



**PARTICIPATION OF YOUNG MOTHERS IN PEACE BUILDING: AN ACTION
RESEARCH STUDY OF CATO MANOR, KWAZULU-NATAL, SOUTH AFRICA.**

BY

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Declaration

I, Gift Nyamapfene, declare that

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03/05/2019

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03/05/2019

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Date

Abstract

The purpose of this study was to investigate the participation of young mothers in peace building in Cato Manor, KwaZulu-Natal, South Africa. The research aimed to explain how young mothers in Cato Manor could use peace-building methods to promote non-violence in their community. An investigation into the underlying causes of violence in Cato Manor was carried out in order to understand how young mothers could position themselves in the community to create a non-violent community. The study was qualitative in nature and it employed an action research design. The Alternatives to Violence Project (AVP) approach was examined to explore its potential as an instrument which young mothers in Cato Manor can use. The study reviewed literature on the history of violence in Cato Manor; the contemporary violence in the community; the peace theories that could be applied to such a community and then detailed the Alternatives to Violence Project and its relevance to this research. Purposive sampling was used to extract 15 young mothers from the total population. The 15 young mothers participated in the Alternatives to Violence Project where data was collected. The data collected was analysed using thematic analysis. The salient findings of the study showed a positive reception by the young mothers to training on non-violence. Findings showed that the young mothers acknowledged that the skills that they learnt from the training would be vital in their daily lives and confirmed that they had gained some foundation to start building a non-violent environment in their community. Recommendations were made including the continuation of broader and inclusive AVP training in Cato Manor.

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List of abbreviations

ANC	African National Conference
AVP	Alternatives to Violence Project
FPCT	Feminist peace theory
KZN	KwaZulu-Natal
SDGs	Sustainable Development Goals
SAPS	South African Police Services
TP	Transforming Power
UN	United Nations
UNOMSA	United Nations Observer Mission in South Africa

CHAPTER ONE: INTRODUCTION

1.1 Introduction

This study was predicated upon a deep-seated desire to help foster peace and nonviolence as a culture in South African communities by investigating how young mothers particularly in Cato Manor, Durban, could be the driving force for peace building. The issue violence is a growing concern not only in non-governmental circles but also from the perspective of many governments. South Africa, like many other developing countries, continues to grapple with policy and programmatic challenges in successfully addressing conflicts and their sources. Part of these challenges arise from interventions that fail to be locally appropriate, and which fall short of targeting the multiple contexts in which conflict develops.

Targeting and training young mothers helps with understanding violence at a local level and enables the locals to take the platform and participate in peacefully resolving conflicts themselves.

The study sought to work with a target group of young mothers aged 21 – 30 years who were accessed in their community. The study was based on an action research design and employed a qualitative approach to explore young mother's attitudes towards violence, which would inform future directions for violence prevention programs in South Africa.

The study engaged young mothers in the Alternatives to Violence Project (AVP), an empowerment and transformative programme that aimed to assist them in becoming actively involved in developing an environment free from violence for them, their children and their community. Therefore, this study aimed to contribute to the prevention of violence first in Cato Manor, then in the long term in South Africa.

1.2 Defining violence

Violence can be described as the unleashing of force or physical harm on others. McMurrin *et.al* (2010:67) argue that there has been an evolution in the manner in which violence can be defined wherein schools of thought have widened the description to encompass aspects of socio-economic inequality, psychological harm and mass displacement of people. The term violence should not be used interchangeably with crime. This is because the power struggles where conflict often

emanates inflict mental harm as opposed to physical harm. Crime may carry similar characteristics with conflict where there exists no violence in both the phenomena. In essence, violence exists when there is harm to an individual or groups, be it physical or psychological (Moser, 2016:331).

In understanding violence, its definition, nature and causes will be considered from the available literature. According to Moulds *et.al* (2016:15) violence is defined as “an act carried out with the intention, or perceived intention of physically hurting another person”. This definition, however, does not entirely satisfy those who have studied violence. Onyejekwe (2011:34) belongs to the school of thought that argues for a comprehensive view of violence, which encompasses verbal and emotional harm. The rationale behind this is to give researchers a robust perspective of violence and help them to be effective when analysing its risks.

According to Du Toit, Manganyi (2016:10) there are four types of violence: situational, relationship, predatory, and psychopathological. These forms of violence can be differentiated by their contributing factors, the segment of the population most at risk, and the types of interventions presumed to be most effective. Situational violence results from specific situational factors that may contribute to or exacerbate violence such as poverty, alcohol and drug use, peer pressure, and the accessibility of weapons. Relationship or interpersonal violence, which affects a large proportion of the adolescent population, arises from interpersonal disputes between individuals with an on-going relationship.

1.3 Dealing with violence

The ineffectiveness of government in dealing with violence emanates from lack of political will, bias towards top-down approaches to violence and inadequate supportive institutions aimed at pursuing a culture of peace. Local governments in South Africa have historically confronted violence using law enforcement officials who in effect tackle violence with more violence. Therefore retributive justice presents itself as a challenge to the justice system in South Africa. Government failure in dealing with violence can be attributed to the non-existence of local infrastructures for peace and other structures that can drive peace in communities such as Cato

Manor. One may argue that it is important to establish structures for peace in order to build non-violent communities in South Africa.

1.4 Peace building as a path to non-violence

Conflict can be viewed as an inevitable aspect of human interaction and if it is well confronted, it provides the opportunity for self-development together with a foundation for building robust social values, better welfare and non-violence among communities. It is usually perceived in the context of the variation of the needs and wants between and within groups and is viewed as innate, normal and inexorable. South Africa's history has been characterised by violence extending from political violence, xenophobic violence to taxi wars and violent service delivery protests. It is therefore necessary for peace researchers to investigate the causes of conflicts in South African communities and how they may be resolved. Peace building involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management, and to lay the foundations for sustainable peace and sustainable development (Schulenburg, 2014:41). Peace building strategies must be coherent and tailored to specific needs of the country concerned, based on national ownership, and should comprise a carefully prioritised, sequenced, and therefore relatively narrow set of activities aimed at achieving peace.

According to Lederach (2014:12) peace building can be understood as a complex phenomenon that includes, emanates and exists within the comprehensive spectrum of processes, methods and stages important to transforming conflict to allow sustainable and peaceful relationships. Peace building therefore encompasses a lot of activities that existed before and within peace accords. In essence, peace building can be viewed as a complex social construct that transcends time and space (Lederach, 2014:12).

Galtung and Fischer (2013:59) define peace building as a process of establishing self-sustaining infrastructures that eliminate the causes of war and provide other options to violent conflict where it might break out. The tools of conflict resolution must be imprinted into the structure and exist there as a reservoir for the system to establish itself, akin to how a healthy body is able to excrete antibodies, independent of artificial medicines.

1.5 Context of the Study

This study chose Cato Manor as the area of study due to its violent history emanating from apartheid separatism and control. That legacy is existential in contemporary Cato Manor with regards to high socio-economic inequality and poverty. Violence has been spreading deeply into the daily lives of South Africans and this violence can be described as pervasive and inescapable due to trigger factors such as the socio-economic, institutional challenges and political factors (Winton, 2014:26). In Durban, Cato Manor is an area where violence has been common place over the past 70 years, where resources are violently contested and the pursuit for resolving grievances usually culminates to violent protests. The history of Cato Manor is characterised by discrimination and anarchy due to the apartheid system that sought to control racial group's access to shelter and places of work (Popke, 2000). The rampant inequalities in Cato Manor essentially establish the roots for dramatic levels of violence and other conflict.

Fig 1.1: Map of Cato Manor (<https://www.cmda.org.za>) [Accessed 11/06/17]



Cato Manor as community was a victim of the apartheid government's forced removals in the 1950's and these removals fundamentally destroyed the social fabric of the community as well as its sense of presence among residents (Popke, 2000:55). In post-apartheid South Africa, there have been a lot of efforts to rectify the socio-economic disenfranchisements that were produced in Cato Manor and bred violence. However, the community has experienced episodes of violent protest action due to poor service delivery and inequalities. Many deaths have been recorded as a result of this violence (Patel, 2013:33). The history of violence in Cato Manor and the continuing violence today make Cato Manor an important area for study on violence and the place of young mothers in peace building efforts in the community.

1.6 Research Problem

The problem statement of the study is that peace research is usually inclined to focusing on women as victims and often neglects the need to address the question of what women are able to bring to the peace process (Jansson & Eduards, 2016:14). Furthermore, peace research must also view women as the nurturers of future generations and assess women's roles as mothers in building peaceful communities. Arnold (2014:24) argues that beyond femininity, women have the unique role as mothers which gives them the responsibility for modeling the behavior of children under their care. Mothers have general attitudes as well as specific beliefs, thoughts, and feelings that influence children during parenting. According to Wentzei (2016:257) positive child-rearing attitudes have the potential to produce a child that has positive traits (non-violent) while negative child rearing attitudes will produce children with bad behaviours one of them being violence. The attitudes of mothers that can be considered are whether a mother responds to problems or crises using violence in the presence of a child or whether they react violently to undesirable behaviours of a child within the parent-child relationship. These characteristics inform whether a mother immerses values of indifference or non-violence upon their child (Baker & Hoerger, 2012:51). It is therefore important to investigate how women can utilise their unique role as mothers to contribute to peaceful communities. Thus this study aims to enlist young mothers in the peace building process using the Alternatives to Violence training with the prospect that these competencies will be passed on to their children as an initiative towards peace building in Cato Manor.

1.7 Research Objectives

The aim of this study is to investigate the participation of young mothers in peace building in Cato Manor. According to Hollway (2015:57), a young mother is any woman under the age of 30 years old who is actively involved in parenting a child or expecting to be within 8 months. This definition will be used for the purpose of this study. More specifically, the objectives of this study are to:

- explore the underlying causes of violence in Cato Manor,
- implement the Alternatives to Violence workshops among young mothers in Cato Manor as a way of facilitating peace building, and
- undertake a preliminary evaluation of the outcomes of AVP workshops.

1.8 Overview of the study

The first part of this research covers Chapter one which provides a background of the study. It outlines the setting in which this research took place. It also provides the overall aim and specific objectives of the research.

The second part is the literature review, which makes up Chapter Two. Chapter Two evaluates the theories of the feminist peace theory, conflict resolution, management and transformation, which are the theories relevant to this study. The literature will also deliberate on the Alternatives to Violence Project. The use of AVP in South Africa will be dealt with as well.

Chapter Three is the research methodology employed in this study. It comprises of the research design and will also focus on research methodology and data collection methods used in this study. It clarifies that the study inclines more to the qualitative methods. The chapter also explains the processes of data collection and analysis and further highlights the credibility and trustworthiness actions implemented.

Chapter Four presents the data presentation and analysis. It will focus on the pre-training outlook of the study, and address the immediate outcomes of the AVP training. The study will then attempt to analyse the outcomes of the training from the process of building non-violence through AVP.

Chapter Five will present the summary, conclusions and recommendations of the study.

1.9 Limitations of the study

This study was qualitative in nature. A limitation of this kind of research design can be that it is somewhat more subjective than quantitative research. Additionally, the data collected can be difficult to analyse and interpret, which is why it is very important to have a strong literature review in this type of research. However, the research was exploratory in nature so this approach does suited the goals. The purposive sampling strategy was used in this research. This is when the researcher aims at getting a specific sector of the community in a geographical area to participate and emphasis is on looking at hidden problems in the community. Reaching the target number of respondents can be more difficult due to fear of participating in the sample group. A lot of effort was therefore needed in explaining the study to the respondents and ensuring their safety. Ultimately the researcher needed to be more flexible when utilising this type of sampling method. This required more time spent on the sampling procedure than others. However, this sampling method takes on to uncover valuable information that potentially would not be found with other methods (DeVos, 2005). The data collection was based on AVP trainings. Possible limitations to this may be that the researcher may have to interpret non- verbal cues, which relies heavily on the researcher's ability as a facilitator.

1.10 Summary

The theme at issue, namely, participation of young mothers in peace building, will be researched by means of a literature review and AVP trainings. The purpose of the first chapter was to provide an introduction into the problem being formulated. The specification problem consequently led to the specification of the aims of the study. The chapter also delineated the dissertation as a whole and guided the content of the various chapters. The next chapter looks into the literature review.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter will review literature relating to the role of young mothers in peace building. The chapter will discuss the history of violence in Cator Manor and explain the different concepts of violence in relation to the research. The nature and causes of violence in Cato Manor such as drug abuse, service delivery protests and xenophobia will be discussed giving relevance to how these affect members of the community particularly young mothers. The role of women in peace building will be discussed since young mothers fall under this category in studies pertaining to peace building.

The literature will discuss the role of motherhood and outline why targeting young mothers in processes such as peace education is important in building a non-violent community in Cato Manor in this instance. In discussing this, it will be important to look review the historical impact of women in effecting social change and the historical challenges thereof such as gender stereotypes, cultural exclusion and self-censoring.

2.2 Cato Manor: A violent history

Cato Manor was established in Natal (now KwaZulu-Natal) and is situated 5km west of the Durban city centre. According to Edwards (1994:400) the township was known for its cultural and political heritage. Cato Manor had been inhabited since the 1650s when the area was occupied by numerous small-scale chiefdoms. Among them was the Nqondo clan who were replaced by the Ntuli clan in 1730. The township was named after Durban's first Mayor, George Christopher Cato. In 1843 the land which later became Cato Manor was given to him as compensation for another portion of land previously used for military purposes. It was also intended as a reward for his years of personal dedication to community service and recognition as Durban's first Mayor in 1865 (Butler-Adam & Venter, 1984:64). Cato Manor, an evocative name in the province of Natal (now KwaZulu-Natal), has powerful connotations with the history of the dispossessed in South Africa, and represents "a living monument to the heartbreak and destruction wrecked" by apartheid (Herald, 1888). The history of settlement in Cato Manor is very complex, especially in terms of its race-class

configuration, types of legal and illegal tenure, and the extent to which the right to live in the area has been "fiercely and often violently contested" (Edwards, 1994:415).

Cato Manor has been referred to as a 'complexity in place' - "one of those places about which, and around which, controversy has always appeared to rage" (Butler-Adam & Venter, 1984:1). Furthermore, the "complexity of Cato Manor is not static. It reflects the interwoven processes of society as it has operated in the past, and is a complexity sustained and created afresh out of present processes" (Butler-Adam & Venter, 1984:67).

2.3 The concept of violence

In understanding violence, its definition, nature and causes will be considered from the available literature. Miller-Perrin and Perrin (2012:15) argue that violence is an act carried out with the intention, or perceived intention of physically hurting another person. The definition in its nature tends to not satisfy other schools of thought that have studied violence. Potter (1999:65) posited that there was a need for a comprehensive description of the concept of violence that encompassed verbal and emotional harm to people. This definition was applied to this study in order to comprehensively understand violence and the risks it poses.

The four types of violence: situational, relationship, predatory, and psychopathological, can be differentiated by their contributing factors, the segment of the population most at risk, and the types of interventions presumed to be most effective according to Tolan and Guerra (1994:391). Situational violence results from specific situational factors that may contribute to or exacerbate violence such as poverty, alcohol and drug abuse, peer pressure, and the accessibility of weapons. Relationship or interpersonal violence, which affects a large proportion of the adolescent population, arises from interpersonal disputes between individuals with an on-going relationship.

There are numerous definitions of violence within literature but for the sake of the study, Potter's broader understanding was used as it encompasses the different components involved in violence, hence focus will be given on interpersonal violence.

2.4 Nature of violence in Cato Manor

Small and Obiona (2014:23) argue that young mothers are more likely to be affected by sexual violence, robbery with aggravating circumstances, violent protest action and murder. South Africa is facing challenges in creating bottom up intervention programs to combat violence and successfully identifying and addressing its sources. These challenges arise from programmes that may not be locally appropriate, that may exclude women who make up 51% of the population (South African National Census of 2011) and the contextualisation of the various ways in which violence develops and occur.

According to England and Xulu (2012:22), violence in Cato Manor takes many forms and appears to not be on the path to being reduced significantly. In fact, “violent crime was a facet of day-to-day life for people living in Cato Manor”. The area has experienced forced evictions, socio-economic inequalities, housing crises and conflicts about land ownership, diminishing service delivery, corruption by local government, repression, xenophobia and police brutality which has often triggered sustained violence (England and Xulu, 2012:27). Violent conflict in Cato Manor has culminated to injuries, damage to property and deaths. Usually, the violent protest action is characterised by the blocking of roads with burning of tyres and debris.

Ka-Manzi (2013:18) argues that the lack of accommodation in Cato Manor and a deteriorating state of service delivery in terms of RDP houses is one major issue that creates conflict. Deadly violence has come to characterise the service delivery protests in the area over the recent years as the residents seem to view violence as the only effective means to communicate its predicament. The community has also experienced land invasions that were led by community leaders from informal settlements. There have been a multiple series of protests as residents have grievances over unfulfilled political promises from councillors and allegations of corruption. Violence has often deteriorated to critical levels as seen in June 2013 when protestors destroyed government offices in Cato Manor (Ka-Manzi, 2013).

Targeting and giving young mothers the platform to confront violence in their communities aims at bringing feminine perspectives in peace building, exploring the

fears of living in a violent community and re-establishing the social fabric in the aftermath of conflict (Bowd & Chikwanha, 2013:41). Young mothers who are educated to participate in peace building also have the potential to instil a non-violent culture in children who can help create a peace loving community in the long term.

The violent protests in Cato Manor have highlighted the South African Police Services' complacency in monitoring and ensuring public safety during protests. One such consequence of police complacency was the death of teenage girl in Cato Manor in September 2013 during a protest within the informal settlements. The girl was allegedly shot by the police (Patel, 2013). Authorities argued that the protestors attacked police in the aftermath of the protests.

Gray and Maharaj (2016:33) argue that the membership of the informal settlement organisation, Abahlali baseMajondolo who are allegedly responsible for land invasions in Cato Manor have been arrested and assassinated in some instances. Two activists for equitable housing were murdered in 2013. This violence resulted in members of Abahlali seeking refuge away from Cato Manor. Residents assigned the responsibility for the deaths on KZN Health MEC Sibongiseni Dhlomo whom they accused of incitement at a public meeting (Nene, 2013).

Disgruntlement emanating from poor service delivery has also sparked xenophobic attacks against Somali immigrants. Some of the Somali shop owners in the area have been attacked and their places of business have been destroyed. Bottle stores and public infrastructure have also been the target of violent actors (Ka-Manzi, 2013). According to Nene (2013:39) there exists different causes of violence in Cato Manor and in some instances; violence can be institutional in the form of police brutality and incitement by the leadership of the local government. Social violence can also be deduced in Cato Manor and this type of violence takes the form of xenophobic attacks, land invasions by pressure groups and other attacks that are targeted at the ordinary community members. The extent of violence in Cato Manor tends to be more complex and rampant in comparison to its representation in the media. There exist cases such as those of gender-based violence which may not be readily visible and reportable in public. In addition, Gray and Maharaj (2016:36) argue that there also exists structural violence due the fact that a community such as Cato Manor is a low-income area that is characterised by rampant poverty and socio-economic inequality. England and Xulu (2012:15) argue that, although residents may feel secure in homes,

there are feelings of insecurity on the streets. Women are often the reference point of insecurity in the community to a larger extent.

