



**Building a culture of peace in Durban, South Africa: an action
research study with youth empowerment programme participants**

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Management Science: Public Management (Peacebuilding) in the Faculty of
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Hailey K. Fudu

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Student Number: 21555642

Dr. Sylvia Kaye, PhD, M.Sc.

Supervisor:

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ABSTRACT

This thesis sought to answer the research question: *How can youth programmes in South Africa contribute more effectively to peacebuilding?*

South Africa is a country suffering from major inequality and violence. The mark left by the previous disempowering system is still affecting South African people and there is a clear need for justice and healing from all forms of violence and inequality. The existing inequalities are largely racial and economic and those under 25 years of age constitute a large percentage of both perpetrators and victims of violent crime (Clark 2012: 78). This study focused on youth in the Durban area who are South Africans of mostly Zulu heritage. The youth are surrounded by violence caused by disadvantaged circumstances, which include economic, racial and emotional damage inherited from the apartheid system. This group is referred to as 'youth' throughout this study as it examines the issues of violence in South Africa and how some young people are exploring solutions.

Through an examination of literature and action research (AR) with participants from various programmes, this thesis investigates methods for improving the ability of Durban-based youth programmes to respond efficiently to the needs of youth as they endeavour to transform their communities. Following the identification of methods through focus group discussions, interviews and a review of literature, an action team was formed. This team consulted on which methods they wished to use for a collaborative peace project. They took what they learned from this process forward by sharing their experience with their respective empowerment programmes and by continuing to work together on an ongoing basis to bring their peace project to various other groups of children and youth throughout communities in Durban.

The study concluded that when youth projects and programmes allow for youth to play a significant role in planning, action and reflection, whilst also receiving sufficient support from a mentor, they are empowered and the programmes are effective. The youth in this study began by discussing the issues surrounding them, brainstorming possible solutions and then designing a peace intervention

in the form of a peace promotion performance. The performance was well received and the participants were empowered from the proactive roles they each played in preparing and delivering the performance. Through this transformational learning and service to the community, opportunities for youth to grow, mature and attain self-efficacy were nurtured. This process resulted in the further development of essential life-skills and positive values, and the youth participants learned to identify themselves with positive peers, mentors and purposeful activity. The action research also improved participants' confidence, their desire to serve others and helped them to achieve a strong sense of positive endurance and strength to overcome the violence and negative influences around them. This peace project allowed the team members to make meaningful contributions to their community and inspired other youth by modelling peace in action.

DECLARATION

I, Hailey Fudu, declare that this thesis is my own original work. All work from other sources is cited as such and I have not previously submitted this research for any degree at any other university. I hereby give consent for my work to be available to the Durban University of Technology, for interlibrary loan and for cited use by individuals and organisations.

Hailey K. Fudu:

I hereby approve the final submission of the following thesis.

Dr S.B. Kaye:

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CHAPTER 1: INTRODUCTION AND OVERVIEW

1.1 Introduction

This study began by examining literature on youth empowerment programmes (YEPs) in order to better understand how such programmes can assist in building peace in Durban, South Africa. Participants of several Durban-based YEPs then collaborated using action research in order to explore how empowerment through experiential learning can help transform the current culture of violence that exists in South Africa into a culture of peace. A culture of peace is defined as

...values, attitudes and behaviours that reflect and inspire social interaction and sharing based on the principles of freedom, justice and democracy, all human rights, tolerance and solidarity, that reject violence and endeavour to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation and that guarantee the full exercise of all rights and the means to participate fully in the development process of their society (United Nations 1997: 1).

This suggests that in order to create a culture of peace in South Africa, youth empowerment programmes should help youth achieve the desired values, attitudes and behaviours that will allow them to build a brighter future for themselves and their country as a whole. The development of such values, attitudes and behaviours in individuals can be developed by YEPs that have methods for encouraging youth towards service to others, civic engagement and various other positive activities.

The youth participants in this study explored both building and sustaining peace through consultation, action and reflection in order to discover methods for further success in their programmes. This study discusses the existing literature on peace education and empowerment, as well as developmental and experiential learning theories. The study then focuses on action research in order to further understand how peacebuilding is affected by youth programmes and how youth involved in such programmes can make greater contributions towards the peace process in the South African context.

1.2 Background to the problem

The apartheid (meaning 'separateness' in the Afrikaans language) system, officially instituted by the South African government after the general election of 1948, sought to keep those of European/Caucasian descent as the ruling class over all other groups categorised as Indian, Coloured (mixed-race) and African (tribal cultures such as Xhosa, Zulu, Sotho, Venda and Tswana. This eventually led to the relocation of people into areas restricted to their specific group.

This government was in gross violation of the international standards of human rights, which resulted in eventual sanctions, inhibiting South African participation in international sport, travel and trade. These sanctions and continual internal political unrest eventually put adequate pressure on the apartheid government and led to the release of political prisoners, including activist Nelson Mandela in 1990. After some years of transition, tension and negotiation, the historical first free and fair democratic election in South Africa took place in April 1994.

Apartheid policy instituted racial inequalities in South Africa, which resulted in a complex web of both structural and direct violence. The law excluded Non-Europeans from any public office and was based on the dominance of the European race (Brooks 1949: 27). The government system practised structural violence as part of its policy which resulted in poverty, direct violence and long-lasting inequalities.

Galtung (1969: 175) explains that direct violence entails inflicting physical harm and that structural violence means inequality and unequal distribution of power. Structural violence leads to abuse of power and spirals into other levels of violence.

While structural violence is a less visible type of violence, its prevalence within South Africa – notably in the form of poverty and inequality – helps to explain the country's high levels of direct violence (Clark 2012: 80).

Galtung (1990) later added cultural violence to his theories. Cultural violence includes aspects of a culture that are used to validate or excuse direct or structural violence.

The prevalent types of structural violence that have resulted from the legacy of oppression during the apartheid era include the deconstruction of the family, unemployment, unequal educational opportunity, poverty, political unrest and compromised health. All these structural problems create numerous challenges for youth and often lead to direct violence.

To give context to this study, some of the key problems within the various aspects of structural violence are explored briefly.

The deconstruction of the family: The family unit, consisting of a mother, father and children, with the support of extended family, is not the average setting currently in the homes of black South Africans. Only 32.4% of African households include a father and 4.6% of black South African children have no living parents. Only 34% are recorded as having living arrangements with both parents (Kane-Berman 2015: 8). These phenomena have resulted in an imbalance of role models, caregivers, resources and support.

During apartheid, families were torn apart as men migrated to gold and coal mines as contracted labour, while many mothers had to leave their children in the care of others when serving as live-in housekeepers. Although apartheid has ended, families are still often separated by similar circumstances because of scarce job opportunities that often necessitate relocation. This separation has been detrimental.

Black family life was eroded by migrant labour under apartheid and is still being damaged by it....84% of single parents in SA according to the October 2007 Target Group Index were black and 75% were female and only 53% were working (Jeffery 2010: 389).

With the absence of two dedicated parents and economic pressure and historical disempowerment stressing the family, the home environment often becomes the space where violence first occurs and is normalised. Leoschut's (2006) examined South African family life and concluded that many families

consider physical violence as an acceptable way of handling problems. Leoschut and Burton (2006: 32) further explain,

The family is the primary socialising agent where children are taught about the behaviours considered acceptable and unacceptable in the societies in which they live. Children who are raised in antagonistic households – as is the case with the young people surveyed in this study – come to perceive violence as an appropriate means of conflict resolution.

Other studies involving the perspectives of South African youth concluded that the family environment was predominately described as a common place where violence unfolds (Lamb and Snodgrass 2013: 7).

As of 2012, 77.6% of youth had a non-present or deceased father, 4.6% of them had no living parents and 26% were living without any parent (Kane-Berman 2015: 8). The lack of positive male role models is particularly problematic. Foster (2012: 47) concludes that

patriarchal ideology continues to enable particular forms of masculinity that, aided and abetted by reputation, peers, collectives and gangs, produce tremendous damage in and from only a small proportion of males.

Said Willis, a high court judge, notes that

In the almost 30 years I have been a lawyer, I have not come across a single serious criminal who had a good relationship with his father... (Business Day 27 December 2007).

Dysfunctional family life also has a significant impact on female youth. Although teenage pregnancy is a worldwide problem, it is significantly widespread in South Africa, with 1 in 5 females having given birth by the age of 18 and over 40% having become mothers by 20 years old. According to Moultrie and McGrath (2007), two thirds of these pregnancies are unwanted and unplanned and 1 in 5 teenage mothers become infected with HIV. These pregnancies are characterised by unequal relationship dynamics dominated by partners that tend to be significantly older than the female. The result of such relationships is often abuse, pregnancy and HIV infection. In 2001, (Jewkes et. al.) found that pregnant teenagers were often raped and beaten and they were less likely to be empowered enough to confront unfaithful boyfriends than older women. The

result of such unequal relationships is often abuse, pregnancy and the spread of HIV/AIDS.

Wood and Jewkes (1997) also identified that gender inequality perpetuates and inflames violence. If a female youth is without a protective father role model and has little experience of what a healthy relationship between a man and woman looks like, she is at an extreme disadvantage in her relationship choices with males.

The absence of parents and or grandparents claimed by AIDS also contributes to the dangerous situation of child-headed households and makes such youth highly vulnerable to abuse and various other types of direct violence. The lack of stability in home environments, the influence of unemployed adults of questionable character, the use of drugs and alcohol and the lack of security contribute to the high rates of murder, rape and other violent assaults.

Unemployment: Joblessness leaves time for greater exposure to vulnerable situations and the statistics of unemployment for youth are very high. South African youth under 25 years old, identified by Kane-Berman (2015: 2) as “born frees,” experience high levels of unemployment, particularly for African youth:

Unemployment rates are higher among younger people, higher among women, and higher among Africans. On the strict definition, unemployment among African male born frees of working age (15 to 24) is now running at 53%, and among their female equivalents at 61%...Unemployment rates among 15 to 24 year olds of other races are lower: the overall rate among whites, who generally have higher levels of education, is the lowest at 17% (Kane-Berman 2015: 9).

The unemployment rate is so high for this group of youth that it is not surprising to find that 29% of South Africa’s prison population is between 15 and 25 years old (Kane-Berman 2015: 2).

Some of the main issues that inhibit employment for South African youth are described by Graham and Mlatsheni (2015: 52) and are strongly linked to structural violence and inequality;

consider community, household and personal factors that drive youth unemployment. Many of these can be attributed to the legacy of apartheid, but are also the result of post-apartheid policies and

planning. For instance, one community-level factor that drives unemployment is the high cost of transport to seek work. This factor is a consequence of both apartheid and post-apartheid urban planning that keeps the majority of poor and low skilled people trapped in areas far away from job opportunities...

Other factors are also highlighted such as lack of access to internet for information on job opportunities and post-secondary educational options. The demand for skilled labour makes entering the labour market extremely difficult for youth who are the products of an education system that failed to prepare such a high percentage of them for a matric certificate. In addition to these crippling disadvantages, young people, and particularly young women, must often take on responsibilities within the household, which further limits their opportunities to participate in gainful employment (Graham and Mlatsheni 2015).

Unequal educational opportunity: The country as a whole averaged a matric (final year of high school) pass rate of 70.7% in 2014, which is a decline of about 10% from 2013. The matric pass rate in 2015 for KwaZulu-Natal indicated that it was one of the three worst performing provinces in the country, with a rate of only a 60.7%. KwaZulu-Natal was behind Limpopo (65.9%) and just above the Eastern Cape (56.8%). Basic Education Minister Angie Motshekga said:

the three worst performing provinces - also the country's three biggest rural provinces- caused a 9% drop in the pass rate. They had 53% of the country's pupils (Quintal 2015: 1).

In addition to this, the Basic Education Director-General, Hubert Mathanzima Mveli, highlighted that the majority of matric candidates came from KwaZulu-Natal (Quintal 2015).

This suggests that the large numbers of students, the rural settings and their lack of resources, including an appropriate number of teachers, training and supplies, are likely causes of poor performance. Grade 9 pupils averaged only 11% in math in 2014 and, by the time students test for their National Senior Certificate (matric), only 16% pass with high enough marks for university. Of

those who attend a higher educational institution, only 49% are likely to graduate (Kane-Berman 2015).

In addition to basic education, 2013 statistics indicated that only 72.6% of South African youth aged 16 to 20 attended a higher educational institution and those attending aged between 21 and 25 dropped to 16.7%. The Institute of Race Relations (as cited by Kane-Berman 2015) further noted that the unemployment rate among Africans with tertiary education had more than doubled from 8% in 2013 to 19% in 2014.

Not so many would have predicted such an outcome for the post-apartheid period when access to the labour market, at least for those with skills, should have been easier after so many decades of racial exclusion. The trend raises serious questions about the quality and/or appropriateness of tertiary education (Statistics South Africa 1994-2014: 12 cited in Kane-Berman 2015: 15).

A combination of low levels of education and low quality of education, combined with a developing economy, have left inadequate opportunities. This has affected both employment rates as well as the quality of service delivery by many of those who have managed to find employment but lack crucial skills for efficiency in their jobs.

Poverty: According to Statistics South Africa (Living conditions 2011), 56.8% of South Africans live in poverty and in KwaZulu-Natal the poverty level sits slightly higher than the national average at 60%. Poverty and under-development have always been recognized by government as a legacy left by apartheid that needs significant attention and appropriate planning in order to be overcome. The government instituted the Reconstruction and Development Plan (1994) and the National Development Plan (2011). The objective of the National Development Plan (NDP) is to eliminate poverty and reduce inequality. Amongst the various programmes that have been initiated by government such as the Reconstruction and Development Plan, which includes, but is not limited to, the provision for housing, are the Unemployment Insurance Fund, as well as child and pension grants. However, service delivery and equitable distribution remain

huge challenges. Until service delivery is efficient, fair and universal, poor communities will continue to be rife with injustice and desperation.

Poorer communities often apprehend suspected criminals and beat or burn them to death for suspected offences ranging from rape to theft (Kane-Berman 2015: 32).

The example above is an illustration of how structural inefficiencies and inequalities lead to direct violence and leave people feeling that they need to take justice into their own hands.

The Living Conditions Survey (LCS) and the Income and Expenditure Survey (IES) conducted by Statistics South Africa, contribute data by profiling and monitoring poverty and inequality (Living conditions 2011). The poverty level still sits at 60%, which illustrates the need for other measures by civil society such as non-governmental, non-profit and faith-based organisation initiatives that provide a variety of youth empowerment programmes, in addition to government initiatives.

An important barometer of the extent of this problem is growing public sector corruption, whereby public funds are being diverted away from the public good towards private interests. Of course private sector corruption is also a problem, but until we get a handle on corruption in government, private sector corruption will continue to flourish... South Africans certainly think that public sector corruption is getting worse. Transparency International's (TI) 2013 Global Corruption Perception Index (CPI) shows that South Africa has dropped 34 places since 2001, with half the decline of 17 places occurring since 2009. South Africa is currently ranked at number 72 out of 175 countries and heading downwards (Newham 2014: 1).

These wide-scale corruption issues affect both government and other agencies and demonstrate a need for a variety of options for the community to choose from since they are likely to find that some programmes have ulterior motives or are just instituted to fill a quota and maintain support for the party in power. Providing a variety of programmes independent of government agendas, is a practical way of encouraging self-reliance, monitoring corruption, practicing social responsibility, skill development and strong values, including the

development of a work ethic that will help youth transcend the legacy they have inherited.

Political unrest: Several attempts to abate inequality and crime have been attempted by activists and political parties, but these numerous factions have a pattern of violent struggle. The political pattern has been to assert the will of a party in an attempt to be a part of new solutions. However, no party has been able to stop violence and party supporters often become the cause of further divisiveness and violence, as evidenced by regular protests and violence leading up to and during elections. In addition, there have been violent protests by activists in communities that are unhappy with municipal service delivery, university fees and other ongoing issues. A recent example is exhibited by the numerous protests by youth activists about the presence of statues that depict personalities who stand for something that youth associate with oppression. Revenge and anger was clearly demonstrated in the vandalism of the Cecil Rhodes monument and several other statues (Bester 2015). This vandalism shows the unhappiness of youth at the still prominent symbols that they associate with inequality. Youth activist, Chumani Maxwele, highlights this growing frustration and anger:

As black students we are disgusted by the fact that this statue still stands here today as it is a symbol of white supremacy. How can we be living in a time of transformation when this statue still stands and our hall is named after (Leander Starr) Jameson, who was a brutal lieutenant under Rhodes...This poo that we are throwing on the statue represents the shame of black people. By throwing it on the statue we are throwing our shame to whites' affluence.... As black students here we have to change our ways just to fit in, and we have to keep quiet for almost three years before we can speak in the classrooms. It is time for all of that to change (Bester 2015: 25).

Following the *Rhodes must fall* protests were the *Fees must fall* protests, and now 2016 election protests and violence have commenced. The phenomenon of ongoing protests reflects a deep frustration and anger with the current state of affairs, which are particularly infuriating for those suffering economically. Since people do not always know how to access appropriate channels of

complaint, burning tyres, creating road blocks, destroying property and striking are often the ways in which the aggrieved populous feel they will be heard.

These protests and campaigns by community members and political parties are almost always linked to economic grievances (Kane-Berman 2015: 23). Economic or societal inequality is surmised to be the worst contributor to violence and unemployment and appears to be the issue South African youth of all backgrounds have most in common (Kane-Berman 2015: 10).

The relationship between social inequality and violence is clear. The structural forms of violence result in violent behaviour by youth (Lamb and Snodgrass 2013: 6).

Many other countries suffer from poverty without such high rates of violence. The extremes of wealth and poverty are unusually high in South Africa. This creates anger and inequality that has resulted in some of Africa's highest crime rates (Harrendorf et al. 2010). This country is unique because it contains some of the largest amounts of wealth and power in Africa, but also some of the most degrading poverty. When two such extremes exist side by side, combined with a history of systematic oppression, the violence and disturbing behaviour exhibited by citizens, is not surprising.

Compromised health: The health and overall well-being of a human being involves the positive balance and harmony of the physical, mental, emotional and spiritual self. Each affects the other and, when one is neglected, abused or unacknowledged, the human suffers. Thus, all the issues above impact health, well-being and inner peace.

Peace is a state of perfect integration with oneself and with all of life. It is the discovery and free expression of one's inner potentials. It is the harmonious co-existence with one's own innate nature, attitudes, thoughts and feeling...It speaks to harmonious coexistence... It is the active celebration of one's inner possibilities and those of others. (Tetteh 2001: 25)

UNESCO (1999) further explains that war begins in the mind and so it is within the mind that peace needs to be constructed. War and violence are learned behaviours. Therefore,

To create a culture of peace, all citizens need to be carefully taught throughout their lives to respect the dignity of others, to resolve conflicts peacefully, and to live together in peace and harmony (Power 2014: 47).

Several health issues that affect youth are discussed below.

TB is currently the leading cause of death amongst Africans and coloured South Africans. Equally alarming is the April 2014 report published by the Human Sciences Research Council, indicating that an estimated 1.09 million “born frees” were living with HIV and only an estimated 25% were receiving treatment (Survey 2014/2015: 561 cited in Kane-Berman: 2015: 18).

Treatment levels are higher among older people, higher among non-Africans, higher in formal than in informal dwellings, and higher in urban than in rural areas (Kane-Berman: 2015: 19).

South African youth, aged between 15-24 years, show some of the highest rates of HIV in the world (Harrison et. al. 2010). The findings of Eaton, Flisher and Aarø (2003) illustrate the pervasive effect of poverty and social norms that perpetuate women's subordination within sexual relationships. This is an example of compromised health that affects both the mental and physical well-being.

South Africa, recognised as a developing nation in socio-economic transition, has been identified as a country experiencing both undernutrition and overnutrition, disproportionately distributed according to gender, socio-economic levels and ethnicity (Reddy et al. 2002). Consistent access to healthy foods and monitored control of unhealthy foods is not yet a reality and has a clear effect on both physical and mental well-being. Those youth and children attending public schools in townships and other under-resourced schools have daily temptation and access to cheap unhealthy chips and sweets sold along the street or through the fences of their schools and have limited access to

healthy lunches. Sometimes fruit and other types of lunch food are available alongside the sweets, but temptation does not make their purchase the priority.

Along with the high rate of unhealthy eating is the high rate of alcohol use. Several studies have verified an increase in South Africans of 15 years and older drinking large amounts of alcohol and with noted increase in life-time drinking especially among young, black African males and females (Parry 2005).

Morojele et al. 2004 found strong links between drinking and engagement in risky sexual behaviours that made a significant impact on the number of sexual partners and the amount of regretted sexual engagements. Risky sexual behaviour and drinking are clearly linked to the spread of HIV and contribute to various other health complications emotionally and physically.

Conclusion: These various disparities in health, politics, etc. have resulted in the normalisation of violence and depleted values. Youth are growing up in a country where rates of homicide, rape, robbery, joblessness and child-headed households are significantly higher than the world average.

Normalised violence also includes a range of anti-social behaviours, early and regular exposure to violence in the family and community as well as cultural beliefs that legitimise violence (Lamb and Snodgrass 2013: 4-5).

Young people thus acquire violent behaviours through the modelling to which they are exposed, through punishment or discipline from authority figures and from discussions about violence with relatives, teachers and peers (Ward 2007: 27).

The abundance of violence and the lack of peace, equality and stability create serious challenges for the prosperity and overall well-being of youth and of all South Africans. These challenges reflect a breakdown in society:

The steady and alarming deterioration in the standard of morality as exemplified by the appalling increase of crime, by political corruption in ever widening and ever higher circles, by the loosening of the sacred ties of marriage, by the inordinate craving for pleasure and diversion, and by the marked and progressive slackening of parental control, is no doubt the most arresting and distressing aspect of the

decline that has set in, and can be clearly perceived, in the fortunes of the entire nation (Effendi 1980: 124).

If the situation is not addressed and improved with sustainable methods, the family will continue to deteriorate and unequal employment and educational opportunities will perpetuate poverty, political upheaval and ill health.

Further context: The history of Durban was turbulent with many conflicts between the Zulus and the British colonialists during the early settlement years after the death of King Shaka Zulu (1840). In addition, the natural port attracted diverse groups, from German missionaries to British plantation developers to Indian indentured servants, as well as Indian and other European entrepreneurs (Introduction to the City of Durban 2016). In the struggle for equal opportunity, several historical figures such as Mahatma Gandhi, Bertha Mkhize, Nelson Mandela and Helen Joseph left their mark on the city.

In this post-apartheid era, the City of Durban has promoted justice and made several attempts to improve the living conditions of Durbanites. Durban has a culture of religious tolerance and has hosted several peace projects, including a large peace march through the city centre in 2015 in response to violence and intolerance (Peace March in Durban 2015.) Additionally, there are many government and non-governmental programmes such as Seeds of Unity, World Religions for Peace, the Inter-Religious Council of KZN, the Gandhi Development Trust, the Denis Hurley Centre and the Christian Council of Churches, to name just a few, that take part in collaborative effort and peacebuilding. In addition to these programmes, there are numerous youth initiatives operating throughout the municipality, including The Youth Interactive, Interact Club, the Durban Youth Council, Hindu Youth Network, Muslim Youth Network and the Bahá'í YEPs, as well as numerous other faith-based and community-based initiatives in addition to government initiatives such as the National Youth Development Agency.

Durban (eThekweni) is the 3rd largest municipality in South Africa with an estimated population of 3.5 million people, a youth unemployment rate of 39% and a dependency ratio of 42.8%. An estimated 37.1% of those over 20 years

old have matriculated and only 12.3% of those 20 years or older have entered a higher education institution (eThekweni 2011). Despite several programmes offering support to youth, the crime rate highlighted in the eThekweni Municipality (2013/2014 NDP: 32) during 2011/2012 reported a staggering 173,686 crimes in the following areas of concentration:

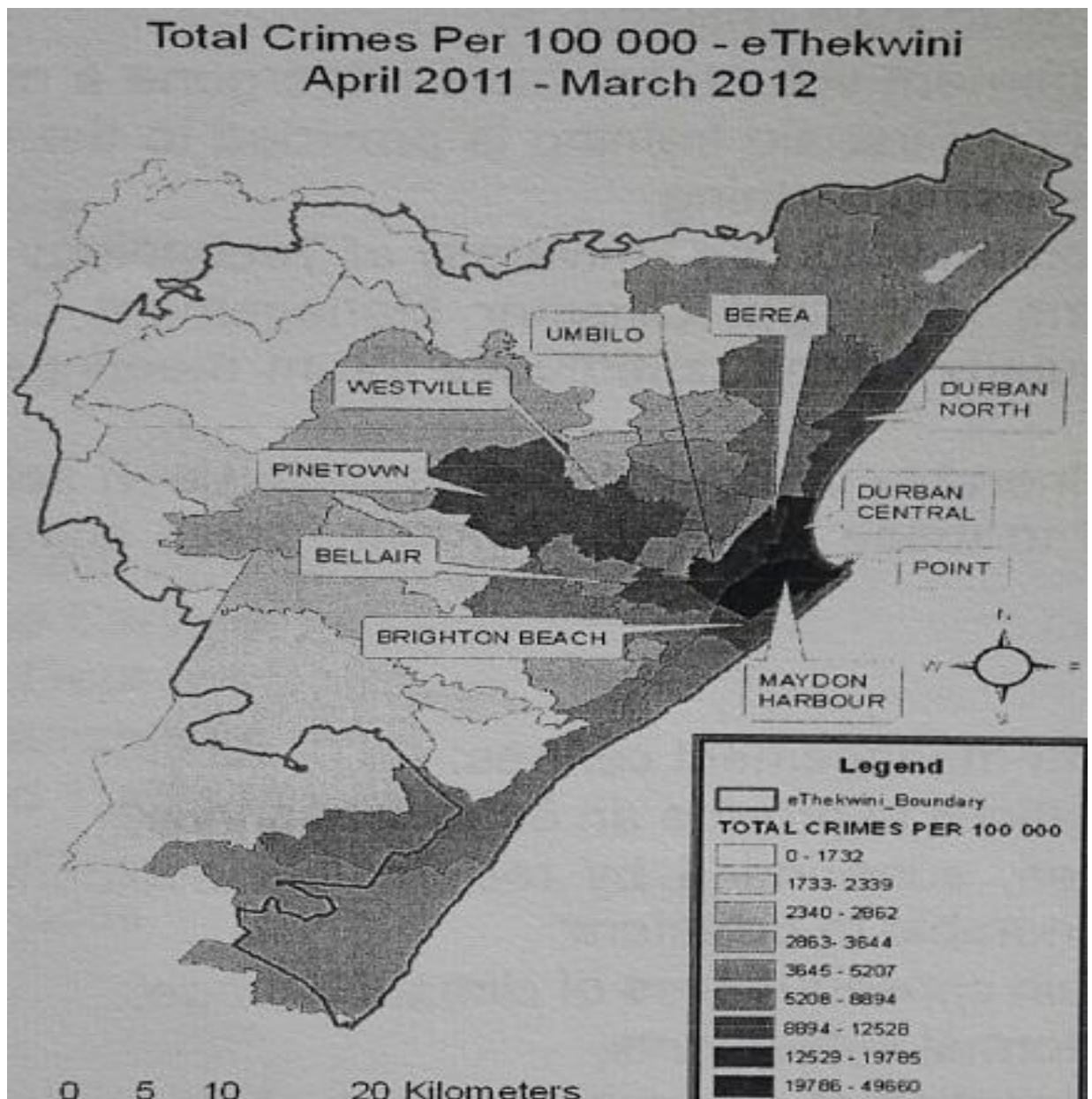


Figure 1: Spatial location of crimes in Durban eThekweni Municipality

The crime research and statistics collected by the South African Police Service has further noted extremely high levels of violence. Statistics of reported crime

were highest in Central Durban with 672 sexual crimes, 41 murders, 50 culpable homicides, 28 attempted murders, 968 assaults, 1477 robberies, 773 burglaries, 1870 thefts involving vehicles, 2528 drug related crimes, 1166 incidents of driving under the influence of alcohol or drugs, 41 carjacking's, and 36 reported kidnappings (SAPS Crime Statistics in eThekweni/Durban April 2013 to March 2014). Lower levels of violence were reported throughout the remaining areas of the municipality, but SA statistics are staggering, especially in city centres. Overall, South Africa has reported higher levels of homicide than anywhere else in Africa (Harrendorf et al. 2004: 11) and Durban is a prime example of levels of serious violence.

These statistics illustrate that there clearly is a culture of violence and both the government, the public and the private sectors acknowledge that programmes to improve this situation are important.

The Integrated Development Plan report notes that

The apartheid era has resulted in the creation of a divided, unequal and underdeveloped society. The Plan therefore aims to introduce interventions in the fields of arts, culture, sports, recreation and heritage to create a socially cohesive society. Encouraging participation in sport, recreation, arts, culture and heritage will lead to growth for both individuals and communities as well as provide a major potential for income opportunities (Integrated Development Plan 2014/2015: 34).

In response to division, inequality and underdevelopment, the local government has created lofty goals to help the people of eThekweni. During the review of these programmes, many were found that focused on enabling economic participation through empowerment or through access and inclusivity in ways that will strongly impact youth including their programmes for cooperative action between government and NGOs. These programmes support training and education, provide assistance for youth as they make career choices, develop arts and sporting infrastructure close to where people live; support talented athletes, raise public awareness of the arts, especially through supporting the growth and sustainability of a range of arts festivals and provide opportunities

for artists and athletes to succeed professionally (Integrated Development Plan 2014/2015: 34-37).

These programmes have the potential to contribute to a peaceful municipality. However, the local government recognises that it will be people and organisations at the grassroots who will help action their plans. The IDP notes that

[t]he new approach of local government is to facilitate and ensure the provision of infrastructure, services and support, thereby creating an enabling environment for all citizens to utilise their full potential and access opportunities. This will enable citizens to contribute towards a vibrant and sustainable economy with full employment and thus create a better quality of life for all.

The focus is therefore on citizens doing things for themselves, with local government providing all the support to make this process happen. Not only is this approach more effective in a context of scarce resources, but it also has overwhelming support from citizens and civil society groups who are eager to work in partnership with local government to make development happen (eThekweni Municipality / City Government / City Vision / IDP 2016).

The youth empowerment programmes noted in this study function out of various localities in and around Durban. They exist in schools, universities, neighbourhood homes, community centres and open spaces. Although they are independent from local government and do not seek support from government, they definitely do focus on citizens 'doing things for themselves' and fulfil the objectives of many of the programme outcomes listed above.

1.3 Problem Statement

"Born frees" make up half of South Africa's population. This group of youth are enveloped by a culture of violence, one in which structural, and direct violence is epidemic (Harris 2013). The various structural causes of violence show the traumatic effect that apartheid policies, a lack of resources and a post-apartheid trial-and-error system of education and governance has had on the overall health of youth. In order to transform South Africa into a culture of peace, sustainable methods for the development of new skills and mind-sets is crucial. The tragic and complex situation in South Africa has inspired the development

of various programmes that aim to assist youth to overcome the rampant injustice, inequality and violence in their communities. Further research is needed to learn how to improve youth programmes in order to help lift youth out of these cycles of violence.

1.4 Aim and objectives

Significance and Rationale: The legacy left by apartheid has created inequality, unemployment, compromised education and a complex web of violence. Youth empowerment programmes have not yet been able to provide lasting solutions that address the various challenges in South Africa. This study examines strategies for reducing violence and seeks to understand how youth programme participants can implement coherent peacebuilding measures. The aim, therefore, is to understand what is known about effective methods and discover how to increase and sustain peacebuilding efforts for Durban-based youth.

The specific objectives of this study are to:

1. Identify how youth involvement with various programmes is contributing to peace;
2. Investigate methods for further programme success using action research;
3. Enable participants to improve action-based peacebuilding within their programmes.

1.5 Hypothesis

Youth programmes can contribute meaningfully to peace by assisting young people as they navigate through inequality and violence.

In addition to the structural disparities that place youth at a disadvantage, the lack of desirable values, attitudes and behaviours that are currently common amongst youth are likely to be one of the root causes of the problem of violence in South Africa. Thus, youth programmes can make significant contributions to

the development of the desirable values, attitudes and behaviours that counteract violence.

1.6 Philosophy of research

My philosophy is that qualitative research is an organic process of discovery that should involve multiple methods of data collection, including participatory action, phenomenology and thematic analysis across data sets. Through studying and analysing academic literature and real life experiences in the field, in addition to utilizing a variety of research instruments, relevant discoveries are made. I also believe that academic writing need not involve complicated and overly technical language that leaves the reader confused and exhausted. Instead, I have adopted a simple approach that can be read and followed as easily as a conversation.

1.7 Research design and methodology overview

Design: The research problem was investigated through qualitative research methods. Data was collected from questionnaires, transcriptions of focus group discussions, interviews and from observations of the youth in action during a peace promotion project. Further data was collected through post project interviews and questionnaires. These instruments were used to allow for organic, in-depth interaction and feedback in comfortable settings where participants felt free to share their insights. The data was then analyzed by grouping the findings into themes. Thematic analysis allowed for the discovery of relevant patterns across the various data collected and provided solutions to the research problem.

Methodology: The research began with a review of relevant literature to establish what researchers have already recognised as keys to success within youth programmes. In addition to the literature review was the qualitative action research component of this study. Action research allowed for collaboration with youth in order to identify successes and areas in need of improvement, followed by testing of data at the grassroots. AR allows research participants and researchers to engage collectively to discover new ways forward (Babbie 2009:

324). The Action Research process is empowering and also included many methods from the new evaluation framework known as Reflect. Reflect methodology provides a clear summary of this process of empowering action. It is explained as a process that seeks to help people assert their rights, make their voices heard equally with others, establish sustainable peace by seeking the achievement of social or political change, by drawing on experience and knowledge of participants, by using ongoing reflection/action cycles, by changing unequal power relationships, by using systematic methods and self-organising methods (Sempere 2009: 8-9). These aspects were all employed in this research.

