurred on 11 August 1985, following the funeral of murdered United Demographic Front (UDF) leader Victoria Mxenge in Rayi village. Returning mourners carried out arson attacks, and violence continued on the following days, ultimately leaving 19 people dead and 138 injured.

## Zwide

There is very little written about Zwide's history. However, it seemed to have formed as part of an attempt to house the growing population of New Brighton (Black township). The racially segregated suburb of New Brighton was formed in 1902 as a means to house the mainly Xhosa households who had been displaced by the Bubonic plague. It was established around 8km north of Port Elizabeth's city centre.

The continued process of expropriation, relocation and residential control increased the population of New Brighton from around 37 000 people in 1951 to 97 0000 people in 1960 . This resulted in other informal communities being established, which included Zwide, in order to meet housing demands. Zwide was established in 1968 and was named after Fair Hansen Manchinger Zwide who was the Principal of Bethelsdorp Coloured Primary School. Mr Zwide was a community leader who was elected into many committees and forums.



# Brief History of Communities



## Diepsloot

Diepsloot is Afrikaans for ‘deep ditch’, ‘deep furrow’ or ‘deep gully’. Diepsloot was established in 1995 as a transit camp for people who had been removed from Zevenfontein, who would then be moved on to other informal settlements. The area originally had 1124 plots.

Despite the intention being to move people once land became available elsewhere, the transit camp became permanent. The Transvaal Administration, the local authority at the time, therefore developed the plots into formal housing stands. Formal development began in 1999. The area became increasingly congested, especially when the Gauteng government moved around 5000 families to Diepsloot from Alexandra – a move that was supposed to create more space and a ‘clean living’ environment in Alexandra which was one of South Africa’s oldest townships.

The informal houses there were in constant danger of being washed away when the Jukskei River flooded. This influx of people placed further burden on already scarce resources in Diepsloot. In early 2000, 45 000 residents from Alexandra and other areas in Johannesburg were moved to Diepsloot.

## Bram Fischerville

Bram Fischerville is located on the north-western edge of Soweto. The community takes its name from the apartheid struggle hero Bram Fischer. Very little has been documented about Bram Fischerville. However, according to Todes et al (2015), Bram Fischerville was one of the first post-1994 RDP housing developments. It was initially built to accommodate households living in crowded houses, back yard shacks and informal settlements.

The households that moved to Bram Fischerville were mainly located in Soweto. Bram Fischerville initially comprised of 22 000 state subsidised RDP houses. Later, other bonded housing were constructed, and additional rooms were built which were sometimes shacks structured or solid brick.



# Brief History of Communities



## Bhambayi

Bhambayi settlement, otherwise known as Phoenix Settlement, was established by Mahatma Gandhi in 1904. The name 'Bhambayi' is a corruption of 'Bombay' which bears testament to the Indian community presence what was formerly the Phoenix Settlement. Remnants of the Phoenix Settlement are found in a fenced off area which is still owned by Phoenix Settlement Trust. It comprises of some of the original homesteads, printing press building, museum building, clinic and crèche building.

Gandhi, his family and his followers, all strove to follow a path of social change through passive resistance. Much of this was done through his Activist newspaper *Indian Opinion*, which argued strenuously for the civil rights of Indian South Africans, and was published in Gandhi's settlement in four languages. Gandhi founded the settlement as a communal experimental farm. He believed that communal living would provide a foundation for the struggle against social injustice. The Gandhi Work Camps projects were launched in 1967 with the intention of bringing together South Africans with diverse cultural backgrounds, to create unity and non-racialism. However, the work camps were forced to close around 1975 due to government intimidation, killings, imprisonment, banning and banishment of its leaders.

The Phoenix Settlement was used by residents and activists even after Gandhi's departure in 1914. By the early 1980s, the informal settlement Bhambayi occupied most of the area around the Settlement. In 1985, a riot against the apartheid system in Durban and Inanda area caused massive damage to Phoenix Settlement as Indian-owned properties were generally burned and looted in the area. The community of Phoenix was largely abandoned by the Indian population living there. As people fled to Bhambayi from disturbances in their areas, renewed violence occurred between the Zulu and the Pondo people. By the mid-90s, the violence appeared more political in nature, Bhambayi was considered one of the most volatile communities in the country.

The violence only began to dissipate in the late 1990s. Continued political conflict until around 1999 deterred any significant development from happening until early 2000 when previous president Thabo Mbeki formally committed to its reopening and restoration.

The settlement has arguably played an important role politically and spiritually in South African society. It was also a place of refuge for radicals from every cultural background. They spent time there conducting seminars and workshops and periodically embarked on fasts of protest against the apartheid laws. Rick Turner and Steve Biko used to hold weekend retreats there, as did many of the activists who later built the trade union movement.

The Phoenix Settlement has long since been enclosed by the informal settlement Bhambayi and is now a South African Heritage site. Tourism does provide some economic opportunities to the communities but there are numerous socio-economic challenges which impede the community.



# Brief History of Communities



## Etafuleni

According to Zanele Mncwango (2004), through conversations with residents, it seems that there were three waves of settlements that point to the origins of Etafuleni. The first wave appears to be the labourers who came to work for the Indian families that lived in the area as domestic workers despite the area previously being farmlands and providing work for farm labourers.

The relationships between the domestic workers and the Indians seemed to be good with some even becoming tenants in the Indian homes when back rooms were opened up for rent. However, during the rent boycotts and general uprising against apartheid in the 1980s, many Indian families fled the area and the number of black families increased in the area.

The second wave of people is thought to have come from the iQadi tribal area which is where the Inanda dam is currently located. These people were relocated in around 1989 due to the area being used for the dam. Etafuleni was the closest area that was sparsely populated and so used by the City of Durban as the new relocation site. The third wave stems from many people fleeing violent areas during the political uprisings in the mid-1980s and early 1990s. Etafuleni was seen as a calm safe haven as it did not have any strong tribal authority or political influence.

The community has historical and traditional significance as many earlier generations of inhabitants have been buried there in a small burial ground that is said to have been donated by an Indian farmer. Despite diverse origins, the people in Etafuleni have developed an identity for themselves.



# Brief History of Communities



## Philippi

Philippi was established in 1878 by German farmers. Philippi derives its name from Dr Phillip Faure who was the first Dutch Reformed minister of Wynberg. The area was mostly used for grazing, with only a few farms. However, there was rapid residential growth in the late 1970s and early 1980s as Philippi increasingly became a place of refuge for people seeking escape from political unrest in former homelands. More residents came to live in Philippi when the farms in Mitchell's Plain were taken over by urban sprawl.

In the mid-1970s, Black immigrants from the newly independent Transkei Republic moved to Cape Town. These immigrants were treated as illegal immigrants and there were no laws or policies in place to make provisions for them. These immigrants needed a place to live and therefore settled in Crossroads, near the Cape Town International Airport and the Philippi industrial area, which forms part of Philippi. The homes they erected were mostly informal houses.

By August 1975, there were around 1 100 people living in Crossroads but within two years, that number grew to 18 000. The increasing numbers of immigrants meant an increasing need for space. Crossroads was declared an 'emergency camp' by the Cape Supreme Court which meant the State became responsible for providing water and refuse removal for a fee. The recategorization from 'temporary camp' to 'emergency camp' was the result of the 'Save the Crossroads' campaign and was conducted in order to improve service delivery.

Weltevreden Valley is another informal settlement which forms part of Philippi. It had a small population of inhabitants living in the north-West side which is referred to as Samora Machel. This informal settlement did not exist before 1993 yet by mid-1995, the number of informal houses had risen to 1 010. The rest of Philippi populated quickly as urban migration pushed large numbers of people into the area. Philippi today is one of the largest townships in Cape Town.

## Masiphumelele

Initially, Masiphumelele was known as "Site 5" but residents later changed its name to Masiphumelele which is a Xhosa word meaning "Let us succeed". Masiphumelele was first established by a group of 400-500 Black people in the 1980s who started an informal settlement in the area where the Long Beach shopping mall is located. Under apartheid, these original families were repeatedly chased away. The residents were continually relocated to Khayelitsha which was around 30km away. As apartheid began to disband, the number of residents in Masiphumelele began to grow.

There were around 8 000 residents in 1990 and most of them lived in shacks. Numbers increased to around 16 000 in 2011. Masiphumelele is one of the smaller townships in the Western Cape and has a high population movement between families that live temporarily in Masiphumelele and part-time in their rural homes in the Eastern Cape.

Masiphumelele has been a site of many protests, many connected to service delivery issues and anger over perceived corruption in government housing projects. In May 2008, the xenophobic attacks that swept through South Africa resulted in displacing thousands of foreigners from Masiphumelele. However, a few days after the looting of foreign-owned shops and attacks against the foreigners, the residents of Masiphumelele publicly apologised and asked for them to return.



# Dynamics Within the Community



All eight communities were beset with high unemployment and an inability to access jobs – many families migrated to these areas anticipating that they would be closer to employment opportunities. This expectation is often not met; instead many young people would turn to drugs and alcohol. This was prevalent in all communities visited. Given the location and history of many of these communities, they often lack services and access to recreational spaces and learning centres, access to the internet (young people were accessing the internet through their phones – purchasing data from mobile service providers). However, in Bhambayi, there is a church called the 'Assembly of God' which has WiFi. The residents of Bhambayi would gather around the church to access the WiFi.

All the communities had created their own economic activity through salons, spaza shops and car washes. These economic activities provided additional income to supplement youth and /or single headed households. Generally morale among the youth interviewed or surveyed was low with many speaking about how they struggle to find work and when they finally did secure a job, the income could not support the entire family. Some of the key challenges for women in all the communities except Diesploit and Bram Fischerville (Gauteng), was teenage pregnancy and violence against women.

Of the opportunities listed by participants, a common opportunity in each of the communities appears to be good access to education, but access to quality education varied across communities.

Many families migrated to these areas anticipating that they would be closer to employment opportunities. This expectation is often not met; instead many young people would turn to drugs and alcohol.



# Dynamics Within the Community



The Eastern Cape communities were inclined to list access to education and specially access to quality education as key opportunities. However, in Gauteng, while access to education was a common opportunity to participants surveyed, access to quality education was listed as an opportunity much more rarely.

In Etfuleni and Bhambayi in KwaZulu-Natal, a prevalent sentiment shared by community members was that it appeared that the councillor only shared opportunities with family members, friends and supporters.

