



## **Abstracts in order of Appearance on Programme**

**Jennifer Jomafuvwe Agbaire**

### **'National Interest' and Ethnic Hierarchies – Unpacking Policy Complicity in Higher Education Access Inequalities in Nigeria.**

This paper is an evidence-based analysis of widening inequalities and the operation of ethnicity through the national quota-system policy for access to higher education (HE) in Nigeria. Nations as they exist today are largely framed and governed through an ideology of 'national interest' that transcends any internal forces of class, race, region or other seemingly 'petty' sociological divides. Indeed, ethnicity is not named in the Nigerian policy quotas for HE access because policy-making in the country often recruits this 'modern' idea of the 'nation'. This paper strongly contests this idea and re-conceptualises previously colonised nations. It utilises postcolonial perspectives on the misrepresentation of the 'modern' nation as unified and homogenous. Using the accounts of students and lecturers in in-depth interviews and focus group discussions, the paper deeply explores the tensions between the specifications of the policy quotas and complex regional and ethnic differences among Nigeria's populations. Through the postcolonial lens, it examines how region-related issues of heterogeneity intersect with the quotas' specifications and the ways this impedes the equity intentions of the 'national' policy. Accounts and analysis in the paper unpack profound levels of stratification, discrimination and exclusions warranted by the policy's homogenising of distinct ethnic groups under the labels of 'region', 'state' or 'catchment area'. Following the evidence and analysis, the paper proposes policy-making reform that explicitly addresses the contextual, historical and persistent realities of intra-national ethnic multiplicity, diversity and hierarchies going forward.

**Josphine Hapazari**

### **Prospects of Decolonised Education at the National University of Lesotho: COVID-19 Pandemic as a stumbling block**

The demand for decolonised higher education is glaring in most African universities, prompting the author to focus on this area. Qualitative in nature, this paper is located within the interpretivist research design. The population was all educators at the National University of Lesotho (NUL) Extracted from telephonic data, collected from NUL, this paper analysed the insights of 14 educators regarding the decolonisation of African higher education. Results revealed that 11 of the educators were enthusiastic about decolonisation while three were against it. Definitions of decolonisation of higher education subscribed by the educators were centred on detaching from Western paradigms and rely on local pedagogical practices and content. Challenges imposed by COVID-19 relate to failure to practice drama and community engagements. Findings regarding decolonisation issues are envisaged to shape the debates on decolonisation of education in HEIs and its relevance to remote learning. Results on challenges impacted by the COVID-19 pandemic to this novel endeavour assist in paving the way forward so as to ensure that decolonisation of higher education cannot be negatively hampered by the pandemic. The study recommends that the decolonisation process should not be motivated by an intrinsic abhorrence of the colonial past since it may lead to compromising of university standards; rather it should be based on the need to uplift the education system thereby ensuring quality education.

**Key words:** Decolonisation, higher education institutions, indigenous knowledge, COVID-19, transformation.



**Thandeka Mcameni**

**Parents' and guardians' experiences of Emergency Remote Education during the COVID-19 pandemic in South Africa.**

Covid-19 brought about a disturbance in the education system globally. The response to the pandemic was that schools needed to be closed. Therefore, parents had to do 80% of the work that was normally the teacher's responsibility. The purpose of the study is to investigate parents' experiences of Emergency Remote Education (ERE) during the COVID-19 Pandemic in South Africa. Using a qualitative approach, 5 parents whose children attend former model-C schools and 5 parents whose children attend non-paying schools from Gauteng were interviewed. Parents found the transition to ERE to be difficult and challenging, however, access to technological resources, help from partners and relatives as well as communication from schools played a significant role in easing the burden. The study answers the questions regarding parents' experiences with regards to gender roles, the type of schools and the role of technology and the internet in ERE during the COVID-19 pandemic. Further studies are needed to establish how emergency response can be developed in society.

**Nontombi Velelo**

**Masculinity and Fatherhood: A Narrative Study of Black South African Men living in Mangaung**

This study is a narrative inquiry into the lived experiences of Black African men in relation to masculinity and fatherhood. Masculinity and fatherhood are not only indicated by an individual's physical or psychological attributes, but also by what is socially constructed as appropriate and desirable. Critical Studies on Men and Masculinities describe manhood as a set of evolving historical and traditional practices. Sociological, socio-economic, and socio-political positioning of men influence how they view and practice masculinity and fatherhood. Irrespective of strident critiques of men's practices by radical feminists and calls for a more inclusive approach to gender inequities by third-wave feminists such as bell hooks, definitions and interpretations of masculinity and fatherhood remain slow to break free from hegemonic norms. Masculinity in South Africa is often understood to involve providing material resources, which is problematic because the majority of the country's Black African men face unemployment and poverty. Men living in poverty find themselves in a stressful climate as they are unable to live up to their, and others' ideas of 'successful masculinity'. As a result, many resorts to violence to maintain power and dominance. Individual and societal level problems such as these indicate a need for better understandings of 'masculinity and fatherhood among Black South African men. The study is situated in Interpretivist methodology, which highlights how we make meaning, and seeks to understand social reality and happenings through the meanings people create and attach to them. Key constructs from Phenomenology, The Social Construction of Reality, Gender Theory; and the Africentric Perspective were distilled into guidelines for interviews, focus groups, Lekgotla questions, and a-priori codes/issues for data analysis. The study explores the use of an indigenous data collection method, Lekgotla, which is recognized, but not yet well documented in qualitative research. Preliminary findings indicate that different men had the first debut of masculine and fatherhood responsibilities in different stages of their lives. Participants of the study highlighted the burden presented by societal expectations and norms. To a large extent the title of 'successful' masculinity and fatherhood is bestowed by society.

**Key words:** Africentric perspective, fatherhood, gender theory, indigenous data collection method, interpretivist methodology, masculinity



**Qawekazi Maqabuka**

## **Beyond the nursing work that you were trained to do: exploring the gendered nature of nursing**

Current discourse around women and healthcare have elided the fact that women continue to shoulder the burden of care during COVID19. Within the South African context, gender differentials in the nursing profession reveal that there is a far greater number of female nurses across all categories of healthcare. This paper shows *how* caring is gendered and feminized within nursing. Caring within the nursing labour process performed mostly by women has been commercialised and sold for wages. The paper unpacks the construction of nursing as women's work and gendered emotions that 'feminize' nursing work. The portrayal of emotional care offered to patients dealing with suffering and illness by nurses as an entirely natural activity for women is related to the devaluation of women's work. The paper also explores the emotional and social capital of women as natural carers as linked to mothering in reproductive labour and how this does not translate to value in a capitalist society as shown by wage pay gap in healthcare. The paper reports on a study of nurses working in both public and private hospital done in 2016 in Mthatha in the Eastern Cape. The data was collected using semi-structured interviews and a focus group. The paper found the essentialist views of nursing, not only for women but also for men. The women continued to reaffirm the image of nursing as only for women.

**Key words:** Gender, nursing ,caring, service sector, care work

**Luqman Muraina**

## **Gender Relations in Indigenous Yoruba Culture: A Reflection of present Feminism Actions and Advocacy**

Feminism theorizing, activism and advocacy are some of the most popular in the world today as a form of Western philosophy. Due to the influence of the West in a globalized culture, feminism has diffused to many cultures of the world, these cultures have also accepted it without questioning the aetiology of the practice, and this is the same for the Yoruba people of Southern Nigeria. However, I argue that since Yoruba culture and language is gender-neutral, women are seen as complementary to men, not subordinate nor inferior. This calls for caution on the need and extent of feminist activities that would be engaged in Yoruba culture, so we would not copy Western feminism premised on marked gender hierarchies. In essence, we presented the roles, responsibilities, and the gender status of women in traditional Yoruba culture vis-à-vis feminism activities that arose in the colonial epoch. The profiles of women presented questioned the imported culture that does not recognize the complementary status women played in Yoruba organizations and institutions, despite maintaining good relationships with their families and the community. Today, Africa feminist activities are Western-styled; subsequently, we recommend the transformation of Africa education system for students, and the development of a 'shared text of blackness' for present feminist activities. The duo should align and improve the worth of women based on the indispensability, and esteemed status women had in Africa culture, and specifically in Yoruba society.