Sample: Youth from various youth empowerment programmes in Durban took part in this study. After the questionnaires were administered to programme participants, a small group of youth participants from KwaMashu, Cato Manor, Pinetown, Westville, Umbilo and KwaDabeka participated in the action research component. Cato Manor, KwaMashu and KwaDabeka are township settings within the eThekweni municipality that suffer from high crime rates, limited services and large populations of poor people. KwaMashu is a large township north of the city centre, Cato Manor developed slightly west of the city centre and KwaDabeka is a township north-west of the city. The youth who agreed to be a part of this study are keen participants in youth empowerment and want to see their neighbourhoods improve. Nine youth participated in the focus group and action component of the project. After four youth became unavailable after the initial focus group due to studies, relocation and work, three new youth from Interact joined with five of the original youth from Youth Interactive, Bahá'í Youth and Future Leaders of Change. The group that committed to the long-term process totalled eight. However, insights during various stages of the qualitative research process were derived from a total of fifteen participants. The respective conclusions of Boyd and Creswell confirm that this was a sufficient number. Boyd (2001) recommends that two to ten participants or research subjects are sufficient to reach saturation and Creswell (1998: 65 and 113) further recommends *long interviews with up to 10 people* for a phenomenological study to be sufficient in order to gather enough data for

qualitative analysis to take place successfully. Groenewald (2004) outlines that phenomenology is the study of reality through the concrete perspective of individuals. The insights of individuals are seen as the concrete means of understanding what is real. Action research and the use of qualitative methods allow reality to unfold through recording and analysing the concrete experience of subjects in the field.

In addition to the research done for this thesis, relevant connections have been explored through examples I have observed from many youth empowerment groups. I have been involved with the Bahá'í Youth Programmes, Food for Life Children's Projects, the Durban Youth Council, Interact Club, Peace Clubs and the Youth Peace Forums for many years and have come across many applicable examples that provide context to the literature reviewed.

1.8 Overview of chapters

Chapter 1 Summary: This chapter provided a background and context to the research problem and explained the overall aim and objectives of this study along with a brief description of the design and methods employed.

Chapter 2 examines relevant theories that support the focus of this research through a review of various books and articles on the topic of youth development, youth empowerment, and effective learning methods. The aim of this chapter is to identify effective methods and case study outcomes. The review identifies knowledge gaps, summarises the overall findings and highlights recurring themes.

Chapter 3 clarifies the design and methods used in this action research study. The purpose of this chapter is to explain the process of designing and building the basis for the study.

Chapter 4 presents the data collected during the action research component of the study together with a detailed analysis

Chapter 5 concludes the thesis by sharing a summary of the results and conclusions reached from the literature review and action research.

1.9 Conclusion

This chapter presented the context, the problem, the aim, objectives, hypothesis and philosophy of research, as well as an overview of the research design and methods used for this study. Through the examination of literature and through action research, it became evident that youth empowerment programmes make significant contributions to peacebuilding. They provide spaces in which values development, service-based action and transformational learning can take place. Existing YEPs, as well as future programmes, will benefit from this review and analysis of effective methods and observable outcomes as they consider their programme designs and build their own vision and plans of action for furthering peace processes in their community.

CHAPTER 2: THEORETICAL FRAMEWORK AND LITERATURE REVIEW

2.1 Introduction

This chapter explores theories that address the issue of overcoming violence and which support the peacebuilding process. The framework chosen to investigate and understand the connections and possible solutions to the problem facing this culture of violence in South Africa is peace education theory (Harris 2004) as it applies to youth empowerment programmes. Under the umbrella of this theory, several relevant concepts and educational theories associated with empowerment, effective learning and conflict resolution are explored in order to identify solutions and methods for establishing the peace and well-being of youth and of South Africa as a whole. After the exploration of these theories, youth empowerment programmes and peacebuilding are looked at in more detail.

The chapter concludes with a compilation of themes identified through the literature review followed by areas identified as needing further exploration.

2.2 Review of relevant theories

The following review on peace education, development and learning theories as well as conflict resolution and youth empowerment theories laid the foundation on which this study was built.

2.2.1 Peace education theory

South Africa's history of inequality and the current cycles of violence can be addressed by applying peace education theory (Harris 1996; Harris 2004). This theory argues that knowledge of peace processes is essential for the advancement of civilisation and promotes wisdom, communication skills, attitudes and values that help prevent violence and promote peace. Peace education theory provides a framework for programmes to use in order for youth to heal themselves and their communities and to emerge as empowered peacebuilders.

This theory was explored in order to understand how youth develop values that include caring for the planet, awareness of their connection to the world and the importance of peaceful human relations (Harris 2004). UNICEF defines peace education as

the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, inter-group, national or international level (UNESCO 2002 cited in Jones 2005).

This theory is significant because it illustrates that violence can be reduced in society if crucial variables are dealt with. It has further been defined as

both a philosophy and a process involving skills, including listening, reflection, problem-solving, cooperation and conflict resolution.

This process involves empowering people with the skills, attitudes and knowledge to create a safe world and build a sustainable environment. The philosophy teaches nonviolence, love, compassion and reverence for all life. Peace education confronts indirectly the forms of violence that dominate society by teaching about its causes and providing knowledge of alternatives (Harris and Morrison 2003: 9).

This definition encourages a search for knowledge about alternatives to violence. One such venue where actions and alternatives can be sought are within youth empowerment programmes. Philosophy without the involvement of skills and action, is insufficient. Galtung (1996: 35) explains that

studies alone do not halt direct violence, dismantle violence, nor do they build structural or cultural peace.

Peace education is not complete without action, and youth programmes provide a space for service, positive relationships and dialogue that develop a culture of peace. This study uses an action research model, which involves concrete action in which youth explore peacebuilding methods using educational concepts advocated by pioneers such as Henry David Thoreau (1817-1862), John Dewey (1859-1952) and Paulo Freire (1921-1997), as well as recent scholars such as David Kolb (2012), all of whom advocate experiential learning or *learning by doing*. This will be explored further in the coming sections.

Schwartz and Suyemoto's (2012: 343) research suggests that participation in programmes can influence the empowerment of youth as well and a range of other outcomes that contribute to peace, such as civic engagement and positive changes in self-concept. Positive self-identity is intimately linked to the development of positive *values, attitudes, and behaviors that reject violence* (UN 1997).

The main types of peace education identified by Harris and Morrison (2003: 65-75) are

- *Human rights education*
- *Environmental education*
- *International education*
- *Conflict resolution education*
- *Development education*

These five central themes of peace education address the development of positive self-identity and values through civic engagement. Many youth programmes explore ways in which to implement these themes of peace education in order to make positive changes for individual youth, as well as making a collective societal impact. The following are evidences of peace education exhibited by various programmes, followed by a brief analysis of the results noted in each experience:

Human rights education: The General Assembly of the United Nations proclaimed:

The Universal Declaration of Human Rights is a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction (Universal Declaration of Human Rights 1948: 1-2).

The organisation, Youth for Human Rights (2016), summarises these essential rights as follows:

1. *We Are All Born Free & Equal. We are all born free. We all have our own thoughts and ideas. We should all be treated in the same way.*
2. *Don't Discriminate. These rights belong to everybody, whatever our differences.*

- 3. The Right to Life. We all have the right to life, and to live in freedom and safety.*
- 4. No Slavery. Nobody has any right to make us a slave. We cannot make anyone our slave.*
- 5. No Torture. Nobody has any right to hurt us or to torture us.*
- 6. You Have Rights No Matter Where You Go. I am a person just like you!*
- 7. We're All Equal Before the Law. The law is the same for everyone. It must treat us all fairly.*
- 8. Your Human Rights Are Protected by Law. We can all ask for the law to help us when we are not treated fairly.*
- 9. No Unfair Detainment. Nobody has the right to put us in prison without good reason and keep us there, or to send us away from our country.*
- 10. The Right to Trial. If we are put on trial this should be in public. The people who try us should not let anyone tell them what to do.*
- 11. We're Always Innocent Until Proven Guilty. Nobody should be blamed for doing something until it is proven. When people say we did a bad thing we have the right to show it is not true.*
- 12. The Right to Privacy. Nobody should try to harm our good name. Nobody has the right to come into our home, open our letters, or bother us or our family without a good reason.*
- 13. Freedom to Move. We all have the right to go where we want in our own country and to travel as we wish.*
- 14. The Right to Seek a Safe Place to Live. If we are frightened of being badly treated in our own country, we all have the right to run away to another country to be safe.*
- 15. Right to a Nationality. We all have the right to belong to a country.*

The protection of human rights is a never-ending task and some youth organisation participants have figured out ways that they can play their part.

I participated in one such club through Amnesty International in my high school. The club participants learned to speak out against environmental and human rights abuses. This group promotes respect for the human rights and freedoms in the charter above by utilising progressive measures to secure their universal recognition and observance by learning about human rights abuses suffered by

particular groups, the injustice of such abuses, and how to work for justice through media campaigns, petitions, etc. to put pressure on governments, business owners and policy makers.

Through involvement, I gained a much deeper understanding of various global issues, such as deprivation of freedom of speech and corrupt oil deals. Participation raised my awareness and inspired a desire to take action against injustice. The lasting effect of my involvement was a shift in mindset, the development of initiative and the desire to be a part of a constructive activity for change, including developing awareness in others.

Environmental education: Environmental education is defined as

...a process that allows individuals to explore environmental issues, engage in problem solving, and take action to improve the environment. As a result, individuals develop a deeper understanding of environmental issues and have the skills to make informed and responsible decisions. The components of environmental education are awareness and sensitivity to the environment and environmental challenge, knowledge and understanding of the environment and environmental challenges, attitudes of concern for the environment and motivation to improve or maintain environmental quality, skills to identify and help resolve environmental challenges and participation in activities that lead to the resolution of environmental challenges... Environmental education does not advocate a particular viewpoint or course of action. Rather, environmental education teaches individuals how to weigh various sides of an issue through critical thinking and it enhances their own problem-solving and decision-making skills (What is environmental education? 2016: 1).

Additionally,

Environmental education imparts knowledge and creates experience to change beliefs, attitudes – and most importantly – behavior (Frantz and Mayer 2014: 85).

This type of education is exhibited by the Durban Youth Council (DYC). A part of the mandate of the environmental branch of the DYC is to care for the earth. Each year this branch of the Council initiates and implements several preservation projects such as a rubbish clean-up at the city's beachfront. This environmental education and action initiative improves the safety and beauty of the Durban community and enriches the understanding and dedication of the

participants by giving them a sense of purpose and awareness of the needs of their local environment. The youth created a space for exploring an issue (pollution) and then engaged in finding a solution through collaborative effort. The experience helped the youth realise that they can make a contribution towards creating a cleaner and more beautiful city.

International education (also known as education for international understanding): This is defined as an

entire process of social life by means of which individuals and social groups learn to develop consciously within, and for the benefit of, the national and international communities, the whole of their personal capacities, attitudes, aptitudes and knowledge (UNESCO 1974: 148 cited in UNESCO 2004: 12).

In addition,

...international education was not limited to achieving international cooperation and peace or the combination of these terms in the realm of teaching and learning aimed at reaching an environment favouring respect, justice, liberty and the reverence of nations and cultures...Human rights and fundamental liberties, as well as the United Nation's actions were also considered as topics in relation to international education, and thus recommended as elements worth adjoining to this sphere (UNESCO 2004: 12-13).

The YMCA (Young Men's Christian Association) created a Youth Peace Network that organised an exchange for youth to engage with youth in other countries and participate in a peace conference and workshops with participants of various organisations which fostered international cooperation and learning. Two participants in this study shared the following;

Evita: It has been a wonderful program to improve my leadership skills, to learn more about other cultures, to get a different point of view of life and to challenge myself to do my best every day.

Erin: I missed learning from and about other people and cultures different than my own. The Youth Peace Network has offered me a chance to do that and really start a dialogue about the challenges faced by our world today and how we can best work together to find a solution to these problems (Voices for Peace 2011).

When youth increase their world view by interaction with diverse youth with similar aims, the development of friendships, understanding and collaborative

attitudes are enhanced. Youth support and inspire one another in implementing their vision of improving their communities and being protagonists for peace.

Conflict resolution education: The aim of this type of education is not only to prevent violence but to develop responsible citizenship:

Conflict resolution education provides youth with the knowledge, abilities, and processes needed to choose alternatives to self-destructive, violent behaviour when confronted with interpersonal and intergroup conflict. The expectation is that when youth learn constructive ways to address what leads to violence, the incidence and intensity of that conflict will diminish (Crawford and Bodine 1996: 3).

After the genocide in Burundi, some youth began a programme called *Jamaa*, meaning “friends,” to help Hutu and Tutsi youth achieve justice and reconciliation (Thyaga 2002: 159).

Through both educational meetings for discussion as well as recreational soccer, they managed to form bonds of respect and agreement amongst youth of both tribes.

In Bangladesh a youth group called *Amra* began to give young people living with violence a safe space for support and interaction (White and Choudhury: 2000: 39-40). At one meeting a participant became violent against another. The participants discussed how to deal with the perpetrator after discussing his life circumstances and empathising with the hardships of his life. The participants then included this youth in a trust game and then talked about broken trust and dialogued until the perpetrator broke down with the real issue that had caused his outburst. He thus received support and acceptance as well as forgiveness from his group, as well as discovering where his emotions were springing from. Peace was then re-established through providing a safe space for dialogue and positive interaction through sport, trust games and other activities that bring youth together, youth programmes allow for healthy relationships to develop and for animosity to dissipate.

Development education: The concept of youth development is defined as

supporting people in understanding, and in acting to transform the social, cultural, political and economic structures which affect their lives and the lives of others at personal, community, national and international levels.

Furthermore,

Development education is concerned with knowledge, ideas and understanding of issues that relate to global poverty and underdevelopment. It is an educational process based on learner-centred and interactive methodologies. It has a strong values dimension based on a commitment to social justice and human rights and is oriented towards action to effect change for a more just and equal world." (What is development? 2016: 1).

And as it applies to youth:

Development education in youth work aims to support young people to increase their awareness and understanding of the interdependent and unequal world in which we live, through a process of interactive learning, debate, action and reflection. It challenges perceptions of the world and encourages young people to act for a more just and equal society at a national and an international level (Development education program 2016: 1).

The participants of the Young Emerging Leaders' Programme from the Durban University of Technology visited a place of safety in Umlazi Township. During the visit, they spent time with those experiencing crisis and brought hope and positivity to a difficult situation by positive interaction, as well as by painting, cleaning and bringing supplies to the caregivers and participants. Through this civic engagement, the participants benefited by gaining a clearer perspective of what it is to struggle while also developing empathy by learning to serve others.

The visit to the centre was an eye opener, we as a society need to take a stand against the abuse of children, take responsibility of our actions. It is so sad to see young children who have so much to live for but living in fear and sadness. I am glad that the department of Student Governance motivated us to go to the Centre said Mfaniseni Mnguni (Young Emerging Leaders Programme 2015: 1).

The place of safety received some assistance, those staying there were encouraged and the youth that participated felt transformed and became recommitted to the cause of abuse prevention.

In addition to these five central themes of peace education is the importance of creating spaces for people to explore historical trauma. This is especially effective through dialogues and the expression of hurt, frustration, anger and other emotions, through sharing oral histories and through vision building for the future society they wish to build. The history experienced in South Africa has left transgenerational trauma and new traumas are caused daily as a legacy of past violence that has been left unaddressed. The violence of the past continues to plague the present due to unprocessed damage to the psyche. Peace education is a method for overcoming past trauma and breaking the cycle of passing damage down to the next generation. Duckworth (2015) advocates this healing through peace education by providing peace education in schools. In South Africa, the Department of Education has instituted the subject of Life Orientation (LO). The LO lesson plans create a space for some dialogue to take place around conflict and peacebuilding such as how to celebrate self, how to avoid bullying, etc. but further steps need to also be implemented since educators are not specifically trained to help pupils overcome trauma and South African teachers themselves are often still traumatised and have not yet discovered how to work through the hurt, prejudice and complexes left by apartheid. Duckworth further states

...what is not as often articulated is the resulting need for peace educators to seek venues other than public schools to create and protect spaces for critical dialogue around peace, justice, conflict, and reconciliation (Duckworth 2015: 173).

Those who facilitate LO as well as youth programmes would benefit themselves and those they serve by becoming trained in peace education skills. YEPs are ideal venues for dialogue and reconciliation to take place.

Conclusion about the overall effectiveness of programmes to aid in peace education: The overall long-term effectiveness of programme initiatives for the improvement of society is difficult to adequately measure. However, the effectiveness of YEPs in inspiring young people to make contributions to the peace process and to be a part of the solution is observed through these examples and through the comments of the participants in interviews, focus

groups, questionnaires, through their activities and through the many ongoing efforts of Durban-based YEPs, as well as by programmes elsewhere throughout South Africa and internationally.

The majority of efforts observed in effective programmes display various degrees of participation, including those which are adult-initiated but share decision making with children/youth; those which are youth/child-initiated and directed; and those which are youth/child-initiated with shared decision making with adults. Hart's (1992 and 2008) guidelines on the various types of participation highlight these three methods of child participation as most effective and meaningful and are applicable to youth involvement as well. Peace education theory advocates that participatory action should be taught from early childhood and continue as a life-long learning process.

Sufficient support by parents, teachers, coaches, religious communities, governments, neighbourhood communities and other structures is important for sustainability and success (Duckworth 2015). Adults need to offer support, but also keep a balance through acknowledging that the youth are the key players in youth empowerment programmes. The empowerment of youth depends upon the implementation of effective learning methods in their programmes. These learning methods are discussed in the following sections.

2.2.2 Empowerment theory

Rappaport's (1984) early definition of empowerment highlights a process from which people, organisations and communities are able to gain positive control over their lives.

Empowerment is further described as a process that builds the capacity of individuals and groups, to help themselves and others, improve the quality of their lives and achieve their goals (Adams 2008). Empowered individuals also exhibit the capacity for decision-making, critical reflection and the ability to care for self and others in the community. Groups that have been marginalised or discriminated against such as youth, women and black South Africans, require

opportunities for skill development and self-efficacy. In order to achieve true empowerment, disadvantaged groups should be encouraged to proactively engage in community development and self-empowerment. Charitable organisations, including government initiatives, led from outside affected communities can unintentionally be disempowering and create dependency. Disadvantaged and disempowered South Africans rely heavily on welfare from the state for grants, housing, etc. When service delivery fails, poor communities often try to show their power through strikes and violence. However, true empowerment is achieved through knowledge, skills, strength, influence and the development of authority to engage the community and government meaningfully and peacefully. When a community develops their own initiative, independent of outside aid, including government assistance, they will discover their capacity and power. Examples of empowering individual and community initiatives include community policing forums, stokvels (community saving account programmes) and neighbourhood soccer teams. Such initiatives show the capacity of communities to empower themselves.

Empowerment theory applies directly to youth participants and youth programmes and is incorporated in this action research design. Participants are empowered by finding their voices, integrating their spiritual values, and promoting equality and service (Mohajer and Earnest 2009). YEPs in various settings noted throughout this study integrate these aspects of participation and values within their groups. Empowerment theory is also utilised to integrate the voices of youth during action research, since empowerment is further described as

action taken by an individual to facilitate his or her own ability to act in the face of oppression (Pearrow and Pollack 2009:46).

The participants in the action research component of this study are empowered through involvement in this process and are given an opportunity to practise planning and facilitating, which demonstrates their ability to act, to face oppressive circumstances and to work towards positive and peaceful outcomes. This relates directly to peace education theory and the skills required for peacebuilding. This is specifically important as the group of youth in this study

are directly affected by structural and direct violence and face oppressive circumstances daily.

UNESCO (2016) further defines this process of empowerment as the ability of

individuals/communities [to] engage in learning processes in which they create, appropriate and share knowledge, tools and techniques in order to change and improve the quality of their own lives and societies. Through empowerment, individuals not only manage and adapt to change but also contribute to/generate changes in their lives and environments.

When well-supported, youth programmes can have endless potential by creating learning experiences that touch on various aspects of empowerment and peace education and by creating opportunities for civic engagement.

Several educational theories support the goals of peace education and empowerment. The focal theories found to be relevant are development theory, self-directed and experiential learning theories, as well as conflict resolution theory. These theories are crucial to peacebuilding and understanding effective elements in YEPs. Relevant connections are explored within the context of youth programmes through a review of such theories, together with examples from youth programmes that the researcher is involved in and examples found in the literature review. In the following review of educational methods, the concept of learning through meaningful and effective methods is further investigated.

2.2.3 Stages of human development theory

Youth empowerment programmes are also, in their essence, development programmes because they involve youth in a process of transforming their attitudes and actions. Youth are going through a crucial stage of development and special attention to their needs helps build their capacities. Piaget's theory of cognitive development (as cited in Huitt and Hummel 1998) explains that humans go through various stages of development. In the concrete operational stage during elementary (primary-school) age and early adolescence, intelligence is demonstrated through logical and systematic manipulation of concrete objects or concepts. Operational thinking develops through the use of

mental actions which focus on how things work or how they stop working. This type of thinking is exhibited as the egocentric thoughts of childhood begin to diminish. During youth, a person is transitioning between this stage and the formal operational stage that is found in adolescence and adulthood. During this stage, intelligence is revealed through the logical use of symbols as they relate to abstract concepts. There is a return to earlier egocentric thought as well.

Without proper encouragement and access to education, youth and adults may have limited or undeveloped potential to think using operational methods. They demonstrate their intelligence through manipulation of concrete objects such as through arts and service projects. However, they may also demonstrate characteristics of the formal operational stage by showing their ability to share an in-depth understanding of abstract concepts, such as injustice.

A junior youth group in Reservoir Hills, Durban demonstrated concrete operational thinking and behaviour when they read a story about an old man planting trees that he would not live to see bear fruit, but did it as a service to the next generation. This inspired conversation amongst the group about planting trees at their school for the grades below them, even though they were completing their final year and would not enjoy the shade or fruit they would one day give. Through the manipulation of concrete objects, they solidify their understanding of how important it is to think of others.

Through involvement in programmes, the abilities of youth as catalysts in the various areas of peace education (human rights, environmental, international, conflict resolution and development) are fostered. Change can be achieved during the crucial concrete and formal operational stages of their development through any of these five avenues. This can be established if programmes utilise systematic approaches to developmental theory (McLellan and Youniss 2003).

When a programme takes into account the developmental levels of youth and is designed to balance their need for both concrete and formal learning methods, it will keep youth engaged and adequately stimulated.

The use of art, whether it be music, drama or visual, provides concrete stimulation as concepts are explored. For example, a group of youth between the ages of 15 and 18 involved in a Bahá'í youth group met to study how to be an example to other youth and discussed how to be detached from a material and consumer culture and its pitfalls. After deep discussion throughout the morning, they became restless and demonstrated a need to both digest the deep concepts and relax. A volunteer came to explain mandala art and the Buddhist tradition of relaxation and meditation through creating a mandala. Each youth was given their own art to do while sitting quietly and thinking about the concepts just discussed. The youth created beautiful art while their artistic talents were explored and their concrete and formal development addressed (Thomson, 2015).

Development theory also addresses the development of values and behaviours and the formation of positive or negative identity and of feelings of usefulness or destruction towards self and society. Recognition of this delicate transitional phase and the implementation of appropriate activities for youth can result in empowerment and well-rounded development, or, if neglected, can result in violence and other social problems.

2.2.4 Self-directed and experiential learning theories

The humanistic approach to self-directed learning

has as its goal the development of the learner's capacity to be self-directed (Merriam 2001:9).

Knowles (1975: 18) further describes self-directed learning as a process of assisting those who are no longer children to learn in a way that improves their ability to function, encourages responsibility for self and independence. Although Knowles wrote specifically about adult learning, the concepts apply to youth as well. Brockett and Hiemstra (1991), Knowles (1975) and Tough (1971) further explain this concept through the *Personal Responsibility Orientation Model* which highlights that good human nature involves accepting responsibility for learning (Brockett and Hiemstra 1991: 26). Self-directed learning also involves critical reflection, emancipation and social action.

Directly linked to this self-directed approach is the experiential learning method of learning through concrete experiences. In the case of youth programme participants, these experiences focus on the development of the community as well as the development of the youths' worldview and self-concept.

Experiential learning builds on the concepts explored by Piaget, Freire and other educational scholars who place the experience of the learner at the centre of the learning process. This process is based on cycles of both action and reflection, as well as experience and abstraction. The theory defines learning as the major process of human adaptation which involves the whole person (Kolb and Kolb 2012; Kolb 1984).

An example of a programme that uses self-directed learning is the Ruhi Institute Model (Ruhi Institute 2016). This method is active in international fields of community development and incorporates learning by doing through studying with others and then taking action, followed by reflection on each experience and further action. The purpose of this model and the general design of the Bahá'í International Community (2016) approach is to develop the capacities of participants, deepen their understanding of peacebuilding and other spiritual concepts and inspire service to others.

The Ruhi Institute and the Bahá'í teachings explain that

the essence of humankind is spiritual [and that] enriching the spiritual attributes of humanity [will] lead to the advancement of civilization
(Closson and Kaye 2012: 47).

Closson and Kaye concluded after their review that the accepted understanding of success in learning must involve participation and experiential methods which recognise human beings as spiritual and that help tap into their spiritual attributes, which are essentially the same as the values the United Nations recognises as the building blocks of a culture of peace (United Nations 1997).

This self-directed learning concept and strategy of action and reflection cycles highlighted in the Ruhi Institute and in the works of Kolb (1984), form a model for creating a culture of learning (Lample 2009) which supports personal

responsibility and aids in effective and sustainable social action. The Ruhi process also involves a tutor who assists and learns alongside other participants displaying a humble posture of learning, rather than assuming the role of an authority figure. With humility, individuals who assist with YEPs, be they peers or adults, can support the cyclical pattern for effective learning highlighted by Kolb (1984: 24) using the experiential learning model;

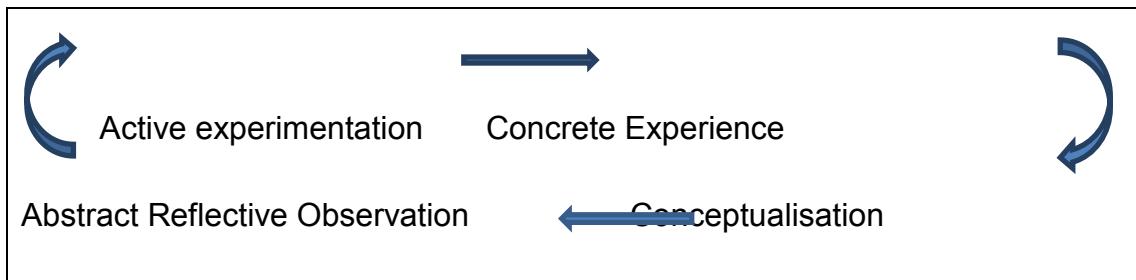


Figure 2: A flow diagram displaying the Experiential Learning Model

This model supports learning development, collaboration and individual transformation while youth learn to make meaning of their experiences.

2.2.5 Transformational learning theory

The theory of transformational learning is a process that brings about change in the learner and impacts him/her enough to shift his/her worldview and affect subsequent experiences (Clark 1993). Mezirow (1981) conceptualised meaning as perspectives made up of specific knowledge, values, beliefs and worldview. Transformative learning allows these perspectives to become inclusive, reflective and changeable (Mezirow 1991; 2000). Mezirow (1997) further argues that transformative changes do not happen when one is comfortable and surrounded by the familiar. Experience, critical reflection, and rational discourse provide a foundation for transformational learning to take place (Mezirow, 1991). This critical reflection happens when a person questions the validity of the individual's existing worldview. Rational discourse then acts as a catalyst for transformation because it encourages a group of people to explore the depth and meaning of their worldviews together (Mezirow 1997). This concept of transformative learning stems from the way humans naturally communicate. Through reflection and discourse, youth, as well as adults, are able to develop

or change their worldview to become more inclusive and sympathetic of both their peers and others in their community. Open-mindedness, listening empathetically, seeking common ground and avoiding judgement make the development of a positive, inclusive and sympathetic worldview possible (Mezirow 2003). All these skills, sensitivities, and insights are relevant to participating in meaningful discourse and experiences that will contribute to the establishment of peace in communities.

Research has also extended transformational learning into the realm of emotional and spiritual questions, such as the exploration of self and purpose (Dirkx 1997; Dirkx 2001). This development and recognition of the need for spiritual, as well as intellectual and emotional answers to life's questions, is crucial to the process of understanding human nature. Dirkx (2001) explains that emotional issues will no doubt arise in learning environments when a person comes to recognise and develop awareness of self and one's relationship to others. As a result of this process which Jung (1969) describes as *individuation* a person begins to realise and understand who they truly are and is able to distinguish between themselves and the circumstances that surround them (Jacobi 1967). Dirkx concludes,

It is only through this process of individuation that we can develop more authentic relationships with others and with ourselves (Dirkx 2001: 18).

One's youth is a time of discovery of self and a time in which powerful relationships are fostered. Providing spaces where the individual can discourse freely about their spiritual, emotional and intellectual questions, with acceptance from others, encourages well-rounded development. YEPs foster participatory development by encouraging youth to empower themselves through these meaningful discourses. Respect, understanding and the dissipation of prejudice and assumptions occurs when youth can discourse in an environment where diversity is both respected and celebrated.

Youth empowerment programmes provide an ideal platform for building transformative consciousness and for bridging divides between people of

different belief systems, cultures and circumstances. In addition to developing transformative communication skills, overcoming differences can occur effectively through the application of conflict resolution methods.

2.2.6 Conflict resolution theory

Conflict resolution further illustrates methods of peacebuilding through development of communication, mediation, listening and social skills, the use of which can both avoid conflict whilst also addressing tensions that may arise.

The Conflict Resolution Handbook (Deutsch et. al. 2011: 8-11) identifies several aspects of conflict and methods for resolution. Many of the methods highlighted are relevant for use in youth empowerment programmes. The following areas were identified as relevant and then briefly analysed in the context of a youth programme. To contextualise these methods in terms of a youth programme, examples are given from various case studies and programmes, including some that I have been personally involved in.

Cooperation vs. competition: Constructive cooperative approaches avoid win-lose scenarios and are instead based on problem-solving and constructive outcomes (Karlberg 2004). For example, youth programme participants work together to decide on a project that will not benefit only one, but will be useful to the whole group or those it aims to serve.

Social justice: Seeking fair solutions is intimately connected to the peace education theme of human rights, as well as to civic engagement. Youth programmes provide a venue for investigating social justice issues, such as the example given earlier about the Amnesty International Club for youth, which illustrated the seeking of solutions and the promotion of justice.

Motivation: Meeting the needs of youth keeps them motivated to engage. If their programme is founded on clear principles of collaboration, the youth will maintain a motivation to overcome conflicts when they arise.

Trust: Most conflicts involve distrust. If a YEP fosters trust between participants, they will feel safe and free to interact confidently on an interpersonal level, which may also have implications for their future relationships, both on inter- and intrapersonal levels. Note the story highlighted about the Amra group in Bangladesh where participants discussed broken trust and did a trust game to develop and strengthen participant relationships (White and Choudhury: 2000 39-40).

Language: The language used should foster trust, balanced discourse, peaceful attitudes and *mutual enlightenment* (Deutsch et al 2011: 8). Participants in Bahá'í Peace Programmes committed themselves not to use violent or hateful words and to avoid backbiting and gossip. One Durban group made a written promise to not engage in this divisive habit that is normal in popular culture. The group made a promise to one another and also signed a written promise to use peaceful language and abstain from backbiting.

Attribution process: This emotional response is how one attributes a certain aspect of a conflict to another. When a person learns not to judge and to understand their own emotional responses in order to act rationally and non-judgmentally, then attribution is avoided and peace is maintained. This process also helps in understanding the consequences of assumptions and is a helpful discussion topic for youth programme participants to engage in and to develop skills for.

Emotions: Learning to understand emotions and how to control those that are not constructive can be done in an environment of mutual support and trust. A youth programme can also provide a safe space for youth when they are dealing with a trauma or recovering from violence. During a Peace Club meeting in Westville a girl from Congo became tearful at a discussion about xenophobia shortly after the attacks in Durban. She was quickly comforted and given the extra love she needed during her programme meeting by the other participants. Through this emotional support, true friendships were fostered.

Self-control: YEPs can provide places in which to discuss problems, deal with frustrations in a healthy way and provide skills for dealing with difficulties, whilst also acting rationally by keeping one's emotions monitored and controlled in moments of conflict. A Peace Club in Westville used role-play activities based on destructive and positive ways to react to various situations. They acted out a "wrong" way and then a more constructive way to deal with a range of scenarios, such as how to deal with a potentially violent situation or the effects of gossiping, lying, or helping someone in distress. This process helped participants make the right way or ways more obvious and clear.

Personality: Interaction and cooperation between youth with various views and personalities is effective when programmes support consultation, patience and consensus, whilst honouring unity in diversity.

Development: This applies to becoming more independent from adults through the development of self-reliant action in a YEP. An example of this was exhibited by the Durban Youth Council when they planned a women's high tea on their own to honour women. This YEP did not wait for adults to organise anything. They organised speakers, refreshments and sponsors themselves and were very proud of their achievement and put together an impressive event (2014, 2015).

Group problem solving and creativity: The use of arts helps a group build something together, such as a dance, song or fine art piece done collectively that can promote a social message and address a problem. This was exemplified when a group of youth peace club volunteers collaborated with neighbourhood children to perform a dance called "Celebrate the World". The dance was performed for the Festival of Colours at an event sponsored by the Durban based Hindu Student Association. Participants demonstrated teamwork, whilst a sense of celebration and collaboration between youth and children was created.

Family and gender conflict: In a culture with a high level of patriarchy and many broken homes, youth empowerment programmes provide spaces for females to

demonstrate leadership in activities on an equal footing with their male peers. It is also a space of support for those struggling with family conflict.

Organisational conflicts: Organisational conflicts are inevitable, yet these experiences provide youth with good opportunities to practise the various styles of conflict resolution.

Teaching the attitudes and skills of constructive conflict resolution: The development of positive attitudes and skills fosters the growth of the *values, attitudes, and behaviors that reject violence and seek to prevent conflicts...* (UN 1997).

Conflict resolution is an effective way to apply development theory, practise self-directed learning and, as a result, become transformed. These theories support young people as they increase their understanding, interdependence, interaction and powers of reflection. If these theories and methods are considered in programme design and practice, the youth in empowerment programmes will develop numerous conflict resolution skills and become well-equipped peacebuilders.

These theories have shed considerable light on how the sociological and psychological development of youth can be enhanced by their interaction with their environment through involvement in youth empowerment programmes.

2.3 Youth empowerment programmes

Youth empowerment programmes and organisations are entities that impart essential skills for well-functioning, independent young people. They have grown in number and influence internationally as promoters of peace education. Youth-focused organisations are networking systems that promote social welfare and peace among people at the local, national and international levels (Harris and Morrison 2003). In addition, there are also government initiatives for youth empowerment. For example, the National Youth Development Agency (2016), recognises that the work needed to make a positive impact in a community suffering from various social and economic problems is too much for

one entity to manage. Various avenues and programmes need to be explored and supported in order to serve as much of the population as possible in addressing multiple issues. This thesis illustrates the work of several organisations and documents examples of how they are contributing to peace at the grass roots level.