Many community members believed that they were deliberately being excluded from existing opportunities. Key community leaders when asked if they knew of organisations that worked in the community specifically focused on women and youth development, declared that “they knew of none and that it was probably because they did not support the councillor.”

Community members surveyed all listed multiple challenges and not many opportunities. In Bhambayi especially, morale appeared particularly low with listless participants. Duncan Village seemed a little more hopeful with many people turning up to find out more about the COSY project, they were more open and willing to fill out surveys and share their experiences.

Communities members in Masiphumelele in the Western Cape were inclined to list access to education as an opportunity but not nearly as much as access to recreational spaces and access to community learning centres. This sentiment may have been influenced by the fact that the participants surveyed were regular visitors to ‘Masicorp’, a Non-Governmental Organisation (NGO) operating in Masiphumelele, which offered workshops and also had a sizeable sports field. However, the rest of the community may not be fully aware of ‘Masicorp’s premises and services.

What was startling was that a quarter of community members surveyed in Etfuleni believed that there were no opportunities at all. This created an impression of disillusionment and hopelessness.

All the communities were generally populated with a mixture of RDP and informal houses. The economic activity appeared to be largely informal and small-scale. All communities were affected by high unemployment rates and a dependency on social grants that were then used to support the entire family. Most residents did not have formal jobs and instead survived on a mixture of grants and substance livelihoods such as selling sweets and chips, and doing hair.

Most community members interviewed had female-headed households. COSY may need to be cognisant of the fact that in light of this reality, many women may be tied up in caregiving roles and may not have the capacity and support structure to leave children to attend education or developmental programmes.

All communities had limited online accessibility with most young people accessing the internet through their phones. In terms of computer facilities, only Philippi, Bhambayi, Diepsloot and Duncan Village had accessible computers at either youth centres or an NGO facility. However, these facilities often had limited computers and were servicing a substantial community population.

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# Dynamics Within the Community



The proficiency of English was good in all communities and so was the understanding of what entrepreneurship was. A common theme throughout the community members surveyed was a need for more entrepreneurship training and exposure.

Each community had its socio-political nuances which required different approaches when contacting key stakeholders and community leaders. In KwaZulu-Natal, political tensions within the shack dweller's movement Abahlali Base Mjondolo was high and in order not to alienate the mass-based movement, it was decided to approach them first as the councillors had a reputation of only sharing new opportunities with their families, friends and supporters.

The Eastern Cape communities, on the other hand, held their councillors in high regard and valued following the formal leadership structure when presenting new opportunities. We therefore met with the councillors first before approaching other community leaders and community members. In both the Western Cape communities and Diepsloot in Gauteng we entered communities through organisations working with the community.

We found Bram Fischerville presented a particular challenge in that it was difficult to locate registered organisations doing work on the ground. The councillor became our access into the community and facilitated engagements with some young people, who in turn further guided us and connected us with other key community leaders and other active youth. The overwhelming sentiment from the ward councilor as well as some of the young people we engaged with was one of disillusionment.

The conversations were often coloured with experiences of many unkempt promises, which have raised expectations but often left the youth disappointed, the cynicism and distrust was palpable. Not surprising that that the youth were wary of the COSY initiative and its intentions. We anticipate that a great deal of work will be required from the implementing partners to build trust with the youth of Bram Fischerville. Expectations must be clearly articulated and managed throughout the process.

The conversations were often coloured with experiences of many unkempt promises, which have raised expectations but often left the youth disappointed, the cynicism and distrust was palpable.

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*Credit: S. Wilmot, 2017*

# If I Were Mayor of My Town...



## Essentials building blocks that communities have identified for wholesome living



Access to high quality services



Suitable/Secure work



Access to decent, secure housing



Clean, healthy & safe environment



Access to green/ social spaces



Being physically & mentally healthy



Gaining skills & quality education



Confidence in government & public service



Human rights, freedom from discrimination



Access to arts, culture, sport, stimulating learning



*"When we want part-time jobs, the councillor hires his relatives."*



*"As a rural community, when we finish matric no one else is coming forward to help youth to give part-time jobs or learnerships. You only get opportunity if you are closer to the counsellor. That is sad and unacceptable behaviour."*



*"I would change the mentality that if one needs help or support from the government, you must have political relationships. I would also ensure that everyone in the community is treated fairly and equally and no-one gets favours from the community leaders because of their political status or relationship."*

## Etafuleni



*"In our community we women are undermined by men. They believe that women must always do work at home and not work for money."*



*"I would like to give women opportunities to be employed in the community because most of [the women] in my community are heads of our homes and most of them are not employed."*

*"[I] would build more libraries within our communities."*

# If I Were Mayor of My Town...



Credit: S. Wilmot, 2017

## Duncan Village



*"Definitely create more job opportunities for the youth, as many of the youth today don't have anything positive to do with their lives; that's why most of them turn to drugs and a life of crime."*



*"To work more closely with the youth, but by doing that, I have to make sure to start with the toddlers. Making sure each and every child is in school so that they can find education."*



*"[We] need to assist young people with their sense of self-worth."*



*"If I were mayor of the town, I would first create play grounds so that the youth will spend a lot of their time playing there instead of dealing drugs."*



*"[I would clean] the environment because it is not clean at all. [Our] streets are too dirty. I [would] make a clean environment so that children can be away from [germs] and virus."*



*"[I would] offer motivational talks and adventure camps so they get exposure. Need motivational speakers to motivate the youth."*



*"Access to recreational facilities would be a priority."*



Credit: S. Wilmot, 2017

## Zwide



*"I would like to see the community growing and young women involved in great developing projects."*



*"Give children a place to play like parks and old people something they could do like gardens so that they can put food on the table."*



*"Do more exhibitions for the youth so they will know what to do next year."*



*"I would produce activities such as sport for young people to keep them busy instead of smoking drugs and alcohol"*

# If I Were Mayor of My Town...



## Diepsloot



"Stop crime and violence against women and children."



"Change the school type (how they teach our children in school)."



"I'll bring school teachers who are more serious about education."



"I'll put pressure and motivate youth, so that they will work hard for themselves and they will become role models to the community."



"Looking after children after school because kids put a smile on my face every day. 80% are single parents and they must work more hours and they come home late every day."



"I would like to provide health care with a good service 'cause we have lack of clinics in Diepsloot with full staff."



"I would build a hospital because our people are dying here in Diepsloot because our health care is very small and they cannot accommodate us all."



"I would create a soccer field to keep boys and girls away from drugs and alcohol as I have seen that there is no proper field here in my community."



"I would like to get a space for recreational facilities such as swimming pool, parks, resorts, rugby grounds, football grounds, netball, cricket and golf course. But this requires a very large space."



"I would like to create some activities for the community so that they keep busy."



"I would build proper houses for the community and reduce the unsafe housing."

## Bhambayi



"Try to create job opportunities and put education as a priority for children so they can have access to information."



"I would build parks and create job opportunities, even engaging youth in sports just to keep them away from drugs."



"I would create [a] community learning centre so that the young people could concentrate on it and also reduce crime because it's coming from young people."



"I would start a business in my community and employ the unemployed youth and get them busy and get them away from drugs."



"I would build parks and create job opportunities, even engaging youth in sports just to keep them away from drugs."



"I would create many learning and training programmes, just to expose youth to practical learning."



Credit: S. Wilmot, 2017

# Challenges & Opportunities



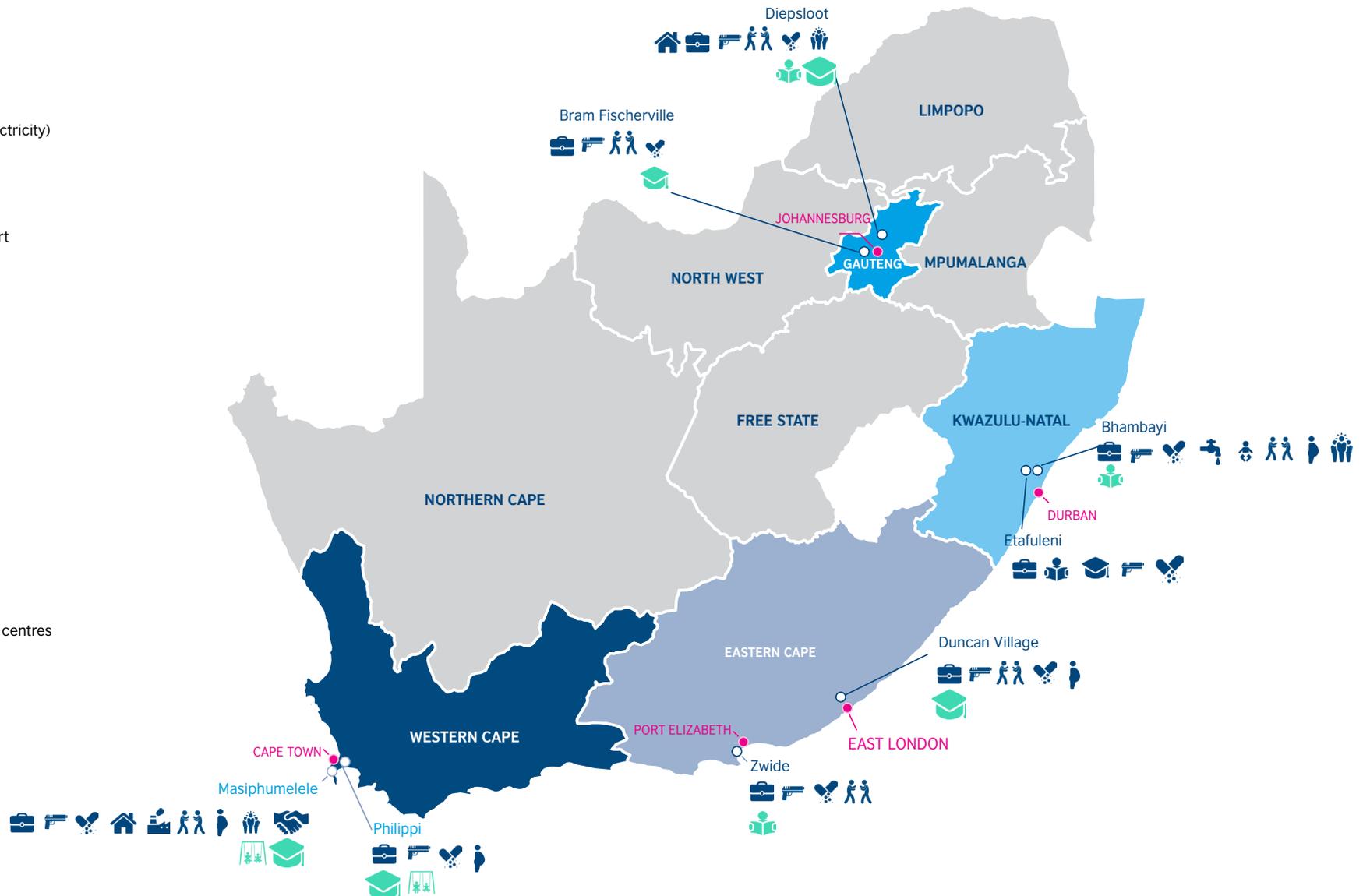
33% of surveyed community members in Bhambayi believed that there were **no** opportunities for young women.  
 25% of surveyed community members in Etafuleni believed there were **no** opportunities for youth.