2.5 Causes of violence in Cato Manor

2.5.1 Drug abuse

According to Mapitsa (2016:43) the community of Cato Manor are of the view that drugs are a source of violence and crime in the area. The drug problem in Cato Manor has been growing and Goodenough (2006:50) argues that drug abuse is prevalent in Cato Manor to a larger extent when compared to surrounding communities and informal settlements.

Goodenough (2006:50) identified that dagga, mandrax and crack were used in the area. *Whoonga*, a highly addictive mix of antiretroviral medication and chemical agents, has been identified as a new entrant in the illegal drug trade in Cato Manor. The Cato Manor Area Based Management has set up drug awareness campaigns in the area thereby encapsulating the growing concern from locals and government about the public health and safety risks posed by the proliferation of drugs. Campaigns of this nature are aimed at anti-drug abuse education and apprising the community on how to handle individuals that are prone to abuse drugs (KZN Health, 2010:58).

KwaZulu-Natal Department of Health (2010:58) reports that *whoonga* specifically carries with it devastating implications on the family unity and the larger social fabric in Cato Manor. In 2013, the head of the KZN Community Safety and Liaison Department, Ronnie Bhengu led law enforcement to identify about 20 buildings where illegal drug activities were being undertaken. Law enforcement reported that the majority of individuals that were apprehended were minors or youths and their parents acted as accessories in some instances (Hans, 2013:44). The abuse of illegal drugs such as *whoonga* could be perceived as a threat to public safety as it often correlates to crime and violence through burglaries and robberies, wherein addicts seek to source the financial means to access more drugs. Young mothers are affected by this phenomenon as Hans (2013:43) note that the drug dealers see the young children of Cato Manor as soft targets and the proliferation of *whoonga* and other drugs has resulted in many children dropping out of school. Children in these circumstances are then unable to contribute to society and lead lives of crime instead. Young mothers are therefore placed within a unique position where they have to

protect their children from being exposed to recruitment into drug use and the violence that follows the association with illegal drug consumption. Stats SA (2015) notes that 40% of households in Cato Manor are headed by single mothers. This thus presents a threat to the role of young mothers as good role models for the children in their care because drug dealers can usurp that role. Lumby and Azaola (2015) observe that in communities where violence is glorified, children are inclined to grow up aspiring to violent livelihoods due to observation and a need for survival. Young mothers may also feel helpless when faced with such situations. This presents a challenge for young mothers whose instincts are to protect children from exposure to undesirable and often violent behaviour within their communities.

According to South African Police Services (2015a) crimes that are related to possession and the selling drugs, are prevalent compared to other crime totals that are recorded year on year in Cato Manor. Records between April 2014 and March 2015 show that a total of 644 drug-related crimes were reported to the police in Cato Manor. In the 2008/2009 period, the total number of drug related crime reported in Cato Manor was only 390. This shows that there has been a marked increase within five years. This is significantly higher than any other crime category. Between 2004 and 2015 drug related crimes in South African have increased by 192.8 percent (South African Police Services, 2015b).

2.5.2 Taxi driver wars

Violence emanating from taxi wars is rife in Cato Manor and this was exemplified by the outbreak of taxi violence in 2008. Taxi associations are often drawn into conflict over routes and commuters and the violence that results usually ends up with residents of Cato Manor being victimised (Mkhulisi, 2008:17). Young mothers were exposed to violence and lives of fear during the taxi wars of 2008 which involved a conflict between the Chesterville and Cato Manor taxi associations notes Mkhulisi (2008:17). When a member of the Cato Manor taxi association was murdered in 2008, his wife and daughter were also killed alongside him.

Conflict among taxi associations began when taxi owners in Chesterville started to operate in routes that were usually operated by taxi owners in Cato Manor due to stagnating business in the Chesterville and Westvile routes. The taxi association of Cato Manor were frustrated by this and responded violently (Manzi & Bond,

2008:35). There were attempts to pursue peace pledges among the taxi associations but they were short-lived and violence would soon erupt again. Some notable instances is where verbal agreements that were reached by the taxi association in August 2008 proved fruitless within a day due to continued shootings and sustained violence among the parties (Madlala, 2008). Manzi and Bond (2008:32) note that the violence was intense such that residents, especially young mothers were terrified by the sounds that could be heard through the nights. The violence prevented free movement of residents for fear of being exposed to flying bullets on the streets. Children were inevitably among the people who were injured during this spate of violence (Manzi & Bond, 2008:34). The attempts to build peace going forward were rolled out in the form of community meetings aimed at inspiring residents and the associations involved about a peace deal that had been reached. Given the circumstances of the ordeal, young mothers remained with feelings of insecurity.

In March 2009, there were five casualties of taxi violence in Cato Manor and SAPS recorded at least 20 reports of attempted murder related to the taxi violence (Madlala, 2008:40). The situation was rife to such an extent that residents in Cato Manor and people in surrounding communities requested the sequestration of the taxi industry and devised a new transportation alternative that was safe for the public. These grievances were ignored to a larger extent. Young mothers exposed to this kind of violence will thus live in perpetual fear that limits their participation in the public sphere and disrupt their access to places of work or the necessities that they require which need public transport such as taking children to school or health services.

2.5.3 Service delivery protests

Gray and Maharaj (2016:40) argue that most of the protests that happen in Cato Manor are caused by grievances over dignified shelter. In addition to this, there are grievances about the poor service delivery, for instance, water and electricity especially in the informal settlements. In 2014, some of these grievances manifested into violence when hundreds of protestors went onto Cato Manor's main roads and began burning tyres to block the roads. These protests were more focused on poor service delivery within the shack dwellers of Cato Manor. The protestors argued that the local government had cut them off from electrical supply services and this extenuated their poor living conditions (Phoswa, 2014:28). Protestors were of the view that the local government needed to exert more political will to relive the

situation rather than cutting their access to electricity. KaManzi (2013:39) found that service delivery protests often took place in areas where ward councillors were alleged to be involved in office abuse and other malfeasant activities.

KaManzi (2013:40) argues that there also appears to be intolerance to differing political views in Cato Manor as well, which means that residents might end up being disenfranchised or even killed. The political intolerance goes both ways. Some protestors engaged in the burning of municipal offices of councillors in 2013 claiming that they were discontented by the poor delivery of RDP housing. One notable violent incident in Cato Manor in 2013 was when the president of the residents' association of Cato Crest was assassinated while leaving a tavern (Phoswa, 2014:28).

Gray and Maharaj (2016:36) argue that there is some connection between protest violence and political violence, whereby protest is followed by political violence. The burning of councilors offices, burning tyres and logs, and barricading the roads as methods of voicing grievances are met with violence from the police, and also political violence from unknown perpetrators. The protests that are entrenched in the desperation for quality service delivery are often described by the police as illegal. Nene (2013:18) notes that protestors within the community therefore often get a sense that the law enforcement and political leadership does not listen to their grievances and prefer to arrest protestors instead. Arrests of protestors also lead to violence on the part of the police.

This could be construed from violent protests such as those of September 2013. The protestors blocked the road using stones and burnt tyres. Law enforcement was called to control the crowds and ensure public safety and there were complications for them in gaining access to calm the violence which triggered an escalation among the community as reported by South African Press Association (SAPA, 2013). The leadership of the police made allegations to SAPA that more than 500 residents surrounded the police vehicles and started throwing rocks and litter at law enforcement officers. The police responded by using live ammunition on an open crowd to disperse the protestors. Police leadership argued that this kind of lethal force was warranted as the law enforcement officials were exposed to inescapable danger and could have been killed or injured in the violence during the protests. A young

woman was shot and she died on the scene (South African Press Association, 2013). A subsequent investigation by the Independent Police Investigative Directorate was charged with investigating murder and public violence (Umar, 2013). It is critical to note that persistent violent scenes such as these exposes children to the idea that violence is the only way to deal with discontent. Lumby and Azaola (2015) argue that this kind of approach to problems tends to revolve back into the home and this presents a major challenge for young mothers who have to either accept a rowdy child or embark on a process of unlearning violence while there can be no guarantee that violence continues to escalate beyond the walls of a home. KaManzi (2013) notes that often the local government responds to service delivery concerns when violence erupts. This sends the message to children that violence produces results. Young mothers thus have to grapple within this context and seek to train children about the alternatives that are available in communicating discontent non-violently within the communities that they live.

2.5.4 Xenophobia

Gumbo (2014:555) describes xenophobia as a fear of foreigners, or an inherent dislike of people who are foreign in certain spaces. Taylor and Francis (2016:1-2) argue that the word xenophobia is derived from the Greek work *xenos* which means stranger and *phobia* which translates to fear.

Xenophobic violence in the community of Cato Manor has been widely reported in the media including the destruction of shops and other businesses owned by foreign nationals. It is important to note that Cato Manor has a history of xenophobic violence dating back to the apartheid era. Ronnie Govender's play, "*At the edge*", highlights the historic 1949 race riots in Cato Manor. In 1949, conflict fomented between African and Indian residents who shared places of shelter in the area. One racial incident occurred in Grey Street in the January of 1949 when an Indian storeowner caught an boy of African descent allegedly stealing from the shop and decided to punish him (Niall & Stiebel, 2008:3). This triggered a spate of anti-Indian violence which escalated into the rest of Cato Manor. A large number of the African residents responded by looting shops that were owned by Indians as well as residences and other businesses. The violence caused power imbalances among the Indian

landowners who lost their belongings to the African residents who were mainly sheltered in informal settlements.

The violence persisted when more groups of African residents began to roam around Cato Manor and began assaulting the Indian members of the community. This was an intense conflict due to the sheer number of shack dwellings around the community that housed between 45 to 50 000 people. Law enforcement only responded after two days to the violence and at least 140 people died while thousands suffered injuries (Allan, 2006:16). The African community members, most of whom were traders, effectively replaced the Indian landlords. This xenophobic history of the community has resurfaced in post-apartheid Cato Manor in recent years.

In 2008, there were a significant number of reports on xenophobic attacks within Cato Manor. The violence was however not restricted as the xenophobic attacks tore across South Africa resulting in thousands of nationals from Zimbabwe and Mozambique becoming victimised. The xenophobic violence in Cato Manor manifested in language tests in some instances where foreign nationals were asked to speak in IsiZulu. Where the targeted individual could not respond in IsiZulu, they were violently assaulted with attackers calling for the targets to go back to their home country (Manzi & Bond, 2008). According to Nene (2013:39) over 300 immigrants from Malawi, Zimbabwe and Mozambique sought shelter at the Cato Manor police station to seek refuge from the attacks.

Manzi and Bond (2008:25) argue that the causes of violent xenophobic attacks in Cato Manor are structural. One of the structural causes of the violence is the perception that African immigrants worsen the socio-economic conditions for the local community. Immigrants are accused of accepting working conditions that subject them to lower paying employment. In addition, immigrants are accused of overtaking local economic spaces such as the tuck-shops that sell food and other goods to the community. Community members have often argued that immigrants are the cause of the increase in crime in the community which has resulted in locals taking the law into their own hands by violently pursuing foreign nationals.

In 2008 the former Minister of Intelligence, Ronnie Kasrils, compared the outbreak of xenophobic violence with the 1949 riots in Cato Manor:

“I liken it to the anti-Indian mayhem that erupted in Durban in 1949. I accept that we have had a spontaneous outburst of xenophobia here and I do not know why people have trouble with that word: it is accurate for what is going on. You cannot divorce what is happening with food prices, for example, from the present anger. Nor can you divorce all the other economic and financial factors and policies. There are opportunists who see a chance of getting rid of business opposition, there are local politicians who see a chance of garnering local power, and there are powerful criminal elements”.
(Sunday Independent, 3 June 2008)

During the xenophobic violence in KwaZulu Natal in 2015, the Sunday Times reported that three Somalians almost succumbed to deadly violence when petrol bombs were used to attack them in a tuckshop in Cato Crest. Some community members met the xenophobic violence with resistance however. According to the Sunday Times (26 April, 2015) local storeowners called for law enforcement to take action against the attackers as they alleged that they were the root cause of the violence. Storeowners said only foreign owned shops were destroyed, proving the attacks were directed at foreigners with one of them saying, “I have been getting threats from them and look what has happened. Not so long ago mystery letters were circulated warning foreigners to leave or face the wrath.” It is important for researchers to harness this anti-violence sentiment within the community. Young mothers are better positioned to transform the xenophobic conflict that contributes to violence in the community. Miller-Perrin and Perrin (2012) argue that motherhood gives women the ability to transform negative attitudes such as xenophobia. Young mothers can begin to nature a new generation that is welcoming to immigrants and that seeks to settle differences without employing protracted or recurring violence. Lumby and Azaola (2015) argue that young mothers can model positive attitudes such as tolerance towards immigrants. Peace theories explain some concepts which may help shape the contribution of young mothers in peace building and nurturing a non-violent generation. Peace theories are discussed below.

2.6 Overview of peace theories

Human beings have different worldviews and see things differently and therefore conflicts are more than likely to arise. Employing nonviolent responses to these conflicts is therefore essential and it is necessary in this study to discuss some peace theories such as conflict transformation, conflict management and conflict resolution

2.6.1 Conflict transformation

This section aims to clarify the concepts of conflict transformation in peace building. The concept of conflict transformation will be dealt with as well as how it can be practiced. The theories of conflict management and resolution will also be highlighted. The causes and nature of social protracted conflicts will also be explained. Some of the most challenging conflicts emerge because people and organisations may have different worldviews and see things differently.

Conflict resolution therefore becomes an indispensable tool. Most projects aimed at resolving crises and avoiding them at all have been successful. According to Fisher (2016:68) this has been prompted not only by the complex nature of humanity, but also by the methods and means used to address the conflicts.

2.6.2 Conflict Resolution

Some scholars argue that the conflict management and conflict resolution differ conceptually (Moore, 2014:67). Unlike the conflict management proponents, the conflict resolution advocates have reservations over the power of political authority with regards to conflict (Schellenberg, 1998). They instead posit that, in groups that have inherent characteristics, people are unable to debate needs that are invaluable to them. This inability can be addressed when the members can go through a facilitation process that assists them to discover and reconsider themselves and the inherent benefits that the group has. People who intervene as third parties in this context are expected to undertake facilitation but without using their power. Thus the main problem for third parties is to re-educate members of the group on how they should interact and shape a new thinking. When the manner in which members of the group think is changed, in terms of relationships and widely entrenched beliefs, opportunities for conflict resolution present themselves.

Conflict resolution seeks to shift people from negative attitudes and beliefs to a place of more positivity and productivity. Fisher (2016:71) argues that the purpose of conflict resolution is to draw conflicted parties into a place where dialogue can progress in order to come to a resolution. Burton and Furr (2014:51) argue that conflicts tend to be entrenched within the evolutionary demands of human beings and therefore, policy and environmental structuring ought to be considered when resolving conflict.

Resolution is here defined as, the “modification of relations in a specific situation by the result of the difficulties which lead to the struggle in the first place” (Moore, 2014:69). Therefore, conflict resolution concentrates on the handling of the difficulties that form the foundations of conflict. In conflicts, the behaviour of persons, groups or nations go beyond the point of “normal disagreement or fights that characterise much of the usual social, economic and competitive life of cultures” (Burton & Furr, 2014:51).

2.6.3 Conflict management

Conflicts normally occur in a space where there are differences in values and interests and how well those are maintained in relation to power (Fisher, 2016:78). The challenge of peace practitioners is to identify the nucleus of the conflict which are usually complex and problematic to analyse. Although they are multidimensional, the sources of conflict are intricate and often institutionalised in the systems within which they exist. They persist within the history of a people and entrench through the complexity of relationships among people, people and the government and between governments. Moreover, each individual, group or government interprets the nature of the conflict differently according to their interests.

Conflict management is described as the process of determining the sources of conflict, the techniques that can be used to counter it and studying the probable outcome of the conflict (Dyer & Song, 2015:126). The conflict management model relies on determining the source of conflict because the subsequent conflict management activities that follow depend on the context in which conflict occurs. Cultural clashes are easily identified as the causes of conflict for example (Lederach, 2014:61).

Lederach (2014:62) says one of the most effective ways to cope with conflict is a situational and contextualised approach. Applying a situational and contextual approach in conflict management is such that there is an approach on interventional strategies in terms of the conflict embedding system, the site of the conflict and the intricacies of the conflict. Conflict management involves designing the appropriate structures that help avert a conflict. Moore (2014:48) defines conflict management as the effective aversion of conflict by employing the appropriate channels. Instead of simply focusing on structures that stop conflict, it seeks to promote the techniques in which conflict can be approached. This happens through finding a positive way in which to consolidate the concerns of the conflicted parties and how a sustainable foundation for a resolution can be installed in order to channel future conflict as well.

Rahim (2016:94) is of the view that conflict management does not actually entail total resolution of conflict, a reduction or actual solution to conflict. Conflict management in effect helps to set up long term plans that remove persistent struggle through highlighting the advantages of resolving conflict (Rahim, 2016:94). Conflict management may be used to manage unequal representation and unequal access to power. There are different practical approaches to conflict management. However, the three concepts often used to manage conflict are negotiation, facilitation and mediation (Moore, 2014:49).

2.6.3.1 Negotiation

Negotiation is popular in conflict management because it seeks to consolidate the interests of all the parties in the process (Rojot, 2016:35). Negotiation manages conflict by building interpersonal relationships. Rubin and Brown (2016:24) identify two negotiation styles namely the distributive and the integrative approaches. The distributive technique is employed where the parties in the process appropriate the most different positions but then find common ground between those extreme positions to culminate to a win-lose situation. The integrative method aims at ensuring that both parties accumulate something from their predetermined interests. Transparency is required in this approach in order to learn the parties' interests in their entirety and culminate to a win-win situation.

2.6.3.2 Facilitation

Facilitation is the second commonly used conflict management technique. Through facilitation, a third party can intervene and act as a communication gateway by moderating talks, and setting up ground rules for resolution. Facilitation is interested in the constructive part of conflict management which provides for the conflicted parties to cooperate while trying to reach a resolution. It starts with exploring the system in order to achieve a resolution. Thus, the defining feature of facilitation is that it happens when the handover of gains builds development in system level functioning (Rubin & Brown, 2016:63).

2.6.3.4 Mediation

Mediation is usually suitable within the contexts of cultural conflicts. The technique is based on the intervention of a third party who applies a structured phase model, responsibilities and context of the process of resolving conflict. The third party is supposed to be impartial and to empathise with the interests of all parties. Methods of mediation include negotiation techniques, such as active listening, reframing, and asking detailed questions (Rojot, 2016:46).

