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**THE EFFECT OF INDIGENISATION ON THE EMPOWERMENT OF RURAL
YOUTH IN ZIMBABWE: A CASE OF SHURUGWI DISTRICT IN THE MIDLANDS
PROVINCE**

BY

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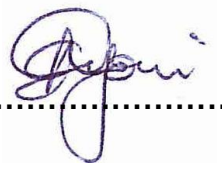
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DECLARATION

I, Effort Nyoni, do hereby declare that this work, with the exception of quotations or references which have been attributed to their authors, is entirely my own and original and has not been submitted elsewhere.

Signature.....

Date: 15 July 2015

DEDICATION

I dedicate this research project to my beloved mother, Pretty Macheyo, for her inspiration, love and constant support throughout my academic life. May God continue blessing you.

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First and foremost, my deepest thanks go to God Almighty for His providence and guidance throughout my research endeavour. A great debt of gratitude is due to my supervisor, Prof. A. Rahim, for his inspiration, assistance and mentorship throughout this research. I would also like to give special thanks to all the staff members in the Department of Development Studies who gave me guidance during my study. My heartfelt thanks go to the Shurugwi Rural District for allowing me to make use of their resources while I collected my data. I wish also to extend my thanks to all those who made it possible for this research to be conducted successfully as a result of their valuable participation in interviews and discussions. Special regards go to my friends, Trinity Dhlamini and Nyasha Rutendo Kausi, for the support which they gave to my research project. I also thank David Masters for his assistance in this research.

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ABSTRACT

This research investigated the effect of indigenisation on the empowerment of rural youth in the Shurugwi district in the Midlands province of Zimbabwe. Using thematic-content analysis, the thesis demonstrates that the effect of indigenisation on the empowerment of rural youth is a perturbing issue, as most of the youths upon whom the study focused are being marginalised and are not participating in the indigenisation program at all. Lacks of human and social capital and socio-economic environment as well as the unavailability of capital have all been cited as factors hindering the effective empowerment of rural youth through the indigenisation program.

Examining the perceptions of the participants led to the conclusion that the program has failed to cater for the needs of rural youth. This conclusion in turn resulted in the assessment that although the indigenisation program attempts to correct past imbalances in the ownership of resources through the equitable redistribution of wealth to those groups which have been marginalised, the problems created by the program's lack of success still constitute a domain which requires a great deal of attention from academics and researchers. On the basis of the findings of this research, appropriate recommendations are offered to various stakeholders, including the Ministry of Youth Development, Indigenisation and Empowerment, policy-makers, researchers and the government.

KEY WORDS

- Indigenisation
- Africanisation
- Rural youth
- Empowerment
- Rural development
- Human capital
- Social capital
- Universal education
- Skills transfer

LIST OF ACRONYMS AND ABBREVIATIONS

BEE - Black Economic Empowerment

CSOST - Community Share Ownership Schemes and Trusts

CSR - Corporate Social Responsibility

ESAP - Economic Structural Adjustment Program

FDI - Foreign Direct Investments

GDP - Gross Domestic Product

ILO- International Labour Organisation

MDC - Movement for Democratic Change

NYF - National Youth Fund

ZANU PF - Zimbabwe African National Union-Patriotic Front

ZIMASCO - Zimbabwe Mining and Smelting Company

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CHAPTER ONE

1.1. Introduction

Zimbabwe is a landlocked country in southern Africa which achieved universal suffrage in 1980. According to the Zimbabwe national statistics, in 2012 the country's total population was 13 061 239 (Zimbabwe National Census, 2012). However the current total population of the country is estimated to be 13 771 721 with youth between the ages group of (14-24) constituting 22.1% of the total population (Central Intelligence Agency, 2015). The urban population was estimated to comprise 38.6% of total population in 2011, implying that a large portion of the country's population lives in rural areas, but rural communities tend to remain marginalised, with high unemployment, particularly among the youth. The ethnic distribution of black Africans, who comprise 98% of the country's total population, is made up of 82% Shona, 14% Ndebele and 2% for minority languages other than these 2 language groups, while mixed and Asian people account for 1 % and whites less than 1% (NationMaster, 2013). Accordingly Shona is the official most broadly spoken, followed by Ndebele, English being traditionally used for official business, and 13 official minority languages constituting the last group including; Chewa, Chibarwe, Kalanga, Koisan, Nambva, Ndau, Shangani, sign language, Sotho, Tonga, Tswana, Venda, and Xhosa (Central Intelligence Agency, 2015).

In order to ensure a fair and equitable distribution of a country's resources and combat poverty, it is imperative that the ownership of economic resources should be spread across the various racial and age groupings of the population. Concentrating an excessively large portion of a country's economic resources in the hands of a

privileged few results in the wealth gap between the rich and the poor widening (Printo, 1970), and promotes social conflict. The free market economy presupposes the efficiency of economic markets as the mechanism for regulating anomalies in the distribution of the ownership of the economy. However, there is strong evidence to suggest that without some degree of government intervention, the wealth gap between the rich and the poor in any country continues to widen (Ahmed, 2011). In many African countries, including Zimbabwe, the government has intervened by drafting legislation and implementing policies such as indigenisation or the policy of “Africanisation”, in order to ensure an equitable distribution and ownership of local resources.

Indigenisation has been recognised by several governments as a solution to ensure that indigenous people participate in their respective national economies. As a result of the legacies of colonisation, many African countries are burdened with great economic disparities between their racial, ethnic and gender groups. During the colonial era the economic resources of these countries were distributed in a manner which was racially-biased in favour of the dominant white settlers. The new dispensations brought by the advent of majority rule have resulted in social instability and military conflicts in many African countries as the indigenous black people have struggled for a share of the national wealth of their countries.

From an historical perspective, the concept of indigenisation is not new in the African context: attempts have been made to restructure the economies and the balance of power within many newly independent African countries through processes which have been given various names, such as “Africanisation”, “indigenisation” and “black

empowerment”, all of which are euphemisms for nationalisation (Assensoh, 1998:65).

Like many other African countries, Zimbabwe has historically endured disparities in economic ownership. During the era of white minority rule the country’s economic resources were, to a very large extent, concentrated in the hands of a few white people, and in the immediate aftermath of the transition to majority rule whites continued to dominate the agricultural and mining sectors, while indigenous blacks continued to be excluded in the ownership of economic resources. Both of these sectors were dominated by foreign capital, while the indigenous people were the main suppliers of cheap labour to these sectors.

After majority rule had been achieved, Zimbabwe inherited a structurally differentiated and polarised economy, which was characterised by a relatively well-developed urban sector and a predominantly impoverished rural economy, which, ironically, provided a livelihood to between 70% and 80% of the country’s population (NIEEB, 2013). In order to reduce the widening socio-economic disparities between these 2 separate economies, the government adopted a highly controlled economic policy framework, which was characterised by high spending as a measure of the government’s commitment to redressing past and existing socio-economic inequalities (Zhou and Zvoushe, 2012). According to Zhou and Masunungure (2006:16), the new state adopted the principles of a welfare state in terms of the allocation and distribution of resources and social benefits by following the socialist principles promoted by the Economic Structural Adjustment Programs or ESAPs, although the anticipated benefits in terms of both national economic development and human empowerment were not achieved.

The Riddell Commission was set up in June 1980 to investigate the disparities in incomes in the country. It found that not only was landlessness in the rural areas acute, but that land was also being under-utilised, which compelled the government to redistribute farming land in favour of the black indigenous population (Riddell, 1980:3). In the era of the new millennium the Zimbabwean government has responded by formulating and implementing a policy of indigenisation, which first targeted the agricultural sector in 2000 by embarking on a land reform program. The policy of indigenisation constitutes a deliberate initiative to ensure the involvement of indigenous Zimbabweans in the economic activities of the country, to which they had no access prior to April the 18th, 1980, in order to ensure an equitable ownership of the nation's resources (NIEEB: 2013). Accordingly, over three hundred thousand indigenous black people have been resettled in fertile, arable land for small and large scale farming (NIEEB: 2013).

Like the interventions made during the first decade after achieving majority rule, the indigenisation agenda focused on striving to achieve equity, the eradication of poverty and socio-economic transformation. Mupazviriho (2011) explains that the Zimbabwean Government's first policy framework on indigenisation and economic empowerment was published in February, 1998, and that this led to the establishment of the National Investment Trust of Zimbabwe, whose brief was to promote the equal participation of all indigenous Zimbabweans in the mainstream economy by providing financial assistance. The policy was revised in October of 2004 with the adoption of the Revised Policy Framework for the Indigenisation of the Economy, which articulated the values on which the formulation of the current indigenisation and economic empowerment legislation was based.

The indigenisation program was implemented against a background in which the previous economy had taken the form of an imbalanced power structure which had excluded indigenous people. The main objective of the indigenisation and economic empowerment program is to broaden the economic base through promoting economic justice for those to whom justice had been historically denied by the colonial system, and which continues to be denied to them by the imperialist policies of neoliberalism (Watson, 2010; Gowans, 2008; Mamdani, 2008; Zhou and Zvoushe, 2012). According to Mupazviriho (2011), the policy seeks both to democratise the ownership of the country's productive assets and to empower previously disadvantaged Zimbabweans economically, by increasing their participation in the economy, thereby facilitating their contribution to the economic development of the country and the benefits which they receive from it. The vision of the indigenisation policy is to create a new economy which is owned and controlled by indigenous Zimbabweans for their ultimate benefit, a new economy in which Zimbabweans are masters of their own destiny, and in which they participate in their own social and economic development (NIEEB, 2013).

The government of Zimbabwe then enacted the Indigenisation and Empowerment Act of 2007 (I and EEA, Chapter 14:33), a law which includes a requirement for indigenous people to own at least 51% of any mining, banking or agricultural company. The Indigenisation and Economic Empowerment (General) Regulations (2010) were gazetted on the 29th of January, 2010 and designated to come into effect on the 1st of March of the same year. Targeting foreign-owned companies, the regulations required every business enterprise, with an asset value of US\$500 000 or above, to cede a controlling interest of not less than 51% of the shares or the

interests therein to indigenous Zimbabweans within 5 years. The Act also included a requirement for foreign-owned companies operating in Zimbabwe to provide information about their plans for the implementation of indigenisation to the Minister of Youth Development, Indigenisation and Empowerment by the 15th of April, 2010 (Sokwanele, 2010). In Chapter 14:33, the Act defines an indigenous Zimbabwean as 'any person who, before 18 April 1980, was disadvantaged by unfair discrimination on the grounds of his or her race, and any descendant of such person, and includes any company, association, syndicate or partnership of which indigenous Zimbabweans form the majority of members or hold the controlling interest' (Matyszak, 2010).

The indigenisation program also encompasses community share ownership schemes or trusts, or CSOSs or CSOTs, which hold a minimum of 10% of the shares in qualifying mining businesses on behalf of their respective communities (Machonesa, 2013). A community share ownership trust is made up of representatives of local communities, such as chiefs, district administrators, council chairpersons, rural district council CEOs, mining company representatives, youth representatives and representatives of both women and the disabled. The primary goal of community share ownership trusts is to ensure that local communities benefit from the local mineral resources which are extracted by the local mining companies, which are considered principally as a corporate social responsibility. The amended Indigenisation and Economic Empowerment (General) Regulations Statutory Instrument 21 (2010) states that a CSOT is set up for the benefit of the community in which resources are being extracted. The monies accruing to the scheme, after the mining company from which the trust is established has declared its dividends, are to

be used for the maintenance of schools, educational institutions and the providing of educational scholarships, the maintenance of hospitals, dipping tanks, roads, water works, and also for environmental conservation through works such as gully reclamation.

In addition, the indigenisation program, through the Ministry of Youth Development, Indigenisation and Empowerment, has also committed itself to the economic empowerment of local youth by implementing National Youth Fund programs, which focus on funding micro-businesses and income-generating projects for the youth which will enable them to participate effectively in the mainstream economy and contribute to economic growth and development, thereby creating employment for the young people of Zimbabwe. However, although the government may have implemented the indigenisation program with good intentions of economically empowering the youth, a large section of the youth has not yet benefited from the program, despite the fact that the youth constitutes approximately 60% of the total population (Zimbabwe National Youth Employment Conference, 2012). A large percentage of the total population of the youth is unskilled and uneducated, which has ensnared them in unemployment and poverty, particularly in rural localities. According to the Zimbabwe's 2012 Population Census, youth aged between 15-34 years constitute 84% of the unemployed population and those aged 15-24 constitute 55%, thus reflecting rural youth unemployment challenges inherent in rural localities

Indigenisation may be viewed in parallel with the Black Economic Empowerment or BEE, which has been adopted in many African countries, including South Africa, with varying results and consequences. After acquiring political and economic independence from white minority rule, many states took steps to reverse the

colonial imbalances in the allocation and ownership of their countries' resources. This compelled governments to enact policies which sought to affirm the right of local indigenous people to become the primary beneficiaries of resources such as land and mineral and other natural resources, and also to be given the right to own shares in local companies. While some may regard the introduction of indigenisation programs as a bid on the part of political leaders to garner votes, others are of the view that the programs have raised standards of living, increased household incomes and reduced poverty for local populations. Acknowledging the contributions made by the indigenisation program, Mawowa (2013) observes an increasing convergence towards more participatory approaches which emphasise the involvement of local communities in the development of many resource-rich areas through the indigenisation CSOSTs. In addition, Sawyer and Gomez (2012) maintain that the extraction of natural resources has the potential to offer employment opportunities to local communities and that this is one way in which the communities could benefit from the availability of resources in their localities.

The indigenisation program in Zimbabwe was introduced in order to ameliorate the effects of the policies and actions of racially-biased colonial economies and the ethnic and cultural discrimination which they practised, which failed to direct the benefits of the macro-economic advancement achieved to the indigenous societies whose resources had enriched them. Sawyer and Gomez (2012) maintain that the inverse relationship between macro-economic growth and socio-economic transformation in communities which are rich in resources is most pronounced in countries such as Bolivia, which, although rich in natural resources, coincidentally rank among the most unequal societies in the world in terms of the ownership of the

resources. Humphreys, Sachs and Stiglitz (2007) point out that the interaction between the extraction of resources, which represents prosperity for a few, and the livelihoods of local communities, representing poverty for many, is suggestive of societies characterised by islands of prosperity and a sea of poverty. The phenomenon of mining companies making huge profits while the local communities in which they conduct their mining activities are faced with pervasive poverty eloquently describes the socio-economic malaise which is inherent in the rural district of Shurugwi in the midlands province of Zimbabwe.

These inequalities have resulted in hostile relations which have often spilled over into violence, between mining corporations and local mining communities, as has been the case in the Philippines, Bolivia and the Niger Delta (Sawyer and Gomez, 2012). For Sawyer and Gomez (2012), from the perspective of social justice, the extraction of mineral resources should stimulate the socio-economic transformation of the host communities. It is imperative to note that Zimbabwe, like some other African countries, still maintains the unequal distribution of economic power in favour of minority ethnic groups and ownership of the country's resources, which hinders the achievement of an equitable distribution of resources promulgated by the indigenisation program (Mambondiani, 2012).

Paradoxically, most mining activity is to be found in communities which have low levels of socio-economic growth. Communities surrounding South African mines are often synonymous with poverty, poor health, adult illiteracy and poor housing (Cronje and Chenga; 2005). Elaborating on the sharp disparity in the wealth in terms of resources of mining companies and the local communities in which they ply their

trade, Humphreys, Sachs and Stiglitz (2007) maintain that mining activity in many communities which are rich in resources fails to promote social and economic transformation, and that these communities, in effect, become victims of a “resource curse”. However, despite the implementation of the indigenisation program in order to bring an equitable resolution to the ownership of resources and to reverse the imbalances of the past in Zimbabwe, most people, and specifically the rural youth, remain trapped in abject poverty. This makes it vital to investigate the effect of the indigenisation program on the empowerment of rural youth.

Indigenisation tends to be perceived in diverging ways by researchers and academics. Shangahaidonhi and Gundani (2014) regard it as a hindrance to foreign direct investment, which has a long-term bearing on a country’s socio-economic and political wellbeing. Mambondiani (2012) called BEE “Black Elite Enrichment”, and argued that, in parallel with the redistribution of land, the “country’s economic transformation requires a restructuring and democratising of ownership and control of the economy by empowering the historically oppressed to play a leading role in the local economy”. However, evidence across Africa suggests that empowerment models which focus on redistribution have tended to benefit groups which consist of those who wield political power, at the expense of ordinary people (Mambondiani, 2012). In his words, “the indigenisation policy has succeeded in replacing a foreign capitalist with a black one, with no real impact on addressing inequality” (Mambondiani, 2012). Furthermore, Carrier (1991; 123) Schwartz (1967, 8) cited in Magure (2013:22) argue that many African political governments are governed by mutual obligations or indebtedness, an approach termed ‘political clientelism’ whereby governments or political Parties distribute certain material, ‘gifts’ or

incentives in order to “impose a form of identity on both the giver and the recipient and exchanges of gifts are governed by the norms of reciprocity.

The true purpose of economic empowerment is to spread economic benefits to all of a country's citizens, making economic growth inclusive and sustainable. According to Patrick Chinamasa (2014), the Finance Minister of Zimbabwe, “In 2013, foreign direct investment into the Zimbabwean country amounted to only \$400 million, against US\$1.7 billion for Zambia and about \$5.9 billion for Mozambique,” owing to a loss of confidence among investors as a result of a lack of clarity concerning the indigenisation program (Business Reporter, 2014). This disclosure concisely illustrates that, despite the implementation of the indigenisation program to ensure an equitable distribution of resources, economic realities can also play a vital role in determining the extent to which rural youth may actually benefit from the implementation of the program. Mambondiani (2012) points out that indigenisation has threatened foreign direct investment with catastrophic consequences, resulting in a failure to create the employment opportunities which are crucial to stabilising the current account deficit.

1.2 Statement of the problem

Indigenisation and issues pertaining to the empowerment of youth have become increasingly central in Zimbabwe's economic discourses, attracting a great deal of local, provincial and national debate, with some misconceptions concerning the subject arising on the part of certain individuals, groups and institutions. Gono (2011: 25) maintains that whatever indigenisation and empowerment model is adopted, it must fulfil certain aspirations of the population, and hence the need for it to be broad-based and inclusive of those levels of society which are at present severely

impoverished, such as the rural youth. However, assessments of this sort seem to lack a certain measure of validity, particularly with respect to the empowerment of the rural youth of Zimbabwe through the indigenisation program. As has already been noted, youths in Zimbabwe constitute approximately 60% of the total population (Zimbabwe National Youth Employment Conference, 2012), yet they remain marginalised in terms of access to resources and empowerment opportunities. The lack of rural youth empowerment begs questions such as whether the indigenisation program has delivered sufficiently in terms of socio-economic resources, opportunities and providing an ideal environment for rural youth to maximise the benefits of the indigenisation program in order to become able to contribute to the mainstream of the economy. Despite the implementation of the indigenisation program, rural youths are still lacking in terms of the human capital and the skills which are the necessary pre-requisites for them to benefit from the indigenisation and the economic empowerment programs.

For Mambondiani (2012), empirical evidence suggests that there remains a disparity between what the indigenisation program seeks to achieve and the practical realities of the circumstances in which it is being implemented. This, in turn, raises several questions regarding whether the government and other stakeholders managing the indigenisation programs have created sufficient opportunities to empower rural youth to become economically self-sufficient, as local youths, particularly those in the rural communities which are rich in mineral resources, are still excluded from the benefits of the indigenisation program. This alone provides the justification for this study in its endeavour to establish whether or not the indigenisation program has played a significant role in successfully empowering the youth of Zimbabwe. The research is

based upon the hypothesis that by empowering the rural youth through the indigenisation program, employment and rural development can both be achieved, and this will contribute to national development in the broadest sense.

1.3 Objectives of the study

The main task of this study is to investigate the effect of the indigenisation program on the empowerment of youth in the Shurugwi district of Zimbabwe. The specific objectives of this study include:

- To assess whether the indigenisation program is an effective means of empowering rural youth.
- To investigate the challenges facing rural youth in the indigenisation program.
- To provide recommendations regarding what may be done in order to improve the indigenisation program.

This study assumes that there is a relationship between indigenisation and youth empowerment. The objectives identified will be achieved by assessing both the level of participation among the rural youth in the indigenisation program and the extent to which they have been empowered as a result of participating in it. The research will also examine the perceptions and experiences of young people, with respect to the indigenization program, and the challenges which they face. This will be done by means of a critical evaluation of the implementation of the indigenisation program and, from the perspective gained by doing so, ways in which the efficacy of the program may be improved will be sought.

1.4 Significance of the study

In 2002 Oliver Tambo, the then President of the African National Congress, said: “A nation that does not take care of its youth has no future and does not deserve one” (Republic of South Africa, 2009). It is in the light of sentiments such as these that indigenisation and the empowerment of rural youth seem set to remain a perturbing and vexatious issue throughout Zimbabwe if this large sector of the youthful population continues to be excluded and marginalised. Previous studies have focused on Zimbabwe's indigenisation and economic empowerment programs in the context of rural development, specifically with respect to the opportunities and challenges pertaining to the empowerment of rural youth. These studies found that the programs have failed to improve the position of rural youth with regard to economic empowerment, particularly in the crucial domains of education and human capital, thereby perpetuating the plight of rural youth in terms of poverty and high rates of unemployment. Other studies have focused on levels of unemployment among youth in Zimbabwe and concluded that a political impasse is undermining the capacity of the government to create employment opportunities for the youth (Hamauswa, 2012).

It should be noted that the empowerment of rural youth through the indigenisation program has not received much attention from academics and researchers and that, consequently, there is relatively little literature pertaining to the topic. Thus, this research seeks to investigate the effect of the indigenisation program on rural youth, specifically with respect to human capital, the transfer of skills, education and social capital. For this reason, this research should be of great value for the light which it sheds on this relatively untouched domain and for its potential to recommend

alternative policies and strategies to improve the formulation and implementation of the indigenisation policy, which has an important role to play in economically empowering the rural youth and the country as a whole.

The study seeks to establish the relationship between the indigenisation program and the empowerment of youth and also to identify the constraints which impede its success at present. The results of the study will be presented to community trusts in various provinces and to the Ministry of Youth Development, Indigenisation and Empowerment, which should enable the relevant stakeholders to develop intervention strategies to bring substantial improvements to the indigenisation program in order to accelerate the empowerment of rural youth. The findings of this study could prompt the government to adopt new strategies regarding such vital concerns as access to education for the youth, human capital, the transfer of skills and other support services, such as finances and the dissemination of information. The study could also transform the negative perceptions of some stakeholders into positive perceptions, once they have been encouraged to review the indigenisation program, and this could provide an opportunity to address those concerns which at present undermine the potential for the empowerment of rural youth and, as a consequence, undermine the contribution which they have to make towards their country's Gross Domestic Product or GDP.

1.5 RESEARCH METHODS

This research was inductive in nature, as qualitative methods were used to design, collect and analyse the data. A qualitative approach was chosen, as it enabled the researcher to obtain a comprehensive, in-depth understanding of the perceptions of

the rural youth, company representatives, chiefs and government officials of the indigenisation program in the Shurugwi rural district. Richly nuanced raw data was gathered in the form of tape recordings of in-depth interviews and focus group discussions. Open-ended and semi-structured questions were employed in order to allow the free expression of feelings and perceptions regarding the phenomenon which constituted the focus of the study. In addition, use was made of government policies such as those concerning indigenisation and the Economic Empowerment Act, statistics, documents, gazettes, magazines, journal articles, newspaper articles and parliamentary debates, among other publications from relevant sources, in order to provide the study with a sound factual basis. Purposive sampling was employed in order to increase the likelihood that the variations which are to be encountered in any social phenomenon would be represented in the data. The data was analysed in terms of the themes which emerged during the analysis in order to bring order, structure and meaning to the mass of collected data. A detailed description of the research methodology will be provided in Chapter 3.

1.6 Delimitation and scope of the study

As has already been noted, indigenisation is a broad concept which has not received much attention from academic researchers. The research attempted to assess the effect of indigenisation on the empowerment of rural youth only, as they, unlike their urban counterparts, have been particularly marginalised to date. The research sample was limited to fourteen rural youths aged between nineteen and thirty years, 2 chiefs, 2 company representatives and 2 government youth officials, and the research was confined to the Shurugwi rural district of the Midlands province of Zimbabwe because it has a significant number of community share ownership trusts and other indigenisation programs.

1.7 Ethical considerations

Research ethics may be defined as a set of moral principles, suggested by individuals or groups, which are widely accepted and offer precise rules and behavioral expectations concerning conduct towards experimental subjects and respondents (Strydom, 2002). In order to honour the required standards of ethical conduct, the following ethical considerations were observed: obtaining permission, informed consent, voluntary participation, avoidance of harm, confidentiality and anonymity, providing feedback concerning the results and avoidance of plagiarism. The first requirement fulfilled by the researcher for this research was to seek and gain permission from the University of Fort Hare in the form of an ethical clearance letter, before approaching the relevant authorities to conduct the research. Dickerson and Allen (2007) explain that obtaining informed consent simply means that all the information relating to the study, in terms of its procedures, benefits, detriments and risks are provided to the legal representatives of the participants. The participants in this research were informed of the nature and purpose of the study, the possible dangers and benefits, and were required to consent to participate without coercion. Informed consent made the participants aware of their mutual obligation to one another not to divulge any personal information, emerging during the group discussion, to anyone else at any time after it had taken place.

By explaining that participation was voluntary, the participants were made aware that if they wished to withdraw from participating at any point of the study they could do so without incurring any penalties. The principle of non-malicious conduct was respected, and no harm was done in any way to the participants and their identities were protected and not revealed to the public, in order to safeguard their dignity and their physical, psychological and emotional wellbeing. Confidentiality and anonymity,

with respect to the participants, were maintained and the researcher ensured that all the information which was provided by the participants was properly safeguarded (Strydom, 2005). The researcher's promise to protect the rights of the participants and to respect their decisions was honoured, in accordance with prevailing research ethics (Bless and Smith, 2000). Providing feedback concerning the results of the study was made a priority and this was done in response to requests made by the participants. Adherence to the University of Fort Hare's policy concerning plagiarism in research was achieved by citing the originator of any data which was consulted for the purposes of the study. The researcher also ensured that the data which was collected for the study was used solely for academic purposes, in order to avoid compromising the reputation of the researcher or the university in any way.

1.8 Outline of the thesis

Chapter 1 has covered the general context of the research and provided a broad introduction to the topic of the thesis, the research problem and key terms. Chapter 2 will provide an overview of the available literature concerning indigenisation and empowerment and detail the theoretical framework and the relevant theories which were used in order to investigate and assess the effect of the indigenisation program on the empowerment of rural youth. In addition, a summary of the main findings of the study will be presented. Chapter 3 will detail the research methods employed by the researcher, with particular reference to their relevance to and their usefulness for the proposed study. Chapter 4 will cover the findings of the research, while Chapter 5 will provide a summary of the findings of the research, present the conclusions which were drawn from them and offer recommendations on the basis of these conclusions. The limitations of the study will also be identified and explained.

CHAPTER TWO

THEORETICAL REVIEW

2.1 Introduction

The purpose of this chapter is to review those theoretical frameworks which are most relevant to this research, in order to identify those concerns which are not covered sufficiently in the existing literature, in the hope of generating new insights. The first theoretical framework focuses on an analysis of the Human Capital Theory and its significance to indigenisation and the empowerment of rural youth. This will be followed by a critical discussion of the Social Capital Theory and its implications for socio-economic empowerment. However, it should be noted that the shortcomings of these 2 theories has resulted in a paradigm shift in which it has been suggested that the 2 theories should be integrated, and it is this new theoretical framework which is examined in relation to its significance in the empowering of rural youth through indigenisation and economic empowerment. This theoretical perspective could aid policy-makers in formulating and implementing effective indigenisation policies to empower marginalised rural youth.