## Challenges

- Access to jobs
- Access to child-care services
- Access to services (water - electricity)
- Access to education
- Access to quality education
- Access to development support
- Access to housing
- Teenage pregnancy
- Environmental degradation
- Violence
- Drugs and alcohol
- Crime
- Lack of role models

## Opportunities

- Access to community learning centres
- Access to education
- Access to quality education
- Access to recreational spaces



# Current State - Services, Infrastructure & Resources



	 Zwide	 Duncan Village	 Diepsloot	 Bam Fisherville	 Bhambayi	 Etafuleni	 Masiphumelele	 Philippi
 Weekly refuse removal	83.6%	No statistical data	91.6%	96.5%	94.9%	76.4%	No statistical data	82.7%
 Electricity for lighting	34.1%		52.3%	90.8%	69.9%	61.5%		27.7%
 Flushing toilets connected to sewerage	83.2%		74.1%	91.6%	40.2%	20.3%		75.3%
 Access to internet via phones	15.2%		16.6%	20.4%	30.6%	13.9%		13.3%
 No access to internet	73.4%		76.1%	56.7%	61.5%	79.3%		72.7%

# Current State - Services, Infrastructure & Resources



	 <b>Zwide</b>	 <b>Duncan Village</b>	 <b>Diepsloot</b>	 <b>Bram Fisherville</b>	 <b>Bhambayi</b>	 <b>Etafuleni</b>	 <b>Masiphumelele</b>	 <b>Philippi</b>
 <b>Training Facilities</b>	<ul style="list-style-type: none"> <li>Ubuntu Centre: Potential venue but subject to discussion with the centre management.</li> <li>Zwide Community Hall: arrange through the ward officers (notables, chairs, air conditioning or heating)</li> <li>Soweto-on-Sea Multi-purpose Community Hall has space to use for training.</li> </ul>	<ul style="list-style-type: none"> <li>Gompo Art Centre: few training rooms</li> <li>Gompo Art Centre: IT room with 20 computers.</li> <li>New Hope Fellowship Church, training rooms. These rooms would have all necessary tables and chairs but no computers.</li> <li>New Hope Fellowship Church 5km away from Duncan Village transport would be required for participants</li> </ul> <p><b>NOTE:</b> Gompo IT Room has limitations as it is open to the general public which would be seriously compromised by our extended use of it.</p>	<ul style="list-style-type: none"> <li>Jozi Business Hub in Diepsloot big facility filled with computers.</li> <li>Alef, from Rhiza Babuyile, runs the hub and indicated he would be happy for COSY to use the space.</li> <li>Afrika Tikkun has many training rooms and also indicated that they could accommodate COSY. However, there are no computers here. The Father Louis Blondel Community Centre also has training rooms and computers available</li> </ul> <p><b>NOTE:</b> Jozi Business Hub is a public space and cannot be closed off to those who are not participants of COSY. Use of the computers will therefore be difficult as they are rented by local entrepreneurs. There may be other rooms for use, but this will have to be organised in advance.</p>	<ul style="list-style-type: none"> <li>Community hall, available (to be arranged via the local councilor).</li> <li>Training room very small may not accommodate 20 participants.</li> <li>Recommendation to use facilities at the local high school Ikusa-salethu Secondary School and a building near the Bram Fischerville cricket pitch. These facilities have limited tables and chairs</li> </ul>	<ul style="list-style-type: none"> <li>Computer lab in the Gandhi Settlement Heritage Site, managed by Durban University of Technology (DUT).</li> </ul>	<ul style="list-style-type: none"> <li>Community centre that has a few rooms open for training use.</li> </ul>	<ul style="list-style-type: none"> <li>Masicorp training space but the space may not be adequate</li> <li>Living Hope: discussion to be held with them</li> </ul>	<ul style="list-style-type: none"> <li>Beautiful Gate: adequate number of training rooms as well as a hall.</li> <li>Beautiful Gate: IT café, 22 computers and general IT equipment (projectors, screens and speakers).</li> </ul>

# Current State - Services, Infrastructure & Resources



	 <b>Zwide</b>	 <b>Duncan Village</b>	 <b>Diepsloot</b>	 <b>Bram Fisherville</b>	 <b>Bhambayi</b>	 <b>Etafuleni</b>	 <b>Masiphumelele</b>	 <b>Philippi</b>
 <b>IT &amp; Connectivity</b>	<ul style="list-style-type: none"> <li>Youth Advisory Centre: few computers (often not working)</li> <li>No free wifi or computer facilities in the community.</li> </ul>	<ul style="list-style-type: none"> <li>Limited online accessibility</li> <li>Gompo Art Centre: 20 computers</li> </ul>	<ul style="list-style-type: none"> <li>Limited online accessibility</li> <li>Jozi Hub computers available community members.</li> <li>The Father Louis Blondel Centre has free wifi.</li> </ul> <p><b>NOTE:</b> Youth access social media platforms via mobile phones</p>	<ul style="list-style-type: none"> <li>Limited online accessibility</li> <li>No free wifi or computer facilities in the community.</li> </ul>	<ul style="list-style-type: none"> <li>Limited online accessibility</li> <li>No free wifi or computer facilities in the community.</li> </ul>	<ul style="list-style-type: none"> <li>Limited online accessibility</li> <li>No free wifi or computer facilities in the community.</li> </ul>	<ul style="list-style-type: none"> <li>Limited online accessibility</li> <li>No free wifi or computer facilities in the community.</li> </ul>	<ul style="list-style-type: none"> <li>Limited online accessibility</li> <li>Harambee: computer facilities</li> <li>Beautiful Gate: computer facilities</li> </ul>
 <b>English Proficiency</b>	★★★★☆☆	★★★★☆☆	★★★★☆☆	★★★★☆☆	★★★★☆☆	★★★★☆☆	★★★★☆☆	★★★★☆☆
 <b>Digital literacy</b>	<ul style="list-style-type: none"> <li>Basic digital literacy</li> </ul> <p><b>NOTE:</b> Youth access social media platforms via mobile phones</p>							
 <b>Understanding of entrepreneurship</b>	<ul style="list-style-type: none"> <li>Understanding of entrepreneurship</li> <li>Limited clarity on social and/or environmental entrepreneurship</li> </ul>							

# Current State - Amenities & Schools



	 <b>Zwide</b>	 <b>Duncan Village</b>	 <b>Diepsloot</b>	 <b>Bram Fisherville</b>	 <b>Bhambayi</b>	 <b>Etafuleni</b>	 <b>Masiphumelele</b>	 <b>Philippi</b>
 <b>Place of Worship</b>	<ul style="list-style-type: none"> <li>Apostolic Nazareth Church of Zion</li> <li>Church of Resurrection</li> <li>Methodist Church</li> <li>Presbyterian Church</li> <li>St. Peter Church</li> </ul>	<ul style="list-style-type: none"> <li>St Peter Claver Catholic Church</li> </ul>	<ul style="list-style-type: none"> <li>Blood of Jesus Christ</li> <li>Diepsloot Assemblies of God</li> <li>Diepsloot Christian Community Church</li> <li>Diepsloot Kingdom Hall of Jehovah's Witnesses</li> <li>Diepsloot Methodist Church</li> <li>Diepsloot Presbyterian Church</li> <li>Diepsloot SDA Church</li> <li>God's Will Faith Ministries</li> <li>God's Will Church of all Nations</li> <li>Holiness Christian Revival Ministries</li> <li>Matimba Apostolic Church</li> <li>New Creation Ministries</li> <li>Old Apostolic Church</li> <li>Sacred Heart Catholic Church</li> <li>St Andrews Chapel Anglican Church</li> <li>The Christian Sure Foundation</li> <li>Universal Church of the Kingdom of God</li> <li>Zion Christian Church</li> </ul>	<ul style="list-style-type: none"> <li>Adonai Worship Center International</li> <li>Apostolic Grace Church</li> <li>Braamfischer Community Church</li> <li>Braamfischer Seventh Day Adventist Church</li> <li>Church of the New Covenant</li> <li>Cross Gospel Church</li> <li>El-Shaddai Healing Centre</li> <li>Glory of God Worship Church</li> <li>God's Ambassadors Church</li> <li>Kingdom Bound Ministries</li> <li>Zion Christian Church</li> </ul>	<ul style="list-style-type: none"> <li>Assembly of God</li> </ul>	<ul style="list-style-type: none"> <li>Amaoti Zanzaibari Jamaat Khana Mosque</li> </ul>	<ul style="list-style-type: none"> <li>Masiphumelele Baptist Church</li> <li>Masiphumelele Uniting Presbyterian Church</li> </ul>	<ul style="list-style-type: none"> <li>African Gospel Church</li> <li>AMT Cawa Memorial Congregation</li> <li>Chosen CFC Church</li> <li>DFI Ministries</li> <li>God's Power Family Church</li> <li>Heinz Park Mosque</li> <li>Ibhapitizi Church</li> <li>Mahanaim All Nation Ministries</li> <li>Masjidur-Raof</li> <li>Masturah Masjid</li> <li>Philippi East Islamic Society Musaliah</li> <li>River of Living Water Church</li> <li>Salvation Church</li> <li>Unity Fellowship ship Church</li> <li>Universal Church</li> </ul>
 <b>Shopping Hub</b>	<ul style="list-style-type: none"> <li>Avenue K Shopping Mall</li> <li>Njoli Square in Zwide</li> <li>Shoprite</li> </ul>	<ul style="list-style-type: none"> <li>Duncan Village Boxer</li> </ul>	<ul style="list-style-type: none"> <li>Diepsloot mall</li> <li>Bambanani Mall</li> </ul>	<ul style="list-style-type: none"> <li>African Supermarket</li> <li>Honeymoon Supermarket</li> <li>Juskei Supermarket</li> <li>Shoprite</li> <li>Spar</li> </ul>		<ul style="list-style-type: none"> <li>Draaihoek Hall (Ward 56 Hall)</li> </ul>		<ul style="list-style-type: none"> <li>Philippi Plaza</li> <li>Shoprite Centre</li> <li>Super Spar</li> <li>Goal Shopping Mall</li> </ul>
 <b>Library</b>	<ul style="list-style-type: none"> <li>Zwide Library</li> </ul>	<ul style="list-style-type: none"> <li>Duncan Village Library</li> </ul>	<ul style="list-style-type: none"> <li>Diepsloot Library</li> </ul>				<ul style="list-style-type: none"> <li>Ikamva Youth Masiphumelele Library</li> </ul>	<ul style="list-style-type: none"> <li>Philippi Library</li> <li>Crossroads library</li> <li>Browns Farm Library</li> </ul>