2.6.4 Conflict transformation

Advocates of conflict transformation (Lederach, 2003; Miall, 2004:2) argue that modern day conflicts are too complex in comparison to other conflict whose sources and intricacies are easily navigable. Thus a new approach to contemporary conflict is required especially in the South African context. Promoters of conflict transformation claim that modern fights need more than the reconsidering of positions that lead to win-win conclusions (Boege, 2006; Mitchell, 2005; Lederach, 2003). Individuals, relationship patterns and conflicts are systemically embedded and need to be contextualised. Conflict transformation, therefore, uses a comprehensive method of transforming interactions, benefits, and discourses and, if necessary, the organisation, or aspects of the organisation, such as the organisational structure which support the continuation of conflict (Boege, 2006:69). South Africa's complicated and multi-dimensional conflict fits Lederach's conflict transformation model and also informs the AVP training and related interventions in this study.

According to Austin *et.al* (2011:50), conflict transformation developed as an area of study and practice in the early 1990s. It refers both to the processes of change to sensibly non-destructive behaviour and to a connection concerning rivals that is viewed as largely non-contentious. He argues that, two phases of transformation can be acknowledged. The first is the change from negative to beneficial debate, often concentrating on ending prevalent violence. The second point refers to shaping a persistent peaceful bond, comprising mending from the damaging conflict and decreasing its core roots. This idea of conflict transformation should be seen within the framework of the much wider method to deal with and resolve social conflicts, generally identified as conflict resolution.

Austin *et.al* (2011:209) argues that training has an important part to play in the conflict transformation field for the following reasons:

- It informs members of conflict causes and dynamics in the setting in which they work.
- It reinforces people's skills in focusing on conflict and their feelings to consequences of particular actions.
- Training workshops contribute to (a) assisting and strengthening people who work for social change and productive conflict transformation, (b) building systems of care and empowering individuals who otherwise may work in seclusion and (c) spreading thoughtfulness and expertise to more tactically engaged individuals.

Conflict transformation experience also tries to narrow the rift between individual, micro-level and macro-level change. Furthermore, training for peace is not an end in itself but a means to an end. Conflict transformation exercise specifically aims to change the approach in which conflict is practiced and engaged. In addition, it must attempt to be a continuing activity, allowing for retraining, and supervision/mentoring at suitable moments over the extended term. This is in line with the methodology used in AVP training where trainings are not once off occurrences but ongoing and involves the grassroots as its focus.

2.7 Bottom-up approaches

Researchers who may not relate with the target communities being researched may struggle to proffer recommendations that help the communities involved. Facilitation of change requires researchers to be attentive to the needs of a particular community, be willing to listen and build a depth of understanding about the conflict that they are dealing with. There needs to be commitment in order to generate new ideas (Fisher 2016:44). Bottom up approaches such as participatory action are therefore valuable in comparison because when individuals understand their challenges, events and anticipated results, it is easy to uphold duties for positive transformation. In the bottom-up process, the commitment and ownership of the conflict resolution process becomes entrenched among a people or community and will not simply exist as a temporary phase (Bloomfield *et.al* 2006:52).

Bloomfield *et.al* (2006:50) argue that while the help of external or third parties may be vital, resolving conflict gains more traction when the parties or communities involved participate fully and own the conflict transformation activities. Therefore, it is important to look at how members of the community such as women and particularly young mothers, can be involved in resolving conflict within their communities and take ownership of the conflict resolution initiative.

2.7.1 The role of women in peace building

Jansson and Eduards (2016:14) argue that peace research is inclined to focus on women as victims and often neglects the need to address the question of what women are able to bring to the peace process. It is important to investigate how women participation influences conflict transformation and the effect on the status of women in society thereof. With regards to this project for example, there is limited published research on the role of South African women in peace building activities and the benefits of their participation in ending conflict such as xenophobic violence. It is ironic that men are usually the perpetrators of violence beginning from community level to interstate conflicts and yet they are expected to be the architects of peace processes.

2.7.2 Theoretical Framework

The theoretical framework for this study is the feminist peace and conflict theory (FPCT). According to Sjoberg (2013:3) FPCT discusses the need of visibility of women in conflicts and has led to an extensive understanding of peace building issues. The moral argument of men as makers of war and women as victims of war is the dominant analysis in FPCT.

A factor to consider for the violence in Cato Manor is the historical underpinning of South Africa in confronting violence. Violence has historically been normalised or ensured that it continues to be normalised (Collins 2014:29). Violence also comes to be seen as a necessary and justified means of resolving conflict in violent protest action for example. According to Collins (2014:25), appeals to culture, tradition, and common sense can be used to provide justifications. Everyday forms of violence are trivialised in cases such as sexual assault or enthusiastically supported for instance in violent sports. Political leaders and community leaders endorse violence and promote aggressive methods of social regulation and make frequent use of language of combat and war in addressing social problems. Gatsheni (2010:190) says that this language of combat legitimatises concepts of the glorification of past and present violence as an important aspect of national history. Violence is presented as a preferred style of law enforcement, and a legitimate method of social control according to Henkeman (2013: 11).

With such a problem, it becomes easy for individuals and society to use violence as a means to an end as it has become culturally acceptable. The violence affects young mothers in both public and private spheres of life and at any time of their life span. According to Du Toit and Manganyi (2016:30) this violence prevents young mothers for example from fully contributing to social, economic, and political development of their communities. Youth mothers exposed to this violence live lives of terror which in the long term, impedes them from being productive citizens within their communities. They fear contributing to the development of their communities socially, economically and politically argue Du Toit and Manganyi (2016:39). Due to the prevalence of violence in South Africa and the negative impacts thereof, prevention interventions are needed especially from grass roots level. It is important to reinforce to communities that violence is not the answer and present new methods

of resolving conflict (Ferguson 2015:22). Therefore, this study aims at encouraging the participation of young mothers in peace building and promoting a non-violent community.

It therefore becomes crucial to assess the feminist perspective in contemporary peace building activities. The Commission on the Status of Women, New Partnership for Africa's Development (NEPAD) and the African Union (AU) recognised the need to challenge gender role stereotypes and that women have invaluable contributions to make toward the development of peaceful alternatives to conflict in Africa. According to Mazurana (2013:147) NEPAD has made firm and clear provisions for the full participation and access of women at all levels of peace processes to ensure that women play an equal part, are empowered politically, and adequately represented. FPCT argues that the inclusion of all social groups fosters the pluralism that is necessary to develop an inclusive and stable democratic society (Sjoberg, 2013:47). When women are made invisible, their concerns are neither prioritised nor resourced. The feminist peace theory suggests that women's concerns do not indicate feminine essentialism, but that, as prime caretakers, women tend to prioritise education, health, nutrition, childcare, and human welfare needs (Sjoberg 2013:51).

It is also important to look at the role of women particularly young mothers in peace building in the context of Sustainable Development Goals (SDGs). SDG16 is aimed at promoting peaceful and inclusive societies for sustainable development (SDG, 2016). Peaceful and inclusive societies uphold the rule of law and ensure equal access to justice. They protect people from all forms of violence, including gender-based violence, and control corruption and organised crime (Maepa *et.al* 2016:77). SDG16 seeks to ensure that decision-making at all levels is inclusive and responsive, and fundamental freedoms are upheld. Laws and policies apply without discrimination (Sigsworth & Khumalo 2016:14). Maepa *et.al* (2016:77) argue that during wars or conflict, women often have fewer resources to protect themselves and, with children, frequently make up the majority of displaced and refugee populations. War tactics such as sexual violence specifically target them.

Henkeman (2013:11) argues that bottom-up strategies that include mainly marginalised social groups such as women, are the most effective. A South African example of this is the Truth and Reconciliation Commission (1995). Shepherd (2010:10) argues that it is important to consider that while most men come to the

negotiating table from the battlefield, women usually arrive from civil activism and family care.

2.7.3 The role of motherhood

Arnold (2014:24) argues that mothers model the behaviour of their children through how they behave in front of them. Children can be modelled by their mothers through the specific beliefs, thoughts, and feelings that are accentuated during the parenting process. This has an important effect on children regardless of whether the parents are aware of the impact their actions carry during parenting (Arnold 2014:24). According to Wentzei (2016:257) the attitudes that embed during parenting expose a child to either act positively or negatively in the future. These attitudes can be analysed as the extent to which a parent exudes warmth or coldness their child which extends to how the values of a parent help in building those of the child (Baker & Hoerger 2012:51).

In South Africa, many children grow up in family structures that cannot cope with unemployment, worrying levels of substance abuse and rampant levels of both domestic and social violence. According to Altbeker (2007:5) violence has spread to most homes and even schools due to the vulnerability of young people linked to inadequate child rearing and poor youth socialisation. As a result of poverty, unstable living arrangements and being brought up with inconsistent and uncaring parents, some South African children are exposed to risk factors which enhance the chances that they will become involved in criminality and violence (Collins 2014:30).

As a result of these social crises mentioned by Altbeker (2007) and Collins (2014), violence has become normalised from an individual, family and societal level because the community is exposed to violence on a daily basis and therefore it becomes the inherent manner in dealing with conflicts. Exposure to sexual violence and other violence such as violent protest action prevents young mothers from fully contributing to their communities (Jansson & Eduards 2016:23). Many of the young mothers might be terrified by these threats of violence and this essentially influences their lives so that they are impeded to exercise their human rights; for instance. Hunt and Posa (2001:38) argues that young mothers fear contributing to the development of their communities socially, economically and politically in communities where there is violence.

Baker and Hoerger (2012:51) argue that it is important to pay attention to the manner in which parents respond to events especially those that might not require an obvious human response. These come in the form of how a parent believes children should be raised, the parenting expectations of the parent, their abilities to parent and how they respond to the behaviour of a child in relation to their predetermined parenting tenets. The role a mother in a child's life is essential in this research as it seeks to ensure that mothers model their children with the alternative to violence skills they acquire with the goals of building a non-violent community.

2.7.4 Historical analysis of the impact of women on social change

According to Dharmapuri (2013:16), one of the forces that influenced South Africa's lead up to democracy was a civilian group of women established by the United Nations Observer Mission (UNOMSA) to help with monitoring and stopping violence within South African communities. Women were used in the efforts to implement what is known as preventative diplomacy during the negotiations for a democratic South Africa according to Pillay (2006:128). Women especially young mothers were tasked with working and supporting the structures of peace in communities and working as a force for support of the negotiation process.

Pillay (2006:130) argues that the civilian nature of the mission enabled women to have some voice in the future of South Africa. Young mothers who were there were to some extent presented with the opportunity to engage their maternal instincts and advocate for an environment that would ensure the safety of their young families. The women who participated in this UNOMSA initiative argued that the process was strengthened by femininity because the concern for the wider needs of the community was unique to women. Feminine traits according to FPCT are effective in abandoning power symbols that are often a barrier to peacebuilding.

Borer (2009:13) suggests that the pairing of observers according to race and sex debunked stereotypes of race and gender, especially in rural communities.

Observers frequently reported that when situations were tense and there was a possibility of violence, the female presence was often enough to pause the 'macho hotheads' from exploding. In this case, a critical mass of women was involved in a peace related mission and they acted as role models for women in South African

communities. The presence of women seemed to be a potent ingredient in fostering and maintaining confidence and trust among the local population. The presence of so many women in leadership positions in UNOMSA acted as a catalyst to change the views and attitudes of many of the local women, regardless of party affiliation (Pillay 2006:128).

Borer (2009:13) says that another outcome of the mission was the determination of South African women to be visible in peace building issues. UNOMSA offers many insights and lessons about how gender stereotypes and rigid patriarchal gender roles can be overturned. More than anything, it demonstrated the possibilities that exist when society is prepared to risk breaking traditional practices such as exclusion, which are counterproductive.

Women's absence from negotiating tables minimises the possibility of inclusive just politics arising in post-conflict times. According to Porter (2003:250) the symbolic idea of coming to the 'peace table' involves far more than the mere signing of an agreement. What precede the peace table are processes that begin in times of conflict, involving active involvement in conflict resolution. Many women participate in these processes. According to Baker and Hoerger (2012:52) those desiring a presence at the negotiating table, or to have their views represented, seek to contribute to the formulation of new legislation, structures of governance, and social institutions.

2.7.5 Historical challenges of women participating in peace building.

According to FPCT, the lack of political power, the silencing of women's critical voices against war and the omnipotent power of a militaristic discourse is one of the central historic challenges of women participation in peace building processes. This has thus created necessity to research the complex hegemonic structures of societies, nation states and gender relations in family and personal affairs. In political theory during the nineteen eighties, institutions such as the military, the state, public space and International Relations were considered unacceptable for women participation because of their underlying patriarchal construction of exclusion and silencing (Henkeman 2013:21). Porter (2003:245) argues that concern about women's inclusion in political negotiations is viewed as irrelevant to the immediate goal of security.

Against this view, Porter argues that the inclusion of women in political decision-making is not a luxury to be postponed until post-conflict reconstruction. Henkeman (2013:21) states that cultural stereotypes are also the major obstacle to gender equality and thus to women's inclusion in decision-making. Common cultural thinking in patriarchal societies is "What is a woman? A woman is nothing. We can step on women." It is therefore difficult to envisage women's participation in peace processes given such prejudicial and demeaning views.

2.7.6 Gender stereotypes

Gender stereotypes are prejudices that are built based on the traits and inherent characteristics that are viewed as appropriate for either men or women. An instance in the African context is where the traits of submissiveness, modesty and domesticity are relegated to women while authority and leadership characteristics are often associated with men (Lumby and Azaola 2013:44). Male leaders are often expected to exert decisive authority, be assertive and apply power by fiat at times. Women on the other hand, are often shunned from undertaking any leadership positions. In the event that women ascend to the echelons of power, they are criticised for exercising authority because leadership spaces have historically been preserved for men in essence, to preserve male authority in perpetuity. In the context of this, an examination of the participation of females in peacebuilding shows that women are often excluded and they experience challenges because of inherent views of weakness that are prejudicially relegated to the female gender (Lumby & Azaola 2013:42).

When women involved in peacebuilding exude feminine qualities, they are not taken seriously especially by men or people with patriarchal interpretations of society who perceive violence as the primary response to antagonisation and conflict. The perceptions of women involved in peacebuilding therefore tends to be two barrelled because where women empathise during conflict resolution, they are perceived as weak and indecisive whereas women who exert some degree of authority are viewed as "hysterical". In this case, they are often accused of 'acting like a man' and of being overly aggressive. They might be acting leader-like, but not 'lady-like'. Thus, women in peacebuilding historically face a different experience than that of men simply based on their gender (Lumby & Azaola 2013:43).

Women are criticised both when they are being too compassionate to confront spaces of conflict and criticised again for exhibiting traits that might be otherwise viewed as masculine (Robin & Rhode, 2008). The women that are involved in peacebuilding are confronted with the challenge of having to persistently prove their leadership skills while it is automatically assumed that men carry inherent competences just by virtue of being men. The space of peacebuilding as with spaces such as government and private corporations, often asks of women to justify why they should be in that space. Such an environment is a challenge that would most certainly influence many women to disengage from peacebuilding and any other space where they can function as agents of conflict resolution (Jansson & Eduards 2016:31).

2.7.7 Self-censoring

Peacebuilding is a kind of activism of its own which requires participants to be visible and articulate in order to effect change. The historical suppression of women as described in 2.7.6 above has been primed for decades on African women and this negatively affects how women express themselves in positions of authority. This in a nutshell translates to self-censoring. Women may thus become pre-occupied with how to express themselves instead of carrying out the actual work of peacebuilding (The Woman's Voice Institute, 2005). Combined with self-censoring and high self-consciousness, lack of confidence deters women in peace building from expressing their ideas in discussions. The researcher sought to address and counter these challenges by utilising models such as the Alternatives to Violence Project (AVP), which would enable young mothers in Cato Manor to participate, learn and reflect from their experiences.

2.8 The Alternatives to Violence Project (AVP)

Kreitzer *et.al* (2010:73) define the “Alternatives to Violence Project” a programme that educates people through training them in non-violent techniques that they can use to resolve conflict. It approaches all kind of conflict with the assumption that all non-violent strategies apply to all sorts of conflict. AVP emanated as a non-violent approach to conflict from within prisons by seeking to cultivate on how individuals can exert their natural capacity to resolve conflicts without employing violence as the sole response to conflict.

This type of approach is applicable to this study because it is not complicated and it allows decisions to emanate from the grassroots going upward. AVP (2010:7) asks for participants to relegate their positions in daily society at the entrance. According to Fry and Bjorkqvist (2013:46) AVP is a series of trainings that are focused on offering people alternative techniques in which to resolve conflict without having to resort to physical or psychological violence. The trainings are run by groups of facilitators, usually over two or three days. Involvement is also, at least in principle, voluntary.

The idea that there is peace in everyone, which is available to everyone who wants it, is the belief that underpins AVP. AVP is based on pragmatic learning of conflict resolution, wherein participants can bring and learn within their own contexts, present and past. Fry and Bjorkqvist (2013:58) note that AVP equips individuals with the skills to manage interpersonal exchanges, self-reflection of the individual and indispensable self-help tools. AVP is different from therapy sessions that may also be aimed at managing anger and predispositions to violent acts. These therapeutic sessions are based on the behavioural aspects of the individual or groups while in AVP, participants are not taught but are generally facilitated into finding answers and solutions to their own problems.

The function of AVP in this study was to provide such an environment that facilitates young mothers to propose solutions to their own challenges. This was important because it would cultivate ownership of the non-violent solutions and participation in long-term peacebuilding for the young mothers. In addition, participants could experience change in real time and might be able to see justice to be done within their own contexts. The aim of applying AVP in this study was to enable young mothers to build individual relationships, work on developing themselves, building self-awareness and function in teams or groups that help them to communicate effectively when involved in conflict resolution. The desired result was that the young mothers would be able to realise the source of conflict and feeling of animosity.

Having these skills is important for participants of AVP when they are involved in deescalating conflict and other confrontations that might escalate into violence.