**Keywords:** Black feminism, Colonialism, Female, Feminism, Gender, Gender relations, Yoruba, South-West Nigeria.

**Thandi Simelane**

## **Benefits and Challenges of Online Learning: Experiences of UJ Students**

Traditionally, teaching and learning would commonly occur in physical classrooms, where educators and learners would engage in face-to-face dissemination of knowledge. However, a shift occurred during the COVID-19 pandemic, where education had to occur completely online. While this form of learning has its own benefits, such as flexibility, convenience, creativity, and others, it also presents some challenges that may lead to some students being excluded. In the context of South Africa where access to the internet and digital devices is still largely unaffordable, some students may have been affected by this impromptu move during the lockdown. Drawing on empirical research based on 15 in-depth interviews, this study documents through an intersectionality framework, the challenges experienced and the strategies that students employ



regarding the shift to online learning. Findings show that the typical challenges that students experienced include technical failures, depleting data and clashing deadlines. Also, the typical strategies to overcome these challenges include working at night (night data), self-regulation, seeking assistance from lecturers and WhatsApp collaboration groups. In conclusion, this study adds to new insights by showing that the shift to online learning contributes to new inequalities that universities need to consider in achieving fair and inclusive education for all students.

**Keywords:** Online learning, university students, challenges, strategies

**Angela Chukunzira**

**Communication in Coronavirus Crisis: A Case Study of Communication Practices of Activists in Johannesburg in the COVID-19 Pandemic.**

South African activists became frontline workers when the COVID-19 pandemic struck the country in mid-March 2020. Based on the limitations that the pandemic has imposed on traditional organising methods, digital activism arguably became more prominent. But this has not been an even process. Borders have become more prominent. Within the urban landscape of Johannesburg, the boundaries of suburban and township livelihoods became clear. On the contrary, the boundaries of the online and the offline actions became increasingly blurry. Activists organised online and although online organising is not new in South Africa, the adoption of the newer media in their organising practices changed the dynamics of their communication practices.

While avoiding the 'one-medium bias' (Trere 2012), this study specifically investigates how two platforms, WhatsApp and Zoom, have been integrated and have continued the co-evolution of the different technologies that are being employed by a social movement. It points out how activists and social movements relate within a broader media spectrum. Firstly, by looking into how the COVID-19 pandemic has shifted the communicative practices of movements. Secondly, by examining innovative ways through which activists have adopted, navigated and integrated newer media into their communications despite the issues brought about by the digital divide.

**Key words:** Digital Divide, media environment, communication repertoires, pandemic, social movements

**Sarah Gibson**

**'Mediating the Emerging COVID-19 Pandemic in South Africa: Presidential Addresses, Face Masks, and Twitter Humour.'**

Memetic media (Schifman 2014) are central to the logics of sociability, replicability, and participation that underpin online culture. Memes spread through a social affective bond and circulate through social media platforms such as Twitter (Leigh, 2009), and memetic media are defined though being collectively created, circulated and transformed by countless cultural participants (Milner, 2016; Wiggins, 2019). However, the cultural meanings of memetic texts cannot be separated from their contexts, as they connect the disconnected (Bertazolli, 2019).

This paper will focus on how memetic media has been used as a way of responding to South Africa's responses to the coronavirus, and specifically to the Presidential addresses made by President Cyril Ramaphosa. Whilst the addresses made by the President throughout the crisis have been acclaimed as examples of strong leadership during this international crisis, nationally and internationally, they have also been the source of several 'memetic moments' on social media within South Africa. These have, to date, focused on the two key aspects of public health interventions: elbow greetings as well as the compulsory wearing of facemasks. On Twitter, there is the circulation of #facemaskchallenge and #ramaphosafacemaskchallenge, whilst on YouTube there is the circulation of memetic videos that parody and remix the elbow greeting demonstrations of the President with music, for example 'My Corona.'

At a time when the President was introducing an unprecedented national lockdown which included regulations on physical mobilities of people, goods, and transport at the same time as encouraging social



distancing, these memes were powerful in their ability to create a shared sense of self and purpose amongst South African citizens online. South Africa, and South Africans, were imagined through their shared sense of humour in response to the President's addresses, whilst the President has since become identified as a President with a sense of humour. South Africans can all share the joke, even at this time of national and international health crisis.

### **Trevor Ngwane**

#### **'The Land was Stolen': Labour Tenants and the Agrarian Question in South Africa Today**

The Constitutional Court of South Africa appointed a 'Special Master of Labour Tenants' to supervise and ensure fast-tracking of land restitution for labour tenants in 2019. The court was scathing of the slowness and shoddiness with which the ANC government has gone about this important process of land reform and historical redress. This paper considers the implications of this ground-breaking judgment for labour tenants and their struggle for land and secure livelihoods. It weighs the power of legal bodies, such as the newly-appointed Special Master, to strengthen this struggle vis-à-vis participatory processes involving grassroots mobilisation and protest by labour tenants. It provides context to this assessment by theoretically approaching land restitution as an aspect of the agrarian question. Some Marxist scholars have argued in their debates that the latter is closely related to the national question especially in colonial and postcolonial societies. By way of consideration of the relevance today of the popular slogan from the 1980s, 'The land was stolen, it must be returned', the paper revisits these debates in the quest to take forward the struggle of the labour tenants for land restitution. It considers how the failures of the ANC government in this respect can be overcome.

### **Mzingaye Brilliant Xaba**

#### **The extractive industry as an imposition: a sociological examination of the proposed shale gas mining industry in South Africa**

Shale gas mining or fracking, a process of pumping a mixture of liquid, sand and numerous chemicals underground to break the rock that contains shale gas, has long been fraught with controversy globally. In South Africa, when three companies applied for exploration rights in the Karoo Basin in 2010, fierce resistance from civil society organisations, farmers and communities emerged, to the extent that by 2019 the Supreme Court invalidated shale gas regulations entirely. Building from the literature on fracking, which mainly focuses on the risks and possible benefits of fracking, this paper aims to examine the effectiveness of anti-fracking groups in the fracking struggle and to draw lessons from this activism. This paper is based on ongoing qualitative research in the Central Karoo and fieldwork involved in-dept interviews with various stakeholders, observation, documentary study, critical engagement with the work of other scholars, case law and media analysis. Findings show that despite the previous literature which demonstrated the limited power of anti-fracking groups because of other factors that are beyond South Africa which have halted fracking, anti-fracking groups are putting boundaries and gaining some successes in frustrating fracking processes, and conscientising communities about the dangers of fracking. If it were not for their activism, fracking would have long started. Although fracking has not been banned in South Africa, these victories by anti-fracking groups lend support for the argument that civil society movements are central in lobbying governments to embrace good governance, quality democracy, human rights protection, environmental protection and active citizenry.

**Key words:** Fracking, environmental activism, civil society, democracy, environmental protection.

### **Divane Nzima & Geogina Gumindega**

#### **'Jecharism': A theory of sabotage in political power contestations in colonial and post-colonial Zimbabwe**

Zimbabwe has had a long history of socio-economic and political turmoil that has seen the near collapse of the economy. Since independence in 1980, the economy has been on a downward spiral struggling to attract confidence from local and international investors. Political sabotage by way of economic sanctions



from the West, poor governance and rampant corruption that has collapsed private and public institutions have largely been blamed. This paper applies a critical historical approach to trace the nature and methods of power contestations in Zimbabwe. In doing so we have argued that the politics of deliberate systematic sabotage which in contemporary Zimbabwe has been dubbed ‘kudira jecha’ or Jecharism [deliberate sabotage] has been going on for a very long time. While this is often associated with opposition party politics, we argue that throughout history in Zimbabwe, these detrimental methods have been employed by both those in power and the opposition. As a result, we conclude that Jecharism is a politics that negates the interests of the people and the country in favour of politicians’ own self interests of consolidating their hold on power or their ambition to hold power. As such in the case of Zimbabwe, there has never been any benefit that the masses have gained from Jecharism, it has only served to perpetuate economic misfortunes for the country and continued suffering for the masses. Therefore, for Zimbabwe to move forward, there is a need for politicians to rethink and revise their strategies. Everyone must agree that the current system that is in place has failed to bring any positive developments for the country and it is unlikely to do so in the near future. Continuing in this path where self-interest precedes what is best for the country will only result in perpetual conflict and suffering.