# Current State - Amenities & Schools

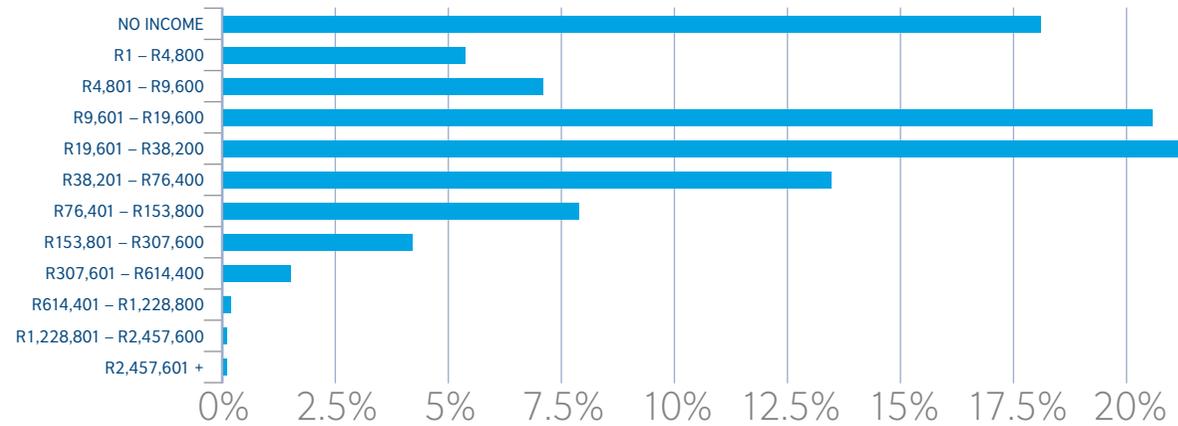


	 <b>Zwide</b>	 <b>Duncan Village</b>	 <b>Diepsloot</b>	 <b>Bram Fisherville</b>	 <b>Bhambayi</b>	 <b>Etafuleni</b>	 <b>Masiphumelele</b>	 <b>Philippi</b>
 <b>Business support centre</b>	<ul style="list-style-type: none"> <li>Ekuphumleni Old Age Home</li> <li>Zwide Clinic</li> </ul>	<ul style="list-style-type: none"> <li>Duncan Village Business Support Centre</li> </ul>	<ul style="list-style-type: none"> <li>Jozi Business Hub</li> </ul>					<ul style="list-style-type: none"> <li>Philippi Village</li> </ul>
 <b>Community/ Youth Centre</b>	<ul style="list-style-type: none"> <li>Ekuphumleni Old Age Home</li> <li>Zwide Clinic</li> </ul>		<ul style="list-style-type: none"> <li>Father Louis Blondel Centre</li> <li>Diepsloot Youth Centre</li> </ul>	<ul style="list-style-type: none"> <li>Bram Fischer Multi-purpose Community Centre.</li> </ul>	<ul style="list-style-type: none"> <li>Community Hall</li> </ul>			<ul style="list-style-type: none"> <li>iThemba Labantu Lutheran Community Centre</li> <li>Philippi East Hall</li> </ul>
 <b>Schools</b>	<ul style="list-style-type: none"> <li>Daniel Lower Primary School</li> <li>Emfundweni Primary School</li> <li>Emsengeni Primary School</li> <li>Esitiyeni Primary School</li> <li>Funimfundo Primary School</li> <li>Garret Public Primary School</li> <li>John Masiza Higher Primary School</li> <li>Khwezi Lomso High School</li> <li>Mnqophiso Primary School</li> <li>Mzimbhlophe Public Primary School</li> <li>Ndzondelelo Secondary School</li> <li>Nelson Mandela University</li> <li>Nyatyambo Primary School</li> <li>Phakamisa High School</li> <li>Sakisizwe Secondary School</li> </ul>	<ul style="list-style-type: none"> <li>Lujiza Public Primary School</li> <li>Masakhe Primary School</li> <li>Duncan Village Public School</li> </ul>	<ul style="list-style-type: none"> <li>Diepsloot Combined School</li> <li>Diepsloot Secondary School No. 2</li> <li>Diepsloot West Secondary School</li> <li>Itirele Zenzele Comprehensive School</li> <li>LEAP 4 (Maths and Science school)</li> <li>Nest Phuthing Secondary School</li> <li>Paradise Bend Primary School</li> <li>Rabasotho Combined School</li> <li>Siyakhula Computer School</li> </ul>	<ul style="list-style-type: none"> <li>Ikusalethu Secondary School</li> <li>Julius Sebolai Primary School</li> <li>Kgatelopele Secondary School</li> <li>Mokone Maruping Primary School</li> <li>Moses Kotane Primary School</li> <li>Nomzamo Madikizela Mandela Primary School</li> <li>Siyabonga Secondary School</li> </ul>		<ul style="list-style-type: none"> <li>Amaoti Primary School</li> </ul>		<ul style="list-style-type: none"> <li>LEAP 2 (Science and Maths School)</li> <li>Phakama Secondary School</li> <li>Phandulwazi High School</li> <li>Philippi High School</li> <li>Sinethemba High School</li> <li>Sophumelela High School</li> <li>Vuyiseka Secondary School</li> <li>Zisukhanyo Secondary School</li> </ul>
 <b>Recreational facility</b>	<ul style="list-style-type: none"> <li>Dan QeQe Stadium</li> </ul>		<ul style="list-style-type: none"> <li>Amandla Safe-Hub</li> <li>Outdoor gym</li> </ul>	<ul style="list-style-type: none"> <li>Dobsonville Cricket Club</li> <li>Bram Fischerville Park</li> </ul>		<ul style="list-style-type: none"> <li>Sports Field</li> </ul>	<ul style="list-style-type: none"> <li>Sports Field</li> </ul>	<ul style="list-style-type: none"> <li>Philippi East Indoor Sport Centre</li> <li>Tsoga Park</li> </ul>
 <b>Medical &amp; care facility</b>		<ul style="list-style-type: none"> <li>Duncan Village Day Health Centre</li> <li>Centre/ Hospital</li> <li>Jabavu Street Clinic</li> </ul>	<ul style="list-style-type: none"> <li>Rhiza Babuyile mobile clinic</li> </ul>	<ul style="list-style-type: none"> <li>Junxion Dental Centre</li> <li>Quali Health</li> <li>Unjani Clinic</li> </ul>		<ul style="list-style-type: none"> <li>Etafuleni Mobile Clinic</li> </ul>		<ul style="list-style-type: none"> <li>Browns Farm Community Health Clinic</li> <li>Crossroad Community Health Centre</li> <li>Mzamomhle Clinic</li> <li>Philippi Clinic</li> <li>Phumlani Clinic</li> </ul>