2.2 The Human Capital Theory

The Human Capital Theory originated during the early 1960s when ideas of investment in education were put forward, notably at the 1961 OECD conference. Academics and policy-makers maintained that investment in education facilitated economic growth by fostering technological innovation and by increasing the productivity of labour (Schultz, 1960, cited by Karabel and Halsey, 1977:308). For Schultz, a renowned proponent of the Human Capital Theory “education, in addition to being a form of consumption, is also an individually and socially productive

investment” (Schultz, 1960, cited by Karabel and Halsey, 1977:307). According to Blaug (1968:11), cited by Karabel and Halsey (1977:308), the formulation of the Human Capital Theory marked the ‘birth’ of the economics of education. As a consequence, human capital came to be perceived as an essential asset and a justification for increasing expenditure in education and skills training. Denison (1964), cited by Karabel and Halsey (1977:308), maintains that education brings higher returns than investment in physical capital, and that an increase in educational expenditures correlates with an increase in Gross Domestic Product. Conversely Schultz (1960), cited by Karabel and Halsey (1977:307), pointed out that low earnings, especially those of members of minority groups, reflect inadequate investment in their health and education. This assessment is shared by Psacharopoulos (1973), cited by Karabel and Halsey (1977:308), who maintains that a positive correspondence between levels of education and income has been demonstrated in more than thirty countries. On the basis of these assertions, a strong case could be made for investing in human capital being vital to achieving rural youth empowerment through the implemented indigenisation program which has a great bearing on rural socio-economic development.

Central to the Human Capital Theory is the importance of the role played by the transferring of skills in facilitating economic development. Mincer (1958), cited in Rahim (2006:856) views education as ‘acquired abilities’ and skills which are regarded as ‘human capital’. Human capital denotes the labour available to households and includes education, skills and health (Carney, 1998). For many of the rural youth the aggregate of human capital is typified by unskilled labour and unemployment, which translates to low or no earnings in the market economy. For

this reason, regardless of the implementation of the indigenisation program, rural youth remain trapped in abject poverty and unemployment. Their dismal prospects of becoming economically empowered are further compounded for most of them by a lack of access to obtaining land and their lack of the knowledge and skills needed to take part in self-sustaining projects. Bennell (2010) maintains that the central problem in this regard is that in many countries the national vocational training systems have been unable to deliver good quality and cost-effective training to large numbers of school-leavers and unemployed people. The inadequate providing of good quality post-school training in vocational skills in most rural areas precludes the youth from maximising their full potential to contribute towards individual, local and national economic development. Thus the indigenization program has not designed a mechanism in which the mostly unskilled rural youth can acquire salient skills necessary for them to effectively participate and benefit from the program.

In his analysis of the role played by education and human capital in increasing opportunities for development, Rahim (2006: 856) maintains that the relevance of education to economic growth provides fresh impetus to the Human Capital Theory. Smith (1904), cited in Rahim (2006: 856), describes education as an investment which is intended to improve an individual's occupational status and opportunities. He observes that investing in education and training accrues benefits at 2 distinct levels, namely, the private, which is the connection between the cost incurred by individuals in obtaining their education, and the relation between the cost and the benefits accruing to society as a whole, in the form of both linguistic and mathematical literacy to ensure the effective functioning of an intricate market economy and democracy. In effect, investments of this sort promote both individual

and national economic benefits by increasing employment, income per capita and Gross Domestic Product or GDP. However the established indigenisation program's COTs, National Youth Fund and 51% company employee dividends have not clearly indicated how rural youth can maximise these economic benefits given their lack of education, expertise and other forms of capital necessary for one to be empowered.

Sheehan (1973), cited by Rahim (2006:856), believes that increasing expenditure on education is an effective means of achieving economic growth and reducing poverty, and that for this reason, the state needs to intervene to promote informal education in which learners may progress at their own pace. Rahim (2006:851) maintains that education must create a balance between the ends and the means of education, stressing the value and the worth of education and advocating a radical shift in perception from viewing education merely as providing an opportunity to ensure one's own wellbeing and meet one's personal goals to using education as a means to fulfil one's true potential. According to the priority of values identified by Rahim as being inherent in education, access to education and the acquisition of skills becomes a basic right rather than a privilege. Accordingly, the indigenisation program needs to improve access to education and vocational skills training as a pro-poor policy strategy to enable rural youth to maximise their full potential to participate in local economic empowerment activities.

Shultz (1987) maintains that in terms of the Human Capital Theory, the extent of the investment in inputs, in the form of education and skills, determines the quality and the level of the outputs. From this perspective, high quality education is an investment with both private and social benefits, and expenditures on education are projected to have the potential to raise income per capita and increase productivity.

Outputs refer to the ability of youths to become fully empowered by making effective use of education and skills acquired in the indigenisation projects. Shultz (1987) maintains that the economic growth of the various nations is not determined by genetic differences, but rather by acquired abilities, and that families and communities are economically, politically and socially differentiated by the extent of their acquired abilities, which come from education. These observations prioritise the need for re-assessing the potential role which human capital can play in the economic development of rural youth through the indigenisation and economic empowerment programs.

The state and relevant stakeholders in the indigenisation program have a pivotal role to play by devising educational and skills training programs and initiatives which encourage free and active participation in the indigenisation program among the rural youth. The development of entrepreneurship and skills has the potential to increase capacity building among the rural youth to engage in self-sustaining projects successfully, thereby reducing their dependency on the state. A lack of development of human capital inevitably results in marginalising the youth, preventing them from creating better livelihoods and contributing to national economic development. According to Shultz (1987), successful economies are based on a well educated population and competent health systems to provide essential services. To substantiate this view International Labour Organisation ILO (2011:1) stated that “skills are central to improve employability and livelihood opportunities, reduce poverty, enhance productivity, and promote environmentally sustainable development”. Thus once the youth have become capacitated through the acquisition of relevant skills and education, it becomes relatively easy for them to

gain access to other forms of available capital, such as social, financial and physical capital, for their own advancement.

The Human Capital Theory is premised on the belief that the transferring of skills and knowledge to deprived groups eventually leads to the creation of employment and an increase in their income per capita, both of which contribute positively to national economic development. As has been noted, according to Rahim (2006:856), in addition to being a form of consumption, education is also a productive investment, which has both private and social components. The Human Capital Theory challenges the traditional view that education is acquired mainly for the sake of achieving linguistic and mathematical literacy and argues that it is also a means of acquiring and developing skills which are saleable. Human capital is considered in terms of both consumption and an investment, as it assumes an instrumental role which is market-oriented (Gewirtz, 2000: 355). It may be assumed that after acquiring the relevant necessary skills, the youth become able to create opportunities to participate in the mainstream of the economy as they become economically equipped, productive and innovative. As the primary objective of the indigenisation program is to promote self-employment and reduce unemployment, engaging the youth in initiatives which encourage the development of skills holds the key to guaranteeing success in the projects which are introduced to foster economic development and self-sufficiency.

The core argument is that the development of human capital is essential for the indigenisation program to improve the welfare and wellbeing of disadvantaged people, specifically among the rural youth of Zimbabwe. The human capital approach asserts that by increasing investment in education and the transferring of

skills to the youth, development will be augmented by other forms of capital, such as social and financial capital, nutrition, infrastructure and health, thereby enhancing their living standards and their range of choices. Coleman (1988:100), cited by Foss (2013: 60), maintains that just as physical capital is created by changes in materials to create tools which facilitate production, human capital is created by changes in people, which result in the development of skills and capabilities which make them able to act in new ways. Accordingly, it may be assumed that the youth will become more productive once their wellbeing is assured and their living standards have been raised, and that this will make a positive contribution towards national socio-economic development. The indigenisation program needs to undergo a paradigm shift to promote participation by the youth in the indigenisation program by making a greater investment in training unemployed and unskilled rural youth. Confirming the value of skills training, Wobmann, 2007 and Livingstone, 1999, cited by Rahim (2006), maintain that high quality education has a positive effect on economic growth which is far greater than the amount of education which is made available. Consequently, a strong emphasis on vocational skills training for the youth is vital, as countries with low levels of education have low economic development and the converse holds for countries with high levels of education and skills training (UNESCO Youth Forum, 2007; World Bank, 2000, Barro, 1997).

Education may be categorised as non-formal, pre-formal, informal or formal (Rahim, 2006). Defining these forms of education is essential to determining how skills training and education for rural youth may be augmented in order to enable them to benefit through the indigenisation program. Informal education refers to education obtained in natural settings such as homes, through oral procedures and mainly in the mother tongue (Rahim, 2006). Pre-formal education includes early childhood

education for child development (ECD), which is provided to children under the age of 4 years in order to develop good motor skills in preparation for their first entry into primary education (UNESCO, 2001; Cleghorn and Prochner, 1997). Formal education involves more structured learning, and is designed by recognised institutions such as colleges and universities, which offer primary, secondary, upper secondary and tertiary education. Non-formal education is similar to formal education, but the teaching and learning arrangements are individualistic and private (Rahim 2006; Ministry of education, sport and culture, 2007b: 7).

While formal education may improve levels of literacy among rural youth, the government, through its indigenisation policy, may arguably have failed to prioritise post-school skills development programs and educational initiatives, thereby economically disempowering school-leavers and unemployed rural youth. Traditionally it has been generally believed that receiving formal education equips individuals to seek employment, but formal education has been found to fall woefully short, as a means of adequately preparing young people for work which requires specialised skills. Insufficient use has been made of the knowledge acquired through informal education by the indigenisation program in rural settings, and vocational skills training through non-formal education has also not been prioritised by the indigenisation program as a mechanism for empowering rural youth. This lack of education, skills and expertise amongst rural youth poses serious challenges for them to effectively benefit from the indigenisation program, in comparison with their experienced and enlightened older counterparts. There has been increasing allegations of the indigenisation program benefiting the already affluent class in the country at the expense of the majority rural youth (Magure, 2013).

With Zimbabwe's current high unemployment rates and structural economic challenges, the rural youth remains trapped in poverty. Improving and increasing their skills presents a significant opportunity to stimulate their active participation in the national economy and indigenisation projects. Once the youth have become skilled through training, it may be projected that the socio-economic benefits attained through active participation in indigenisation community development projects would subsequently disseminate to the wider sections of society and to the national economy. The benefits could take the form of financial support being provided to their immediate and extended family members, tax revenue for the state, infrastructural development and the sharing of knowledge. Investing in educating the rural youth has far reaching positive implications for their personal wellbeing and the benefits to society which would inevitably flow from their economic empowerment. By investing also in knowledge generation and skill transfer the Government's indigenisation program has potential of fostering rural youth chances to adequately benefit from the indigenisation initiative.

Despite the great value and usefulness of the Human Capital Theory, there are some reservations regarding its practical application. Rahim (2006) suggests that human capital should not make education into learning for labour, but rather that it should empower learners to develop their potentials. Some critics doubt the assumption that national differences in rates of economic growth can be causally attributed to varying degrees of educational investment (Karabel and Halsey, 1977:307). Karabel and Halsey (1977) cited the example of Ghana, which, despite having an effective education system and high literacy rates, has high rates of poverty and low economic development. This finding raises questions concerning whether increased expenditure on education is an effective means of ensuring social

equality and economic growth. Bluestone (1975), cited by Karabel and Halsey (1977:308), argues that the human capital emphasis, which is primarily on manpower, training and the development of human resources, has yielded meagre results, as it neglects the structure of the economy and deflects attention towards the characteristics of individuals instead. For Bluestone (1975), the resolution of the problem of poverty depends less upon greater investment in human capital than upon the creation of an adequate supply of good jobs (Bluestone (1975), cited by Karabel and Halsey, 1977:308).

In addition, Gintis (1971), cited by Karabel and Halsey, 1977:309) suggests that what is important to employers about education is not so much that it provides technical training, as that it socialises people for a docile and efficient adaptation to working in bureaucratic and industrial hierarchies. While education may make an indirect contribution to productivity, Karabel and Halsey (1977:39) have criticised the role played by educational credentials in leading to an oversupply of educated employees, which in turn merely leads to an upgrading of the qualifications required for entry to an increasing range of professional and technical occupations. They maintain that often the statutory compulsory schooling which every future citizen is expected to obtain has little market value, and that this has, in effect, led to a loss of productivity, as the technically less educated tend to be regarded as either unemployable or only marginally employable. However in this debate on whether education contributes to socio-economic developments, it is critical to appreciate the diverse local context, culture and literacy levels that different nations possess and this might help explain why there are diverging views. However with the escalating contemporary global technological advancement and education transformations, it is necessary to appreciate that education is becoming very

influential in determining the level in which rural youth can be empowered through local development programs such as the indigenisation program.

An analysis of colonial and post-colonial education in Zimbabwe is relevant to gaining an understanding of the Human Capital Theory in the African context. It is generally agreed among academics that colonial education was racially-biased towards gratifying the white minority ruling class at the expense of the majority of poor blacks. According to Apollo Rwomire (1998:19), the role of colonial education in the service of imperial domination and economic exploitation resulted in a number of undesirable effects, such as economic inequality, social stratification, cultural and intellectual servitude, devaluation of traditional culture and educational curricula which were irrelevant to the real needs of society and tended to create docile graduates. He also blames schools for inculcating a culture of egocentric materialism, causing the decline of collective responsibility and contributing directly to unemployment. Woolman (2001:28) maintains that inequalities in the access to modern formal education contrasts sharply with traditional African education, which was inclusive for all the children in a village.

In Africa the colonial era was essentially an epoch in which indigenous black African societies lacked access to either formal or vocational education, which precluded them from gaining the skills and expertise needed for anything other than menial employment. In addition, the traditional skills possessed by indigenous blacks were not incorporated in or promoted in the colonial economy, thereby further miring them in abject poverty. Accordingly Kasambira (1987:37) stressed the need to conceptualise vocational training to ensure that curricula is developed and offered in

relation to the real needs of rural youth, the community and the nation at large. Focus on vocational training in the context of the indigenisation must be considered.

Zimbabwe is to be lauded for achieving universal education, as it has managed to increase access to formal learning for all eligible pupils, without racial discrimination, in contrast to the prevailing tendencies to be found in the elitist colonial education system (Kanyongo, 2005; Dorsey, 1989). Although Zimbabwe is renowned for achieving universal education within the first decade of achieving majority rule (Mehrotra, 1998; Nhundu, 1992; Todaro, 1989; Dorsey, 1989), it has been noted that the quality of education has declined since the 1990s with the expansion of education (Shoko, 2011; Kanyongo 2005; Nhundu, 1992). It may also be said that the urban bias of education, which neglects the development of curricula for rural schools, compromises the potential gains to be enjoyed by the rural youth, owing to an absence of subjects which take into account their important inherent skills.

As a humanitarian endeavour, education should promote respect for human life and should encourage people to understand the value of equal opportunities for all and give them an awareness of other cultures, both of which are at the heart of respect for human rights (Barrett, 2009; Abdulahi, 2008; Kumar, 2004). From a sociological perspective, education brings together social and cultural capital, which are necessary ingredients for human and economic development (Bloom and Cohen, 2002: 87). From this it follows that education offers people an opportunity to learn to value other people's capacities and to live as a community, in order for them to become responsible for their own growth. In addition, educated people are usually

aware of the need for social justice and respect of human rights, which are vital for peace and development (Bloom and Cohen, 2002: 87).

When Zimbabwe achieved majority rule in 1980, new policies were introduced in an attempt to redress the past racial imbalances. To replace the elitist colonial education system, an education system for all was introduced in the form of Universal Primary Education or UPE, which dramatically increased access to formal learning for all eligible pupils without the racial discrimination which had characterised the colonial education system (Kanyongo, 2005; Dorsey, 1989; Gene, 2001; Mlahleka, 1995;). As has been noted, despite the increased access to education brought by universal education, it is generally accepted that the quality of education has declined since the 1990s with the expansion of education (Shoko, 2011; Kanyongo 2005; Nhundu, 1992). The decline in the quality of universal education has been further compounded by a curriculum which has a bias towards urban society, and which does not take into account other societies, particularly the rural and mining societies of Zimbabwe.

Although there have been significant strides made in the rate of literacy among black Zimbabweans through the dual educational system, there are still remarkable inequalities in the access to education between affluent and underprivileged citizens. Typically, rural populations constitute the underprivileged sections of society, which usually cannot afford to fund the expenses incurred by their children's education. Access to high quality education is still restricted among children from low socio-economic backgrounds, farming areas and other remote rural parts of the country (Nherera, n.d). In addition, rural district council day schools tend to be poor, while

private schools, whose fees are very high, have superior facilities and staff (Nherera, n.d). However, despite the initiatives which have been launched to reduce the expenses associated with education, some have argued that the Economic Structural Adjustment Programs or ESAPs of the 1990s, which brought a reduction in educational expenses, have had a negative impact on educational development (Nherera, undated). The catastrophic decline in the value of the Zimbabwe Dollar has also had an adverse effect on education, and some believe that it is the socio-economic and political problems in the country which have led to a decline in the quality of education and human capital development, particularly among rural youth.

It has been seen that effective utilisation of human capital through education and skill generation has greater potential to contribute immensely in rural youth empowerment through the indigenisation program. However, the Human Capital Theory alone cannot provide completely adequate explanations of and solutions to the problems of the rural youth regarding their empowerment through the indigenisation program. While initiatives to develop skills through the indigenisation program may be relevant to the economic empowerment of the youth, most of the rural youth lack the organisational skills needed to engage co-operatively in economic activities, which reduces their chances to share knowledge and to acquire valuable expertise and experience. A paradigm shift is required to move away from compulsory formal education and replace it with a more diversified and flexible approach to education by making opportunities for vocational training for rural school-leavers and unemployed young people available. The inherent shortcomings of the Human Capital Theory make it imperative to consider other theoretical

frameworks in order to empower rural youth economically through indigenisation. The next theoretical perspective to be discussed will be the Social Capital Theory.

2.3 The Social Capital Theory

The Social Capital Theory was propounded by Pierre Bourdieu (1985), James Coleman (1988) and Robert Putnam (1993). The first systematic contemporary analysis of the Social Capital Theory was produced by Pierre Bourdieu (1985: 248), cited by Portes (1998). Bourdieu placed importance on the value of social connections, analogised as networks of family relations, which can be the locus of an unofficial circulation of capital, giving rise to “an extraordinary concentration of symbolic capital” (Bourdieu, 1996:79) cited in Fine (2001:55). Bourdieu classified social capital as being mainly economic, cultural and symbolic. Bourdieu’s explanation of the Social Capital Theory is, in essence, similar to that of Coleman, as they both see social capital as a concept which originates from sociological and economic positions. Bourdieu (1985:248), cited by Portes (1998), maintains that if social connections, relations and transactions are ignored, this may result in the culmination of a material transactional economic science which is incomplete. Bourdieu focuses on the acquisition and the conversion of social capital into human capital, as he regards social capital as the net sum of social obligations and connections which may be converted into economic gain (Bourdieu 1985: 248, cited by Portes, 1998). In this study social capital encompasses the social connections which are found in personal networks, which have implications for the question of to whom the youth should be connected and how indigenisation programs can develop networking opportunities for them.

Coleman's analysis of the Social Capital Theory focuses on the conversion of social capital into human capital and how social relationships are used, examining 3 forms of social capital, which are obligations and expectations, information flow capabilities of social structure and social norms, which depend on the trustworthiness of the environment (Coleman 1988:100). Coleman (1988) regards social capital as a resource for rational action and an essential component for youth development. He placed social capital in relation to other concepts, such as human, financial and physical capital. Coleman (1988:98) maintains that social capital, like other forms of capital, is productive, making it possible for the achievement of certain ends, but that it differs from the others, in that it inheres in the structure of relations between actors and among actors. He also argues that social capital emerges through social relationships among persons and facilitates action and production (Coleman, 1988).

Obligations, expectations and extensive trustworthiness of the social structure or group are considered to hold the key to realising this action. In his own words "If A does something for B and trusts B to reciprocate in the future, this establishes an expectation in A and an obligation on the part of B" (Coleman, 1988:98). Adapting Coleman's model to the indigenisation program, rural youth are obligated to assist one another through the circulation and sharing of knowledge, expertise and financial capital for their own success. With a high degree of trustworthiness among the youth there will be a great potential for them to make use of their concerted efforts and demand better service delivery, effective representation and considerations from the indigenisation program.

Coleman recognised several forms of social relations and social structures which create high levels of trust, which are in turn connected to ripe opportunities for the development of social capital (Coleman, 1988). In addition, the more closed a community, the more trust and the higher the social capital and this occurs through trust-building activities and associations which create social norms of trustworthiness, mitigate against a lack of social cohesion and create public goods through civic engagement (Coleman, 1988). Rural localities are often characterised by a higher degree of social solidarity and a greater sense of belonging than urban areas, owing to the prevalence of close social ties and relationships among the members of rural communities. Coleman regards trustworthiness as the reason behind the success of associations of groups of friends, who typically meet monthly, with each person contributing to a central fund, which is then given to one of the members to hold for a certain period of time (Coleman, 1988:103). Geertz (1962), cited by Coleman (1988:103), found that these associations serve as efficient institutions for amassing savings for small capital expenditures, which are vital for economic development. Trustworthiness, defined in this way, could serve the rural youth equally well as a channel to augment the amount of available social capital, and also the levels of financial capital in order to create options for their co-operative projects. The aspect of social capital pertaining to obligations mandates responsible institutions, such as the Ministry of Youth Development Indigenization and Economic empowerment, to make resources available in order to formulate policies which serve the interests of the rural youth.

Coleman also discussed information channels, norms and effective sanctions as important features of the Social Capital Theory. Information is regarded as a form of

social capital inherent in social relations, which is important for facilitating a basis for action (Coleman, 1988:105). He goes on to assert that information, who has it, how it is disseminated, and to whom, are all powerful components in the social capital toolbox and directly related to social relations. He also suggested that one way of acquiring information is through investment in relationships, purely for that reason, and he cites professional networks, where information is shared, and the purposeful forging of associations among people who are connected by similar interests (Mcguire, 2003). Accordingly, for the rural youth to enhance their human capital and acquire the valuable information which they need for the success of their co-operative projects there is a real need for them to network enthusiastically with experts and more experienced people, and to create and maintain external ties with relevant stakeholders in the indigenization program. Coleman maintains that social capital is significant in maintaining norms and effective sanctions in communities, thereby limiting negative external influences and encouraging positive ones. In a similar vein, Winch (2000:4) maintains that social capital is an amalgamation of moral, cultural and cognitive elements which are all dependent on one another. From this perspective, the effective management of their social capital on the part of the rural youth would preclude selfish actions, as by making the public good the shared priority, the socio-economic benefits accruing from their projects would benefit all of the rural youth in their communities.

Coleman also discussed closed social networks as an important feature of social capital, maintaining that they are important, not only for the existence of effective norms, but also for the trustworthiness of the social structures which allow the proliferation of obligations and expectations (Coleman, 1988:107). For Coleman

(1988), appropriate social organisations are important for the formation of the voluntary organisations which he calls "Appropriable Social Organisations". He views social capital as an instrument to assist in bonding social organisations with economic organisations within social systems. In the context of this study, such a development would enable rural youth groups to come together in order to overcome local problems such as unemployment, poverty and ineffective distribution of indigenous resources. Programs and development initiatives within the indigenisation program need to create relationships, associations and connections to mitigate against social and economic exclusion, and also to overcome the constraints imposed by a lack of skills and education.

Coleman differentiated between simplex and multiplex relations, characterising the latter as having a large pool of relations, which allows resources such as social and financial capital to be appropriated for use in other relations. Guided by this principle, the youth among the affected rural poor could come together and make concerted efforts to demand better service delivery and seek socio-economic justice and support from relevant stakeholders and the government. However these indigenization social interactions amongst rural youth are more effective if they are spearheaded and facilitated fairly and openly by the indigenisation officials and local community leaders to avoid political intimidation which has the potential to hinder their willingness and ability to discuss sensitive yet key indigenization issues.

Coleman's concept of social capital in the creation of human capital stresses that social capital, both in the family and in the community, plays roles in the creation of human capital in the rising generation (Coleman, 1988:109). Coleman's theory is linked to and builds upon that of Bourdieu, as they share the view that social capital

is connected to human capital. The conversion from social into human capital occurs through the intentional investment of time and strategy to create valuable personal connections and associations in groups which are rich in these resources (Coleman, 1988:105). Coleman analyses the need for making effective use of family and community ties and maintains that the more connected an individual is to his or her parent, the higher the level of human capital. He has identified the development of structural family deficiency in social capital as a result of single parenting, modernisation, the loss of close family ties and decay in community values. In these circumstances the lack of social capital precludes the youth from benefiting, regardless of whatever human capital may exist in the parents (Coleman, 1988:111). For this reason effective social relations between the youth and external institutions, such as the Ministry of Indigenization and Economic Empowerment, need to be fostered in order to maintain both their wellbeing and their socio-economic situation.

Coleman also stresses the worth of social capital in terms of the public good, defining the latter as those benefits which come as a result of one's efforts, which do not reward only oneself, but which also benefit others who are part of the social structure (Coleman, 1988:110). The public good allows youth to share skills and to develop trustworthiness, unselfishness, obligations and expectations, all of which encourage them to act in a socially positive and responsible manner. For Coleman (1988:110), the public good promotes the conservation of social norms necessary for development of cohesion and represent an important basis for individuals to act according to their perceived quality of life. Social capital is part and parcel of social structure and therefore a collective good, in that the benefits conferred by reciprocal obligations and expectations extend to the group at large (Coleman, 1988). Hence,

the collective good amounts to the creation of opportunities, through the intentional identification and nurturing of relationships with adults and associations rich in social and material resources (Coleman, 1988, cited by McGuire, 2003:12).

Social capital perceived as the public good also creates opportunities for the development of policies and institutional interventions which work intentionally and purposefully to create social capital in communities. Accordingly, the indigenisation program has the potential to develop programs which promote opportunities for creating social capital, providing educational support and creating a free environment in which the youth may associate productively and share valuable skills and expertise. As a result of the threat posed to social capital by the emergence of structural family deficiency, Coleman suggests the substitution of some kind of formal organisation for the voluntary and spontaneous social organisation, which in the past has been the major source of social capital available to the young (Coleman, 1988:110).

Putnam (1993) makes a distinction between bonding and bridging social capital, explaining that bonding social capital is inward-looking, reinforces particularised identities and may be exclusive, while bridging social capital is found in networks which are outward-looking and are better at creating external assets, acquiring information and disbursement. These networks are achieved through professional organisations and through meetings in which opportunities to share technical and specialised information are shared (Putnam, 1993). He distinguishes weak and more valuable ties, where opportunities depend primarily on how close or weak one's social ties may be in comparison with those of others and this can be used to examine how micro and macro processes either create or promote diffusion, social

mobility, political organisation and social cohesion (Putnam, 1993). Jarrett et al. (2005), cited by (McGuire, 2003:16), maintain that the youth are assumed to develop strong ties rather than weak ones and that bridging mechanisms, which can lead to improved opportunities, need to be developed with assistance from adults. The development of strong ties has great potential value for indigenisation and youth empowerment programs, and could only benefit the acquisition of the knowledge and skills needed for the effective management of indigenisation projects.

According to Wilshusen (2007), Putman based his theory on the notions of trust and trustworthiness, and he divides trust into thick and thin categories. He defines thick trust as the type found in families and close associations, while thin trust is more generalised. By making use of thick trust, the rural youth are assured of being able to place their trust in valuable social transactions to enable them to obtain positive economic results as a result of the rich social experiences which strengthen this expectation. Putnam (2000) bases his analysis on the implicit background of shared social networks and expectations of reciprocity. Inversely, thin trust is more useful for social cohesion, because it extends the reach of trust beyond the youth's immediate sphere of their rural localities. Social trust is associated with all forms of civic engagement, voluntary behaviour and philanthropy, and is clearly linked to the concept of the development of social capital (Putman, 2000:136-137). Both mutual trust and collective effort are essential for ensuring that the rural youth actively participate in the indigenisation program.