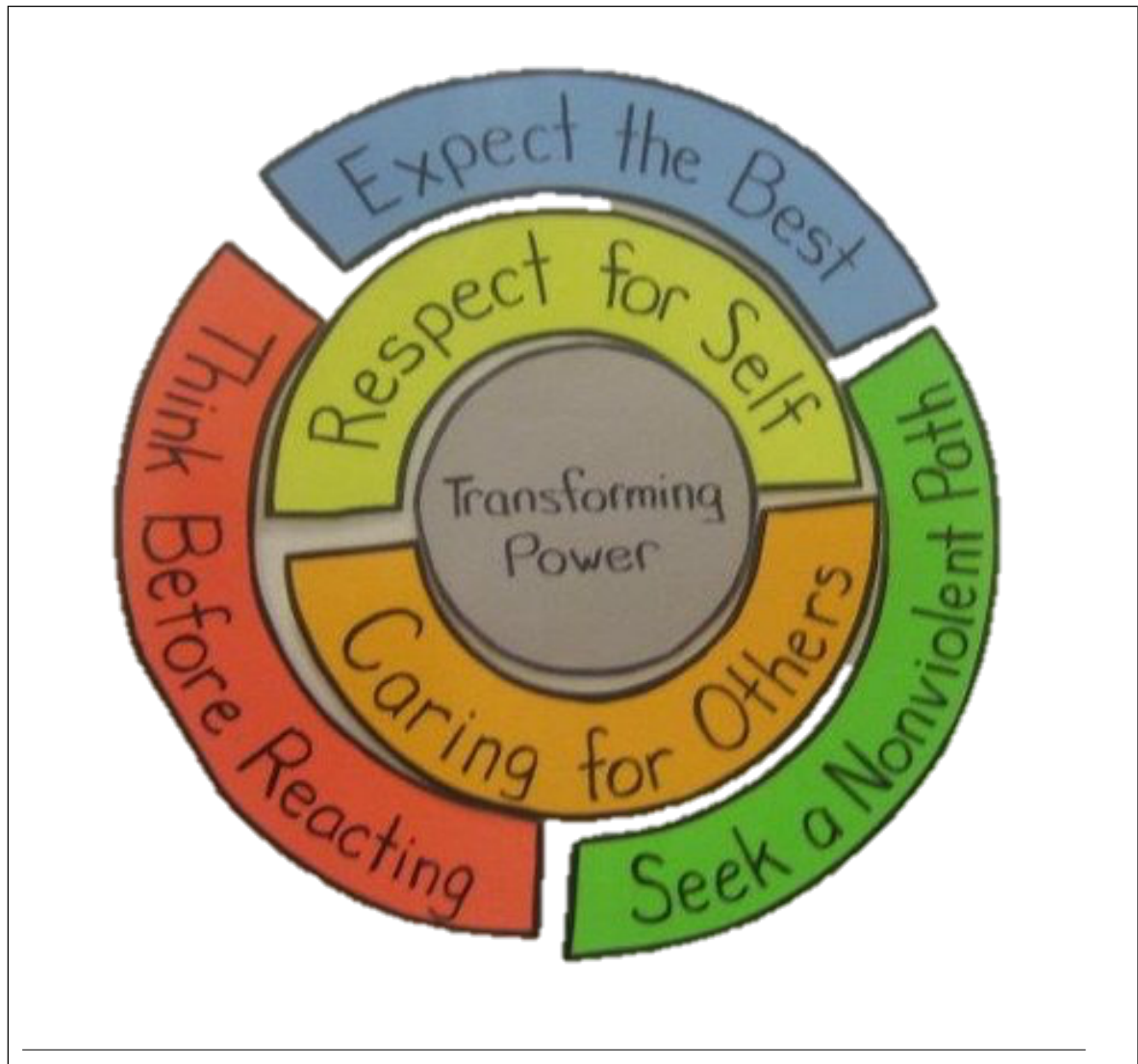
2.8.1 Transforming power with AVP

A vital element of AVP that may be beneficial to young mothers is the idea of "transforming power". Transforming power in AVP taps into the skill of individuals which requires of them to look for ways in which to resolve conflict without using violence. The individual narratives shared by people in the build the foundation for them to transform power. This philosophy helps consolidate the themes of conflict resolution, communication, community building and self-affirmation that are employed in the workshops (Kreitzer *et.al*, 2010:81). The facilitator can then employ exercises, role-plays and games that help the participants to learn from each other and open up about their own experiences. These activities serve as a foundation for participants to learn from one another according to the life experiences they share.

The process of transforming power inspires people not to hide feelings that they might have such as animosity. Individuals are inspired to think positively about themselves in order to shed light on their animosity in a peaceful way (AVP, 2010:4).

Transforming power helps participants to focus on how they can be productive citizens in their communities and help better people around them. The philosophy reminds individuals that it is inherent in their nature to do good and that they must always seek to apply that inherent characteristic especially in difficult or ambiguous situations. People can use their goodness to change dangerous conflicts and assist people as opposed to devastating them (AVP, 2010:6).

Fig 1.2 AVP transforming power wheel (adapted AVP, 2010)



As a result, AVP organisations see it as their mission to evoke this ‘power for good’ in individuals, rather than to lecture them on new behavioural strategies (AVP 2010:6).

2.8.2 AVP workshops

Essentially, AVP training is a practical workshop, grounded in some important ground rules, which are:

- Confidentiality of members in the group is important and should be observed,
- No disparaging other members of the group,
- Affirm oneself to build self-esteem and confidence,
- Listen and learn and do not speak for too long,

- Do not force members of the group to do something they are uncomfortable with (AVP 2010)

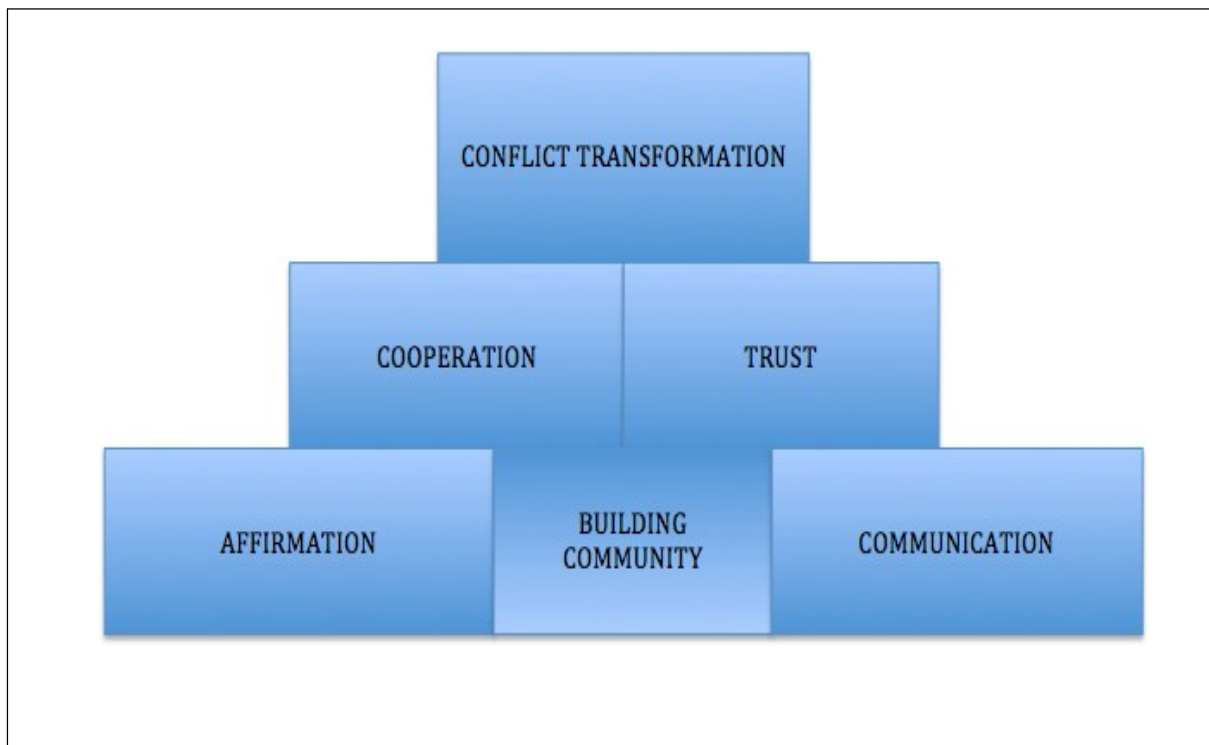
AVP (2010:11) states that the exercises during training should be structured such that there are not serious in order to present the participants with the opportunity to build trust and feel secure. This is done with the hope that participants are able to freely express themselves and become effective participants in the workshops. AVP has to be fun for the participants so that participants can learn interpersonal skills, composure and patience in a somewhat informal setup. The training sessions for this study were 20 hours long, and generally took place over three successive days (AVP USA, 2002). It is during these workshops where members build and maintain a different kind of community. Individuals come from various backgrounds and for some; this is the first time in their lives to meet a different community. Some members learn for the first time that community means trust and recognition, not fighting. Nonetheless in the AVP workshop, they see the similarity of their own pains with those of others, and they learn that dependence and co-operation are possible. A spirit of solidarity and non-aggression arises.

2.8.3 Basic workshop

The Basic training concentrates on principal conflict management skills. The main models covered in the basic training are shown in Fig 1.5.

- Affirmation - Building self-esteem and trust;
- Communication - Improving both listening skills and assertive methods of expression;
- Cooperation - developing accommodating attitudes that avoid competitive conflicts; and
- Creative conflict transformation - Getting in touch with the inner (AVP 2010).

Fig 1.3 Models covered in the AVP basic workshop (adapted AVP 2010)



2.8.4 Advanced workshop

The Advanced training clarifies consensus and offers a chance to profoundly explore the members' choice of theme. It is left up to the participants to choose what they would want to discuss about. The facilitators do not come into the workshop with a pre-set agenda. In the AVP idea of consensus, there is no election. Consensus involves individuals articulating their sentiments having the chance to oppose a decision. This leads to more conversation and discussion, or to stand aside, stating that although they may not agree fully with the group's judgement, they are prepared to let the judgment stand and move forward with the group.

Key issues that are explored are:

- Fear: discloses the secret worries that usually underlie anger, jealousy, hatred, and prejudice;
- Anger: results in a deeper understanding of the personal conditions that elicit anger;
- Communication: develops individual listening and verbal expression skills and the ability to communicate better in tense and worrying situations;

- Bias awareness: builds consciousness of stereotyping, bias, and prejudices in individual relations;
- Power and powerlessness: helps characters to comprehend power structures and how to get in touch with their inner power;
- Forgiveness: builds the groundwork for true reconciliation and freedom from guilt.

In addition, these workshops are commonly planned to meet the requests of a particular group being trained, with the theme being chosen by the group or chosen by the team prior to the workshop (AVP 2010: 6).

2.9 AVP in South Africa

AVP has been prominently used in South Africa in the provinces of Gauteng, the Western Cape and KwaZulu Natal. Phaphama, an organisation based in Gauteng, undertook the first AVP workshops in South Africa in 1995. Phaphama's workshops were focused on prisons, communities and the workplace. According to the organisation, when the AVP methodology was applied, people in communities, workplaces and prison facilities reported that they had accumulated better communication skills, a better understanding of people in their settings and had observed opportunities to build trust with people they lived with. The Quaker Peace Centre in the Western Cape is another organisation that has employed AVP and their focus is communities and schools. The AVP workshops in KwaZulu-Natal have a decade's history and they mainly involve the participation of university students and community groups. Centres have been established due to the increasing availability of facilitators. This study hopes to contribute to the future body of knowledge from these on going projects and assist in assessing the impact of AVP.

2.10 Summary

The literature review highlighted the nature of violence in Cator Manor, the main players and assessed the causes of the violence. The chapter also discussed the impact of young mothers in peace building in the context of femininity and motherhood. The historical role of women and the challenges likely to be faced by young mothers in peace building has also been outlined. AVP as an avenue for building non-violence

was highlighted as well in this section. The next chapter will discuss the research methodology that will be used in this study.

CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter discusses methods and procedures that were used to collect data in this study. The chapter outlines the research design that was used. The chapter also discusses the population of the study, sampling techniques, as well as data collection instruments. The chapter concludes by discussing how data was analysed and the ethical considerations that were relevant to this study.

3.2 Research design

According to Merriam and Tisdell (2015:68) a research design is a plan or structured framework that is followed in conducting research. MacMillan and Schumacher (2010:10) state that a research design is in simple terms, a description of the procedures for conducting the research. Action research was the research design that was employed in this study.

3.3 Action research

The research design used in this study was action research. According to Stringer (2013: 23) action research seeks to advance social change issues within communities in a methodological way. It is taking a self-reflective, investigative and methodical approach in probing group settings (McNiff 2013:43). Action research is an applied research design that was used with the young mothers in Cator Manor in view of the violence in their community and how they can formulate ways to participate in building a non-violent community. According to Stringer (2013:37) action research has the following principles:

- It is a set of practices that respond to people's desire to act creatively and practically on problems within their surroundings;
- It opens a new platform for dialogue and collaborative spaces with people committed to the same objective;
- Draws from a wide range of individual experiences of knowledge and expression of diverse ideas;
- It addresses issues pertinent to the wellbeing of people, their communities and is value oriented;

- Is a living, emergent process that cannot be pre-determined, but changes and develops, as those engaged deepen their comprehension of the issues being addressed and develop their capacity as co-researchers both individually and collectively.

3.4 Action learning

Action learning is an approach to solving real problems that involves taking action and reflecting upon the results, which helps improve the problem-solving process, as well as the solutions developed by the team.

The action learning process includes:

- a real problem that is important, critical, and usually complex,
- a diverse problem-solving team or set,
- a process that promotes curiosity, inquiry, and reflection,
- a requirement that talk be converted into action and, ultimately, a solution, and
- a commitment to learning (Leonard & Marquardt, 2010)

The approach to improve the present activities is through constant action learning. The spiral includes four essentials: action, reflection, learning and planning. This technique values the participation and information of members (young mothers in Cato Manor) and advances individual's understandings and good decisions. History cannot be improved, but reflecting on the older narratives is vital to broaden the series of observations that could inform the way we interpret the future. Real application on action learning is dependent on good groundwork.

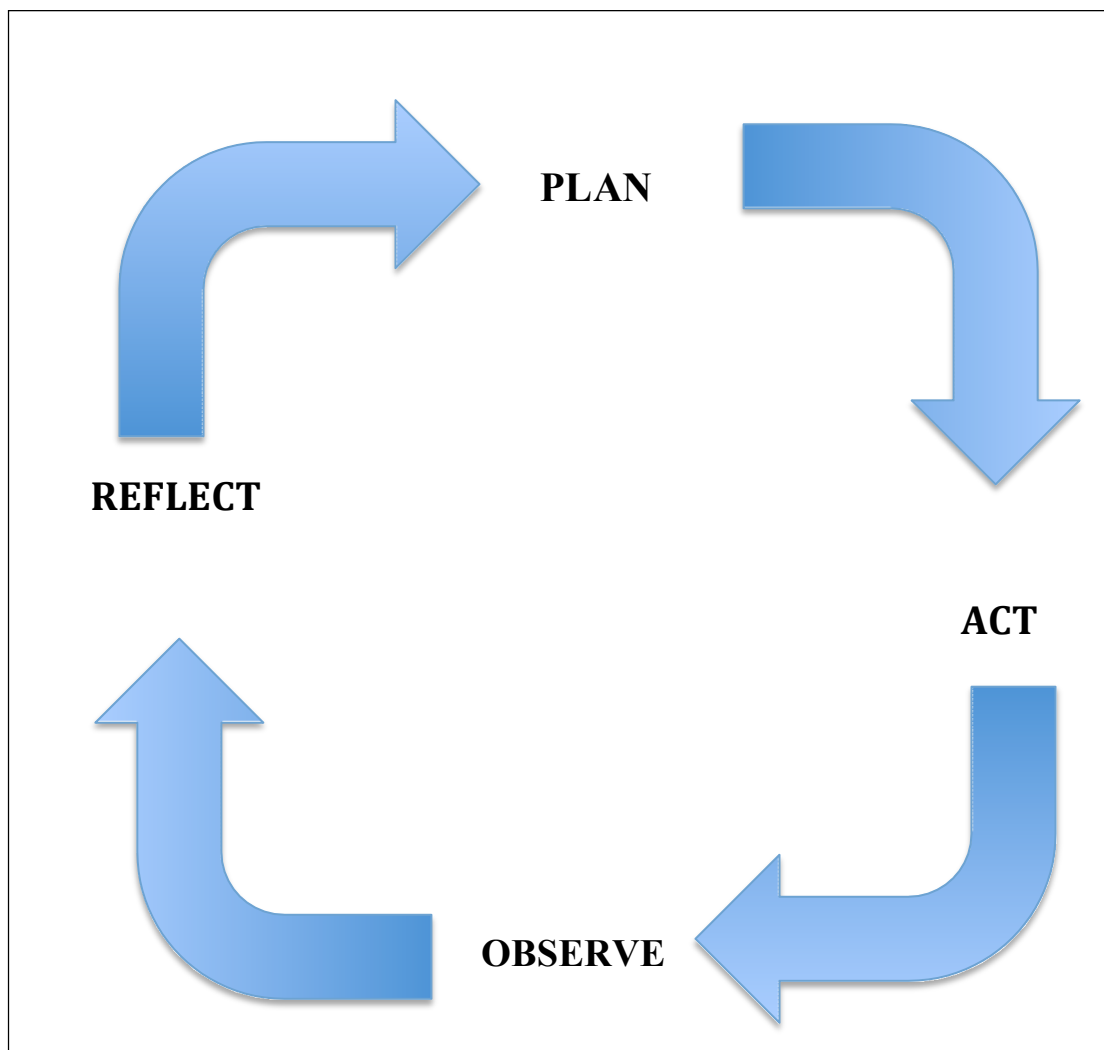
3.5 The process of action research

A frequently used model of action research includes using various sequences in which one plans, acts and observes and reflects, then replicates this series of action (Stringer, 2013:38). The cycle of action research may be arrived at any point, depending on the status of the situation. The cycle persists until the anticipated objectives are achieved.

In action research, each rotation includes some new action and some form of data collection. This enables the researcher to regulate the degree to which the activity is serving the preferred goal (MacMillan & Schumacher, 2010:91). In the action research cycle, different authors have used different language to describe the stages. Coghlan and Brannick (2010:8) argue that these stages are:

- constructing;
- planning course of action;
- executing the course of action;
- evaluating that action;

Fig 1.4 The cycle of action research (adapted AVP, 2010)



The outcomes are shared amongst members and for action research in an academic setting; the outcome normally includes a public report, such as a dissertation or thesis as well. The output is “actionable knowledge” that is valuable to the inquirers involved that is the researcher and the participants (Coghlan & Brannick, 2010:29).

3.5.1 The project plan

Herr and Anderson (2014:61), say that there are two action study sequences working in parallel when the study is being prepared. The first is the central action research cycle, which emphasises the pertinent issue to be resolved. The second one is the thesis action study phase in which the researcher is busy in planning, acting, observing and reflecting with respect to the theoretical aspect of the research framework and their learning from it. According to Stringer (2013:38), this learning is called “meta-learning” and is indispensable for its part in developing theory from the important action research plan. Action research therefore builds on core action probative phase and an action interrogation methodology.

Planning for the entire project in this study began with the identification of the research problem for which an action research approach was appropriate. Before undertaking the project, an agreement on the objectives, tasks, processes and participants’ commitment, agreement on ethical issues was addressed with the group of participants per the guidelines of Herr, Anderson (2014:63).