**Key words:** Elections; political power; MDC-Alliance; ZANU-PF; political sabotage; Zimbabwe.

**Susan Brokensha**

### **“Better, faster diagnostics”: The epistemological and ethical implications of anthropomorphic framing of healthcare AI by South African online media outlets**

As is the case across the globe, the use of anthropomorphic tropes to describe healthcare artificial intelligence (AI) has become ubiquitous in the South African press. These tropes frame AI as either matching or surpassing the knowledge and skills of human healthcare practitioners, thus shaping the public’s perception and reception of healthcare AI. Guided by framing theory, this paper reports on a qualitative content analysis carried out to determine how and the degree to which journalists working for four major South African online newspapers anthropomorphised AI as either diagnosing disease or functioning as a therapist offering emotional support. Interrogating depictions of AI as a diagnostician or as a therapist called for making a distinction between cognitive and social anthropomorphism, where the former describes the tendency to equate machine intelligence with human intelligence and the latter to the inclination to assign a human-like form/human attributes to AI. The study also drew on Deborah Lupton’s work on risk discourse with a view to obtaining insights into how the media frame risks (and benefits) associated with healthcare AI. The findings indicate that for the most part, the epistemological and ethical consequences of healthcare AI did not receive much attention and that AI’s ‘capabilities’ were sensationalised. There is a need for those in the news media to interrogate how they frame AI’s application in this industry so that ‘ordinary people’ are better informed about its risks and benefits.

**Keywords:** Anthropomorphism; Framing theory; Healthcare AI; Online newspapers; Risk discourse

**Herkulaas MVE Combrink and Katinka de Wet**

### **Social listening and big data mining: Understanding vaccine hesitancy in South Africa to enhance risk communication**

“Social listening” as a construct can be defined broadly as a form of societal observation by aiming to understand conversations among communities of people - also those conversations happening on social media platforms. Currently, more than two billion users across the world engage on platforms that in some way can find its means to an online “public” space. Due to the plethora of data generated from a variety of these social media platforms, it is impossible to “read through” and understand what the social narration is around a variety of topics at scale. Big data mining is a form of extrapolating and categorising large amounts of information in a dynamic way so that analytics and sentiment may be analysed. At the University of the Free State, a variety of studies are being conducted in the public healthcare space to understand how people interact in online communities around topics in healthcare such as the current COVID-19 vaccine rollout. In this presentation, the approach, methodologies, and insights from the analytics will be shared. The purpose of this is to display how the combination of social science insights and big data mining can



assist public healthcare departments with risk communication, as well as to understand how these communities engage with specific content, especially vaccine hesitancy in our current context of COVID-19.

**Keywords:** COVID-19; data mining; social listening; social media; vaccine hesitancy

### **Rajohane Matshedisho**

#### **South Africa's *Strategic Framework on Disability in Post-School Education and Training*: A Meandering Vision.**

Access to higher education for disabled students in South Africa emerged simultaneously through benevolent individuals and disability activism since the 1980's. The interwoven history of disability oppression, benevolence and activism produced a diversity-rights framework for redressing the exclusion of disabled people in participation in higher education. This framework is characterised by a multiplicity of policies, legislation and regulations that espouse the principles of disability rights, advocacy and accommodation. However, in twenty-five years of democracy, there is no disability legislation in South Africa. Hence the publication of the 2018 *Strategic Framework on Disability in Post-School Education and Training*. The framework was published by the Department of Higher Education and Training in consultation with disability rights organisations.

The strategic framework's vision is standardisation and implementation of access to higher education for disabled students. It does so by suggesting a kairotic moment wherein it constructs the disability problem, crafts interventions, and promotes its vision of rights, equality and cooperation. Employing rhetorical criticism, this paper demonstrates how the strategic framework meanders in its enunciation through its juridical, repetitive and contradictory stances. Juridically, it foregrounds and buttresses itself in formal rights while avoiding the glaring limitations in its conceptions of disability rights. It is repetitive in its constant invocation of policies and legislations that mention disability. It is contradictory and yet generative in its ideological conception of disability. These juridical, repetitive and contradictory elements render the framework generative yet meandering.

### **Chinwe Obuaku-Igwe**

#### **The African Millennial, Mental Health and Spirituality: A study of young people's experiences in South Africa**

While mental health services continue to make efforts toward greater cultural sensitivity, research, education, and practice in these fields remain grounded primarily in bio medical and psychiatric principles that were politicized during the apartheid regime and used mostly as a tool for institutionalizing political dissidents. This has resulted in widespread suspicion of mental health service by individuals from previously disadvantaged communities, giving room for alternatives such as traditional medicine and spiritual practices in the form of meditation, mindfulness, stoicism, amongst others. This paper presents findings from an empirical study examining the experience of access to mental health care of young people in South Africa and the extent to which spiritual practices has been effective as a coping mechanism and an effective approach to mental health first aid, against a backdrop of increasing psychosocial stressors and loss of livelihoods brought about by the outbreak of COVID-19 and poverty in most LMICs. The paper highlights the determinants and the context of the utilization of spirituality as a form of health practice among young people between age 18-35 in South Africa. A fundamental question that undergirds the study is: Does access problems determine young people's (18-35yrs) choice of spiritual practices such as meditation, mindfulness, yoga, stoicism, prayer, fasting and exorcism given their low SES status in society and poor funding for youth health and mental health in most countries? I utilize a most frequently used theoretical framing as outlined by 'Aday and Andersen' to analyze access to health care by distinguishing between actual access or use of services and potential access or analysis of determinants, differentiating between individual factors (predisposing, enabling and need) and health service factors. I also focus on the analysis of access as the measurement of unmet health needs. The second framework measures and analyses access in the context of persistence of needs due to lack of adequate care. Using these two theories in analyzing unmet need permits one to identify barriers to access throughout the continuum by care given the same health needs.



## **Sahmicit Kankemwa Kumswa** **Commuter Couples and their Social Support Networks**

Commuter couples are married couples who do not share the same residence due to work and career commitments. One spouse lives in a home typically referred to as the primary home of residence, which the commuting spouse frequently returns to at a timed interval ranging from every weekend to once in two months. The home of residence is generally occupied by the wife and children while the commuting spouse occupies a different residence at his work location. Commuter couples in Jos, Nigeria view themselves as traditional families with all the characteristics of a traditional family except that they do not share the same residence for a period of time. Commuter couples especially thrive on support networks because their spouses are not around often to share their burden and day to day activities. The paper aims to seek out what support networks are available to commuter couples in Jos, Nigeria and how these couples make use of the identified support networks to secure work-life balance. Data used to answer these questions was collected through in-depth interviews with 17 (seventeen) commuter couples in Jos, Nigeria. Results show that commuter couples identified three dominant support networks that serve as a succour to their stressful work and daily lives. These include immediate close family members such as parents and siblings who understand their lifestyle as commuter couples and encourage and support them in various ways; colleagues and kind bosses in the workplace; also, spirituality and faith in God through prayers was identified by couples to see them through tough days and difficult challenges. Findings show that friends who should have been part of the support network were a negative support and added to their stress because they did not understand their lifestyle as a commuting couple.

**Keywords:** Commuter Couples, Social Support Networks, Nigeria, In-depth Interviews

## **Erica H. van der Westhuizen & Marga Stander** **The impact of Cochlear implants on the role of the family as socialising agent.**

Cochlear implants have noticeably changed the dynamics of the Deaf community through providing D/deaf individuals with the possibility of improved hearing and integration into the hearing community. Additionally, these devices have provided hearing families the opportunity of socialising Deaf children into their own hearing culture as opposed to being socialised primarily into a Deaf culture.