In the Zimbabwean indigenisation program the youth are incorporated into the social structure of the wider society, as they are expected to play a vital role in the

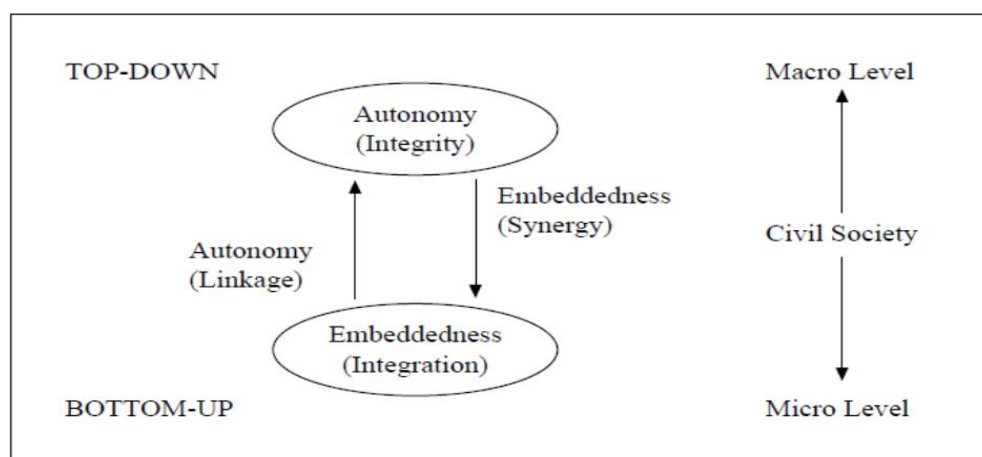
achievement of rural and national economic development. The income amassed from indigenous economic activities is expected to benefit not politically-linked individuals, but rather to be channelled towards initiatives for the economic empowerment of the youth (McGuire, 2003:16). At present most of the rural youth are still marginalised and living in abject poverty, which is exacerbated by their lack of representation and organisation. The lack of active participation in the formulation and implementation of policies on the part of the rural youth constitutes an institutional bottleneck, which slows down their empowerment and economic development. As cooperation and interaction with significant stakeholders is vital to the achieving of economic empowerment for the rural youth, deficiencies in social capital continue to contribute to their being marginalised and living in a state of deprivation (McGuire, 2003:16). Empirical evidence suggests that there is a lack of designed structures and programs to promote interaction among the rural youth and the sharing of knowledge and expertise in rural localities. Therefore it is necessary that the indigenisation program considers the establishment of such politically free and friendly environment that promotes rural youth's greater participation.

The absence of an enabling environment hinders the rural youth from collaborating and coordinating their efforts to share and acquire knowledge and skills from external sources of support. Social capital runs throughout discussions about social cohesion and the integration of deprived and minority groups, who are socially excluded from relations with mainstream society (Coutts et al., 2007). This makes it imperative for the marginalised rural youth to recognise the collective nature of the social group which they constitute and to act cooperatively, in order to advance their

shared interests through participation in the indigenisation program, in order to improve their livelihoods.

Woolcock (1998) contributed to the Social Capital Theory by developing his Top-Down and Bottom-Up model concerning the management of social capital, which envisages that social relationships and social capital formations are necessary for the economic development of local communities. This model is illustrated in the diagram below.

Figure 1: Top-Down and Bottom-Up model of social capital



Source: (Woolcock, 1998: 165).

This model shows distinct dimensions of social capital, which are expressed in terms of integration and linkage at the micro level, and of integrity and synergy at the macro level, and also the bottom-up and top-down approaches to development (Maraffi, 1994, cited by Daly and Silver, 2008). There is a great need to improve the degree of synergy and integration among the rural youth and to promote a healthy interaction between them, the Ministry of Youth Development, Indigenisation and Economic Empowerment and the community trusts, if the indigenisation program is to succeed in economically empowering the impoverished rural youth.

The bottom-up approach to economic development needs to be harnessed by creating structures which promote the participation of the youth at the most fundamental levels. The model shows 4 distinct dimensions of social capital, namely integration and linkage at the micro level, and integrity and synergy at the macro level. The bottom-up initiatives for development at the micro level pertain to individuals, households, small groups and communities involved in collective economic activities for the good of the group at large (Maraffi, 1994, cited by Daly and Silver, 2008). To achieve economic development, effective horizontal linkages and social integration among rural youth need to be facilitated by promoting their participation in local projects. The top-down initiatives for development at the macro level indicate that the internal dynamics pertaining to the development of economic groups in poor communities do not exist in isolation, but are rather mediated through the vertical linkages of government regulations. Accordingly, the nature of state-society relations in this case in the indigenisation program is a crucial factor determining the success of local economic empowerment projects (Maraffi, 1994, cited by (Daly and Silver, 2008).

However, Olson (1982, cited by Knack and Keefer, 1997:1271) maintains that horizontal associations can hurt growth because many of them act as special interest groups lobbying for preferential policies which impose disproportionate costs on society. Smith, quoted by Granoveffer (1985:484) points out that when “people of the same trade” meet.... the result is often “a conspiracy against the public.” Knack and Keefer (1997: 1271) regard this tendency as a restraint which is placed on the government and provides groups with a way to capture private benefits at the expense of society, thereby harming investments. In this context it should be noted

that there have been allegations made, regarding both the shared community trusts and the National Youth Fund, concerning the misallocating of funds for the program and materials intended for the empowerment of deprived people. In the name of youth empowerment, some politically-linked individuals have been accused of benefiting individually, under the guise of promoting the empowerment of the youth, thereby effectively thwarting efforts to empower the rural youth.

2.4 Shortcomings of the Social Capital theory

The Social Capital Theory has been criticised from a number of viewpoints. Maraffi, (1994), cited by Daly and Silver (2008), argues that neither social capital nor its effects can be accurately measured in comparable ways. Social capital does not emphasise the significance of the transferring of vocational skills and education, which are prerequisites for the economic empowerment of the youth. While social capital may encourage the youth to interact and work together to secure group solidarity, if the rural youth are not effectively equipped with the necessary skills and education, it will always be difficult for them to become fully empowered. The Social Capital Theory implies that the youth may be expected to develop themselves through interaction with others, but the prospects for development remain pessimistic while there is inadequate vocational skills training and there is a lack of the educational structures needed to empower the rural youth. Other arguments have criticised the simplicity of the approach to viewing social capital. Turner (2000:94), cited by Fine (2001:239), argues that “social capital includes everything”, and criticises Coleman’s efforts to redefine sociological variables “as social capital” alongside other forms of capital, maintaining that he tends to pour “old sociological wine into the new and smaller bottles of economy.”

In addition, the Social Capital Theory has been criticised for its lack of emphasis on social inequalities in a typical society. Durlans (1999:59), cited by Fine (2001:241), argues that social capital ignores structured social inequalities, particularly those traditionally conceptualised as social class inequalities. While social cohesion, associations and leadership are essential for the Social Capital Theory, some have argued that what poor people need is not merely social capital, but resources provided by the state. According to Fine (2001; 237), “Panamanians have social capital because they are poor ” and maintains that what they really need is state-funded support.

Whilst the significance of social capital to rural youth empowerment has been observed and critically discussed, however the solitary use of Social Capital Theory can be regarded an insufficient means of comprehensively tackling the socio-economic problems mitigating against the economic empowerment of the rural youth. The limitations of both the Human Capital Theory and the Social Capital Theory provide the impetus needed to consider a new paradigm, in the form of an integrated human and social capital theory, in order to develop a more comprehensive and realistic perspective for the effective economic empowerment of the rural youth and to achieve a greater degree of applicability than had been possible from applying either theory alone.

2.5.1 Towards an integrated human and social capital theory

According to Brown and Lauder (2000), cited by Fine (2001:245), “We can only realise ourselves as individuals in a thriving civil society, comprising strong families and civic institutions buttressed by intelligent government... this third way will build its prosperity on human and social capital.” A new perspective in the form of an

integrated human and social capital theory is crucial to this research, as it endeavours to provide a third perspective, which embraces the strengths of each theory and allows each theory to complement the other in those areas in which each is not strong. It has already been noted that a shortcoming of the Social Capital Theory, for the purposes of this research, arises from its lack of applicability concerning the need for education and the acquisition of the vocational skills which are vital for the economic empowerment of the rural youth. Vocational education, both formal and informal, stimulates the generation of future human capital (Winch, 2000:6). Contextually the Ministry of indigenisation and Youth empowerment is encouraged to establish realistic vocational skills development structures that contribute to rural youth gaining practical skills on undertaking indigenous projects.

The rural youth have been effectively discouraged from participating in the indigenisation program owing to their inadequate education and their lack of the skills required undertaking meaningful projects. As has already been suggested, investment in vocational skills training and education is likely to bring recognisable economic benefits to the marginalised youth, as they present an opportunity for the youth to interact at the micro and macro levels and, in the process, to gain the skills and expertise needed for their empowerment (Winch, 2000). There is fairly general consensus that the production of human capital through the transferring of skills does not occur independently, but also involves the process of interaction between the youth with significant stakeholders at all levels. Social capital is a vital asset in any rural development strategy through the indigenisation program, as rural communities are bound together by their close interpersonal ties and relationships.

Bourdieu (1986) maintains that the amount of social capital is determined not only by the number and quality of connections and networks which an individual may possess, but also by the costs of the expenditures incurred to have them. The quality of a connection is directly related to the amount of human capital which individuals contribute, and this effectively results in a “multiplier effect” for the individual (Coleman, 1988). Social capital cannot be seen as being freestanding, as social relationships also depend on the nature and the extent of individual skills and knowledge which an individual possesses (Coleman, 1988). Interaction among the youth and their linkages with external support structures allows them to share and acquire the knowledge and skills which are vital for their economic empowerment. For the indigenisation program to benefit the rural youth effectively, the integration of human and social capital is essential, as the two are interdependent. Ignoring the significant role to be played by both human and social capital in the indigenisation program can only result in restricted opportunities for learning for the youth, which prevents them from undertaking self-sustaining indigenisation projects.

As has been noted, the indigenisation program in Zimbabwe involves the rural youth, the Ministry of Youth Development, Indigenisation and Economic Empowerment and other relevant stakeholders, and it has also been stressed that the lack of effective coordination between the youth and the activities of the indigenisation program and the absence of cooperation in projects among the youth has impeded economic development, to date. According to Coleman (1988), the Social Capital Theory identifies internal and external linkages, which effectively represent channels to empower the youth through the transferring of skills and education. According to Coleman (1988), the internal linkages approach requires the youth to work

collectively to promote interaction and social cohesion, whereby local skills, such as indigenous entrepreneurship, are shared. External linkages include the relationship of the youth and external support structures and institutions, such as the government, the Ministry of Youth Development, Indigenisation and Empowerment and people in business with valuable experience and expertise. These relationships need to be created and effectively maintained in order to create prospects for the empowerment of rural youth through the indigenisation program.

Coleman (1988) stressed the importance of the role played by social capital in the creation of human capital by saying but there is one effect of social capital that is especially important: its effect on the creation of human capital in the next generation (Coleman, 1988). He points out how social capital within and outside of family structures works to impact on the development of human capital through the use of social relations and social ties. Coleman (1988) maintains that within family structures the level of human capital possessed by parents is irrelevant if it is not invested, via social capital, in the children. The rural youth need to develop and maintain social relationships and ties with their families, the members of their communities and experts, in order to learn and to augment their skills and knowledge. For this reason, responsible authorities and stakeholders in the indigenisation program need to rethink regarding how best to implement policies and strategies which appeal to the youth, in order to ensure that skills development schemes for rural youth are effectively embarked upon.

Coleman (1988) maintains that "structural deficiencies" contribute to a lack of development of social capital and that these deficiencies are linked to either a lack or an absence of the structures, institutions and individuals which are needed to

promote the investment of social capital for human development. By providing the youth with information, time, guidance and energy, social capital is converted into human capital. Accordingly, creating opportunities for the development of social capital is an important consideration for the indigenisation policy. Coleman (1988) also suggested that social capital could be converted into human capital by connecting social capital to the structures, relationships and opportunities, which having social capital creates.

Bourdieu and Coleman are in agreement concerning the conversion of social capital into human capital and the implications which it has for youth development strategies (McGuire, 2003:11). The conversion of social capital into human capital can inform the role which strategies for youth development can play to mitigate the deficiency of social capital which leads to a lack of human capital. This creates linkages among the youth, communities and external sources of support, and, in so doing, serves the public good (Coleman,1988). Consequently, youth development needs to be embraced and prioritised as a public good, and this should provide the necessary impetus for encouraging the youth to invest their energies in the initiatives for the development of skills provided by the relevant institutions in the indigenisation program. This should also provide the impetus for the Ministry of Youth, Indigenisation and Economic Empowerment to acknowledge the need for appropriate and successful policies and strategies for the empowerment of the youth. In addition, effective relationships between the youth, the indigenisation program and the other relevant stakeholders are central to the development of skills and economic empowerment. The indigenisation program has the potential to unify the efforts of rural youth, to create an enabling environment and to campaign for policies which are able to promote their active participation. Linking the rural youth

with other forms of capital, such as human, physical and financial capital, could yield great benefits, and an integrated human and social capital theory could serve as a powerful model for the empowerment of the rural youth through indigenisation.

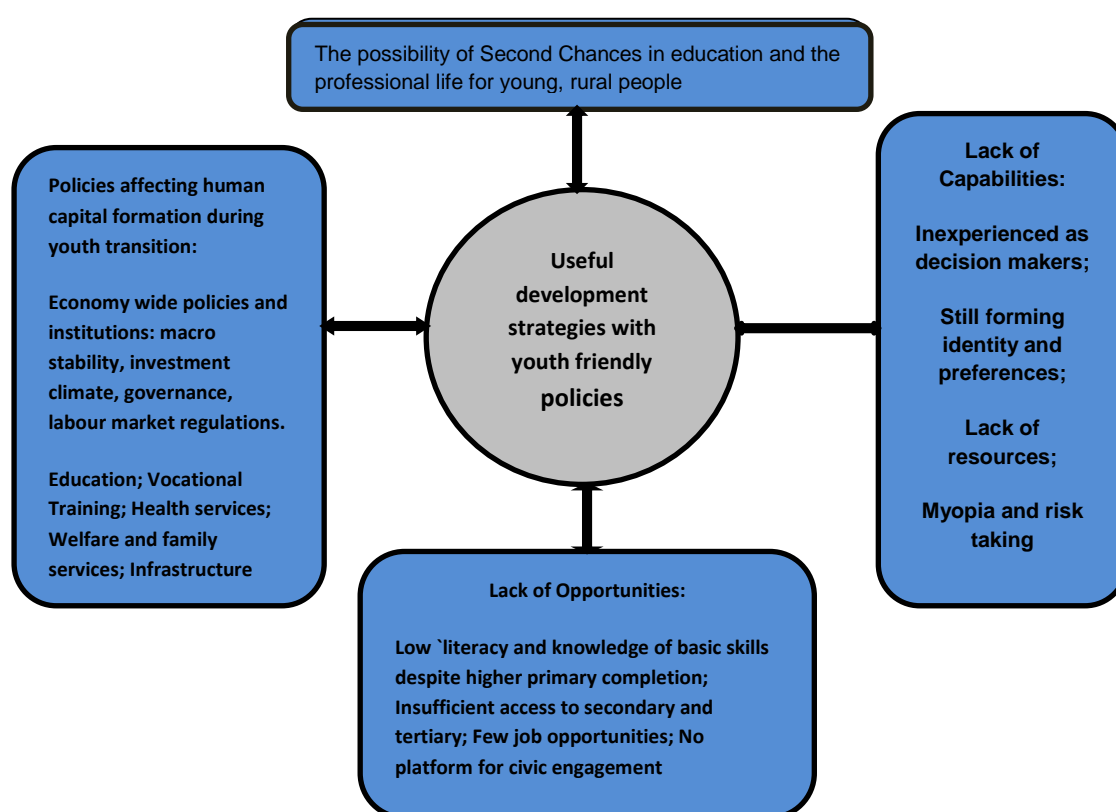
Social capital is conceptualised as the aggregate of an individual's networks and associations which provide information, insight, guidance and connections which may lead to such benefits as employment and educational opportunities, economic gain and so on (McGuire, 2003). Social capital and human capital may be regarded as significant components for economic empowerment, as their intertwined use, through social cohesion and mutual understanding among the youth, could ensure that their education and development of skills both flourish. An integrated human and social capital theory could serve to promote social cohesion, participation at the most fundamental levels of society and the empowerment of previously marginalised groups, particularly the rural youth. Training in the development of skills and education for the youth could arguably constitute a means on its own of ensuring that they are incorporated in the building of the nation's economy and reducing rates of unemployment and poverty. The inclusion of disadvantaged sections of society, and particularly the rural youth, in the economy of the country is a fundamental right, rather than a privilege. Once the youth have achieved the necessary levels of cooperation and cohesion and obtained the relevant skills and experience, they are likely to become more motivated towards concentrating their energies on their own socio-economic progress: meaningful development for the rural youth through the indigenisation program can be achieved effectively by promoting their active engagement and the transferring of relevant skills to them.

The integration of the key elements of the theories pertaining to human and social capital allows the 2 theories each to play a complementary role and eliminates the problem of a particular theoretical approach lacking applicability in certain specific regards. Gregoria (2004) maintains that social capital resources reside at the individual and relational levels. For Becker (1993), human capital is an individual-level resource which includes accumulated experience, skills and training, education and other forms of knowledge which are useful for personal, local and national socio-economic development. Consequently, education and vocational skills are extremely relevant to promoting both participation and self-reliance among the rural youth in the indigenisation program. In addition, the integrated human and social capital theory, as a result of its *embeddedness* and the complementary roles played by the original 2 theories, encourages the achievement of synergy. Collaborations between young people, informal and governmental institutions can have a synergetic character in order to overcome the problematic gap between civil society and formal institutions during the processes surrounding the making and implementation of policies (Evans, 1996, cited by Borho, 2012:29). Thus, synergies may be achieved through mutually supportive relationships among the youth, the indigenisation program, the government and relevant stakeholders, leading to complementary synergies. The rural youth need to have effective sources of inputs and support both from initiatives promoting the development of skills and the indigenisation program in order to promote social, political and economic growth in rural localities.

A positive correlation between the efforts made by the youth to empower themselves and the institutional structures supporting developmental activities for the youth is essential. According to Borho (2012), synergies through *embeddedness* also occur

as a result of personal ties between people who make up part of civil society and people who work in governmental institutions with access to important resources. *Embeddedness* can be a powerful tool when public officials, as a result of either personal relationships or personal interest, empower their local rural areas. Local knowledge and experience are more highly valued and local needs are better recognised when public officials are personally involved in the community and the project (Borho, 2012). Achieving synergy is necessary for the empowerment of rural youth through accessing various sources of support and channeling their efforts towards participation in developmental projects. The integrated human and social capital theory is premised on the need to deliver youth-friendly policies in order to facilitate youth interaction, learning and empowerment, as illustrated in Figure 1.

Fig. 2. Youth-friendly policies



Source: World Development Report 2007 (World Bank, 2006: 11)

Borho (2012: 30) maintains that the combination of top-down, bottom-up and synergetic approaches and the implementation of youth-friendly policies are essential for rural youth development. Youth-friendly policies allow an enabling environment for interaction, the transferring of skills, education and capacity-building, thereby representing a functioning relationship between the youth and external support structures, notably the government and the Ministry of Youth, Indigenisation and Economic Empowerment. As much as cooperation and cohesion among the youth are vital for their empowerment, it is equally imperative that there should be effective institutional support from the government, initiatives for the development of skills and structures for the allocation of resources. Equally important are the roles which institutional support structures, policy formulation and campaigning for the providing of better quality education and relevant skills can play in the empowering of the youth. However, it needs to be stressed that the growth of social and human capital cannot flourish where corruption and discrimination are rife and informal relationships are used for political and economic advantage (Evans, 1996b; 1126, cited by Borho, 2012:30). High levels of embezzlement of the indigenisation program's funds in Zimbabwe have effectively unsettled relationships between the youth and the indigenisation program, in so doing degenerating social and human capital among the rural youth.

In addition, the Zimbabwean educational system has not adequately taken into account the importance of fostering entrepreneurship and the development of skills in the rural communities. The traditional approach towards education has been biased towards formal education, rather than the promoting of training in vocational skills. The integrated human and social capital theory recognises that while formal

education is vital both for its obvious value to the youth and as a means of preparing them for formal employment, there is also a need to train the rural youth to become self-reliant entrepreneurs in the indigenisation program. Rural localities may often be characterised as centres of high unemployment and by a lack of education. The ILO (2011) noted that lack of access to education and training amongst poor rural children and adults restrict them to develop further technical and vocational skills in order to improve their livelihoods. ILO also observed poor quality education delivery in rural areas in comparisons to urban areas which hampers opportunities for rural youth to gain essential self-sustaining educational and vocational skills. Approaches which emphasise the development of vocational skills do so not only to empower the unskilled rural youth, but also to alleviate the high rates of poverty and unemployment in these areas.

It may be argued that social capital exists at a relational level among participants, which makes it an important factor in the development of human capital. According to Adler and Kwon (2002: 18), “the core intuition guiding social capital is that the goodwill that others have toward us is a valuable resource.” This value results from the information, influence, and solidarity emanating from the goodwill (Sandefur and Laumann, 1998). Social networks among the youth have a great bearing on the likely success or failure of youth empowerment programs. The ties created by these networks include both internal or bonding ties and linkages and external or bridging ties or linkages, which are necessary for the developing of social cohesion among the rural youth (Sandefur and Laumann, 1998). These mechanisms enable the rural youth to make use of their own concerted efforts and their linkages with outside support structures such as the Ministry of Youth Development, Indigenisation and

Empowerment or other relevant stakeholders. External linkages may be measured in terms of their nature, the extent of their range and the strength of the ties, all of which have implications for empowerment (Sandefur and Laumann, 1998).

Both categories of social ties are vital for the proliferation of opportunities for the youth to learn and develop skills by making use of both internal and external sources of support. The ties and networks emanating from social capital enable the formation of human capital: in the context of the indigenisation program the sufficiency of social capital creates the environment in which the youth are able to learn and share skills and expertise. Social capital may be defined at the individual level or at the level of a collectivity such as a group, a firm, an organisational field, a community or a nation (Kilduff and Tsai, 2003). As social capital reflects the degree of social cohesion and shared values within a collectivity, the benefits associated with it are often presumed to be accrued by the collective, rather than by specific individuals (Portes and Sensenbruner, 1993). In this sense, social capital facilitates the creation of values to facilitate social cohesion and create favourable circumstances for the youth to share the skills which they need to acquire among themselves.

Integrating the theories pertaining to human and social capital effectively resolves the shortcomings which may result from the discrete use of the individual theories. While the creation of values may facilitate social cohesion and create social capital in this way, skills and experience are acquired in the course of the development of human capital. From this it may be seen that the two approaches are both interdependent and complementary. As much as social capital depends on the effectiveness and strength of internal and external ties and linkages, the extent of the

development of vocational skills and education are crucial human capital factors for the economic empowerment of the rural youth. As has been noted, formal education has traditionally been regarded as a key to securing employment for young people. Gregorio (2004) maintains that remuneration is generally closely related to the amount of formal education which a person has received. Leonard (1990), cited by Gregorio (2004), found strong evidence of a link between education and remuneration: each additional year of schooling was associated with an 11% increase in pay or income. This reinforces the view that the Government's indigenisation program in partner with the relevant Ministries such as the Ministry of education need to formulate policies and build mechanisms to promote rural youth access to education and skills development opportunities.

However, despite the importance of formal education to self-reliance and job security, concerns have been voiced concerning the tendency for a general perception that without formal education individuals cannot develop (Leonard, 1990, cited by Gregorio, 2004). This view needs to be counterbalanced by capitalising both education and training in vocational skills, as well as by promoting the sharing of indigenous knowledge and skills among the rural youth and linking them with external support structures and institutions.

2.5.2 Linking integrated human and social capital for the empowerment of the youth

Coleman (1988) defines social capital as a concept related to an individual's networks and associations which can be converted into economic or human capital, such as good information which can lead to employment, direct connections to

available employment, information about educational opportunities and so on. Winch (2004) provides an individualistic interpretation of social capital by defining it as the quality of human capital which amounts to the skill and knowledge which each individual in the society possesses. Empirical evidence strongly suggests that youth networks and associations are developed through connections to adults who are rich in resources and expertise (McGuire, 2003). Accordingly, the central task concerns the engaging of the youth in mutually satisfying partnerships and programs in order to tackle the community issues related to indigenisation projects. Through this process, both the adults and the youth stand to benefit, as the adults are given an opportunity to learn more about the youth in their community, to recognise them as a resource and to have their perceptions of the youth undergo positive changes, all of which have positive implications for social cohesion. In a similar manner the youth stand to benefit, as they are given the opportunity to develop a social capital connection to the resources of the adults, including skills, information, education and opportunities for employment. This process has the potential to enable the rural youth to become strategically connected to the networks of experienced and knowledgeable adults, and in the process to have their social capital converted into human capital for their economic empowerment. The indigenisation program through its local leadership can foster and maintain such networks through mentoring, coordinating and linking rural youth with available opportunities.

Although the importance of social networks and connections to the empowerment and development of the rural youth has already been stressed, it cannot be overstated. According to McGuire (2003), Bourdieu's theory of the acquisition and conversion of social capital has implications for how youth development programming develops networking opportunities for the youth, particularly with

respect to those with whom the youth need to establish connections. In the context of the indigenisation program, the youth are able to develop social connections and networks with experts and experienced persons and, in the process, acquire valuable skills for their economic development, of which they will be able to make use in their own local projects. However, commitment to the maintaining of these connections is required from all parties concerned, and everyone has the responsibility of ensuring that the established networks and connections are not shattered. However rural youth are encouraged to be innovative in order to investigate alternative or new networks for their own economic advantage.

Through conscious associations and information sharing, social capital is able to create productive networks which can lead to employment or information about educational opportunities. The development of human capital can also be achieved through the roles played by institutions, which are able to mitigate a lack of social capital and to make use of forms of social capital, such as the public good, for the empowerment and development of the youth (Coleman, 1988). In this context the indigenisation and youth empowerment programs serve to provide guidance, information and incentives related to education, thereby mitigating a lack of social capital: the gains from this process are then able to be converted into human capital. The indigenisation program also has the potential to assume an institutional responsibility, in the sense in which institutions become the sites of connections in communities and are able to provide information and offer activities and programs which strengthen the connections of the youth to one another and their communities.

The argument has been advanced that in order for the indigenisation program to realise its empowerment objectives, thoughtful steps need to be taken to neutralise the powers inherent in the leadership and management of the program, whilst perpetuating the rights and abilities of the rural youth to act and be heard. Collaboration and consultation are significant components of empowerment, which determine the level of participation by the rural youth in the indigenisation program. Stark (2002:5), in his discussion of empowerment through collaboration, observes that “Everywhere, there are signs that rural communities would benefit from greater collaboration, citizen participation and regional analysis.” Consequently, concerted collaborative efforts of this sort are to be encouraged in the indigenisation program, bringing together the rural youth, the local authority, the traditional leadership, mining companies and local businesses. Collaborations and consultative processes help to secure resources, information and important links with mining companies and business people under the jurisdiction of the local authority in order to assist rural youth in their indigenous projects. These interventions encourage collaboration between the indigenisation program, local stakeholders and the rural youth communities, which then promotes the growth of both social and human capital.

Relationships which are based on mutual trust, respect and cooperation are necessary components for the development of both social and human capital among the rural youth for their economic empowerment. Societies in which trust is a highly regarded value not only have stronger incentives to innovate and to accumulate physical capital, but are also likely to have higher returns in the accumulation of human capital (Knack and Keefer: 1997; 1251). Knack and Keefer (1997; 1251) maintain that trust and civic cooperation trigger greater investment and other

economic activity, are associated with stronger economic performance, are stronger in countries with formal institutions which effectively protect property and contract rights and in countries which are less polarised along lines of class and ethnicity. Galor and Zeira (1993), cited by Knack and Keefer (1997: 1253), maintain that where trust improves access to credit for the poor, enrolment in secondary education may be higher than it is in societies in which this is not the case. In a similar vein, Putnam (1993), La Porta et al. (1997) and Coleman (1998) maintain that trust and involvement are linked to better performance in government institutions, including publicly provided education. Accordingly, high levels of trust among the rural youth in the indigenisation program will ensure less dependency on formal interventions by the government, thereby promoting their autonomy with respect to decision-making. For the rural youth cooperative activities at the micro level can also help to augment their sources of physical and financial capital, while at the same time providing an opportunity to share knowledge and skills.

Cooperative efforts and norms are fundamental to the development of human and social capital. Knack and Keefer (1997: 1258) maintain that cooperative norms act as constraints on narrow self-interest, encouraging individuals to contribute to the providing of various forms of the public good. Coleman (1990) supports this assessment by explaining that the use of internal and external sanctions associated with norms alters the costs and benefits of either cooperating or defecting. In the context of this research, those rural youth not participating actively in the indigenisation program are exposed to social pressure from others with whom they have significant social ties, such as peers. Norms and trust also improve efficiency by reducing the costs of constant monitoring and evaluation by the government indigenisation program, and also increase opportunities for investment.