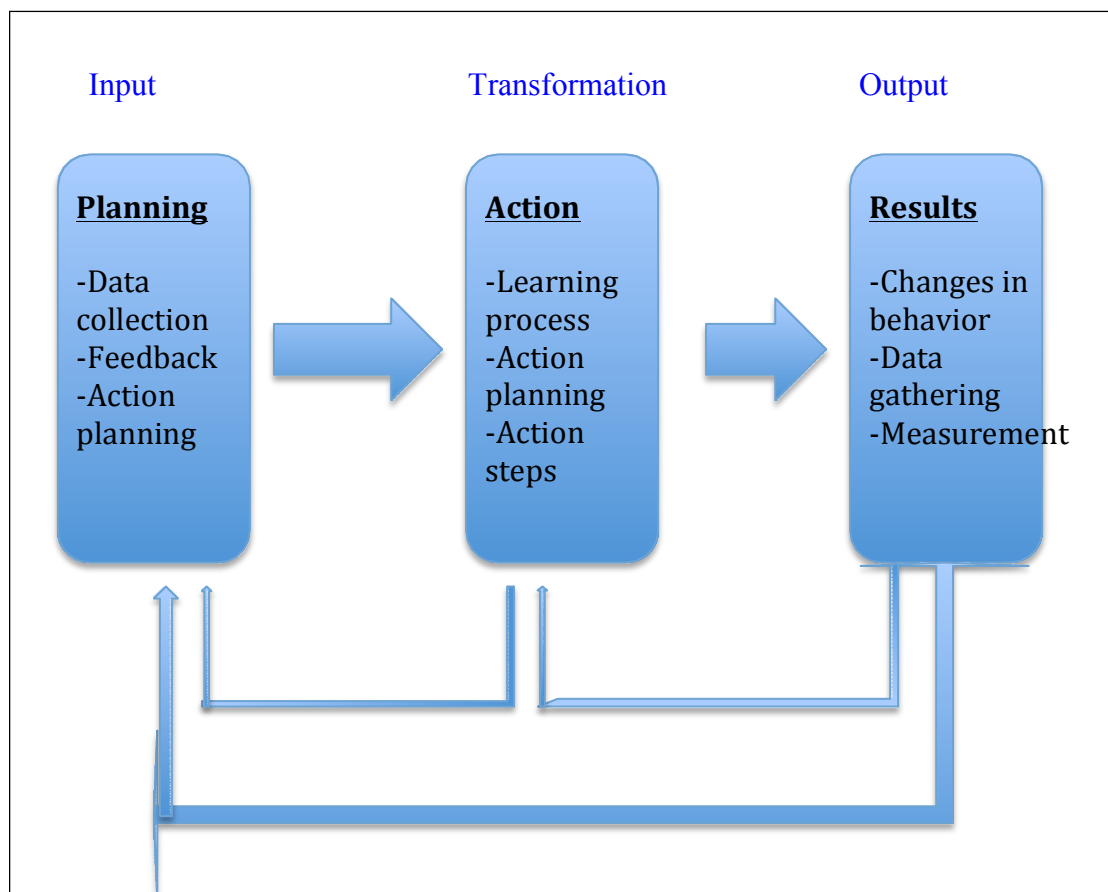
The preparation stage of an academic action research process was supplemented by literature findings. This was important as it allowed the study to pin point a subject in terms of its significance to the academic community. Theory was beneficial in addressing the fundamental challenges. Coghlan and Brannick (2010:95) argue that, during the central action research cycle, theoretical structures are essential as they help in the process of the research. They assist with investigation as well as giving a basis for “discussion where there is a combined consensus building, action preparation and action”. It is important to emphasise the collaborative nature of the process and the need to inspire dialogue and participation (Gill and Johnson 2010:63). Community mapping is the planning phase of the model and the active interaction with the community is called the acting phase. According to Gill and Johnson (2010:63), the observing phase involves both qualitative and quantitative evaluation,

while the reflecting phase involves revising and re-planning to make sure that the process is community-oriented.

3.5.2 Evaluation in action research

In pursuit of a community development agenda, an evaluation process should be carried out concerning social change among people and their communities. Fig 1.7 below summarises the relationship between resources, actions and results. It looks at how inputs and activities are related to short-term results and longer-term goals. The researcher can then proceed and list what worked, what did not work, and points for improvement.

Fig 1.5 A model of the components of evaluation (adapted AVP, 2010)



It gives importance to individual stories of empowerment as numerical data. Evaluation in action research allowed the researcher to quantify the accomplishment of AVP workshops using evidence-based qualitative data. Herr and Anderson

(2014:55) state that the community-led approach to evaluation is a concerted bottom up effort between the researcher and the participants involved in the project. The extended impact of the intervention on the community was measured through evaluation. It comprised of the creativity, knowledge, and ideas of the members involved in the program to measure whether the research is meeting the demands of the community. It is a constant, sharing procedure. The goals of evaluation using an action research approach comprised the following:

- Engaging the participants in the study development to better comprehend and take practical deliberations on non-violent approaches.
- Document and reinforce people experiences with AVP training (Gill and Johnson, 2010:72)

After the evaluation stage, there was a reflection phase which includes revising the programme, partnership and reflecting on the information gathered through the intervention. This included the advantages to the research participants and the wider community. According to Ramsay (2010:66), reflection includes observing what worked, what failed to work, how the process could be improved, and preparing for the next phase based on the knowledge gained through the practice. It also includes deliberating on the experience gained and the information gathered both by the researcher and the community at large.

The reflective part may include modifying a current programme founded on interpretations made during the planning, acting, and observing phases. It can also mean developing a new intervention centred on the information attained about the community (Ramsay 2010:66). It is a vibrant method of improvement and renewal to ensure the programme remains responsive to the community's desires, wishes, and ambitions.

According to Gill and Johnson (2010:81), this involves revising the community planning method, the level of bottom up community engagement achieved and the evaluation procedure to guarantee it is community oriented. The reflective process is a pivotal recurring course of continuous learning accomplished through experience, and the conscious presentation of the knowledge attained through the phase. Ramsay (2010: 65) asserts that the development leads back to the planning stage of the action

exploration format to ensure the constant upgrading and improvement of the programme activities.

3.5.3 Action research in the present study

According to McNiff (2013:57), the three ideologies that are key to action research are its bottom up participatory nature, democratic component, simultaneous contribution to social science (knowledge) and social change (practice). This study employed the democratic impulse by viewing the research participants as equals. The researcher worked as a facilitator of change and liaised with participants not only on the action process but also on weighing in on the progress of trainings on non-violence. The advantage of this set up was that it had the capability of making the research development and results more significant to experts by rooting them in the reality of day-to-day practice.

As the exploration process was carried out, the outcomes were continuously fed back to participants for authentication. It therefore became important in the research that the researcher refrained from any bias to specific issues and the manner in which they respond to address them. Gill and Johnson (2010:74) argues that action research attracts focus to its collaborative or participative aspect and to the focus on a concrete challenge practised by the members for whom a practical resolution is sought. For this reason, the violence that has bewildered the Cato Manor community will be examined and experiential responses will be identified. The problems facing young mothers in Cato Manor will be discussed and exposed by the young mothers themselves and they will find their homegrown bottom up solutions. In this study, the researcher acted as a facilitator to help research participants to brainstorm the challenges that they raised with regards to building a non-violent community.

3.6 Research Approach

Collis and Hussey (2009:71) define a research approach as a complete approach to the whole development of the investigation, a skill for gathering and/or questioning facts. There are two types of research approaches namely quantitative and qualitative research.

3.6.1 Quantitative Research

Quantitative research consists of collecting objective data that are analysed numerically. Mertens (2014:30) points out that quantitative research relies primarily on quantitative data collection while qualitative research relies on the collection of qualitative information. Quantitative research uses objective measurement and statistical analysis of numeric data to understand and explain phenomena generally requiring a well-controlled setting (Creswell 2013:17). On the other hand, qualitative research usually is not based on controlled setting or it is open ended at the outset than quantitative research as one of its key aims is to provide the maximum opportunity for the researcher to learn from the subjects or participants in the research (Mertens, 2014:36).

3.6.2 Qualitative Research

McMillan and Schumacher (2010:489) explain that qualitative research entails in depth investigation using face to face or observation techniques to collect data from people in their natural settings. Alverson and Karremn (2011:3) also note that, in qualitative research, “Data will navigate the process and provide a well-grounded and robust theory that has a strong empirical validity whereby theory will provide an insight into the complexities and intricacies of empirical reality.” This implies that qualitative research tends to rely on the inductive mode of the scientific method, where the major objective will be exploration or discovery where a phenomenon is studied in an open ended way without prior expectations, and develop theoretical explanations that are based on interpretations of what has been discovered (Mertens, 2014:48). This study employed a qualitative approach because it intended to observe young others in their natural setting in Cato Manor. The study was focused on the participation of young mothers in peace building and assess the empirical reality of their experience which could be best achieved with qualitative research.

3.7 Population of the Study

Merterns (2014) argues that a population is the total number of items, individual or entries with a determined demarcation and comprise of particular inherent qualities. The population of this study was all the 1 200 young mothers in Cato Manor (South Africa Census, 2011) and the sample was young mothers aged 21 – 35 years.

Fifteen young mothers who are members of Masisizane Women's Association, a women's community development group in Cato Manor, Durban participated in the study. The researcher met the 15 young mothers at Masisizane's premises in Cato Manor to conduct the study.

3.8 Sampling

Sampling refers to a technique used by researchers to select research participants. Creswell (2013) posits that sampling allows the researcher to understand the population without studying it entirely. There are two types of sampling which are probability sampling and non-probability sampling.

3.8.1 Probability Sampling

The probability sampling method refers to "the predetermined chance of any individual being selected for the study, given the particular constraints under study (Creswell, 2013). The probability sampling technique involves the selection of a random sample from a list containing the names of everyone in the population being sampled.

3.8.2 Non-Probability Sampling

Non-probability sampling involves an element of discretion or choice on the part of a researcher at some point in the selection process. According to Creswell (2013), five main techniques can be used to select a non-probability sample, namely convenience sampling, quota sampling, purposive sampling, snowball sampling and self-selection sampling. According to Sekaran and Bougie (2010:276), in non-probability, sampling designs the elements in the population do not have an equal chance of being chosen as a sample. The sample of fifteen young mothers in this study was drawn using non-probability sampling because they had to be aged between 21 – 35 years old which entailed discretion on the part of the researcher. The non-probability sampling method that was used was purposive sampling.

3.8.2.1 Purposive Sampling

MacMillan and Schumacher (2010) argue that purposive sampling allows a researcher to be selective and judgmental in their sampling of research participants. Purposive sampling allowed for the exclusive selection of participants who were capable of contributing answers to the research questions posed in this study.

Other non-probability sampling methods such as convenience sampling would not have been able to achieve this because convenience sampling focuses on time and cost effectiveness while the characteristics of the research questions in this study required participants who were women, young mothers between the ages 21 – 35years old and resided in Cato Manor.

3.9 Data Collection Instruments

The qualitative data collection methods available for this study were literature review and the Alternatives to Violence workshops.

3.9.1 Literature review

There are two distinct categories of sources of information, that is, primary and secondary data sources when conducting research. Primary sources are also known as original sources or evidence, namely artifacts, documents, recordings or other sources of information created within the timeframe of the study. Primary sources served as an original source of information about the topic. Merriam and Tisdell (2015:29) explain that primary sources are regarded as original written material of the author's own observations and experiences while Gray (2013:44) state that, "Secondary sources are research reports that use primary data to solve research problems, written for scholarly and professional audiences." Gray (2013:44) further elaborate that researchers read secondary sources to keep up with their field and use what they read to frame problems of their own by disputing other researchers' conclusions or questioning their methods.

Diaries, speeches, manuscripts, letters, interviews, news film footage, autobiographies, poetry, drama, music, newspapers and magazines constitute examples of primary sources, which constitute first-hand accounts. Secondary sources comprise of second hand account about people, topics or places that is based on what some other writer has experienced. McMillan and Schummacher (2010:76) state that, "secondary sources of data summarise, review or discuss primary source information as well as what is contained in other secondary sources whereby, there is no first hand gathering of data."

As the main purpose of this study was to examine the role of young mothers in peace building in Cato Manor, primary and secondary sources had to be utilised in depth. The wide variety of information used for this study includes related research projects, Internet websites, books, journals, interviews, encyclopaedias, speeches, magazines and newspaper articles. These sources were compiled and collated in the literature review section of this study in Chapter 2 and assisted with an empirical understanding of the nature violence. The literature reviewed information on the violent history of Cato Manor and explained the causes of violence in that community. The literature review went on unpack peace theories. The role of women in peace building was discussed and the role motherhood was narrated in the literature review. The literature proceeded to explain the historical challenges that women faced in peace building efforts. The literature review section concluded by discussing the Alternatives to Violence Project (AVP) which underpinned the action research component of this study and provided examples of scholarly work in the academic area of AVP.

3.10 Alternatives to Violence Workshops

Given that action research underpinned this study, data was collected using the alternatives to violence workshops. The design of the workshops is tabulated below and details of the day to day conduction of the workshops is also detailed.

Table 1. Sample of a six session AVP agenda, modified from AVP (2002:7).

Session One	Session Four
<ul style="list-style-type: none"> ▪ Ice breaker to talk openly. ▪ Agenda preview. ▪ Introduce myself. ▪ Self-introduction by participants: go around the circle with name and make a bodily move that you think fits with your name. ▪ Get in groups of two: Tell the group the most interesting thing about your partner and one interesting thing they hope to get from the workshop. ▪ Brainstorm and discussion: what is violence? ▪ What do you think causes violence in Cato Manor? ▪ Listening ▪ Evaluation 	<ul style="list-style-type: none"> ▪ Agenda preview and gathering ▪ Role plays ▪ New idea for lightening the mood from homework in Session three. ▪ Trust lift

<ul style="list-style-type: none"> ▪ Closing 	
<p>Session Two</p> <ul style="list-style-type: none"> ▪ Agenda preview and gathering ▪ Concentric circles icebreaker activity ▪ Sharing: a conflict I solved non-violently ▪ Lighten the mood: One participant teaches the group a song in 10minutes. ▪ Brainstorm and discussion: what roles do you as a young mother; play in building a non-violent community. ▪ Cooperative construction ▪ Evaluation ▪ Closing 	<p>Session Five</p> <ul style="list-style-type: none"> ▪ Agenda preview and gathering ▪ Strategy or building a new society ▪ Evaluation ▪ Closing
<ul style="list-style-type: none"> ▪ Session Three ▪ Agenda preview and gathering ▪ Transforming power talk ▪ Principles and questions ▪ Lighten the mood: Jog around the room and when its stop; tell the person next to you what you have learned about them. ▪ Light the mood: choose activity requiring inter-dependence, quick decisions or empathy ▪ Evaluation ▪ Closing 	<ul style="list-style-type: none"> ▪ Session Six ▪ Agenda preview and gathering ▪ Reflection or Who am I? ▪ Unanswered questions ▪ Write own queries ▪ Create affirmation posters ▪ Evaluate whole workshop ▪ Closing

The AVP Basic training gathering was from 10th – 12th December 2016. The ‘five pillars’ of AVP: Affirmation, Community building, Communication, Cooperation, and transforming power were introduced in the two-day training workshops. These pillars represent the main areas of focus in a workshop. The sessions started from 08:30- 16:30. There were tea breaks in between and lunch.

3.10.1 Day one, Session one (Morning): Introducing AVP

The participants were very anxious about the workshop after a whole week of interviews concerning the violence in their community. The first day of the workshop was very exciting for them because it gave them a platform to discuss some of the hot button issues. The researcher introduced himself to the group. It was my privilege at that moment to narrate the essence of the research. The young mothers were intrigued because the research was oriented towards them and they mentioned that the project would be unique in that manner as not much work is done with that in mind in Cato Manor.

In addition, the researcher had to explain my role as a facilitator and as someone who shared similar experiences with them because of my passion in the peace building area.

The researcher then asked the participants to introduce themselves using their names and an impromptu bodily gesture that they thought would explain their character as a person. They used a second round of introductions to talk about their expectations for the workshop. Furthermore, the young mothers were requested to share their favourite dish and make up a song out of the recipe that would link the dish with AVP. It was a moment of fun and also awkwardness as the participants shared their experiences. It was important for the participants to feel respected so ground rules were laid and the work started.

3.10.2 Ground rules

The young mothers formulated rules that they agreed and that directed proceedings during the workshop. Ground rules helped to make a safe space, to build community and trust. The AVP (2013:6) gives direction with a list of rules which include: affirming oneself and one another; avoiding put downs; respecting confidentiality; respectfully listening to one another; self-volunteering; and giving each other the right

to pass if an activity is uncomfortable for a person. The following are some of the ground rules that the young mothers agreed on:

- Confidentiality
- Everyone is equal in the group;
- Respect for each other's views;
- Freedom to ask questions without fear. No question is a stupid question;
- Volunteer oneself for an activity;
- Freedom to express the right to pass on an activity would be observed;
- Feel free to express oneself without shame or embarrassment;

Ground rules made it easier to break barriers for example, when it comes to the age differences of the participants. The other important pillar of the ground rules was to assure participants that they would not be embarrassed after sharing information during the training sessions. The group agreed that everything would be in confidence.

3.10.3 Session Two (Late afternoon): Building community through communication

This gathering started with one of the pillars of AVP- affirmation. This phase encouraged the young mothers to learn more about good communication skills. In this exercise, it was important for each participant to community directly with every member of the group. The participants were asked to mention a person dead or alive that they would like to meet, greet, sit down and speak with and why? The exercise was an icebreaker so that the young mothers could assert their space as individuals in the group. The young mothers were then able to articulate themselves and their interest in some figures whom they think would be important or interesting to see face to face. Nelson Mandela was the most favourite.

3.10.4 Day Two, Session Three (mid-morning): Building a community of trusting and cooperating participants

Session three focused on exercises that supported community trust building and cooperation. The exercises built on the pillar of affirmation and communication that had been introduced earlier on in the first sessions. Partners of young mothers did the

trust walk where one of them was blindfolded and the other person led the way. The participants said they valued this exercise because the set made them realise the importance of cooperation and trust.

The ‘balloon pop’ exercise helped the young mothers to be good builders in cooperation and enjoy it. The participants begin by standing in a circle, holding hands. The facilitator drops three balloons into the circle. The goal is for young mothers to see how many times they can tap the balloon into the air, keeping it up in the air, without losing connection (all must continue holding hands). In order for this to work effectively, young mothers have to work cooperatively, each of them making sure they are not letting go of their neighbour’s hands. They would soon figure out that they must all move together, as a circle, so to make sure they do not lose connection. Such activities make AVP training unique because it promotes learning through doing. When members experience problems in pursuit of answers independently, they realise the importance of collaboration and interdependence. This type of cooperation has the potential to build friendship, and the young mothers articulated this realisation during the discussions.

3.10.5 Session 4: Transforming Power; Session Four (Afternoon) Transforming power: Introducing non-violent conflict resolution

The notion of transforming power was presented to the group. Transforming power is considered one of the most important aspects in AVP training because it draws from one’s beliefs and is an idea that recognises that everyone has the individual power to change one’s attitude and behaviour. It expresses one’s spirituality, which is embedded in most religious or cultural beliefs. To that effect, according to the AVP Manual (2013:6), “Any training that does not explicitly include Transforming Power is not an AVP workshop.” The idea of transforming power was explained well using an artwork on a chart. The facilitators presented this model using a circular diagram commonly referred to as the Mandala. Participants were asked to share their experiences, which were centred on the mandala. The guides are- ask for a non-violent solution, expect the best, think before reacting, respect for self and caring for others.