In this study a qualitative methodological approach was used to assess the influence of cochlear implants on socialisation into South African Deaf culture. The data was obtained by conducting interviews with Deaf individuals (both with and without implants), on their perception, feelings and opinions towards these devices and the influence that Cochlear implants have on Deaf culture. Within the results obtained, a great amount of emphasis was placed on socialisation and the role of the family in socialisation. The study revealed that participants felt that deaf children with cochlear implants who grow up in a hearing family and who do not attend a deaf residential school, would be socialised into the hearing culture. The study also found that Deaf cultural membership of individuals with cochlear implants depends on the socialisation or resocialisation process that the individual has completed.

In conclusion, the purposive nature of the sampling lead to a group of participants that are not demographically representative of the South African Deaf culture and consequently, could not be generalised. Therefore, the study forms a foundation for further research.

## **Lorryn Williams** **The emergence of social enterprise in South Africa: Adapting to profit driven models in the non-profit industry and its impact on beneficiaries.**

This study will explore how the emergence of social entrepreneurship and the social enterprise model effects the lives of the individuals and communities that the model aims to help, in South Africa. The congruence between organisational need construction and the real needs of beneficiaries, and whether the adoption of the former model supports or discards these needs is being explored in this study. By making use of qualitative methods the study aims to collect empirical evidence that could either support or discredit





a social enterprise model, when compared to other more traditional approaches to social upliftment relying on donor funding.

The study specifically explores the underlying neoliberal capitalist assumptions the social enterprise model makes, the various tensions that exist around the model, how impact is measured, the balancing of making a profit and fulfilling a social mission, accountability, branding and legality. The various assumptions made concerning the uplifting effects the social enterprise model has on its beneficiaries may produce either real or assumed change for beneficiaries. The study draws on literature on the construction of beneficiary dependence and independence, the consideration of formal and informal economies beneficiaries engages in, and the extent to which sustainability is used as a brand, will be investigated. Through engaging the relevant literature, experts in the field of non-profit donorship and organisations who have both adopted social enterprise models and not, and most importantly the beneficiaries themselves, it will be possible to provide answers to questions this study aims to answer.

**Keywords:** social entrepreneurship, social enterprise model, beneficiaries, profit-driven model, non-profit organizations, neoliberal capitalism.

**Chinwe Obuaku-Igwe & Darren Sharpe**  
**An Exploration of assets based, participatory and interpersonal mental health promotion measures among youths in South Africa: A Selected Case study from South Africa**

This paper presents findings from an empirical study which aims to fill the gap in youth mental wellbeing, participatory health and assets-based approach to health promotion in low resource settings. Prior to the outbreak of covid-19, mental health has been regarded as the orphan of most healthcare systems. Research shows that on average, mental illness costs the global economy over 1 trillion US dollars, per year due to reduced economic productivity and direct cost of care. Mental health related losses cost more than diabetes, cancer and respiratory diseases combined. Globally, mental health and substance use conditions are among leading causes of years lived with disability. The outbreak of covid-19 has exacerbated vulnerabilities in mental wellbeing, exposing individuals and communities to psycho-social stressors but without adequate access to professional care due to national lockdown measures and poor capacity. In order to improve the lives of vulnerable people such as youth and others who are at risk for mental disorders due to the pandemic, the WHO has urged governments and stakeholders to reconsider asset-based and ecological frameworks in mental health policy imperatives. Yet, within the discourse of ecological models of health promotion, little attention is paid to interpersonal factors and existing assets within communities. This paper presents findings from an ongoing study of the academic and non-academic needs of young people. It highlights self-reported wellbeing before and post lockdown, and the efficiency of peer mentoring, networking and social support as a coping mechanism, through an existing 13-week intervention program developed by the investigators and implemented by Indima Yethu, in Cape Town. The research is embedded within the participatory health paradigm, which serves as a guide to the entire research process.

**Darren Sharpe and Chinwe Obuaku-Igwe**  
**Cross-cultural Pedagogical Exchange: between UEL (UK) and UWC (SA) on re-imagining the sociological imagination *for* and *with* Public Health students of African heritage**

This conference presentation is a cross-cultural pedagogical dialogue exploring the limitations in introducing the sociological imagination in public health studies with students of African heritage. Specifically, this conference paper critically considers the role of trauma-informed approaches in public health in igniting the sociological imagination among Public Health students of African heritage living in the UK and South African. We reflect on the context in which we encounter our students including their habitus and life-worlds and the challenges to bridge their personal biographies and academic careers together to achieve the goals of Public Health. The presenters critically examine their subjective pedagogical approaches in co-creating knowledge with public health students in questioning social injustice that serve



as the roots to health inequalities. Both presenters discuss and debate existing theories and theorists, and their subjective pedagogical approaches as a heuristic device to look at public health through a variety of sociological lenses and the extent to which they recognize non-Western and non-hegemonic theories in their teaching. These are but some questions that the cross-cultural pedagogical exchange will address.

### **Rufaro Moyo**

#### **Egg Donation and Assisted Reproductive Technologies (ART)**

Despite the Human Genome Project in 2000 discovering that there is no hereditary distinction between races, the naturalized bio-centric conception of race continues to pervade our society. One such area where this happens is during the egg donation process which is a part of the growing industry of Assisted Reproductive Technologies (ARTs). The following presentation is a synopsis of the culmination of my quest to discover what role race played in the egg donation process in Cape Town, South Africa. I will argue that the role race plays in the egg donor selection process is central. Both recipients and donor agents employ racial categories in order to find an egg donor that racially matches the patient, which is the phenomenon of racial-matching. This phenomenon I will argue is a process of neo-eugenics and it is sociology that allows for the identification of these inequalities. Whilst many think of 'better birth' at the mention of the term eugenics, this presentation makes the argument that racial matching mimics eugenic practices of maintaining the myth of racial purity. Donor agents speak of an 'obviousness' of the use of racial categories, naturalising race as biological and seemingly legitimising hegemonic notions of the family. The egg donor selection process conceals the power dynamics it perpetuates in the discourse of resemblance. ARTs have brought treatment and hope to those struggling with infertility and indicates the advancement of science and technology within the health sector. However, the persisting power dynamics surrounding race and desirability have come to manifest themselves within these technologies, indicating that as time changes, the discourse within medicine and science shifts itself to accommodate the politics of the time. The relevance of sociology in today's society hence, is in identifying inequalities that are persisting, that are widening, that are being perpetuated consistently and possibly taking new forms by the new technologies of our 21st century.

### **Leane Ackermann**

#### **UNDER-employment: the overlooked conceptual tool for understanding labour underutilisation in South Africa**

The aim of this contribution is to rethink underemployment as a tool to understand our labour market. The unemployment rate is a long-standing measure of the mismatch between labour supply and demand, and it is one of the most extensively used measures to cast light on underutilised labour (ILO, 2019). However valuable the unemployment rate may be, it does not provide information on the quality of employment, whether or not the aspirations of workers are being met, and whether workers are simply taking any available job.

Underemployment extends the focus to how well the labour force is being utilised; it differs from unemployment in that the individual is working, but not to full capacity. Despite the acknowledgment of the importance of studying underemployment, it remains largely overlooked and understudied within the South African context (Beukes, Fransman, Murozvi and Yu, 2016:1). One of the difficulties of utilising the concept is that it is multidimensional, relying on both objective and subjective interpretations of those in employment situations (Feldman, 1996:390). This has led to difficulties in determining the number of underemployed workers in a country and drawing comparisons between countries.

In this paper, I will discuss rethinking underemployment within a South African context by focusing on the dimensions of underemployment (time-related, skills-related, income-related, and underemployment-related to excessive hours) and how these dimensions relate to the current measure used to report underemployment in South Africa. I conclude that the definition of underemployment within the South



African context is unidimensional, ignoring other facets/manifestations of this phenomenon, and is consequently not an accurate reflection of this social issue.