Norms and trust also have the potential to play an indirect positive role for economic improvement by encouraging the government to formulate economic policies which affect the level and character of political participation as the government becomes more responsive to its citizens. Putnam (1993:89-90) has shown that regional governments in the more trusting, more civic-minded northern and central parts of Italy provide public services more effectively than those in the less-trusting, less civic-minded south, as a result of the strength of associations in these regions. For Putnam (1993:89-90) associations “instil in their members habits of cooperation, solidarity and public spiritedness.” Narayan and Pritchett (1996), cited by Knack and Keefer (1997: 1258), found that for a sample of Tanzanian villagers, higher levels of membership of associations were related to higher incomes. With rural communities in Zimbabwe specifically in Shurugwi presenting lack of coordination, associations and collaborations, the establishment of indigenisation Forums where rural youth meet and discuss related issues under the guidance and mentorship of the indigenisation program and community development experts is very crucial.

Support structures provided through vertical or external linkages are vital to achieving the economic empowerment of the rural youth through the indigenisation program. The Ministry of Indigenisation and Youth Empowerment must play a crucial role to necessitate the development of rural youth by formulating policies which are favourable and attractive to these youth. This role could take the form of public policy which helps to foster opportunities for the development of social and human capital for the rural youth, such as the implementation of post-school skills development programs which have the potential to attract public funding and sponsorship. The Ministry could also fund research towards promoting the use of indigenous

knowledge or promoting the use of information technology, which has the potential to contribute to the development of social and human capital in rural localities.

The concept of social capital is a useful one for developing an effective model for the empowerment of the youth. Putnam (1993) advocates the intentional development of associations which have the potential to become fertile ground for the development of social capital. Associations formed under the auspices of initiatives for the development of vocational skills are particularly relevant in this regard. Bourdieu (1986) maintains that the intentional creation of networks and associations offers insight into the significance of productive connections among the youth. The intentional creation of associations and networks to encourage the youth to participate effectively in the indigenisation program can only make a positive contribution to its ability to empower the rural youth. The indigenisation program institutions need to create an enabling environment for productive networks which link the rural youth to the development of their skills, employment opportunities and acquiring information concerning educational and technological advancement.

In rural localities indigenous skills are vital components for the development of human and social capital, as the local youth have skills and strengths which can be harnessed for their economic development. Although great technological strides have accompanied the advance of information technology and this progress makes an immense contribution to the development of human and social capital among the youth of every society, in the context of rural Zimbabwe there is a definite place for traditional expertise, as it is readily available and cheaper than the sophisticated and modern technological expertise, which in most cases can be provided only by formal education. According to Busia (1964:17), cited by Woolman (2001), "Traditional

education sought to produce men and women who were not self-centred, who put the interest of the group above personal interest.” Woolman (2001) maintains that traditional education was practical and relevant to the needs of society, as it integrated the activities, rituals, and skills required to sustain the culture and life of the family and the community.

For Bray, Clark and Stephens (1998:264), “Western education has brought a new set of values that has destroyed rather than reinforced much of the old societies.” According to Woolman (2001:41), “many African countries have serious resource deficiencies that limit the costly expansion of education; given this predicament, what alternative formats for education exist at the village and community level that could revive some of the informal methods of traditional African education?”. The effective use of indigenous entrepreneurial skills such as weaving, crafting and sculpting could arguably provide better incomes for rural youth than knowledge and skills acquired through formal education and the encouraging of these skills has positive implications for rural school-leavers and uneducated young people becoming self-reliant. However, there is little evidence to suggest that the indigenisation program has empowered the rural youth to share and showcase their traditional skills while taking part in it. Winch (2000) has analysed the influence of education, work and social capital on the development of human capital.

The interpretation of social capital advanced by Winch is an individualistic one, in which it is defined as the quality of human capital which is expressed as the skill and knowledge which each individual in the society possesses. For Winch, human capital is defined in terms of ‘productive powers’, conceived as the potential for labour of an

individual, and it is embedded in the social networks and norms which shape and regulate a society's institutions and customs (Smith, 1981, cited by Winch, 2000:4). Thus, knowledge and skills can be transmitted from one generation to another in both formal and informal ways. In the context of the indigenisation program, knowledge and skills could be passed from those adults whose knowledge and expertise has made it desirable for the youth to form networks to establish ties and linkages with them.

Knowledge and skills are social assets in the sense that their parts are not held individually, but only in their totality within a collective knowledge embedded in practice (Winch, 2000:4). From this it follows that the youth, as individuals, may be expected to exercise their knowledge and skills in association with others; that these skills will encompass the ability to work, manage and respond to other people in the community. On the other hand, Winch (2000:4) also maintains that social capital constitutes an important aspect of the economic life of any society, consists of social assets, promotes production and consumption and constitutes an important component of productive powers. From this it may be concluded that both social and human capital are required for the youth to participate effectively in the indigenisation program and ultimately achieve their economic empowerment.

The importance for the rural youth of training in vocational skills for their empowerment has been stressed on several occasions during the course of this chapter. Winch (2000) advanced the concept of liberal vocationalism, which recognises and celebrates the diversity of human life and the aspirations and choices which this diversity entails. He maintains that post-compulsory liberal

vocational education ensures that an economy is organised in such a way that skills are valued and used (Winch, 2000:33). Liberal vocationalism parts company with traditional liberalism by placing limits on the extent to which “forms of knowledge” are pursued and substitutes in their place more practical modes of knowledge (Winch, 2000:33). Liberal vocationalism accepts the role of educational pluralism, which recognises the existence of a diversity of ways or routes to education (Winch, 2000:84). In order to empower the unskilled and unemployed rural youth, informal training in vocational skills and education need to be prioritised in the indigenisation program, taking into account that the academic route is not the only means by which the youth may exercise their abilities and develop to their fullest potential.

Modifications to the educational curricula are necessary for the youth to gain the valuable skills which they need for their empowerment. Woolman (2001) suggests that curriculum change should involve teachers at every stage of the decision-making involved, that improved in-service training is essential and that it needs to be diversified to be relevant for the various social contexts. Given that many of the rural youth do not have access to high quality formal education, the inclusion of subjects which develop vocational skills, both at secondary school and at the informal post-school levels, would constitute a step towards resolving unemployment and the shortage of skills among the rural youth. Woolman (2001) identifies the vocational component which has been introduced to education at the secondary level in Mali, in terms of which students are given an opportunity to choose between a traditional academic course and technical programs in industry, health, trade and agriculture.

An adoption of this strategy would create excellent conditions for the indigenisation program to flourish, through the practical use of skills, acquired in this way, in

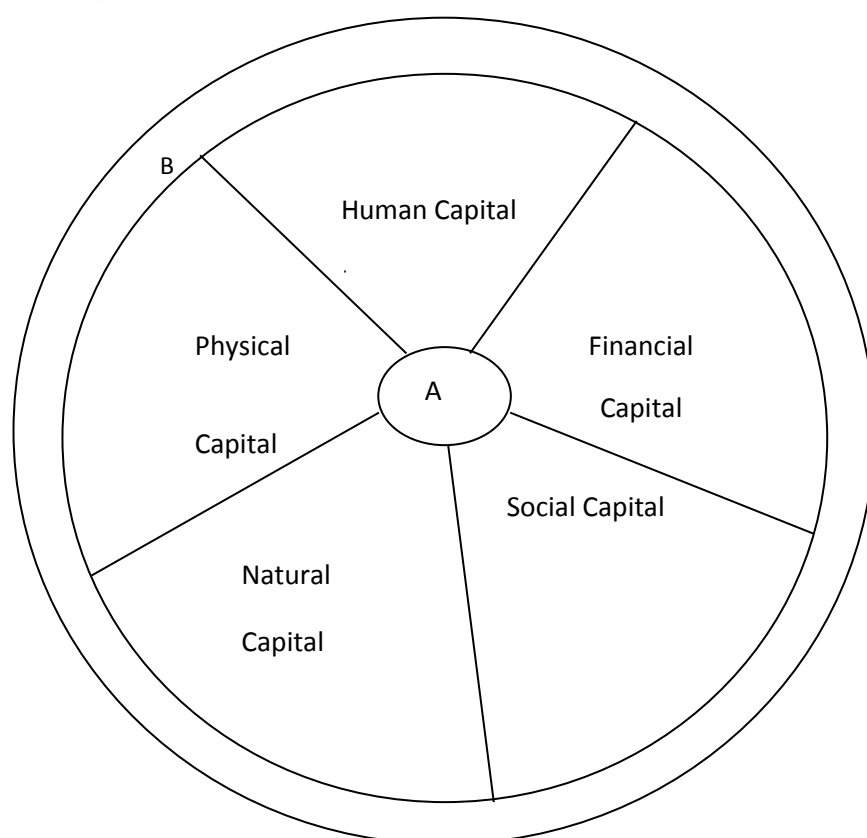
indigenous self-sustaining projects and activities. Education and training in vocational skills makes it possible to attain some of the traditional African educational objectives of character development, respect for authority, positive attitudes toward work, the acquisition of a vocation, the cultivation of a sense of belonging and active participation in community and family life (Fafunwa, 1982:9-12; Kenyatta, 1965:119-120, cited by Woolman: 2001). Thus, by integrating the development of both social and human capital, the rural youth may be provided with ideal circumstances in which to benefit materially from their investments in acquiring skills, while at the same time conserving traditional knowledge, community values, culture and solidarity.

2.5.3 A model for an integrated human and social capital theory

Chapman, Slaymaker and Young (2002) formulated the Livelihood Information Wheel, which illustrates the importance of the forms of capital which are necessary to achieve development, namely human, social, natural, physical and financial capital, as is shown diagrammatically below. The integrated human and social capital theory stresses the relevance of access for the youth to social and human capital, which has a great bearing on their empowerment. Chapman et al. (2002) assess human capital in terms of improved access to education, training and education in a wide range of different formats. However, the effectiveness of human capital gained through learning and education also depends on the way in which it is relevant and sensitive to the various different local languages and cultural values (Chapman et al., 2002). Traditional local entrepreneurial skills and knowledge, such as those pertaining to crafting or sculpting, which are possessed by the rural youth, need to be preserved and promoted for their economic benefit as they are less costs and locally available .Therefore the indigenisation program and related stakeholders'

need to support the development of entrepreneurial skills that contributes to rural youth benefits to through individual, community and national development.

Fig 3: Livelihoods information wheel



- **A** is the core information that contributes to long-term **capacity building for decision making** for appropriate livelihood strategies, usually through education and training, and technical support and assistance with problem solving.
- **B** is the information that relates predominantly to the local context and needs updating regularly for people to make **short-term decisions** regarding their immediate livelihood activities. It can also contribute to medium-term diversification and livelihood strategies.

Source: (Slaymaker and Young, 2002:4)

Chapman et al. (2002) define social capital in terms of improved 'networking', both at the community level with existing networks and potentially among a much wider community. They contend that the ability to build new social networks at a regional and national level can help to bring benefits to existing networks and institutions at a local level. In the context of the indigenisation program, expanded social networks could result in increased opportunities for employment, both locally and outside of the rural communities, enabling the poor to participate actively in the generation of knowledge for development which reflects, or at least takes into account, local ideas

and perceptions (Chapman et al. 2002). In addition, Chapman et al. (2002) maintain that social capital can be created through information communication technologies which enable local knowledge to be articulated, shared and stored within and between groups, and which facilitate improved mutual understanding between development practitioners and beneficiaries at the 'project interface' (Long and Long, 1992, cited by Chapman et al., 2002). However, technological advancement and information channelled through information communication technologies, which discount local cultural values and knowledge, effectively disrupt rural development and the empowerment of the youth at both the micro and macro levels.

Chapman and Slaymaker (2002) also analysed the value of communication and technology in rural development as a means of giving impetus to stimulating the development of human and social capital among the rural youth. According to the UNDP (2001:35), cited by Chapman et al. (2002), the power of knowledge for development can be greatly enhanced by information communication technologies if they are harnessed to improve access and break down barriers to knowledge because, while education may develop cognitive skills, information gives content to knowledge. Gaining access to relevant information and improved communication among the youth helps to overcome effects of a lack of knowledge in rural localities, thereby facilitating the empowerment process. According to the World Bank (1999:142), cited by Chapman et al. (2002), new technology makes information sharing much easier and cheaper and it is vital that these tools be used for the public good. The high levels of cohesion and solidarity in rural localities should lend themselves to promoting the easy and efficient sharing of knowledge among the rural youth, through the medium of modern information communication technology.

In terms of the integrated human and social capital theory, the efficient dissemination of information through modern information communication technologies has the potential to bring dramatic fundamental changes to rural development. Rural areas are often characterised as being information-poor and poor rural people typically tend to lack access to information which could be vital to their lives and their livelihoods (Chapman et al, 2002). Once the shortage of relevant knowledge and information has been overcome, the marginalised rural youth stand to improve their decision-making abilities and to become able to question the formal authority structures governing the indigenisation and empowerment programs. Access to information and the basis which it creates for effective decision-making should ensure that the rural youth are better able to understand and to exercise their democratic rights, thereby empowering themselves politically, which should have only positive implications for their economic empowerment.

Chapman et al. (2002) maintain that empowering communities with access to information can be carried out on either a long-term or a short-term basis. Long-term capacity building involves the education, training and technical support which are appropriate for the development of livelihoods of individuals or groups. However, without access to information concerning their rights and the structure and responsibilities of the public institutions which have been designed to support them, the poor rural youth find it impossible to hold these institutions to account (Chapman et al., 2002).

A lack of information results in a corresponding lack of knowledge concerning available sponsorship, leadership, information about markets and alternative income-generating opportunities. Chapman et al. (2002) argue that improving both the quality and quantity of information available is necessary, but not sufficient, for

improved decision-making, as decision-making is essentially a political process. Consequently, access to information and participation in decision-making processes are crucial to enabling the rural youth to defend their interests and increase their bargaining power concerning issues which affect them. Chapman et al. (2002) point out that it is often assumed that once information is available, it will be used in decision-making in a way which is consistent with policy objectives. In the case of the indigenisation program, if the information is applied in accordance with the policies which underpin it, the main focus of the initiatives of the program need to be to promote the active economic participation of the rural youth by reforming and strengthening indigenisation program's institutions and decision-making structures.

Conclusion

In conclusion the chapter critically discussed the theoretical frameworks guiding the study. Firstly, the human capital theory was extensively discussed and particular emphasis was done on how an investment in education and vocational skills is of paramount importance for the indigenisation program to meaningfully empower youth. Secondly the Social Capital theory was broadly discussed with respect to its significance in enhancing skill transfer, social cohesion and greater effectiveness in relationships in the indigenisation program. However shortcomings of both human and social capital theories were critically analysed in the context of the indigenisation program. The final step was the proposition of the integrated human and social capital, a new theoretical approach projected to contribute immensely to rural youth empowerment that transform into rural localities and contribute meaningfully to national development. The next chapter will be devoted to the methodology employed to conduct this research.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the methodology which was employed in this study to collect the data needed to assess the effect of the indigenisation program on the empowerment of the youth in the district of Shurugwi in the Midlands province of Zimbabwe. It describes and justifies the qualitative research methodology which was used to provide answers to the research questions. It also covers those issues pertaining to gaining access to and entry into the Shurugwi rural district, where the research was conducted. It provides a detailed account of how the data was collected from the rural youth, chiefs, government officials and mining company representatives who made up the research sample, and it describes how the data was analysed in terms of the procedures which were employed, before going on to discuss the limitations of the research and the ethical considerations which were respected while it was being conducted.

3.2 Methodology

For the purposes of this study, research methodology refers to the manner in which the research was conducted in the pursuit of the overall goal, the attaining of the research objectives in order to assess the effect of indigenisation on the empowerment of the rural youth. Bryman (2001) defines research methodology as a practice of collecting data or a procedure which a researcher uses to abridge, systematise and analyse data in the process of undertaking scientific research. According to Creswell (2007), research methodology comprises 3 components, namely (i) the research design, (ii) the methods employed to collect the data and (iii)

the analysis of the data.

3.3.1 The research paradigm or the approach adopted in order to conduct the research

A qualitative research paradigm in the form of an interpretive study was adopted for this study. A research paradigm refers to a perspective concerning research which is held by a community of researchers and which is based on a set of shared assumptions, concepts, values and practices (Volpe, 2012). This study made use of an interpretative research paradigm. An interpretive approach seeks to provide answers to questions which concern the perceptions of the subjects of a study, such as “What do people believe to be true?”, “What do they hold to be relevant?” and “How do they define what they are doing?” (Neuman, 2006:90). In this research an interpretative research paradigm was used in order to assess whether the rural youth have been empowered or disempowered through indigenisation and economic empowerment and to gain insights into the experiences and perceptions of the youths, the chiefs, the mining representatives and government officials in the sample in their own environment. It is noteworthy that the interpretive approach employed enabled the various participants to interact and to share their experiences and knowledge relevant to progress in their rural localities.

3.3.2 Research design

A research design refers to a procedure or a strategy which a researcher employs or adopts in order to approach the research process and to conduct his or her research (Creswell, 2007). There are 3 categories of research designs which can be used to collect primary data, namely exploratory, descriptive and causal research designs (Wiid and Diggines, 2009:54). The choice of which type of research design would be

appropriate for a given research endeavour is determined by the research objectives, the type of information required and the degree of uncertainty inherent in the research problem (Hair, Bush and Ortinau, 2000: 215). In order to gather the information required to assess the effect of indigenisation on the empowerment of the rural youth, an exploratory qualitative design was employed. Creswell (1998:2), cited by De Vos (2005: 268), defines an exploratory qualitative research design as the entire process of research from the conceptualising of a problem to the writing of the narrative. A qualitative research method was deemed to be appropriate for this study, as it allowed the types of questions detailed in section 3.3 to be answered and comprehensively elaborated upon with respect to the effect of indigenisation on youth empowerment in Shurugwi District in Zimbabwe (Creswell, 2007). A case study approach was used in the research to generate an in-depth, multi-faceted exploration of complex issues in the natural or real settings (Crowe, Cresswell, Robertson, Huby, Avery and Sheikh, 2011). The case study approach is sometimes interpreted as “naturalistic design” and is generally used in Social Sciences research. It contradicts “experimental” designs such as randomized controlled trials which involve the investigator having control or manipulating variable(s) of choices (Crowe et.al, 2011).

3.3.3 Research site

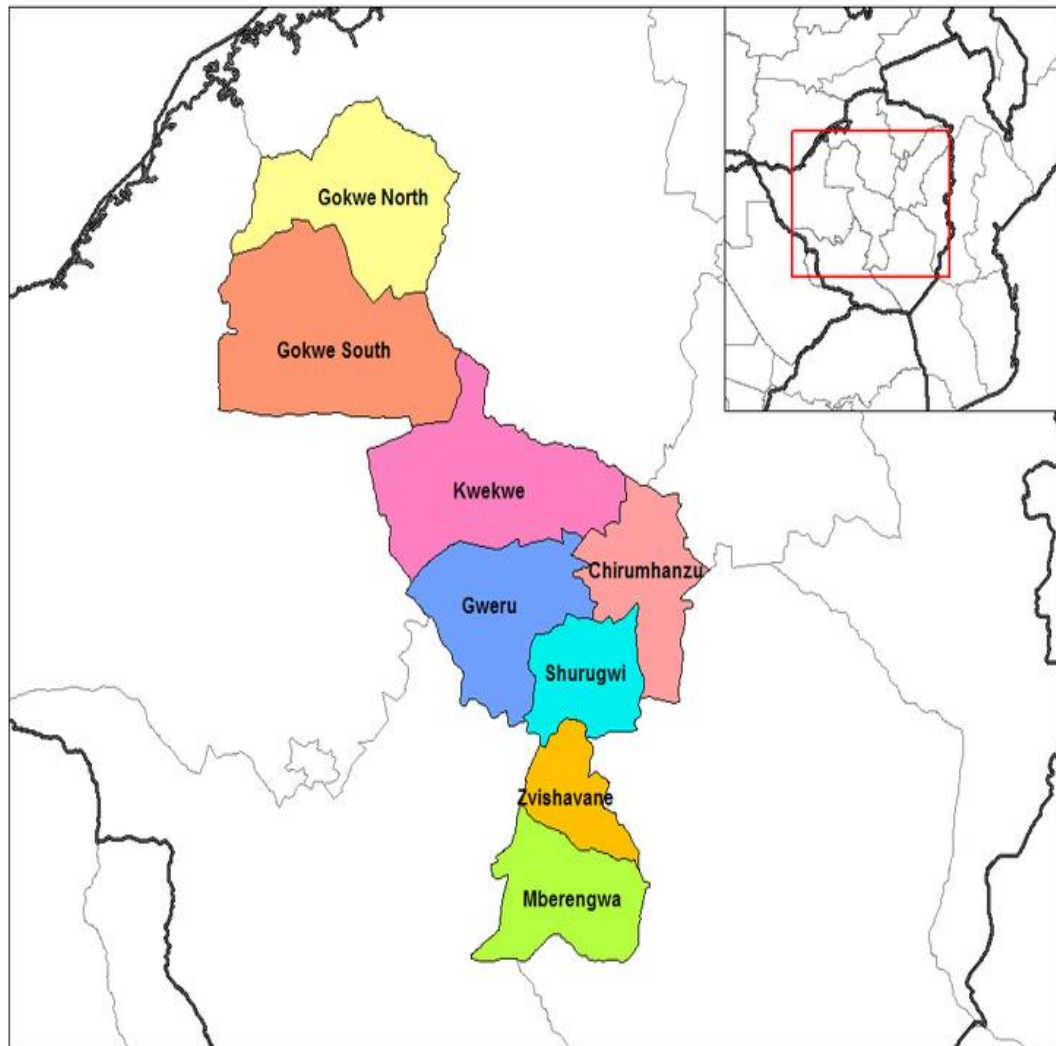
The rural district of Shurugwi was chosen to conduct the research for this study owing to the high rate of unemployment among the youth. Shurugwi, which was formerly known as Selikwe, is both a district and an administrative centre in the Midlands province of southern Zimbabwe. The district was established in 1899 on the Selukwe goldfield, which had been discovered not long after the annexation of Rhodesia by the Pioneer Column, during the early 1890s (Mazombe, 2012).

Shurugwi is located approximately three hundred and fifty kilometres south of Harare, and it has a population of six thousand eight hundred and ninety-seven, according to Tomlinson (2013). The Shurugwi district is predominantly occupied by people from the Karanga ethnic group, who form the majority of the population, but there are minorities, such as Ndebele-speaking people in the Rockford small scale purchase farms and in the Dlodlo area (Mazombe, 2012). Although the Shurugwi district witnessed a great deal of fighting between the fighters of the Zimbabwe African National Liberation Army and the Rhodesian forces, it has been predominantly a ZANU/PF stronghold since majority rule was achieved in 1980. The district has seen a resurgence of mining activities after the discovery of platinum at Unki, which is located just a few kilometres after the Wolfshall Pass (Boterekwa), and it is also capable of supporting agricultural projects, apart from its mineral wealth.

Most of the infrastructure in Shurugwi is very old and antiquated. Shurugwi is the terminus of a branch railway line from Gweru, which was formerly known as Gwelo, thirty-five kilometres to the north (Tomlinson, 2013). There is only one hotel in the local town centre, which is known as the Grand Hotel and which now operates as a bar. Shurugwi boasts several higher education institutions, such as the Hanke Seventh Day Adventist Mission, the Tongogara High School and the Pakame Mission, which date back many years. It has a significant number of highly educated professionals such as lawyers, doctors, accountants and engineers (Mazombe, 2012; Briney, 2011). The largest employers are ZIMASCO, UNKI Mine, a subsidiary of Anglo-American through its platinum wing, Angloplats, and the government in the spheres of education, agriculture and health. Shurugwi has not escaped the scourge

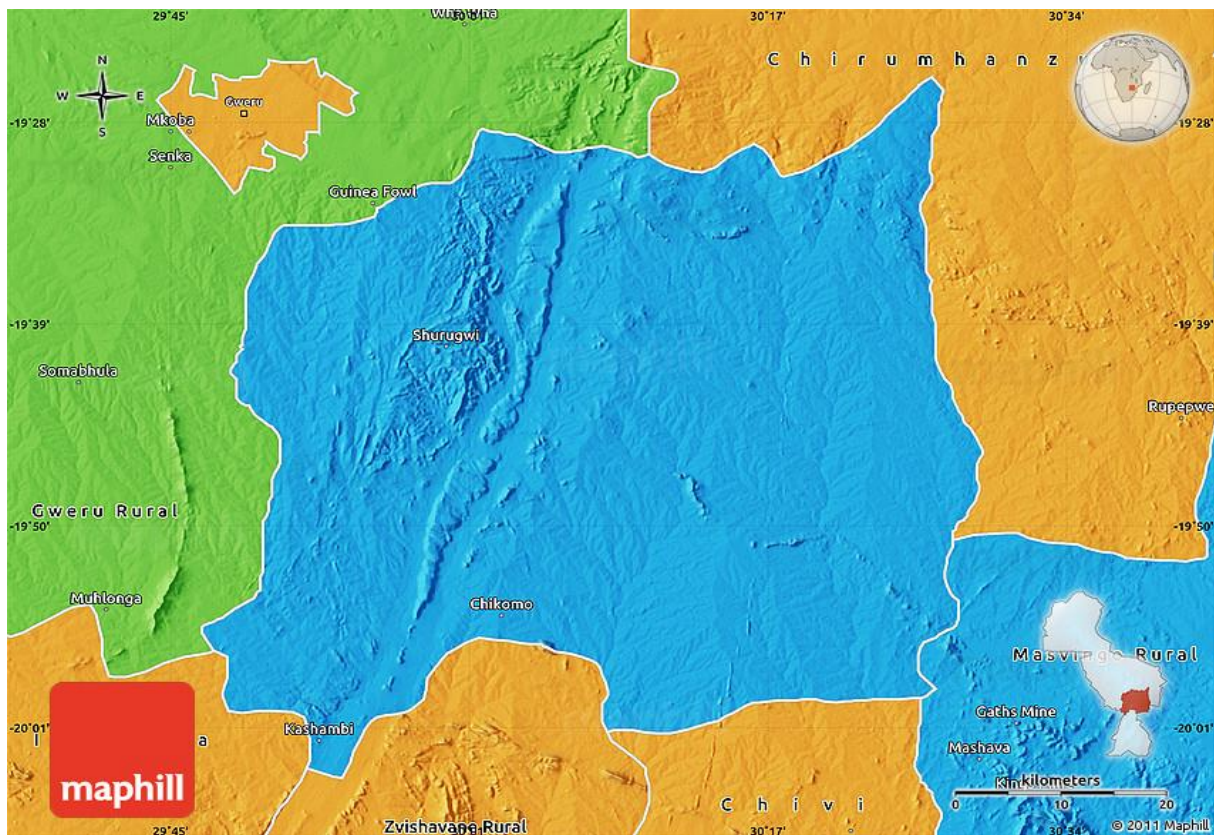
of the AIDS pandemic, and many of its young people have succumbed to the deadly virus (Briney, 2011).

Fig. 4. The map of Zimbabwe showing the geographical location of the Shurugwi district



Source: (Googlemaps: 2014)

Fig. 5. Satellite map showing the Shurugwi district in Zimbabwe



Source (Googlemaps, 2014)

3.3.4 Research population

In this study the research sample consisted of twenty participants who were drawn from the respective total populations of the rural youth, chiefs, representatives of the mining companies and government officials. According to Saunders (2007), a population is a full set of cases from which a sample is taken. Bless and Higson-Smith (2000), cited by De Vos (2005:193), define a population as a set of elements upon which the research focuses and to which the results obtained should be generalised. In this sense, a research population sets the outer boundary for the number of units to be employed in the study (De Vos, 2005:193).

3.3.5 Sampling frame

A sampling frame refers to a list of all the people who make up the population from which a research sample is drawn (Neuman, 2006:224). Sampling refers to drawing a sample or a subset from a population which comprises the full set. In sampling the usual goal is to obtain a representative sample, or a sample which is similar to the population in all relevant characteristics, except that it includes fewer people because it is a sample, rather than a complete population. According to De Vos (2005:2004), sampling increases the feasibility, cost-effectiveness, accuracy and manageability of the proposed research. The sample for this study comprised both male and female participants and included fourteen youths between the ages of nineteen and thirty-five years, 2 chiefs, 2 government officials, 2 representatives of mining companies in the Shurugwi district of various age groups.