3.10.6 AVP Advanced Workshop 24th – 26th February 2017

The advanced workshop was facilitated 2 months after the basic workshop. The young mothers were interviewed to gather data about their experiences after the basic workshop.

3.10.7 Day one, Session one (Morning) Personal consciousness and experience of AVP

The gathering in the morning concentrated on the young mothers' thoughts as they shared how they had been dealing with conflicts since the AVP Basic Workshop. As a way to review, they also shared what they recalled from the AVP Basic workshop. Activities that promoted team-building were prioritised as a way to emphasise the elements of reconnection and co-operation since a year had passed.

3.10.8 Session Two (Afternoon)

'I' Messages: Communication and decision making in conflict resolution

This gathering strengthened the value of good communication skills, which is an important part of discovering alternatives to violence and learning to resolve conflict by presenting the concept of non-judgmental communication, commonly referred to as "I" messages or 'responsible messages' in AVP training (AVP, 2002; E29-36; 2013: 111-115). "I" messages were presented as a way of aiding the young mothers to talk honestly, confidently and boldly when they are in conflict, or when they observe the possibility of a dispute emerging because of another person's conduct. This method provided a safe and relaxed space for members to speak and to be heard without being defensive. It was clarified that the concept of "I" messages invites communication which brings individuals together in agreement and mutual respect. Throughout the session, facilitators involved members in activities that would help them to speak in a non-judgmental way.

3.10.9 Day Two, Session Three (Morning) Transforming power: Introducing conflict resolution

The AVP method of training emphasises the fact that the "building blocks" of an AVP training experience are the activities, while the "glue" that holds it together is

the notion of Transforming Power – a power that avoids violence or transforms it into a win-win situation that can be directed through any human being who is open to it (AVP 2013:77). By connecting the activities of some exercises as well as role-plays, members grew in their understanding of this influential concept. This session built on the introductory exercise of Transforming Power that was done in the Basic Workshop training. The AVP Mandala was again used (placed at the centre of the circle), and members were invited to share stories of conflicts that they solved non-violently. The facilitators discussed the stories with respondents to help them to discover real examples of Transforming Power, with the help of the Mandala.

3.10.10 Session Four (Afternoon) Role plays: Practicing conflict resolution

In groups, respondents role-played conflict situations that they were conversant with. Through this activity the young mothers experienced conflict resolution skills and reinforced the ‘I’ messages and listening skills that had been attained in earlier sessions. The participants selected stories that they had shared earlier in the day for their role-plays, with some coming from their personal diaries. The facilitators observed the role-plays, and would call for a ‘freeze’ of play to keep the situation under control. After each role-play members reflected on what they felt while either acting out the roles or as spectators. One subject that often arose from the observations was non-verbal communication. The highlights of the advanced workshop built from the previous workshop after a five months period. The young mothers participated in the workshop with a renewed energy. The interaction was so great that individuals who rarely interact with each other could do so openly. The vibe was mainly experienced when participants were engaging about what story to pick for the role-play. Their arguments were rich as they remembered to use transforming power and all the tenets involved in trying to find a non-violent way and expecting the best. It revealed that they had learnt the basics very well and this made me elated.

3.11 Data Analysis

This section describes how data in this study was analysed. The method employed for this qualitative study was thematic analysis.

3.11.1 Thematic Analysis

Thematic analysis involves identifying, analysing, organising, describing and reporting themes found within a data set, for example patterns like conversation topics, vocabulary, recurring activities, meanings, feelings or folklores (Creswell, 2011). For the purposes of this study, a thematic analysis was used for analysing data. Thematic analysis is a process that involves the identification, analysis and interpretation of patterns or themes in qualitative data (Mertens, 2007).

Since this was an exploratory research, this approach made it possible to identify, analyze, organize, describe and report themes found within a data set (Merriam and Tisdell, 2015). Consistent with literature, data was critically read and interpreted in order to reach shared understandings (Creswell, 2007). To begin with, data was prepared and organised, then reviewed and explored before initial codes were created. Thereafter, those codes were further reviewed and revised or combined into themes. Finally, an identification of recurring themes, languages, opinions, and beliefs was done, resulting into the presentation of themes in a cohesive manner (Merriam and Tisdell, 2015).

The framework illustrates the process involved in transforming transcribed data into themes in a relatively easy way.

Table 3.1: Thematic Analysis Process

Thematic Analysis Process
1. Data familiarisation
2. Generating initial codes
3. Searching for themes
4. Reviewing themes
5. Defining and describing themes
6. Producing the report

Six steps alluded by Creswell (2011) were employed in the thematic analysis of data.

Step 1: Become familiar with the data

The AVP workshops' audio-recordings were transcribed verbatim and all transcripts were repeatedly read, while initial ideas were noted.

Step 2: Generate initial codes

The entire data set was systematically coded on a line-by-line basis according to words, sentences and, or paragraphs; leading to the collation of relevant data to each code. Any interesting points picked up were indicated.

Step 3: Search for themes

To search for themes, excerpts of each code were repeatedly read with codes being collated into potential themes.

Step 4: Review themes

The reviewing of themes involved the verification of whether there was a relationship between themes and the coded excerpts. This also required all transcripts to be re-read again in relation to the obtained data.

Step 5: Define themes

To refine each theme's characteristics, including the analysis of the entire narrative required continuous analysis. This involved verifying whether each theme comprised of anything congruent with the overall research question.

Step 6: Write-up

A final written report was eventually produced after a selection of relevant extracts that properly represented each theme. The analysis was linked to the purpose of the study, relevant literature, theoretical underpinnings and the research questions.

3.12 Trustworthiness

This refers to the quality of data collected which is measured in terms of confirmability, dependability and transferability (Seale, 2011). Trustworthiness pertains to the ability of

the researcher to interpret and make sense out of the study being undertaken from the standpoint of the participants (Denscombe, 2005). This was achieved in this study by employing action research wherein research participants were active stakeholders in the study. The AVP workshops also ensured that research participants articulated their ideas and impacted the outcome of the study. This thus ensured the extent to which the data could remain consistent over time.

3.13 Credibility

Credibility was ensured through the correct procedures for AVP workshops and transcription of data. The neutrality of the researcher during the AVP, careful handling of the emotional expressions and the examination of the findings by the supervisor also assisted with the credibility of the data. The researcher endeavoured to achieve credibility in this study by presenting a 'thick' description of the context of the study and the setting of the research study. The study also backed up findings using the literature reviewed as well as the theoretical underpinnings to build justification for themes developed during thematic analysis.

3.14 Pilot study

According to Blair *et.al* (2013:88), "A pilot study is a pretesting or 'trying out' of a particular research instrument." Doody (2015:171) notes that, "The term 'pilot studies' refers to mini versions of a full-scale study (also called 'feasibility' studies), as well as the specific pre-testing of a particular research instrument such as a questionnaire or interview schedule." Woken (2009) argues that a pilot study allows preliminary testing of hypotheses so that more precise or different hypotheses can be used in the main study. It gives the researcher ideas, approaches, and clues that may have been unforeseen and that may be conducive to clearer findings in the main study. For the purposes of this study it was necessary to carry out the pilot study in three phases. The first phase was carried out in the form of an ad hoc AVP training session with five volunteer young mothers at the researcher's university campus as a way of getting a general idea of what the position on the ground was with regards to issues around the AVP training schedule. The information gathered through the ad hoc training sessions enabled the researcher to invite colleagues to also inspect its viability to collect data in this study. After the ad hoc trainings, participants were asked to note areas that needed to be improved, edited or completely excluded from the final AVP training

schedule. There were no challenges experienced during the pilot testing and the AVP training schedule was employed in its original form.

3.15 Ethical Considerations

The following were the ethical considerations of this study

3.15.1 Permission

Glesne (2015:77) advises that part of being a considerate researcher is being careful about the way one seeks permission from those you wish to study. The researcher had to secure explicit permission to conduct the research from Masisizane's Women's Group where the participants for this study were sought (Appendix C). The researcher proceeded by downloading from the Durban University of Technology website, the standard application form used for applying to carry out research within communities and organisations. Among other things the three-page application form requires researchers to supply the ethics committee with the researcher's full names, contact details, the research topic and proposal, the names of all the sites where data will be collected and the type of data collection methods. After the selection of participants, each participant was given a consent letter, which was to be signed by the participant as evidence that there were no reservations on the participant's role in the research. The signed consent forms were duly collected and filed. In short, all stakeholders granted permission to do the research.

3.15.2 Harm on Research Participants

According to Denscombe (2007:143), there is general agreement that people should not suffer as a consequence of their involvement with a piece of research. For example, the researcher should ensure that informants' social standing and self-image are unaffected by participating in research. The research participants in this study were assured that there was no harm that would emanate from their participation in the study.

3.15.3 Voluntary Participation

The study ensured that all participants took part in the study voluntarily without undue persuasive influence. Prospective participants were duly informed about the intended research, their option to cease participation at any time.

3.15.2 Confidentiality

Research participants were assured confidentiality in return for their participation in the study. Ground rules were established in the opening session of the AVP workshops which among them included a vow of confidentiality of the information imparted by workshop attendees during all the activities surrounding the study. The study used pseudonyms for instance **R1, R2, R3, R3** during data analysis and avoided using the names of research participants at all. Confidentiality was also served by a secure password to the researcher's digital devices and safe keeping under lock and key of the hard copies. All the excess material in hardcopy was shredded.

3.16 Limitations of the study

Efforts were made to deal with any limitations that could have compromised the quality of the study in as far as the researcher could go, but due to financial and resources constraints, the researcher had to compromise on the size of the geographical setting that was covered. Whilst the researcher would have wanted to cover a wider geographical landscape, financial and resource constraints made the researcher to choose a smaller geographical surrounding than what was envisaged.

With enough funding and resources, a wider geographical landscape would have been covered as a way of increasing the aspect of making generalisations based on the findings of the study. This philosophy stems from the fact that the research only covered one district due to reasons beyond the researcher's control involving limited resources as explained.

3.17 Summary

This chapter sought to outline the research methodology followed in collecting data for this study. It explicated issues such as the research design, research approach and population of the study. The population of the study and the sampling method employed was highlighted. The chapter described the literature review and the AVP workshops as the data collection instruments used to gather data. In addition, the chapter highlighted how the AVP trainings were conducted. The chapter identified thematic analysis as the data analysis method used to analyse data in this study. The next chapter presents the data analysis and presentation.

CHAPTER FOUR: RESULTS AND ANALYSIS

4.1 Introduction

This chapter presents the results from trainings that were carried out through AVP workshops. These trainings were conducted from 20 February 2017 to 22 April 2017. A total of 15 young mothers between the ages of 21 and 30 years participated in the training workshops. A guided AVP schedule and was used to gather the participants' responses. Thematic analysis was used to locate recurring themes from the data collected that guided the presentation of the findings. The data was presented in extended quotes from the participants in order to portray deeply personal and emotional aspect of the information. In each case pseudonyms are used, that is **R1**, **R2**, **R3** etcetera.

The following questions form part of the discussion that follows:

- a). What are the causes of violence in your community?
- b). What are the immediate outcomes of AVP workshops among young mothers?
- c). What is the impact of non-violence training on young mothers?

4.2 The causes of community conflicts

When asked about the causes, nature and consequences of the violence in their community, the respondents often stated that the conflicts were rooted in socio-economic origins.

4.2.1 Violence from service delivery protests

Violence arises from failure to deliver critical services. People continue to experience poor sanitation, municipal corruption, and forced evictions in townships such as Cato Manor (England and Xulu 2012:27).

R1 said: *Violence brews over poor sanitation. There is dirt everywhere and residents cannot find any place to dispose of it. There has also been a prolonged shortage of water and housing and when people get angry they burn and unleash havoc in the community. Members of the*

community are angered when there is no service provided, no response from the municipality, delayed service provision and negative attitude from municipal officials. At times community complaints are ignored, there are empty municipal offices, and lack of feedback and complaints are belittled when there is no respect for community members. Where violence breaks out, members of the community are the ones who are usually injured and the violence results in massive damage to property.

Protests do not break out in a vacuum without any underlying cause according to Coburn *et.al* (2013:7). Usually, the basic underlying factors have to do with changes in economic, social and even institutional processes that negatively affect people. When these factors reach an unacceptable limit, the smallest triggers may cause a violent protest action to break out Coburn *et.al* (2013:6). According to scholars such as Hart (2008) cited in Nleya *et.al* (2011:22), these types of violent protests point toward feelings of betrayal over skewed material opportunities, which have been intensified by huge inequalities and the predicament confronting many unemployed South Africans. Munusamy (2015:52) issued a stern warning concerning signs of tensions in South Africa, and outlined their explosive potential; though McLennan (2009:2) viewed these protests as a reflection of the inherent tension in managing the shift from a politics of struggle, to one of delivery, in a highly unequal, dynamic and democratic context.

Many of these expressions of dissatisfaction were dubbed by the participants as 'service-delivery protests' and reveal the troubling failure to provide basic services to Cato Manor within reasonable time. Allan and Heese, (2011:35) argue that the primary reason for protests appear to be dissatisfaction with the delivery of basic services and suggestions point to the fact that local and provincial authorities are inefficient in delivering services. This failure by authorities has resulted in members of the community resorting to violent apartheid-era tactics in moments of anger so as to engage with the state over lack of access to water, sanitation, electricity, housing and employment. It is therefore against this background that Karamako (2011:12) argues that the protests were a predictable consequence of the systemic institutional failures of government to provide basic services.

4.2.2 Violence against Women in Cato Manor

Ten of the young mothers stated that rape/sexual assault was common in Cato Manor. According to the Crime Stats SA, a total of 158 sexual crimes were reported in Cato Manor in 2016. This, however, is not a realistic figure as many cases of sexual assault go unreported. One can therefore deliberate that the total number of sexual crimes for that period may have been significantly higher. When asked to elaborate on the level of rape/sexual assault in Cato Manor, **R2** stated that:

There is a huge problem because it seems to me that this is happening to many women and girls. I have two girls myself and it scares me when they are out of my watch alone with the reports that we have been hearing these days.

Some of the respondents were unwilling to elaborate too much on the issue of rape besides conceding that it did happen frequently. Those who were comfortable discussing the matter said that family members, neighbours or friends of the victim often perpetrated the rape/sexual assault. **R3** said:

“We have a problem here because this clearly underreported. Family members and friends have been known to pressure victims to shy from taking up sexual assault matters to the police.”

R4 reiterated this view and said:

This makes women and girls who are exposed to this type of violence very vulnerable because they have no community support. Men who come from shebeens at night and after doing drugs may seek to take advantage of vulnerable women and girls. Sometimes the violence happens when the neighbours or random people are watching and they do not try to stop or do nothing to save the victim. This workshop will be a stepping-stone to building participation and trust in this community.

Stern Intimate Partner Violence (IPV) report (2011) as cited in (Gray and Maharaj 2016:13) includes multiple categories of violence committed against women in their homes by partners such sexual, physical and emotional abuse. The IPV report noted, however, that often these cases of assault are withdrawn where victims of domestic violence are too afraid to report their partners to the police in the first place. According to Stern (2011:18), IPV in Cato Manor was reported to happen in the

presence of other people, thereby affirming **R4**'s contribution. This implies that a man may abuse his female partner physically or verbally in public. The witnesses to IPV would for the most part refuse to get involved and attempt to stop the attack. Stern (2011:18) thus argues that this maybe illustrative of the fact that this form of violence against women is viewed by some Cato Manor to be somewhat common or normal. To some extent IPV appears to be normalised and as a result people are able to perpetrate out in the open with impunity.

Some of the young mothers said that sexual violence against women and girls is gendered because they are viewed as weak and vulnerable. **R5** said:

Domestic violence sometimes happens when there is no male figure around. If thieves and criminals know that there are no men certain homes, they will break in and sexually assault the homeowners there. Most times it is safer to walk at night with boys or men you trust. When women and girls are in line of danger they may consider running towards men for safety. Perpetrators of sexual violence seem to respect and fear the authority of other men and boys and seemingly ignore the autonomy that women and girls have over their own bodies.

4.2.3 Drugs and Violence in Cato Manor

All the young mothers who were interviewed on violence in Cato Manor said that there is a drug problem in the community, which they in turn argued increases the risk of violence. The young mothers were asked on the specific role that the drug addicts in the community played in violence in the area, the respondents conceded that they were responsible for much of the burglaries and attacks that troubled the community. They were over 800 drug related crimes in 2016 in Cato Manor (Crime Stats SA 2016). **R6** said:

Youths are the ones that usually involved in drug abuse. When they are intoxicated they engage in aggravated conduct that may hurt people. They commit burglaries and other sort of crimes in order to sustain their habits. Their families are also at risk. Some are held at knifepoint when they refuse to hand over money to an addict. It is clear that this is not a family matter and cannot be solved by family alone.

All the respondents strongly believe that drug abuse bears a lot of responsibility in causing crime and violence in Cato manor. Irene said:

Drugs even make the violence worse and harder to resolve. *These are usually young boys who have quit school and are unemployed. They thrive by committing crime so that they acquire money to purchase drugs. Many members of the community do not have the skills to deal with criminals who abuse drugs. My neighbour's sons abuse drugs and they exhibit the signs of people who suffer from mental illnesses. They sell items from their home and the neighborhood is paranoid of leaving their homes unmonitored because of them.*

All the respondents claimed that dagga, mandrax and whoonga were the problematic substances that were being abused by drug addicts. Whoonga is a relatively new drug in comparison to other substances. It is a mixture of antiretroviral drugs and chemical agents that is highly addictive. The young mothers have no confidence that law enforcement is up to task concerning whoonga abuse especially. It has been taken as a new drug for a while and the respondents worry that law enforcement has been reactive instead of being proactive because whoonga is now everywhere and is destroying young people. The young mothers observed that substance abuse is more common in Cato Manor than surrounding areas and other informal settlements and they cited unemployment and school dropouts as the critical factor for this.

The young mothers also shed light on the role of the drug dealers in the violence. The researcher found this discussion imperative since the source of the drugs easily became the centre of the interviews. The respondents stated that the role of drug dealers was more introverted as explained by **R7**:

It seems to me that the drug dealers do not want to be known and they may not necessary reside permanently live in Cato Manor. They do not want to be known by the wider community and the authorities. Drug dealers are not active participants in the violence in the community but are rather a catalyst because they provide the ingredients for chaos in our backyards. This scares me as a mother who has young children. It seems to me that these dealers do not care about tearing our community apart. These drug dealers frighten me.

R5 concurred with **R8** and said:

Although the drugs dealers are not involved in violent activities themselves, they were directly to blame for many of the crime and violence problems experienced by the residents. If you remove the drugs from the streets and the hands of these young men, the violence in the community would not be this aggravated. It would make the violence here less complex.