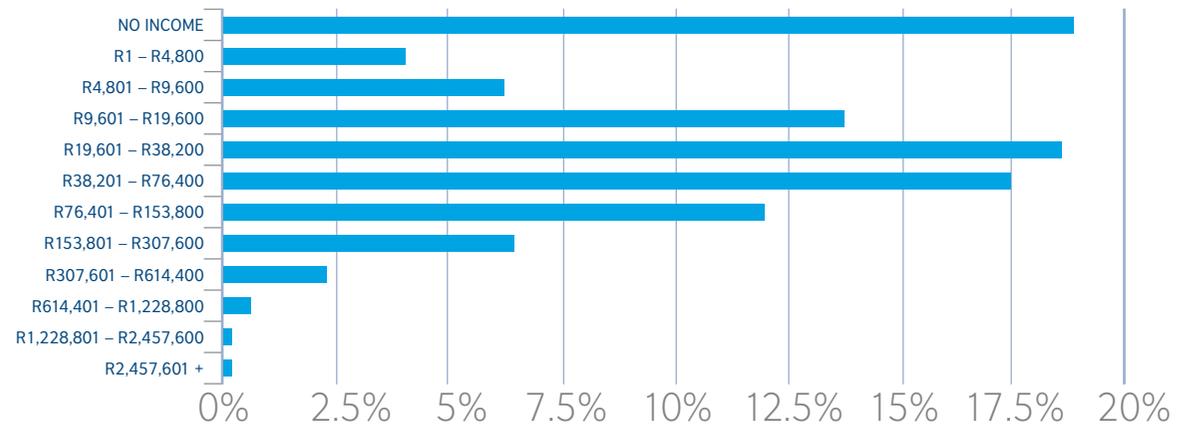


# Demographics - The Average Household Income of Community Member (Monthly)

## Eastern Cape



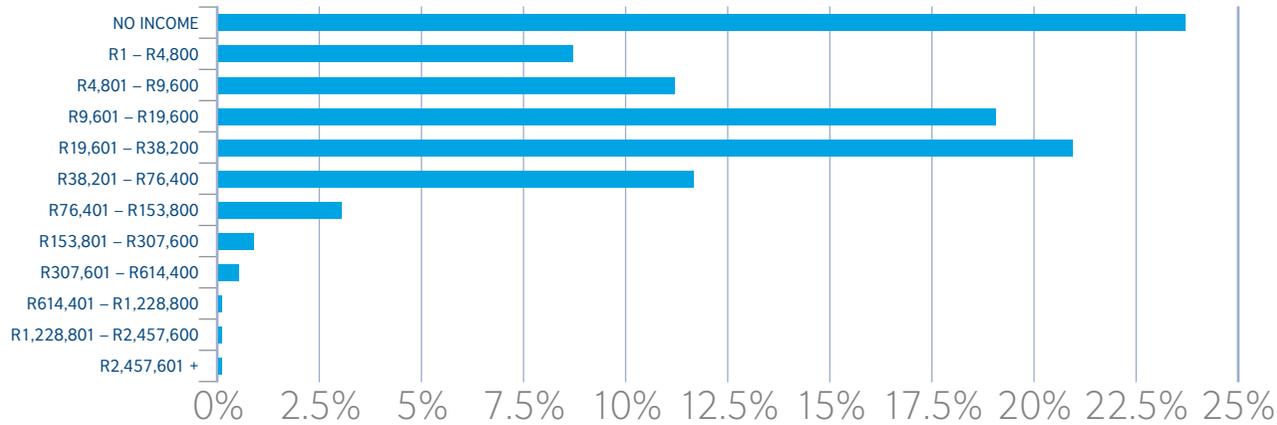
## Gauteng



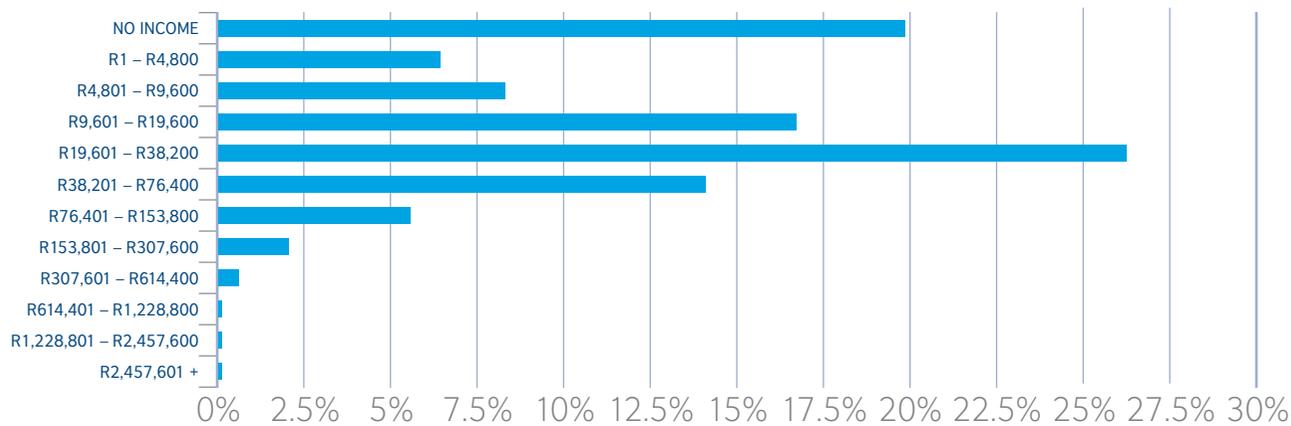


# Demographics - The Average Household Income of Community Member (Monthly)

## KwaZulu-Natal



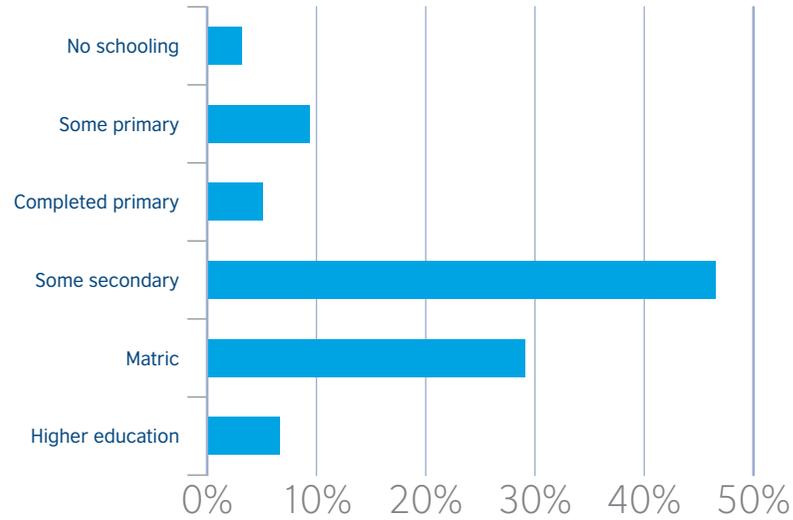
## Western Cape



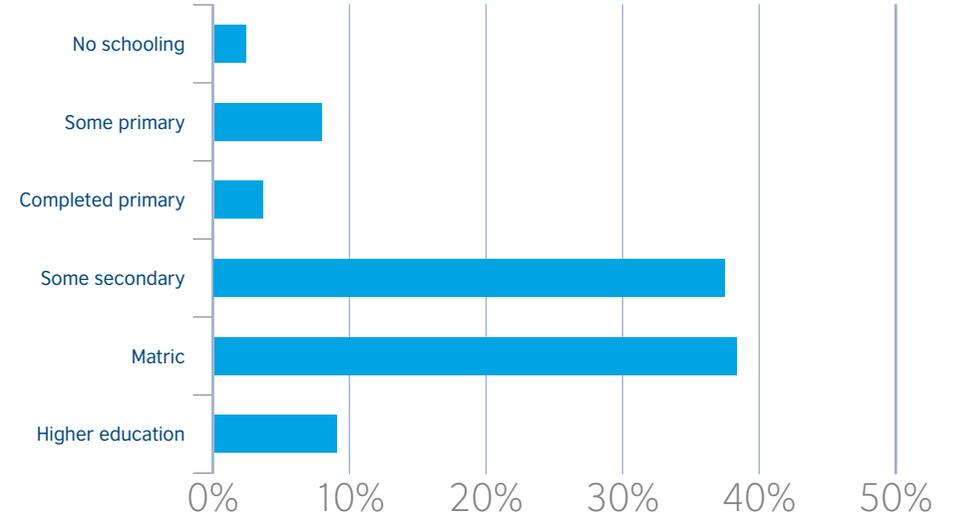
# Demographics - Level of Education



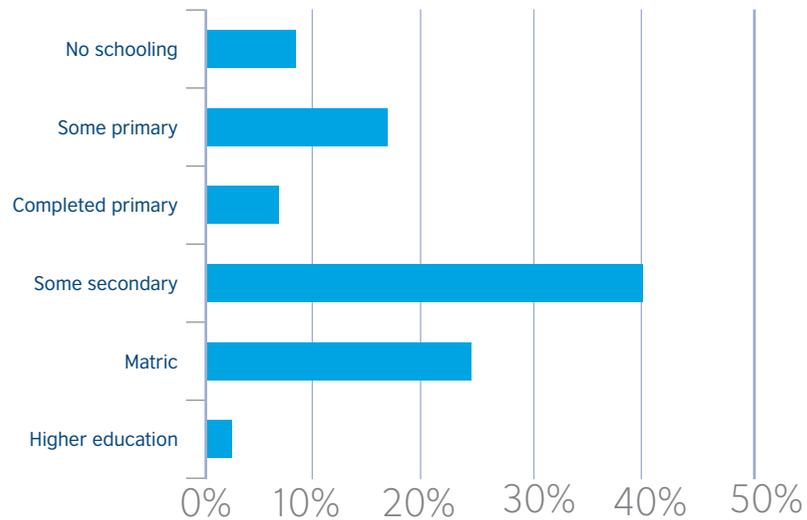