3.3.6 Unit of analysis

For social science researchers, a unit of analysis refers to people or things whose characteristics are described and explained (Babbie, 2007:116). According to Neuman (2006: 219), a sample is a smaller set of cases a researcher selects from a larger pool and generalises to the population. A sample helps a researcher to explain those characteristics of a population as a whole on which a research study casts the spotlight. According to De Vos (2005:82), the most basic considerations in sampling are size and representativeness. This study limited itself to twenty participants and the choice of this sample size was based mainly on the need to obtain a representative sample which reflected accurately the characteristics of the various research populations from which the individual samples were drawn (De Vos and Babbie, 2007:82; Bless and Higson-Smith, 2000: 93).

3.3.8 Sampling

In this research the sampling was carried out using purposive non-random sampling. The non-probability sampling employed in this research was based entirely on the judgment of the researcher, in that a sample was composed of elements which contained the most characteristic, representative or typical attributes of the population (De Vos, 2005: 202). The sample was divided into 4 categories, namely youths, chiefs, government officials and representatives of mining companies. The overall sample was composed of individual samples which comprised fourteen youths, 2 chiefs, 2 village heads, 2 government officials and 2 representatives of mining companies who reside in the local rural area in which the study was conducted respectively. The rationale for employing purposive non-random sampling was that doing so was deemed by the researcher to provide the best means to select individuals for each sub-sample who were most representative of and who best exhibited the characteristics of their respective populations, and from whom richly nuanced qualitative data could be obtained.

Accordingly purposive sampling was used to select 2 out of 18 rural Wards in Shurugwi District: Ward 10 under Chief Ndanga and Ward 12 under Chief Nhema which is located in Tongogara rural development. It was assumed that these 2 wards possessed characteristics that represented all other wards located in Shurugwi rural District. Random sampling was used to select 2 villages out of 16 villages in each ward so as to allow every village to have an equal chance to be selected. From each of these 2 villages 7 rural youth were chosen randomly and interviewed to give a total of 14 rural youth. The youth sample was guided by the need to attain a gender balance and therefore 4 males and 3 females were randomly selected in the first

Village in Ward 10 and whilst 4 females and 3 males were randomly chosen from Ward 12. Furthermore 2 Chiefs(Chief Ndanga and Chief Nhema were purposively interviewed as well as 2 mining company Managers at Unki and ZIMASCO mines and 2 local council government officials who were involved in the operation of the indigenization program in Shurugwi.

3.3.9 Instruments and methods used to collect data

Data refers to information obtained in the course of a study (Braun and Clarke, 2006). Babbie (2007) explains that the collecting of data in any research study denotes a systematic manner of gathering information. A research instrument refers to a tool used during the gathering of data for research purposes. Babbie (2007) defines a research instrument as a tool which is used to collect the data needed to resolve the problem under investigation. The instruments which were employed to collect data for this research were in-depth interviews and focus group discussions, and the data obtained from each was recorded by means of a tape recorder. The instruments were administered to the participants in familiar environments, such as the homes and the workplaces of the participants. The use of these tools allowed the researcher to probe for clarity and to obtain explanations in those cases where vague responses were given, and to gather all the necessary data for the study.

Interviewing the participants in environments which were familiar to them facilitated the observation of their natural behaviour, as they were comfortable in their customary living and working environments. The semi-structured and open-ended questions in the interview guides enabled the participants to express themselves freely, while the closed-ended questions facilitated the investigation of issues which

could yield many different interpretations on the part of the participants by limiting the responses which were required. In addition, 2 main categories of data were used in this research, namely primary and secondary sources of data. Primary data was gathered exclusively from interviews, focus group discussions and observations, while secondary sources of data comprised largely data from related documentary analysis in order to have a comprehensive understanding of the effect of indigenisation on the empowerment of the youth.

3.4.1 In-depth interviews

Owing to the exploratory nature of this study, in-depth interviews were regarded as the most basic tool for gathering data and use was made of them. As has been pointed out by Babbie (2007), in-depth interviews are conversations with a purpose and that purpose is not to obtain answers to questions, but rather to gain an understanding of the experience of the people who are interviewed and the meanings which give to and derive from that experience. The in-depth interviews enabled the gathering of unrestricted and detailed comments concerning the effect of indigenisation on the empowerment of the youth, which facilitates a comprehensive understanding of the various different aspects of the thoughts, feelings and perceptions of the participants regarding the subject. The in-depth interviews were tape-recorded with the consent of the participants in order to ensure that the data was gathered accurately, while establishing good rapport with the participants. The accuracy of the recorded data was particularly significant and helpful during the transcription and analysis processes. Care was taken to ensure that the interviews did not exceed between thirty minutes and one hour in duration, in order to prevent fatigue among the participants.

3.4.2 Focus group discussions

According to Strydom et al. (2011), a focus group refers to “a small group of people, usually between 8 and twelve, brought together and guided by a moderator, through unstructured, spontaneous discussion about some topic”. This research made use of 2 focus groups comprised of twelve participants each. One group consisted of only the youths sampled, while the other group comprised 2 chiefs, 2 government officials, 2 mining representatives and 6 youths who were randomly selected from the main sample of twelve. The main reason for making use of both non-mixed and mixed focus groups was to be able to obtain diverse responses and also to allow the participants to articulate and justify their thoughts in relation to one another, and this necessitated a debate which provided additional value and relevance to the research data.

Semi-structured, open-ended questions were used in the focus group discussions, as they enabled the researcher to provide the participants with a degree of direction regarding what should be discussed, in order to obtain data which was relevant to the research questions. However, this direction was minimal and the participants generated their own conversations, questions for one another and ideas for discussion in a process which also allowed observations of the dynamics of the participants' interactions with one another (Byrne, 2004). As had been the case with the interviews, the focus group discussions were tape-recorded, with the consent of the participants, once again to ensure the accuracy of the data. Notes were also taken by the researcher throughout the discussions, and these also played a useful role during the transcription and analysis processes.

3.4.3 Observations

In both the focus group discussions and the in-depth interviews the study also made use of direct observation of the behaviour of the participants. Observations included the characteristics, attitudes and interactions of the participants, their unconscious behaviour, their levels of participation in the interviews, their nonverbal behaviour and their facial expressions and gestures. During the analysis of the data an attempt was made to establish links between the data which had been gathered from the interviews and discussions and the observations which had been recorded. The use of observations enabled the gathering of primary data from the people who experienced directly the effect of indigenisation on the empowerment of the youth.

3.4.4 Secondary data

Sources of secondary data for the purposes of this study included documentary analysis, such as the Indigenisation and Economic Empowerment Act of 2007, the National Youth Policy document, newspaper articles, documents pertaining to the analysis of policy, records of parliamentary debates, government statistics, policies and recorded speech concerning indigenisation. In addition, the study also made use of articles, books and theses, both published and unpublished, which explained important points concerning indigenisation and the empowerment of youth and the theories of many academics and researchers in the field. In order to obtain a clear and balanced view of the various theories, articles and books which discussed and criticised them were consulted. The use of secondary data was important in this study, as it aided the analysis of the findings of this research by providing a background of research which had been conducted previously and insights into the conclusions drawn by other researchers, and it was also of assistance in the making

of recommendations on the basis of this research.

3.4.5 Research procedures

In order for this research to proceed, permission was obtained from the University of Fort Hare through the Ethics Committee to conduct this study under the auspices of the Department of Development Studies. An explanatory letter to the relevant authorities in the district of Shurugwi was drafted, in which the nature of the research was explained and permission to have access to the participants and to interview them was requested. After permission had been granted, the in-depth interviews were conducted at either the homes or the workplaces of the participants and the 2 focus group discussions were conducted in shopping centres, as they were the most convenient places for all of the participants to meet. The participants who had been selected for the study received information sheets concerning the research and were given time to read through these before signing informed consent forms, the details of which are discussed in the section devoted to the ethical considerations which were respected in the conducting of this research study. Both the in-depth interviews and the focus group discussions were recorded by means of a tape recorder and the sessions for both were between thirty minutes and one hour in duration. After the focus group discussions and the in-depth interviews had been completed, they were transcribed verbatim and the transcripts were analysed using the methods which are discussed below.

3.4.6 Analysis of the data

A pragmatic approach was adopted for the analysis of the data, making use of Braun and Clarke's (2006) content thematic discourse analysis. The analysis of data entails

adopting a systematic method in order to solve a problem (Braun and Clarke, 2006; Davis and Meyer, 2009). Braun and Clarke (2006) suggest that a content thematic analysis attempts to capture important themes or clusters of coherent meanings from a set of data, which can be related back to the research questions, and that it is these sets of meanings which come to form the 'discourses' described by thematic analysis, with a focus on identifying discourses: once the accumulated data reaches the point of saturation, the process of collecting data could be ended.

Thematic analysis of this kind tends to be theoretically driven, where the researcher's specific areas of theoretical interest focus his or her analysis on eliciting themes which relate to these particular areas, and it tends to be concerned with identifying latent themes in which analysis does not simply attempt to describe themes as they appear on the surface of the data, but to examine the possible underlying meanings, assumptions, strategies and ideologies which may be at play (Braun and Clarke, 2006; Davis and Meyer, 2009 and Guest, 2012). Operating from a social constructionist position, thematic analysis can be used to identify discourses, as Braun and Clarke (2006: 85) maintain that it "does not seek to focus on motivation or individual psychologies, but instead seeks to theorise the socio-cultural contexts and structural conditions that enable the individual accounts that are given". Accordingly, these descriptions of the processes of analysis and interpretation are pertinent to this research, which is concerned with identifying latent themes or discourses in discussions concerning the effect of indigenisation on the empowerment of the youth. As content thematic analysis involves the compressing of many words of text into fewer content categories which are based on explicit rules of coding (Stemler, 2001), the 8 steps proposed by Tesch, cited by Creswell (2009), were followed in order to analyse the data. These are detailed below:

- Planning to get a sense of the whole by reading all the transcriptions carefully, whilst jotting down the ideas which come to mind concerning the topic.
- Choosing a document or an interview transcript from on top of the pile and reading it, asking questions about it and writing thoughts in the margin. Creswell (2009), emphasises that the researcher should endeavour not to think of the substance of the information, but rather of its underlying meaning.
- This was done with each of the transcripts, whilst making a list of relevant topics. Similar topics were grouped together and then placed in columns identifying them as "major topics", "unique topics" or "left-overs".
- With this list at hand, the data was assessed once more. This time each topic was given an abbreviated code and these codes were then written next to the appropriate segments of the texts. Preliminary organising schemes were employed to determine whether any new categories or codes emerged.
- The most descriptive wording for each topic was found and the topics were then grouped into categories. The total list of categories was reduced by grouping related topics together and drawing lines between categories to show interrelationships. The coding strategy, which involved generating categories, themes and patterns, was used to facilitate analysis through the lens of the existing literature and theoretical frameworks. This involved organising the textual data into categories and labeling those categories with a term which was often based on the actual language of the participant concerned, which, according to Creswell (2009), is referred to as an *in vivo* term. A final decision concerning the abbreviation for each category was made and the participants were coded as Y1-Y14 for the youths, M1-M2 for the mining company representatives, C1-C2 for the chiefs and G1-G2 for the government officials.

- The data belonging to each category was assembled and a preliminary analysis was performed.
- The results of this research were reported.

3.4.7 Methods of verifying data

For the purposes of this study, Guba's model for confirming the trustworthiness of qualitative data, cited by Krefting (1991), was adopted. Guba contends that the value of any research endeavour, regardless of the approach employed, is assessed by peers and reviewers. According to Guba's model, the following criteria are used to ensure trustworthiness: truth-value, applicability, consistency and neutrality.

3.4.8 Truth-value

The truth-value is the criterion which is applied in order to establish whether the researcher has managed to generate findings in which confidence may be placed, specifically with respect to the truth of the findings derived from the data obtained from the subjects or informants, and also to the context in which the study was carried out (Guba, cited by Krefting 1991). Truth-value is normally established in terms of the criterion of credibility. In order to yield findings which were credible, this study made use of various techniques, namely, both in-depth interviews and focus group discussions, to investigate the true perceptions of the participants.

3.4.9 Applicability

Applicability denotes the capacity to generalise the findings of a study to a larger population (Krefting, 1991). Applicability may be measured in terms of transferability. Guba's model, cited by Krefting (1991) maintains that transferability is much more the obligation of the person needing to transfer the findings to another situation or to another population than that of the original researcher. In the interests of meeting the

criterion of transferability, this researcher has supplied an adequate quantity of descriptive data to enable other researchers to determine whether or not the findings of this study should be applicable to theirs.

3.5.1 Consistency

According to Krefting (1991), consistency is defined in terms of the dependability of the findings. In this study the researcher described in detail the methods which were employed to gather the data and to analyse and interpret it. This information should make it possible to determine exactly how repeatable and distinctive this study is.

3.5.2 Neutrality

Guba, cited by Krefting (1991), shifts the emphasis of the importance of neutrality in qualitative research from the researcher to the study itself, maintaining that the neutrality of the data is of greater importance than that of the researcher. Every effort was made by this researcher to ensure the neutrality of both the researcher and the data.

3.5.3 Limitations of the study

This section details the principal limitations of both the primary and the secondary data employed to conduct the research.

3.5.4 Subjective bias

It is inherent in the nature of analysis that the results will be, to a large extent, dependent upon the researcher's subjective interpretation of them. Accordingly, the researcher made an attempt to identify those personal factors which may be likely to bias his analysis, for example, acknowledging the fact that he is a young person conducting a study which focuses on the empowerment of young people. However,

the presence of a research supervisor to review the analysis should provide a reliable and trustworthy degree of objectivity, which should in turn reduce the possibility of bias on the part of the researcher and direct the analysis in a manner which is appropriate to the aims of the research.

3.5.5 Sources of information

As has already been noted, there is not a great deal of published literature concerning the effect of indigenisation on the empowerment of the youth in the district of Shurugwi. However, use could be made of the literature which focused on indigenisation and the empowerment of the youth in other parts of Zimbabwe, which compensated to an extent.

3.5.6 Confidentiality

Confidentiality refers to the degree to which information is kept within professional bounds, in order to protect the identity, safety and reputation of the participants (Bell: 1993:95). Confidentiality can be absolute or relative. Bell (1993: 95) maintains that it is hard to achieve absolute confidentiality in research, owing to the fact that research typically involves supervisors and, in some cases, coordinators. In this research, for the purpose of protecting the identities of the participants, codes were used in those instances in which it was necessary to quote individual participants verbatim.

3.5.7 Generalisation of the findings

The potential for the generalisation of the results is limited to the specific area of study, namely Shurugwi. However, the recognition of these discourses may still be

considered a significant contribution to research within development studies and to those who are interested in this field of study.

3.5.8 Time

Time constituted another limitation in this study, particularly in the arranging of the interviews, as the researcher was obliged to compromise with all of the participants, as they all had other commitments

.

3.5.9 Conclusion

In this chapter an attempt has been made to describe how the study was conducted and to justify the procedures which were followed in order to gather, analyse and interpret the data. The chapter covered, in detail, the qualitative approach and design adopted to conduct the research, the purposive sampling employed, the population, the sampling frame, the unit of analysis, the sampling technique, the methods which were used to collect the data, the analysis of the data, the limitations of the study and the ethical considerations which were respected while it was being conducted. The next chapter will present the results of the study and provide a discussion of these results in relation to the effect of indigenisation on the empowerment of the youth empowerment in the district of Shurugwi in Zimbabwe.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND DISCUSSION OF THE DATA

4.1.1 Introduction

This chapter will be devoted to presenting the qualitative findings of the research study, focusing on the effect of indigenisation on the empowerment of the youth in the district of Shurugwi in the Midlands province of Zimbabwe. The chapter is divided into two sections. The first presents the results of the interviews in the form of the themes which emerged during the analysis of the data. These are described and interpreted in qualitative terms, in accordance with the views, knowledge and experiences expressed and described by the participants. The data presented was collected through in-depth interviews with fourteen youths, 2 managers employed by mining companies, 2 chiefs and 2 government officials. The chapter also presents the findings concerning the effect of the indigenisation on the empowerment of the youth in Zimbabwe, the challenges encountered while implementing the program and their implications for empowerment, and the strategies which are being employed in order to mitigate them. The last section provides a discussion of the themes and sub-themes which emerged from the findings of the research, in conjunction with an application of the material covered in the chapter devoted to a review of the relevant literature and theoretical frameworks, in order to provide answers to the research questions posed by this study.

4.1.2 Demographic data

Demographic data refers to data representing the socio-economic characteristics of the research population and constitutes an essential component of any social science research. It can include a diverse range of characteristics, of which the

following were of particular significance to this study: age, gender, level of education and employment status within the indigenisation program. Table 4.1 shows the demographic characteristics of the participants.

4.1.3. Age

The ages of the participants who were interviewed ranged from nineteen to forty-four years. Table 4.1 shows that 3 age groups were predominant, with the group between the ages of nineteen and thirty years being the largest, followed by the one comprising participants who were between thirty-one and thirty-five years old. The smallest group was comprised of participants above the age of thirty-five years. The high number of youth between the range of nineteen to thirty can be due to a lot of youth having completed their secondary school and yet not getting employed either formally or informal sector (Hamauswa, 2012).

4.1.4. Gender

Table. 1 shows that more males than females participated in the study. Of the twenty participants who were interviewed, twelve were males and eight were females, while the focus group was made up of eight males and four females. Figure 4.1 summarises this distribution. Such gender differential can be a result of patriarchal rural society where men dominance has been reflected in such positions as chieftainship and local leadership positions which attend to be biased towards men (Parpart (1995). This can be shown diagrammatically in figure.5.1

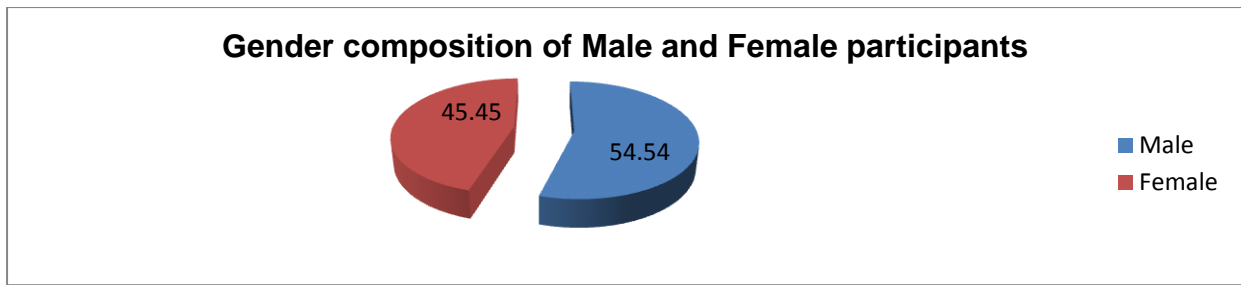


Fig. 5. 1 The composition of male and female participants

A possible explanation for this significant difference could lie in the fact that rural society in Zimbabwe, to a large extent, remains a patriarchal one, in which men generally have many more opportunities compared with women. Women are generally required to live according to their traditional customs, which could hinder them from participating actively in the indigenisation program or possibly, in some cases, preclude them from even knowing of its existence. Parpart (1995) maintains that patriarchal values continue to dominate rural societies, with women being deprived access to education, employment, ownership of property and access to credit. From the standpoint of the researcher's own value system and his perception of himself as a citizen of the modern world, the emancipation of rural women is an urgent priority for the government of Zimbabwe and it needs to enact legislation and policies which promote the empowerment of women. It is the considered opinion of the researcher that the government needs to be sensitive to the priorities and imperatives of gender-based justice in the implementation of its indigenisation program, in order to accommodate and empower both women and the youth in the rural areas, to enable them to have equal access to benefits such as financial capital, information and decision-making power.

4.1.5. Level of education

Table 4.1 shows that 3 categories were used to distinguish the levels of education of the participants, namely the primary, secondary and tertiary levels. In Zimbabwe the primary level ends after Grade 7, the secondary level includes both the 'Ordinary' and 'Advanced' levels, and the tertiary level includes training received from Polytechnic colleges and teachers' colleges and university education. From Table 4.1 it can be seen that twelve of the participants had received education until the end of the secondary level, but lacked the opportunities needed to advance to the level of tertiary education. In addition, 4 of the participants had received training in vocational skills and 4 had ended their education at the primary level. Only 2 of the twenty participants had managed to obtain tertiary or university qualifications. All of this information is summarised in Figure 5.2

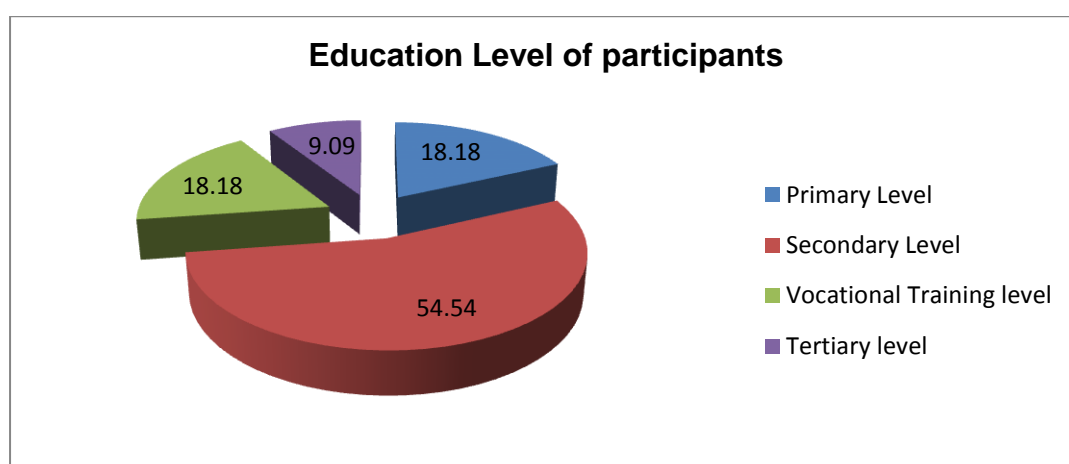


Figure 4.1 The levels of education achieved by the participants

As is shown on the pie chart above, the access to education and vocational training among the rural youth is still inadequate. Although a high percentage have completed their secondary education, the adverse economic climate leaves them with minimal opportunities for employment. As the chart shows very clearly, there is

a very low percentage of rural youth possessing vocational skills, and this supports the observation that there are limited opportunities for the development of skills and few support systems in the area in which the research was conducted. The lack of vocational skills among the rural youth, compounded with high unemployment, encapsulate neatly the socio-economic malaise which these rural youths face. Very few of the rural youth attain tertiary levels of education, and most of the participants interviewed were not employed and still searching for jobs.

To substantiate rural youth education and skill challenges, ILO (2011;1) observed that rural people's access to education and training is often limited by financial barriers to cover educational fees and as a result many rural people do not have basic education, "therefore hampering their access to technical and vocational training or other skill development". ILO (2011) also observed that, inequalities in gender relations and traditional gender roles hampers rural girls and women in accessing education and training. This state of affairs highlights the need for an emphasis to be placed on providing gender inclusive and adequate training in vocational skills in order to improve the socio-economic circumstances of the rural youth and to make their participation in the indigenisation program more effective and productive.

4.1.6 Employment status within the indigenisation program

Table 4.1 shows that 7 of the twenty participants indicated that they were employed within the indigenisation program and that they relied on this as their means of survival. This means that only a small proportion of the participants had found an occupation in the indigenisation programme as a means of empowering themselves economically. As is shown in Table 4.1, the remaining thirteen participants indicated

that they relied on activities not related to the indigenisation program as their means of survival. An understanding of this variable was crucial, as it illustrates clearly the effect which the indigenisation program has on the empowerment of the youth in the district of Shurugwi, to date. Figure 4.2 shows the participants who were employed and also those who were not employed within the indigenisation program.

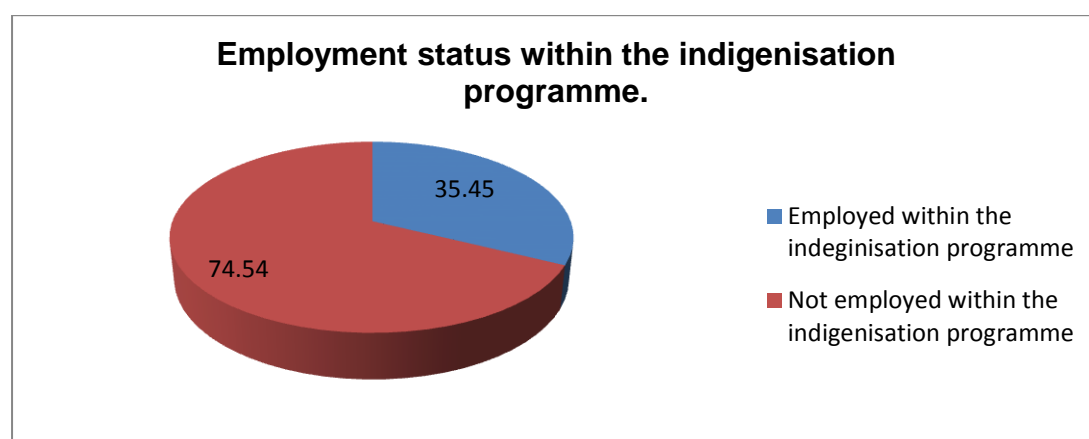


Figure 5.3 Participants who were employed and not employed within the indigenisation program.

As is shown above, a large percentage of the rural youth are not employed within the indigenisation program and only a small proportion has benefited from the indigenisation initiative. Validating this view 2012 National population Census noted that many rural youth aged between the ages of 15-34 years constitute 84% of the unemployed which shows the magnitude of rural youth lack of employment opportunities. The study found that a large proportion relied on remittances from employed family members. With their lack of vocational skills, the rural youth have limited chances of becoming socio-economically self-sufficient in their rural setting. There is a need for the indigenisation program to increase employment opportunities, training in the development of skills and the investment of financial

capital, among other forms of support in order to improve the livelihoods of the rural youth and contribute effectively towards rural development.

Table 1: Demographic characteristics of the participants

Code	Age	Gender	Level of education	Employment status within the indigenisation program.
Y1	25	Male	Secondary level	No
Y2	23	Male	Secondary Level	Yes
Y3	27	Female	Vocational training	Yes
Y4	19	Male	Secondary level	Yes
Y5	26	Female	Secondary level	No
Y6	24	Male	Secondary level	No
Y7	30	Female	Primary level	No
Y8	31	Female	Secondary Level	Yes
Y9	29	Male	Secondary Level	No
Y10	21	Female	Secondary Level	No
Y11	29	Female	Vocational training	Yes
Y12	34	Female	Secondary Level	No
Y13	28	Male	Primary level	No

Y14	30	Male	Primary Level	Yes
G1	30	Female	Tertiary Level	Yes
G2	46	Male	Vocational training	Yes
G3	41	Male	Tertiary	No
G4	33	Female	Secondary level	No
M1	35	Male	Vocational training	Yes
M2	33	Female	Secondary level	Yes
C1	40	Male	Primary level	No
C2	44	Male	Secondary level	No

4.1.7 The effect of indigenisation on the empowerment of the rural youth in the district of Shurugwi

The main aim of this study was to investigate the effect of indigenisation on the empowerment of the rural youth in Zimbabwe. A number of relevant themes emerged from the interviews and focus group discussions. Among these were the understanding of the indigenisation program on the part of each individual participant, youth empowerment, the participation and involvement of the youth in the program and the effectiveness of indigenisation as a means of empowering the youth. In order to make an accurate assessment of the effect of the indigenisation

program on rural youth in the district of Shurugwi, the themes identified in the following sub-sections needed to be investigated.