YEPs focus on both empowerment and development. When programmes focus on these two critical areas, they may aid youth to contribute towards peace. Morton and Montgomery (2013: 23) further describe these types of programmes as

interventions that regularly involve young people as participants in the decision-making processes that determine program design, planning, and/or implementation. With the support of caring adults, YEPs engage young people in program leadership as a characteristic of their involvement in safe, positive, and structured activities.

Freire (1994: 17) describes empowerment as enablement, which is characterised by two-way dialogue and is conducive to the free flow of information. This process allows people to discover social, political and economic contradictions in order to then enable them to take action against oppression. Brown (2006:81) explains that empowerment helps the individual take such action and leadership programmes need to include approaches that help participants challenge their assumptions, strengthen their values and act in accordance with their beliefs.

The above definitions focus on individual capacity as well as collaboration with others, both of which may help youth gain confidence and make greater contributions to peace.

Through the building of capacity while collaborating with others, youth can then demonstrate other aspects of youth empowerment such as social action and participation (Zimmerman 1995).

During the literature review on youth programmes in South Africa, many articles were found about youth programmes that address the problems of HIV/AIDS,

substance abuse, poverty and violence. Organisations such as Love Life, the National Youth Development Agency, Interact Club, the Youth Interactive, the Durban Youth Council, as well as local initiatives by faith-based organisations like the Bahá'í Junior Youth Empowerment Programmes, the Hindu Youth Network and the Youth Peace Dialogues by World Religions for Peace, show evidence of peacebuilding in their work. In addition, peacebuilding is also addressed in research project case study programmes such as Future Leaders of Change in Cato Manor. These programmes work on various pressing issues and service projects while also trying to promote good values. They, together with government programmes, aim to transform South African society. Below are examples of some more programmes in action and some fruitful results observed.

Love Life has campaigns to stop the spread of HIV/AIDS and has learnership programmes such as the Groundbreakers Programme, which started as an intervention to reduce risky youth behaviour, helping participants gain skills in community and youth programme development and management. This gives youth a chance to gain workplace experience by running youth programmes through local NGOs, in return for a small stipend. A study found that the programme had a positive effect on participants' employment chances and access to post-secondary education (Graham and Mlatsheni 2015).

This programme empowers youth with skills and values development, both of which will benefit them and help them to contribute to a healthier society through encouraging responsible sexual behaviour and by making them more marketable in the workplace.

The National Youth Development Agency (NYDA) has implemented numerous programmes for youth and aims to

- a) Lobby and advocate for integration and mainstreaming of youth development in all spheres of government, private sector and civil society*
- b) Initiate, implement, facilitate and co-ordinate youth development programmes*

c) Monitor and evaluate youth development interventions across the board and mobilise youth for active participation in civil society engagements (National Youth Development Agency 2016).

The main aim of the NYDA is education and skills development. Another focus area of this government plan is to create interventions for career guidance and work preparation and placement, as well as a bursary and grant programme. The 2nd Chance Matric Rewrite Programme gives learners the opportunity to graduate and increase their chances of both attending university and finding gainful employment (or developing self-employment skills) by providing a free opportunity to study again if the first attempt was unsuccessful.

By offering this chance to learners, it gives them an opportunity to make a choice to empower themselves and work towards the goal of a better future.

The South African government has researched the pressing issues of the nation and has identified certain needs of youth as those that need serious attention. They also outline what they hope youth empowerment programmes will help achieve between now and 2020. The issues and needs of youth are identified in the following points:

1. *Economic participation:* To assist and facilitate youth participation in the economy leading to improvement of their livelihoods through NYDA grants as financial support and non-financial support interventions.
2. *Education and skills development:* To promote access to quality education and skills, to both in and out-of-school youth through targeted interventions. The NYDA will place 22,830 learners in education opportunities over a period of 5 years, these will include young people who want to rewrite their matric (21,978) and those who need bursaries to continue with their higher education studies (852).
3. *Health and wellbeing:* To increase awareness on healthy lifestyles that promote good health practices amongst the youth of South Africa, including the dangers of substance abuse, unprotected sex, nutrition, sexually transmitted diseases and the impact of HIV Infection and AIDS among young people in South Africa.
4. *Policy and research:* To create and produce youth development information and knowledge that informs the public sector, private sector, and civil society in developing policy, planning, implementation and review of all [100%] of their programmes related to government priorities.

5. *Governance and administration:* To provide effective IT systems, business processes, human resources capacity development and improve operations of the NYDA. To ensure that all NYDA systems and processes support NYDA products and services for effective service delivery. (National Youth Development Agency 2016)

All these are worthy goals. However, the challenge is in implementation and the measuring of effectiveness. The new National Youth Policy 2015 – 2020 (adopted in May 2015) suggests the need for

identifying and supporting sectors with the highest potential to absorb youth; and better preparing young people with the skills required in the workplace whilst they are still in education. While these policies make positive recommendations, targets are often over-inflated and they do not provide sufficient guidance on how to coordinate efforts across departments and sectors to enhance youth economic participation (Graham and Mlatsheni 2015: 42, 55-54).

The concerns noted make non-profit and non-governmental YEPs even more important. Independently-run programmes that contribute to positive change are not confined to the budgets, politics and policies and waiting time that restrict government efficiency and can allow for some sustainability and regularity.

An example of a case study programme initiative is a project that involved youth who wished to make their school more peaceful in Cato Manor. The group decided to call themselves *Future Leaders of Change*. The group met regularly and eventually identified the needs of their school and then asked the police to send a representative to help them do a special school assembly in order to spread peaceful attitudes. They also participated in role play to emphasise the issues. The group decided on a school-wide awareness campaign addressing specific issues in the school that involved learners from other grades in the project, as well as the SAPS representative and the local ward councillor.

The youth experienced learning how to voice their views and playing a role in decision-making throughout their process with the researcher (Dewan 2015). In the end, they accomplished their goal of spreading awareness in the school with the support of the researcher, the councilor and the police representative. Since it was a case study, sustainability was an issue, but the experience moved

some to find other opportunities for engagement in community building when the study was finished.

Youth empowerment programmes have been in existence from the advent of democracy in South Africa. However, the problems have persisted, and although the spread of HIV/AIDS has slowed down in recent years, unemployment and violence have increased (Kane-Berman 2015: 18, 20, 26). This warrants further exploration on how to increase effectiveness.

Empowerment and youth development in the context of a youth programme is defined as a space for focusing on building resilience and competency in order to help youth navigate this crucial stage of development in a healthy way that helps set goals, creates the right atmosphere and involves relevant activities. Such programmes prevent problem behaviours and promote positive outcomes (Roth and Brooks-Gunn 2003: 94). One group that has made headway on the international stage is Youth Force, whose model for action identifies teens as agents of change. With their skills and knowledge, the programme participants interacted in civic action, which inspired respect and gratitude from others and allowed them to internalize a self-concept as agents of change (Schwartz and Suyemoto 2013: 348).

The cyclical effects of this process can be seen in the following model:



Figure 3: A flow diagram displaying the Youth Development Model (Schwartz and Suyemoto 2013: 348)

This model illustrates how the structure of the programme treated youth as solutions and agents of change, and focused on sharing knowledge and skills

whilst keeping youth on a fruitful path through civic action (service). This process is closely linked to peacebuilding because positive civic action from positive youth creates positive change.

A study conducted by Ardizzone (2003: 420-445) investigated how underprivileged youth could become peacebuilders and overcome the direct and structural violence they were experiencing in their communities. The researchers established that when youth were involved in local organisations with positive social agendas, it influenced their personal growth, their interest in learning grew and their desire to promote social responsibility increased. This supports the bottom-up or grassroots approach to the peace education theme by including the insights and work of youth that aid in their development and empowerment. This in turn helps youth overcome feelings of marginalization and hopelessness and gives them a sense of purpose, value and confidence, allowing them to become positively involved in their communities. This research is consistent with Morton and Montgomery's (2013: 31) conclusion that mixed-methods research that includes the youth will help build insights and further prove the effectiveness of youth programmes.

2.4 Understanding peacebuilding

Peacebuilding: Peacebuilding was defined by the UN Peacebuilding Commission as

actions undertaken in a period of post conflict recovery (2005 cited in Del Felice and Wisler 2007: 6).

However, this definition is very limited, and has since been further defined to include preventative measures. Del Felice and Wisler explain peacebuilding as a process that must

Involve a full range of approaches, processes, and interventions needed for the transformation of violent relationships, structures, attitudes and behaviours ...the creative and simultaneous political and social processes for finding transcendent solutions to the root causes of conflicts and efforts to change violent attitudes and behaviour. [It] encompasses all activities which aim to eliminate or mitigate direct, structural and cultural violence.

Peacebuilding and conflict transformation can only be possible if diverse needs, interests and expectations are addressed, and if sincere and future-oriented processes of healing and reconciliation take place (Del Felice and Wisler 2007: 6).

In the context of South Africa, which is suffering from violent relationships, structures, attitudes and behaviours, youth programmes offer a *creative social process for finding transcendent solutions to the root causes of conflict* as described above by Del Felice and Wisler.

A culture of peace: When youth adopt the values and actions that reject violence and instead seek to prevent disunity described by the United Nations (General Assembly Resolution A/52/13 1997), they can uproot the causes of violence around them. These root causes of violence in South Africa also include inequality, the breakdown of families and normalised and structural disparities as discussed previously in Chapter 1. The structural violence exhibited in the system of oppression and separation of families, cultural groups and colours during apartheid has had far-reaching and damaging effects. Youth are still suffering the repercussion of damage done generations ago. The youths' response to the damaging effects of bad governance and war through involvement in youth programme initiatives is encouraging and indicative of peacebuilding.

Several youth programmes have missions that are anchored in peacebuilding through empowerment and development. Key characteristics found in YEPs are the skills that give youth the ability to take action against injustice, whilst establishing equality and dialogue with others and taking charge of their own education (Pearrow and Pollack 2009: 46). This type of development builds resilience and competency in youth, and is achieved when a programme's philosophy treats youth as positive resources (Roth and Brooks-Gunn 2003: 94). Youth programmes with similar philosophies can make important contributions towards peace. For example, a youth programme in Burundi called the Youth Intervention for Peace Project aimed at creating a culture of peace and reconciliation using community service, mixed team sports and cultural events to bring tribes together in a unifying, helpful and celebratory

spirit. This clearly added to both the empowerment of the youth and the development of positive relationships (Bigirindavyi 2004: 91). The programme achieved many of its objectives and built understanding and collaboration amongst Hutus and Tutsis.

A Swiss study looked at several youth development organisations in various cultural contexts internationally and found that they helped build resilience and *enhance[d] the capacity of their communities and societies to succeed*. The study concluded that

Psychosocial-oriented community-based organisations play a crucial role in helping to foster robust resilience in young people who live in adverse conditions (Henley 2010: 304).

These studies demonstrate that YEPs can be effective as channels for peacebuilding.

2.5 Critical themes for effectiveness in YEPs

Central themes emerged during the literature review. Previous research indicates that the components highlighted in the following sections contribute to the effectiveness of youth empowerment programmes and their ability to contribute to development, conflict resolution, empowerment and ultimately, peace.

2.5.1 Acknowledging abilities and qualities of youth as peacebuilders

Youth are described by the Universal House of Justice (2011: 7) as

a reservoir of capacity to transform society waiting to be tapped.

Some view adolescence as a period of confusion and crises, and these thoughts foster conditions in which undesirable patterns of behaviour spread. A more positive view of this age is that it is a time when a person has

an acute sense of justice, eagerness to learn about the universe and a desire to contribute to the construction of a better world (Universal House of Justice 2010: 5).

This positive view of youth supports the conclusion of Schwartz and Suyemoto (2013: 348) that youth should be viewed as agents of change.

If these unique abilities are to be nurtured, ways must be explored in which to *engage their interests, mould their capacities for teaching and service, and involve them in social interaction with older youth* (Universal House of Justice 2000: 9 cited in Palabra 2007: 137).

Percy-Smith and Thomas's (2010) book on child and youth participation, illustrates various examples of youth participating in improving their societies that demonstrate both their abilities, interests, capacities and involvement in social action as shown in the examples illustrated earlier.

Along with their unique abilities, and capacity to participate, attention to their special needs also requires careful consideration. During this period, they are undergoing

an important period of physical, mental and social maturation...actively forming identities and determining acceptable roles for themselves within their community and society as a whole. They are increasingly capable of abstract thought and decision-making in new ways... violence disrupts this process of maturation and affects young people's physical and psychological health (Felice and Wisler 2007: 8).

A new level of awareness fosters in them an increased interest in profound questions and in their talents and abilities... Their 'faculties of observation are broadened and deepened...' 'Abdu'l-Bahá states, 'and their intellectual capacities are trained and awakened.' (Youth conferences participant materials 2013: 3)

Because this period is so important and so delicate for an individual's physical, spiritual, social and psychological development, youth need healthy spaces in which to develop their mental and social maturation. If spaces for youth interaction in the peace processes are not acknowledged and developed, the solution may be missed. The World Health Organization's 2002 World Report on Violence and Health placed responsibility on the state and various NGOs, as well as on schools and families, but the roles of child and youth organisations is missing and is not mentioned as part of the solution.

The lack of children and youth participation in decision-making processes at all levels is also a form of structural violence. Decisions are often made for them, but not with them, losing their valuable perspectives and insights. (Felice and Wisler 2007: 9).

In research done with young people, the youth identified true participation as something that helps to

develop a sense of belonging... gain new skills and experiences... meet new people and friends and to build a sense of their own agency (Fitzgerald et al 2010: 294).

Youth programmes and the voices of youth are crucial variables in the process of peacebuilding. When their voices and the actions and programmes they champion are acknowledged and well-supported, the culture of peace can then begin to take precedence over violence.

2.5.2 Meaningful friendships, bonding and peer-to-peer activities

Collaborative teams and youth-friendly environments, accompanied by engagement in meaningful tasks and skill-building, create a space for positive relationships to develop (Scheve, Perkins and Mincemoyer 2006: 219). Consequently,

Secure bonding established in an adolescent's life with good friends, caring family members, mature adults in the school and the community will produce positive results in a number of ways (Lee and Lok 2011: 5).

Loving fellowship, mutual encouragement, and willingness to learn together are natural properties of any group of youth sincerely striving for the same ends, and should also characterize those essential relationships that bind together the components of society (Universal House of Justice 2013: 2).

A 75-year Harvard study on happiness concluded that the quality of a person's relationships is the biggest determining factor of true and lasting happiness. The development of healthy and strong bonds between people will increase their productivity, lifespan and overall well-being (Waldinger 2016). If youth develop such bonds in early life, they begin a pattern of health and positivity.

Further to the relationships that can be built in youth programmes is the importance of peer-to-peer activities. Such activities can be effective by reaching out to other young people in ways that adults, government and other organisations cannot (Felice and Wisler 2007). When youth engage in

meaningful activities together, this also fosters health and purposeful relationships rather than relationships that are superficial and self-centred.

2.5.3 Maintaining cultural relevancy

Peace education within a youth programme varies depending on the context in which it operates. In each country, educators base their programmes on the concepts relevant and valued by the population, and the diversity of methods used is immense (Harris and Morrison 2003: 65). Acknowledgment of the role culture plays in peacebuilding is identified as a crucial factor, as is highlighted in a study in Johannesburg. The Johannesburg study formed peace-and-safety networks in schools through mediation programmes and found that respect for culture, cooperation and drawing on the abilities of locals was central to success, empowerment and sustainability (Jones 2005: 350). The researchers had come from the United States and realised that their techniques were based on an American model, and that careful consideration of how to fit in with the social, historical and political context of the youth in South Africa was essential. The South African context, for example, includes a culture of reconciliation, which was a large determining factor for the establishment of the Truth and Reconciliation Commission (Sparks 2003; Jones 2005; Murithi 2009). The black people of South Africa have been very accommodating and willing to reconcile and collaborate with others, as they did with the Americans in this study. However, success started to show more dramatically when the researchers stepped back and let the participants run the programme with their community in their own style. This specific study also recognised the importance of including the wisdom of community members in its formulation.

Dovey (1994) and Jones (2005) concluded that black South African students express more desire to learn how to manage conflicts in their families and communities than white students, whose cultures are more oriented towards the individual. This conclusion shows how relevant it is to develop a programme curriculum around systems of thinking that involve culture and community-relevant material and, in the context of South Africa, embrace the concept of

Ubuntu, which is based on a common acceptance of shared humanity with others and actions based on this concept.

A study by Campbell and MacPhail (2002) took place in a South African township school, using peer education to promote HIV/AIDS prevention. This study found that both empowerment and critical-thinking skills were essential to success and also found that limited communication outside of the programme about sex, poor adult examples, poverty, unemployment, low social capital and poor facilities contributed to the spread of HIV/AIDS. Those conducting the study found that involving the community in the design of the project and decision-making processes determined its success and that foreign methods outside of their cultural context created challenges and less effective results.

When programmes utilise existing curricula for teaching peace education, the World Health Organization (2002) advises indigenisation. This is to go back to a society's roots, and by so doing consider the ways that traditional societies harness resources, instead of relying on western-based methods.

This is particularly relevant in the South African context, since the apartheid system crafted a curriculum designed to suit specific goals and objectives which did not include the upliftment and recognition of the rights of the majority of the country's citizens. Furthermore, it undermined traditional methods, language and practices. With this history in mind, the conclusion of several researchers proves significant:

Curricula should be reformulated, restructured, and panel beaten to fit in African situations and contexts (Osei-Hwedie and Rankopo 2008 cited in Kang'ethe 2014: 6).

Another example of cultural relevance is the concept of *Ubuntu* in South Africa. *Ubuntu* highlights

the essential unity of humanity and emphasises the importance of constantly referring to the principles of empathy, sharing and cooperation in efforts to resolve our common problems (Murithi 2009: 221).

This is traditional wisdom in South Africa. A root cause of violence is separating one's self from traditional values that are based on *Ubuntu*, including the ability

to understand the essential unity and interdependence of humanity (Murithi 2009: 230).

There are many cultural norms still existing that need to be re-examined despite being culturally relevant because of their disempowering qualities. Culture has an ever-changing quality and some cultural values are destructive, such as the subordination of women and should be abandoned for the sake of peace and the advancement of civilisation. While other cultural values such as concepts of Ubuntu, which emphasises togetherness and mutual support, would help heal South Africa if again implemented.

In particular, actions and mentalities that degrade women and girls and discourage speaking out when a man gives unwanted attention need examination. This disempowerment has no doubt contributed to the high HIV/AIDS transmission and rape rates in South Africa. The 2015 statistics in KwaZulu-Natal alone reported 9,079 sexual assaults in the province whilst there were 53,617 reported nationally (News 24 2015).

This lack of accountability for the actions of young and older males alike is counterproductive to progress and often marginalises or victimises women as discussed in Chapter 1. Patriarchy and the practices that accompany it have no place in a culture of peace because true peace is only achievable through equality as confirmed in several statutes of the South African Constitution (1996), by the Universal House of Justice (1985) and in the Universal Declaration of Human Rights (1948). The South African National Curriculum Statement (Department of Education 2005: 7) in the high school outcome areas acknowledges this as well by trying to teach responsible citizenship in order to enhance social justice and equality.

The Ubuntu values system, if carried out in practice, would render abuse, crime the degradation of the family, etc. as unacceptable. Unfortunately, Ubuntu has now been overshadowed by a culture of violence.

When we survey various parts of the world we are confronted with images and cultures of violence. Societies seem to be tearing themselves apart and the attitudes and values in these societies

seem to be predicated on a cultural logic of self-interest, private accumulation and the competitive drive for power and resources. This in turn promotes exclusion on a fundamental level and feeds a cycle of poverty, debt and economic marginalisation while simultaneously generating and regenerating the vicious cycles of perpetual violence that we are currently witnessing (Murithi 2009: 224-225).

South Africa is a prime example of this perpetuating cycle, as exhibited by the extremes of wealth and poverty shown through the self-interest and private accumulation of wealth and competitive drive for power described above by Murithi and that characterise those fortunate ones that come from generations of privilege, as well as by many of those who have overcome their poverty. When South Africans separate themselves from their original Ubuntu, the culture of violence is perpetuated and individualism and separatism spreads which results in the destruction of the fabric of a society (Effendi 1980).

Programmes that help youth celebrate their roots and togetherness can rebuild positive attitudes and values that have been neglected or lost.

2.5.4 Developing self-efficacy and resilience through action, service and community renewal

When youth take ownership of their programmes, positive outcomes and effectiveness are demonstrated (Pinheiro 2006). Self-efficacy, self-worth and usefulness are then manifest.

Individual resilience is characterised by

an individual experiencing good outcomes in spite of serious threats to adaption or development...community-based youth services organisations... help the individual build competencies via individual and group contact. By encouraging the strengthening of capacities and competencies in the individual, organisations support young people to become healthy contributors to the development and advancement of social resilience in their respective families, neighbourhoods, communities and societies... (Henley 2010: 296).

Henley further identifies that the presence of caring adults, healthy attachments to them and positive peer relationships, as well as “giving back” to the

community, all foster individual and community resilience and investment in the common good (Henley 2010: 298).

Youth in programmes invest in the community and demonstrate capacity to serve. It is not surprising that they are gaining significant experience in aiding both peers and those younger than themselves with the tools of moral and spiritual development. They help foster the capacity for collective service and true friendship and the benefits of walking that path in the company of others begin to show. The Universal House of Justice further explains that

[a] great responsibility to contribute to the betterment of society faces the current generation of youth. On them also rests the duty of fostering an environment in which the younger members of society can attain the spiritual and intellectual powers needed to become builders of a new civilization. The task is no doubt immense... In reflecting on the efforts of the young generation to walk a path of service, it is important to think about how they can “foster a vibrant community life in neighbourhoods and villages” (Community building and fostering mutual support 2013: 1).

Burgess (2000: 29, 31) found that young people are able to

bridge many of the perceived differences, especially the racial and ethnic differences within communities that keep adults from working together. These community-based organizations are showing that when young people are successfully engaged in community change work, the results provide the opportunity to nurture and develop the potential of all neighbourhood residents.

Furthermore, other authors note the following:

when young people take a positive leadership role in the community, adults are moved into similar activity.... This action encourages community self-sufficiency, citizen participation, and civic engagement.

[I]nvolvement in a prosocial organisation [has] an impact on personal growth, on interest in learning, in a desire to “get the work out,” and in reinforcing an ethic of social responsibility (Ardizzone 2003: 420)

Research suggests that youth community service programs have the potential to be an interesting and engaging means to promote positive youth development... this type of program can be a particularly opportune vehicle for change (Lakin and Mahoney 2006: 526).

Lakin and Mahoney further explain that in order to optimise effectiveness in youth programmes, content and processes should focus on ways to promote positive youth development, empowerment and inspiring a sense of community.

Optimizing the effectiveness of youth service programs requires that program content and processes be designed to target key variables related to positive youth development such as empowerment and a sense of community (Erikson 1968 and Finkenauer et al. 2002 cited in Lakin and Mahoney 2006: 526).

McGuire and Gamble (2006: 289-290) explain that community service, a feeling of community belonging and a sense of social responsibility are important markers for the positive development of youth. O'Donnell, et al. (1999: 28) explain that such programmes can effectively supplement school curricula for the development of violence prevention. These findings also suggest

[c]ommunity service may be an effective strategy for reducing aggressive behaviours when delivered as one component of a more comprehensive violence prevention programme.

Completing meaningful tasks and being a part of the planning, decision-making and reflection processes breaks down stereotypes and develops responsibility, teamwork, cooperation, other positive interpersonal skills and space for relationship building (Scheve, Perkins and Mincemoyer 2006: 223).

Youth who are engaged in enriching youth-serving contexts demonstrate more personal characteristics associated with healthy development such as initiative, positive identity, helping others, valuing diversity, and educational and occupational success (Heinze, Jozefowicz and Toro 2010: 1366).

And lastly,

For the youth, participating in community projects, being listened to, acknowledged and taken into account by the adults is a major experience. Through it they acquire various skills and knowledge, which provide benefits far beyond the aims of the project itself and eventually become a way of life. Gaining awareness of the problems of their community, proposing solutions, managing resources, researching and engaging in team work are actions that develop self-assurance and critical abilities in young people, as well as communication, organisation and negotiation skills (Caraveo et al. 2010: 145).

From this, one may surmise that a well-rounded youth empowerment programme should have elements of service, skill-building, values development, relationship building and a culturally relevant curriculum.

2.6 Conclusion from literature review of theories and effective methods

A study by Nevo and Brem (in Salomon and Nevo 2002: 271-276) examined the published research between 1981 and 2000 in an attempt to evaluate the effectiveness of peace-education programmes. They found a lack of empirical validation and evaluation methods employed by two thirds of the material reviewed. The researchers concluded that this lack of evaluation in many interventions was due to

low levels of awareness regarding the importance and usefulness of that phase; a lack of expertise in evaluation methodology; budgetary considerations; and avoidance tactics (Salomon and Nevo 2002: 275).

This validates the need for further evaluation as well as systematic and methodical recording of effective methods and evaluation in future research, including this study.

Of the 79 evaluation studies analysed, 51 were found to be effective, 18 partially effective and 10 were recorded as non-effective. Therefore, the general impression is that empowerment programmes, that are in the category of peace education, do make positive and effective contributions to societies (Salomon and Nevo 2002: 276). However, not all the programmes evaluated were exclusively youth-centred and thus, the need for further evaluations of youth-empowerment programme effectiveness will be useful.

Another study examined how youth-centred programmes contribute to positive development and outcomes, concluding that the following core elements make programmes successful and promote positive behaviour. These themes include *creating safe spaces, clear and consistent structures, supportive relationships, opportunities to belong, opportunities for efficacy and mattering, opportunities for skill-building, modelling positive social norms as well as integrating efforts that involve family, school and community*. These themes were identified after

analysing hundreds of studies (780 references cited) on youth-centred programmes (Eccles and Gootman 2002).

Percy-Smith and Thomas (2010: 360-363) researched several child and youth-participation groups and found that, when youth are given agency and sufficient support from adults as collaborators and their unique insights are respected, true empowerment and positive change for the community and the individual begin to take place. If values of equality and mutual support are fostered, the rights of youth can then be exercised and their fruitful contributions enjoyed.

While exploring the themes of peace education and empowerment through developmental, self-directed and transformational learning, this literary review identified similar themes for success as the results cited by Hienze et al (2010) and Percy-Smith and Thomas (2010). This review identified four additional themes for success and peace promotion within youth programmes:

Acknowledging youths' unique abilities: The celebration of diverse talents and skills builds the confidence of youth as well as encourages them along a positive trajectory.

Maintaining cultural relevancy: This allows youth to be more effective in peace promotion within their own context by using relevant languages, activities, etc.

Understanding the importance of service: Reflecting on the impact and importance of service has a transformative effect on individuals.

Developing positive values and attitudes through peace education: The use of peace education methods such as vision-building, dialogue and consultation on relevant issues and problems in the community in question as well as creating projects to implement possible solutions, develops a sense of purposefulness and helps youth contribute to society.

These central themes found in the literature illustrate how youth programmes can counteract the root causes of violence. They indicate that youth

empowerment programmes do contribute to peacebuilding and can be effective catalysts for positive change.

2.7 Knowledge Gap

Some of the copious amounts of youth empowerment programmes around the world have been studied and certain conclusions have been reached. A two-year study on programmes for youth empowerment in the United States concluded that

Adolescents who spend time in communities that are rich in developmental opportunities for them experience less risk and show evidence of higher rates of positive development. A diversity of program opportunities in each community is more likely to support broad adolescent development and attract the interest of and meet the needs of a greater number of youth (Eccles and Gootman 2002: 30-31).

However, there are many areas not yet sufficiently explored, and there is a lack of academic research done in South Africa that focuses on the ability of YEPs to contribute to peace from the perspective of youth participants.

2.7.1 Aspects of the problem in need of further exploration

Morton and Montgomery (2013) argue that there is a lack of available evidence that youth programmes sufficiently impact youth empowerment and development and they conclude that

The review demonstrates an insufficient evidence-base for YEPs' impact on self-efficacy and self-esteem... it is essential that future research integrates carefully coordinated mixed methods that assess process and implementation factors with experimental and quasi-experimental designs... (Morton and Montgomery 2013: 31).

Their conclusion was not that youth programmes are ineffective, but rather that further research that uses mixed methods is necessary to determine effectiveness and impact. Other researchers argue that evidence has shown that youth programmes make clear contributions and can influence youth outcomes, including skill development, empowerment and positive identity (Schwartz and Suyemoto 2012). There is, therefore, a need for more research to investigate the positive contributions YEPs make and how they might be

improved and extended to reach more youth. In sections 2.5 and 2.6 of the literature review, evidence from previous research indicates that empowerment programmes are generally effective, but this research is not all specifically based on youth empowerment programmes. Neither are the programmes studied specific to the needs and involvement of South African youth in establishing a culture of peace in order to combat a community overwhelmed with violence. The insights gained from youth in Durban, South Africa will add to this body of knowledge.

2.7.2 Use of action research methods to explore solutions

Action research involving participants can help them improve the ability of their programmes to foster peace. Youth in the programmes are the key players and are likely to understand practical ways of improving structures, as well as how to implement improvements in ways that best suit them. Developing helpful structures and strategies that lead to improvements can be efficiently explored through consultation, action and reflection with participants. This action research approach allows for comprehensive and practical discoveries that can help improve the success of youth empowerment programmes.

High-quality, comprehensive evaluation is important to the future development and success of community programs for youth and should be used by all programs and youth-serving organizations (Eccles and Gootman 2002: 36).

2.7.3 Sustainable effectiveness

Another clear gap in the existing literature is the identification of the long-term effects of a programme on youth (Mohajer and Ernest 2009: 112). There have also been debates in the literature on what constitutes true empowerment and how to measure it (Wallerstein 2006; Fetterman and Wandersman 2005; Zimmerman 1990; Laverack and Wallerstien 2001). Once youth achieve skills for peacebuilding, there is a further need to document and thoroughly explore how various groups have translated these skills into action, how youth involved in programmes have managed to overcome challenges and build peace in their communities.

Neither action research nor a comprehensive study done involving participants from various youth empowerment programmes in Durban on this topic has been found during this literature review.

2.8 Conclusion

Youth empowerment programmes can successfully promote peace. However, further research, reflection and action is needed to make advances in the peacebuilding process in South Africa.

Action research involving South African youth is explored in the following chapters with the aim of understanding how to employ effective methods that will contribute to building a culture of peace.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

The aim of this study is to understand what is known about effective methods for peacebuilding through youth empowerment programmes and to then increase and sustain efforts for Durban-based youth participants. The action research component sought to identify how youth involvement with various programmes is contributing to peace followed by participatory action research that investigated methods for further programme success in order to enable participants to improve action-based peacebuilding within their programmes.

This chapter describes the design, methodology and the reasons why specific research instruments are used for this study. The sample group involved in this research is described followed by the methods of analysis and ethical considerations.

3.2 Design

Solutions for overcoming violence were investigated through a qualitative action research design. This design allowed youth to explore how to improve their skills and further develop their programmes in order to become more effective at peacebuilding. I chose this design because it focuses on producing useful knowledge coupled with action. This method is interactive and organic to the learning process of both researcher and participants. Working with youth is effective if the research includes close interaction and participation with them as they discover how to improve their programmes.

Action research (AR)

...is conducted with a view to finding a solution for a particular practical problem in a specific, applied setting' (Welman, Kruger and Mitchell 2005: 25).

It is implemented with the participation of the people for whom the intervention is designed and with the aim of emancipation for the participants (Henning 2004: 47).

The action research cycle consists of planning, action and reflection (Kolb 184; Mertler 2009).

Qualitative methods were used during this action research when conducting the questionnaire, focus group and critical incident interviews in order to identify areas in need of improvement from the perspective of the participants. Qualitative research was used to empower people to tell their stories (Creswell 2013).

This design worked well because participants were able to understand key points this researcher found in the literature and to subsequently incorporate effective methods into their action research project design. It also allowed the researcher to assist the participants and support them when needed. It was organic and collaborative and an extremely rewarding process for both the researcher and the participants and has the potential to positively impact the programmes that the participants are involved in as they share the practical skills and methods they learned during their involvement.

Grounded theory was then used to analyse patterns and themes and to categorise observations. Grounded theory is

...the attempt to derive theories from an analysis of the patterns, themes, and common categories discovered in observational data (Babbie 2009: 324).

This method is systematic, but allows for creativity by permitting the exploration of the multiple angles, viewpoints and attitudes of various researchers as well as youth programme participants. Strauss and Corbin (1998: 43-46) suggest that grounded theory assists in this exploration if the researcher thinks comparatively, obtains multiple viewpoints, periodically steps back as data accumulates to compare it from such viewpoints, regards interpretations as provisional, continuing to test them against new observations and follows the research procedures.

This allowed the flexibility to also include a phenomenological approach where relevant.

The purpose of the phenomenological approach is to illuminate the specific, to identify phenomena through how they are perceived by the actors in a situation. In the human sphere this normally translates into gathering 'deep' information and perceptions through inductive, qualitative methods such as interviews, discussions and participant observation, and representing it from the perspective of the research participant(s). Phenomenology is concerned with the study of experience from the perspective of the individual. (Lester 1999: 1-2).

Aspects of this approach were used through the inclusion of various relevant quotations from the experiences and insights of various actors in the YEPs. Their perceptions helped identify relevant phenomena in various stages throughout the study.

The themes found in the literature review were presented to the AR team. The members then designed a peace-promotion project incorporating some of the ideas shared during their focus group discussion and the themes from the literature review that they felt relevant and useful to their community. This experience was then analysed using the methods described above.

3.3 Overall population and sample population

Youth under the age of 25, falling under the category of “born frees” (Kane-Berman 2015) includes roughly half of South Africa and so it became necessary to look at a specific sample of youth. Purposeful sampling of youth involved in selected programmes in Durban that focus on empowerment and development provided in-depth insight for this study. Youth statistically most affected by violence in Durban are youth of backgrounds such as Zulus and Xhosas, thus participation from youth of such backgrounds were asked to participate in this study. Fifteen youth participants from six organisations completed the initial questionnaire. Programmes that participated met the general criteria for effective programmes identified in the literature review. The six youth programmes approached for involvement acknowledge the unique abilities of youth to make change, aim to inspire noble purpose, help create opportunities for meaningful friendships, endeavour to maintain cultural relevancy through

inclusion, help develop resilience, create opportunities for action-based service and maintain structures and environments conducive to sustained effort.


3.3.1 Sampling method

A convenience sampling of youth involved in various programmes was used for this study.