## Eastern Cape



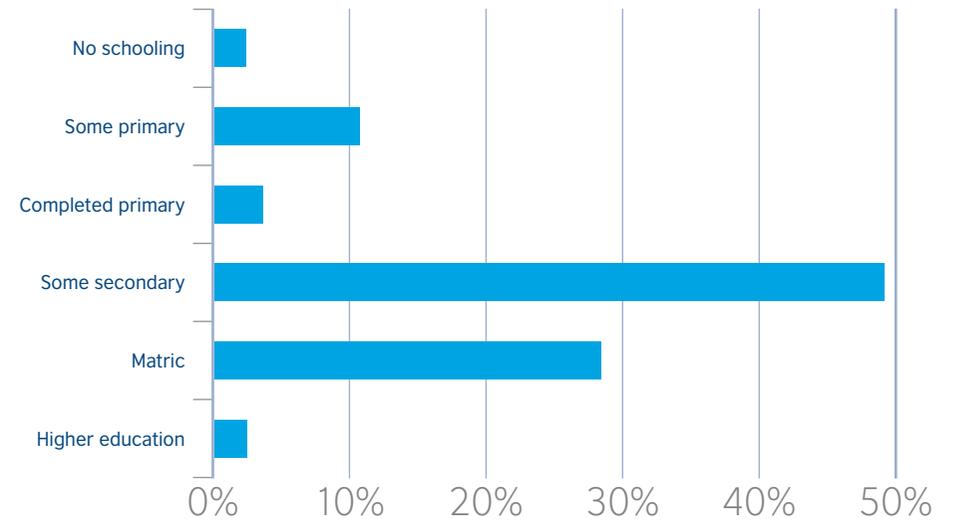
## Gauteng



## KwaZulu-Natal



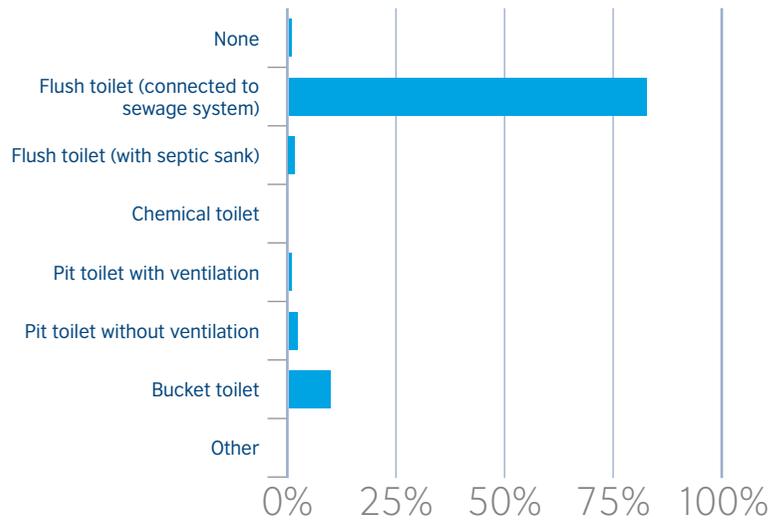
## Western Cape



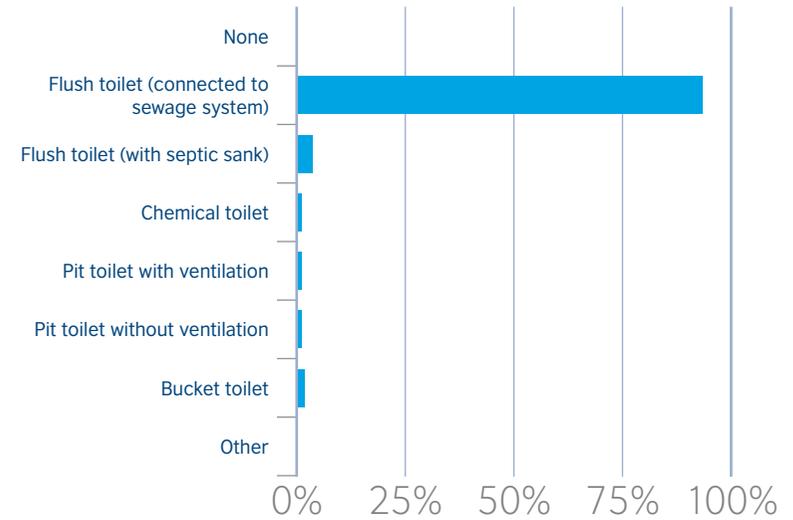
# Demographics - Access to Toilet Facilities for Households



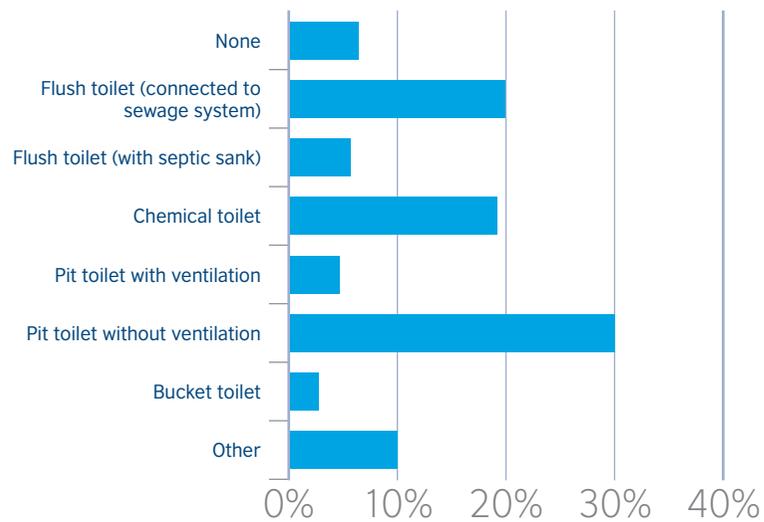
## Eastern Cape



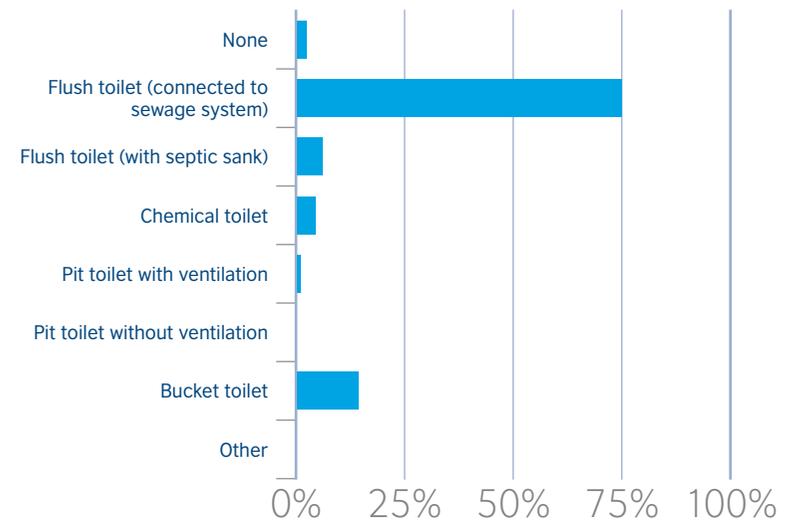
## Gauteng



## KwaZulu-Natal



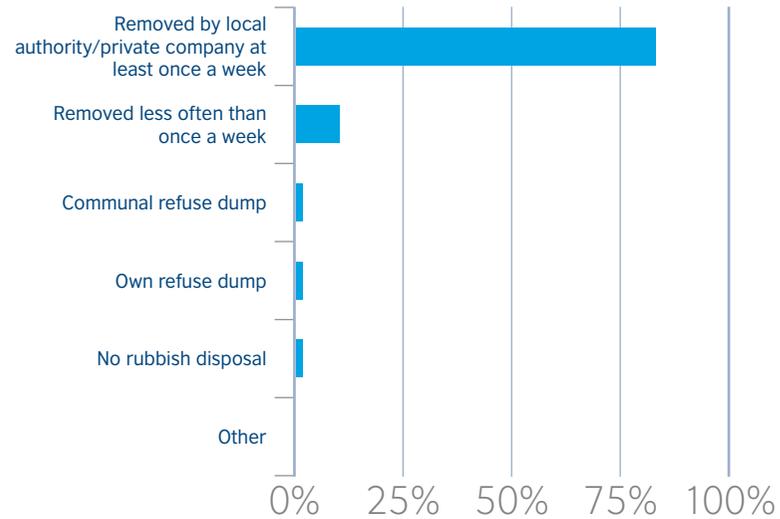
## Western Cape



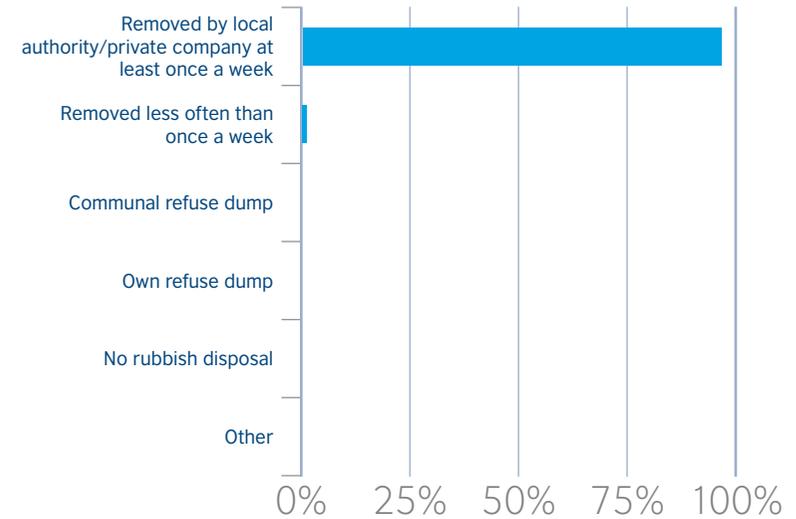
# Demographics - Refuse Disposal Services