4.18. An understanding of the indigenisation program

All of the participants were asked to give an account of what they understood the indigenisation program to entail. Of the twenty participants, 4 had a similar understanding of it in terms of the empowerment of black people as a means of correcting the imbalances in the ownership of wealth, which had been severely biased in favour of the white minority. In the words of these 4 participants:

“.....the indigenisation program was formulated by the ZANU-PF government to empower us. ZANU-PF is ruling in this constituency and we have to thank our MP (Member in Parliament) for representing us.” (Y7)

“Indigenisation means that us as Africans, we can rule our own country without external interference...and we can own our land, our mines, without anyone questioning us....we are no longer a colony... that’s what I think.” (Y11)

“As you know blacks fought for this country to gain economic and political independence. We are now free to own our own businesses, farms and shares.” (Y 5)

“.....indigenisation enables us local black African people to benefit from mineral and other natural resources, as well as being given the privilege of owning shares in local companies.” (Y9)

These responses all indicate that there is a vague understanding of the indigenisation program among the rural youth and that there is a tendency to politicise and generalise the meaning of the concept. However, a few of the youths managed to equate the idea of indigenisation with “freedom” and “independence” and to appreciate its empowering component. Nevertheless, it was evident that some of rural youth lacked an in-depth understanding of what Zimbabwe’s indigenisation policy entails, specifically with respect to its programs. The responses quoted above reveal 2 distinct perceptions. First, some youths regard indigenisation

as a government-driven program implemented by the ruling Zimbabwe African National Union Patriotic Front or ZANU-PF party. The responses are indicative of a tendency among the rural youth to misinterpret the nature of the indigenisation program. This could be the result of poor education, as they lack the ability to comprehend and analyse programs of this sort, and are consequently susceptible to manipulation. On the other hand, the rural youth could arguably closely identify the indigenisation program with the ZANU-PF party, owing to the fact that the ruling party is more popular and stronger in the rural areas than in the urban ones.

In terms of the party politics which prevail in Zimbabwe, ZANU-PF has spearheaded the indigenisation program, with the Movement for Democratic Change, or MDC party, criticising it from its inception. There have been allegations that the mishandling of resources and the embezzlement of funds allocated to the indigenisation program have severely compromised the efficacy of the economic empowerment program (Magure, 2013). The allegations of enriching a few individuals among the political elite stand in sharp contrast to the ideals and objectives of the indigenisation program, which was to be implemented on the premise that the black majority, which had been disadvantaged as a result of the discriminatory policies of the past, should be given an opportunity to benefit from the national economy. This research points quite clearly to a lack of information and knowledge concerning the program and a tendency to view it in excessively politicised terms. If the allegations of abuse have any substance at all, the disparity between the affluent classes of “haves” and the poor majority of “have nots” will have been effectively widened, thereby defeating the main goal of the indigenisation program to bring economic empowerment to the rural youth. This pessimistic perspective stands in sharp contrast with the conceptualising of empowerment

advanced by Archibald and Wilson (2011), who maintain that of instead of power being concentrated in the hands of a few, power is redistributed among the many; rather than being hierarchical, vertical, dominating, and exploitative, it is reciprocal, lateral, accountable, and facilitating; rather than power *over* others, it describes power *with* others. If such a human rights perspective is applied to the concept of empowerment, the local people should be viewed not merely as beneficiaries of a program or a project, but rather as equal citizens with full legal rights and all the obligations which pertain to participating freely in the mainstream of the economy.

As has been mentioned, a few youths demonstrated comprehensive knowledge of the indigenisation program, but these participants had all completed their education at the high school, college or university levels, but failed to find employment. However, the understanding of the indigenisation program exhibited by these youths does not necessarily imply that education and information concerning the program has been provided by the relevant authorities, because almost all of them told the researcher that they had acquired the information through the media and at school. The absence of evidence of the youth receiving information from officials working in the indigenisation program points to deficiencies in terms of providing the rural youth with necessary information and knowledge concerning the program. The youth clearly need to be educated regarding indigenisation and how it can be harnessed for their economic empowerment. Acquiring knowledge of indigenisation is empowerment in its own right, as doing so enables the youth to make informed decisions concerning how they wish to participate in the program.

4.1.9 An understanding of youth empowerment

All the participants were asked to give an indication of what they understood the term youth empowerment to mean. It was found that the participants had various interpretations of the term. One of them offered:

“...youth empowerment is when the young people, say from eighteen years, are capacitated through economic generating projects as a way of earning a living.” (Y2)

Another said:

“Youth empowerment means the government provides an opportunity for them to apply for loans and start their own projects to help their families.” (G3)

The second response concurs with Rappaport (1987), cited by Archibald and Wilson (2011), who defines being empowered in terms of possessing or the holding of the capacity to act in particular ways. This view was shared by another participant, who said:

“Youth empowerment involves young people developing capacities to act successfully within the existing system and structures of power..... But what is of confusion is that no youths are in possession of such powers I wonder when we as the youths are we going to be recognised so that we can start talking about this so called current youth empowerment ...” (Y13).

This response is indicative of a perception that youth empowerment entails significant issues of power redistribution, democratic leadership, openness and transparency. Increasing decision-making and power to participate among the youth needs to be prioritised if the indigenisation program is to achieve its avowed aims. Through empowerment, the acquisition and making use of power provides far greater benefits than those gained merely by participating in the indigenisation program. Participation without power is an empty ritual and a frustrating process for the powerless, because they do not have any power to effect change in the

circumstances which affect them (Arnstein, 1969). Accordingly, youth empowerment without actually investing power in those whom the initiatives seek to empower becomes a fruitless exercise for the impoverished youth, as they are unable to have their views heard. The abuse of power and the lack of accountability defeat any endeavours to empower the rural youth.

This response is also echoed by Kelsby (2005:2014), who maintains that, "... in many cases, power is still understood in sovereign terms as a commodity concentrated in the hands of a few, emanating from the top down, from the center outward and as exercised instrumentally to dominate marginal groups and recreate ideologies that maintain relations of dominance." This implies that for the empowerment of the youth to take place within the indigenisation program, serious steps need to be taken to neutralise the powers inherent in the leadership and management of the program, in order to advance the right and the ability of the rural youth to act and to be heard. A shift in the balance of power structure is necessary, as the research established quite conclusively that power has been concentrated in the hands of a few and is hierarchical, vertical, dominating and exploitative. The government indigenisation program needs to ensure that power is restructured and redistributed throughout the population of the rural youth for the empowerment of the youth to become a reality.

Inglis, (1997, p. 4), cited by Archibald and Wilson (2011) maintains that "empowerment involves people developing capacities to act successfully within the existing systems and structures of power." In this sense, empowerment may be regarded as a process which invests beneficiaries with power, be they individuals or groups of society. Archibald and Wilson (2011) make the categorical assertion that

“you can’t spell empowerment without Power”. In the context of the rural youth in this study, in order to empower them, the significant issues of power redistribution, democratic leadership, openness and transparency and increasing youth decision-making making and power to participate need to be prioritised if the indigenisation program is to achieve its ostensible objectives. Participating in decision-making is an essential component of empowerment, and without it all talk of empowerment becomes devoid of meaning or significance.

4.2.1 Participation in and involvement of the youth in the indigenisation program

When the participants were asked to comment on the participation of the youth and their involvement in the indigenisation program, 5 of the twenty participants maintained that the local youths were effectively involved in it. Some typical responses from these participants were:

“.....the youths have been challenged to take part in the ongoing indigenisation and empowerment programs and avoid being mere spectators in the indigenisation and economic empowerment drive, but to be players and champions of the program, as they are the future of the country.....Since then many youths are very active within the program.” (G2).

“...I am very glad to say that this indigenisation program is helpful. I joined this program 2 years ago and I am still actively involved in this program. I am also the secretary of our carpentry project here in Shurugwi.” (Y8).

“..... I think most of the youths must stop complaining and start to make their way into these fruitful programs. They need to start to be active participants, just like I am today. I don’t think there is anyone who can stop them from participating. In short I can say some of us we are very active participants in this program, especially within our local projects.” (C1).

By contrast, fifteen of the participants felt that youths were not effectively involved in the indigenisation program. Below are the responses from 3 of them:

“...as youths we often ask ourselves what is there for us under this program, because we don't know really. We are not participants of these empowerment programs...we are not being considered.”(Y2).

“..the indigenisation projects here are being managed by the chiefs, company officials and government officials. We just receive the information about the projects to be implemented by the chief... There is no consultation taking place, they just say we want to build you a dam...for the cooperatives... this and this...” (Y12).

These responses indicate a lack of mutual trust and cohesion in the social relationships existing among the rural youth and the officials working in the indigenisation and economic empowerment programs. Relationships characterised by weak ties and a lack of cooperation do not guarantee the development of social and human capital and these perceptions, on the part of the youth, effectively undermine the positive potential of the indigenisation program to empowering them. With their active and full participation, the rural youth stand to become empowered to play a vital role in their personal development and that of their communities. In addition, their active participation helps them to acquire vital vocational skills, knowledge concerning economic activities and human rights, all of which promote the positive civic action which is essential to their becoming empowered. The planners and implementers of the indigenisation policies and programs have an important responsibility to fulfil to meet the needs of the local rural youth, by engaging them in every process of the empowerment program. This requires consultation, support and mutual understanding, and the youth need to be assured that they are able to participate in the program and to discuss their ideas and feelings freely.

Sen (1999) and Chambers (1983: 141) maintain that the people themselves, as insiders, know what they need and have their own priorities, which may not be the

same as those of the outsiders who plan the interventions in their activities. Accordingly, there is a great need for those involved in the planning and implementation of indigenisation to consider the needs of the rural youth participating in the activities and to respect their bargaining power as a step towards their full economic empowerment. In order to resolve the issues and problems which contribute to the negative perceptions of the youth, all sectors involved in the implementation of indigenisation, including the rural youth, officials working for the program, chiefs, company representatives and other stakeholders need to come together, amicably and freely, to discuss the issues which need to be resolved in order to increase the effectiveness of the activities of the indigenisation program. This would benefit not only the youth, but also promote the accountability and transparency desperately needed by the program to overcome the effects of the speculation and the rumours concerning the politicisation of the program and the embezzlement of its funds. Magure (2012) purports that in the name of indigenisation; certain incentives that were meant to benefit the poor people are diverted to the elite and powerful ruling class which leaves locals with little to benefit.

4.2.2. The effectiveness of the indigenisation program as a means of promoting the empowerment of the youth

When the participants were asked how effective they felt indigenisation was as a means of empowering the youth, 9 of the twenty participants replied that it was a very effective means of empowering the youth in a number of ways, including the providing of training in skills and entrepreneurial development, income-generating projects, employment and so on.

4.2.3 Training in skills and entrepreneurial development

The comments from the 9 participants who identified training in skills and entrepreneurship as one of the important benefits provided by the indigenisation program included:

“I want to thank the program, for I am now in possession of a carpentry shop and I know everything about carpentry. Actually I am a carpenter by profession and I was helped by this program to obtain such a vital skill..... (Interrupted).” (Y11)

“Here in Shurugwi this indigenisation program is doing so good, my brother..... Look now, I used to have the passion for sewing but I used to lack the skill, but I thank this program because I was sent to a vocational school, where I obtained the skill in textiles and sewing.” (Y14).

“In this district, youths must stop complaining and come out and join this program There is money set aside to educate, train and build their talents in all the areas that require human skills like building, carpentry, sewing, sculpting, mechanics to cite a few examples The problem is that these youths, they are just out there complaining.” (C 2).

By contrast, the remaining eleven participants, all of them from the group consisting of youths, felt that they lacked training in vocational skills and entrepreneurship and that this made it difficult for them to participate in the indigenisation programme, causing them to feel that they were not being empowered. The responses of 2 of the youths were:

“I do not have any technical skills that I can use to generate an income, so I cannot write any project proposals to get funded, as requested by the Ministry of Indigenisation and Economic Empowerment. I also did not go far with school, so I can hardly get a job. It is also a problem that these local mining companies are employing outsiders, leaving us who were born and raised here near the mining companies.” (Y9).

“I have never acquired any skill in my life, just like others who can do building, who can do sculpting, etc.... I do not have money to go to a vocational school for training...this indigenisation program is only selecting those who have skills to participate.....there is discrimination in this kind of program.” (Y7).

These findings from the youth reflect some of the impediments to empowering the youth in Shurugwi, and possibly also in other mining areas. These youths clearly regard a lack of skills and education as barriers preventing them from benefiting from the program. It needs to be emphasised at this point that most of the rural youth are negatively affected by the decline in the quality of education, which is manifested in low pass rates, high rates of dropping out of school and underdeveloped skills: pupils tend to leave school, still unable to read or write and unready for either self-employment or being employed (Shoko, 2010; Michaelowa, 2001). The shortages of skills and education among the rural youth are the result of a combination of factors, including a lack of funds to pay school fees, which leads to dropping out of school, a lack of facilities for training in vocational skills and child-headed families, as a result of the HIV and AIDS scourge, among a host of other adverse factors.

The negative responses from the rural youths are indicative of an inherent underlying shortage of human capital among the youth in the rural communities. The failure to appreciate that the rural youth need to be emancipated from unemployment and poverty through education and the development of skills, in order for them to become fully empowered, constitutes clear evidence of the problems which impede their progress towards becoming empowered through the indigenisation program. Emancipation may be understood in terms of either freedom or liberation, and concerns critically analysing, resisting and challenging structures of power (Archibald and Wilson, 2011). The potential role of empowerment in the development of human and social capital, through fostering education and the acquisition of vocational skills, is a crucial one if the participation of the rural youth in the indigenisation program is to be increased sufficiently to enable them to benefit significantly from it.

Although the findings indicated that training in vocational skills and in entrepreneurial projects and activities is essential for the rural youth to benefit meaningfully from the indigenisation program, ironically, the indigenisation policy document does not mention anything regarding the necessity of providing the youth, particularly those living in the rural areas, with skills and expertise, to enable them to become active participants in the program. At present, the distribution of skills does not favour the youth, as most people who are skilled are typically middle-aged and tend to use their skills for their own benefit only. Most of the youth, and particularly the rural youth, are in a classic Catch-22 situation, in which they are disqualified from benefiting from the program because they do not have the skills which they need to acquire by participating in it. To date, little has been done to resolve the problem of unskilled rural youth who do not have the skills needed to undertake self-sustaining projects. On one hand, the unskilled rural youth are unemployable in the local mining companies, and on the other, they are unable to meet the requirements to qualify for indigenisation funding. Even in the community share ownership trusts, the role of the youth has been characterised as fairly passive, as they are unable to take part in technical projects and entrepreneurial activities such as welding, carpentry and sculpting, all of which require expert skills.

4.2.4. Education and training in skills: implications for youth empowerment

Education and training in skills are key factors in economic empowerment and rural development. For the rural youth to become effectively empowered, they need education and training, and the degree of the success with which they have become fully empowered will be dependent on the level of their human capital. According to ILO (2011) skills are essential to increase employability and livelihoods, poverty reduction and to ensure environmentally sustainable development. The study

established that the rural youth in Shurugwi lack the education and skills needed for them to participate effectively in the indigenisation program, despite the fact that most have acquired basic education up to the secondary level. This level of education alone does not empower them sufficiently to become independent entrepreneurs or to take part in the projects envisaged by the indigenisation program. The traditional educational system does not offer sufficient training in vocational skills, and students tend to be taught to pass subjects in order to obtain formal employment after they graduate from school. Insufficient attention has been given to ensuring that the unskilled rural youth are able to become empowered through receiving training in vocational skills, in entrepreneurial activities and other self-sustaining enterprises. Accordingly Kasambira (1987:37), emphasized the need to conceptualise vocational training to ensure that the curricula developed and offered responds to the real needs of rural youth.

At the heart of the present impasse is the fact that for the indigenisation program to become able to empower the rural youth effectively, their present capabilities need to be augmented through the acquisition of necessary skills. The Ministry of Indigenisation and Economic Empowerment needs to invest in training in vocational skills for the rural youth in order to create opportunities for them to become empowered, and traditional or indigenous entrepreneurial skills need to be integrated with modern expertise in order preserve the local culture.

4.2.5 Income-generating projects

The 9 participants who felt that the indigenisation program was an effective means of empowering the youth also cited income-generating projects as evidence to support their contention. Projects of this sort include poultry and

pig farming, gardening, particularly irrigation schemes, and carpentry.. These were the responses of 4 of these participants:

“...there is an irrigation scheme (the Shungu Dzevhu Irrigation Scheme), which provides us with the opportunity to grow vegetables for sale.” (Y2).

“... as a result of the indigenisation program our poultry project was initiated in 2013 and mainly they targeted assisting us, the local youths who do not have the opportunity to proceed with education.” (Y3)

“I am the chairperson of our local carpentry project It is an income-generating project and we are selling a lot of stuff like beds, wardrobes, cupboards, and even coffins..... we have been empowered really.” (Y14).

“...this program has managed to reach out to the marginalised and unemployed youth through different projects. They have made a great contribution towards promoting development of rural areas and economically empowering Zimbabweans.” (G2)

By contrast, eleven of the participants felt that very little, if anything at all, had been done by the indigenisation program to initiate income-generating projects. Some maintained that of the very few projects which there were, if they really were there, were in the hands of only a few. The responses of these participants included:

“Currently, I solely depend on selling airtime and doing piece work, but this does not bring enough income for my family. I have never done any project since I don't have capital. Yes, I know there is this indigenisation program, but I never benefited from it - you have to be very linked to these politicians for you to get any assistance.” (Y6)

“We did not benefit anything...the program is run by the political elites and the development of roads, schools, ... are all concentrated in urban area of Shurugwi and not here in the rural areas. it's not easy to get access to funding if you are not well-connected. We only heard that there are such programs, but we haven't seen any tangible benefits to the local people.” (Y5).

These findings show that few economic opportunities are created by the indigenisation program for rural youth in the district of Shurugwi, as most of the youth rely on piece work and selling airtime, apart from a minority who are employed by the

local mining companies. This suggests that the indigenisation program has not yet created sufficient opportunities to enable the rural youth to embark on self-sustaining projects. A lack of many forms of capital, including social, human and financial capital, effectively renders most of the youth incapable of actively participating in the indigenisation program. The generation of income is one of the key priorities of the indigenisation program and practicable income-related projects for the youth need to be identified and prioritised. It was found that most of the rural youth in the Shurugwi district do not have any source of income which they themselves generate, which indicates that they have not benefited meaningfully from the program, as they are not able to sustain themselves financially.

4.2.6. Employment opportunities

Thirteen of the participants felt that the indigenisation program was not doing enough to ensure the youth become empowered through the creation of employment. The responses of 2 of the participants were:

“.....this so-called empowerment enhancer is not benefiting us. We are still unemployed, sitting at home every day. I don't understand why they even initiated whatever they call... heee... indigenisation... what... what ... yet we are struggling like this..... Why can't they stop it if its sole mandate is helping us, the youths (Interrupted)” (Y1)

“...and I find indigenisation to be a win-win and prosper-thy-neighbour concept that we should all embrace..... I have no reason to doubt that program is not benefiting us as youth in the form of formal employment.” (Y7)

Another participant said:

“Yes, this is a program meant to benefit the local people through job creation, but it seems as if something wrong is happening.... Yet there are other people who are just eating the money without helping us to get employment. This program is not effective in creating employment or empowering us as the youths, rather we are being disempowered because it is very painful to see other people misusing this program for their personal wants, not even what is known as human needs....(Interrupted)” (Y13)

However it would be unfair to fail to mention the contribution made by the indigenisation program in Shurugwi by availing some local youths of real opportunities for economic empowerment. There was a positive response from 7 of the participants, who indicated that they had been employed, albeit on a short-term basis, in the construction of roads, a dam and a school in projects spearheaded by the Shurugwi indigenisation community share ownership schemes. Figures 4.6 and 4.7 show some of the rural youth who obtained employment through the indigenisation program. The responses of 3 of them included:

“..... as a result of the indigenisation program, one thousand three hundred jobs were created and mainly they targeted employing local youths in the mining sector. The mine has been making 10% contributions of its shares to the Shurugwi Development Trust (USD 10 million). This capital is assisting the Shurugwi community in the establishment of social development projects that are meant to create employment for the youths.” (C1)

“For me I thank the government for coming up with the indigenisation program, as I managed to get employed during the time the school was being constructed. We were earning a good fortune and I managed to assist my family.” (Y1)

“The main problem with these COT projects is that they were temporary and we were retrenched after the completion of the school... we need permanent projects that last long for us to be able to generate a sustainable income.” (Y11)

The fact that some of the participants have at least benefited from the program through temporary employment opportunities, specifically in indigenisation construction projects shows some positive achievements on the part of the indigenisation program with respect to the creation of employment. However, the insufficiency of the achievements of the indigenisation program stems from its failure to be broad-based and to harness sustainable employment opportunities, specifically in the case of COT projects, whose lifespan extends only to the completion of a certain project. A useful example can be provided by road construction and

maintenance, in which the COTs of the indigenisation program employ local people, including youths, to provide manual labour in return for monthly short-term incomes. However, real empowerment is expected to be long lasting and self-sustaining, rather than creating dependency on the government or COTs. Nelson and Wright (1995), cited by Archibald and Wilson (2011), questioned whether limited-lifespan participatory projects actually disempower participants by giving them a sense of their problems but no means of overcoming them. On the other hand, Guijt and Shah (1998), cited by Kelsby (2005: 2040), argued for the necessity to engage with participating communities over an extended time period. In this regard, the empowerment of the rural youth through the indigenisation program has some potential for fostering self-reliance and achieving sustainability. Long-lasting and sustainable projects are more likely to empower beneficiaries than short-term relief projects as a result of the steady gains which long-term projects bring.

However, it would be grossly unfair to disregard totally some of the positive short-term benefits which indigenisation COT projects brought to those rural youths who were employed in these short-term projects, as they did, to some extent, alleviate the difficulties brought by unemployment, they did bring a measure of relief from poverty and they stand to enable communities to benefit from their local mineral resources. Nevertheless, the short-term employment opportunities created by the indigenisation program cannot be regarded as real empowerment, for the hallmark of true economic empowerment is its self-sustainability. As has been maintained already, the indigenisation program needs to cut the umbilical cord of dependency, in the sense that the rural youth need to be capacitated with resources such as physical capital, financial resources and knowledge and skills in the form of human and social

capital. Achieving sufficient levels of these forms of capital is likely to bring long-lasting solutions to the problems of unemployment and pervasive poverty which continue to plague the rural youth at present.

If it is effectively implemented, the indigenisation program has the potential to yield far-reaching results which could help to curb the unemployment crisis dramatically and also help to resolve Zimbabwe's current socio-economic turmoil. A bottom-up approach to development is a necessity if the indigenisation program is to benefit the poor rural youth. The top-down approach, which seeks to empower from above, has failed to cater reliably for the basic needs of the poor majority. Participation by the youth at the most fundamental level of rural society, in which, as has been suggested by Woolcock (1998), horizontal and vertical linkages are encouraged, should ensure that the youth gain internal and external social capital through positive associations and cooperation with those who plan and implement the indigenisation policy and business stakeholders. The development of human capital among the youth can only succeed if there are linkages which promote the practical sharing of relevant expertise and knowledge in empowerment projects. Initiatives for the development of skills need to be channeled towards the rural youth, who constitute a potential backbone for the country's economic development and future.

Empowering rural youth may be seen as a means of both reducing the rates of unemployment and of creating opportunities for employment in the deprived rural localities. Given the fact that the government has been struggling to bring stability to the economy and the rates of unemployment, the development of human and social capital among the rural youth could contribute a great deal towards rural

development. If the rural youth become more skilled and knowledgeable, they are likely to reap many more benefits from the indigenisation program than have been evident to date. However, it is of great importance to acknowledge that dramatically improved social and human capital among the rural youth cannot counteract the effects of the continued lack of transparency and accountability in the indigenisation program, and that unless these sources of inefficiency are remedied, the benefits to be derived by the rural youth from the indigenisation program will not materialise. This contention ably reinforces the view that development needs to start from the level of the very poor in order to ensure real economic empowerment.

4.2.7 Perceptions regarding the indigenisation programme

The study found that there were varying perceptions of the effect of the indigenisation program on the empowerment of the youth among the participants. Some of the perceptions pertained to the role played by training in vocational skills in the empowerment of the youth and the contribution made by education to the development of human and social capital among the youth.

4.2.8. The role of training in vocational skills in the empowerment of the youth

The role of training in vocational skills was perceived by fifteen of the participants, including all of the youths, as an essential factor contributing to the empowerment of the youth in the district of Shurugwi. One of the participants said:

“I perceive the role of vocational skills training to be of great value and it needs to be considered whenever we talk of youth empowerment.”. (Y4)

An analysis of this response indicates that it is evident that the indigenisation program has not introduced mechanisms and structures in its indigenisation policy to

create opportunities for the development of human capital among the youth. A practical strategy for the attainment of empowerment goals through training in skills would entail the Ministry of Youth, Indigenisation and Economic Empowerment to formulate policies which promote initiatives to develop skills among the youth. In addition, it was suggested that the mining companies can contribute immensely by providing opportunities for the youth to learn through processes such as apprenticeship and cadetship, which would contribute towards ensuring that they acquire the practical skills which they need for the development of themselves as human capital in order to achieve their economic empowerment. It was also felt that the indigenisation program could set aside funds specifically for engaging the youth in entrepreneurial courses, which should foster the development of initiative on the part of individuals. Unfortunately, the indigenisation program, under the auspices of neither its community share ownership trust nor through the National Youth Fund, has not formulated mechanisms or made funds available to ensure that the rural youth are trained in fields of their choosing. At this juncture it needs to be borne in mind that the providing of free training for the development of skills and education does not yield dependency in the form of the youth becoming dependent upon state funding, which would disempower them and preclude any possibility of their ultimately becoming economically empowered. For the rural youth self-sufficiency has to be the ultimate goal, as it represents the very essence of economic empowerment.

In addition, adult education is vital in view of the fact that a number of young rural people lack reading and numerical skills. Through its various relevant institutions, the government needs to introduce informal educational programs which are sensitive to the circumstances and learning capabilities of individuals. It would be unfair to

expect illiterate rural youths to have the ability to benefit effectively from the indigenisation program whilst they remain disadvantaged in terms of basic education in relation to their urban counterparts. The government and relevant stakeholders need to persist in removing existing barriers to access to education in rural localities by providing education grants and bursaries to disadvantaged students, while at the same time improving conditions in schools and other learning environments.

4.2.9. The contribution made by education to the development of human and social capital among the youth

Education was perceived to be an essential determinant of whether or not the goals of indigenisation and economic empowerment were likely to be attained, with fifteen of the participants, including all of the youths, maintaining that it was essential for the empowerment of the youth in Shurugwi. One participant said:

“.....my opinion is that education is lacking, especially to us as the youth, yet it is a vital contributory factor towards youth employment.” (Y9)

An analysis of this response underpins the need for the government of Zimbabwe to accelerate universal primary education in all parts of the country in order to achieve a significant increase in access to learning, literacy rates and human development among the youth. This chimes with those 2015 Millennium development goals which seek to provide good quality education to all eligible pupils, and, as one of the targets of the MDGs, to achieve this goal by 2015 (Barrett, 2009: 3). Nevertheless, it has been found that many of the rural youth fail to progress to secondary and tertiary education as a result of a lack of finances. This, in turn, has served to render many of the youth ineffective and unable even to make use of the skills which they do possess. A lack of education among the rural youth has undoubtedly hindered many

from benefiting from the opportunities provided by the indigenisation program, as they do not regard themselves as being incapable of handling or participating in the types of projects envisaged by the program, but they are unable to comply with the requirements of the processes which need to be followed in order to secure loans and obtain information concerning the indigenisation program. One of the rural youths who participated in the study said:

“I think it’s very difficult for some of us who are not educated to understand what is needed in the indigenisation policy. As for me, I don’t have knowledge of how to run a normal project and since I cannot read and write well, I miss out on a lot of opportunities, for example on accessing funding.There is no-one here who can assist me with interpretation and applications..... (Interrupted)” (Y6)

This assessment was confirmed by an official from the Ministry of Indigenisation and Economic Empowerment, who maintained that it was sometimes difficult to assist some of the rural youth who are not educated. He said:

“Many rural youth here find it difficult to process the applications for funding or to do the intended projects. Since most of them are not educated, they find it difficult to process funding proposals. We do try to assist here and there by educating them.” (G2)

This statement highlights the fact that there is a high rate of illiteracy in the rural localities, which has hampered rural people from participating effectively in the indigenisation program. Illiteracy and the lack of skills require urgent and serious attention if the rural youth are to be empowered through indigenisation. There is a great need for the extensive providing of training workshops and of education, particularly with respect to projects and business management, in the rural areas. However, it is also crucial to acknowledge that any interventions made in the interests of developing skills and education need to be sensitive to and respectful of the local culture, norms and values which are embodied in rural localities, in order to augment the development of human and social capital in them.