Purposeful, non-probability sampling was also used in order to acquire useful knowledge and insights from youth who were willing to be involved in action research and exhibited commitment to peacebuilding. The team was made up of those who wished to help future participants in their programmes progress and who also wanted to make further contributions to peacebuilding by their involvement in research. This active involvement was important in order to gather in-depth insights, feedback, suggestions and assistance within the design of a peace-promotion action project.

Fifteen participants from six organisations took part in an initial questionnaire. Several of these youth then participated in the other data collection methods. The research methods and involvement of how the fifteen youth participated in the various methods are listed below in Table 1.

Table 1: Programme participants and research methods

Programme Name 	Bahá'í Youth	Interact Club	YMCA	Youth Inter-active	Future leaders of change	Brair-dene Youth Centre
Research Methods						
Questionnaire	7	3	1	1	2	1
Focus group	5		1	1	1	
Critical incident interview	5	3	1	1	1	
Peace promotion project	3	3		1	1	
Post-test questionnaire	2	1			1	
Post project participant interviews		2		1		
Post project interview	With organiser of Burlington Community Centre					

3.3.2 Delimitations

This study was restrained by time and resources. The number of youth participants in the study also make generalising and standardising results unrealistic. Data collection was limited by the availability of youth during holidays and weekends due to end-of-year exams and the limitations of the youth to participate in research while studying and/or working. The study was confined to one group of youth within Durban due to the complexity of the various cultures and ways in which violence is experienced. The youth of Zulu and other African heritages are the majority group of youth in KZN that are exposed to regular violence and, as such, have been focused on in this study. Thus, the data collected and analysed is specific to this group's experience and perspective.

3.4 Measuring instruments

Data was collected from questionnaires, transcriptions of focus group discussions, interviews and from observations of the youth in action during a peace promotion project followed by feedback in the form of interviews and questionnaires after the action project. These methods of data collection and the details on how they were carried out are described in the following sections.

These instruments were used to allow for organic, in-depth interaction and feedback in comfortable settings where participants felt free to share their insights. The data was then analyzed by grouping the findings into themes. Thematic analysis allowed for the discovery of relevant patterns across the various sets of data collected and provided solutions to the research problem.

3.4.1 Pretesting

Pretesting was done before the questionnaires were given to the participants of the six programmes. The youth research assistant reviewed the questionnaire and suggested changes to both the focus group and questionnaire questions. The critical incident interview did not require pretesting due to its open-ended nature. The literature reviewed, the questionnaire, the focus group and the

critical incident interview provided the baseline data that helped the AR team as they planned their peace promotion project.

3.4.2 Qualitative questionnaire

The qualitative questionnaire was comprised of open-ended questions that addressed the aims of the study (see Appendix 1). The questionnaire was passed out to youth empowerment programme participants and completed during special meetings organised for this purpose with the exception of one received via email from Brairedene Youth Centre. Each question was explained and clarified in detail. The youth were then given time to write their thoughts before the next question was explained. This allowed for interaction when needed for clarification and encouraged in-depth responses. Kelly, Harper and Landau's (2008) findings suggest that researchers should use the interview method to elicit responses to closed questions from subjects and either pen-and-paper or electronic questionnaires to elicit responses to open questions. Because the questions are open-ended in nature, the questionnaire was selected instead of interviews.

3.4.3 Focus group

The focus group was comprised of eight volunteers from five of the youth empowerment programmes that participated in the questionnaire. The group met for their discussion in the Durban Botanical Gardens where an in-depth consultation was facilitated by a research assistant with the help of some guiding questions (see Appendix 2). The discussion was audio recorded and I took notes while the research assistant asked the questions. The focus group method was chosen to allow for group interaction and communication between participants. This was an effective way to collect data from several people at once (Kitzinger 1995: 299).

3.4.4 Critical incident interview

Eleven youth participated in a critical incident interview and shared what event or experience put them on the path towards peacebuilding and motivated them

to join their programme (see Appendix 3). The critical incident technique (Flanagan 1954: 327) looks at an incident that occurs

in a situation where the purpose or intent of the act seems fairly clear to the observer and where its consequences are sufficiently definite to leave little doubt concerning its effects.

This technique allows for the collection of behavioural facts by allowing the respondent the freedom in a largely unstructured process of capturing the event. This further allows

[the respondent to] give account of what those incidents meant for them, their life situation and their present circumstances, attitudes and orientation (Chell 2004 :47).

These interviews were conducted in front of other YEP participants with the exception of one who wanted to be interviewed privately. The youth were interested in sharing and listening to youth describe what drew them and their peers towards involvement.

These interviews were then transcribed and studied for common themes along with the other data sets.

3.4.5 Action project

After collecting the data from the questionnaire, focus group and interviews, the team decided it would be necessary to meet several more times to translate their collective ideas into collective action. The team met again and I began by sharing with them the main themes for effective peace promotion found during my literature review. They then consulted, organised themselves and agreed to promote peace by addressing relevant social concerns using the performing arts. The details and outcomes of this peace promotion project are shared in Chapter 4. The group had three rehearsals and tested the performance twice in front of a small group of children, youth and adults. Comments from one adult, one child and one youth provided suggestions and feedback to the team. They were then invited to perform for 200 children, youth and a few adult organisers at a community centre in Burlington on Freedom Day (April 27 2016). This was the launch of a series of performances the team plans to give in various primary

and secondary schools to both privileged and underprivileged students. The hope of the group is that through this performance they will inspire youth to engage in positive activities that will help them grow and help their communities while also deterring them from violent activities such as bullying, peer-pressure, abuse and drug and alcohol use and addiction.

Directly after the initial performance the youth engaged the audience for general feedback. They asked questions, invited youth to share what they learned with the group and raised hands to indicate yes and no responses. After interaction with the audience was complete, the action team then discussed their own thoughts about their first intervention/performance. Some of these insights were then repeated in individual interviews.

3.4.6 Post project interviews

After the performance and stage time was concluded, participants of the action team conducted casual interviews with some of the children and youth that attended the Freedom Day event. The participants of the team as well as a main organiser from the Burlington Community Centre event were then interviewed for feedback. These interviews provided helpful information to the team. They learned how the audience received the performance and were able to determine the effectiveness of the intervention. They used the responses and their own observations to guide them forward. They discussed how this feedback could help them improve as a group by giving them ideas of how to alter and expand the effectiveness of their next performances.

3.4.7 Post-test questionnaire

The results of the action project were analysed after the post-test questionnaire results (see Appendix 4) and interviews were received. No pretesting of this post-test questionnaire was conducted and, after administering the questionnaire, it became evident that some of the questions were unclear. However, the answers gave significant insight although not everyone answered each question, nor did they all answer them completely. It seemed they were all

empowered to just share what they really felt, even if it was not exactly answering each proposed question.

3.4.8 Conclusion

Data was collected from the questionnaires, critical incident interviews and focus group. The AR team then met again to review the themes identified in the literature review, consulted on the findings, shared points they felt were particularly relevant and then decided on and planned a peace-promotion action project with some of these themes in mind.

These instruments provided data on how the youth understand the process of peacebuilding, how they and their programmes contribute, wish to further contribute and how they are challenged in the process of peacebuilding.

3.5 Data analysis

The data from the initial questionnaires was studied using thematic analysis. The main themes were grouped and conclusions reported. The remaining qualitative data sets from the audio recordings of the focus group, interviews and discussion about the literature review was transcribed and then analysed along with the unstructured direct observations and analysis of the peace promotion project. Grounded theory stresses the importance of comparison, questioning, sampling and coding whilst also allowing for flexibility in utilising whatever methods become relevant for the AR requirements (Babbie 2009: 324; Strauss and Corbin 1998: 43-46). The analysis was done manually using mind maps, tables and informal coding on copies of transcripts. The emerging themes, categories and concepts were then organised into figures such as tables and charts or summarised and analysed in paragraph form in order to present the themes and findings in a clear and simple way (see Chapter 4). After the 5 major themes were identified in the qualitative questionnaire, 3 of the themes were looked at in more detail during the analysis of the focus group, interviews and discussion.

The contributions from participants using the various instruments were compared and studied in order to discover common themes and relevant

insights for effective peacebuilding and youth empowerment. Both grounded theory and the use of thematic analysis were appropriate for this study because they allowed flexibility by both effectively grouping themes and by allowing for the inclusion of relevant excerpts from the transcriptions. The quotes from participants in the study provided evidence of effective methods for empowerment as well as insights about the difficulties youth encounter, possible solutions youth are discovering, and their vision of the way forward. The participant insights as well as the patterns identified are especially critical to this qualitative data collection because the real-life experiences of youth participants provide a substantial portion of the findings of this study. The data sets as well as the findings of the data analysis are discussed in Chapter 4.

3.6 Contributions

The field of peacebuilding will benefit from this research due to the insights that were gained from investigating peace promotion, from the perspectives of youth in the field and within the context of South African youth empowerment programmes. This research indicates how peace education and peacebuilding concepts can be effectively implemented with the assistance of previous experience and literature as well as from the perspectives and first-hand experiences of youth participants in the field of action research in Durban.

3.7 Ethical considerations

The following aspects of ethics have been addressed as highlighted in the following sections.

3.7.1 Validity and reliability

This qualitative research maintained validity by ensuring that information was not skewed in anyway, and that it will be factual and non-opinionated has been upheld in this study by avoiding dishonesty, hidden agendas or trying to prove one's own way is correct at the expense of truth. Winter (2000) further deduces that empirical evidence also includes universal laws, objectivity, deduction, reason and fact and these concepts are also honoured in this work.

Validity in this study is ensured by triangulation of data. Various bodies of literature were reviewed, data was collected and findings were presented after using more than three measuring instruments/techniques (questionnaire, focus groups, interviews and an action research project) and by making sure ethical standards of data collection were maintained.

Something can only be considered reliable when several sources confirm it. Joppe (2000: 1) defines reliability as

The extent to which results are consistent over time and an accurate representation of the total population under study is referred to as reliability and if the results of a study can be reproduced under a similar methodology, then the research instrument is considered to be reliable.

Reliability is crucial to credibility and is ensured by reviewing various sources of literature and documentation as well as by clearly accounting for all findings, whether they are the desired results or not. Every opinion expressed in focus groups, interviews and survey questionnaires are an individual's valid responses. However, only after studying, comparing, contrasting and identifying reoccurring themes in the data, are the qualitative results and conclusions presented.

3.7.2 Anonymity and confidentiality

Pseudonyms or first names only ensure anonymity. Those who wished to have their first names remain the same had the option of doing so, but all surnames are omitted.

No harm came to any participant. No deceptive or coercive methods were used and only those who wished to volunteer participated. Written consent and assent were obtained for those who took part in the focus groups, interviews and action projects. See Appendixes for the letters of information, consent and assent.

This study was in no way harmful to the participants and no sensitive confidential information was sought.

3.8 Conclusion and reflection

The research design, data collection, and data analysis employed in this study captured the participants' insights, experiences and collaborative efforts.

These methods enabled me to obtain accurate findings and credible results for this study.

The action research process was an incredible journey for the participants. We learned so much from one another and the spirit of collaboration, dedicated effort to serving the community and promoting peace was increased significantly within each of us. At the beginning, it was difficult to get the commitment of individuals to the ongoing research process, but after the group came together for a focused discussion after the initial questionnaire, interest in the project increased. By the second meeting, when the literature review was shared, the group became incredibly devoted to the team and the identity as 'The Peace Project Action Team' was solidified. This clearly demonstrated the truth of several effective methods of empowered peacebuilding identified in the literature review: namely, the importance of meaningful friendships, acknowledging the youth's abilities and developing self-efficacy by creating spaces for transformational learning to take place. The concepts of empowerment, experiential learning and peace education theories were put into action by the group through both their participation in the planning and execution of their project as well as through the concrete results of their peace promotion projects discussed in the following chapter.

CHAPTER 4: DATA PRESENTATION, ANALYSIS AND DISCUSSION OF RESEARCH FINDINGS

4.1 Introduction

This chapter presents the summary and analysis of data findings collected from each phase of the action research using qualitative methods within a grounded theory framework. The presentation is composed of thematic and phenomenological analysis. Each response is recorded in full in Appendixes 1 to 4. Examination of these responses in full is recommended in order to completely understand the participant's views and maintain the integrity of the insights of each member of the research team and to verify that no misrepresentation or misinterpretation was made in the findings.

The main aim of the research instruments chosen is to derive insights from the grassroots experience of youth in the field of peacebuilding, through both their previous experience with their perspective YEPs, as well as through their collaborative experience as a peace project action team. The team came together to test the effectiveness of some of the themes that emerged from both the literature review and the focus group discussion. The testing of effective methods took place through a peace project performance that the group prepared for the youth of the Durban community. After the discussion, preparation and planning, they performed. They then reflected on their initial performance and its effectiveness and their findings motivated them to subsequent action and performances. This process completed one cycle of planning, action and reflection and resulted in the acquisition of new skills, friendships and various degrees of personal transformation.

The connections, patterns and themes in the following sections present the knowledge of the participants. Their views, the action project outcomes and the themes discovered during analysis contribute useful knowledge to the field of peacebuilding research in South Africa.

4.2 Research instruments, data set themes and analysis

The results, discussion and an interpretation of the findings of the questionnaire is shared in the following section followed by sections on the detailed thematic analysis across data sets. This thematic analysis also includes a phenomenological approach which uses numerous quotes from the perspectives as experienced from the youths' points of view. These views bring context to youth empowerment and peacebuilding in South Africa and are themselves an aspect of analysis formed by members of the action research team. In addition to the thematic analysis, the observations from the action research component and other phenomena are interpreted and presented.

4.2.1 Questionnaire results and emerging themes

The aim of the questionnaire was to gather background and insight from YEP participants. This baseline data, along with the findings of the literature review, laid a foundation for the rest of the study. The preliminary findings of the questionnaire are analyzed thematically below and reveal useful results towards answering the research question. The results are discussed under the themes of current contributions, individual transformation, the role of relationships, challenges and vision.

Theme 1: Current contributions

The contributions that participants observed their YEPs making to the peace process in their community included many common themes. However, many responses lacked detail and it is likely that there is more overlap than indicated (e.g. all the groups help foster friendship). However, the responses indicate that the 6 YEPs are contributing to peacebuilding in the ways detailed in Figure 4.



Figure 4: Pie chart displaying the prevalence of various peacebuilding methods within YEPS. These results were derived from 15 participants, through questionnaires and interviews.

Though many responses were not detailed or conclusive, and some participants merely indicated that their programme promotes peace and unity, other responses gave more detail regarding how that participant's YEP actively promotes peacebuilding. Service and promoting positivity were two dominate methods highlighted by the youth participants.

Participant 3:

Learning about service in the programme, it helps to give you confidence of knowing that as a young person you can also aspire to serve people and bring back (Question 1).

Participant 5:

By doing junior youth classes, this helps the young children to see life in another way not by fighting with each other (Question 1).

This data indicates that, through communication and consultation, as well as through lessons/classes and activities such as service, sports and singing, peace is fostered. These results align with the results from the literature review that indicated that some of the elements for effective peacebuilding within YEPs are: creating a safe space for confidence building and promoting positivity; providing clear and consistent structure; skill-building through lessons/classes/sports; fostering supportive relationships/friendships and the

opportunity to 'belong'; developing consultation and communication opportunities; as well as understanding the importance of service.

Theme 2: Individual transformation

The youth examined their own personal growth through involvement in their YEP and their responses indicated several connections to empowerment, development and transformative learning theories, whilst demonstrating clear indicators of peace education, such as learning to care for others and being a champion for the cause of justice.

Participant 6 commented:

I have conversations with people talking about aspects that influence us as a community and how we can channel our thoughts to think about peace and promote it in various ways (Question 1).

Such insights show clear indications of inclusive worldviews and conscious connections between self and society, as also exhibited in the quotes below.

Participant 9 further explained:

I believe that I am learning a new meaning of humanity. By going through experiences and meeting new people I am gaining a new perspective and self-fulfilment (Question 2).

Participant 15 shared:

That sense of responsibility, having to be a part of a team that plays such a huge role in and outside the community. Inspires me to grow spiritually and psychologically (Question 2).

The responses also indicated spiritual/values-based development, intellectual growth and the development of self-empowerment skills, as indicated in the chart below in Figure 5. This chart indicates the ways in which these fifteen youth found themselves empowered by their involvement in their YEPs.

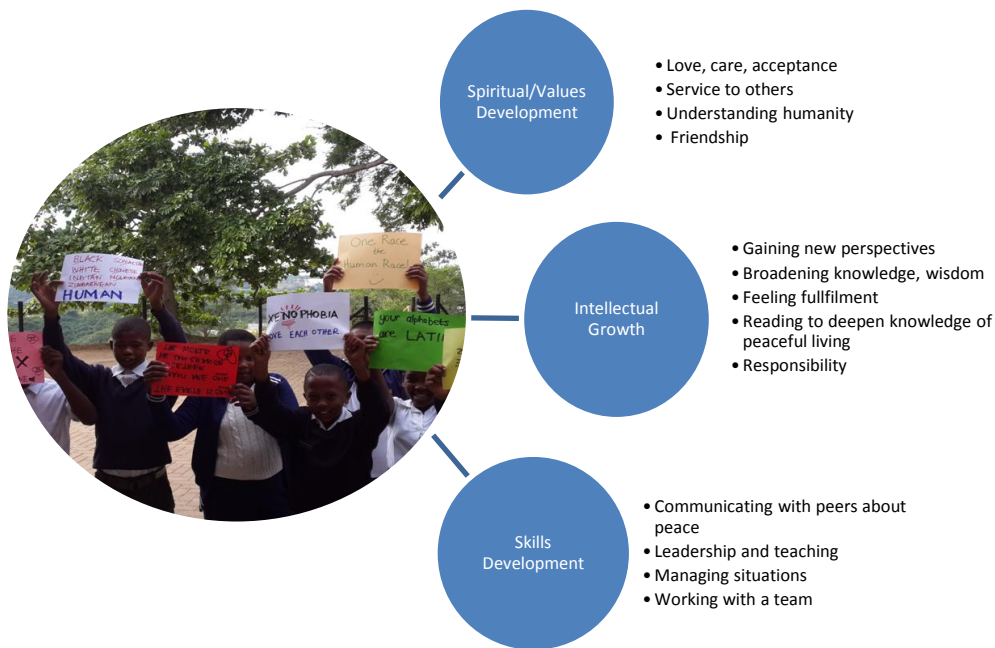


Figure 5: Flow chart displaying the potential empowerment that youth can gain through involvement with YEPs

The ways in which the youth found themselves empowered demonstrate values that contribute to peace, as well as skills for individual and community growth and transformation.

The role of spirituality and values discussed by Dirkx (1997 and 2001), the United Nations (1997) and Closson and Kaye (2010) in the literature reviews is seen to play a relevant role in the participants' involvement in their perspective YEPs. It is because of some of the youths' spiritual callings that they decided to be involved. For others, the feeling was that the YEPs helped them to develop spiritually.

Participant 3 shared:

I learnt that religion is not just preached and spoken, but it also need to be rendered...Simply because it changes people's perspective of God and get to realise that we need to do deeds as much as we speak in words. (Question 4 and 5).

Participant 7:

It made me become a champion of justice...I never let any individual get discriminated or harassed in my sight (Question 4 and 5).

Participant 4:

It is because service is an important part of my religion as well as community building. As a person I value love, peace and unity (Question 5).

While contemplating the violence and difficulties surrounding them, participant 6 explained:

...when situations arise and I have to make tough decisions at times you act on your emotions rather than on reflective thought this resulting in situations that have a bad image on your moral values (Question 5).

Participant 13 also noted:

When working with different people of different values you have to be flexible on their beliefs and values and also respect their spirits to avoid conflict (Question 5).

Participants 14 and 15 concluded:

Everyone is spiritual, it's a matter of ensuring that the spirituality causes one to promote peace or living well with those different from him/her (Question 5).

I believe in change, growth, respect and creating something that will always make a difference. I just love it when everyone is happy and smiling (Question 5).

Spiritual values are essential aspects of a human being that inspire them to noble purpose and the development of a positive character. The answers given indicate that the values that already exist within participants motivate them to become involved in YEPs and fulfil them spiritually, whilst helping them to develop the virtues they aspire to manifest to a higher degree. The values of compassion, helpfulness, being a good listener, patience, discipline, steadfastness, peace, love, unity and happiness are specific spiritual values/virtues they feel YEPs help them to develop.

Theme 3: The role of relationships

The roles of friendship and adult mentorship in youth programmes were also investigated through the questionnaire in order to see how applicable they were in the South African context and because these themes were also identified in the literature review. This is a factor that may contribute to sustained involvement and it will be helpful for researchers and programme organisers who are trying to maintain effective and sustainable programmes to understand how participants view these relationships.

Questions 6 and 7 sought to determine the role that friendship plays in attracting youth to empowerment programmes and demonstrates whether this factor helps to maintain interest and participation in peace processes.

All participants agreed that friendship played a large role. For some it was a place to form positive peer relationships, for others it was their friends that attracted them and motivated them to join. Many said that the friendships they formed made them feel like they were part of a family.

Participant 3:

Being in groups and working together to achieve a certain goal/outcome helps us to realise that unity is essential and that we can work together irrespective of race (Question 7).

Participant 4:

We can have our friends who encourage us and we get to form new friendships in our JY groups which is a good thing (Question 7).

Participant 6:

When we're all together we make new friends and when new bonds of friendship are formed we tend to remain together (Question 7).

Participant 7:

It moulds us together as a people and makes us one (Question 7).

Participant 9 also noted that sometimes there are negative peer pressures from friends outside of the YEP:

They may influence you to not get involved because it is viewed as 'uncool'. But by finding new ones within the club, their views begin to fade away (Question 7).

This comment suggests that the positive friendships nurtured within YEPs have the potential to help youth cope with judgement and can help them realise what a true friend is and the importance of making conscious choices about the company they keep. Participant 15 further explained,

Everybody wants to be loved, deserves to be respected and needs a friend. Which is why we decided to gather kids together by means of sport to create that social relationship and friendship and that's the main reason they are together every day (Question 7).

From the responses to these questions it was clear that the participants felt friendship was important in determining many of their choices to participate and also played an important role developmentally. This was indicated by the support, positive influences, a sense of family and unity that fellowship created.

The youth in this study come from households where a sense of family and parental involvement is often limited due to economic stresses. The desire for more support from parents, friends, older peers and adult mentors was expressed by the majority of the participants.

Participant 2 suggested mentors be younger, closer in age to youth:

They (adults) play the role of being a person to look up too, yes [I would change how they are involved]. I would prefer there to be junior animators so youth can relate more (Question 6 and 7).

Participant 3:

The adults tutor us and teach us and offer a much experienced perspective; being that they've went through it and they are able to show us the way and help us develop our skills. No I wouldn't [change how they are involved] (Question 6 and 7).

Participant 6:

They guide me on my journey. No [I would not change how they are involved] because without them I wouldn't have people that would lead me in the right direction, I also wouldn't have people to give me their insights on their past experiences (Question 6 and 7).

Participant 9:

Adults are extremely important as most projects cannot be fulfilled without their consent. Yes, [I would change how they are involved]. I would make the adults and parents of the club more involved as they have the ability to make things run smoother (Question 6 and 7).

Participant 8:

They provide the physical and worldly support with sponsorships, transportation and finances. Yes, I would change how their involved by having them take more of an interest in attending projects...(Question 6 and 7).

Several participants noted that adults help by advising them and keeping them focused and motivated, while others found that their practical support, such as helping with transport and sponsorship, was important.

These results are organised into three main categories. Some felt satisfied with adult support, some wanted less and some wanted more as indicated in the following figure;

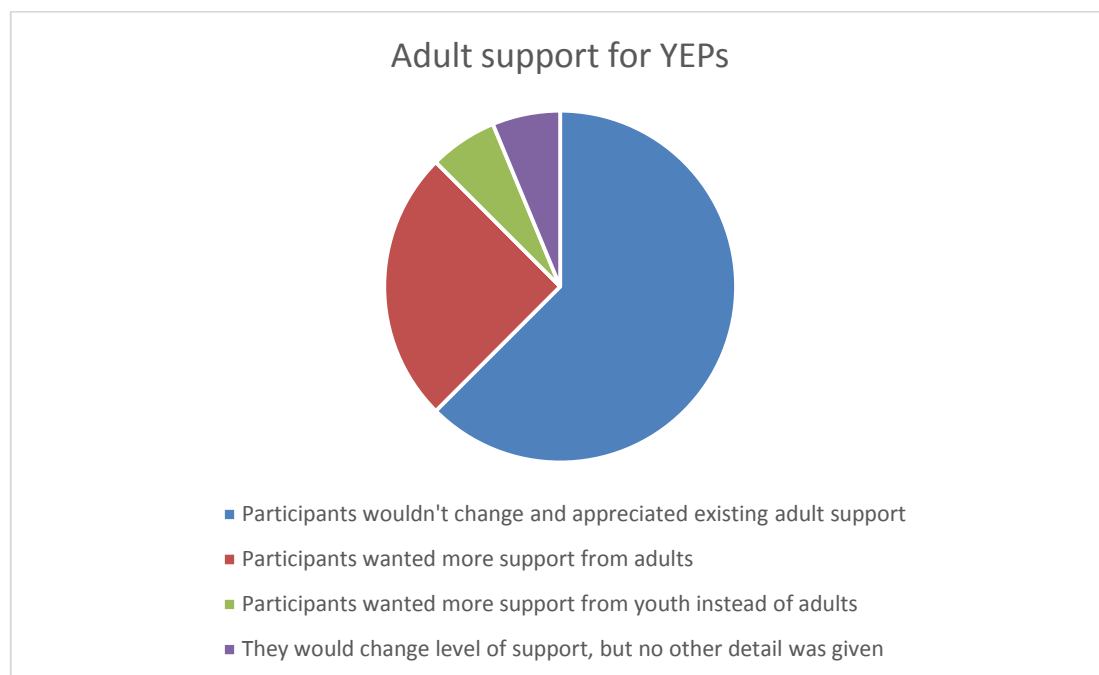


Figure 6: Pie chart displaying the youths' views on adult support for YEPs

This figure indicates that the majority of youth in the YEPs involved in this study were satisfied and were happy with the current levels of support they received

from adults. A significant amount of the participants indicated that they wished adults would increase their involvement and a small percentage wanted a change in support that was not linked to adults.

These results exhibit that, nurturing supportive relationships and integrating efforts that involve family, school and community, are appreciated and valued by participants. They also indicate that effective youth development, empowerment and the acquisition of values that contribute to peacebuilding are fostered by such relationships. Supportive relationships with adults from the family, the school and/or the community are welcomed and appreciated by the majority of YEP participants in this study. This reflects my experience as a YEP coordinator as well. The youth in all the programmes I support express their gratitude and appreciation for the assistance the team (which includes young adults, older youth and myself) offers and they ask us to come and support them as often as we can.

The questionnaire responses demonstrate the need for more involvement by parents and mentors in order to increase the accessibility of programmes and to increase peacebuilding. Many of the programmes are linked to schools and are more widely available in the metropolitan areas of the city. Programmes and opportunities in townships outside the city centre are sorely needed. Sustainability of programmes in township areas is possible if mentors, older youth and parents in those neighbourhoods dedicate themselves to programme support. The need for support to increase programme accessibility is a challenge identified from an analysis of these relationships and is also highlighted in theme 4.

Theme 4: Challenges

The participants discussed some of the challenges they face during their involvement in their YEPs and proposed possible solutions.

Participant 2:

People have different perspectives on different things we can overcome them (Question 3).

Participant 10:

We deal with kids and most of them come from different families that come from different backgrounds, so sometimes there's a difference when it comes to understanding. And also involving parents in the team have been a hustle. Although we still struggling to involve most of the parents in the team hopefully we'll end up with a clear solution... (Question 3).

The challenges shared seem to affect many YEPs and involved personal challenges, challenges from within the group and from other peers and/or parents. Some of their suggested solutions are listed in the right-hand column in the table below. The youth did not have solutions for all the problems. However, some of the solutions presented, such as good time management and improving communication, could be helpful in solving more than one of the issues noted and are added in parentheses where applicable below in Table 2.

Table 2: Table displaying the challenges and proposed solutions to YEP problems

Challenges	Suggested Solutions
Strong/different opinions/perspectives	<ul style="list-style-type: none"> • Agreeing to disagree • (Consultation)
Concentration	<ul style="list-style-type: none"> • Getting more involved • (Give platform for practical implementation)
Discouragement	<ul style="list-style-type: none"> • Getting more involved • (Give platform for practical implementation)
Lack of parental support	<ul style="list-style-type: none"> • Teach youth how to change their lives • Try to involve parents
Time management	<ul style="list-style-type: none"> • Planning in advance • (Prioritising and time management)
Communication	<ul style="list-style-type: none"> • Updates and communication devices • (Consulting)
Event clashes	<ul style="list-style-type: none"> • Prioritising • Time management
Standing in front of a crowd	<ul style="list-style-type: none"> • Telling myself I need to be confident • (Give a platform for practical implementation)
People	<ul style="list-style-type: none"> • Some people don't like it • (Try to change people our own age)
Judgement of age and ability	<ul style="list-style-type: none"> • Try to change people our own age • (Consulting)
Participants only listen	<ul style="list-style-type: none"> • Give a platform for practical application • (Consulting)
Different levels of understanding amongst youth	<ul style="list-style-type: none"> • Use sport to bring people together • Consulting
Irregular participation	<ul style="list-style-type: none"> • (Consulting with participants and parental support) • (Time Management)

The solutions suggested could create a new research study in itself, but a brief analysis of this result provided some reasonable ideas that can be shared with the participants, as well as those they work with, in order to potentially improve their programmes. All solutions suggested are realistic and worth testing.

Theme 5: Vision

The final answers of the questionnaire indicated the vision the youth had for the future of South Africa and how they felt their youth empowerment programme could help achieve peace.

Their visions of what they see and would like to see are expressed beautifully in their own words.

Participant 3:

I would wish for SA to unite and have more humanity towards other people, to develop a system that will bring about change (positive change) economically, geographically, industrially, politically, etc. (Question 10).

Participant 5:

The vision I have for SA is that we as the people living in South Africa we can work together and bring about a new civilization and improvements (Question 10).

Participant 7:

I'd like to see a safe South Africa, one whereby I'll not be afraid to let children roam freely, a South Africa built revolving around peace and kindness (Question 10).

Participant 8:

To be more socially mindful of the people living in our country instead of concentrating mainly on financial/political development. To have more institutions/grants and centralization on the social aspect of the country and our people (Question 10).

Participant 9:

I have a vision of peaceful and diverse South African where conflict management projects are in place and humanity is an ordinary value (Question 10).

Participant 14:

A peaceful country where regardless of race or class but everyone enjoys what the state provides opportunities (Question 10).

Participant 15:

I just wish that every kid would just grow up active and open minded on what's really happening in our society. Educate themselves about important things, gain knowledge that will help better them and our country instead of focusing on what the modern world is focusing on (Question 10).

These insights from the youth participants of the six programmes indicate that they all wish for safety, economic prosperity and peace for South Africa. The main points collected are organised below in Figure 7:

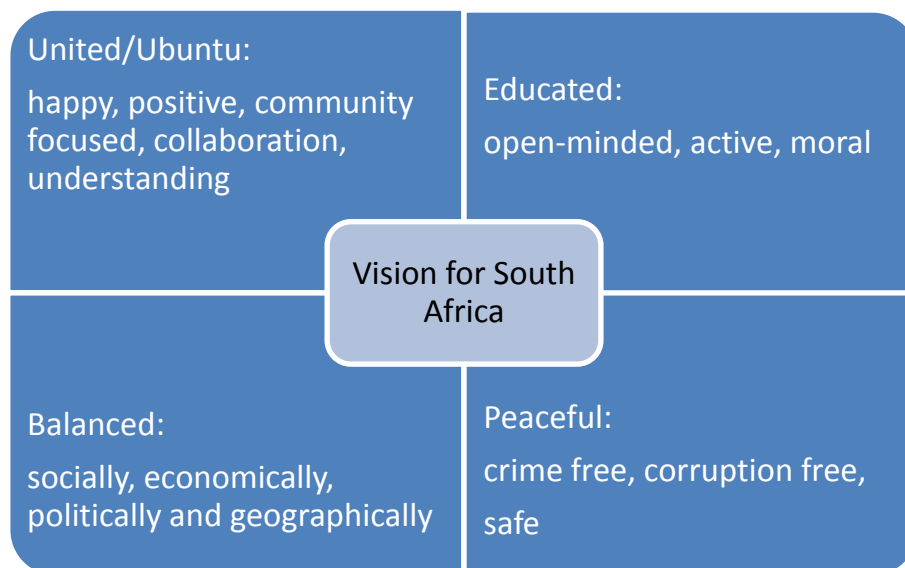


Figure 7: A smart chart displaying the visions that the youth have for South Africa

This vision-building exercise helped to create excitement and provided a starting point towards further peacebuilding through this study. A general principle of life coaching indicates that, by first creating a vision, it is more likely that a goal will be successfully achieved (Byrne 2006). The goal this action team worked towards was peacebuilding. The questionnaire, and questions 1 and 11 in particular, helped them to articulate their vision, both present and

future, as well as helped to lay a foundation upon which the rest of the study could be built.

The final question of this preliminary data set was “What role do you feel your programme plays for the development of peace in South Africa?” This question was posed to determine what role these Durban-based youth programmes were already playing in the peacebuilding process or if they were not yet contributing to society in this way. The answers were largely additions to the answers shared in question 1, but had a forward-focused perspective.

Participant 2:

It ensures us that the youth have learnt how to treat others and when that youth group grows, they'll teach their children those things they learnt (Question 11).

Participant 5:

Children and the youth are the future leaders of South Africa, so if we teach them the virtues in an early age, they will implement it and bring about the new world (Question 11).

Participant 6:

I feel as though by helping shape children at a young age they themselves will try to help people as they grow older making this world a better place (Question 11).

Participant 8:

By reflecting [on] our attitudes towards our projects in Interact with care, consideration and the aim to make others feel relevant we then advocate a more socially conscious and mindful community and by doing so you have more people being motivated towards attaining a peaceful country (Question 11).

Participant 13:

It brings people together and open minds of the young people. Help nurture them. Improve their level of thinking while keeping the nation at peace (Question 11).

Participants from the six groups shared many ways that illustrated that their groups contribute to peace. The first group had the most participants and the last three groups only had one participant. Thus, these results do not provide

conclusive evidence. However, the participants felt that their groups each contribute to peace in some way and the ways in which they describe their programmes' contributions were interchangeable and applicable to each programme. This data is organised below with a brief analysis in Figure 8.