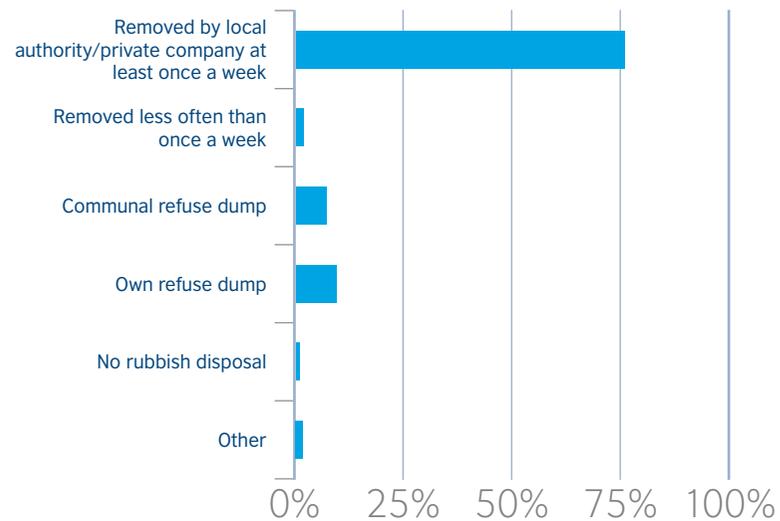
## Eastern Cape



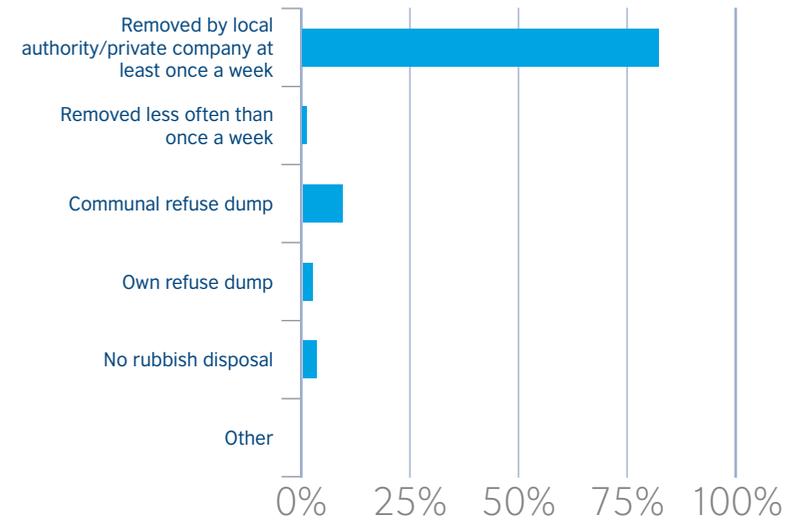
## Gauteng



## KwaZulu-Natal



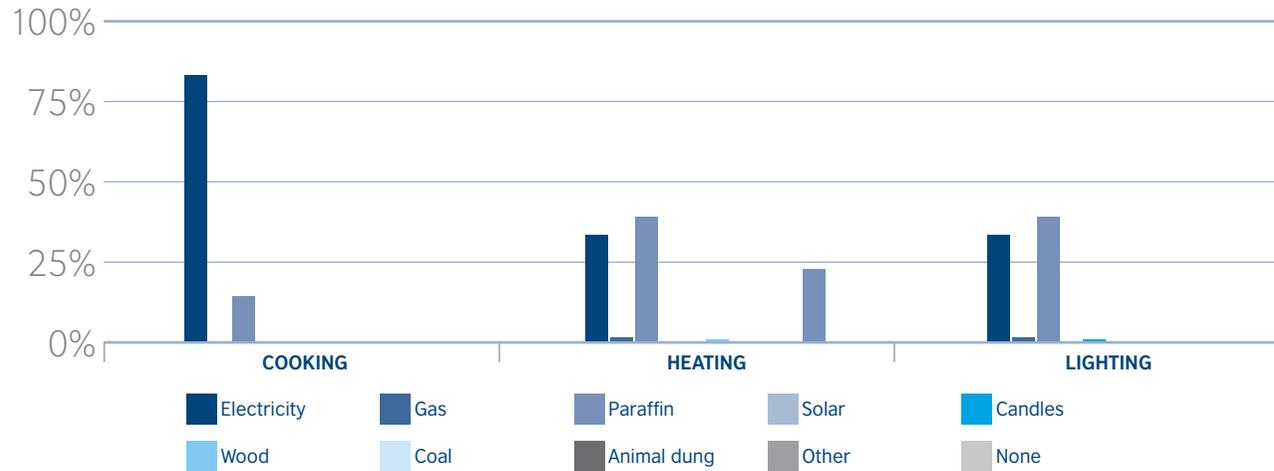
## Western Cape



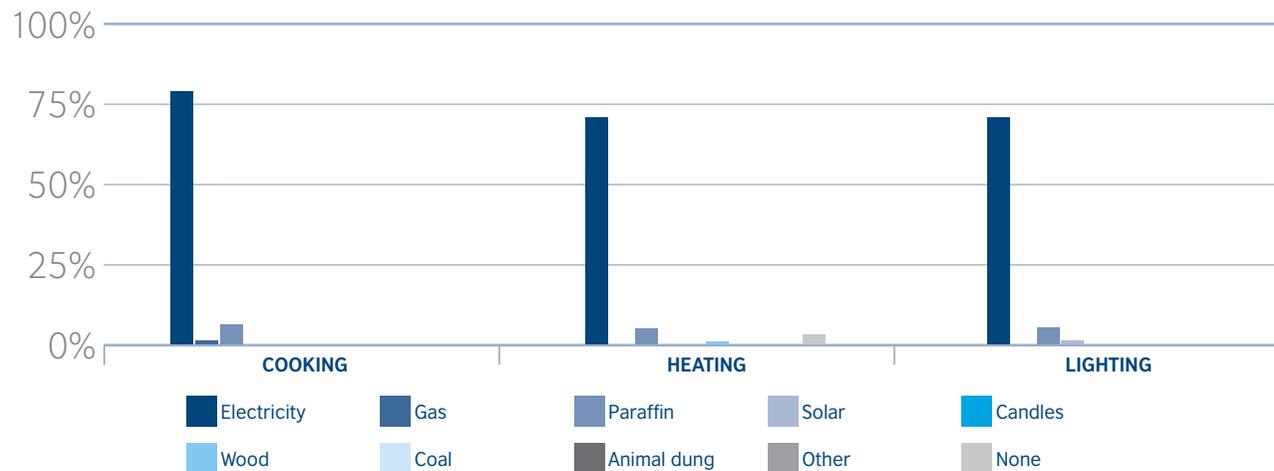
# Demographics - Type of Energy Used for Cooking, Heating & Lighting



## Eastern Cape



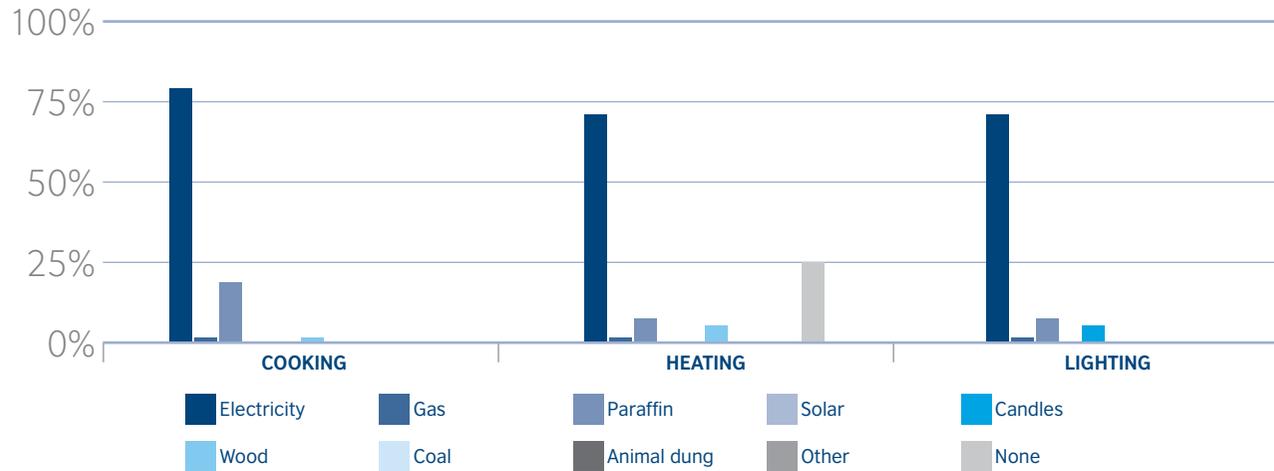
## Gauteng



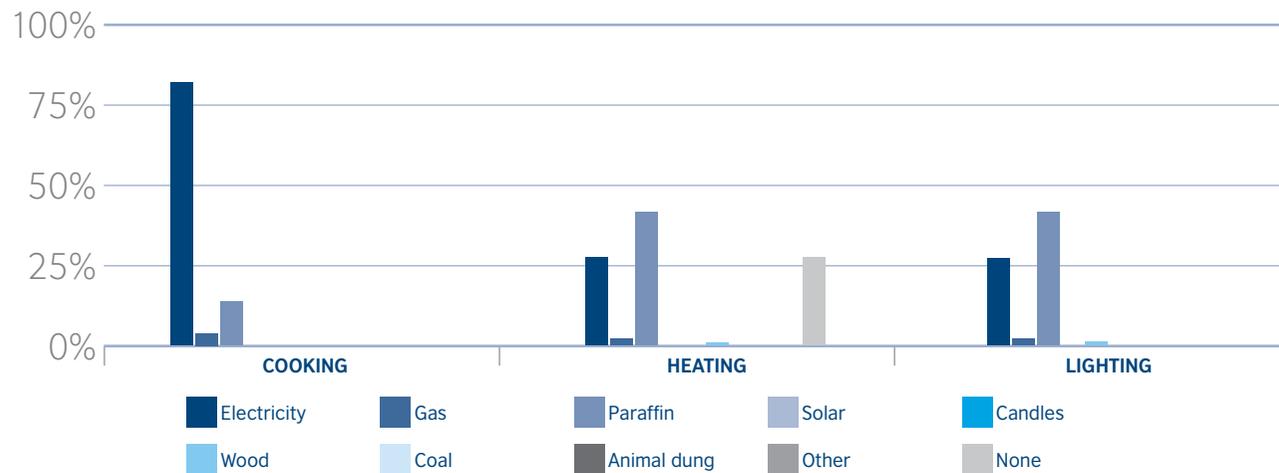
# Demographics - Type of Energy Used for Cooking, Heating & Lighting



## KwaZulu-Natal



## Western Cape





## Linking COSY objectives to provincial and municipal strategies

The mapping process required the examination of existing provincial and municipal development strategic goals, all informed by the NDP, which align to the COSY objectives.

### COSY objectives

#### Overall objective (impact):



To build the capacity of young people to become entrepreneurs, enabling them to become more active agents in sustainable growth in South Africa

#### Specific objectives (outcomes):



To improve understanding of the youth employment environment



To increase the employability of young people, particularly young women, in peri-urban and rural areas of South Africa, through capacity building of young people and CSO's working in youth employability



To support young people to start new enterprises through a programme of capacity development and by strengthening support systems

# Strategy & Objectives Alignment



The abridged provincial strategic vision/ goals/ objectives that align to COSY.

	 <b>Eastern Cape</b>	 <b>Gauteng</b>	 <b>Kwa Zulu-Natal</b>	 <b>Western Cape</b>
	<p>Eastern Cape Vision 2030 Provincial Development Plan (EC PDP).</p> <ol style="list-style-type: none"> <li>1. An inclusive, equitable and growing economy for the province.</li> <li>2. An educated, innovative and empowered citizenry.</li> <li>3. Vibrant, equitably enabled communities</li> </ol>	<p>The Growth and Development Strategy (GDS) of Gauteng's core vision.</p> <ol style="list-style-type: none"> <li>1. To ultimately create a better life for all citizens, including in the Continent, through: Long-term, sustainable growth of our provincial economy;</li> <li>2. Meeting the socio-economic development needs of our people; creating jobs; and reducing unemployment and poverty.”</li> </ol>	<p>The KwaZulu-Natal Provincial Growth and Development Strategy's (KZN PGDS) 2035 Strategic Goals.</p> <ol style="list-style-type: none"> <li>1. Inclusive Economic Growth and <b>promoting SMME and entrepreneurial development and enhancing the knowledge economy.</b></li> <li>2. Human Resource Development <b>supporting skills development to economic growth</b> and enhancing youth and adult skills development and life-long learning.</li> <li>3. Human and Community Development- including the strategic objective of promoting sustainable human settlements, advancing social cohesion and social capital and <b>promoting youth, gender and disability advocacy and the advancement of women.</b></li> </ol>	<p>The Medium-term Strategic Framework (MTSF) for 2014 - 2019 serves as a principal guide to the Western Cape provincial strategy and therefore serves as a prioritisation framework.</p> <ol style="list-style-type: none"> <li>1. Creating jobs.</li> <li>2. Developing the skills.</li> <li>3. Creating sustainable human settlements.</li> <li>4. Protecting the environment.</li> <li>5. Enhancing social development.</li> </ol>
<b>Aligned to COSY objectives</b>  	 	  	  	

# Strategy & Objectives Alignment



The abridged municipal strategic vision/ goals/ objectives that align to COSY.