Identifying and promoting skills and talents among the rural youth, from school-going age, helps to foster the emergence of self-reliant young people as they complete their schooling. There is an urgent need for the transformation of the education system in order to provide high quality education which is capable of consistently producing productive individuals (Mazise, 2011). In the face of the current socio-economic malaise, which is characterised by unemployment, shortages and economic meltdown, skilled young people have the potential to contribute immensely to the economy by creating their own employment opportunities in the entrepreneurial projects which they choose under the auspices of the indigenization program, thereby generating incomes and revenues for their households and for their nation as a whole. In addition, it may be suggested that the indigenisation program should focus on imparting skills which are relevant to each beneficiary among the youth in order to overcome the effects of a lack of necessary skills and education most effectively.

4.5 Challenges faced by the youth within the indigenisation programme.

One of the objectives of this study was to investigate the challenges facing the youth within the indigenisation program. When the participants were asked for their perceptions of these challenges, they covered topics such as the lack of human capital in terms of skills and expertise, the lack of social capital, the excessive politicisation of the indegenisation program, interference, the lack of support structures, the lack of information and guidance and the lack of youth-friendly policies (Magure, 2013). This section also focuses on the strategies which were said to have been employed to remedy these problems.

4.5.1 The lack of human capital in terms of skills and expertise

The lack of human capital was identified by fourteen of the twenty participants as a serious obstacle impeding the empowerment of the rural youth. Among these responses were:

“As youths we lack skills and experience in how to carry out our own projects in this area..... they say they want to take those people who have certificates in building, driving, ... and we don't have those things.”(Y7.

“I am not educated enough....but I do have some skills such as sculpting and carpentry. I stopped doing that due to lack of buyers and funding...so I resorted to farming and doing manual part-time jobs.” (Y11)

The data which was gathered supports the assessment that there is a lack of human capital among the youth in rural localities. Regional inequality is still prevalent in Zimbabwe and it has adverse implications for meaningful rural development. The indigenisation and economic empowerment programs are driven and shaped by the socio-economic and political factors which exist in the local environment. There is a strong argument to be made for decentralisation in order to ensure both the accountability and transparency which are vital if the indigenisation program is to empower the youth successfully. These considerations are particularly important and relevant in the light of the widespread allegations of embezzlement of funds from the community share ownership trusts and the National Youth Fund or NYF.

As has already been noted, education holds the key to successful empowerment and the development of human capital, and the transformation of the education system, to enable it to produce productive individuals consistently, provides the only feasible path out of the country's present socio-economic malaise. Education needs to impart skills which are both relevant and suited to each learner, and this is possible only

with child-centered learning provided under favourable conditions for both the learner and the teacher. Yet, in terms of the human capital theory, the quality of education is measured according to the criterion of the excellence of results and not according to the development of the different potentials possessed by individuals. The conventional application of the concept of human capital focus tends to be driven by the desire for quick profit from the exploitation of particular talents at the expense of overall human development. By lacking human capital, the only work for which the unskilled and uneducated youth are usually able to qualify tends to be confined to manual labour, and this study has found, from the information supplied by the participants, that local people have been subjected to discrimination when attempting to find employment in this domain.

The closing of industries and companies as a result of the state of the economy and the retrenchment of workers intensifies the stiff competition encountered while trying to find work. In these circumstances the level of an individual's skills and his or her work experience become the chief determinants of whether that individual is likely to find employment in a typical free market economy, which is driven by supply and demand. A lack of working experience and related skills can credibly be advanced as one of the main reasons for the rural youth not being employed by the local mining companies, as they have a surplus of labour. The Human Capital Theory emphasises the role of the transferring of skills in accelerating economic development. Mincer (1958), cited by Rahim (2006:856), views education as 'acquired abilities' and skills which may be regarded as 'human capital'. Human capital signifies the amount of labour available in terms of attributes such as education, skills and health (Carney, 1998). The rural youth may generally be characterised as being unskilled and possessing little human capital, which confines

them to low earnings in a market economy. For this reason, despite the implementation of the indigenisation program, the rural youth remain trapped in abject poverty and unemployment.

The responses of the youths expressing the belief that if one has not gone far at school, one is unlikely to find employment, are eloquent testimony of the extent to which the present education system has neglected the development of vocational skills in favour of formal education, which to a very large extent prepares students for formal employment only. This bias persists, despite the fact that rates of unemployment are very high and there are many unemployed academically qualified people who lack any vocational skills. The rural youth in Shurugwi may regard their lack of academic qualifications as impediments to their success, yet some possess great skills in indigenous crafts and trades, such as sculpting, carpentry, brick moulding and thatching. It is significant to note that when the researcher followed up a question which had been put to them concerning the skills which they possessed, very few of them seemed willing to speak openly about the indigenous skills which they said that they had.

The findings, regarding the lack of self-awareness among the youth concerning their own skills and talents, confirm the lack of promoting local and indigenous skills on the part of the government through its indigenisation program. The indigenisation policy needs to find ways to provide financial support, education and training in order to motivate the rural youth to pursue local projects, which are based on and which make use of their traditional skills. Rural localities need to make use of informal education procedures in order to transfer knowledge and expertise from experienced adults to the youth, to enable them to acquire the skills needed to advance their

empowerment through indigenisation. It is important to note that rural localities have a great deal of potential for the generating and passing on of knowledge, owing to the closeness of social relationships in these areas. An increase in social capital among the rural youth would intensify the development of human capital through the generating of knowledge, the sharing of skills and other relevant information necessary for them to participate meaningfully in the indigenisation program.

At present, the inability of the rural youth to acquire the skills required to participate effectively in the indigenisation program, as a result of a lack of education and training, tends to result in great dependence on aid from international organisations. While food aid programs may provide vital relief from hunger, malnutrition and general poverty, criticisms have been leveled at the organisations for their failure to evolve from being organisations which provide material aid into ones which promote human development and empowerment. By becoming solely dependent on being provided with food and other forms of donations, the rural youth have, in effect, become the victims of a dependency syndrome in which they have become dependent, not only on international organisations, but also on the government for a livelihood. As the indigenisation program requires the youth to make use their own skills and potentials, it is likely that those rural youths who have fallen prey to the dependency syndrome would find it difficult to initiate projects on their own, which is indicative of another sense in which the indigenisation program may have failed to empower the youth effectively.

4.3.2 The lack of social capital

Among the youths in the sample, 9 felt that a lack of social capital due to limited interaction and consultative forums impeded their participation in the program,

thereby hindering their empowerment. Coleman (1988) regards social capital as a resource for rational action and an essential component for youth development. Thus this finding corresponds with the assertion by Coleman (1988:98) that, “like other forms of capital, social capital is productive, making it possible for the achievement of certain ends, but it differs from others, as it inheres in the structure of relations between actors and among actors.” Obligations, expectations and the trustworthiness of the social structure or group are key elements in the generating of social capital. Accordingly without such supportive environments for social capital development, chances to coordinate and empower rural youth through the indigenization program are very marginal. If Coleman’s model is applied to the indigenisation program, the rural youth become obligated to assist one another through circulation and the sharing of knowledge, expertise and financial capital, in order to achieve success. As a remarkable degree of shared trustworthiness may be said to prevail among the rural youth, there is a great deal of potential for them to collaborate, question the status quo and demand better service delivery, representation and more consideration in the indigenisation program. The analysis of this finding by the researcher yields the conclusion that in order to achieve economic development, effective horizontal linkages and social integration among rural youth need to be fostered, thereby promoting their participation in local projects (Maraffi, 1994), cited by Daly and Silver (2008).

4.3.3 Excessive politicisation of the indigenisation program

According to eleven of the participants, government interference is perceived as a great impediment to empowerment. One of the participants said:

“Politics is playing a huge role in the discourse of indigenisation and economic empowerment. it is affecting us as the youths..... we do not have any political power.” (Y10)

The responses of 3 others were:

“... these policies or programs, or whatever the names are concerning this indigenisation mantra, have something to do with active citizens who are none other than politicians.” (Y7)

“ It only benefits political elites and you cannot ask why because of the threat of being harassed.” (Y6)

“The program is most politically inclined towards ZANU-PF members and tends to benefit from serving those people first. There is a lack of access to information, specifically the distribution of funds.” (Y11)

The extent to which the indigenisation program is influenced by political affiliations hinders the effective empowerment of the rural youth, as the politicising of the indigenisation program hinders the smooth and transparent implementation of an all-inclusive and empowering program (Magure, 2013). The use of political affiliations as a precondition to benefiting from the indigenisation program corrupts the program's laudable objectives and undermines the providing of opportunities for the empowerment of the rural youth. An analysis of the indigenisation program in Shurugwi is indicative of low representation and participation on the part of the rural youth. If the rural youth, who constitute the largest section of the rural population, are not benefiting from the indigenisation program to any great extent, it becomes extremely pertinent to ask who the primary beneficiaries of the indigenisation program may be. In this regard the indigenization program is seen as a political move coined 'political clientelism' to maintain the domination of an elite class who benefit immensely from the distribution of economic resources through the program (Magure, 2013). If a program of this sort is politically-driven, it risks deliberately or unintentionally alienating other groups, who might have different political views,

thereby excluding them from the empowerment process. Political interference in the indigenisation program could have a strongly negative psychological impact on some of the youth, as they are likely to perceive the program as a potential threat to their peaceful way of life and, as a consequence, distance themselves from active participation.

It is crucial that the proceedings at the meetings concerning the implementation of the indigenisation program should remain apolitical, in order to keep to the agenda, to encourage participation among the youth and to eliminate political intimidation and interference, which thwart progress. Meetings which facilitate consultation need to be arranged in order to encourage the participation of the rural youth in the indigenisation program. People feel valued and highly motivated to participate in any project or activity when their ideas and opinions are respected. Consulting the youth needs to be accompanied by openness and transparency, freedom of speech and opinion, trustworthiness and respect, which are the cornerstones of the development of social and human capital and of harnessing the potential of the rural youth.

4.3.4 The lack of support structures

A lack of suitable support structures emerged, from both the in-depth interviews and the focus group discussions, as a problem facing the youth in the district of Shurugwi. The study found that all of the youths in the sample complained that they lacked practical support, and there was certainly evidence of a lack of assistance being given to the rural youth concerning their participation in the indigenisation program. Their lack of active participation has been attributed, to a large extent, to the absence of support in the form of finance, information, moral support, education

and training. The research detected a lack of consultation and representation of the youth in decision-making, which usually resulted in their being presented with the final version of what needs to be done as a *fait accompli*. A lack of information was identified by the youths who participated in the study as an impediment to their benefiting from the program, as they were, to a very large extent, unaware of what they were expected to do. It seems obvious that the indigenisation program needs to give priority to the rural youth, who have a vital role to play in the country's socio-economic future. The relationship between the managers of the indigenisation program and the youth needs to be consolidated in an atmosphere of mutual trust and cooperation, in which the voices of the youth may be heard.

All of these points were included in the response of one of the participants below:

"I think the authorities in the indigenisation program must have more time with us, talk to us regarding these projects, as well as teach us skills that we can use for ourselves. The problem is that these government officials, you only see them towards elections when they want to be voted for, but all along they don't have time for us." (Y1)

This participant has pinpointed, very concisely, the principal reasons for the relatively low participation in the indigenisation program on the part of the rural youth, to date. As has already been stressed, the youth need to be involved in the program in an open and transparent manner, which involves real consultation, collaboration, representation and a respectful understanding of the rural youth. Active participation by the youth and a change in their perceptions of the indigenisation program can be made possible only when they are allowed to become completely involved in the program and when they are invited to participate in the decision-making. Efforts to empower the youth, which disregard their local culture, their values and opinions, are likely to fail dismally, and the indigenisation program has, so far, failed to meet its

objective of achieving full economic empowerment for the youth. Social and human capital can only be developed under the auspices of policies which have appeal for the youth and programs with which the youth identify readily and willingly, perceiving the programs as being their own. At present, the indigenisation program tends to be perceived as either a “government program” or else as a “ZANU-PF program” (Magure, 2013). If the rural youth are able to forge positive relationships with external sources of support and come to the program strongly motivated to succeed, the impediments detailed in this section could easily be overcome.

It should be obvious from the perceptions which have been analysed so far that, if the indigenisation program is to prove to be an effective means of empowering the rural youth, a paradigm shift involving taking significant steps to neutralise the powers inherent in the leadership and management of the program on one hand, and safeguarding the right and the ability of the rural youth to act and to be heard on the other, will be necessary. Collaboration and consultation are the vital components of empowerment, which will ultimately determine the level of participation in the indigenisation program by the rural youth. In his discussion of empowerment in collaboration, Stark (2002: 5) maintains that “Everywhere, there are signs that rural communities would benefit from greater collaboration, citizen participation and regional analysis.” Accordingly, concerted efforts need to be made to forge strong and productive relationships among the rural youth, the local authority, the traditional leadership, mining companies and business people to create the networks and partnerships which are needed to generate the social capital needed for the successful implementation of the indigenisation program. Collaborations and consultative processes of this sort will help to secure resources, information and

important links with mining companies and business people under the local authority's jurisdiction, which will, in turn, assist the rural youth in their local projects. These interventions should stimulate collaboration between local stakeholders and the community at large, which should have only positive implications for the growth of social and human capital in the area.

In order to create an enabling environment, it would be advisable for the rural youth to form cooperatives and to elect their own representatives at the micro level, who could act as communication channels at the mezzo and macro levels with internal and external linkages, thereby incorporating new knowledge and skills and mobilising new resources. According to Coleman (1988) productive social networks build on mutual trust and obligations are essential in the building of social capital and this are essential to foster rural youth acquiring successful social relations and the benefits accruing through participation in the indigenization projects. The establishment of youth forums and workshops could be of considerable value, as they would enable the youth to meet to discuss their experiences and the successes and problems of the projects in which they are involved under the auspices of the indigenisation program. These forums could also provide useful opportunities to learn new skills and to pass their skills on to others.

It is important to note that although support structures are alleged to be available to rural youths intending to start their own projects, the processes involved in gaining access to loans are both frustrating and discouraging. As most of the rural youth do not have the necessary collateral security, only the relatively affluent and the politically well-connected are able to enjoy these financial capital benefits, rather

than the impoverished majority of rural youths, for whose benefit the indigenisation program is ostensibly being implemented. Unlike their adult forebears, who may have earned their incomes through ownership of land, pensions or other provisions for retirement and savings, the youth represent a disadvantaged section of the population. In the light of these dire circumstances, there is a great need for those external linkages which are in a position to provide funding to develop policies which facilitate the funding of viable projects among the youth.

However, a lack of trustworthiness has been highlighted by officials working for the indigenisation project, who have pointed out that there have been problems concerning youths breaching the terms of their loan agreements. While it is possible that some youths might misuse the funds for personal purposes, as there is a lack of monitoring and evaluation in the providing of loans for projects, in many cases, projects initiated by the youth may fail to achieve their goals and the projects may fail, making it very difficult to repay the loans. Nevertheless, it is important to appreciate that those entities funding the indigenisation program are private concerns operating for the purpose of generating profit.

The government needs to negotiate with financial institutions to provide low interest rate loans and to lower lending restrictions on rural youth groups and indigenisation cooperatives. Relationships of mutual trust constitute the ideal foundations for the growth of social and human capital. The youth need to establish their credentials, in terms of their trustworthiness, through commitment to hard work, adherence to agreements and openness in communication, maintaining feedback at all levels in order to nurture relationships in the indigenisation program. On the other hand, the

indigenisation program needs to monitor and evaluate the progress of indigenisation projects, to ensure accountability and to provide vital support where it is needed. The rural youth could also form cooperatives or groups in order to create a form of collateral security for easy access to loans, as cooperatives tend to have more appeal for funders than individual applicants.

4.3.5 A lack of information

A lack of information and consultation regarding indigenisation policy was identified as one of the major problems encountered by the rural youth. Most of the youths who participated in the study did not have a comprehensive understanding of the general concept of indigenisation. The study found that difficulties in gaining access to essential information concerning issues related to indigenisation were the major cause of their ignorance of the program. One of the participants said:

“Only heard of the program, but don’t know the procedures for getting assistance through the program. There is no real platform where we are told about the indigenisation policy, as in most gatherings here only issues related to politics are discussed. It will be good to have frequent meetings to get more information.” (Y7)

There appears to be discrepancies between how those who plan and implement the indigenisation policy perceive the youth to understand the policy and the program and how the rural youth, in fact, understand them. According to the government officials who were interviewed, the youth are fully aware of the policy as a result of the wide coverage which has been given to indigenisation in the media. However, it is important to point out that most of the rural youth have far less access to the media and other forms of communication than their urban counterparts. Owing to their economic circumstances, very few rural people can afford to own a television

set or a radio or to buy newspapers, which make it imperative to ensure that rural people receive all the relevant information concerning the indigenisation program.

4.3.6. Conclusion

This chapter presented the findings, a discussion and an analysis of the effect of indigenisation on the empowerment of the youth in the district of Shurugwi in Zimbabwe. The researcher strove to evaluate the relevance and authenticity of the findings and to clarify them when it was found to be necessary. It was quite conclusively established that, to a large extent, the envisaged benefits of indigenisation have not yet been enjoyed by the rural youth in sufficient numbers. The pervasive poverty and high rates of unemployment which continue to plague rural localities are clear evidence of the extent to which the indigenisation program has failed to empower the rural youth. However, it would be unfair to ignore the significant strides made by the indigenisation program in the domain of community development by funding initiatives for the development of much-needed infrastructure. Nonetheless, it would be extremely difficult to claim success on behalf of the rural youth on the basis of projects undertaken at the community level, as these benefits accrue to the designated community as a whole, while poverty and unemployment remain constant realities for most of the rural youth. The next chapter will present a summary of the findings and the conclusions which were drawn from them, and offer recommendations based on the conclusions.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter provides a summary of the findings of the study, presents the conclusions which were drawn from the findings and offers recommendations on the basis of the conclusions which were drawn with respect to the challenges facing rural youths in the indigenisation program. Suggestions for future studies are also offered.

5.2 Summary of findings

The data for this study was collected by making use of qualitative methods. The use of these techniques enabled the researcher to obtain an in-depth understanding of the effect of indigenisation on the empowerment of the rural youth by drawing on their perceptions, their experiences and the challenges which they face in the indigenisation program. The qualitative data was gathered from in-depth interviews, focus group discussions and observations. In order to obtain a sufficiently significant quantity of data, the research interviewed twenty participants, who were made up of fourteen rural youths, 2 government officials, 2 local chiefs and 2 mining company representatives from the Shurugwi rural district. Purposive non-random sampling was employed in order to select participants who could supply data which was relevant to this inquiry. The collected data was analysed using content thematic analysis. Some responses were cited verbatim, in order to support the opinions which were derived from an analysis of the data. The analysis culminated in the findings which are discussed in the paragraphs which follow. From the literature which was reviewed in order to provide the study with a sound academic basis, it became quite apparent that a dramatic improvement in terms of the education, skills

and social relationships of the rural youth constituted crucial factors for the successful implementation of the indigenisation program in order to ensure the effective empowerment of the rural youth. Some of the findings of the study highlight the urgent need to ensure that there is sufficient political will, transparency and accountability to curb corrupt tendencies and to uphold the democratic rights of the rural youth to enable them to participate successfully in the indigenisation program.

The research was based on a critical appraisal of the Human Capital Theory and the Social Capital Theory. The Human Capital Theory provided a useful means of understanding the vital role played by education and the development of vocational skills in the economic empowerment of the youth through their participation in the indigenisation program. The Social Capital Theory enabled an analysis of the significance of securing constructive social relationships, internal and external linkages to sources of support, social solidarity and social obligations among the rural youth for their empowerment. Both theories were subjected to a critical evaluation and insights were gained, concerning how they might be merged to produce strategies and policies to ensure that the rural youth benefit effectively from the indigenisation program. By making use of a new paradigm with respect to human and social capital by integrating the 2 theories, the need for initiatives to promote the development of both vocational skills and social relations in order to harness the capabilities of the rural youth for their economic empowerment became apparent.

This investigation was propelled by a perceived need to establish the effect of indigenisation and economic empowerment on the rural youth of Shurugwi. The tentative hypothesis was that a lack of much-needed vocational skills and social

capital has so far impeded full participation by the rural youth in the indigenisation program. However, it needs to be stressed that the problems affecting the acquisition of vocational skills and social relationships which have significantly impeded the deriving of benefits from the indigenisation program for a large portion of the rural youth population could not be assessed in terms of isolated factors, as the factors involved are in fact symbiotic. Thus the intertwined factors were assessed together and these were identified as vocational skills, socio-cultural relationships, internal and external linkages and support structures and political influence, among others.

The main aim of this study was to investigate the effect of the indigenisation program on the empowerment of the youth in Zimbabwe, with particular reference to the rural district of Shurugwi. The specific objectives of the study included investigating whether or not the indigenisation program was succeeding as a means of effectively empowering the youth. The research also aimed to conduct a comprehensive survey of the perceptions of the youth of the indigenisation program, in order to make an accurate assessment of the effect of the indigenisation policy on the empowerment of the rural youth. One of the principal conclusions drawn by the study on the basis of its findings was that human and social capital determines the extent to which the youth may be empowered through the indigenisation program. The research also found that despite the implementation of the indigenisation program, with its ostensible goal of striving to empower previously marginalised black people, to a large extent, rural youth remain trapped in poverty in their deprived areas.

The findings confirmed that the youth lack both skills and education in the Shurugwi rural district, and that these factors, to a very large extent, precluded their effective participation in the indigenisation program and their being able to derive any benefit

from it. Many of the rural youths expressed concern about their lack of knowledge of the indigenisation program and of how to initiate self-sustaining projects, and about the apparent lack of support to ensure that they could become empowered through the acquisition of such skills. However, although the researcher did notice that some of the rural youth possessed significant traditional skills, such as carpentry, sewing, welding, beading, pottery and sculpting among others, these young people did not appear to regard these skills as important, primarily as a result of a lack of knowledge of concerns related to marketing and advertising, and also as result of limited financial capital.

The researcher also found that there was hardly any evidence of structures or institutions in their rural vicinity which sought to promote indigenous skills. Active participation in the indigenisation program was marginal among these youths, and most of them lived in impoverished conditions. In an attempt to validate the underlying assumptions concerning the lack of participation in the program among the rural youth, case studies from the South African Black Economic Empowerment or BEE program were consulted and it was found that the challenges faced, when implementing a pro-black economic empowerment program, in these case studies were remarkably similar to those encountered while conducting this research. The tendencies identified included the enrichment of a few politically-linked affluent minorities at the expense of the majority of poor blacks, which, in some cases, resulted in political and economic turmoil in a scenario which, in this research, was dubbed a “*resource curse*” for the poor affected by it. These parallel cases were considered useful when assessing the impact of the implementation of the

indigenisation program on the economic empowerment of the rural youth in the Zimbabwean context.

In addition, the research detected a lack of investment in training in vocational skills, poor quality education, a deficiency in social capital, inadequate support inputs and the lack of an enabling political environment for the youth, which impeded their reaping the benefits potentially offered by the indigenisation and economic empowerment programs. The rural area of Shurugwi epitomised a zone characterised by a scarcity of entrepreneurial skills and a widespread general lack of education. These findings were confirmed by those from studies investigating the effect of BEE in South Africa and other African nations which implemented pro-black economic empowerment programs. Human and social capital were identified as important factors in the developing and augmenting of skills among the rural youth and the providing of education and social resources, which ultimately enhance access to other forms of capital and support structures and raise standards of living. In terms of the human capital discourse, the fostering of skills and education was considered to constitute an investment from which individuals and society would benefit as a result of the learning processes involved (Rahim, 2006:856); (Schultz, 1960, cited by Karabel and Halsey, 1977:307). Vocational skills and social capital were found to be lacking among the rural youth, and this important theme will be enlarged upon in the sections which follow.

The government officials working in the indigenisation program, the representatives of the mining companies and the local chiefs maintained that they were contributing towards supporting the rural youth by providing services such as information, training

and finances, and that the rural youth had benefited economically from the indigenisation program. However, these assertions appear to be contradicted by the responses which were obtained from the youths during the interviews and the focus group discussions. It needs to be added that a scarcity of information and skills, poor education and depleted social capital among the rural youth were evident to the researcher while the research was being conducted. In the main, the results could be generalised to reflect the position of the rural youth regarding their participation in the indigenisation program. The problems caused by the lack of vocational skills and appropriate social capital were found to constitute major impediments to the empowerment of the rural youth through indigenisation, and these were aggravated by other factors, such as a high degree of politicisation of the indigenisation program, allegations of corruption and the lack of an enabling socio-political environment for the youth

The indigenisation program was found wanting in its ability to implement policies which promote the active participation of the youth in the indigenisation projects. The lack of participation in the indigenisation program on the part of the youth was confirmed by the research, and this state of affairs, in effect, implies that the goals and objectives of the Zimbabwean indigenisation program are not being attained. The research also found a lack of coordination among the youth, which hindered their ability to make concerted efforts to campaign effectively for social change. The absence of a suitable democratic platform for youth to come together to discuss the problems which affect them was found to be a factor hindering them from being able to challenge the status quo in a meaningful and responsible way. Ultimately, the environment in which they find themselves precludes them from developing social solidarity, relationships which are based on trust and social cohesion, on one hand

and experiencing benefits to be had from learning, on the other, crippling their ability to develop their human and social capital.

However, the contributions made by the National Youth Fund of the indigenisation program, in the form of providing limited short-term loans and the corporate social responsibility displayed by the COTs, in creating rural infrastructure such as roads, a dam, a school and boreholes, should not be overlooked. Some of the rural youth benefited through income gained from being employed by the indigenisation program in short-term road-building and construction projects. However, as has been mentioned, for the most part the indigenisation program has benefited only a few of the rural youth, some of whom were relatively affluent and others of whom were politically-connected, leaving the large majority still impoverished.

The main criticism to be levelled at both the COTs and the NYF is that the employment opportunities and the loans were short in duration and did not help most of the local youths, but rather, only a few who were alleged to be affluent and politically-linked. The projects to improve the infrastructure were temporary relief programs, which cannot be fairly equated with programs which are sustainable and which genuinely aim to eradicate poverty and to empower the youth. Gaining access to the short-term loans was found to be a daunting task, with the result that they tended to be obtained by a small minority of individuals who were either relatively affluent, politically-linked or literate, or a combination of these. In addition, the fact that the criteria to gain entry to these projects were biased towards political and tribal affiliations reflects an inherent discriminatory component in the indigenisation program. The researcher regarded this as completely inappropriate and

unacceptable, as the Zimbabwean constitution guarantees every citizen the same legal rights as any other. Any failure to uphold this enshrined right may be regarded as a violation of a citizen's right to equality and as a breach of the right not to be discriminated against on the grounds of race or political affiliation.

Some of the youths who participated in the study confided that excessive politicisation of the indigenisation program had discouraged them from participating actively in it. Magure (2013) argues that in reality the indigenisation and economic empowerment programs offered to the 'masses' are 'populist' initiatives instituted by the ruling ZANU Pf party in the hope to gain more political support rather than a people centred approach to empower the rural people. Politically-motivated intimidation and discrimination can serve only to nullify any gains made by the indigenisation program and to undermine fatally its laudable objectives. Although there were some allegations made by the government officials concerning a lack of positive response and support from the rural youth, it was observed that the indigenisation program fails to provide favourable conditions to facilitate their free and democratic participation in it.

The poor administration of the funds in the indigenisation program COTs and its NYF was also found to be impeding the successful implementation of the program. Corruption, the embezzlement of funds, a lack of transparency and accountability, political and tribal discrimination and a lack of consultation all affected the way in which the indigenisation program is perceived by those whose interests it is intended to advance. The fact that a large percentage of the rural youth were found not to be participating in any projects is indicative of a lack of proper structure and

organisation to ensure that the rural youth benefit from the government initiative. If there is any substance to the allegations concerning the embezzlement of funds and corrupt activities in the COTs and the NYF, this would certainly contribute to the lack of access to the financial capital and funds which are prerequisites for rural youth to participate effectively in the projects of the indigenisation program.