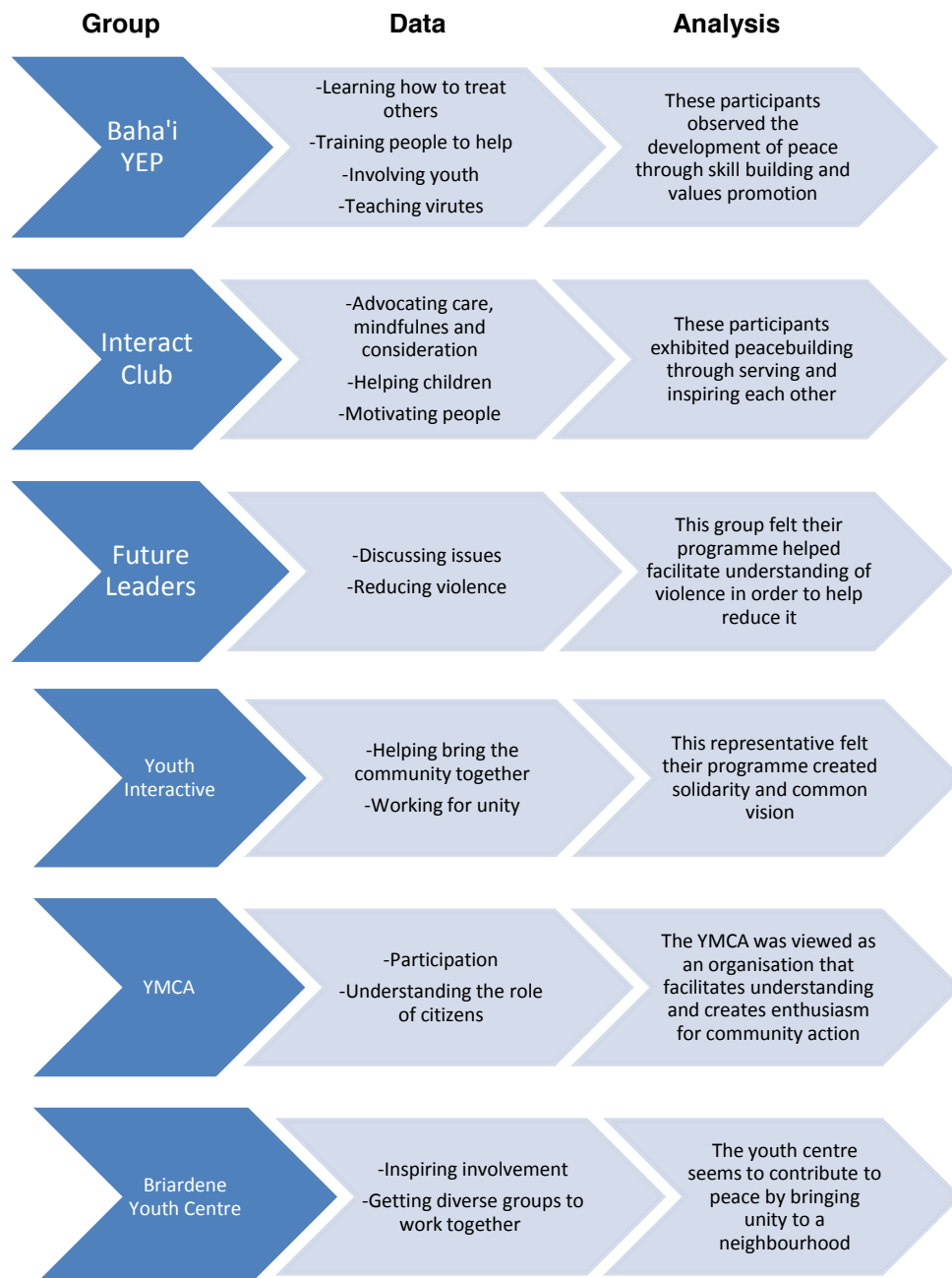


Figure 8: Flow diagram highlighting some of the peace processes of 6 Durban YEPs

The insights shared by the participants of these programmes indicate that YEPs can create spaces for the development of peace and togetherness that involve young people in virtue and skill development, with an element of service, as well as involvement in collaborative effort with others in order to develop responsible citizens that care about their community. Thus, they are effective programmes in which peacebuilding can take place. The insights shared in the responses to each question demonstrated similar values and thought processes across all six of the YEPs, and their contributions are aligned with peace education, empowerment, human development and conflict resolution theories, as well as the transformational learning theories.

Following the questionnaire, further investigation conducted through a focus group, interviews and a peace project investigated the themes of contributions, challenges and the vision moving forward.

4.2.2 Focus group results

To expand on the simple conclusions reached from the questionnaires, a focus group was held in order to receive more in-depth insights from participants. The focus group participants are named unless they wished their names to be changed to a pseudonym.

The focus group at the Botanical Gardens was an opportunity for driven young people from various programmes to consult together in a relaxed and beautiful environment. The group gave considered and precise input to the various questions that guided the discussion. They shared how they felt their YEP builds peace, they explained what challenges they face, how they felt their programme could improve and ideas on how to get more youth involvement. There were many significant ideas and insights found directly in each comment and answer shared.

This section shares some of the insights from a phenomenological approach. The overall thematic analysis of all research instruments is given in the concluding section of this chapter.

The focus group first discussed how their programmes contribute to peace in depth. This provided further insight into the initial themes found during the questionnaire, specifically Theme 1: *Contributions* and also revealed evidence supporting Theme 2: *Individual transformation* and Theme 3: *Challenges*, was also discussed. An expanded analysis of these themes was possible through this data set. Theme 4: *The role of relationships* and Theme 5: *Vision* were absorbed into the themes of *contributions* and *individual transformation* because the vision was largely composed of insights about contributions made and suggested improvements for expanding the contributions programmes can make using their knowledge of cultural context and methods relevant to their demographic group. The role of relationships was clearly contributing to the individual and community and is thus absorbed into both of these themes.

These are some excerpts that portray considerable contributions by Durban-based YEPs. The phenomena of this transformation, as well as the contributions YEPs are making, are articulated by the research participants.

Solomzi: *The things that we do in our junior youth group to that help build peace is like the lessons that we have. One lesson that we had about goals. We asked them, what are your goals? What do you want to become later on? What are your talents? So when our youth get to recognise what their talents are they can work on their talents to improve them more. And also lesson on unity and consultation. This also helps to foster mutual support and friendship which also helps in building peace.*

Lihle: *In the organisation that I'm in, um, we started by identifying high schools where we formed peer education groups and also visited the school's RCLs. So we wanted to get inside the youth of those goals and find out what ideas do they have. Their goals, their visions, their abilities-what they could do. And then we started combining all these students and youth from the community and started playing indigenous games like 'Incathu', 'Eshumbu', 'Uqwala' ya'know, so like in that way, we got different people of different races and cultures to be together and that way we got a large number of people uniting together...*

Lindokhule: *...the kids and the youth basically are understanding if there are problems, we're addressing them. They are understanding that there is a problem and it's good success that they understand that if there are problems we are addressing them and that they accept the fact that there is a problem which is a big step.*

Solomzi: ... they all want to learn and study in a clean classroom at their school. So the school that they're in is in a terrible condition so that was our first service project...

Christopher: ... By just developing the peace club at Pinetown Boys I think it's raising a lot of leaders in the community who keep this peace vision, this love vision, this unity vision going and growing in the community.

Lihle: ...decreasing the number of youth that use drugs so since in my school we actually have a lot of people using drugs at break time or before class in the morning or before school has ended so since we started with SADA (Students Against Drugs and Alcohol) it has been helping us a lot to contribute, to gather around people together and educate them... we have had a huge response of people coming back to us and saying, thank you for the help you've been giving us.

Zanovuyo: Success to me and my group it's like achieving a goal right? It's like changing the way we do things. For example, changing your attitude, being more patient. And also being more open in terms of sharing your insights. Lots of people actually gain from the shared knowledge and it broadens our perspective and ways of thinking.

Lindo: [we] formed an organisation that will work within the community with settling issues... that youth does not get into drugs. They are doing sports. Most of the sports goes with the aim of insuring that no youth that sits at home and just do nothing because they become involved in drugs and many other things that cause youth to suffer a lot in the community.

The contributions observed in these and other comments demonstrate opportunities YEPs provide to learn new skills and increase understanding of others. The participants stated that they learn to serve others, they build the capacity to set goals and develop positive friendships, whilst receiving support. They also indicated that their YEPs provide a space for positivity and decreasing negative behaviours, such as violence, drug use and gossip, through activities such as lessons, discussion, sports, conflict resolution methods and sharing. A detailed table of findings is presented in the concluding section of this chapter.

The focus group participants then discussed some of the challenges youth are faced with. Some central challenges are shared below by several members of the participatory action research team:

Lindo: ... *nothing much has been done in communities to gather youth and make them understand about how to be responsible citizens themselves that can be automatically translated into the whole so that if people are being gathered to talk about important things so it starts from self and then it can then effect the community so unless there is specific focus on youth as individuals or as groups, then we cannot be able to see any peaceful living in the community...* (Question 3).

Solomzi: ... *not much influence is also given on to peace and community building things... the youth nowadays are more concerned with what's on the media and what's up and about, what's trending. So now that we'll say that like 5% is given to like peacebuilding or community building things, they're not really gonna focus that much on that 5% from the 95% of things that are shown on the media* (Question 3).

Christopher: *What we look at, what we hear, and what is actually said to us has a very large impact on what we do in our lifestyle especially the kind of fashion we want to wear and the way you want to expose yourself in society. That's what the focal point I think is at when it comes to youth and also the challenge of actually striving for peace in South Africa is not something that we focus on that much and also the politics* (Question 3).

Lihle: *Speaking [as] someone who comes from the township. Back there, my families are those of good conduct, but most of them are not. And when you have parents that are not going according to the book of law or according to the Constitution of South Africa, the youth become lost. It's like no one is determined to have good of themselves. Like, they're dependent on someone else to do something for them and when you're dependent on someone else and the someone does not do what you want them to do for you, then obviously there's gonna be contradictions. There's going to be fights, there's going to be lots of violence in the townships. So when there's a lot of violence obviously there is no peace. And when you come as like me, I'm the youngest. Especially by my hood no one really knows me, but when I come up with my group and be like, okay, this is what we can like work on to make like this society a better society, they judge a lot. Who are you to say this, who are you to do this? You know better than us? It's not like we come*

present ourselves as better people, but we come for peace. We want South Africa, Durban to be a peaceful city (Question 3).

Thobeka: *...There's a contradiction between peace and the laws they are making. We spoke about contradiction at the ISGP (Institute for Studies in Global Prosperity) that, okay fine, it's like, you can drink, but you then you aren't supposed to hurt other people which is a contradiction 'cause like when you drink, you're gonna hurt someone at the end of the day. So somehow there's a contradiction between our laws that we have and peace (Question 3).*

Lindokhule: *... I think some of us can make out that certain these things are wrong and I think that it's important for some of us who do actually see wrong to help and I think even if a lot of us do see some things are wrong, we just keep quiet and we don't do anything about it. We like envision the change, but then we're not doing anything to make the change and I think that that's one of the biggest problems (Question 3).*

Some of the main challenges discussed include a lack of opportunities for youth to actively and positively gather and engage in responsible citizenship such as peacebuilding. The negative influences of alcohol, drugs, politics and entertainment were noted, as were the contradictions between the constitutional goals of peace and the reality of corruption, non-implementation and lack of efficient management of resources. Judgement and discouragement from some members of the community were also noted as a challenge. After identifying some of these negative forces, the focus group then discussed their vision.

Their vision for South Africa, and for the role they and their YEP can play in contributing to the peace process, was highlighted as they discussed concepts such as building awareness of issues to create a positive way forward. They then discussed how to involve more youth in peacebuilding programmes because they recognised YEPs as places in which opportunities for a better future can be created from the time when a person is young. Creating spaces for discussing challenges and offering support, providing regular activities and campaigns, as well as the use and creation of uplifting music and other arts, were identified as ways that would motivate youth towards positivity, rather than

just talking about peace concepts. The youth understood that the concepts and ideas they had for peace needed to be put into practice.

Below are examples of how they saw the arts and the development of various virtues being put into practice:

Lindokhule: ... if artist looked to the peacebuilding it would have a major impact on our youth basically getting them involved in things if there were more artist singing about or producing music which promotes unity...it really affects the youth and it can be positive [or] negative... I think if we can get back to that and not be tempted for like making money...

Creating success, honesty, consistency, clarity and commitment were also identified as important factors:

Solomzi: ...be honest about what the programme is and uh another thing is that the rhythm that you have your group in, don't lose your rhythm. 'cause it's easy to have a group and in the beginning you're all consistent, you're all doing work, you're all having fun while peacebuilding, but when you tend to lose your rhythm, then you start to have youth start to become disinterested...You've got to keep the rhythm going cause as we said, youth are active people, but if you lose the rhythm there's no point, you can find something else.

Equality, mutual respect and celebrating each participant and their talents were also identified:

Christopher: ...knowing who, what kind of people you're dealing with and being aware when it comes to the type of people you deal with... let's say you're in peace club. You have different people. People don't think the same way. People don't relate the same way to things so you could vary activities each and every day and make sure that you realise and you notice people 'cause they want to be noticed, they don't just want to 'be' there. You don't want to keep congratulating a specific person and always put that specific person in... You've got to notice people and kind of give them specific activities to deal with.

Opportunities for taking responsibility and leadership, as well as fostering a teamwork mentality and a sense of purpose, were also acknowledged as ways in which to increase participation and motivate youth to become part of the peacebuilding process through YEPs:

Lindo: ...*giving them responsibility so that they feel they are part of what is happening so I think that leadership becomes very important to delegate to make sure not one person is doing everything, but everyone is having a little something to do so if I'm part of something I'm not going to sit back, I'll want to do it and I'll feel good if there's a success. If there's a failure, it's my failure so I am part of what is happening.*

Accountability and initiative were explained as important in this example:

Lindo: ...*there is no one from outside who will come when things start, but it's people who are in that the specific community who just decide we want a safer community, we want a peaceful community so they decide what to do and they do that, exactly that so I think it's practical. I've got a friend, he's into hip hop right. I don't like hip hop myself, but I just like the passion he gives into it. I think he's the one who has made me to like hip hop and listen to hip hop because he said, um, like most of the hip hop artist they use vulgar and the language is very strong, but he said, I'll just do this differently'. So his music is so sweet. It's hip hop and it has all the beats, but it's just good music. So I think I've just fallen in love with his hip hop and then I started to listen to other hip hop songs, then I think it's just possible to use the same music that is hated for promoting violence and promoting every negative thing and just use it...*

Some central ideas expressed within these themes of contributions, challenges and vision were that, through addressing issues and talking about them in groups, youth grow and learn from one another. They found drugs, alcohol and a lack of positive role models and activities to be problems. They also felt that, through setting goals, through vision building, fostering mutual support, using hip-hop and other music, through including sports, by utilizing the talents of youth and by giving them positive attention, more youth would be attracted to YEPs and consider participating in this positive way towards building peace. These concepts, found through collective discussion, resurfaced when planning their action project. They decided to incorporate their talents, music and other forms of art to help youth relate to peace concepts and avoid negative social pressures.

4.2.3 Critical incident interviews results

The critical incident interviews provided a wealth of information by using a phenomenological approach. Through the insights of these concrete responses,

true meaning is derived directly from participants (Creswell 1994; Boyd 2001; Groenewald 2004). Portions of several participant responses are shared below. Each response is followed by a brief analysis of how each response relates to the central themes of contributions and individual transformation. The general conclusions reached from the interviews are analyzed along with the results from other instrumentation in the concluding section of the chapter.

Question: What was the event or experience that motivated you to get involved in peacebuilding and what inspired you to get involved in your specific youth programme?

Lihle: ... at first it wasn't about a community. It was about an individual. I used to be this person who'd sit just quiet all to myself... I joined the RCL (Representative Council of Learners) ... I figured there was a lot of issues in my school like drug abuse, teenage pregnancy, all that, so I opened up a peer education group. When I opened the peer education group, I invited Mr. Uzzi to our school. He came to our school and then he said, "Why don't we change this peer education group into SADA (Students Against Drugs and Alcohol)." that's when I was like, "Okay." So now I'm not doing this for someone. I'm doing it for some people to change, not to be [like I was], because I figured that, the more time I spent by myself, I became more angry, I became more bitter inside... but I've changed. I'm a better person now.

Lihle's story shows individual transformation through her involvement in learning to interact and collaborate with others in working towards a particular purpose. In this case the purpose was helping youth affected by drugs and alcohol. She learned to care for others and to let go of her anger and solitude. Through her involvement in SADA she learned to be part of a collaborative effort, to contribute to her school and to help her peers. She also gained confidence, became outgoing and became an important role model for others.

Zanovuyo: ... they used to sing songs that Hailey taught them. They'd come to school and then sing them and then they told me, "Oh no, you should stop sitting at school after exams and come join us, you're missing out!" And then I was like, "Oh, okay sure I'll just come one day"... and then I actually realized that I like helping people a lot. So yeah, I stayed in the programme because I enjoyed it.

This YEP provided a place where music and the arts attracted participation. It provided a space to ask questions, to dialogue and to have fun. The programme helped this youth, who is now in university, to transform and create a spirit of service and a love for helping others.

Thobeka: *I was just so tired sitting at home doing nothing. I didn't like kids. I'd get deeply annoyed and stuff. But then I had to like deal with it in some kind of way. So I kinda got involved and helped out where I could and then I started developing the love that I didn't have at the beginning. I was just sick and tired of sitting at home and doing nothing for my community outside.*

This participant joined out of boredom, but continued her involvement because she learned the joy of service to others through her YEP.

Lindo: *... I joined the YMCA some years back. So we were challenged about what we can do to make this world to become a peaceful world. So the task was for everyone who was there to ask what they can do like as individuals... So I then said, if I can be involved in any kind of peaceful movement, no matter how big or how small is it. If I'm involved there, I'm just making my mark. It's what I can do ya' know? So that is why everywhere there is something like peace, I want to hear, who are those [people], what are they saying? And then be part of what they are doing... I don't care who you are. You speak the same language that I speak (about peace) so I appreciate that...*

This participant was transformed when he realised that he had a contribution to make. His involvement created an inclusive worldview and an ongoing desire to participate in any and all peacebuilding activities with any group who wanted to contribute to peace.

Mlungisi: *...I saw that this topic is very interested and I was so keen to see what would happen and, as far as I know, the group went great and this was great to be part of this group to do something in the schools that can reduce violence. Yeah, it was very cool.*

Mlungisi's interest was first sparked by an opportunity presented and was curious and decided to get involved. He was satisfied with his decision and contribution. The school that Mlungisi attended provides few extra-curricular activities and, by taking this opportunity, he became an active collaborator in the peace process. It did involve extra time and work, but it was dynamic and helped build his commitment to the peace process. All the grade 10s were

invited to participate, but less than 20 were like Mlungisi and saw the project through to completion. With the group he found a supportive set of like-minded students, willing to commit themselves. A mixture of curiosity and willingness to leave his comfort zone and the sacrificing of his free time led to his commitment being effective.

Christopher: *I was told about it by Siyasanda (a friend) and, um, actually willing to join the peace club group and I was able to reach out to people and develop the person inside of me basically. And also knowing that, as youth and as young people, we can actually make a difference.*

This participant recognised the personal growth he went through by joining the YEP. He learned to reach out and *make a difference*. I have worked with this youth for two years and I still remember the time we did a service project at a children's home. The children all jumped on him and one little one wouldn't leave his arms. I saw in his face this new look: it was a realisation that he was doing something so worthwhile by offering his time, his skills and his love to those who clearly needed it. His involvement created both confidence and drive to find more and more ways to leave his mark and to make the world a little better.

Lindokhule: *... I think it was the fashion that I saw from the others that, like of, like striving for peace that actually also got me into that. And then as time went on, I got more involved with the group, became closer and then I could really say that those were like my friends, like my first real friends in grade 8. And then in grade 9 I carried on with the group... I saw how service was good...*

This insight shows the impact that friendship and positive role models on this youth's desire and commitment to be involved. The development of true friends and helping others through service were two effective ways of keeping him interested and participating.

Solomzi: *[a friend had] been asking me to come to Peace Club for a long time. And I was like, "I'll come next week, I'll come next week, I'll come, I'll come, I'll come..." So he kept asking me every single week for a year. So like, the beginning of, I think it was the beginning of the following year I was like, "Okay, I'll come. You've been asking me for a long time. I'll decide to come." And I did come. And that was the day you were showing the video of the Ruhi Institute. The books 1 to 8. The one in Colombia I think. And then I*

was really interested in it so I decided to come the following week... they were talking about confirmation. That was an interesting topic for me. I started to think about, what does, what does it actually mean? So, as I was thinking about it and the more we had gone through the books, we started the junior youth group at Pitlochry. And yeah, from there on, I was like, nah, I'm really into this, I really enjoy doing this. So I was like, this is what I want to do. This is me! I like seeing change in people. I like showing people the better side of themselves. I like showing peace and unity and harmony.

Perseverance by true friends who saw in him a capacity to contribute to society through a YEP was important for this youth's involvement. It also leads to a question as to how much effort YEPs, mentors, parents and other caring individuals should actually put into motivating youth involvement. This youth has gone on to make significant contributions to many young people's lives and it may have never developed in that way had it not been for the committed love and persistence of his friends.

Kwanele: *I grew up in the rural areas. We didn't have much. My mom wasn't with us. She worked here in Durban so I stayed with my sister and my other siblings and it wasn't great and it was really bad and I'd see the other kids too, but then when I moved here it was, I could see like, the change. And then I saw that now I had so much and I know what it's like not to have anything. So then when I joined Interact I knew that the other kids didn't have anything at all, even where they stayed, they had like the only things that they needed. Their basic needs and stuff so I thought, I know what it's like not to have anything so then I decided that I would help out with like donations, joining Interact and going places with kids and everything.*

Kwanele is a humble and kind-hearted young lady. She has experienced suffering and difficulty. Such experiences build character and give perspective. Through her struggles, she has learned empathy. As the daughter of a housekeeper in a very wealthy neighbourhood, she was given an opportunity to go to a well-resourced school with many wealthy peers. Her past experience helped to make her both appreciative and desirous of giving back to the community as a way of staying connected to the struggle of others and keeping a worldview that is inclusive and built on helping those less fortunate.

Nelisa: *Why I joined Interact was um during primary school a friend of mine was being bullied... I always wondered, what was it that caused the conflict between us as peers. Not just the conflict of the*

bullying, but conflict in general. Were we set? Was it how we did things? Was it who we are? And that got me interested...when I started joining Interact... it kind of opened my eyes on how we all have to be nice to each other and it's kinda the only way we can actually live with each other is if we're nice and if we tolerate each other, that's the only way that conflict can be avoided. It all makes sense because we're all different, but to minimise um, that's one of the ways. And um, the first time I ever did community service was with my friends. We went to a place called William Clark, (children's home) and as a person, I've always loved children and I've loved working with them so then I saw Interact Club as an opportunity to work with them.

Nelisa's desire for justice and her questions about what causes conflict drew her to involvement in a YEP. She saw suffering and wanted to understand and work on ways to alleviate it. Her critical incident was seeing the suffering caused by disunity. This injustice inspired her to become involved in conflict resolution and service.

Nqobile: *I first went to Interact 'cause my friend told me to go and then after some time I saw and I realised that there were underprivileged children out there and one of the stories that actually motivated me to go was when I was walking on the street with my mother, I saw this little child was begging and this just inspired me and wanted me to actually help because I saw how I was unappreciative and how privileged I was compared to other children.*

Nqobile's motivation came from a critical incident that inspired similar emotions and reactions as experienced by Nelisa and Kwanele. Observing the injustice caused by poverty moved her to act. When a person has an emotional reaction and then is presented with an opportunity to get involved in peacebuilding they can both process the emotion, grow from the experience and make contributions. In my life experience, I have come across innumerable people who are dissatisfied with the current culture of violence but who don't know what to do. Presenting an organised way of being involved in the community has the potential to build a new peaceful culture.

As soon as I began organising youth empowerment programmes and service activities, people saw what I was doing and asked how they could help and how they could be involved. Once an effective and exciting action begins, many are

happy to join. Ongoing involvement builds confidence and the courage to continue serving in new ways as their worldview and desire to contribute becomes stronger.

These interviews showed that many of the youth were initially attracted either by friends, by observing injustice and suffering or by chance, but that, once they became involved in helping others, they became committed. These common themes indicate that friendship, service and the desire to make a difference are some of the key reasons youth decide to join and remain in YEPs.

In the next section a thematic analysis table is presented of the overall findings discovered through the focus group discussions and interviews.

4.2.4 Peace promotion project literature review discussion and planning

On Human Rights Day, 21 March 2016, eight youth from four empowerment programmes (Youth Interactive, Interact Club, Future Leaders of Change and Bahá'í Youth) gathered together at a community centre to take part in the next phase of the action research that they like to call *peace project action team*. The meeting began with icebreakers that helped build trust and allowed the group to get to know one another. After the exercises and introductions, I shared the conclusions from the literature review. During the review of the main themes for effective peacebuilding through YEPs, the participants shared the following analysis on some of the themes that they found particularly relevant (see full transcripts in Appendix 2). Their insights from this data contributed more depth and grassroots perspective and added more detail to the overall findings of this study. Below are some of the literature review themes the action research team analysed.

Creating a safe space:

Zanovuyo: *...if a person is safe and they feel safe in a certain environment, they tend to open up and speak about everything that's on their mind and in their heart right? So, instead of, resulting in, like for example, if a person's angry instead of reflecting on that anger and negative way, they tend to come and talk instead and it releases their anger and like they're not more violent, which actually*

helps in the bigger community 'cause then there's less violence when the person grows up and they don't grow up with that anger inside them.

Clear and consistent structure:

Zanovuyo: *...if there is a clear and consistent structure, people know what's required of the group so everything tends to be done in a shorter space of time and we get to do more as a group...*

Supportive relationships:

Thobeka: *I think having supportive relationships in our programmes would help because if you have, if there is someone who is going to support you on what you are doing, you actually, it's like you are encouraging the person you know? even if you feel shy. Usually, I think shy people are always the one[s] who have, who have more ideas than the one[s] who are talkative most of the time. So it will actually help those people to like step in and like stand up and say their ideas...*

Opportunities to belong:

Lincoln: *... it helps you by, you are able to express your views and ideas and sometimes when people are shy they have a lot of things to say, but they are holding back like they are in the box, like they are closed in a box. So when they feel like they belong, they are wanted and they are accepted by people in the ways they are, so they are able to express themselves... you find the same all the time there are people who are like talkative but somehow those people who are like shy, they have some effective ideas that can really work.*

Lihle: *I think that we should, we can help other people. They have other things they fit in, like maybe when we gather like this you know? that Kwanele can sing, he can act, he can draw and that whenever we are together they know that and even if we say, "Let's separate groups," they can do that and that and that, but when we come together we can do something that actually someone else can benefit from, like the society can benefit from us being together.*

Opportunities for skill-building:

Solomzi: *So an example that I can give is that my junior youth empowerment programme, when I started it, we had a large group of junior youth come into the programme and then now we did the*

first three sections of the book called “Breezes of Confirmation” and then I found that some of the youth could not read. So it was a bit difficult for them to go through the book. So what we did, we decided to do, was we decided to break the group into two separate groups, so one would be the ones that have difficulty in reading and the other would be the ones that don’t have a problem with reading... it took some time for them to be able to read, so sometimes before we even start reading the books we have to go through like certain phonics and things before they even start reading. And I guess that’s the way in which their skill-building happened, ‘cause now they are also part of the big group. They’re all a big group and everyone can read properly and another skill is that they’re open. And something it talks about in the book is discovering your talents. So, in other words, I wouldn’t say it’s a skill, but for the youth to be able to show off their talents and many of the youth in my junior youth group like to act. So what we do is that, every two weeks, every time we read a certain story in the book, they would act it out after the session. So we’d all as a big group, we’d read, we’d answer questions, we’d sing, we’d dance and then afterwards we’d have the group present the story in a form of a play. So that is another way skill-building would help.



Figure 9: Dynamic consultation during the discussion of literature themes

Modelling positive social norms:

Nelisa: *I think it makes a youth group successful, well, because I see it as being a positive role model within that group. Then I think*

basically, modelling those positive norms as an example, like having manners, being nice to people, smiling to people. Those are all positive norms and we should be doing in our everyday lives. And by doing that, encouraging people to do, sorry, to do them even more and to kind of grow with them, and by doing that we sort of, in weird way, we sort of take the message [to the] generation and [are] giving them a lesson and being like this is how you do things. This is what you do when you are in a society and basically, we are kind of changing the society and in small scale way, but in a big way as well.

Acknowledging youths' unique abilities:

Nelisa: *Also acknowledging the youth's unique abilities by knowing the group's specific strengths and weaknesses. First we create, again, a safe environment for the whole group so that they know, they know each other on a personal level. Also by acknowledging them and knowing how to combat them (weaknesses) and knowing how to uplift each person according to their strengths and weaknesses. As she (another participant) also says, it also grows the group in strength and numbers...*

Zanovuyo: *...seeing the virtues of other people it gives them a bit of confidence and when they are confident they are able to try out different things and also, when everybody contributes their certain ability to the table, it grows the programme as a whole because we get different ideas, different insights of different aspects of you know? So it basically grows the groups...*

Maintaining cultural relevancy:

Buyile: *...you need some sort of thinking device to keep the interest within the group and what I've noticed as well, and even in my school, we tend to do this where we have certain activities and we integrate cultural aspects into it because most of the learners, you feel more involved and more taken account for if you have something you're well accustomed to like our cultures. We constantly have cultural holidays, cultural celebrations and, by integrating that cultural relevancy into a programme, you're helping people to understand each other and giving different perspectives as well as helping the people themselves feel more integrated and having a better sense of purpose within the programme.*

Understanding the importance of service:

Solomzi: *so that like the people involved in the youth empowerment programmes can understand that, um, in order for us to not to be, if we want this perfect place where we are all loving each other and all are willing to help each other for the betterment of humanity, you also need to serve and emphasize the importance of service, whether it be visiting old-age homes, doing service clean-ups, participating in youth empowerment programmes. Any form of service, like talking [about] the importance of service will get to the heart of the youth so that they can understand that, “oh, it’s not just about me, but it’s also about the wider aspects, about the community” ‘cause the community is made out of individuals...*

Developing positive values and attitudes through peace education:

Thobeka: *I really think the main aim of YEP is to like, develop peace and positive values ‘cause, without peace and positive values, I think the whole world will be disunited, including our communities.*

Lincoln: *The kids, the children, they’re both negative forces and the positive. So, by developing these values, they are able to see, okay, these are the negative forces so in order that they can go to the positive forces. By that, they are able to see and able to help each other. Okay right, let’s say I see Solomzi doing something very negative forces, I’m able to like, to tell him or to influence or to show him the other side of the negative forces...*

Solomzi: *to get them to understand the realities of the positive and negative social forces that are surrounding them, you find that there are so many, an example, would be like, there is a huge drug problem in your area and then you find that the only positive force is that there is a peace club going on. You need to raise that awareness in order for us to eliminate the negative social forces, we also need to contribute to the positive social forces. So this also links to the importance of service. It also reminded me of one of my favourite quotes that says, ‘The betterment of the world can be accomplished through pure and goodly deeds.’ (Bahá’í Holy Writings of Bahá’u’lláh ADJ 24-25). So getting that awareness out that through our pure motives and good deeds, that’s how we can transform these negative social forces into positive social forces.*

After this insightful analysis of the themes from the literature review the research team broke for refreshments and then reconvened to begin planning their peace project. Thobeka volunteered to chair the consultation and Nelisa acted as secretary. The group reviewed the learnings from the research and

decided to use the arts to address a handful of issues they felt were the prominent inhibitors to peace. After a lengthy, fruitful and mature discussion, the group decided to put together a performance consisting of drama, dance and music that addressed various social issues that they felt were prevalent in their community for both privileged and underprivileged youth. The issues they chose were bullying and gossip, drug and alcohol addiction and abuse. They felt these issues affect different youth in different ways, but they are all affected in some way by these problems. Thus, they decided to choose some high schools and primary schools of mixed circumstances (age, gender and economic) to offer their performance to. Some youth volunteered to contact schools, some volunteered to put together a script and others volunteered to help with transport and refreshments for their first practice session. This researcher offered to assist with teaching the group a dance about drug and alcohol addiction that was already choreographed and tested as effective. The group was very excited and the participants decided when, where and how the project would be implemented. The project they chose to do addressed several of the points on effective empowerment (see Appendix 10 for the minutes of their initial planning meeting). The critical and constructive dialogue and worldviews shared during the focus group, interviews and ongoing interaction during action team meetings and rehearsals manifested transformative learning methods described by Mezirow (2003) and Dirkx (1997 and 2001) in the literature review. This transformative communication and critical thinking played an integral part in the project they subsequently planned and executed.

4.2.5 Performance reflection and analysis

The following paragraphs describe the performance along with details of the feedback received during rehearsals and from the audience on Freedom Day. Along with this feedback are unstructured direct observations of the event, audience and team reactions and analysis.

The performance began with some warm-up activities with the audience, including a sing-along song called “We are Flowers of One Garden” (a song

about unity) and a karaoke version of “I Was Here”, which is a song about how each individual can leave their mark on this earth and effect change.

Another participant then shared some inspiring words about how they should do their best to work for peace in their community and then another participant introduced the group, as well as explaining which youth empowerment programmes the participants came from.

Together the team of eight sang a song that one of the participants wrote and taught them called “Hold On”. This song is about keeping hope in the face of difficulties and learning to stay strong.

Another participant in the group wrote the script for a drama about a young girl experiencing pressure from her teachers, her parents and peers and who is then offered drugs to help her cope. The actors consisted of the girl experiencing the pressure, a drug dealer, a mother, teacher and four figures dressed in black that represented gossip and peer pressure, abuse, drugs and alcohol.

The dance the group chose to learn showed a girl “dancing” or experimenting with drugs and alcohol and also showed her experiencing peer pressure, gossip and abuse. The song used was called “Total Eclipse of the Heart” and is about a struggle within the self and against social pressure. The first time she takes the drugs it shows her high and carefree until the music changes and becomes dark and the negative influences start to control her. She struggles to get away as the dark forces of abuse, peer pressure, alcohol and drug addiction begin to control her. In her struggle against these forces and addiction her teacher and mother try to save her. In the end, she struggles free on her own and then, exhausted and weak, embraces the help of loved ones, throwing down the drugs and leaving the negative influences behind her.

The play ends with the performers returning to stage to sing “Glory”, a song about how glory will one day be ours despite the struggles we face and how

freedom and justice will be ours if we are willing to work for it and stand up for what's right.