**Keywords:** Labour underutilisation, underemployment, South Africa

**Celestine Padayachee**  
**Repertoires of Contention under Compulsory Picketing Rules in South Africa: A Qualitative Study**

Globally, the right to strike as unionised workers is being restricted through the implementation of stricter legislation. This places trade unions and their members at a disadvantage as strikes are used as a collective bargaining tool for better working conditions. In 2019, amendments were made to strike procedures in South Africa. These changes include introducing a secret ballot and default picketing rules that must be agreed upon before a certificate of non-resolution is issued by the Commission for Conciliation, Mediation and Arbitration (CCMA). These new procedures and rules make it difficult for trade unions to organise their members effectively. The changes have also resulted in the trade unions having to adapt the ways in which their actions within a strike, also known as their repertoires of contention. The aim of this paper is to analyse the ways in which trade unions are or are not adapting to these changes. It explores how the strike rules may be limiting their repertoires of contention. The methodology used was an ethnographic case study through participant observation and in-depth key informant interviews at the GIWUSA strike at the Clover company in Clayville, Midrand. This strike took place from the 13<sup>th</sup> of October 2020 to the 9<sup>th</sup> of December 2020. The trade union was implementing 'grasshopper strikes', consumer product boycotts and solidarity strike as repertoires. This study explored the ways in which trade unions are adapting their repertoires of contention to the amendments made to strike laws.

**Bulelwa Mazwi**  
**Embracing Contemporary African Spiritual Practices: Intwaso – The Journey of Rebirth**

There has been a growing interest in knowing about our traditional roots and finding ways to incorporate these teachings in contemporary societies. In the quest to understand our Africanism, it is imperative that concepts such as decolonization, spirituality and indigenous knowledge are explored. Among these concepts, I will also look at feminism. "...feminism was not our culture, that feminism was un-African..." (Chimamanda Ngozi Adichie). For the longest time, it was believed that feminism had no place in the African culture; it is something that modern African women inherit from reading Western books and research. In essence, the struggles of African women cannot be compared to that of Western women. It is revelations like these that feed into the notion of African feminism; a concept that focuses on the struggles of African women. My role in this project is to investigate what exactly does African feminism mean, but looking at it from the angle of spirituality.

Having undergone *intwaso*, which is known as African initiation to being a *sangoma/inyanga* – traditional healer and/or *umprofeti* – faith healer, this journey re-awakens a being of you that you had no idea exists. It is about unlearning and relearning, with all the unpleasant transitions it comes with. Spirituality has always been a part of my life, I mean; I was raised in a staunch Christian home. Every now and then, traditional rituals would be performed when it was completely necessary. So the idea that we have ancestors and acknowledging their existence was never foreign to me. Although, it came with limitations because in as much as my family acknowledged that we are one with our ancestors despite living in different worlds, but one cannot be a *sangoma/inyanga* or *umprofeti*. My parents believed one can "pray away the calling" or "ignore it until it leaves". The negative connotations of being *umtwana we thonga* – spiritually gifted individual arises from the disturbing misconceptions about African spirituality. We call this '*The Danger of the Single Story*'. I will delve into this theory and the dangers thereof, later on in the project.



**Zukiswa Majali**

### **The Perceptions of Femininity Among Young Black Women in Bloemfontein, South Africa**

Traditionally, female beauty has been assessed through Euro-centric beauty standards that place emphasis on physical features such as light skin, a slim body shape, and long, straight, silky hair. However, such beauty standards have been at the expense of black women as they fall outside Euro-centric beauty standards. Excluded from beauty standards as well as what constitutes femininity, black have had to resort to alternatives at times extreme to meet Euro-centric beauty standards. Interested in this interplay of race, gender and class, the study examines how young black women perceive female beauty and the body in their everyday life. Furthermore, how their perceptions of female beauty and the body shape their everyday constructions and negotiations of femininity. An account of their life experiences will be provided using interpretative paradigms such as social constructivism, phenomenology and feminist theories (feminist phenomenology, standpoint theory, and intersectionality). Evident from the research findings are individual beauty standards shaped by participant's social context. Moreover, hair and the female body are identified as key determinants in the everyday constructions and negotiations of femininity. This can be understood as the consequence of the meanings of beauty and gender young black women attach to their hair and body. A second important key theme is economic and cultural capital which seems to influence how young black women construct and negotiate female beauty and femininity in everyday life. Finally, the findings indicate a challenge to traditional beauty standards through new beauty constructions that infuse Western and African beauty standards.

**Tafadzwa Choto**

### **Rethinking 'Organic Intellectual': Working Class Resistance in Zimbabwe 1995 – 2002**

This research seeks to offer perspectives of rank-and-file leaders who were on the fore-front of struggles against the neo-liberal economic policies and dictatorial tendencies of late former President Mugabe in Zimbabwe. What were the sources of the political development of 'organic intellectuals' that assumed forefront leadership of the working-class movement? What role did these organic intellectuals played in advancing the working-class struggles?

This research engages with two intersecting problems. First, it will offer a reconstruction of Zimbabwe's working-class history for the period 1995 to 2002. Secondly, it will consider the salience of the concept 'organic intellectual' in relation to this working-class experience. This has broader significance because it will permit consideration of whether a key concept for class struggle – the term 'organic intellectual' – still has relevance, and whether it should be re-defined in a way better suited to the present context, or whether, perhaps, another term is more appropriate.

Few research interviews were conducted face-to-face interviews due to Covid-19 restriction with most being conducted through Zoom or WhatsApp and telephonic conversations to those without access to internet. My research findings indicate that there are two types of 'organic intellectuals' who emerged in the late 1990's, those from the working-class who were against the hegemony of the capitalist as advanced by Gramsci, having started the revolts and those from the middle-class who later joined the struggle and sought to only challenge the dictatorship by Mugabe's government whilst supporting the economic neo-liberal policies.

**Sethulego Matebesi**

### **Social media and grassroots activism in a village with multiple tribal authorities in Limpopo, South Africa**

The rapid growth in the use of social media by social movements has long been debated. However, the attention of social movement scholars has been largely confined to online social media campaigns that have drawn considerable international attention. As tension and conflict are deeply entrenched in resource



governance and community-mining company relations, there has been a growing trend among grassroots activists groups in mining-affected communities to use social media as a platform to advance their goals. Through analysing the Facebook posts of the Baroka Ba Nkwana Community Engagement Forum (BBNCEC), this paper examines how the grassroots activist group use social media to advance the demand for extractive companies to obtain the tribal community's consent for mining operations. An inductive, qualitative textual analysis was performed on the Facebook posts of BBNCEC from 1 February 2018 to December 2020. The study provides an understanding of how the grassroots activist group maintained a sustained campaign against the government and extractive companies while at the same time having to deal with the different demands and expectations of several tribal authorities. The Facebook posts augmented traditional protest activities and provided a valuable platform for mobilisation and the visibility of the grassroots group.

### **Wade Goodrick**

#### **Transitioning from a global to a local energy justice approach for understanding justice issues associated with unconventional gas extraction in the Karoo, South Africa.**

Recent energy developments targeting the extraction of unconventional natural gas in the Karoo region of South Africa have been criticised of their potential for resulting in social and environmental injustices. Unfortunately, critics have primarily made use of models within the energy justice framework to understand such injustice. This is problematic due to such a framework relying on experiences in nations that lack similar context and setting to that of the Karoo region. In response, the researcher attempts to make use of a sociological point of departure to present a revised framework; one that is better able to consider the key principles and tenets of social, environmental and energy justice, while also presenting a more recognition-based approach that considers the socioeconomic and cultural setting of the Karoo region. The researcher argues that the region is characterised as being marginalised and vulnerable to the change brought on by such energy development and threatens to further harm local communities and environments by ineffectively consulting and recognising the burdens and vulnerabilities of the region.