The KwaZulu Natal province Community Safety and Liaison Department, has in the past found that the majority of the people who were selling the drugs were young and that in some cases they were being assisted by their parents (Hans, 2013:26). According to Hans (2013:26), the use of whoonga can be directly linked to many cases of crime and violence in the area such as violent housebreakings and robberies as addicts desperately try to make enough money to buy more drugs. Ntokozo Ngobese, a principal of one of the local schools believes that the drug dealers see the youth of Cato Manor as soft targets and that whoonga and other substances have resulted in many children dropping out of school. These children then go on to lead a life of crime to feed their drug addiction (Hans, 2013:30). According to Crime Stats SA, drug related crimes, which includes the possession and selling of drugs, is the category with the highest total number of crimes reported each year in Cato Manor. For example, between 2015 and 2016, a total of 3,208 drug-related crimes were reported to the police in Cato Manor (Crime Stats SA 2016). In the 2013/2014 period, the total number of drug related crime reported in Cato Manor was 2,718. This shows that there has been an increase in the last four years. This is significantly higher than compared any other crime category according to Crime Stats SA.

4.2.4 Youth unemployment

Some young mothers argued that the violence in Cato Manor is fuelled by the abject poverty and the unemployment of youths in the community. **R9** said:

Young people just wake up in the morning and sit around with nothing to do while their families are also struggling to survive because there are no jobs. Teenage pregnancy is getting out of hand which even brings more economic stress on young people. Unemployment seems to discourage youths from staying in school because they see people like me who have a diploma but cannot find appropriate employment to take care of my son.

The youths who loiter around the community can easily fall into lives of economic crime because they do not even have access to basics such as food.

R5 said:

When young people have no hope for finding employment they resort to illegal activity and hooliganism. Some have tried vending on the roads and opened spaza shops but it is quite unsustainable. Competition in vending in the community is very high for vendors like me because everyone is now doing it as well. Struggling for money for food everyday makes people angry and stressed and young people are angry in this community. A small trigger such as water shortage or electricity will cause violence to erupt because people have been holding in their anger and when they get the opportunity to express themselves, property gets burnt, people get injured and some even loot other people's homes and businesses.

R10 said: *The government continuously promises us jobs and land and there has been nothing to show for it. Unemployment stress is also expressed in the form of political dissent because youths here want to send a message to elected officials that they are not happy. Young people are clearly being excluded and one would find out that most them who are involved in substance abuse and have resolved to lives of crime have no employment which they need to sustain them and their families.*

Statistics SA (2016), states that unemployment had risen to 27.1% from 26.6% in the second quarter of 2016, the highest it has been in 13 years. South Africa's unemployment rate has not dipped below 20% in decades. That means one in five, or 5 million South Africans have been without work. There recently has been economic uncertainty in the country and that has exacerbated unemployment levels. According to Stats SA (2016), job opportunities for South Africa's young people are way below global average, with students coming straight out of school, colleges and universities the worst affected, facing an unemployment rate of 65.5%. Those statistics include discouraged young job-seekers who have given up trying to find a job.

4.2.5 Xenophobic violence

The sentiment among the young mothers was that residents were uncomfortable with the frequency at which foreign immigrants who have been immigrating into Cato Manor. They noted that there has been a significant number of immigrants moving into the community from Zimbabwe and Somalia. Media have often highlighted violent and destructive nature of xenophobic attacks which include the destroying of tuck shops owned by immigrants. Members of the community have often sustained injuries and deaths have been reported during xenophobic attacks. **R11** said:

There is a lot of violent acts that are targeted and committed against immigrants. Members of the community feel that immigrants are taking over space and are competing for resources. Sometimes immigrants are blamed for poverty and crime in the community which is not always a fair statement to make. Crime and violence has historically been a problem before we had huge immigrant population in our community.

R12 disagreed and said: *Immigrants are responsible for the violence that the community experiences daily in Cato Manor. They are behind bringing drugs and other illegal substances that are being abused especially by the young men here in Cato Manor. The violence and crime committed by immigrants and other members of the community may be the same as it comes with the territory.*

Manzi and Bond (2008) states that there are structural reasons behind the violent acts of xenophobia that have occurred in Cato Manor. One of the most important reasons is the high unemployment rate and the decrease in wages as immigrants are willing to work for less money. Immigrants have also been able to open up small informal tuck shops and stalls selling small goods and food. The increase in crime has also been blamed on the immigrants and as a result many local residents are hostile.

4.3 Resolving violence

This section discusses how violent conflicts in the various spheres could be addressed. Participants offered their experiences and a variety of suggestions of how this could be done. **R13** said:

As a teacher, I find that there is a great need to address language as a source of violence. Demeaning sexist and xenophobic terms have been

normalised in our society. Meanwhile, language that glorifies substance and violence against women and girls is becoming a part of our daily conversations. I always emphasise to my neighbours, students and fellow church members that, before using words that are meant to put people down, we should think about the true meaning or purpose created for the word or phrase. For instance, if we take a second to think about words we use to put men and women down, most of these words intentions are to make women sound less than men, or make feminine characteristics seem weak and undesirable.

The feminist peace and conflict theory (FPCT) which underpins this study argues that violence thrives in environments where it has historically been normalised and men are usually responsible for ensuring that it continues to be normalised (Collins 2014:29). Men are predisposed to wield power and in communities such as Cato Manor, violence comes to be seen as a necessary and justified means for men to resolve conflict in violent protest action and xenophobia for example. According to Collins (2014:25), appeals to culture, tradition, and common sense can be used to provide justifications. The FPCT therefore argues that it is illogical to have men lead non-violence in communities as they the arch perpetrators of the violence. Findings from this study found that the place of young mothers in peace building was strengthened by both their femininity as well as their maternal instincts. However, FCPT argues that everyday forms of violence threaten to sideline women to participate in non-violent activism and peace building. FPCT argues further that young mothers may elect to withdraw from the peace building processes because everyday cases of violence are trivialised in cases such as sexual assault. Political leaders and community leaders who tend to be men endorse violence and promote aggressive methods of social regulation and make frequent use of language of combat and war in addressing social problems. Gatsheni (2010:190) says that this language of combat legitimatises concepts of the glorification of past and present violence as an important aspect of national history. Violence is presented as a preferred style of law enforcement, and a legitimate method of social control according to Henkeman (2013: 11).

R4 agreed and said: *Labelling immigrants “makwerekwere” means someone who is*

not from this community is undesirable and in a way, it lays the foundation that rationalises violence against foreign immigrants. Using degrading language may not be the cause of violence, but it provides a space for violent thinking and normalising violent behaviour. Songs and language that glorifies violence and dehumanises other people is banned from my house because children must learn from a very young age not to express themselves in a violent manner even when it is just a song.

R7 said: *It is important that as parents, we exhibit empathy and avoid exposing children to violent acts in the house and on the streets. When we are violent, abusive, or insensitive in front of children, we lead by example. We teach them to be unsympathetic, out of control and at the whim of their anger. We must also be conscious in how we discipline our children. Make sure our punishment comes out of care and concern for how they feel and behave, and not from our own emotional issues. Harsh punishment such as using disproportionate force to discipline children will traumatise them and that trauma has long-term effects on whether that child grows into a peaceful or violent adult. By focusing our efforts on more communication as we learnt from AVP rather than punishment, we prevent many children from becoming violent when they grown up. This generation of mothers has the ability to save potential victims of future violence and we save taxpayers the money they would spend toward locking the brightest of our children in prisons.*

The findings from the AVP workshops are consistent with the FPCT which argues that young mothers are placed within a unique position where they have to protect their children from being exposed to violent behavior. FPCT argues that motherhood presents young mothers with the responsibility to be good role models for the children under their care because in situations where violence is glorified, drug dealers or warlords can usurp that role. Lumby and Azaola (2015) add that in communities such as Cato Manor where violence is glorified, children are inclined to grow up aspiring to violent livelihoods due to observation and a need for survival. FPCT argues that young mothers may also feel helpless when faced with such situations. This presents a challenge for young mothers whose instinct is to protect children from exposure to undesirable and often violent behavior within their communities.

FPCT argues that mothers can avert the undesirable prospects of raising violent children by applying non-violent approaches as part of their parenting routines (Collins, 2014). Young mothers have the potential to channel attributes of warmth, generosity, and empathy in front of children during crises which positively impacts how children would confront their own problem in life (Collins, 2014). FPCT argues that violent scenes would otherwise expose children to the idea that violence is the only way to deal with discontent. Lumby and Azaola (2015) argue that this kind of approach to problems tends to revolve back into the home and this presents a major challenge for young mothers who have to either accept a child who behaves undesirably or embark on a process of unlearning violence while there can be no guarantee that violence continues to escalate beyond the walls of a home. KaManzi (2013) notes that often the local government in Cato Manor responds to service delivery concerns when violence erupts with sends the message to children that violence produces results.

FPCT argues therefore that young mothers thus have to grapple within this context and seek to train children about the alternatives that are available in communicating discontent non-violently within the communities that they live (Collins, 2014). Young mothers are better positioned to transform the xenophobic conflict that contributes to violence in the community. **R4** said that labelling immigrants “makwerekwere” means someone who is not from this community is undesirable and in a way, it lays the foundation that rationalises violence against foreign immigrants. Miller-Perrin and Perrin (2012) argue that motherhood gives women the ability to transform negative attitudes such as xenophobia mentioned by **R4**. Young mothers can begin to nature a new generation that is welcoming to immigrants and that seeks to settle differences without employing protracted or recurring violence. Lumby and Azaola (2015) argue that young mothers can model positive attitudes such as tolerance towards immigrants.

4.4 Immediate outcomes of AVP training

The young mothers who participated in the workshops were very pleased with the transformation that took place in terms of knowledge after the trainings. Many stated that they now favoured compromising and cooperating in dealing with violent conflicts as opposed to confrontation. The participants’ approach to conflict changed, as they now prefer non-violent methods they learned through the basic and advanced

workshops. The trainings, it seems, established conflict management skills and allowed individuals to build better relational skills, gain insights into themselves and find new and helpful methods for creating a non-violent community. The following sections will give an evaluation of qualitative evidence.

4.4.1 Qualitative Evaluation

The following questions were asked and their responses are well recorded in the discussion below.

1. Has your attitude in dealing with conflict changed as a result of the workshops? If yes, please explain and give a reflection on why you changed.
2. How has AVP helped you to change your approach to conflict?
3. How will you apply the lessons you have learned to peace building in Cato Manor?

4.4.2 Attitudinal Changes

RI4: Before the workshop, I was not fully aware of the violence that is in our community and the consequences that it has on individuals. I took the violence in my community as a police issue and this workshop and other participants have helped me realise that violence in Cato Manor is a community issue. More importantly, it is an issue for young mothers and we have a huge part to play in shaping anon-violent generation. The way I look at violence has changed after hearing the experiences from fellow young mothers in the AVP workshop. This has made me more aware about the issue and made me sincere in how I treat fellow community members. The will of an individual to inspire change Cato Manor cannot be underestimated and that is what I take from this workshop.

RI: This has been a life changing experience because I have recounted my personal experiences where I could have stopped violence and where I felt clueless on how to react in situations. I am grateful because I no longer have that weakness. The workshops have equipped me with some of the basic tools and knowledge that I need going forward. If violence is not stopped, we are faced with the certainty that there will be more trauma and chaos in our community. I am encouraged by stories during the workshops and would like to be courageous and be part of change.

A vital element of AVP that was beneficial to young mothers in the findings above is the idea of "transforming power". Transforming power in AVP is a central skill in people, which allows them to reach within and find ways of resolving conflict peacefully (AVP, 2010). It is the core philosophy of AVP. This is a way to describe the power of innovative, practical nonviolence. Accordingly, some scholars have argued that the individual narratives shared by people in the training open up to the idea of transforming power (Kreitzer et.al, 2010:81). Building around this notion, the themes of conflict resolution, communication, affirmation, and community building are integrated into each workshop.

***R9:** I am a very confrontational person. When we face problems in this community and see that the authorities are not doing anything, I immediately become impatient. The workshops have taught to be less confrontational and I have learnt the consequences of being confrontational from the experiences of other young mothers. I will now be keen to apply lessons learned here to approach other members of the community to resolve issues instead of gathering violent protests to solve problems and conflicts.*

***R2:** AVP breathed a new perspective into how I look at my community, my family and my life as an individual. During the exercises in the workshop, I became more inclined to understand the deep anger that the youth in our community may be harbouring and fail to express. I have been at that level in life and the workshops have inspired me to take on a mentoring young men and women in the community. The challenges that they are facing are our problems and not theirs alone. When we choose to ignore them, they will manifest sometimes in the form of violence that will affect everyone and will not be able to manage. The workshops have encouraged me to be afraid to assume responsibility. I will not be cynical about teaching. The fellow young mothers here have taught me a lot and just a few of them have experience in teaching which means all of us should be able to fill the leadership void in Cato Manor.*

Findings of this show that young mothers successfully experienced the tenets of AVP. This is because literature on AVP argues that transforming power requests people not to subdue developmental forms but to recognise their emotional state, for example anger. They link this with what is good and important in themselves in order to

express their anger in a more positive and peaceful way (Bitel et.al 1998:17). Furthermore, the term as used in AVP, is an expansion of Gandhi's phrase Satyagraha, 'adherence to truth', or 'non-violence' (AVP, 2010:4).

Transforming power is used to focus on the constructive activities of recreating new and better places. It is evident from the finding that participants attempted to channel the 'power for good' among themselves and were subsequently empowered to begin a path towards non-violent behaviour. AVP (2010) argues that from this 'power for good', individuals are capable of changing (potentially) intense conflict situations into accommodating conditions that assist people instead of disappointing them.

***R10** said: One of the sections that gave me confidence in the workshops was the balloon popping exercise. The exercise taught me of the need for cooperation within this community to solve violence. Somehow we have not been able to proffer solutions because we are pre-occupied with tearing each other down instead of working together to inspire non-violence and change in the community. The feeling at the beginning of the workshops was that violence belonged to the members of the community who are experiencing it but after the workshop, I can appreciate that all of us have a role in resolving this issue.*

***R5:** AVP gave me an opportunity to express my anger and my fears about violence in this community. The workshops helped me to understand that anger and fear however, will not solve the violence that we experience in this community. I am excited that the knowledge we acquired here will help me respond appropriately to conflicts in this community.*

***R3:** The workshops were interesting because we were awarded the power to formulate our own solutions to the conflicts that we may face in this community. I was able to own and take responsibility of the problem at hand and acknowledge that viable solutions will only come from our participation. Other programmes that I have been associated with on tackling issues of violence specifically have not done a good job encouraging members of the community to put forward their own ideas. AVP workshops changed that and empowered me.*

The feedback above shows that AVP training transformed and boosted the participants' confidence. The qualities that the young mothers exhibited when confronted with conflict before AVP, suggests that violence was entrenched in their community. Similar findings were observed by Sloane (2003), who met individually with 39 people who represent a cross-section of people who took part in the AVP workshops in Rwanda. The results of these interviews were organised thematically around the AVP workshop methodology, most referenced programme elements were ethnic discord, family violence and gender based violence. The findings from Sloane (2003) found that participants reported that AVP gave them the power to formulate our own solutions to the conflicts that we may face in their family and externally with the rest of their community. Participants reported that AVP empowered them to take responsibility of some of the violence that existed in the community and they came to the realization that they were responsible for starting a path towards peace which is consistent with reports from young mother in the current study.

***R6:** Before the workshop, my most common response to conflict was avoidance and have now transformed into a more cooperative and compromising person. I learnt that the disadvantage of avoidance is that by not addressing conflicts can indirectly demotivate me from stopping violence. Avoidance has the ability of making one a by stander which I have now discovered to be a major contribution to perpetual violence in the community. Avoiding conflicts may also cause a festering of tension for me personally, which can trigger me to react irrationally because of that build up. The workshop exposed me to effective ways to communicate my grievances and cooperate in times of conflict.*

***R12:** Yes, there are changes. I am now able to avoid selfishness and be sincere to the other members of the community. After the AVP training, I am now able to keep calm in times of conflict and figure out a solution where other interested parties can benefit from through compromise. The AVP workshops have also equipped me with the skills to help others with their conflicts.*

***R4:** The workshops have had a great change. I have learnt to avoid internalising my anger and grievances. Communication is key and I will be practicing that with my family and neighbours.*

R7: *AVP made me realise that I am capable of handling more responsibility than I had imagined. The workshops have motivated me to be more active and participate in community efforts to stop violence. Members of the group made me realise that I have only been complaining about violence and was skeptical about taking action. I then saw an opportunity to be active in designing a proposal for the “Say No to Drug Abuse” campaign and helped shape the execution of it. This activity in particular taught me the importance of collaboration and the numerous benefits that come with working with others. The workshops have taught me patience and compromise. Personal change became easy because the young mothers that I have been working with have shown that the majority of the people in Cato Manor are interested in safety and that there are a lot of ways we can work together to achieve our goals.*

R8: *I have learnt to contain myself in moments of confrontation as opposed to my defensive response where a small matter may escalate to violence. This is important to me because I will also be able to teach my children about the importance of listening and thinking before taking action when faced with a conflict. AVP has offered me non-violent methods to express myself and I wish to expose my fellow neighbours to these kinds of lessons.*

R11: *The AVP workshop taught me that anger and mistrust and violence are a cycle that can destroy me as an individual and communities. These emotions reduce both the ability of us as a community to develop practical solutions to some of the violent conflicts we face. The workshops helped me develop a sense of community and it helped me to put confidence in peaceful means of resolving conflicts. AVP laid the groundwork for young mothers to work together to build a non-violent community. The workshops have made me realise the importance of inclusion of marginalised people and the need to address issues stoked by fear and mistrust.*

Findings from the current study are also consistent with a Rwandan study by Niyongabo and Yeomans (2003) which gave significant insights of the AVP workshops in an African environment which, to some extent, has numerous similarities with the location of this study, Cato Manor, a peri-urban and informal settlement, mostly in the way people live in shared experiences. Niyongabo and Yeomans (2003) observed participant accounts that validated the claims of unabated

anger and favour for confrontation instead of communicating in order to achieve viable resolutions to community issues. After participating in the AVP workshops, participants reported that AVP was important for building communication skills that help confront challenges in a non-violent manner. This finding is consistent with findings in the current study where participants argued that communication learnt in AVP was vital because avoiding conflicts may cause a festering of tension for an individual, which could trigger violent reactions to crises. Participants in Niyongabo and Yeomans (2003)'s AVP workshops reported that AVP exposed them to effective ways to communicate grievances and to cooperate in times of conflict which. The current study observed similar outcomes with participants reporting that they became inclined to understand the deep anger that the members in their community may be harbouring and fail to express. Participants thereafter noted that such an understanding made them sympathetic to fellow residents in the future when involved in a conflict or crisis.

4.5 Approach to conflict

The participants were pleased about the confidentiality that was created by the workshops. According to AVP values, trainings should prioritise confidential in which members feel confident enough to open up to one another and easily share individual, and often intimate experiences. By keeping to the training plan, the facilitators created this safe space early from the first session, by keeping to the schedule of the workshop. Confidentiality was a very important factor for the success of the workshop. The participants mentioned notable attitudinal changes after the workshops. The workshops helped present young mothers with alternative ways of resolving conflicts in non-violent manner in their lives and community. Participants expressed this outcome as follows:

R4: AVP has helped me with anger management. It has helped me to deal with releasing tension by providing means for me to express myself without being confrontational. Being confrontational may all but result in violence but communication of ideas will help me get what I want which in most times is to express my disappointment with the municipality.