During the rehearsal performance for a small test group, significant feedback was received from one child and one young lady. The child (10 years old) explained what she understood from the performance and clearly received the message that the girl was being influenced by bad things and then, after trying drugs, she realised it was not a good idea and finally ran back to her mom and teacher for help. She said she really liked the show and it taught her something.

The young lady that gave feedback after the dress rehearsal was actually crying. She was so moved by the performance and she explained how much it directly related to her because she was a survivor of abuse and how she knows that it is never too late to get out and get away from the negative things of this world. She thanked the group for doing what they were doing for the community and offered her help in whatever way they needed. She decided to tell her story using social media with the action team as her live audience to try and help prevent other women from getting involved in abusive relationships or to give them strength to get out if they already were in an unhealthy and violent situation. It was a very moving experience for the team. This demonstrated the clear impact the performance could make on individuals.

On Freedom Day in Burlington Township (an area of eThekweni Municipality with few resources and a significant drug problem), The Peace Project Action Team joined partners with Divesh, the organiser of Food for Life Children's Projects (A feeding scheme for underprivileged young people) and a community organiser, Valencia, who helped invite about 200 children, youth and adult mentors to the Burlington Community Hall for an educational programme hosted by the action team.

After some initial songs, introductions and words of encouragement the team performed.

The mix of ages in the audience made it difficult as some of the younger children struggled to settle down and be quiet during the drama. The team decided to perform the drama in Zulu instead of English to help with comprehension. Eventually the audience was held captive and became completely silent once the music began for the dance.

After the dance concluded, the audience joined the performers for the powerful song, “Glory”. One of the project participants then asked the audience what they are going to do. The brief period of questions and answers concluded with the audience raising their hands to show that they are going to say “No” to drugs. This seemed to be the most powerful message they had received from the performance.



Figure 10: The Peace Project Action Team before their first performance

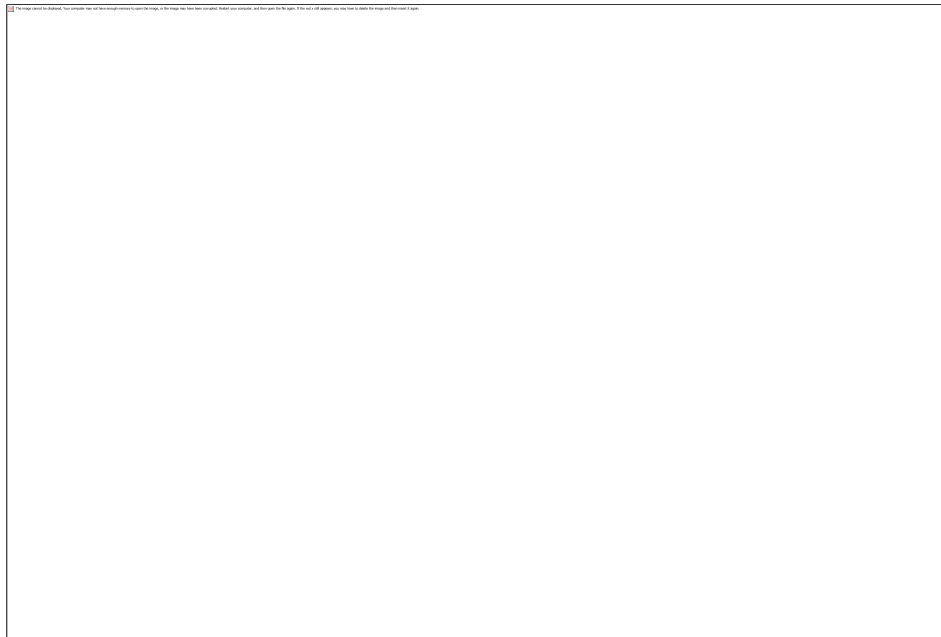


Figure 11: The negative forces were represented by these actors and dancers



Figure 12: Being disciplined by her teacher for poor marks



Figure 13: Stressful arguments and frustration at home



Figure 14: Being offered drugs to forget her problems, experimenting and experiencing a high



Figure 15: Her loved ones trying to get her away from the destructive and violent influences



Figure 16: Her realising that she was becoming trapped by the negative forces



Figure 17: Experiencing the opposite of a high, it is as if the negative forces have conquered her



Figure 18: Singing about holding on and not giving up at the Youth Day performance

After the performance, the action team interacted with the audience, held a few informal interviews and then helped the Food for Life team and Valencia serve lunch to the 200 audience members and then they helped clean up. The results of these interviews and the analysis of the event are shared in the following sections largely through the perspectives of the participants.

4.2.6 Post project interview reflection results

The following quotes are from three of the eight action team members who gave feedback after the Freedom Day performance as well as the feedback received from Valencia, the community organiser (see full transcripts in Appendix 4). The other participants gave similar feedback, but their exact words were not recorded due to transport restraints and timing on the day of the performance.

Nelisa: *Today we did the play in front of the kids. I kind of believed the kids were too young for our play, that's why they were making such a huge noise. I believe it was effective to a certain extent because quite a few of the children actually got the points that drug abuse is something that is bad and it's something that's wrong and they shouldn't be doing it... one of the kids that we interviewed said that when she grows up she wants to be a nurse. She found that it was an inspiration because she doesn't want other people to end up being like some of her friends that are doing drugs in the community. I'm glad we got to inspire her.*

Buyile: *When we first started out they were a bit rowdy...I think as we got more into the drama and they started really listening and when we introduced the dance as well, even the first music we did in the dance, really shows quite a big impact and by the time that we were by the bridge (of the song), they were all silent and they were all captivated and we were given confidence to continue and to kind of encourage us to do the dance the best way that we can. Afterwards when we were asking the kids, some of them said that it was fun and said it was a nice dance, but other people, they really, some people in their lives, are going through drugs and alcohol addiction and all sorts of the things we are trying to represent through the dance it really got to them. And even the lady who's running the foundation, she was also really moved by the performance and the fact that it conveys to someone of her age as well as to the kids is quite a broad impression... I'm sure as we continue to do our performances we'll get better and we'll perfect our routine and hopefully continue the same good reaction that we got in the past performance.*

Lihle: *I don't think that the kids, well most of them listened, but the ones that did listen really got the message and they want to do good in their lives, despite any negative forces that affect them.*

Valencia: *Today in Burlington we had a project with the peace group and they were dancing and I think the dancing was effective for the community and teaching the community the age round about nine up to sixteen. They learned a lot from the group showing the children and teaching them about drugs, abuse and alcohol and I wish I could see you again. And thank you! Thank you so much!*

The interviews demonstrated that the younger members of the audience struggled to focus, but in the end the majority of the children, youth and adults seemed to grasp the message. Some found it entertaining, but were too young and distractible to understand a deeper meaning, others grasped the deeper meaning of the complex issues of peer pressure, abuse and addiction

addressed in the performance, which even left one young mother in tears, but the large majority seemed to grasp a simple and straight forward message. The dominant message of saying no to drugs as the main principle of the performance was understood. The concepts of being empowered and building peace were therefore addressed and the group inspired.

The challenges, effectiveness and elements of personal transformation from the performance identified by the audience and action team are simplified in figure 19 below.



Figure 19: A smart chart displaying the performance analysis themes of the play performed by the Peace Project Action Team

The action group was exhausted but encouraged by the outcome, and left the first performance looking forward to their next opportunity to bring their message to other learners. Their next invitation to perform was on Youth Day. They gave a great deal of their time and energy to this action research and each exhibited detachment from the discomfort and chaos of the large audience and the energy it took to get their attention, serve them and inspire them. They performed their act of service with joy and enthusiasm, and by doing so

demonstrated various spiritual values and increased their own transformation and empowerment whilst inspiring positive behaviour in Burlington township.

4.2.7 Post-test questionnaire results

This final questionnaire (See Appendix 4) helped determine what was gained from the experience of being a part of action research, as interpreted by each member of the AR team. This participant analysis contributed more findings towards the two central themes shared in the conclusion of this chapter. The responses also repeated many other key points found in the other data sets.

The youth were first asked, what results from the data collected in this research stood out to them as most relevant. Most of the participant responses shared feedback about the performance. This indicated that the action project was a data collection method that impacted them in a strong way. It is possible that they didn't understand the question and perhaps they didn't realise that their discussions as well as the questionnaires and interviews were also data sets. Regardless of whether they did understand the question completely or not, they still shared what they felt was relevant about the project outcomes. Key points are underlined in the comments below.

Mlungisi: *We need to focus on being [a] more friendly environment without drugs.*

Thobeka: *The way we as the youth, have the power to change someone's life...simply by acting and talking to them about the social issues that they face.*

Buyile: *The moment that there was complete silence in the room was the moment when I fully realized that we were finally connecting wholeheartedly with our audience and that connection allowed for us to continue the dance with more vigor and power... The discussion afterwards with the children also substantiated that successful communication with the audience who spoke to us about how the issues discussed, mainly drugs, had corrupted their community and how our programme allowed for them to stay strong in their struggles to overcome those issues. The fact that we were able to get 200 rambunctious kids to just listen to our story was such an achievement and I felt more gratitude with the children who we able to share their views with us afterwards.*

The participants were then asked what they felt they gained from taking part in the focus group discussions and ongoing consultation.

Mlungisi: *I have learned a lot from others, have also grown spiritual although it's very hard being around new faces.*

Mlungisi expressed his feelings of mutual support and how he benefited from shared knowledge and discussion with the team. This helped him in his personal development and transformation process. He also demonstrated that he pushed himself to be involved in activities with new people which contributed to both building a broader worldview, new friendships and increasing the boundaries of his comfort zone. This process was especially significant for him because he came from a space in Cato Manor where his exposure to other groups of youth from diverse circumstances had been limited up to this point.

Thobeka: *What I have gained from the focus group is that, never lose hope, always encourage your colleagues to be their best and be selfless.*

Solomzi: *What I feel I gained from the focus group is that I was able to see how youth are able to work together and have a unifying vision towards peace and that there are different forms in which we can raise awareness about some of the inflicting problems that face youth in our present-day society and a way in which we thought we could help raise this awareness was through the arts.*

Buyile: *The focus group was quite an effective technique of organizing our programme and gaining perspective on how to proceed with certain items and sequencing of events because we had a treasure trove of ideas that we matched together then placed with other ideas which at first was difficult because we found ourselves stuck on several occasions trying to sort out a linear sequence for the programme but once we gained some clarity and focused on what we felt collectively would gain more impact than we were able to be more productive and organized. The fact that we all had different talents that we could bring to the group also helped with fine tuning the items with the great orating skills provided by Solomzi and Thobeka's ability to immerse herself in a part of the play which carried a lot of significance in terms of our aim as well as Lihle's astounding singing and song writing skills which provided a lyrical form of our dance which substantiated the central plot of our*

programme providing a beautiful perspective leading to the successful execution of our programme.

The participants' analysis of the contributions gained from the focus group method suggests that using similar consultation formats in their programmes will help YEPs benefit from shared insights and will assist them in developing action plans, as well as support structures that include the ideas and insights of youth.

The next question asked the participants to share what they gained from the action project. Their answers were largely an extension of their responses to the first question.

Mlungisi: *We are the ones who need to change our society.*

This shows an understanding of accountability, responsibility and the importance of having a proactive approach as a community member.

Thobeka: *I feel like I have learnt to dance as it was my first time performing to a large number of people. I am so excited to create my own, with the help of others.*

Thobeka demonstrated an increase in her skill set and in her confidence to move forward with other acts of service through YEP involvement, plus a new desire to build up more youth empowerment groups.

Solomzi: *What I feel I gained from the action project was that I was truly able to see that through the drama and Drug Dance a different approach to raising awareness about the issues that face youth. This taught me that we can actually raise awareness not just through telling people and through the classroom in schools, but also through the arts because it is actually a way in which people can actually see first-hand how these issues escalate from something small to something much greater. This is also a way at which it can touch people's hearts and leave a lasting memory.*

Solomzi learned the power of the performing arts as a means of developing awareness and of inspiring people.

The final analysis to this question by Buyile (below) is complete and profound with no need for further analysis or summary:

Buyile: *Personally, I've never been talented in any group work based assignments... but the action project allowed for me to have a safe environment where any idea was a credible idea and with that*

mentality I was able to launch into the narrative of the planning process and provide items to address for our programme. I'm also quite opposed to accepting other people's opinions but the project was an opportunity for me to be more open to other opinions and ideas which was an asset since that flexibility allowed for me to see how other ideas could be excellent for ideas that we had thought of in previous occasions and that ability to see the "bigger picture" is something that I take with me during my Interact committee meetings and school leadership positions. The project also gave me a new mantra that I had never implemented in my life - Anything is possible, you just have to make it so: At first I didn't think we would be able to accomplish our goal of creating a programme aimed to elicit peace but once I extinguished the negative mentality I was able to register that all ideas were perfectly capable of executing our aims just that they needed to be directed differently and once that mentality kicked in I was able to see that at the end of all the hard work, success was in our path and I have kept that perpetually optimistic mentality in mind for my school leadership roles which has helped with our initiative to start new projects.

The final question of the post-test questionnaire asked the participants how they feel the knowledge they have acquired through this project can be used to improve their programmes' contribution to peace:

Mrungisi: *The audience loved the drama because its shows exactly what we face in nowadays.*

Solomzi: *I feel that through the knowledge that I have gained from this project, I can use it in my junior youth empowerment program to actually help the junior youth recognize their talents and actually help them to use their talents in a way that they can help to make a difference.*

Buyile: *Now that we have tackled our performance on one occasion we can say that we have the experience and we know where we need to improve and how we can finely tune certain aspects of our performance. The reflection process that we have gone through has also boosted our confidence for future performances and that confidence will carry through on the improvement of our performance and since we know that an audience is able to understand our programme we can therefore say that the impact towards peace has been made and we just need to build that foundation so that the concept solidifies more effectively with our next performances.*

Although these answers were specifically about their involvement in the action

research, this peace project team, their actions, discussion and activities, reflected youth empowerment programme methods and practiced them consciously. Therefore, the information gathered in this post-test questionnaire also provided information about effective YEP practices and reflected youth contributions in the field of action.

4.3 Reflection on the overall process and findings

The various action research methods employed for data collection in this study proved to be incredibly useful by offering participants the opportunity to model transformative and self-directed learning methods. The group of participants had clearly been accustomed to consultation and taking action and were not new to the process because in their individual youth empowerment programmes, they had been provided with an opportunity to gain these skills. This demonstrated that YEPs can help equip youth with essential skills for success. The skills they demonstrated actually provided solutions to many of the problems affecting South Africa. Below are examples of how this was confirmed by the youth in this study.

The deconstruction of the family: The absence of parents, the large number of child-headed households and single parent households identified by Kane-Berman (2015) were prevalent in this group of participants. One of the youth was an orphan and the others all came from single-parent households with the exception of two youth. However, the sense of family, mutual support and family created within this group demonstrated how creating strong bonds of friendship help youth cope and become strong as members of a family of youth who care for and support one another. This indicates that YEPs can help fill the gap left by absent parents in a positive way.

Unemployment: 29% of the prison population of South Africa is between the ages of 15 and 25 (Kane-Berman 2015: 2). This staggering number demonstrates that youth often become part of the criminal populous, caused by the lack of opportunities for employment, for positive skill development and values development. This study has proved that YEPs provide spaces for these

types of positive development. By increasing availability of these types of peace networks, positive activity and skill development can increase. When useful activities and skills are employed, they also can lead to increased networking, involvement in service projects that give youth access to several possible career skills such as environmental protection, marketing and promotion, public affairs, public speaking, strategic planning, etc. The development of such skills within programme participants makes them more marketable and desirable to companies seeking new employees, but also develops the capacity of youth participants to start their own businesses and collaborate on projects that will uplift their community and possibly increase local businesses throughout the various townships and other areas far away from city centres and corporate businesses. By first gaining experience in their local sectors they can gain experience that can also lead to employment in larger companies. These youth also demonstrate the capacity to one day be the executives of new corporations and large businesses as well as existing companies.

Unequal educational opportunities: Over half the youth in this study came from schools with inadequate training and resources. However, they demonstrated that the skills they learned through participation in their perspective YEPs filled many gaps left by their school learning experience. This does not provide a solution to the disparities that need to be addressed by the Department of Education, but YEPs do provide spaces for more in-depth learning in the interim process towards equal education development. Those youth who are involved in YEPs and are fortunate enough to attend well-resourced schools are highly advantaged. The exceptional skills and abilities their YEPs and schools help them develop make them highly desirable contributors to the career market as well as crucial to the development of the country in general and in all spheres including business, poverty alleviation, environmental protection, education and the development of higher ethical standards.

Poverty: This study identified poverty as an immense problem in South Africa, but the study focus was not directed towards finding a solution to it. As explained above, YEP involvement does increase the chances of youth moving

out of poverty and finding access to the work market because of the skills they develop and experience that improves their marketability. However, the problem of the extremes of wealth and poverty that exists in this nation are incredibly complex and require spiritual solutions in order to develop a new ethic. An ethic that is based on positive values, individual and collective transformation as well as a strong desire to work for peace and equality will help alleviate poverty. This type of ethic is developed in YEPs; in this indirect way, YEPs can help move South Africa out of poverty in the long-term. For example, when a YEP participant begins to understand *Ubuntu* and has been given opportunities to increase their love for humanity through serving others by volunteering at children's homes, mentoring younger youth, etc., their love for others is likely to take practical steps towards alleviating the suffering of others. They are not likely to accumulate massive amounts of wealth at the expense of others and if they do become successful in business, they will be more likely to share their resources because of their values and because of their love. We may then begin to see more examples of the wealthy giving to such organisations as the Gate's Foundation when the young stars that emerge from YEPs use their skills and peacebuilding ethos for the good of all and not solely for personal gain.

Political unrest: The ethos discussed above will also begin to alleviate the suffering caused by corruption and poor governance currently prevalent in South Africa. As empowered peacebuilders with high ethical standards enter the work market, the make-up of policy makers and leaders will have the potential to improve drastically. If youth begin their careers by building standards of truthfulness, service to others and the various other qualities of the transformed individual, they will carry such standards into their work posts. This will improve efficiency, service delivery and the overall well-being of all being governed.

Compromised health: One fifth of the South African population is infected with HIV. High levels of obesity, malnutrition and TB are also at epidemic levels. Various degrees of mental instability currently contribute to violence as exhibited by the high levels of murder, rape and theft. All these health issues

are indicative of a system lacking both good education and moral values. The spread of disease is curbed by understanding prevention as well as avoiding harmful behaviours. YEPs help youth become educated on how to contribute to solutions to these various problems instead of contributing to them.

4.4 Conclusion

The insights learned through the use of the qualitative research instruments indicate that the process of consulting, interviewing, planning and executing this peacebuilding project with YEP participants was effective and inspiring and provided adequate data from which conclusions could be drawn.

The initial themes from the questionnaire, i.e., current contributions, individual transformation, challenges, relationships and creating vision for further contributions, were then merged into two major themes. The first theme identifies the present and future collective contributions to peace that YEPs and their participants are making or can make together. The second theme relates to how all these effective methods can develop a peaceful and productive young person, categorised as individual transformation. It is clear that some of the effective methods also demonstrate the practice of collective virtue in both participants and programmes. This creates some overlap between the two themes and some of the virtues identified in programme design can also be seen as virtues that individuals can exhibit.

These findings will be presented to the team in the following months. A presentation of this study's findings which outlines these effective methods for collective success and individual transformation will also be presented to various youth empowerment groups throughout Durban in order to assist in their further development. The anticipated outcome of such a presentation of the findings of this study is that YEPs will make further contributions to the peace process in South Africa.

A summarised collection of these findings is presented in Table 3.

Table 3: Display of the contributions and individual transformation observed across data sets

Present and emerging contributions of effective peacebuilding provided by Durban YEPs	Individual transformation and signs of peacebuilding development
A space for mutual support and meaningful friendship to be nurtured	Develop ability to consult/communicate effectively
A range of activities that include those of various interests by providing lessons/games/positive fun/sport/music/art/dance/drama	Develop inclusive worldviews through sharing knowledge/listening/broadening perspectives
Using art/drama/dance/music to touch people's hearts	Positive mentality/optimistic outlook
Support from positive role models/mentors/adults/older peers/friends	Build awareness/ability to think deeply
A safe space to develop potential and a space to be vulnerable and have friends lovingly assist with weaknesses	Build and improve confidence and leadership qualities/become a role model for others in the community
A space to show understanding to help strengthen one another	Identifying weakness/becoming stronger/accountability
Goal setting/achieving	Build capacity/self-improvement
Vision building	Decrease negative behaviours
Opportunities to serve the community	Build a desire to work for justice/ sense of purpose
Clear structure/objectives/purpose/vision	Meaningful use of time/purposeful mind-set
Brings youth together/unity in diversity/collaboration	Demonstrate commitment
Discovering, showcasing and utilising talents to inspire and promote peace	Exhibit responsibility
Modelling and promoting positive values that will help youth become a positive force in the community	Become proactive/develop desire to serve
A space to build an understanding of struggle/difficulties/injustice	Give back to the community/realise how much one has/appreciative
Happy, fun atmosphere	Creative/inspired
Reduces violence	Learn to reach out to others to help and for help
Integrating diverse groups together and working towards a unified vision	Empathy/desire to help others
Raising up leaders/youth doing things for themselves	Talent development/celebrate unique abilities
A space that offers encouragement	Selflessness
Providing sustainable community activity when facilitated by participants from within the area of the YEP	Understanding of the role of the INDIVIDUAL in the collective transformation of society
Skill development of conflict resolution/ talents/effective communication	Feeling part of something bigger than self/making a difference in the community
Collaborative initiative	Find voice/speak out/share/express views
A place to talk about social issues and then act	Avoid destructive behaviours/gossip/judgment/using drugs and alcohol/early sexual initiation

Present and emerging contributions of effective peacebuilding provided by Durban YEPs	Individual transformation and signs of peacebuilding development
Teamwork/learning to collaborate/working with others	Increasing the width of one's comfort zone
Identifying negative forces in the community	Appreciation for diversity
Maintaining a rhythm and consistency	Learn to take initiative
Learning to develop action plans/act and reflect	Hope

During the various phases of this qualitative study the majority of these aspects of effective practices and individual transformative elements were noted several times. This information is not conclusive but exhibits real life phenomena.

The youth in this study demonstrated their own transformation by both their analysis and insights, by their dedication to the process of the project as well as their ongoing and enhanced dedication to their perspective YEPs. The project gave them confidence to move forward and each of them demonstrated numerous transformative qualities such as taking initiative to attend project meetings and performances, being on time, bringing forward ideas for improvement to the project and their YEPs and enthusiasm for serving others. I was also transformed through the process and found that their dedication and excitement for service motivated me, as their mentor, to assist them with whatever resources they required. It was an honour to walk alongside them in their endeavours and the partnership between all members of the action research team created a wonderful sense of unity and effective collaboration. I had not expected that this would be one of the results of the action research approach and it was a welcomed and highly effective surprise.

CHAPTER 5: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This thesis sought to answer the question, *how can youth programmes in South Africa contribute more effectively to peacebuilding?* By first understanding the problems of violence in South Africa as they affect youth and then by determining what contributions were already being made to peace processes through youth empowerment, this research project was then able to determine practical steps towards expanding the influence and effectiveness of those contributions, using action research as the investigative model. Through this endeavour, several answers and insights were made manifest.

This final chapter begins with a review of the aim and objectives followed by a review of the hypothesis and a brief discussion of whether it remained relevant or not. The findings of the literature review and action research are then synthesised as answers to the research question. The concluding section then offers recommendations for future studies in the field of peacebuilding through youth empowerment programmes in South Africa.

5.2 Review of aim and objectives

Violence statistics indicate a need for more proficiency, amongst both individuals and youth programmes, in finding sustainable solutions that address the various challenges in South Africa, using coherent peacebuilding measures. This study examines strategies for effectively contributing to peacebuilding and seeks to understand how youth programme participants can further contribute to this process. Therefore, the aim of this study was to understand what is known about effective methods for peacebuilding through youth empowerment programmes and then discover how to increase and sustain peacebuilding efforts for Durban-based youth. This was explored by focusing on three main objectives:

Objective 1: Identifying how youth involvement in YEPs is contributing to peace

Objective 2: Investigating methods for further programme success using action research and

Objective 3: Enabling participants to improve action-based peacebuilding within their programmes.

Objective 1 was realised through the results shared from the literature review (see Sections 2.6, 2.8 and 5.4) and from the insights gained from the focus group discussions and interviews (see Sections 4.2.1-4.2.3,4.3 and 5.5). The coming together of youth from various programmes offered them each an opportunity to share experience and knowledge of the various initiatives programmes were involved in that were contributing to peace.

Objective 2 was reached through an exploration of some of the effective methods of peacebuilding and empowerment the youth used during their action research process by using both the information gathered from participants during focus groups, interviews and questionnaires, as well as through the knowledge they gained from their peace promotion project (see Chapter 4 and Section 5.5). These findings presented practical information and experience that can contribute to improving YEPs' success as catalysts for peace.

These two objectives then provided data sets that were analysed and the findings, as well as the experience itself, have helped the actual team improve methods within their specific programmes. In addition, they have also contributed to the overall knowledge of how to improve other programmes. This newfound knowledge and these new abilities fulfilled Objective 3.

5.3 Review of the hypothesis

Youth programmes can contribute meaningfully to peace by assisting young people as they navigate through inequality and violence.

This hypothesis was found to be true and relevant. It was supported by both the literature and action research findings. The meaningful contributions made by youth programmes and their participants have demonstrated high levels of both capacity and desire to aid in the betterment of their communities.

Although the hypothesis was relevant, it was the action research findings that provided meaningful information and answers to the research question.

5.4 Concluding review of literature

This literature review demonstrated a need for further action research that evaluates the effectiveness of peacebuilding through youth programmes (Salomon and Nevo 2002; Eccles and Gootman 2002; Hienze et al 2010; Morton and Montgomery 2013).

While exploring the themes of peace education and empowerment through developmental, self-directed and transformational learning, this literary review identified key themes that contribute to peacebuilding in YEPs. Examples of how youth programmes counteract the root causes of violence are illustrated through key themes identified in the literature review shown in Table 4. Programmes were found to contribute to peace, empowerment and transformation by acknowledging the abilities of youth to make meaningful contributions (Percy-Smith and Thomas 2010; Pearrow and Pollack 2009; Roth and Brooks-Gunn 2003; Universal House of Justice 2011; Schwartz and Suyemoto 2013; Felice and Wisler 2007; Fitzgerald 2010; Lee and Lok 2011; Harris and Morisson 2003; Pinheiro 2006; Murithi 2009; McGuire and Gamble 2006). The review concluded that innumerable youth empowerment programmes have made meaningful contributions and are effective agents for positive change when key elements are present in design and practice.

The action research with the participants of Durban-based youth empowerment programmes addressed all of the key themes on effective empowerment and peacebuilding found in the review. Each theme and an example of how it was observed during this study is highlighted in Table 4. A detailed discussion and analysis of these themes is expanded upon in the previous chapter.

Table 4: Display of the literature review themes and examples of application

Literature review theme	Analysis and examples of theme applications
Creating a safe space	By forming a space for the action team to get to know like-minded people that they could trust and collaborate with
clear and consistent structure	By appointing a secretary and chair and identifying the who, what, where, why and how of their project
Creating supportive relationships	By building meaningful friendships with other youth in the team from other programmes
Creating opportunities to belong	By forming a strong identity as a member of The Peace Project Action Team
Creating opportunities for efficacy and mattering	By putting together a performance that they felt was important for helping their community
Creating opportunities for skill-building	By working with each other's talents as singers, dancers and dramatic artists to build confidence and the ability to consult, plan and promote a message of peace
Modelling positive social norms	By acting as mentors to the youth they performed for
Integrating efforts that involve family, school and community	by working with community volunteers and schools willing to assist. The families of this project were not very involved, except by indicating their consent
Acknowledging youths' unique abilities	By celebrating the various talents and abilities of the participants through their use of the arts and their organizing skills and tasks
Maintaining cultural relevancy	By adjusting the language and ways of communicating to suit the group being performed for
Understanding the importance of service	By sharing their paths of service and what they have learned through their programme
Developing positive values and attitudes through peace education	Exhibited over and over again by the participants throughout the project through the way they treated one another, worked together, shared, celebrated each other's talents and developed meaningful friendships

These themes, examples and analysis, along with the findings of Chapter 4, provide useful information for each youth empowerment programme to consider, regardless of the demographic group to which a youth programme seeks to offer support. Themes such as strong ethical values, service, unified

consultation, planning, action and reflection are relevant to any group of youth who wish to effect positive change.

5.5 Conclusion from action research

The action research method was extremely effective for this study. The experiences and insights gained through this participatory process and the actual analysis of it were invaluable. The transformative learning that the team went through enabled us to gain rich experience while both applying and testing peacebuilding methods. This action research process resulted in the personal and collective discovery of many effective methods. The methods and experiences of the team had relevant connections to the two central themes of effective contributions to youth empowerment programmes and individual transformation. The individual transformation that occurred during this six-month study is indicative of the vast potential of ongoing youth empowerment programme groups to offer opportunities to contribute to society by equipping youth with the necessary skills and values development in order to become protagonists and leaders in the peacebuilding process. The use of the dramatic arts was especially beneficial in conveying the message of peace, as was the transformative effect of planning and consultation, taking action and reflecting on lessons learned together.

The action research strategy confirmed the usefulness of peace education, empowerment, self-directed, experiential and transformational learning theories. The participants continuously exhibited the values these theories describe as exhibited by their in-depth comments highlighted in Chapter 4.

5.6 Recommendations for future studies

The literature reviewed, the examples demonstrated actively within programmes and the action research with participants of Durban-based programmes, has exhibited that involvement in YEPs clearly aids the peace process. However, further research is needed to examine how an increase in involvement by youth in less privileged areas can be sustainably achieved. Since the majority of youth in KwaZulu-Natal live in under-privileged areas, the field of peacebuilding in

South Africa would benefit from an expansion of a variety of empowerment programmes that can reach multitudes of youth, with various interests and talents in diverse locations. A further review of civil society organisations, as well as government initiatives, followed by action research in the townships and rural areas, involving participants and mentors at the grassroots in the areas affected by violence, is needed. This further research can help develop more YEPs. Replicating the peacebuilding efforts of YEPs is important if a far researching impact is to be made across all sectors of South Africa. Such research will be useful by detailing how programmes can be expanded at the grassroots in order to sustainably build peace. It is recommended that future researchers, programme participants and organisers, as well as policy makers, consider a careful review of the theories of peace education, empowerment, development, learning and conflict resolution in order to build a foundation for successful peace implementation and design. Future research in this field will be practical and useful if action research with programme participants and mentors remains the method employed for the collection of qualitative data.

In addition to the findings of this study, future researchers could make further contributions by designing research studies that will identify how involvement in a YEP impacts youth over the course of their lives (Mohajer and Ernest 2009). Following the lifestyle habits, the skills, the professions and the works of service participants offer or fail to offer their community as they mature, will serve to inform how effectively YEPs build the capacity and desire to contribute in the long term. Such findings would have the potential to positively influence the effectiveness of future youth empowerment programme designs and structures.

Although the results of this study are not conclusive, they are valuable because the study brought a group of participants together from a variety of circumstances and programmes, resulting in the collection of insightful data gathered from the life experience of dedicated young people. The shared knowledge created by the group was inspiring, energizing and a reflection of what youth from the local Durban-based communities can offer if given the agency and the opportunity to explore their capacities together. Future efforts in

this line of study will be positive and produce helpful results when more youth are included in the research, in the conversation and in the field of action. By engaging youth in this way, human resources are created that will, no doubt, contribute to a peaceful South Africa.

5.7 Conclusion

This action research study contributed the following outputs:

1. A comprehensive collection of essential elements that previous research indicates will aid YEPs to contribute effectively to peace (See Chapter 3)
2. A presentation of data, discussion and analysis of qualitative research findings focused on the contributions of YEPs to peace and individual transformation (See Chapter 4)
3. An action project designed around information gathered from literature and initial qualitative data analysis (See Chapter 4 and 5)
4. Subsequent action projects for peace promotion
5. A presentation of exploitable and effective methods to Durban-based youth empowerment programmes with the action research team
6. A presentation of research findings to the Westville Rotary Club
7. An article summarising the research findings

The observable violence in South Africa threatens the health and well-being of youth and the country as a whole. The fact that 50% of the country's population is made up of youth and children (Kane-Berman 2015:1) and 52% of youth between 15 and 24 are unemployed (Kane-Berman 2015:11), calls for immediate action. Without access to meaningful employment and scant resources for survival, these "born frees" need direction and positive activities to keep them away from crime and violence; activities that will develop their skills, their values, their desire to take action and develop a positive and peaceful worldview.

In order to increase the amount of skilled young people in the struggling economy and frequently violent society, attention and extreme efforts are needed. Efforts to employ youth in meaningful activity that will aid in their skill

development, their values development and their ability to benefit their community, are requisites to peace. By involving young people in empowerment programmes with these aims at their focal center, a shift towards a culture of peace is possible.

In conclusion, the way forward may be difficult and require herculean effort, but many youth are determined to make meaningful contributions to peace and progress. If effective youth empowerment programmes are available to support and inspire them to action, these South African youth, so latent with potential, will achieve their goals and help bring about transformative change.

In the words of the Universal House of Justice (Smith and Lample 1994: v),

Undoubtedly, it is within your power to contribute significantly to shaping the societies of the coming century; youth can move the world.