### **Emmanuel Mayeza**

#### **Sexualities, Coming Out and Parental Reactions**

This presentation is based on my recent article entitled "South African LGBTPQ Youth: The Perceptions and Realities of Coming Out and Parental Reactions", published in the *Journal of GLBT Family Studies* (<https://doi.org/10.1080/1550428X.2021.1897051>). Using in-depth interviews, the study engaged with several lesbian, gay, bisexual, transgender, pansexual and queer (LGBTPQ) identifying youth in South Africa to explore their perceptions and realities regarding coming out to their parents and parental reactions. Participants who have not come out tended to view coming out as a problematic act that reproduces the normalization of heterosexuality at the expense of gender and sexuality diversity. The study also found that many participants perceived coming out as an individual choice. However, the choice of whether or not to come out, when to come out, and which parent to come out to, is dependent on 1. the nature of the relationship the participants have with their parents, and 2. perceived parental reactions. Analysis reveals how religion, gender norms based on heteronormativity, and parent-child relationship dynamics intersect to shape participants' perceptions regarding parental reactions. This intersectionality also shaped the realities of coming out. Such realities involved a variety of reactions from parents, including acceptance, rejection, forms of violence, and silence. Parents reacting with silence was a common, yet complex experience among the participants. The participants' experiences suggest ways through which they could be empowered to cope better with their parents' silence and other non-supportive reactions.

### **Matthew Cronje**

#### **An exploration of the socio-criminogenic variables associated with recidivism in South Africa**

Recidivism research is an important area of study as it can provide valuable insight into the effectiveness of current sentencing practices and correctional interventions alike as well as contribute to policy



development and legislation. Despite this importance, there is a distinct dearth of both theoretical and holistic empirical understanding of recidivism and its associated factors. It is for this reason that a qualitative study was conducted as the first phase of a broader project aimed at collecting and testing primary data on recidivism in the South African context. The study involved gathering “life stories” through one-on-one narrative interviews with recidivists (N=22) and thereafter discussing the broader relevance of the identified variables in focus groups also comprised of known recidivists (N=28). The final list of dynamic recidivism factors comprised 21 variables that were then categorised into five factor domains. The current presentation will focus on the variables under the Social factor domain identified, which were found to include: nature of support structures; positive social status of criminal involvement; criminogenic lifestyle; negative peer associations/role models and nature of community. Research of this nature, involving South African recidivists is an important step in the development of theoretical and empirical knowledge that can be used to inform intervention methods and highlight key factors that if addressed could potentially result in a decrease in recidivism in South Africa.

**Sihle Blose, Jeannet Molopyane and Lee Goliath**

### **The role of libraries in the relevance of sociology in society, life, and academia in the 21st century**

This discussion document purports to reflect the value and importance libraries play in the field of Sociology, society, life, and academic development of society. It simply implies that libraries contribute to building, uplifting, and change especially within the context of previously disadvantaged communities. This includes for example immediate actions taken by academic libraries to mitigate access and services in the pandemic. As a result of the pandemic, libraries have had to deal with various sociological challenges, which include student's vulnerability due to poor access to information resources necessary to complete their studies. Academic libraries play a key role in mediating the issues of access to information not only to academia but to society across all walks of life in the 21<sup>st</sup> century. This paper will also provide an opportunity to address the varying challenges of interdisciplinary research that makes it difficult for scholars to create formal and informal connections with sociology and libraries. In considering that sociological material used by library researchers in the pandemic may not reflect the most recent advances in sociological thought, discourses, and discussions. This article will seek to reflect on the literature addressing the mechanism adopted by academic libraries to address challenges presented by covid-19 restrictions to the academia community. This is characterized and informed by 3 components namely adaptation, development (initiatives), and collaboration in highlighting the role played by libraries in sociology as an academic discipline.

**Trevor Ngwane**

### **YINI I-DEMOCRACY NGOLIMI LWESIZULU NA? UCUBUNGULO NGOLIMI NEZOMBANGAZWE**

Ulimi yinto enkulu kumuntu ophilayo ikakhulukazi kwezombangazwe. Kuvamisile ukuthi imikhakha yomphakathi efana namaphephandaba, omabonakude kanye nemisakazo yomoya kube yiyona eqhakambisa ukusetshenziswa kwamanye amagama ngendlela ethize. Kepha nabantu nje bewuquqaba banendima abayidlalayo ekusetshenzisweni kolimi kwesinye isikhathi okuhambisana noma kuphikisane nalemikhakha yomphakathi. Leliphepha lethula ucwaningo olwenziwa ngokusetshenziswa kwagama 'i-democracy' ngabantu abakhuluma isiZulu abahlala kwaMhlab'uyalingana. Umcwaningi wakhuluma nabantu abaningi ebuza lombuzo: 'Iyini i-democracy ngolimi lwesiZulu na?' Kuningi okwavela kulolucwaningo njengokuthi abantu bathi 'yintando yeningi' kodwa bese besho izinto ezahlukahlukeni uma becelwa ukuthi bachaze kabanzi ngaleligama. Okuvelayo nokuchazwa yileliphepha ukuthi abantu abaningi bakhuluma nge-democracy njengento engabasiza noma efanele ukubasiza ukwenza izimpilo zabo zibengcono. Ngamanye amazwi uma abantu besebenzisa ulimi kwezombusazwe bakwenza lokhu bephokophele ukuthola okuthile okungabaphilisa ngokwenyama noma ngokomoya. Akulona ibhuku lesichazamazwi noma ochwepheshe kwezolimi kodwa yimpilo abantu abayiphilayo enomthelela ekusetshenzisweni kwamagama athile ikakhulukazi kwezombangazwe.

*English Abridged Translation*

### **Language and Politics: What is 'Democracy' in IsiZulu?**



The researcher conducted research in Northern KwaZulu-Natal asking people the meaning of 'democracy' in the isiZulu language. The findings suggest that ordinary people impute meaning into the word that is purposeful and in line with their life situation, challenges, and aspirations. The paper concludes that, especially in political discourse, it is not lexicons or language experts who have the last word in defining the meaning of words. The condition of ordinary people is also important in this respect.

**Tania Coetzee**

### **Governance Leadership: Breaking Traditional Boundaries**

South Africa has been characterised by serious questions concerning leadership. Researchers have been critical towards traditional leaders in terms of what they are suppose to do and how they are suppose to act. Leadership questions are not new and it has been researched for some time, but still researchers are not satisfied with the leadership styles and behaviour of leaders. Furthermore, the traditional definitions of leadership includes power and position and the leader "exercises control and power over others". Within governance there is a need to re-think the role and aims as well as the purpose of leadership, because the environment has changed extensively. It is important to break the confines of the traditional leadership. So the question is: How valid is the traditional definition of leadership? "Leadership is the process of directing the behaviour of others towards the accomplishment of the organization's goals" (Mfene 2008:208). How can we break the traditional practices of leadership? Should there not be movement in a direction of value-based principle in leadership which is called transformational leadership? (Groves and LaRocca 2012:215). In this presentation, there will be an investigation of the practices of governance leadership which is very different from traditional leadership. Characters and meaning of governance leadership will be discussed. The presentation will provide a new focus on leadership and how the boundaries of traditional leadership can be changed.

**Meyu Yamamoto**

### **Connected Migration, Connected Racialization: Adopting a Transnational Perspective in the Study of Race and Racism**

Although M. Omi and H. Winant's racial formation theory has been considered one of the milestones in the study of racism in sociology, methodological nationalism has resulted in scant scholarly attention being paid to racial formation in transnational spaces. This paper references scholarship on global history and G. Bhabra's concepts of connected sociologies to argue that an approach focusing on "connectivities" is essential for the study of international/transnational/global sociology.