	 <b>Nelson Mandela Bay</b> (Port Elizabeth)	 <b>Buffalo City</b> (East London)	 <b>City of Johannesburg</b>	 <b>eThekweni</b> (Durban)	 <b>City of Cape Town</b>
	<p>Nelson Mandela Bay Municipality IDP places special focus on the youth as a growing segment of the population.</p> <ol style="list-style-type: none"> <li>The young have opportunity</li> <li>All should have social justice.</li> </ol>	<p>The Buffalo City Integrated Development Plan (IDP) 2016- 2021 builds upon both the NDP and EC Vision 2030 PDP.</p> <ol style="list-style-type: none"> <li>An innovative and productive City speaks to rapid and inclusive growth, and falling unemployment</li> <li>A green city, speaks to an environmentally sustainable city</li> </ol>	<p>The City of Johannesburg’s medium and long-term development direction based on the GDS core paradigms.</p> <ol style="list-style-type: none"> <li>Balanced and shared growth to grow the local economy. The city wants this growth to be based on increased participation and shared benefits.</li> <li>Facilitated social mobility to ‘absorb’ the poor, it does not want to do it on a welfare basis. The city therefore seeks to remove obstacles and increase access to the City’s opportunities.</li> <li>Sustainability and environmental justice - to be pro-active in assessing the impact of social and economic development on its environment.</li> </ol>	<p>eThekweni Municipality goals.</p> <ol style="list-style-type: none"> <li>Develop and sustain our spatial, natural and built environment</li> <li>Developing a prosperous, diverse economy and employment creation</li> <li>Fostering a socially equitable environment.</li> <li>Creating a platform for growth, empowerment and skills development</li> <li>A vibrant and creative city – the foundation for sustainability and social cohesion</li> </ol>	<p>The City of Cape Town’s Five-Year Integrated Development Plan 2017-2022 (CTIDP) strategic goals.</p> <ol style="list-style-type: none"> <li>Opportunity city - creation of an environment that stimulates sustainable economic growth, investment and job creation.</li> <li>Caring city - concentrates on looking after the people of Cape Town, and especially those who are most in need of assistance.</li> </ol>
<b>Aligned to COSY objectives</b>   	 	 	  	 	

# Reflections



Six months, four provinces, eight communities, seven flights and around 244 people surveyed later, and we finally get a moment to sit and reflect on what the mapping experience has taught us. What had appeared as a mammoth task at first had very quickly transformed into a deeply rich learning experience. While South Africa's informal settlements generally face similar challenges when it comes to socio-economic well-being, what we didn't realise is how different the shape of that looks in each community. What one community feels is a key challenge may not be as important to another community. What one believed was an opportunity, another disregarded completely. It was these finer details of macro-issues that made our fieldwork so rewarding and challenging at the same time.

Although the mapping exercise had the same objectives for each community, the approach we took evolved according to each communities' particularities. For some communities, such as Bram Fischerville, there was very little information online. This meant it was very hard to track down key community leaders or organisations with which we could reach out to as an entry into the community. Our time ended up being much less efficient as we could only organise one meeting in advance with the councillor and only once we had met with him could we ask for further contacts. Given the time constraints, we were unable to have follow-up meetings with many of these suggested contacts. The councillor explained to us that these types of meetings take time and it would have been better to return two weeks later so he could have organised a more formal community meeting. Other provinces such as the Western Cape and the Eastern Cape had rich literature online so that we could properly plot who would be the best people or organisations to connect to in advance of actually arriving there.

“ If you dream of moving mountains tomorrow, you must start by lifting small stones today. ”

*Proverb from Equatorial Guinea*



The mapping team members, Ronell Dass and Savannah Wilmot, with Denver Dayile and Mhlambeli Odwa from the Masiphumelele community.

*Credit: S. Wilmot, 2017*

# Reflections



A key point of entry for us was connecting first with formal leadership and failing that, connecting with organisations already doing work in the community. The type of organisations we reached out to were the ones doing work with youth or entrepreneurship. Sometimes we stumbled across organisations while in the field that we hadn't known about before and were still welcomed and willingly engaged with when we approached them. This helped us grow our reach as these organisations invariably had large networks of community members they were happy to facilitate meetings with. We also found that the community members were more open to talking to us if the meeting and intentions were communicated to them by an organisation or a leader they already knew.

Generally, although we tried to respect the structures of formal authority in each community, such as councillors, it was sometimes an impossible task to get hold of them. The councillors of the communities which seemed to place the greatest value on formal leadership were very easy to communicate with. The communities where there was less emphasis on formal leadership, and sometimes even tensions such as in the KwaZulu-Natal communities, the councillors were very hard to get hold of. We often had to use other formal networks such as the National Youth Development Agency as starting points to enter the different communities.

What was startling is how varied the communities were in response to the presentation of COSY. While all communities acknowledged how much they needed opportunities like COSY, not all of them were particularly excited about it. In Bhambayi, the community members we engaged with appeared to be ambivalent towards the project. In Bram Fischerville the key community informant we spoke to was very wary of COSY since he had experienced false hopes in the past when an organisation had promised certain outcomes which were not fully delivered or realised. In both these communities, we were unable to track down organisations already doing work there and therefore invited people to meetings without mediation through an organisation they may already know. This may have meant that trust levels were low which is something to bear in mind when going forward with implementing the programmes next year. Relationship building is an important way of gaining trust which will hopefully result in more willing engagement.

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“ The communities where there was less emphasis on formal leadership, and sometimes even tensions such as in the KwaZulu-Natal communities, the councillors were very hard to get hold of. ”

“ Relationship building is an important way of gaining trust which will hopefully result in more willing engagement. ”

# Reflections



We were warned by community leaders in Masiphumelele, Bhambayi and Duncan Village that it was not wise to drive around the community without a community member accompanying us. Crime was consistently highlighted as a challenge by most community members we surveyed. It made us wonder how this affected people in the community who were constantly confronted with personal safety issues. When we called meetings with groups of community members where there were no refreshments provided, it was pointed out by many community leaders as problematic as they believed that most community members who came to speak with us did so in the hopes of having something to eat. However, what we experienced was that even though there were no refreshments, everyone always stayed to engage with us regardless, giving both their time and focus.

When we called meetings with groups of community members where there were no refreshments provided, it was pointed out by many community leaders as problematic as they believed that most community members who came to speak with us did so in the hopes of having something to eat. However, what we experienced was that even though there were no refreshments, everyone always stayed to engage with us regardless, giving both their time and focus.

We often encountered a myriad of questions such as, “What do we get out of this?”, “What happens after the programme? Who will support us then?”, and even “If I help you with gathering information, what do I get out of it?”. Each time we had to take a moment to explain that COSY seeks to give initial support, as a catalyst not a crutch, as it is a means of equipping individuals to find and use their voice, to develop and harness their talents so that they are better positioned to see and qualify for opportunities. We also took some time to explain that even if the particular community member we spoke to was too old to participate themselves, we would appreciate any assistance on information gathering as it would help shape the programmes next year, making them more relevant to participants. While this is not a direct benefit to anyone else, the participants may in time come to play a pivotal role in their local economy which would ideally have a ripple effect for the community itself. These experiences taught us that we had to spend time clarifying expectations to manage potential disappointment and disconnect within the community.

“ Crime was consistently highlighted as a challenge by most community members we surveyed. ”



*Credit: S. Wilmot, 2017*

# Reflections

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The two Eastern Cape communities and the Diepsloot youth were particularly engaged with a high number of people showing up to hear about COSY and answer our questions. The spirit of entrepreneurship was prevalent as many community members reached out to us afterwards, explaining their various businesses and organisations. While Duncan Village in particular was incredibly impoverished, the enthusiasm for opportunities was palpable as the different community members asked us questions, made comments on our proposed programmes and sought us out after each meeting to discuss their plans further.

What was touching was how some community members who came to hear about COSY and fill out our surveys were too old to participate themselves but came anyway to find out more for their own children or grandchildren.

Perhaps the most poignant experience we take from this was the consistent feedback from community members about what sort of businesses they hoped to open or run. Most often, these businesses took the shape of social enterprises that seek to address some of the many challenges each community has. What was interesting was that they did not always see their business as addressing a social need. This speaks volumes to how little social entrepreneurship is understood, even when many new and aspiring entrepreneurs are doing and aiming for just that. There was very little solely profit-driven ambitions and a lot of concern for the well-being of those around them. It was powerful to see the kind of empathy that is fostered when most of the community struggle daily with the same challenges and yet still foster hope for a way to free both themselves and the community around them from those challenges.

“ Perhaps the most poignant experience we take from this was the consistent feedback from community members about what sort of businesses they hoped to open or run. ”

Savannah Wilmot

Researcher LifeCo UnLtd

## Where to from here...



As the LifeCo team we were entrusted with the responsibility to engage with the communities that had been identified to participate in COSY. What we encountered were people who had migrated to these communities in the pursuit of a better life, a wholesome life for themselves and their families. Tragically many of these hopes, dreams and aspirations have been strangled by decades of injustice, persecution and prejudice and what we encountered in many people was despair and disillusionment. The team were often met with cynicism and distrust as well as questions like, “what will COSY give me? “what happens to us once COSY is done?” These sentiments shared in conversation with the LifeCo team is valuable, as they guide us on the approach and philosophy we as implementing partners need to embody as we work with the youth in these communities.

Reflecting on the mapping report we feel positive that the interventions we as implementing partners have proposed will be of value in the communities we will be working with. Bantu Stephen Biko’s belief that personal emancipation is born out of a sense of identity and self-reliance has influenced our interventions. As implementing partners we have worked thoughtfully to create opportunities where the young people we will be working with will be equipped with the tools to build a strong sense of self and identity anchored in self-confidence and a healthy self-regard.

Despite all the insights gathered from the mapping we are still very aware that there is so much more to learn from these communities and so much that we still do not know. In light of this, we must remain humble and always in service of. We should remember that we are not the executors of transformation in these communities, instead we need to trust that people will transform and change their communities. Our role is to amplify the talent and confidence of the young people who participate in COSY and to trust in their ability to think, solve, mobilise and to build. In order for us to truly be in service of these communities our departure point must be built on the premise that “...trusting the people is the indispensable precondition for revolutionary change” (Paulo Freire, Pedagogy of the Oppressed).

*Carmen Di Rito*

**Chief Development Officer LifeCo UnLtd**



*Credit: LifeCo UnLtd South Africa*



In time, we shall be in a position to bestow on South Africa the greatest possible gift - a more human face.



*Bantu Stephen Biko.*

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