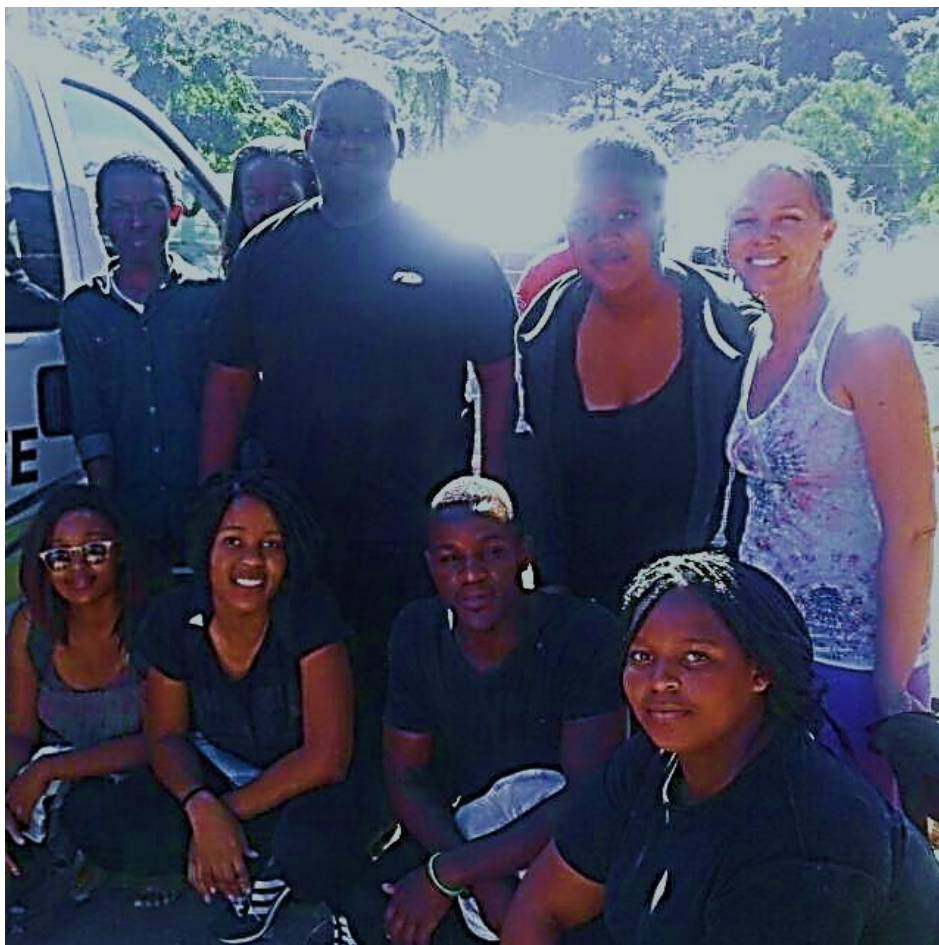


Figure 20: The Peace Project Action Team

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APPENDIXES

Appendix 1 Questionnaire and data

Name (Optional): _____ Age: _____ Male/Female

Programme: _____ Date: _____

1. What do you do during your time in the programme that you feel helps build peace in your community?
2. How are you practically improving yourself through involvement in this programme?
3. What have been some of the challenges you have faced during your involvement and how do you think these challenges can be overcome?
4. What roles did your spirituality and values play in your decision to be involved?
5. Why?
6. What role does friendship play in your programme?
7. Why?
8. What role do adults play in your programme and would you change how they are involved?
9. If so, how?
10. What is the vision you have for South Africa?
11. What role do you feel your programme plays for the development of peace in South Africa?

Data collected from questionnaires

Responses are given as follows from participants in projects in the following order: Bahá'í Junior Youth Animators (participants 1-7), Interact (participants 8-10), Future Leaders of Change (participants 11 & 12), Youth Interactive (participant 13), YMCA (participant 14) and Briardene Youth Centre (participant 15). Several additional responses were received but the respondents were from backgrounds other than South African ethnic cultures and, for the sake of consistency, this study focuses on the latter group.

1. What do you do during your time in the programme that you feel helps build peace in your community?

- 1) *To help us stay positive and promote unity.*
- 2) *It helps bring unity to the community.*
- 3) *Learning about service in the programme, it helps to give you confidence of knowing that as a young person you can also aspire to serve people and bring back.*
- 4) *I teach my junior youth group about peace and as well as constructive lessons on how we foster friendship.*
- 5) *By doing junior youth classes, by doing so, this helps the young children to see life in*

another way not by fighting with each other.

- 6) *I have conversations with people talking about aspects that influence us as a community and how we can channel our thoughts to think about peace and promote it in various ways.*
- 7) *Unity, as it makes the community one and teaches us to not perform prejudice unsafe acts.*
- 8) *By helping or enjoying time with children. I feel that we make them feel relevant and love which composes me to be more active and fulfilled.*
- 9) *Participate in old age and babies'/orphans' homes. We participate in fundraisers that help boost our community's dependent population*
- 10) *We awareness things, so making people aware of things makes things peaceful and people learn from it.*
- 11) *Discussing violence issues that affect us all.*
- 12) *I feel like I help people in the community.*
- 13) *I communicate mostly with people my age to find out about their challenges so we can work together.*
- 14) *I facilitate sessions of youth to be responsible citizens in their community.*
- 15) *We are mainly involved in sporting activities, so sport and singing is what gathers the kids in our community together creating peace and unity.*

2. How are you practically improving yourself through involvement in this programme?

- 1) *I have improved as a person and am more tolerant with others.*
- 2) *I've tried bettering myself by being a caring and loving person who helps others.*
- 3) *It helps me to communicate better with people I hardly know and develop a deep relationship/friendship and also it increases my leadership skills and develops them.*
- 4) *When I teach these groups I get to see improvement within the youth I teach. I get to serve in the community building, as a person you get to see other people's views rather than your own.*
- 5) *I learn to accept different kinds of people and how to manage different kinds of situations.*
- 6) *I learn to think and view the world in a different perspective, the different forms of understanding I get from the different people grows my mind in a sense that I get ideas that I would never thought of.... increasing my brain capacity to think.*
- 7) *I've grew as a person and I've learnt to be more forgiving and patient with people who do not favor me.*
- 8) *By helping girls with their homework you solidify concepts at school for yourself to understand and by speaking to the elderly you broaden your knowledge with their experience. By interacting with children I feel more lively and appreciative of our youth.*
- 9) *I believe that I am learning a new meaning of humanity. By going through experiences and meeting new people I am gaining a new perspective and self-fulfillment.*
- 10) *Being more interactive because you have to world with everybody and help each other out so I find that my communication skills improve.*
- 11) *Improving myself as a peace talker in my peers.*
- 12) *To help the school and me.*
- 13) *Blank*
- 14) *I read on things regarding peaceful living in a community to ensure that I impact positive things through my sessions.*
- 15) *That sense of responsibility, having to be part of a team that plays such a huge role in and outside the community. Inspires me to grow spiritually and psychologically.*

3. What have been some of the challenges you have faced during your involvement and how do you think these challenges can be overcome?

- 1) *People's opinions are strong and trying to relate to other. They can be overcome by peace.*
- 2) *People have different perspectives on different things we can overcome them.*
- 3) *Challenges I've faced is maintain concentration during the sessions between the people I'm learning with and this can be overcome by involving myself more in sessions and being content.*
- 4) *Some of the challenges I have faced is when other participants of the group discourage others in participating. This has been overcome through consulting.*
- 5) *While doing my classes I teach them now to change their lives in order for us to transform this world to a new civilized world. The challenge that I am facing is that whenever I teach how to improve sometimes they say things that their parents don't like about the teachings.*
- 6) *The problem of having to do two things at once mainly time management.*

- 7) *As a group many of us had different opinions and so at times we majorly clashed and had to agree on disagreeing.*
- 8) *Communication with the elderly since you feel disconnected. Could assuage tension by frequently visiting the old age home. Communication within our committee which causes setback in our community projects can be resolved by constant updates and ample use of communication devices.*
- 9) *Sometimes interact events clash with other seemingly equal social event. I overcome this by prioritising the events and planning ahead therefore teaching myself time management.*
- 10) *Time management. I think we can plan everything in advance so when we have to do something everything is well organised.*
- 11) *Standing in front of a crowd. Tell myself I need to be confident.*
- 12) *People. Some people do not like the programme.*
- 13) *Judgement of age and ability to work with people. Some people do not think or believe I can help or have the strength to. I've been trying to overcome this by changing people my ages.*
- 14) *Participants only listen with no platform where they can practically implement what they've learn to be assessed if they did learn something.*
- 15) *We deal with kids and most of them come from different families that come from different backgrounds, so sometimes there's a difference when it comes to understanding. And also involving parents in the team have been a hustle. Although we still struggling to involve most of the parents in the team hopefully we'll end up with a clear solution. In terms of our kids we just understand that sport is just the best way to bring people together no matter their backgrounds, the conflicts are just temporary given the fact that we have new people coming most of the times so we'll have new kids every now and then, which is why I feel that understanding between the kids is still a problem.*

4. What roles did your spirituality and values play in your decision to be involved?

- 1) *Being able to let God help and take your problem.*
- 2) *The spiritual values taught me that peace and unity is the way forward.*
- 3) *I learnt that religion is not just preached and spoken but it also needs to be rendered.*
- 4) *The role that my spirituality and values played was big.*
- 5) *Steadfast*
- 6) *They played a role in motivation and patience.*
- 7) *It made me become a champion of justice.*
- 8) *Being a Christian you always have to consider the family and religion.*
- 9) *Christ taught his followers to serve always.*
- 10) *Kindness and compassion for others.*
- 11) *It was good made decision.*
- 12) *Blank*
- 13) *I had to consider what I value the most and look into other people's values.*
- 14) *It all about promoting positive values for oneself.*
- 15) *I feel that it brought a bit of excitement, instilled discipline and brought change when it comes to the level of respect and understanding....*

5. Why?

- 1) *It was how I was raised.*
- 2) *Blank*
- 3) *Simply because it changes people's perspective of God and get to realise that we need to do deeds as much as we speak in words.*
- 4) *It is because service is an important part of my religion as well as community building. As a person I value love, peace and unity.*
- 5) *Because I had to understand that there will be a time where by I had to be strong and steadfast and know how to answer different kinds of people who are not familiar with programme.*
- 6) *Because when situations arise and I have to make tough decisions at times you act on your emotions rather than on reflective thought this resulting in situations that have a bad image on your moral values.*
- 7) *This is because I never let any individual get discriminated or harassed in my sight.*
- 8) *Being Christian you always have to consider the disadvantages in your walk in life and my family has instilled the ideology of helping yourself by helping others which walk hand in*

hand in my interest in helping others in my community.

- 9) *In this way we are imitating our Father who is in heaven and by doing so you are unlocking the greatest love ever existed.*
- 10) *Because we have to help people and you have to feel for them when you are helping them out. E.g. Old age homes you have to let them talk and you just listen.*
- 11) *It made me to make a wise decision.*
- 12) *Blank*
- 13) *When working with different people of different values you have to be flexible on their beliefs and values and also respect their spirits to avoid conflict.*
- 14) *Everyone is spiritual, it's a matter of ensuring that the spirituality case one to promote peace or living well with those different from him/her.*
- 15) *I believe in change, growth, respect and creating something that will always make a difference. I just love it when everyone is happy and smiling*

6. What role does friendship play in your programme ?

- 1) *A big one.*
- 2) *It builds us up together as portray the feeling of family.*
- 3) *Teamwork/unity*
- 4) *It also plays a big role.*
- 5) *A big positive role.*
- 6) *Promotes unity.*
- 7) *It plays a role. Love, unity and kindness.*
- 8) *By joining Interact I established new friendships.*
- 9) *Some friendships play a negative role.*
- 10) *Very big role.*
- 11) *Plays a big role*
- 12) *Friendship play some the to me.*
- 13) *It plays a huge impact it makes it easy to communicate with other people.*
- 14) *Feedback.*
- 15) *I believe it plays a huge role*

This information was expanded on in No.7 as follows;

7. Why?

- 1) *It helps build us together as a family.*
- 2) *It builds us up together as portray the feeling of family.*
- 3) *Being in groups and working together to achieve a certain goal/outcome helps us to realise that unity is essential and that we can work together irrespective of race.*
- 4) *We can have our friends who encourage us and we get to form new friendships in our JY groups which is a good thing.*
- 5) *Because it is easier to teach a group that is friendly towards each other and also you. The lessons will be fun and also they will take the lessons and try to force them through their lives.*
- 6) *When were all together we make new friends and when new bonds of friendship are formed we tend to remain together.*
- 7) *It molds us together as a people and makes us one.*
- 8) *All the time we spend together and the fact that we all have a common interest in helping others has launched us into forming friendships within the committee. My friends aren't in interact but they offer an off-branch form of moral support.*
- 9) *They may influence you to not get involved because it is viewed as 'uncool'. But by finding new ones within the club, their views begin to fade away.*
- 10) *Like I said you have to work with everybody so if you are friends with them it makes things smother and quicker and enjoyable. My friend is also in it.*
- 11) *My friends advise you if you are doing a bad thing or something that is not good.*
- 12) *We need friends in live.*
- 13) *Like when we working in an area where we barely know people but once you socialize and make friends it is easy to get information you have passed on to other people.*
- 14) *They simple make aware of things I might have not been aware during sessions.*

- 15) *Everybody wants to be loved, deserves to be respected and needs a friend. Which is why we decided to gather kids together by means of sport to create that social relationship and FRIENDSHIP and that's the main reason they are together every day.*
8. What role do adults play in your programme and would you change how they are involved? (See answers recorded in the first sentence of each response to question 9)
9. If so how?
- 1) *They show us the way. I would not change anything*
 - 2) *They play the role of being a person to look up too, yes [I would change how they are involved]. I would prefer there to be junior animators so youth can relate more.*
 - 3) *The adults tutor us and teach us and offer a much experienced perspective; being that they've went through it and they are able to show us the way and help us develop our skills. No I wouldn't [change how they are involved].*
 - 4) *Adults also form a big part of the programme and I wouldn't change how adults are involved.*
 - 5) *They will encourage their children to continue with the programme. No, [I would not change how they are involved] because they will encourage their children and try to also implement the rules and lessons at home.*
 - 6) *They guide me on my journey. No [I would not change how they are involved] because without them I wouldn't have people that would lead me in the right direction, I also wouldn't have people to give me their insights on their past experiences.*
 - 7) *Adults play a huge role in this as they are the ones who keep us from getting distracted.*
 - 8) *They provide the physical and worldly support with sponsorships, transportation and finances. Yes, I would change how they are involved by having them take more of an interest in attending projects and physically contributing at the events since they can also indulge in the fulfillment of actively offering assistance instead of just purchasing items for events. By also getting interested in the projects they can understand how their contributions make an impact.*
 - 9) *Adults are extremely important as most projects cannot be fulfilled without their consent. Yes, [I would change how they are involved]. I would make the adults and parents of the club more involved as they have the ability to make things run smoother.*
 - 10) *Decision making. No I wouldn't change how they are involved because they are very hands on and they try their best to help out.*
 - 11) *By being supportive and they were very goods. Happy. No [I would not change how they are involved] because they signed consent forms.*
 - 12) *Yes [I would change how they are involved].*
 - 13) *They help when I'm in need of help especially financially and add on some advice.*
 - 14) *They only motivate the youth to take part on the programme. I would like them to have sessions that will help equipped them to further assist the youth after program is finished.*
 - 15) *Not much really some are there to see what's happening. YES, I just wish they could be more involved take part in whatever the kids are doing and also teach them new things apart from what we've taught them.*
10. What is the vision you have for South Africa?
- 1) *That everything and everyone is united and there is no crime.*
 - 2) *No crime, people helping each other Ubuntu, unity, happiness, family, we are one.*
 - 3) *I would wish for SA to unite and have more humanity towards other people, to develop a system that will bring about change (positive change) economically, geographically, industrially, politically, etc.*
 - 4) *I have a vision of unity and love and peace and understanding.*
 - 5) *The vision I have for SA is that we as the people living in South Africa we can work together and bring about a new civilization and improvements.*
 - 6) *I have a vision of unity, happiness and peace.*
 - 7) *I'd like to see a safe South Africa, one whereby I'll not be afraid to let children roam freely, a South Africa built revolving around peace and kindness.*
 - 8) *To be more socially mindful of the people living in our country instead of concentrating mainly on financial/political development. To have more institutions/grants and centralization on the social aspect of the country and our people.*
 - 9) *I have a vision of peaceful and diverse south African where conflict management projects are in place and humanity is an ordinary value.*

- 10) *For everybody who has a lot to give a little bit of what they have to those who don't have.*
- 11) *Employing unemployed people.*
- 12) *My vision for South Africa for the people who live in South Africa love one or two people.*
- 13) *That corruption be corrected. Put people on state with good morals and positive attitude. To keep the country's economy at a good state.*
- 14) *A peaceful country where regardless of race or class but everyone enjoys what the state provides (opportunities).*
- 15) *I just wish that every kid would just grow up active and open minded on what's really happening in our society. Educate themselves about important things, gain knowledge that will help better them and our country instead of focusing on what the modern world is focusing on.*

11. What role do you feel your programme plays for the development of peace in South Africa?

- 1) *It helps encourage peace and unity in RSA.*
- 2) *It ensures us that the youth have learnt how to treat others and when that youth group grows, they'll teach their children those things they learnt.*
- 3) *Love, unity, love and peace is practiced and exercised in our programme and presently JY groups are being developed around the country (Durban, Johannesburg, etc.) and training of animators who will handle the growth of JY groups and spread the roles mentioned above all around the world.*
- 4) *It plays a significant role because it involves the youth who are the future.*
- 5) *Children and the youth are the future leaders of South Africa, so if we teach them the virtues in an early age, they will implement it and bring about the new world.*
- 6) *I feel as though by helping shape children at a young age they themselves will try to help people as they grow older making this world a better place.*
- 7) *Building the nation up slowly but surely.*
- 8) *By reflecting our attitudes towards our projects in Interact with care, consideration and the aim to make others feel relevant we then advocate a more socially conscious and mindful community and by doing so you have more people being motivated towards attaining a peaceful country where crime is a discrepancy and people feel safe within the country.*
- 9) *I believe that Interact Club at WGHS plays a small but important role. By touching a few lives at a time the world will slowly but surely achieve world peace.*
- 10) *Every little bit counts so what we may play a small role but it still helps. I think it helps children out more because they are the future and we are not old so when they get talked to by young people they understand more.*
- 11) *Its plays a big role because it can reduce violent and bring peace.*
- 12) *I have development peace in South Africa to love and help people.*
- 13) *It brings people together and open minds of the young people. Help nurture them. Improve their level of thinking while keeping the nation at peace.*
- 14) *It does as it ensure that participants understand their roles as citizens and how they can participate in building peace within their families before expecting anybody to do something.*
- 15) *Right now we are focused on our community creating a peaceful, friendly community. But when some of the people hear our stories and the community that we from given the fact that it's an underdeveloped area they are actually moved due to the peaceful stories they hear and how friendly most of the people are. Not many underdeveloped areas are multi-racial societies, people just fear to be in some areas but in our community everyone is just free. That just changes everything that most people believe and also hear, so we are part of a community that creates change and we looking at doing more than what we've done. That's making people look at our country as whole differently partly from what they've heard or seen.*

Appendix 2 Focus group discussion guide and data

1. What are the biggest challenges to peace surrounding youth?
2. What do you do in your organisation to help build peace? Examples of success?
3. How do you think your programme can take peacebuilding to the next level?
4. Is this practical? How can it be realistically achieved?
5. What is an example of how your programme has helped with peacebuilding?
6. What other ideas do you have to make your programmes more effective?

Data gathered from the focus group discussion

1. What do you do in your organisation or programme to help build peace?

Lindokhule: *Well in the programme that I'm involved in, um, we look to empower the youth with the capacities and capabilities of bringing towards a change in our community and build up that peace. So I think that that's a very important thing that our communities do.*

Solomzi: *The things that we do in our junior youth group to that help build peace is like the lessons that we have. One lesson that we had about goals. We asked them, what are your goals? What do you want to become later on? What are your talents? So when our youth get to recognise what their talents are they can work on their talents to improve them more. And also lesson on unity and consultation. This also helps to foster like mutual support and friendship which also helps in building peace.*

Lihle: *In the organisation that I'm in, um, we started by identifying high schools where we formed peer education groups and also visited the school's RCLs. So we wanted to get inside the youth of those goals and find out what ideas do they have. Their goals, their visions, their abilities-what they could do. And then we started combining all these students and youth from the community and started playing indigenous games like 'Incathu', 'Eshumbu', 'Uqwala' ya'know, so like in that way, we got different people of different races and cultures to be together and that way we got a large number of people uniting together and what-not.*

Mlungisi: *The organisation that I'm in was about empowering. I was doing grade 10 you see and Mrs Fatimah came into our school and he-she wanted all the grade 10s. She addressed the issues that we were facing in school and other things that came from us. Other things like stealing, violence in schools. And she done a questionnaire. We filled out some questionnaires about violence in schools that we are all facing and she ask, who want to be a part of the action group. The ones who were in the action group were taking park voluntarily.*

2. What are some examples of success you have had with your programme/ organisation?

Lindokhule: *Well, examples of success we have been having in our programme are, well they are numerous. We set goals where we want to start, like a minimum amount of basically the groups we want to orchestrate should I say and facilitate and I think that we have been really good in reaching those goals and in the groups, the kids and the youth basically are understanding like if there are problems, we're addressing them. They are understanding that there is a problem and it's good that I think as a success that they understand that there if there are problems we are addressing them and that they accept the fact that there is a problem which is a big step.*

Solomzi: *I'm not sure this would be an example of success, but in my group we throughout the year, we hadn't, half way through the year, we hadn't done any service project so I asked the group to think of a service project then the following week they came back and they all came back with the service project that they all want to learn and study in a clean classroom at their school. So the school that they're in is in a terrible condition so that was our first service project. So we were able to go, it was during the weekend, we decided to go the school and classrooms. We didn't paint or anything, but we made the classrooms cleaner and better for them to learn because before that it wasn't an area where a person can learn. It was dirty, there were things all over the floor. It didn't look like it had been cleaned, but then we didn't do much, but we did clean and now it is an area for learning. And what I saw was that they were all happy by the time we were done cleaning. They were all happy that now they have a place where they can learn*

properly rather than learning in a dirty and untidy area. I would say that would be an example of success.

Christopher: *Just to add, um, there are a lot of service projects we've actually got a chance to do all around KZN basically with the Pinetown Boys students. Also one of the big ones that we did, was the big campaign we did for the winter school camp and we raised money and the way of doing that we did a movie first and invited everyone to come watch a movie and we invited everyone to come watch a movie and we were serving popcorn and other beverages and cupcakes and all of that and we raised a lot of money and we were able to kind of pay for those people ya'know, who couldn't afford to come to go to the winter school camp. That was one of the biggest ones and it was a success 'cause we actually had a very large number of people going there and it was fun and we learned a lot. I'm also just reaching out to a lot of people. By just developing the peace club at Pinetown Boys I think it's ya'know raising a lot of leaders in the community who keep this peace vision, this love vision, this unity vision going and growing in the community.*

Lihle: *Um, in my organisation our big break has been on decreasing the number of youth that use drugs so since in my school we actually have a lot of people using drugs at break time or before class in the morning or before school has ended so since we started with SADA it has like been helping us a lot to contribute, to gather around people together and educate them on if they use drugs what they will do to their bodies and all that so we have had a huge response of people coming back to us and saying, thank you for the help you've been giving us. Especially those who used drugs.*

Zanovuyo: *Success to me and my group it's like achieving a goal right? It's like changing the way we do things. Like, for example, changing your attitude, being more patient, ya'know? And also being more open in terms of sharing your insights. Lots of people actually gain from the shared knowledge ya'know and it broadens our perspective and ways of thinking.*

Lindo: *The group that I work with in one of the communities um after spending four weeks with them they got together they formed an organisation that will work within the community with settling issues um that youth does not get into drugs. They are doing sports. Most of the sports goes with the aim of insuring that no youth that sits at home and just do nothing because they become involved in drugs and many other things that um cause youth to suffer a lot in the community.*

3. What are the biggest challenges to peace surrounding youth in Durban, South Africa?

Lindo: *I think my take will be the fact that nothing much has been done in communities to gather youth and make them understand about how to be responsible citizens themselves that can be automatically translated into the whole so that if people are being gathered to talk about important things so its starts from self and then it can then effect the community so unless there is specific focus on youth as individuals or as groups then we cannot be able to see any peaceful living in the community because it has that relationships to that.*

Solomzi: *Just to add from what he said is that not much influence is also given on to peace and community building things. Maybe if we'd say the amount of, what you call, the amount of exposure in media and things today would say that 95% would be on things worry people about themselves like new cars, drinking alcohol, things that are not really helping foster peace, but rather they're showing things that will disunite people so that's one of the challenges that youth face 'cause the youth nowadays are more concerned with what's on the media and what's up and about, what's trending. So now that we'll say that like 5% is given to like peacebuilding or community building things, they're not really gonna focus that much on that 5% from the 95% of things that are shown on the media.*

Christopher: *Just to add onto what Solomzi said, um, the media. What we look at, what we hear ya'know, and what is actually said to us has a very large impact on what we do in our lifestyle especially. The kind of fashion ya'know want to wear. The way you want to expose yourself in society. That's what the focal point I think is at when it comes to youth and also the challenge of actually striving for peace in South Africa is not something that we focus on that much and also the politics and ya'know. It's really bad 'cause you see our leaders are fighting against each other and how can we as the youth look at that and then try and solve the problem to like come at that angel instead we are laughing and making it a big joke and we're not doing anything about that to actually be a positive influence so that when we grow older, ya'know, you can make a change.*

Lihle: *Speaking of someone who comes from the township. Back there, my families are those of good conduct, but most of them are not. And when you have parents that are not going according to the book of law or according to the Constitution of South Africa, the youth become lost ya'know. It's like no one really has is not determined to have good of themselves. Like, they're dependent on someone else to do*

something for them and when you're dependent on someone else and the someone does not do what you want them to do for you, then obviously there's gonna be contradictions. There's going to be fights, there's going to be lots of violence in the townships. So when there's a lot of violence obviously there is no peace. And when you come as like me, ya'know, I'm the youngest. Especially by my hood no one really knows me, but when I come up with my group and be like, okay, this is what we can like work on to make like this society a better society, they judge a lot. Who are you to say this, who are you to do this? You know better than us? It's not like we come present ourselves as better people, but we come for peace. We want South Africa, Durban to be a peaceful city.

Thobeka: Just to add onto what she said, based on the Constitution of South Africa. I think the Constitution of South Africa instead of like promoting peace at the same time it's not promoting peace. There's a contradiction between peace and the laws they are making. We spoke about contradiction at the ISGP (Institute for Studies in Global Prosperity) that, okay fine, it's like, you can drink, but you then you aren't supposed to hurt other people which is a contradiction 'cause like when you drink, you're gonna hurt someone at the end of the day. So somehow there's a contradiction between our laws that we have and peace.

Lindokhule: What I've seen with youth today is that we pick on a lot from our role models. People we look up to everyday from teachers, to our parents to our national leaders and the things we see like for most of us, we pick on from that. But then I think some of us can like make out that certain these things are wrong and I think that it's important for some of us who do actually do see that those things are wrong to help and I think like even if like a lot of us do see some things are wrong, we just keep quiet and we don't do anything about it. We like envision the change, but then we're not doing anything to make the change and I think that that's one of the biggest problems.

4. How do you think your programme can take peacebuilding to the next level?

Lindo: I think that since it does increase the level of awareness it does take things to the next level because there's no way you can hope that someone who's not aware they improve on what they do.

Thobeka: To me when they say um taking the peacebuilding to the next level it talks about the future ya'know. When a child is being educated when he or she is so small that education he or she picks while she's young, she intends to grow in that education. She intends to like grasp everything and then put it on to life and to me it's like it'll be like the wonderful world that's going to bring about the new civilisation and everybody will be like more equal and stuff since everybody knows that um, uthi, everybody's educated about the peace including like how does it affect you when you feel when you backbite someone. All those kinds of things, it will contribute to the peacebuilding. We will have like a more civilised world with no war and fightings and stuff.

Mlungisi: Me and my group have decided to do the awareness campaign annually so that we think that it can reduce violence in school so that it can be safe safety for learning.

Lihle: I think that we have put out a lot of ideas on the table. I think that's one other simple way to like move it to the next level, is like all the ideas that we have been putting forward can be put into practice. Have more of the doing than now of the talking.

Christopher: Being in a boys' school for two years I've realised that ya'know, a lot of the stuff that they focus on outside of the classroom is normally the music side, especially the hip hop. It's the sport, especially the rugby and the soccer so I think we can try as a programme try and kind of um, publicate in a way those types of things in a peaceful way ya'know to help eradicate the violence and to help eradicate all the negative things behind it because the music is basically portraying really negative mentality and the boys are absorbing it and they're becoming ya'know and they're having these negative virtues. So I think by actually developing with these programmes we can try to bring a positive aspect towards that field.

5. How do you think we can get more youth committed to involvement in a youth empowerment programme?

Thobeka: I think by first um identify the forces that are pushing them into like doing the kinds of things that they are doing like drugs and something so obviously if your person is falling into drugs, is using drugs, there must be something pushing him or her to that position and then maybe, let's say, that they don't get enough attention at home that's why they're doing it so we will approach them and sort of like advise them that in that time you're using drugs or something, you are firstly demoting your body and your brain and then you can do a lot more better using that time that you have like contributing to society as a whole. You can like get attention by the society ya'know by like, for example, community cleaning, creating your own

peace club programme, um, doing a lot of things, ya'know. For example, I decided to like get involved in the community 'cause like I was sitting at home doing nothing and I was like, I can do a lot of things with that time ya'know. It's how you construct your arrangements and how you organise yourself ya'know.

Lihle: I think that the youth of today does not want to be where there is a lot of talking, the seriousness and the faces and all that. I think that if we maybe like talk, say ideas for a time of 30minutes and then we have 5 minutes of a game or something just to refresh their minds or have some kind of fun while we're saying ideas while we're serious, while we want the better for all of us. In that way we can attract a lot of youth, especially music. Youth of today they love music; Hip Hop and this Kwaito whatever. They are so interested into that. So when there's more focus, less fun, but then again we will attract more of the youth.

Zanovuyo: Okay, another thing I've noticed is ya'know when you tend to talk to a person they open up more, so I think behind the whole drug issue, it's like emotionally related like, you tend to find that um the households they come from ya'know sometimes you're experiencing something which ya'know puts a lot of pressure on you that you have no other choice to relate to drugs and stuff so if we could create an environment where we could all, we could all talk about our problems and just share that way we'll could get some kind of consolation ya'know, like I'm not the only one going through this and that way we'd stop using the drugs and actually like try and like talk more. Another thing about music is when you go back to what you were saying. You said your friend creates hip hop. Hip hop is widely known in the youth ya'know sector kind thing. So if your friend could create more good hip hop right they'd be able to make conscious decisions you like the two hip hop things together and you ya'know like, they'd choose your friend's (hip hop) more. I think right now we're stuck in a world where most of the hip hop, well the hip hop we're exposed to has vulgar language and because we like the beats and the music we have no other choice but to listen to it. You also tend to get the message so if we had more of a choice I think people would choose the like yeah (positive hip hop) 'cause they just want the beat.

Lindokhule: Adding on to music, well, I think if artist and stuff looked to the peacebuilding it would have like a major impact on our youth basically like getting them involved in things if there were more artist singing about or producing music which promotes unity in stuff. And the concepts that they have and stuff it really affects the youth and stuff it can be positive and negative like. There's this concert they have, it's called Tomorrow Land and it influences unity how they get a lot of people. It was started off as that, but then it branched out as a money making scheme so I think we need to get back to why certain things were made, like music was made to communicate with people. I think if we can get back to that and not be like tempted for like making money and stuff.

Solomzi: Another way to get youth committed to involvement in youth empowerment programmes is not to lie about what the programme is. 'Cause you might go to a youth and tell them you have this youth peace club and then you see the youth is not interested in what you're talking about and then you lie and say, 'We just do some studying for like 20 minutes and then the other hour we play soccer.' So now the only thing the youth are interested in is like, okay, we're gonna play soccer. This is a soccer club now. No longer a youth programme. So the first thing I'd say to get the youth committed is to be honest about what the programme is and uh another thing is that the rhythm that you have your group in, don't lose your rhythm. 'cause it's easy to have a group and in the beginning you're all consistent, you're all doing work, you're all having fun while peacebuilding, but when you tend to lose your rhythm, then you start to have youth start to become disinterested in what you're doing and they start to leave slowly. And you don't notice this and then it's only you again. And you don't want that to happen. You've got to keep the rhythm going cause as we said, youth are active people, but if you lose the rhythm there's no point, you can find something else.

Christopher: I think knowing your target market, knowing who, what kind of people you're dealing with and um ya'know being aware when it comes to the type of people you deal with. Like, let's say you're in peace club. You have different people. People don't think the same way. People don't relate the same way to things so you could vary activities each and every day and make sure that you realise and you notice people 'cause they want to be noticed, they don't just want to 'be' there. You don't want to keep congratulating a specific person and always put that specific person in charge and being a dominant one on top of everyone. You've got to notice people and kind of give them specific activities to deal with.

Zanovuyo: On their activities, you could allow them to use their talents in their groups.

Lindo: I think another thing that can happen is to, you have spoken about giving them responsibility so that they feel they are part of what is happening so I think that leadership becomes very important to delegate to make sure not one person is doing everything, but everything is having a little something to do so if I'm part of something I'm not going to sit back, I'll want to do it and I'll feel good if there's a success. If there's a failure, it's my failure so I am part of what is happening. So people need to be more involved than

just to watch things happening there, so yeah.

6. Is this practical? How can it be realistically achieved?

Lindo: Yes, I think it is all practical since none of us have spoken about having to invite someone from somewhere to come and do things for people, but we've all spoken about people, or youth doing stuff themselves for what they believe in. For the better society they want to see. So I think it's possible because there's no, should I say, there is no one from outside who will come then things start, but it's people who are in that the specific community who just decide we want a safer community, we want a peaceful community so they decide what to do and they do that, exactly that so I think it's practical. I've got a friend, he's into hip hop right. I don't like hip hop myself, but I just like the passion he gives into it ya'know. I think he's the one who has made me to like hip hop and listen to hip hop because he said, um, like most of the hip hop artist they use vulgar and the language is very strong, but he said, I'll just do this differently' ya'know. So his music is so sweet. It's hip hop and it has all the beats, but it's just good music ya'know. So I think I've just fallen in love with his hip hop and then I started to listen to other hip hop songs ya'know, then I think it's just possible to use the same music that is hated for promoting violence and promoting every negative thing and just use it and just, I would want to do it in a different way so it's possible.

Christopher: Um, yes, just to add onto that, um yes, it's good music 'cause what I've learned for the past ya'know few days, I've actually fallen in love with music. Is that it's a language and it communicates with people and it's a way of passing a message. And so if we use that negatively, the it's not going to make any difference in the world and it's not going to bring peace or unity and it's not going to impact people the way it's supposed to and also I was talking about soccer and rugby recently um, ya'know, I've seen the guys play soccer. I've played soccer with them as well. The violence that they have towards the other team ya'know. They don't congratulate the other team for winning and they don't accept loss and actually learn from it. In a way they just want to retaliate negatively and they want to fight against each other. So now it's not a game, it's like a war between two people and then ya'know, there's nothing being learnt there so that's why I'm saying that ya'know, it's through the games, through the sports, through music that we can impact people's lives, especially the young people of this generation.