The paper presents a case study that discusses the racialization of Asian residents in South Africa between the late 19<sup>th</sup> and the early 20<sup>th</sup> century in accordance with the prevailing global color line. The group designated as "Asiatics" included people from India, China, and Japan, who were marked as prohibited migrants by the Union of South Africa's 1913 Immigration Regulation Act. After persistent negotiations, Japan's Ministry of Foreign Affairs arrived at an agreement with the Union in 1930: Japanese visitors and residents would be classified as Europeans instead of Asiatics. On scrutiny, the unique position accorded by the Union to the Japanese may not be comprehensively elucidated by the ambit of diplomatic and economic relations between the two countries. Rather, it may be better apprehended vis-à-vis the racial formation of Asian migrants across the nations bordering the Pacific Rim and the Indian Ocean. Hence, observations generated through the lens of connectivities could contribute significantly to the advancement of sociology that transcends borders.

**Ewa Glapka**

### **Reclaiming colouredness from (post)colonial discourses as an example of creolization: A transdisciplinary approach to postcolonial identity processes**

In this paper, 'sociology without borders' means, for one thing, traversing the disciplines of sociology and discourse analysis. For another, it concerns popularizing research on communities who are too 'local' or too 'minor' to matter or to be understood transnationally. The paper presents a discourse analysis of interview data in which self-identified South African coloured women define colouredness. Theoretically, the analysis is informed by creolization theory (Rodríguez and Tate 2015). I.e., following Z. Erasmus (2001), I approach coloured identity processes as an example of the global phenomenon of creolization. In



creolization, the Subaltern emerge from a forced ethno-cultural cohabitation marked by violence, oppression, and marginalization; they reclaim their right to speak, but also deal with the sense of inferiority and ambiguity – the long-run aftermath of colonialism's social engineering. Applying to participants' identity talk the micro-analytic lens of discourse analysis, I demonstrate the fluidity and ambivalence underlying the apparently stable and coherent constructs of colonialism and apartheid. Moreover, I demonstrate the persistence of colonial discourses of race, which appear to shape the racial vernacular of the born-free generation of coloureds.

**Mosa Phadi**

**From the Vault: The Bureau of African Affairs (BAA) and South Africa's Liberation Struggle - beyond the ANC & PAC**

The article seeks to expand scholarship on the relationship between the Bureau of African Affairs and the South African liberation struggle, showing that the Bureau provided more than just military and financial resources. It will highlight how the Bureau took an interest in a much wider spectrum of issues. While the article will add to the current literature and explore the Pan Africanist Congress/African National Congress relationship with the Bureau, it will move beyond a narrow framing which situates the BAA as merely a source of financial aid to these liberation movements. It will demonstrate that the Bureau also played an ideological and administrative support to some of the parties. Secondly, it will give an in-depth account of the information the Bureau collected on South African organisations and individuals. These archives are the 'imperfect witness to the past' of South African liberation history that has hardly been explored.

**Londiwe Sithole**

**A Qualitative Analysis of Workers Understanding of the Fourth Industrial Revolution**

Over the centuries, the industrial revolutions have significantly impacted the world of work through the automation of work that had previously been done manually by workers. This dissertation returns to Marxist theory to demonstrate how technological advancements in the workplace exist to serve the interests of capital. Through a qualitative study consisting of workers and shop stewards from various sectors, this dissertation analyses how workers in South Africa (SA) understand what has come to be known as the fourth industrial revolution. The findings reveal that there is a limited understanding of the fourth industrial revolution from these workers as they view it as technologies that will replace them as workers in the workplace. The findings also revealed that the covid-19 pandemic has intensified both the threat and perceived threat of the fourth industrial revolution. Although the pandemic has led to increased reliance on technology, some of the technologies being seen are not new or exclusive to what is believed to be the fourth industrial revolution. Furthermore, the findings reveal that that the racial skills divide left by apartheid is still being felt by workers in the workplace as these workers believe that as black workers, they are not equipped with the skills needed to remain relevant in the workplace of the fourth industrial revolution. Workers propose that if SA is to benefit from the fourth industrial revolution, there will need to be a significant amount of training provided to South Africans.

**Wezizwe Ginindza**

**Decent Work in Global Production Networks: A Study of Eswatini's Sugarcane Outgrower Schemes**

Research on Eswatini's sugar industry has expanded rapidly over the past few years, which has provided information on increasing efficiencies under climate change, market competitiveness, and business integration in the industry. Such studies explore opportunities to increase profitability and sustainability in the sugar industry; motivated by low world sugar prices and rising costs of production. However, studies on farmworkers' conditions of work at the production node of the sugarcane production network are limited. Often, suppliers/producers in the agricultural sector are faced with a dilemma of meeting market demands and maintaining secure work for their employees – but the market and institutional pressures in Eswatini's sugar industry, because of the country's participation in the global sugarcane production network, continue to contribute towards decent work deficits on sugarcane farms. This study, being informed by the Global Production Network (GPN) framework, evaluates workers' conditions in the context of local embeddedness. The GPN framework enables a deeper analysis of the role of labour and the value workers add to the



production process. Imperative to this study is to recognise workers' struggles as they participate in the sugarcane production network as an effective way of locating decent work in Eswatini's small- and medium-sized sugarcane outgrower farms. Using seven indicators adopted from the International Labour Organisation's Decent Work pillars, this study shows how the specific conditions at the production node of the network (farms) are embedded in a particular historical, institutional, and regulatory context, which included non-firm actors (in particular, Eswatini's government) who, in combination, shape the dynamics of the sugar industry. The study concluded that decent work deficits include informal and flexible employer-employee relations between farmers and farmworkers; the unfair treatment of women farmworkers on small-scale sugarcane farms; Eswatini's political climate and its impact on trade union representation on farms; and the effects that climate change has on farmworkers' conditions of work.

### **Tengetile Nhleko & Bianca Tame**

#### **"I have no choice": Strategic engagement with gig work in the South African domestic sector**

Our paper analyses the experience of choice using the lens of 'digital cages' and 'accelerants of precarity' to show how domestic workers respond to and engage with technology and managerial control to further their access to regular clients and augment their incomes in the South African gig economy. Using in-depth interviews with on-demand domestic workers, we discuss their responses to gig work by focusing specifically on algorithmic management regimes which we argue takes place alongside the various methods workers develop to: a) supplement their traditional domestic work arrangements; b) access new clients privately rather than through the app; c) gain access to benefits that may or may not be available via the platform/app or informal domestic sector and; d) gain access to a hub of gig workers in specific locations to learn about shared work experiences. Our findings reveal that women who engage in platform work are not simply gig workers offering cleaning services in the domestic sector. Instead, they are domestic workers using the platform as an additional recruitment and hiring strategy to ensure that they have stable work. This data adds to our understanding and evaluation of the transformative potential of platform technology in the domestic sector and contributes to the emerging position in the literature that platform labour as 'supplementary work' can be a worker strategy to reduce overall precarity. The extent to which workers are successful in this strategy, as our findings suggest, is influenced by the ways in which platform technology is regulating and organising their work.

### **Sello Sele**

#### **Exploring Online Social Interactions and Relations Amongst a Group of Students: University of the Free State, Bloemfontein**

Online social networking (OSN) as an activity performed through social network sites (SNS) such as Facebook, Twitter, WhatsApp and Instagram, is a predominant interaction mechanism that best characterises the contemporary societies. These online platforms are woven inextricably into the fabric of individuals' everyday lives, most especially of young adults who are at the tertiary educational level. The key theoretical frameworks guiding this study are phenomenology, existentialism and reflexive sociology. These theoretical lenses collectively assist in broadening an understanding regarding how the students of the University of the Free State (UFS) reflect on their everyday interactions and social relations as they take place on SNS. A mixed methods approach, though largely dominated by interpretivist thinking, is applied in order to strengthen the analysis and interpretation of the findings. The findings suggest that OSN has become part of the everyday mundane activities the participants. As such, their lives are unimaginable without these online platforms. SNS are further perceived as the platforms through which identity formation transpires, for most of the participants, the common claim is to have constructed identities online, which are different from their real life ones. The recurring narrative is that their online identities allow them to exercise more autonomy and self-expression than in real life settings. Overall, OSN, taken for granted as it is, can be seen as an everyday lived experience perpetuated through intersubjective interactions by online communities.