R15 said: The concept of perspective following the AVP trainings will help me

personally and also equipped me to teach others to be tolerant and try not to take decisions until they are clear about the other people's perspectives. Perspective was one of the topics discussed during the AVP training. The understanding of the concept of perspective will no doubt help the community deal with conflicts through sharing their understanding on perspective and the importance of dialogue to other members of the community and thereby contributing to the promotion of attitudinal and non-violent social change.

R1 *The training in non-violence, anger management, repentance and forgiveness rather than revenge including problem-solving approach among others really helped to build the requisite skills to address conflict. It is not good to want to get even with one's perceived adversary through revenge, and also retaliatory violence will not appease grievances but continue a dangerous cycle of violence. The skills in anger management will enable members of the community I can influence, to handle anger when faced with confrontational experiences in the future.*

R7: *I have learnt the consequences of being a by stander in a violent conflict. At the same time, I was excited to learn how to be neutral in a conflict in order to be an effective peacemaker. My nature is more inclined to taking sides during interventions in conflict and AVP training changed my attitude to appreciate the facts of the matter especially when the conflict is among friends and family.*

R9: *I am now able to solve problems non-violently. AVP trained me the importance of forgiving and forgetting. I am now able to give advice where it is needed and listen to diverse viewpoints when we are having a discussion, because I discovered during the AVP sessions that when I was involved in a conflict, I manipulated communication to win the argument by disparaging the other party and we would end up with a lose-lose situation. I am able to tackle a situation non-violently and one important takeaway is the skill to respect others and that I should think before I act.*

The reflections above are consistent with a change from antagonism to collaboration. These responses give substantial proof that training in AVP can be a necessary avenue in changing a person's attitude in a conflict from a violent to a non-violent disposition. The AVP programme illustrated the high level of violence in the community; a response to the violence rooted in our groups and values and demonstrated that young mothers have the power that is able to transform hostility

and negativity into collaboration.

4.6 Application of AVP

The use of ‘I messages’, transforming power and the five pillars of AVP, were important aspects the young mothers commended greatly and many of them highlighted how they have used these in their everyday experiences.

***R14:** I have gained many skills on how to solve conflict using approaches I learnt from the AVP training. When my neighbours are quarrelling or having a misunderstanding, I can now attempt to position myself to negotiate both the parties’ interests and reach a peaceful understanding through compromise. I am going to be a better communicator with people in a respectable manner so as to set an environment where the default response to conflict is confrontation. Thirdly, I have learnt to forgive people being a peacemaker when they offend me, and also on how to control my anger in whatever situation or whatever the problem might be.*

***R8:** I am keen to apply the concept of transforming power and to share this concept with my children. Transforming power is important to problem solving and it is important to bear a win-win attitude in our community when approaching conflict. This is important so that the neither party feels disparaged in a conflict.*

Within the context of The Alternatives to Violence Project, transforming power is about restoration: maintaining one’s own humanity (safety, self-worth, integrity) while restoring (not labelling as “perpetrator,” “aggressor,” or “evil”) the humanity of “the other.”

***R6:** AVP can help people to come together and reconcile. Communication is a vital tool to everything and with it, we can actually move forward. The hope going forward is to consider other people first when confronting conflict and avoid condescension. AVP has to be taken further than where it is now so that people can learn how to interact with others and also putting into practice the principles of AVP workshop.*

***R13:** I have applied the five pillars of AVP namely listening and communication, cooperation, community building, and affirmation. I have learnt that the authorities such as the police and the municipality are not enemies and the community needs to work with them and resist resorting to violence. I hope that AVP training with police and members of the municipality will be set up because the community has the sense*

that they view us as enemies and transforming power in AVP says that is detrimental to resolving conflict peacefully.

***R10:** There is so much violence in our community and it is high time we have grassroots programs to build a non-violent community. We have to introduce different skills to everyone so that we can actually learn to confront conflicts non-violently. My big takeaway is providing education on the issues because sometimes, social-economic grievances have resulted in disproportionate violent protests. I think people should be educated and informed about AVP. AVP can help people to work well through transforming power in a nonviolent way. People in the community may not have enough opportunity and platform to speak. AVP comes as a tool to help people have a safe space where they communicate issues openly. In our communities, people are denied opportunities to articulate their views and this causes violence when dialogue is blocked and tensions are allowed to fester.*

4.7 Summary

The above conversations clearly show a positive reception by the young mothers after the trainings. It clearly reveals how their lives were impacted by the trainings. The trainings put people together and got them to share and exchange personal narratives, which, in turn, almost always led them to begin to understand their community better and the importance of AVP training. The young mothers acknowledged that the skills that they learnt from the trainings will be vital in their daily lives and confirmed that they have some sort of foundation to start building a non-violent environment in their community. The next chapter discusses the recommendations and conclusion of the research.

CHAPTER FIVE: RECOMMENDATIONS AND CONCLUSION

5.1 Introduction

This chapter provides a summary of the study and outlines the significance of its findings with respect to the participation of young mothers in peace building in Cato Manor. It illustrates how the objectives of the study are met, and offer commentary and suggestions regarding how an AVP training of young mothers can equip them to build a non-violent community. Recommendations are also made, with suggestions for future research aligned with this study.

5.2 Summary of the Findings

The aim of this study was to investigate the participation of young mothers in peace building in Cato Manor. The objectives of this study were to:

- Explore the underlying causes of violence in Cato Manor,
- to implement Alternatives to Violence workshops among young mothers in Cato Manor as a way of facilitating peace building, and
- undertake a preliminary evaluation of the outcome of AVP workshops.

This section discusses the salient findings from this study in accordance with the objectives set out in Chapter 1.

Objective 1: Explore the underlying causes of violence in Cato Manor

Poor Service Delivery

Findings showed that violence arises from failure to deliver critical services. People continue to experience poor sanitation, municipal corruption, and forced evictions in townships such as Cato Manor. There has also been a prolonged shortage of water and housing and when people get angry they burn and unleash havoc in the community. Members of the community are angered when there is no service provided, no response from the municipality, delayed service provision and negative attitude from municipal officials. This violence affected young mothers in that they feared that when children observed this violence, they would learn to solve challenges in their own personal lives through violence. This was worsened by the fact that the local

government only appeared to respond to service delivery concern when violence erupted in the community (KaManzi, 2013)

Sexual Violence

Findings of the study revealed sexual violence as another underlying cause of violence in Cato Manor. The literature reviewed showed that a total of 158 sexual crimes were reported in Cato Manor in 2016 (Crime Stats SA, 2015). The researcher noted however that this was not a realistic figure as many cases of sexual assault go unreported. One can therefore deliberate that the total number of sexual crimes for that period may have been significantly higher. Findings revealed that sexual violence was a challenge for young mothers because there lacked community and institutional support from law enforcement. This particularly caused insecurity among young mothers who had girl children.

Drug Abuse

Drug abuse among young people was also highlighted as an underlying cause of violence. When they are intoxicated they engage in aggravated conduct that may hurt people. Young mothers feared that the proliferation of such violence made them insecure in the community. They were also worried that young children under their care could be recruited into drug abuse as drug abuse was glorified and normalized and children could view such detrimental behavior as appropriate.

Youth Unemployment

Some young mothers argued that the violence in Cato Manor is fuelled by the abject poverty and the unemployment of youths in the community. Young people were stranded and were struggling to survive because there were no jobs. The youths who loiter around the community easily fall into lives of economic crime because they do not even have access to basics such as food.

Xenophobia

Findings showed that a lot violent acts that were targeted and committed against immigrants. Members of the community feel that immigrants are taking over space and are competing for resources. Sometimes immigrants are blamed for poverty and crime in the community which is not always a fair statement to make. Findings showed that young mothers are better positioned to transform the xenophobic conflict that contributes to violence in the community. Miller-Perrin and Perrin (2012) argue that motherhood gives women the ability to transform negative attitudes such as xenophobia. Young mothers can begin to nature a new generation that is welcoming to immigrants and that seeks to settle differences without employing protracted or recurring violence. Lumby and Azaola (2015) argue that young mothers can model positive attitudes such as tolerance towards immigrants.

Objective 2: To Implement Alternatives to Violence Workshops Among Young Mothers in Cato Manor as A Way of Facilitating Peace Building

Given that action research underpinned this study, data was collected using the alternatives to violence workshops. The AVP Basic training gathering was from 10th – 12th December 2016. The advanced workshop was facilitated 2months after the basic workshop. The young mothers were interviewed to gather data about their experiences after the basic workshop. The findings from the AVP workshops are consistent with the FPCT which argues that young mothers are placed within a unique position where they have to protect their children from being exposed to violent behavior. FPCT argues that motherhood presents young mothers with the responsibility to be good role models for the children under their care because in situations where violence is glorified, drug dealers or warlords can usurp that role. Lumby and Azaola (2015) add that in communities such as Cato Manor where violence is glorified, children are inclined to grow up aspiring to violent livelihoods due to observation and a need for survival. FPCT argues that young mothers may also feel helpless when faced with such situations. This presents a challenge for young mothers whose instinct is to protect children from exposure to undesirable and often violent behavior within their communities. FPCT argues that mothers can avert the undesirable prospects of raising violent children by applying non-violent approaches

as part of their parenting routines (Collins, 2014).

Young mothers have the potential to channel attributes of warmth, generosity, and empathy in front of children during crises which positively impacts how children would confront their own problem in life (Collins, 2014).

Objective 3: Undertake a Preliminary Evaluation of the Outcome of AVP Workshops.

The young mothers who participated in the AVP workshops were very pleased with the transformation that took place in terms of knowledge after the trainings. Many stated that they now favoured compromising and cooperating in dealing with violent conflicts as opposed to confrontation. The participants' approach to conflict changed, as they now prefer non-violent methods they learned through the basic and advanced workshops. The trainings, it seems, established conflict management skills and allowed individuals to build better relational skills, gain insights into themselves and find new and helpful methods for creating a non-violent community.

A vital element of AVP that was beneficial to young mothers in the findings above is the idea of "transforming power". Transforming power in AVP is a central skill in people, which allows them to reach within and find ways of resolving conflict peacefully (AVP, 2010). It is the core philosophy of AVP. This is a way to describe the power of innovative, practical nonviolence. Accordingly, some scholars have argued that the individual narratives shared by people in the training open up to the idea of transforming power (Kreitzer et.al, 2010:81). Building around this notion, the themes of conflict resolution, communication, affirmation, and community building are integrated into each workshop.

5.3 Recommendations

This section highlights recommendations of this study.

1. There should be continuity of AVP as a programme in order to strengthen,

retrain and reinforce the attained attitudinal changes in the participants to ensure that the ideals of non-violence endure. According to Taylor and Francis (2013:27), there are no easy peace education interventions with lasting effects. It is important that peace programmes not only benefit those who actually participate in them such as the young mothers here, but should be extended to other spheres of society. Going forward, the challenge is to make AVP training inclusive of neighbours, youths and children through a process that may require community wide motivation.

2. Investigate the source of service delivery backlogs in order to avoid service delivery protests. The AVP trainings revealed that ignoring the public's service delivery concerns usually stirs frustration, which may trigger violence on the streets.
3. There needs to be better communication between the municipality and the community in Cato Manor to ensure that residents do not feel excluded from local government projects. Effective public participation is necessary in ensuring that tensions do not fester among members of the community. Public participation will help identify what the residents' priorities are for development. This would also help to identify possible contentious issues, and reduce conflict and violent protests. In this regard, ward councillors should be playing a critical, proactive role. The frustrations relating to housing shortages, poor service delivery and infrastructure provision have boiled over into increased protests in Cato Manor that often turn violent. If the needs of the residents are not satisfactorily addressed, then the level of violence in Cato Manor may continue to rise.
4. The Local Government needs to boost community-policing programs and SAPS should consider participating in AVP training with members of the community.
5. Drug awareness campaigns should also be introduced. Drug dealing and drug use is becoming an increasing problem in Cato Manor, especially amongst the youth. Parents need to be made aware of the signs of drug use in their children and the best ways to deal with it. Children must also be educated in schools about the dangers of drug use and a life of crime.
6. Introduce awareness campaigns about different forms of violence in the community, especially for gender-based violence. The community can then work together to combat the different types of violence.

7. When members of the community are anxious about housing in Cato Manor, violence is more than likely to break out. Therefore, demolitions of informal housing infrastructure must be stopped unless reasonable, alternate accommodation is available. Instead there should be effective shack upgrading projects that help to provide services to informal settlements and can slowly transform them into formal, fully serviced settlements with adequate infrastructure.
8. Upgrades of informal settlements can provide training and youth employment creation initiatives. In this way human capital can be developed and this can contribute to poverty alleviation in the area.
9. More frequent police patrols and raids should be scheduled in Cato Manor so as to reduce the prevalence of crime and thereby reduce the fears and insecurity experienced by the residents.
10. Community consultations with young mothers on building the future should be encouraged, given the experience that the community will benefit from their involvement in resolving conflicts. Members of the community need support to engage in a visioning process. They should be assisted to agree on a shared vision that assures them that there is a possibility of real transformation while current issues are in the process of being resolved. Negotiating social contracts for peace should accomplish this. These can be endorsed by community leaders from the political spectrum or religious leadership and could lead to a culture of peace and refrain from confrontational behaviour.

5.4 Conclusion

In summary, the research increased the young mothers' understanding of how to deal with conflict non-violently using AVP skills. They have become powerful symbols for the rest of the community. Occurrence of community dissatisfaction sometimes emanates from the lack of participation, or ineffective participation of community members in decisions affecting them. The respondents' view of effective participation as a means for resolving community complaints is consistent with the action research theory in the literature. When community members believe that their stated opinions have been taken into consideration in decision-making, they are less likely to partake in actions that promote a contrary decision and violence. One of the instances where this was reflected was when the participants unanimously agreed that the need for

adequate feedback from the municipality, and regular flow of communication through established representative structures was vital. The participation and the keenness of understanding that the young mothers exhibited during this research were impressive. There is an opportunity to develop a non-violent community in Cato Manor and the young mothers are a promising foundation to build on. The young mothers and the rest of the Cato Manor community must be given more platforms to change their story from an ethos of violence to a legacy of peace and recreation. This concluding chapter provided a synopsis of the research, and suggested a number of recommendations on a way forward to helping young mothers participate in peace building effectively. The chapter presented the conclusion made by the study, and it also proposed future direction for further research associated with the present study.

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Appendix A

DEVELOPING A PARTICIPATORY PROGRAM FOR YOUNG MOTHERS TO PROMOTE PEACEFUL AND NONVIOLENT COMMUNITIES.

QUESTIONS FOR AVP WORKSHOPS

Introduce myself and the purpose of the AVP workshops. Thank participants for availing themselves. Outline the ethical considerations and ask for permission to tape record the session. State that the tapes will only be listened to by the researcher (myself) and that the tapes will be stored in a secure place.

Questions before training

1. What do you understand by the term “violence”?
2. To what extent is violence a problem in your community?
3. What types of violence are present in your community?
4. What do you think are the causes of violence in your community?
5. What do you think are the consequences of violence in your community?
6. What is the common procedure for handling conflicts by young mothers in your community?
7. Are women and men equal in your community?
8. Does culture hinder or enhance your capacity if you are to participate in conflict management and peace building in your community?
9. What do you think you can do to reduce and prevent violence in your community?
10. How many children do you have?
11. How old are they/ is he/she?
12. Have you ever been involved in any kind of social development work?
13. What basic community values and lessons do you teach your children?
14. Have you ever taught your children about social cohesion and non-violence?
15. What kinds of conflict are you interested in combating in your community?
16. Do you think it is important to teach children about non-violence?

Explain your answer.

17. Do you think society will take women seriously in conflict resolution efforts?
18. Do women and men have a fair authority to advocate for change in your community?
19. What may hinder you from participating in resolving conflict in your community?

Questions after the training

20. At the end of the workshops, do you think there are some changes that took place? If yes please explain what, any reflections why you changed.

21. Has AVP helped you to resolve difficult issues using peaceful means? In what way are you able to do this?

22. How have AVP helped you to change your approach to conflict.
23. In what ways do you feel that the AVP workshops have helped to you to change your personal relationships?
24. Has AVP helped you to have a greater understanding of your feelings and actions?
25. Do you think you have the capacity to participate in leading peace-building effort in your community after the workshops?
26. What specific forms of conflict and violence do you think you can tackle after your experience in AVP training?
27. What are the improvements that may be done to improve AVP training in your community?
28. Do you think AVP can change the violent attitude of the larger community so they can turn towards nonviolence?

APPENDIX B: LETTER OF INFORMATION



5 November 2016

My name is Gift Nyamapfene. I am currently registered for a Master's Degree in Public Management in Peacebuilding at the Durban University of Technology. Below are the details of my study so that you have an understanding of what it is about. The title of my study is "Participation of young mothers in peace building: an Action research study on young mothers in Cato Manor, Durban, KwaZulu Natal, South Africa."

Violence is a major concern internationally, nationally and within our communities. I want to find out the causes of violence and consequences of violence on young mothers in Cato Manor and together with the young mothers develop, implement and evaluate a programme to reduce violence in their community. Would you agree to undertake the workshops and being interviewed? The workshops will be three days and the interviews may take 30-60 minutes and will be scheduled at your convenience. Participation is voluntary and you are free to withdraw from the process at any time without giving reasons, and without prejudice or any adverse consequences. The information you give will only be used for research purposes. For this study, I am guided by the code of ethics of Durban University of Technology to ensure confidentiality of information provided to me by the participant.

In addition, your identity and individual answers will be kept confidential. Should you wish to discuss this further, please feel free to contact me or my supervisor (Dr. S.S Pillay Telephone 031 373 5605 or pillayssdut.ac.za. Research ethics administrator on 0313732900. Complaints can be reported to the Director: Research and Postgraduate Support, Prof. S. Moyo on 031 373 2577 or moyos@dut.ac.za

Please complete the following as confirmation of your willingness to participate in this research project:

I,, have adequately discussed the study with the researcher, understand that I may withdraw from it at any time without giving reasons, and voluntarily agree to participate by attending AVP Workshops and being interviewed.

Sincerely
Gift Nyamapfene

APPENDIX C: LETTER OF PERMISSION

MASISIZANE WOMEN'S GROUP

P.O BOX 4091

Cato Manor

Dear Mr. Gift Nyamapfene

Masisizane notes your request (15 August 2016) to conduct data collection for your Master's Degree study titled, "The participation of young mothers in peacebuilding. an Action research study of young mothers in Cato Manor". You shall be given full access to conduct the study and permission to document the information you will receive from us. We believe that your study may benefit our community and we look forward to working with you.

Yours Faithfully

Thenjiwe Ndimande

A black rectangular redaction box covering the signature of Thenjiwe Ndimande. A horizontal line extends from the right side of the box.