Data gathered from the participants during the discussion of the main themes found in the literature review

Creating a safe space: **Zanovuyo:** Also with the creating a safe space, I feel like, if a person is safe and they feel safe in a certain environment, um they tend to open up and speak about everything that's on their mind and in their heart right? So, instead of, um, resulting, um in, like for example, if a person's angry instead of, um, reflecting on that anger and negative way, they tend to come and talk instead and it releases their anger and like they're not more violent, which actually helps, um, in the bigger community, 'cause then there's less violence when the person grows up and they don't grow up with that, with that anger inside them.

Clear and consistent structure: **Zanovuyo:** ...if there is a clear and consistent structure, um, people know what's required of the group so everything tends to be done in a shorter space of time and we get to do more as a group so, yeah..

Supportive relationships: **Thobeka:** Um, I think having supportive relationships in our programmes, um, would help because, like, if you have, if there is someone who is going to support you on what you are doing, you actually, it's like you are encouraging the person unno, even if you feel shy. Usually, I think shy people are always the one who have, who have more ideas than the one who are talkative most of the time. So it will actually help those people to like step in and like stand up and say their ideas, um yeah.

Opportunities to belong: **Lincoln:** Uh, it helps you by you are able to express your views and ideas. And sometimes when people are shy they have a lot of things to say, but they are holding back like they are in the box, like they are closed in a box. So when they feel like they belong, they are wanted and they are accepted by people in the ways they are, so they are able to express themselves. The same all you find, the same all the time there are people who are like talkative but somehow those people who are like shy, they have some effective ideas that can really work... **Lihle:** creating opportunities to belong. I think that, um, we should, um, we can help other people. They have other things they fit in, like maybe when we gather like this ya'know, that Kwanele can sing, he can act, who can draw and that whenever we are together they know that and even if we say, um, "Let's separate groups," they can do that and that and that, but when we come together we can do something that actually, um, how can I put this, that someone

else can benefit from, like the society can benefit from us being together.

Opportunities for skill-building: Solomzi: So an example that I can give is that my junior youth empowerment programme, when I started it, we had a large group of junior youth come into the programme and then now we did the first three sections of, uh, the book called "Breezes of Confirmation" and then I found that some of the youth, uh, could not read. So it was a bit difficult for them to go through the book. So what we did, we decided to do, was we decided to break the group into two separate groups, so one would be the ones that have difficulty in reading and the other would be the ones that don't have a problem with reading. So, so it took some time for them to be able to read, so sometimes before we even start reading the books we have to go through like certain phonics and things like before they even start reading. And I guess that's the way in which their skill-building happened, 'cause now they are also part of the big group now. They're all a big group and everyone can read properly and, uh, another skill is that they're open. And something it talks about in the book is, um, discovering your talents. So, in other words, I wouldn't say it's a skill, but, um, for the youth to be able to show off their talents and many of the youth in my junior youth group like to act. So what we do is that, every two weeks, every time we read a certain, uh, a certain story in the book, they would act it out after the session. So we'd all as a big group, we'd read, we'd answer questions, we'd sing, we'd dance and then afterwards we'd have the group present the story in a form of a play. So that is another way skill-building would help.

Modelling positive social norms: Nelisa: I think it makes a youth group successful, well, because I see it as being a positive role model within that group. Then I think basically, modelling those positive norms like, as an example, like having manners, being nice to people, smiling to people. Those are all positive norms and we should be doing in our everyday lives. And by doing that, encouraging people to do, sorry, to do them even more and to kind of grow with them, and by doing that we sort of, in weird way, we sort of taking the message generation and giving them a lesson and being like this is how you do things. This is what you do when you are in a society and basically, we are kind of changing the society and in small scale way, but in a big way as well...

Acknowledging youths' unique abilities: Nelisa: Also acknowledging the youth's unique abilities by knowing the group's specific strengths and weaknesses. First we create, again, a safe environment for the whole group so that they know, they know each other on a personal level. Also by acknowledging them and knowing how to combat them (weaknesses) and knowing how to uplift each person according to their strengths and weaknesses. As she (another participant) also says, it also grows the group in strength and numbers, yeah so basically... Zanovuyo: ...seeing the virtues of other people it gives them a bit of confidence and when they are confident they are able to try out different things and also, when everybody, um, when like everybody contributes their certain ability to the table, it like grows the programme as a whole because like we get different ideas, different insights of different aspects of ya'know, so like yeah, it basically grows the groups, so yeah...

Maintaining cultural relevancy: Buyile: ...you need some sort of thinking device to keep the interest within the group and what I've noticed as well, and even in my school, we tend to do this where we have certain activities and we integrate cultural, um, aspects into it because most of the learners you feel more involved and more taken account for if you have something you're well accustomed to like our cultures. We constantly, we have cultural holidays, cultural celebrations and, by integrating that cultural relevancy into a programme, you're helping people to understand each other and giving different perspectives as well as helping the people themselves feel more integrated and having a better sense of purpose within the programme.

Understanding the importance of service: Solomzi: so that like the people involved in the youth empowerment programmes can understand that, um, in order for us to not to be, if we want this like, uh, perfect place where we are all, uh, loving each other and all are willing to help each other for the betterment of humanity, you also need to serve. And like, emphasising the importance of service, whether it be visiting old-age homes, doing service clean-ups, participating in youth empowerment programmes. Any form of service, like talking the importance of service, will get to the heart of the youth so that they can understand that, oh, it's not just about me, but it's also about the wider aspects, about the community 'cause the community is made out of individuals as you know, and yeah...

Developing positive values and attitudes through peace education: Thobeka: Ok, developing positive values and attitudes through peace education. I really think the main aim of YEP is to like, develop peace and positive values 'cause, without peace and positive values, I think, the whole world will be disunited,

including our communities. **Lincoln:** Um, yeah on developing positive values action through peace and education, I think these were like, uh, adolescents like at that time ya'know. The kids, the children, they're both negative forces and the positive. So, by developing these values, they are able to see, okay, these are the negative forces so in order that they can go to the positive forces. And yeah, and by that, that, they are able to see and able to help each other. Okay right, let's say I see Solomzi doing something very negative forces, I'm able to like, to tell him or to influence or to show him the other side of the negative forces...**Solomzi:** To add on to what he's saying about the negative forces, that sort of being, to get them to like, how can I say, understand the realities of the positive and negative social forces that are surrounding them, so, if you find that, uh, that there are so many, an example, would be like, there are, is a huge drug problem in your area and then you find that the only positive force is that there is a peace club going on. You need to like, um, raise that awareness that in order to, for us to eliminate the negative social forces, we also need to contribute to the positive social forces. So this is also links on to the importance of service. It also reminds me of one of my favourite quotes that says, 'The betterment of the world can be accomplished through pure and goodly deeds.' (Bahá'í Holy Writings of Bahá'u'lláh ADJ 24-25). So getting that awareness out that through our pure motives and good deeds, that's how we can transform these negative social forces into positive social forces.

Appendix 3 Critical incident interview question and data

What was the event or experience that motivated you to get involved in peacebuilding and what inspired you to get involved in your specific youth programme?

Data from the critical incident interviews

Lihle: Um, okay guys, so for me it wasn't about at first, at first it wasn't about a community. It was about an individual. I used to be this person who'd sit just quiet all to myself. I, I always carried notebooks with me. Even right now it's here 'cause even when I keep quiet you should know my mind is functioning, it's up to something. So whenever I'm done thinking I'm just going to jot it all down. So, when I moved from Bluff to KwaMashu, I went to this black school and I used feel so offended. I used to be so left out ya'know, being this kid who is black but can't speak Zulu ya'know all that. And then this one girl came to me, they used to come to me actually and say, "Hi, I don't have lunch. Can you please lend me R5?" I'd just take it out without even looking who's it. I'd just take it out and give it to her ya'know. Until one day my mom came to me in my room. I was alone writing actually. She knocked and I opened the door. She's like, "Why are you always alone?" She's never been concerned about me spending time alone, but that night she was like, "Why are you alone?" And I'm like, "Because I wanna be alone." She's like, "Don't you think maybe talking to some people could make you at least socialize, be more popular where you're at?" I'm like, "I don't even care, no one wants to be with me." And then she sat down with me, talked to me. She told me to be with people. Okay, I went back to my school. I went to my art teacher. I went to him and told him everything that my mom said. He started by giving me a script. Told me I should practice it. I went acting. At that time then, the school the kids ya'know said, "Oh, there's someone called Lihle at the school" and then started not judging me for not being able to speak Zulu, but liking me for it ya'know. And then I got more friends and got more people coming closer to me. I was like, "Okay, this is actually cool." And then the next thing that happen was like, I joined the RCL (Representative Council of Learners), the schools RCL. I was nominated to be on the school's governing body and when I was there, I figured there was a lot of issues in my school like drug abuse, teenage pregnancy, ya'know all that, so I opened up a peer education group. When I opened the peer education group, I invited Mr. Uzzi to our school. He came to our school and then he said, "Why don't we change this peer education group into SADA (Students Against Drugs & Alcohol)." ya'know, that's when I was like, "Okay." So now I'm not doing this for someone. I'm doing it for some people to change, not to be like me, because I figured that, the more time I spent by myself, I became more anger, I became more bitter inside. I don't know about what, but I wasn't that person who you could easily just come and confront and say, "Hey can you chat?" No, I wasn't that person. They'd be like, "Hi Lihle." I'm like, "Hhi. How are you?" "I'm okay." No ongoing conversation you'd have with me, but I've changed. I'm a better person now. Yeah...

Zano: Well, um, for me, my friends like introduced it to me 'cause they used to sing songs that Hailey taught them. They'd come to school and then sing them and then they told me, "Oh no, you should stop sitting at school after exams and come join us, you're missing out!" And then I was like, "Oh, okay sure I'll just come one day". I came one day and I kinda asked too many questions. That's what they said, and then yeah, I, I, I actually realized that I like helping people a lot. So yeah, I stayed in the programme because I enjoyed it.

Thobeka: Um, for me, I was just so tired sitting at home doing nothing. I was just like, okay. First thing, um, I didn't like kids. I'd get deeply annoyed and stuff. But then I had to like, I had to like deal with it in some kind of way. So um, I kinda like got involved and helped out where I can and then I started developing the love that I didn't have at the beginning. I was just sick and tired of sitting at home and doing nothing for my community outside.

Lindo: I can't remember when it started, uh, but I'm sure that I'm in it. I think where I can remember some of the events. It was when I joined the YMCA some years back. So we were challenged about what we can do to make this world to become a peaceful world ya'know So the task was to, was for everyone who was there to ask what they can do like as individuals ya'know. So if you remember that the world is holding about how many billions of people? Lot of people right? So I then said, if I can be involved in any kind of peaceful movement, no matter how big or how small is it. If I'm involved there, I'm just making my mark. It's what I can do ya'know! So that is why everywhere there is something like peace, I want to hear, who are those, what are they saying? And then be part of what they are doing. So regardless of whatever boundaries that if we look in our world we can think of, like, "Oh they are Bahá'ís, so aahhhahaha." For me, if it is peace. I don't mind, I don't care who you are. You speak the same language that I speak so I appreciate that moments, so yeah.

Mlungisi: When I joined the group, eh, Ms. Fatimah addressed the topic in all of the grade 10s and I saw that this topic is very interested and I was so keen to see what would happen and, as far as I know, the group went great and this was great to be part of this group to do something in the schools that can make reduce violence. It can reduce violence. Yeah, it was very cool.

Christopher: For me it was, um, basically, to cut everything short, group that was started at Pinetown Boys. Um, I was told about it by Siyasanda and, um, actually willing to join the peace club group and I was able to reach out to people and develop the person inside of me basically. And also knowing that, as youth and as young people, we can actually make a difference and yeah, that was about it.

Lindokhule: Well for me it was mainly the group that I joined peace club group. Well, at first, when I was grade 8, S'bonelo and like my friends asked me to come and see how peace club was like and I was like, "Okay, sure." I came there for the first lesson. It was more like cultural things that we did like music and games and then, like, in the next lesson, we got deeper and started doing the books. And then I think it was the fashion that I saw from like the others that, like of, like striving for peace that actually also got me into that. And then as time went on, yeah, I got more involved in with the group, became closer and then I could really say that those were like my friends, like my first like real friends in grade 8. And then in grade 9 I carried on with the group. I slightly drifted away 'cause of like school and tuition and stuff and then my teacher, Mr. Chetty, this one day we were in the lesson and then he told us about how he goes and helps the kids, the less fortunate schools and like giving them tuition and stuff 'cause some of the teachers weren't teaching. And then I saw how, like, service was good and stuff and I basically got back into the group again.

Solomzi: Uh, so I'd say that my story is a form of like Lindo's. It was I'd have to say, S'bonelo, 'cause he'd been asking me to come to Peace Club for a long time. And I was like, "I'll come next week, I'll come next week, I'll come, I'll come, I'll come..." So he kept asking me every single week for a year. You won't believe it, for a year he'd been asking me. So like, the beginning of, I think it was the beginning of the following year I was like, "Okay, I'll come. You've been asking me for a long time. I'll decide to come." And I did come. And that was the day you were showing the video of the Ruhi Institute. The books 1 to 8. The one in Colombia I think. And then I was really interested in it so I decided to come the following week. So, as we were doing the lessons, I think we were doing "Breezes" (book) and they were talking about confirmation. That was an interesting topic for me. For a long time, I started to think about, what does, what does it actually mean? So, as I was thinking about it and the more we had gone through the books, we had the, we started the junior youth group at Pitlochry. And yeah, from there on, I was like, nah, I'm really into this, I really enjoy doing this. So I was like, okay this is, this is what I want to do. This is, this is me! I like, I like seeing change in people. I like showing people the better side of themselves. I like, uh, showing peace and unity and harmony. That's I'd say, that why.

Kwanele: Well, um, for me, I grew up in the rural areas. We didn't have much. My mom wasn't with us. She worked here in Durban so I stayed with my sister and my other siblings and it wasn't great and it was really bad and I'd see the other kids too, but then when I moved here it was, I could see like, the change. And then I saw that now I had so much and I know what it's like not to have anything. So then when I joined interact I knew that the other kids didn't have anything at all, even where they stayed, they had like the only things that they needed. There basic needs and stuff so I thought, I know what it's like not to have anything so then I decided that I would help out with like donations, joining Interact and going places with kids and everything.

Neliswa: Why I joined Interact was um during primary school a friend of mine was being bullied. I didn't do anything about it until later in that year. It was in grade 7. Um, but basically during that whole time, I always wondered, what was it that caused the conflict between us as peers. Not just the conflict of the bullying, but conflict in general. Were we set? Was it how we did things? Was it who we are? And that got me interested, especially in grade 8 when I started joining Interact. I wasn't as into it as I should have been, but then it kind of opened my eyes on how we all have to be nice to each other and it's kinda the only way we can actually live with each other is if we're nice and if we tolerate each other, that's the only way that conflict can be avoided. It all makes sense because we're all different, but to minimise um, that's one of the ways. And um, the first time I ever did community service was with my friends. We went to a place called William Clark, the children's home and as a person, I've always loved children and I've loved working with them so then I saw Interact Club as an opportunity to work with them.

Nqobile: I first went to Interact 'cause my friend told me to go and then um, after some time I saw and I realised that there were underprivileged children out there and one of the stories that actually motivated me to go was when I was walking on the street with my mother, I saw this little child was begging and this just inspired me and wanted me to actually help because I saw how I was unappreciative and how

privileged I was compared to other children.

Appendix 4 Post-test questionnaire

1. What results from the data collected in this research stood out to you as most relevant?
2. What do you feel you gained from the focus group?
3. What do you feel you gained from the action project?
4. How do you feel the knowledge you have acquired through this project can be used to improve your programme's contribution to peace?

Data from post-test questionnaires

1. What results from the data collected in this research stood out to you as most relevant?

Mrungisi: *We need to focus on being more friendly environment without drugs.*

Thobeka: *The way we as the youth, have the power to change someone's life...simply by acting and talking to them about the social issues that they face.*

Buyile: *The results which stood out for me would be the manner in which the central aspect of our programme came together-which would be the dance. The children were a bit restless when we started because even though the dialogue was a significant piece which allowed the audience to gain insight in our dance...but the audience wasn't that interested until we came to the latter part of the dialogue which weaved into our dance. The moment that there was complete silence in the room was the moment when I fully realized that we were finally connecting wholeheartedly with our audience and that connection allowed for us to continue the dance with more vigour and power behind our dance piece. The discussion afterwards with the children also substantiated that successful communication with the audience who spoke to us about how the issues discussed, mainly drugs, had corrupted their community and how our programme allowed for them to stay strong in their struggles to overcome those issues. The fact that we were able to get 200 rambunctious kids to just listen to our story was such an achievement and I felt more gratitude with the children who we able to share their views with us afterwards.*

2. What do you feel you gained from the focus group?

Mrungisi: *I have learned a lot from others, have also grown spiritual although it's very hard from being around new faces*

Thobeka: *What I have gained from the focus group is that, never lose hope, always encourage your colleagues to be at their best and be selfless.*

Solomzi: *What I feel I gained from the focus group is that I was able to see how youth are able to work together and have a unifying vision towards peace and that there are different forms in which we can raise awareness about some of the inflicting problems that face youth in our present-day society and a way in which we thought we could help raise this awareness was through the arts.*

Buyile: *The focus group was quite an effective technique of organizing our programme and gaining perspective on how to proceed with certain items and sequencing of events because we had a treasure trove of ideas that we matched together then placed with other ideas which at first was difficult because we found ourselves stuck on several occasions trying to sort out a linear sequence for the programme but once we gained some clarity and focused on what we felt collectively would gain more impact, then we were able to be more productive and organized. The fact that we all had different talents that we could bring to the group also helped with fine tuning the items with the great orating skills provided by Solomzi and Thobeka's ability to immerse herself in a part of the play which carried a lot of significance in terms of our aim as well as Lihle's astounding singing and song writing skills which provided a lyrical form of our dance which substantiated the central plot of our programme providing a beautiful perspective leading to*

the successful execution of our programme.

3. What do you feel you gained from the action project?

Mlungisi: *We are the one who need to change our society*

Thobeka: *I feel like I have learnt to dance as it was my first time performing to a large number of people. I am so excited to create my own, with the help of others.*

Solomzi: *What I feel I gained from the action project was that I was truly able to see that through the drama and Drug Dance that we did was that I saw it as a different approach to raising awareness about the issues that face youth. This taught me that we can actually raise awareness not just through telling people through voice of mouth and through the classroom in schools but also through the arts because it is actually a way in which people can actually see firsthand how these issues escalate from something small to something much greater. This is also a way at which it can touch people's hearts and leave a lasting memory.*

Buyile: *Personally, I've never been talented in any group work based assignments which causes a few issues when I attempt to convey my message to an audience but the action project allowed for me to have a safe environment where any idea was a credible idea and with that mentality I was able to launch into the narrative of the planning process and provide items to address for our programme. I'm also quite opposed to accepting other people's opinions but the project was an opportunity for me to be more open to other opinions and ideas which was an asset since that flexibility allowed for me to see how other ideas could be excellent for ideas that we had thought of in previous occasions and that ability to see the "bigger picture" is something that I take with me during my Interact committee meetings and school leadership positions. The project also gave me a new mantra that I had never implemented in my life-Anything is possible, you just have to make it so: At first I didn't think we would be able to accomplish our goal of creating a programme aimed to elicit peace but once I extinguished the negative mentality I was able to register that all ideas were perfectly capable of executing our aims just that they needed to be directed differently and once that mentality kicked in I was able to see that at the end of all the hard work, success was in our path and I have kept that perpetually optimistic mentality in mind for my school leadership roles which has helped with our initiative to start new projects.*




4. How do you feel the knowledge you have acquired through this project can be used to improve your programme's contribution to peace?

Mlungisi: *The audience loved the drama because it shows exactly what we face in nowadays.*

Solomzi: *I feel that through the knowledge that I have gained from this project, I can use it in my junior youth empowerment program to actually help the junior youth recognize their talents and actually help them to use their talents in a way that they can help to make a difference.*

Buyile: *Now that we have tackled our performance on one occasion we can say that we have the experience and we know where we need to improve and how we can finely tune certain aspects of our performance. The reflection process that we have gone through has also boosted our confidence for future performances and that confidence will carry through on the improvement of our performance and since we know that an audience is able to understand our programme we can therefore say that the impact towards peace has been made and we just need to build that foundation so that the concept solidifies more effectively with our next performances.*

Appendix 5 Letter of consent and information

  												
<p>LETTER OF CONSENT</p> <p>Please read the following form and fill in the details requested indicating your consent to participate in this research project. The purpose of this research is to gather data that will help improve the quality of youth programmes and help young South Africans make greater contributions towards peace.</p> <p>No risks are involved in this study and participants in the study may remain confidential. Pseudonyms will be used in the place of actual names if requested.</p> <p>The youth who participate in this study will be asked to take part in one or two questionnaires, and may also be asked to write an essay and participate in a focus group discussion and action project for peace promotion. Should you be selected to participate in more than the initial questionnaire further details and funds for transport will be provided.</p> <p>Thank you for your cooperation and willingness to assist in the process of peacebuilding! Should you have any further questions, please feel free to contact the researcher.</p> <p>Faculty of Management Sciences Department of Public Management & Economics Supervisor / Promoter Contact Details: Dr Sylvia Kaye sylviakaye@dut.ac.za 031 373 6860 Researcher Contact Details: Mrs Hailey Fudu haileyfudu@gmail.com 083 647 4460</p> <p>Statement of Agreement to Participate in the Research Study:</p> <ul style="list-style-type: none"> • I hereby confirm that I have been informed by the researcher, Hailey Fudu, about the nature, conduct, benefits and risks of this study. • I have also received, read and understood the above written information (Letter of Information) regarding the study. • I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report. • In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher. • I may, at any stage, without prejudice, withdraw my consent and participation in the study. • I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study. • I understand that significant new findings developed during the course of this research which may relate to my participation will be made available to me. <table border="0"> <tr> <td>Full Name of Participant</td> <td>Date</td> <td>Time</td> <td>Signature / Right Thumbprint</td> </tr> </table> <p>I, Mrs Hailey Fudu herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.</p> <table border="0"> <tr> <td>Full Name of Researcher</td> <td>Date</td> <td>Time</td> <td>Signature</td> </tr> </table> <table border="0"> <tr> <td>Full Name of Witness</td> <td>Date</td> <td>Time</td> <td>Signature</td> </tr> </table> <p>Please note the following:</p> <p>Research details must be provided in a clear, simple and culturally appropriate manner and prospective participants should be helped to arrive at an informed decision by use of appropriate language selecting of a non-threatening environment for interaction and the availability of peer counseling (Department of Health, 2004)</p> <p>If the potential participant is unable to read/illiterate, then a right thumb print is required and an impartial witness, who is literate and knows the participant e.g. parent, sibling, friend, pastor, etc. should verify in writing, duly signed that informed verbal consent was obtained (Department of Health, 2004).</p> <p>If anyone makes a mistake completing this document e.g. wrong date or spelling mistake a new document has to be completed. The incomplete original document has to be kept in the participant file and not thrown away and copies thereof must be issued to the participant.</p> <p>References: Department of Health: 2004. <i>Ethics in Health Research: Principles, Structures and Processes</i> http://www.doh.gov.za/docs/factsheets/guidelines/ethnics/ Department of Health. 2006. <i>South African Good Clinical Practice Guidelines</i>. 2nd Ed. Available at: http://www.nhrec.org.za/?page_id=14</p>	Full Name of Participant	Date	Time	Signature / Right Thumbprint	Full Name of Researcher	Date	Time	Signature	Full Name of Witness	Date	Time	Signature
Full Name of Participant	Date	Time	Signature / Right Thumbprint									
Full Name of Researcher	Date	Time	Signature									
Full Name of Witness	Date	Time	Signature									



LETTER OF INFORMATION

Title of the Research Study: Building a culture of peace in Durban, South Africa: an action research study with youth empowerment programme participants

Principal Investigator/s/researcher: Hailey Fudu

Co-Investigator/s/supervisor/s: Dr. Sylvia Kaye

Brief Introduction and Purpose of the Study: This study examines essential elements of youth programmes that promote peace in Durban and explores how programmes can become more effective in South Africa through action research with youth participants.

Outline of the Procedures: The participants will take part in questionnaires, focus groups and essays followed by an action project and post-test survey. The time required of participant will be during programme meetings, special meetings agreed upon for focus groups and during their summer holidays for the action peace project.

Risks or Discomforts to the Participant: None **Benefits:** None

Reason/s why the Participant May Be Withdrawn from the Study: There will be no adverse consequences for the participant should they choose to withdraw from the study.

Remuneration: No. **Costs of the Study:** No. Researcher will assist with any costs.

Confidentiality: Confidentiality will be maintained through use of pseudonyms unless participants wish their names to be used.

Research-related Injury: This research is low risk and research related injury is not a risk.

Persons to Contact in the Event of Any Problems or Queries:

Please contact the researcher at 083 647 4460 or haileyfudu@gmail.com, supervisor, Dr Sylvia Kaye or the Institutional Research Ethics administrator on 031 373 2900. Complaints can be reported to the DVC: TIP, Prof F. Otieno on 031 373 2382 or dvctip@dut.ac.za.

General: Potential participants must be assured that participation is voluntary and the approximate number of participants to be included should be disclosed. A copy of the information letter should be issued to participants. The information letter and consent form must be translated and provided in the primary spoken language of the research population e.g. isiZulu.

Appendix 6 Letter of assent



LETTER OF ASSENT

Statement of Agreement to Participate in the Research Study:

- I hereby confirm that I have been informed by the researcher, Hailey Fudu, about the nature, conduct, benefits and risks of this study.
- I have also received, read and understood the above written information (Letter of Information) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.
- I understand that significant new findings developed during the course of this research which may relate to my participation will be made available to me.
- I understand that the purpose of this research project is to gather data that will help improve the quality of youth programmes and in order to make greater contributions to peace.

Full Name of Participant	Date	Time	Signature / Right Thumbprint
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Faculty of Management Sciences Department of Public Management & Economics
Supervisor / Promoter Contact Details: Dr Sylvia Kaye sylviaakaye@dut.ac.za 031 373 6860
Researcher Contact Details: Mrs Hailey Fudu haileyfudu@gmail.com 083 647 4460

I, Mrs Hailey Fudu herewith confirm that participant has been fully informed about the nature, conduct and risks of the above study.

Full Name of Researcher	Date
Hailey Fudu	November 25, 2015

Signature

Full Name of Witness	Date
Ata Zargapour	November 25, 2015

Signature

Please note the following:

Research details must be provided in a clear, simple and culturally appropriate manner and prospective participants should be helped to arrive at an informed decision by use of appropriate language, selecting of a non-threatening environment for interaction and the availability of peer counseling (Department of Health, 2004)

If the potential participant is unable to read/illiterate, then a right thumb print is required and an impartial witness, who is literate and knows the participant e.g. parent, sibling, friend, pastor, etc. should verify in writing, duly signed that informed verbal consent was obtained (Department of Health, 2004).

If anyone makes a mistake completing this document e.g. wrong date or spelling mistake a new document has to be completed. The incomplete original document has to be kept in the participant file and not thrown away and copies thereof must be issued to the participant.

References:

Department of Health: 2004. *Ethics in Health Research: Principles, Structures and Processes*
<http://www.doh.gov.za/docs/factsheets/guidelines/ethnics/>

Department of Health. 2006. *South African Good Clinical Practice Guidelines*. 2nd Ed. Available at:

Appendix 7 Letter of invitation for the peace promotion action team



9 March, 2016

Dear participant,

Thank you for your considered participation in my research on youth empowerment programmes and the contributions they can make to building peace in South Africa.

On Human Rights day I invite you to take part in a peace promotion action project team. The team will begin the day with a consultation on what they would like to do to serve their community. The team will then plan, execute and reflect on the peace project they decide upon.

The team members will be youth from various youth empowerment programmes throughout eThekweni. It will no doubt prove to be an exciting and fruitful experience of learning for us all. Please RSVP with your availability as soon as possible. Note: involvement is completely voluntary.

I will be able to assist with transport and food, all I need is you and your valuable input!

If you wish to participate, please be sure to bring the signed consent form below with you on Human Rights Day. If you are a minor, please have a parent fill the form in. The group will meet at the Durban Botanical Gardens at 9:30am. Please RSVP by March 15th if you wish to participate and send your RSVP to haileyfudu@gmail.com or 083 647 4460. Thank you for your kind attention.

With love and gratitude,

Mrs Hailey Fudu (Master's Candidate for the DUT Peacebuilding Programme in the Department of Management Sciences) haileyfudu@gmail.com 083 647 4460

I consent [for my child] to participate in the action research peace promotion project on youth empowerment and peacebuilding on Human Rights Day (21 March 2016). I understand that this research is not of a sensitive nature and the results of the study will be accessible to the public for the betterment of society.

I, _____ (Name of Participant or Parent of Minor) _____, (Name of minor if applicable) consent to participate in this DUT research on 21 March from 9:30 to 15:30 at the Durban Botanical Gardens.

I wish my name to be changed for purposes of confidentiality. (please tick) __yes __no

I can be reached at the following number should the researcher need to contact me.

_____ (Cell phone number(s))

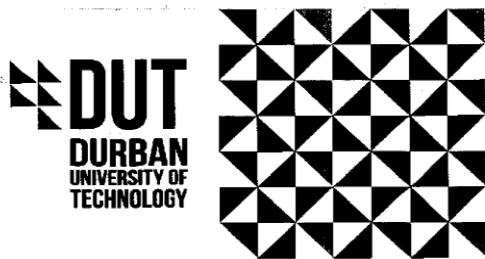
I hold DUT and the research team harmless and hereby indemnify them as indicated by signature.

_____ signed _____ at _____.
(Signature of Parent if applicable) (Date) (Signed at this location)

_____ (Signature of Participant or Witness) _____ (Full name of Witness)

Faculty of Management Sciences: Department of Public Management & Economics
Supervisor / Promoter Contact Details: Dr Sylvia Kaye sylviaak@dut.ac.za 031 373 6860

Appendix 8 Supervisor letter



3 August 2015


TO WHOM IT MAY CONCERN:

This is to say that Ms. Hailey Fudu is currently enrolled as a Master's candidate at the Durban University of Technology. Her focus area is in peacebuilding. She will be conducting research as part of the requirements for a Master's qualification; the title of her research is: "Building a culture of peace: action research through youth programmes in Durban, South Africa".

Your assistance to Ms. Fudu will be highly appreciated. She requests your approval for her to conduct research. Her research is intended to assist youth to become outstanding adults and as a result, I am pleased to recommend her. I can advise you that this study has my full approval.

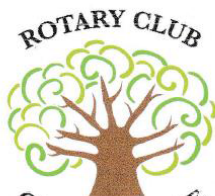
Thank you most kindly for your consideration of this request. Ms. Fudu or myself will be happy to provide further information as needed.

Yours truly,


Dr. Sylvia Kaye
Deputy Head/Senior Lecturer and Supervisor
Peacebuilding Programme
Durban University of Technology
Durban 4000, RSA

Tel: +27-31-373-6860; email: sylviak@dut.ac.za

Appendix 9 Rotary Club on behalf of Interact Club gatekeeper letter



District 9370
Club No 17390
Chartered 17th January 1980

PO Box 407
Westville
3630
South Africa
Tel 027 31 266 2591

westville.rotary@gmail.com
www.rotary9370.org.za
rotaryclubwestville9370



Join Rotary. Make it happen

Non Profit Organization
No 066-821-NPO

Public Benefit Organization
No 18/11/13/3220

Level 4 B-BBEE Rating

President
Chris Owen
027 (o) 31 266 2591
+27 (o) 83 691 3737
chriso@saol.com

Secretary
Frank Butler
027 (o) 31 262 6127
+27 (o) 82 498 7561
butler12@telkomsa.net



Dear Interact Club Representatives and Parents,

Mrs. Hailey Fudu is a Master's candidate at the Durban University of Technology. Her research focus is on youth programs and making effective contributions to peacebuilding in South Africa. Please assist her with this important work by allowing her to collaborate with those who wish to volunteer for the action research activities. These activities will include a focus group discussion, an essay about why they were moved to get involved in Interact, questionnaires, and a service project for peace promotion.

She has the support of Rotary and her DUT supervisor, Dr. Sylvia Kaye. Although this research is not of a sensitive nature, Mrs. Fudu will also organise parental consent letters from DUT for youth who wish to volunteer for this exciting opportunity to be a part of research activities beyond participation in the questionnaire. Should you have any questions you can contact her or her supervisor directly.

Dr. Sylvia Kaye [031 373 6860](tel:0313736860) sylvia@dut.ac.za
Mrs. Hailey Fudu [083 647 4460](tel:0836474460) haileyfudu@gmail.com

Many thanks for your support.



Chris Owen
President.

Appendix 10 Peace action project minutes of planning meeting

Minutes of planning meeting held on the 21st of March, 2016

Present: Kwanele, Nelisa, Buyile (Interact), Mlungisi (Future Leaders of Change), Lihle (Youth Interactive), Lincoln, Solomzi, Zanovuyo, Thobeka (Bahá'í Youth) and Hailey (Researcher)

What:

- Focus on a social issue using a skit or a show centred on a theme using our talents. -involving opinions
- Focus on all/most/large range of age groups

Where:

- Schools: privileged and underprivileged-exposure to more outside force (split focus 50-50)
- Put them in the shoes of others
- Society

Why:

- The need to inform and motivate others
- Objectives differ to each social status (as issues differ)
- Raise awareness- converge, make them see the consequences of their actions
- Eye opener away from the norm

When:

- Just before June holidays
- Pros: prevention for during the holidays, less stress
- Cons: Some don't come to school (counteracted by advertising)
- Week before-primary schools (2 privileged and under) week after-high schools (2 "and ")
- Privileged high schools and primary schools-3
- Fridays during the day
- Schools: Kwesethu High (KwaMashu F Section), Wiggins Secondary (Cato Manor), DHS, Penzance and Carrington Primary Schools for senior primary

How:

- Social issues: bullying, drugs, teen pregnancy, alcohol consumption, peer pressure, judgment & criticizing, abuse (all forms)
- Basic theme: different framework for each age group (note: group decided to address same issues with both senior primary and high school learners)

Action items: Confirm schools, parents, dates, timeslots, etc. and script and rehearsals; Contact Carrington, Penzance, DHS: Solomzi, Wiggins: Mlu and Kwesethu: Lihle; practice dance: Thobeka, Pinky, Neli Monday 28th start drama time: 9h30-Bahá'í Centre; Drama narrator: Buyile Actors: Lihle, Pinky, Solomzi and Lincoln Singers: Mlu, Kwanele and Lihle

Note: Mlu wishes to do a speech/inspirational words