**Keilidh Clapperton**

### **Sourdough and sociality: A netnographic study of The Fresh Loaf**

As countries around the world introduced lockdowns in an effort to contain the Covid-19 pandemic in March 2020, various media houses began to report a drastic surge in the number of people baking sourdough bread in their home kitchens. Many of these new bakers turned to online discussion forums to share their successes – and, more frequently, failures – and to seek advice on how they could improve their breads. Breadmaking websites and online forums are not a new phenomenon. The Fresh Loaf (TFL), for instance, was launched in 2005. Dedicated to the discussion of artisan bread, TFL saw a drastic rise in new membership from March 2020 onwards as first-time bakers joined the website in search of guidance from more experienced bread bakers. Drawing on netnographic fieldwork that I conducted on TFL from July to September 2020, I explore the relationships that were central to baking sourdough bread on TFL. Contrary to cyberpessimist claims that virtual communities are not real communities, I argue that TFL was a dynamic and uniquely welcoming, supportive and generous online community. Within this community, TFLers honed their bread-baking skills in relationship both with the other members of the website and with their starters, living things that TFLers cultivated and nurtured. These relationships, in turn, facilitated the formation of wider human social relationships as TFLers shared their breads and starters with friends, neighbours and strangers.

**Ragi Boshanga**

### **Portraiture as a methodology: Researching and Writing More Textured African 'Life-Worlds'**

The notion of a global village fostering a unified global culture has long been imagined to bring a greater sense of interconnectedness and belonging that transcends national borders. However, present day realities across the world bring to our attention the exacerbation of difference and the subsequent exclusion of particular groups of people.

In South Africa research on immigrants often focuses on precariousness, vulnerability, and violent xenophobia. More globally, research on youth and other marginalised groups is known to emphasise negative attributes such as dysfunction and instability. Portraiture as a method allows for the researcher to listen out for the positive, embracing the goodness, success, and complexity of research participants. Acknowledging that trials, and difficulties are inherent to life and to systems, portraiture as a method of enquiry, affirms the experiences of people as well as their strategies used in various systems, focusing on their power to influence their lives.

Drawing from a portrait of a second-generation Congolese immigrant young woman; I use storytelling as a means of exploring the role of childhood experiences in creating a basis for the formation on both personal and national identity. The story of Nabarungu Bacumi\* is centred on the role of her mother – a powerful yet destructive force throughout Nabarungu's childhood through to adulthood. It tells a story of how Nabarungu's mother influenced her complex interaction with and experiences of; race and complexion, negotiating citizenship, disrupting gender roles, and finding home. This paper proposes the need for a deeper interrogation of the experiences of the African diaspora in Africa.

**Keywords:** methodology, portraiture, second-generation immigrants, South-South migration, afrophobia

**Jean-Paul Pophaim**

### **Homelessness, poverty, inequality and social exclusion: the challenges of a 21st century South African society**

Despite the numerous policies introduced post 1994, in an attempt to reduce levels of poverty, inequality and social exclusion and to a larger extent additional social issues such as homelessness, South Africa is a seemingly more unequal society than it was prior to 1994. Consequently, South Africa remains burdened with extreme levels of poverty, which is commonly associated with inequality and social exclusion, all of which are often highlighted as pertinent characteristics of homelessness. Homelessness is a widespread phenomenon, affecting between 100 million to one billion or more people globally. Furthermore, homelessness is also estimated to affect approximately 200 000 individuals at a domestic level. These



individuals are often labelled symptom-bearers of prejudice, inequality, discrimination, social exclusion and poverty which make it extremely challenging to function, not to mention, nearly impossible to overcome the conditions commonly associated with homelessness. Following a qualitative methodological approach, within the context of a study involving 17 homeless individuals, several social indicators linked to poverty, inequality and social exclusion were identified. Using the information obtained from this study, it is envisioned to generate more interest for future research of this nature, in order to gain a better understanding of this complex phenomenon as well as all of its related challenges in order to formulate viable recommendations in an attempt to reduce not only the broad issue of homelessness, but also potentially reduce other factors such as poverty, inequality and social exclusion.

**Keywords:** Homelessness; poverty; inequality; social exclusion

**Nkosana Sibuyi**

**Between Load-shedding and Export-led Industrialisation: Policy (In)Coherence and the Motor Industry Development Programme (MIDP) in South Africa, 2005-2014**

The aim of this paper is to reflect on the effects of competing policy imperatives in post-apartheid South Africa through an analysis of the effects of ESKOM restructuring on the Motor Industry Development Programme (MIDP) from 2005 to 2014. The MIDP was introduced in 1995, following the Motor Industry Task Group (MITG) re-examination of the state's Phase VI automotive industry programme. The MIDP aimed to provide high-quality, affordable, sustainable employment, and to enable a shift in the industry from import-substitution to export-led growth. Associated with the Department of Trade and Industry (DTI), the programme is widely regarded as the major achievement of South Africa's post-apartheid trade and industrial policies. However, it has suffered significant challenges as a result of the corporatisation and restructuring of ESKOM, the national electricity supply utility, which falls under the Department of Public Enterprises (DPE). The DPE cut ESKOM costs through stalling expansion, reducing maintenance and stocks, and raising prices, which translated directly into an unstable electricity supply that hampered the private sector. While both the DTI's MIDP and the DPE's ESKOM restructuring are located in South Africa's unashamedly capitalist and neo-liberal model, there are important tensions between, and a lack of coordination between, the two. This paper examines these tensions, with specific reference to the coping strategies of the auto industry.

**Ashwill Ramon Phillips**

**Exploring the School to Prison Pipeline: Youth Perceptions of the Socio-criminogenic Risk Factors Promoting Misconduct**

The school is perceived as an important secondary socialisation agent and should therefore advance prosocial behaviour, particularly in instances where the family are incapable of adequately socialising youth. However, schooling systems are often unable to and in numerous instances become a major concern and vital risk factor with reference to youth misconduct. Aspects related to academic failure, truancy, dropping-out and an upsurge in violence, thus place a significant proportion of the school populace at risk of contravening the law. This is especially disconcerting for developing countries, which experience a plethora of challenges that render the school environment conducive to learning. These include poor infrastructure, limited resources, inadequate personnel and elevated rates of school-based violence. Moreover, restricted access to counselling, substance abuse and the presence of weapons are rife. Based on this premise, a qualitative approach was used to explore the school to prison pipeline by reflecting on the unique perceptions and experiences of 20 detained male youth, concerning the most pertinent risk factors that manifest within the school domain. It is envisaged that the findings obtained will offer a deeper understanding of the potential influence of the school environment on behaviour, with the ultimate aim of reducing conflict amongst youth.

**Keywords:** Youth Misconduct, Socio-criminogenic Risk Factors, School, Academic Failure, Poor School Ethos, School-based Violence, Truancy, Bullying, Suspension, Expulsion, Gangs.



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**Pathways to Deviance: A Socio-criminological Exploration of the Factors  
Perpetuating Youth Misconduct**

In recent years, there has been an upsurge in the quantity of transgressions perpetrated by adolescents, signifying that a considerable proportion of the youth populace experience a great degree of marginalisation within their social milieu. Moreover, many youths have succumb to challenges related to academic failure, socio-economic adversity, family turmoil, substance abuse and deviant peer affiliation. Consequently, impeding their transition into adulthood and dissuading them from evolving into meaningful social actors. Based on this premise, the current study was conducted to explore the socio-criminogenic risk factors which manifest in the family, community, school and peer group domain, through gauging the lived experiences of youth regarding the factors they most closely associate with offending. Data were obtained using a sample of 20 males incarcerated at the Kimberley Youth Development Centre in the Northern Cape Province of the Republic of South Africa, and analysed using thematic analysis. Several key factors perpetuating youth misconduct were identified, including antisocial peer-affiliation, gang membership, community disorganisation and illicit substance use. It is thus envisaged that these findings will stimulate further research, contribute to the existing body of knowledge and aid in policy development, with the reduction of conflict as the ultimate aim.

**Keywords:** Adolescence; youth at risk; youth misconduct; socio-criminogenic risk factor; family; community; school; peer group.