Mention has been made of the commendable contribution of the indigenisation COTs to improve the livelihoods of the rural youth by creating employment and income-generating opportunities through their projects to develop the local rural infrastructure. However, these projects were short-lived and the participation by the rural youth was politically-biased. The inescapable conclusion concerning the unsustainability of the COTs projects is that the positive achievements of the COTs of the indigenisation program have been overshadowed by the failure of the program to provide a viable and empowering economic blueprint for the rural youth.

5.3 Conclusions

The laudable aims of the indigenisation program to correct the colonial socio-economic and political imbalances of the past notwithstanding, the rural youth remain trapped in poverty and the overwhelming majority have not benefited in any meaningful way from its initiatives. Their lack of education, vocational skills and social capital remain the principal factors impeding their participation in the indigenisation program. However, other factors became apparent during the conducting of the research, such as excessive politicisation, political intimidation, corruption, a lack of accountability and transparency, insufficient monitoring, a shortage of relevant information and a scarcity of support structures to provide much-needed financial and physical capital. The excessive politicisation of the

indigenisation program has severely undermined the empowerment of the rural youth, as the presence of political parties in the indigenisation program has led directly to discrimination against some of the youth on account of their political affiliations, and political intimidation has actively served to dissuade many of the youth from participating in the program. The following section aims to provide some suggestions for the improvement of the indigenisation program as a means of effectively empowering the previously disadvantaged sectors of the population, particularly the rural youth, as they constitute a very large section of this population.

5.4 Recommendations

In the light of the findings of the study, an analysis of them, the conclusions which have been drawn from them and the perspective provided by the literature review, the following recommendations are made:

- It is suggested that the indigenisation program create an enabling socio-political and cultural environment for the youth through the implementation of a youth-friendly policy which is grounded in trustworthiness, fairness, transparency, accountability, dignity and respect, consultation and discussion, which enhances their free and active participation without fear of being politically harassed.
- It is suggested that an Indigenisation Youth Forum be established which will enable youth to meet and discuss matters regarding to indigenisation program.
- It is recommended that the indigenisation program should develop strategies to ensure that rural youth become self-reliant by substituting the short-term relief schemes of the COTs with viable long-term empowering projects.
- The indigenisation program planners, policy-makers and implementers need to formulate and implement policies which promote the access of the rural youth to

capital funding and access to accurate information. The government and the stakeholders in business need to allocate funds which support projects which develop self-reliance among the rural youth.

- The indigenisation program needs to revisit its policies in order to incorporate education and training in vocational skills intended specifically for the rural youth, most of whom lack basic education. Vocational skill training and education are cornerstones of indigenisation if the rural youth are to benefit meaningfully from its projects: accordingly, there is a great need to ensure that the rural youth are well informed and well acquainted with the means to administer the projects of the program. The forms of vocational training could include training in the development of practical skills, such as carpentry, welding and building, training in business management, funding proposals, project management, handling personal finances and entrepreneurship indigenisation projects of choice.
- It is recommended that the indigenisation program should make use of indigenous or local talents and skills by providing financial support to indigenous projects and activities and market research to link them with potential buyers for the finished products. As has been noted, the youth possess many untapped traditional skills, but these skills tend to be belittled and underused, both by the youth themselves and others, such as those who implement the indigenisation program, chiefs, stakeholders and funders. Indigenous skills may be acquired with very little outlay of capital, as individuals are able to master these skills through informal processes such as learning from older and more experienced adults, and these skills also serve to promote local culture and solidarity within communities, which is an important manifestation of social capital. Accordingly, it is suggested that the indigenisation program should create a youth-friendly

environment, encourage social interaction and develop a support system which links them with available resources.

- The research further recommends that the government of Zimbabwe, through the indigenisation program, should initiate a paradigm shift in the structure of the economy and the balance of power, which will result in the rural youth acquiring more opportunities to participate in the mainstream of the economy.
- Indigenisation and empowerment should be broad-based: it should cater for all school drop-outs and those who are marginalised in society in order to provide them with meaningful and viable occupations, which would also help to curb social ills, such as crime, prostitution and teenage pregnancy. The acquisition of skills could be facilitated by integrating the uneducated with those who graduate from vocational training centres and tertiary education institutions, enabling them to form groups and become involved in sustainable businesses.
- A holistic approach to the empowerment of the rural youth, which caters for their broad needs, including education, skills, health, shelter, finances and physical capital in the form of land is essential. A concerted effort needs to be made to bring about a radical social shift in making society aware of the pressing need to empower the rural youth, as they are the active participants of economic change.
- Stringent macro policies to negate the adverse effects of discrimination based on political affiliations in society, such as those directed by the moral regeneration initiatives of the government, should become the basis of improving participation on the part of the youth, which has a great bearing on their empowerment.
- The government's indigenisation program and the Ministry of Education needs to coordinate to transform the education curricula which respond to the needs of rural youth by incorporating more subjects which develop vocational skills, such

as carpentry, sewing and building, in order to inculcate entrepreneurial skills in the youth at an early age. The Ministry and the relevant stakeholders also need to strive to reduce the barriers which impede access to education by providing financial support, in the form of bursaries, to the underprivileged rural learners and improving their learning conditions.

- The government, through its indigenisation program, the local mining companies and the stakeholders need to make efforts to increase employment opportunities for the rural youth to benefit from the extraction of resources in their rural areas. This would involve investing in training to develop vocational skills and supporting initiatives to launch local projects to generate incomes.
- The National Youth Fund needs to make provisions which ensure that the youth benefit from the indigenisation program by ensuring that the screening process to secure funds from the NYF is less restrictive and that it is politically unbiased.
- The government, the indigenisation program, local mining companies and other relevant stakeholders need to support the marketing of finished products manufactured by the youth in their indigenisation activities. Linking the rural youth with potential buyers needs to be prioritised to secure the sale of the products which are generated by indigenisation projects.
- Efforts could be made to achieve an appropriate degree of representation and participation for the youth in decision-making bodies, as young women and men are entitled to the same rights as older adults. These could be developed by instituting participation by the youth in those decision-making processes which affect young people, such as by establishing youth advisory groups and Forum networks for positive civic engagement. There is a need for a collective and

better understanding of what participation by the youth involves and how it may be implemented for all the broad youth age groups.

- It is crucial to develop a set of verifiable indicators to complement and implement the goals and targets which have been developed to assess the progress achieved by the youth. The youths should also become aware that participation could be strengthened through their being involved in the designing, implementation, monitoring, reporting and evaluation of instruments, strategies and programs. Structures and mechanisms need to be created to advance the participation of the youth in the economy.
- The providing of adequate support structures and resources is vital for ensuring that the rural youth benefit from the indigenisation program. There is an immediate need to ensure the providing of financial support and collateral security in order to help to secure funds for their projects from the NYF.
- Policy-makers need to design and institute a non-partisan board which would seek to monitor and evaluate the administration of indigenisation funds and to ensure that there is accountability and transparency within the COTs and the National Youth Fund. Legal disciplinary action needs to be taken, without prejudice, against any person suspected of mishandling indigenisation funds. Achieving transparency and accountability in the indigenisation program would ensure that the ownership of resources does not remain in the hands of a few affluent minorities, as was the case during the colonial period, giving rise to the commonly heard refrain of “old wine in a new bottle”.
- Achieving transparency and accountability requires the government to craft policies which deter political parties from interfering in the implementation of the indigenisation program, as interference of this sort can only undermine the

carrying out of its projects. Instituting a non-partisan board should ensure fairness and transparency and motivate the participation of the majority of the rural youth. There is a need to enact legislation concerning policy which bars political leaders from direct involvement in the economic affairs of the indigenisation program.

- It is important to redesign the school curriculum to accommodate more practical subjects which are related to the potential and future choice of career of each individual learner. While core formal subjects are needed by all learners, optional practical subjects, such as carpentry, welding and garment designing widen the scope for learners. Both primary and secondary schools need to empower learners with a foundation and a variety of choices of subjects devoted to practical skills which provide them with opportunities to develop their potentials and to perfect their skills, and which promote diverse learning.
- In addition, investment in human capital needs to be made in order to improve and expand the capabilities of the rural youth for the benefit of society as a whole, as opposed to making the sole reason for learning the desire to secure employment in the market economy or to earn a large income (Rahim:2006).
- Decentralisation of the administration of the indigenisation program is vital in order to monitor and improve the quality of the services rendered through the indigenisation program. It allows individual rural districts to be both independent and autonomous in decision-making, to increase the efficiency of service delivery and to augment the level of productive social interaction among the rural youth, the indigenisation program, government officials, chiefs and other relevant stakeholders. Autonomous administration also has the potential to ensure the safeguarding of minority cultures which, in some cases, have been allegedly side-lined as a result of discriminatory tribal and ethnic tendencies and practices.

- Collaboration and cooperation, among all stakeholders supporting the economically empowering projects and activities of the indigenisation program in the Shurugwi rural district, are strongly recommended. This would involve the implementing of consultative workshops and holding fundraising forums in order to create an open climate which is transparent and apolitical. An open climate of this sort is vital to develop increased social capital by promoting local culture, solidarity, collaboration and trustworthiness, all of which make positive contributions to the overall social capital of the community.
- The providing of leisure and recreational facilities, such as sporting activities, is recommended, as these activities help the youth to develop their self-esteem, promote team-building, encourage the realising of individual potentials and safeguard healthy living. Recreation creates opportunities for discovering the unique talents of individuals and enriching the social lives of the rural youth, creating ideal circumstances for the development of social and human capital through harmonious interaction and the sharing of skills and knowledge. In addition, environments of this sort could only motivate the youth to participate actively in the initiatives of the indigenisation program and ensure that shared knowledge and expertise are used efficiently and effectively.
- The government needs to clarify and review the indigenisation policy in order to create an enabling environment which attracts Foreign Direct Investments or FDIs, which will bring much-needed improvement to the socio-economic conditions of all Zimbabweans, including the rural youth.
- Close periodic monitoring and evaluation of the indigenisation program needs to be carried out, transparently, in order to follow progress and identify problems to improve future planning. This determines if the objectives of the indigenisation

program are being met or not and create an opportunity to set more realistic goals, to be achieved within specific timeframes in the future. An approach of this sort should ensure that the rural youth become the primary beneficiaries of the indigenisation program, instead of being sidelined or overlooked.

5.5 Suggestions for future research

The study found that the youth of the rural district of Shurugwi have been adversely affected by problems such as a lack of human and social capital, limited financial and material support, excessive politicisation of the indigenisation program and a hostile socio-economic environment, which could be generalised to the whole nation, as similar allegations have been made and similar trends have been detected in research conducted in various parts of the country where the indigenisation program has been implemented. The findings have provided the means to make an accurate assessment of the problems encountered by the rural youth and the prospects for their becoming economically empowered as a result of their active participation in the indigenisation program. It is recommended that future studies should analyse the indigenisation policy and its implications for national economic development and the empowerment of the youth in relation to the Zimbabwean socio-economic and political environment.

Editor's note: The text of this thesis has been edited by David Masters. Should anyone wish to discuss or clarify any points of grammar, I may be reached via e-mail at gailfrank@nahoonreef.co.za and my home telephone number is (043) 726-4829.

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ANNEXURES

APPENDIX A: INTERVIEW GUIDE FOR RURAL YOUTH

Appendix 1

INTERVIEW GUIDE FOR YOUTHS

My name is Effort Nyoni. I am a student from the University of Fort Hare and I am currently doing a Master's degree in Development Studies. I am undertaking an academic research on the effect of indigenisation on youth empowerment in Zimbabwe: the case of Shurugwi (midlands province). I am looking forward to learning from you and I am kindly asking for your co-operation with regard to this matter. I would thus like to ask you kindly to spare your time with me and respond to my interview questions as truthfully as you can. I believe that this research will contribute to the useful information that will assist policy makers, development practitioners, as well as any other relevant stakeholder who might be interested in this area of concern. The research could also be a yardstick on which future research and policies will be based. The interview takes about 15 to 30 minutes. Participation is voluntary and all the issues discussed will be kept confidential.

I would like to ask your permission to take notes and tape record the discussions because what you have to say is important to me and I do not want to forget what you tell me. I will have one person take notes and tape record our discussion, to make sure I have understood what you have said. The tapes will be locked in a safe place and be destroyed once the review has been completed by the researcher. I would need to know if this is okay. If yes, thank you very much for your assistance.

A: Biographical Data

Please mark with an "X" where applicable

1. Gender of respondent

Male	Female

2. How old were you on your last birthday?

No// of years

3. Race

4. What is your marital status?

Single

Married.....

Widow

Divorced.....

Other (Specify).....

5. How many dependants do you have?

6. How long have you been in this area?

B. Educational Background

1. Which level of education have you completed or attained

(i) Primary	
(ii) Secondary	
(iii) Tertiary	
(iv) Technical or Vocational	
(v) None	
(vi) Other (Specify)	

C. 1. Productive Activity and Employment

Unemployed.....

Full time formal employment.....

Self-employment.....

Part time employment.....

Previously employed.....

Unemployed.....

2. If unemployed what do you do for a living/source of income?

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3. Do you possess any special skill/s? If yes, what kind of skill/s do you have?

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4. Have you received any kind of skill training at school? If yes, briefly explain?

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5. Have you received any kind of skill training after you have completed your secondary education?

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D. Youth Participation in Indigenisation Program

1. Is there any economic income generating activity that you are involved in? Explain.

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2. Do you have any knowledge of any government program/projects which aims to improve the livelihoods of specifically local black people? Briefly explain your knowledge about the program?

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3. What is your general understand regarding indigenisation and economic empowerment?

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4. Are you a primary beneficiary of any indigenisation Program? If yes can you explain how you have benefited from the program?

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If no, briefly explain why?

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3. Do you have any knowledge of community share ownership trust? Briefly explain what are they?

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4. Have you ever participated in any of these local community share ownership trust projects or programmes? If yes, what kind of projects are/were they?

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5. If the answer to question is No, explain why are/ were you not participating?

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6. How long have you been involved in community share ownership trust projects?

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7. Generally what is the amount of monthly income that you earn from your direct involvement in indigenisation community shared ownership trusts/projects?

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8. In your opinion are the community share ownership trust projects being successful or not. Explain why?

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9. Do you face any challenges regarding undertaking the community share ownership project(s)? If yes, what are they?

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10. What has been done in order to address those challenges those challenges?

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11. Do you get any assistance in your community share ownership project(s)? If yes, explain from who and what kind of support?

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If No, briefly explain why?

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12. In your opinion do you think you have been provided with enough support to successfully undertake community shared ownership projects?

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13. What kind of assistance do you need regarding community share ownership projects?

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Section F: Recommendations and suggestions

1) Can you tell us about your general view about the government's role in the community share ownership program?

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Thank you once again for your assistance

APPENDIX B: INTERVIEW GUIDE FOR LOCAL CHIEFS

INTERVIEW GUIDE FOR CHIEFS

My name is Effort Nyoni. I am a student from the University of Fort Hare and I am currently doing Master's degree in Development Studies. I am undertaking an academic research on -the effect of the indigenisation on youth empowerment in Zimbabwe: the case of (midlands province). I am looking forward to learning from you and I am kindly asking for your co-operation with regards to this matter. I would, thus like to kindly ask you to spare your time with me and respond to my interview questions as truthful as you can. I believe that this research will contribute to the useful information that will assist policy makers, development practitioners as well as any other relevant stakeholder who might be interested in this area of concern. The research can also be a yard stick on which future researches and policies will be based. The interview takes about 15 to 30 minutes. Participation is voluntary and all the issues discussed will be kept confidential.

I would like to ask your permission to take notes and tape record the discussions because what you have to say is important to me and I do not want to forget what you tell me. I will have one person take notes and tape record our discussion to make sure I have understood what you have said. The tapes will be locked in a safe place and be destroyed once the review has been completed by the researcher. I would want to know if this is okay. If yes, thank you very much for your assistance.

SECTION A: PERSONAL INFORMATION

Gender

Race

Ethnic Group.....

Village.....

District.....

SECTION B

1. Zimbabwe has been undertaking different indigenisation programs; what do you understand about indigenisation and economic empowerment program?

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2. What are the economic empowerment programmes that you are aware of? Explain briefly?

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3. Community share ownership trusts are one of the indigenisation programs? What is your understanding about these trusts?

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4. Are you involved in any indigenisation community share ownership trust/projects? If yes explain briefly your role within these indigenisation community ownership trusts?

5. What kind of indigenisation community share ownership projects are being undertaken in your service area?

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6. 1. Who are the participants in the indigenisation and community shared ownership program. Briefly explain the roles that these participants play in these trusts?

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7. How long have these indigenisation community share ownership project(s) have been in operation?

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8. Who are the primary beneficiaries of the indigenisation program community share ownership trusts?

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9. How has the indigenisation and economic empowerment program community share ownership trusts benefited people in your community?

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10. How are youth involved in the indigenisation and economic empowerment community share ownership trusts?

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8. Generally how much the indigenisation and economic empowerment community share ownership trusts / projects do generates on monthly basis?

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9. How much are youth benefiting from the community share ownership trusts / projects do generates on monthly basis?

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10. What kind of support if any do you provide regarding indigenisation program's community share ownership trusts?

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11. Do you face any challenges regarding indigenisation community share project(s) in your area? Explain briefly what are these challenges?

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12. Has anything been done to address those challenges? Explain briefly what has been done?

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13. What are specific challenges facing rural youth within indigenisation program's community share ownership trusts?

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14. What do you suggest need to be done by to improve the lives of rural youth through indigenisation program?

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15. What do you suggest need to be done inorder to improve the lives of rural youth through indigenisation and economic empowerment program community shared ownership trusts?

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Thank you once again for your assistance

APPENDIX C: INTERVIEW GUIDE FOR MINING COMPANY

REPRESENTATIVES

INTERVIEW GUIDE FOR MINING COMPANIES

My name is Effort Nyoni. I am a student from the University of Fort Hare and I am currently doing Master's degree in Development Studies. I am undertaking an academic research on -the effect of the indigenisation on youth empowerment in Zimbabwe: the case of Shurugwi (midlands province). I am looking forward to learning from you and I am kindly asking for your co-operation with regards to this matter. I would, thus like to kindly ask you to spare your time with me and respond to my interview questions as truthful as you can. I believe that this research will contribute to the useful information that will assist policy makers, development practitioners as well as any other relevant stakeholder who might be interested in this area of concern. The research can also be a yard stick on which future researches and policies will be based. The interview takes about 15 to 30 minutes. Participation is voluntary and all the issues discussed will be kept confidential.

I would like to ask your permission to take notes and tape record the discussions because what you have to say is important to me and I do not want to forget what you tell me. I will have one person take notes and tape record our discussion to make sure I have understood what you have said. The tapes will be locked in a safe place and be destroyed once the review has been completed by the researcher. I would want to know if this is okay. If yes, thank you very much for your assistance

SECTION A: PERSONAL INFORMATION

Position

Company Name.....

Company Status (NGO/ NPO/ Government)

Race

SECTION B

1. Zimbabwe has been undertaking different indigenisation programs; what do you understand about indigenisation and economic empowerment program?

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2. What is the indigenisation and economic empowerment programmes you are aware of? Explain briefly?

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3. What is the link between economic empowerment and indigenisation program?

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4. Community share ownership trusts are one of the indigenisation programs? What is your understanding about these trusts?

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5. Are you involved in any indigenisation community share ownership trust/projects? If yes explain briefly your role within these indigenisation community ownership trusts?

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6. What kind of indigenisation community share ownership projects are you involved?

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7. How long have you been managing indigenisation community share project(s)?

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8. Who are the primary beneficiaries of the indigenisation program community share ownership trusts?

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9. How has the indigenisation and economic empowerment program community share ownership trusts benefited people in your community?

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10. Generally how much the indigenisation and economic empowerment community share ownership trusts / projects do generates on monthly basis?

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11. How much are youth benefiting from the community share ownership trusts / projects do generates on monthly basis?

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12. To what extend do you think the indigenous program through community share ownership trust has been successful in empowering people?

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13. What kind of support if any do you provide regarding indigenisation program's community share ownership trusts?

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14. Do you face any challenges regarding indigenisation community share project(s) projects? Explain briefly what are these challenges?

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15. Has anything been done to address those challenges? Explain briefly?

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16. What do you suggest need to be done inorder to improve the lives of rural youth through indigenisation program?

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17. Are there any challenges which you are facing regarding indigenisation projects? Explain?

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18. What remedies have been done to address those challenges?

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19. In your opinion do you think you have been providing enough support to rural local communities? Explain briefly.

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20. What do you suggest need to be done inorder to improve the lives of rural youth through indigenisation program?

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Thank you once again for your assistance

APPENDIX D: INTERVIEW GUIDE FOR GOVERNMENT OFFICIAL

INTERVIEW GUIDE FOR GOVERNMENT OFFICIALS

My name is Effort Nyoni. I am a student from the University of Fort Hare and I am currently doing Master's degree in Development Studies. I am undertaking an academic research on – the effect of the indigenisation on youth empowerment in Zimbabwe: the case of Shurugwi (midlands province). I am looking forward to learning from you and I am kindly asking for your co-operation with regards to this matter. I would, thus like to kindly ask you to spare your time with me and respond to my interview questions as truthful as you can. I believe that this research will contribute to the useful information that will assist policy makers, development practitioners as well as any other relevant stakeholder who might be interested in this area of concern. The research can also be a yard stick on which future researches and policies will be based. The interview takes about 15 to 30 minutes. Participation is voluntary and all the issues discussed will be kept confidential.

I would like to ask your permission to take notes and tape record the discussions because what you have to say is important to me and I do not want to forget what you tell me. I will have one person take notes and tape record our discussion to make sure I have understood what you have said. The tapes will be locked in a safe place and be destroyed once the review has been completed by the researcher. I would want to know if this is okay. If yes, thank you very much for your assistance

SECTION A: PERSONAL INFORMATION

Position

Sex.....

Race.....

SECTION B

6. Zimbabwe has been undertaking different indigenisation programs; what do you understand about indigenisation and economic empowerment program?

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7. What indigenisation and economic empowerment programmes that you are aware of? Explain briefly?

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8. What is the link between economic empowerment and indigenisation program?

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9. Community share ownership trusts are one of the indigenisation programs? What is your understanding about these trusts?

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10. Are you involved in any indigenisation community share ownership trust/projects?
If yes explain briefly your role within these indigenisation community ownership trusts?

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11. What kind of indigenisation projects are you involved?

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7. How long have you been managing indigenisation community share project(s)?

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8. Who are the primary beneficiaries of the indigenisation program community share ownership trusts?

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9. How has the indigenisation and economic empowerment program community share ownership trusts benefited people in your community?

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10. Generally how much the indigenisation and economic empowerment community share ownership trusts / projects do generates on monthly basis?

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11. How much are youth benefiting from the community share ownership trusts / projects do generates on monthly basis?

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12. What is your role in the indigenisation and economic empowerment community share ownership trusts?

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13. To what extent do you think the indigenous program through community share ownership trust has been successful in empowering people?

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14. What kind of support if any do you provide regarding indigenisation program's community share ownership trusts?

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15. In your opinion do you think you have been providing enough support to rural local communities? Explain briefly.

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16. Do you face any challenges regarding indigenisation community share project(s) projects? Explain briefly what are these challenges?

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17. Has anything been done to address those challenges? Explain briefly?

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18. What do you suggest need to be done inorder to improve the lives of rural youth through indigenisation program?

Thank you once again for your assistance

APPENDIX E: FOCUS GROUP

Appendix 1

FOCUS GROUP DISCUSSION GUIDE FOR YOUTHS

My name is Effort Nyoni. I am a student from the University of Fort Hare and I am currently doing Master's degree in Development Studies. I am undertaking an academic research on -the effect of the indigenisation on youth empowerment in Zimbabwe: the case of Shurugwi (midlands province). I am looking forward to learning from you and I am kindly asking for your co-operation with regards to this matter. I would, thus like to kindly ask you to spare your time with me and respond to my interview questions as truthful as you can. I believe that this research will contribute to the useful information that will assist policy makers, development practitioners as well as any other relevant stakeholder who might be interested in this area of concern. The research can also be a yard stick on which future researches and policies will be based. The interview takes about 15 to 30 minutes. Participation is voluntary and all the issues discussed will be kept confidential.

I would like to ask your permission to take notes and tape record the discussions because what you have to say is important to me and I do not want to forget what you tell me. I will have one person take notes and tape record our discussion to make sure I have understood what you have said. The tapes will be locked in a safe place and be destroyed once the review has been completed by the researcher. I would want to know if this is okay. If yes, thank you very much for your assistance.

A: Biographical Data

Please mark with an "X" where applicable

8. Gender of participants

Male	Female

9. How old were you on your last birthday?

No// of years

10. Race

11. What is your marital status?

Single

Married.....

Widow

Divorced.....

Other (Specify).....

12. How many dependants do you have?

13. How long have you been in this area?

7. Which level of education have you completed or attained

(i) Primary	
(ii) Secondary	
(iii) Tertiary	
(iv) Technical or Vocational	
(v) None	
(vi) Other (Specify)	

8 Please indicate on the following

- a) Unemployed.....
- b) Full time formal employment.....
- c) Self-employment.....
- d) Part time employment.....
- e) Previously employed.....

9) If unemployed what do you do for a living/source of income?

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10) Do you possess any special skill/s? If yes briefly explain?

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12) Have you ever heard of the term indigenisation? If yes what do you understand about indigenisation?

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13) In your opinion what do you understand about Economic empowerment?

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14) To what extent are youth participating in the indigenisation and economic empowerment projects or programme?

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15) Has anyone informed you regarding the indigenisation and economic empowerment program? Explain?

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16) In what terms have you been assisted by the indigenisation program?

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17) To what extent is the indigenisation programme successful in empowering the youths?

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18) What do you think are the challenges youth are facing regarding undertaking the indigenisation project(s)?

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19) In your opinion do you think these challenges have been addressed?

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20) What kind of assistance do you get from the government or any other stakeholders in your project(s)?

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21) Despite these indigenous projects what other activities do you do to sustain your life?

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22) Do you need any assistance in your projects?

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23) What is your general perception regarding the indigenisation program?

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24) In what ways do you think you the indigenisation program can be more successful in empowering youth?

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Section C: Recommendations and suggestions

25) What do you suggest need to be done by the government /NGO/Civil Society/Private individual donors to improve the lives of rural youth through indigenisation and economic empowerment program??

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26) Do you have any questions?

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Thank you once again for your assistance

APPENDIX F: INFORMED CONSENT



University of Fort Hare
Together in Excellence

ETHICS RESEARCH CONFIDENTIALITY AND INFORMED CONSENT FORM

Please note:

This form is to be completed by the researcher(s) as well as by the interviewee before the commencement of the research. Copies of the signed form must be filed and kept on record (To be adapted for individual circumstances/needs) Our University of Fort Hare / Department is asking people from your community / sample / group to answer some questions, which we hope will benefit your community and possibly other communities in the future.

The University of Fort Hare / Department/ organization is conducting research regarding the practice of cross racial adoption in South Africa: A case study of East London. We are interested in finding out more about how the practice of cross racial adoption is being done and what are the loopholes rates and trends inherent within the practice. We are carrying out this research to help the policy makers, government and the department of social development to adjust, reformulate or restructure policies so as to address the challenges associated with the practice of cross racial adoption.

Please understand that you are not being forced to take part in this study and the choice whether to participate or not is yours alone. However, we would really appreciate it if you do share your thoughts with us. If you choose not take part in answering these questions, you will not be affected in any way. If you agree to participate, you may stop me at any time and tell me that you don't want to go on with the interview. If you do this there will also be no penalties and you will NOT be prejudiced in ANY way. Confidentiality will be observed professionally. I will not be recording your name anywhere on the questionnaire and no one will be able to link you to the answers you give. Only the researchers will have access to the unlinked information. The information will remain confidential and there will be no "come-backs" from the answers you give.

The interview will last around 60 minutes (*this is to be tested through a pilot*). I will be asking you a questions and ask that you are as open and honest as possible in answering these questions. Some questions may be of a personal and/or sensitive nature. I will be asking some questions that you may not have thought about before, and which also involve thinking about the past or the future. We know that you cannot be absolutely certain about the answers to these questions but we ask that you try to think about these questions. When it comes to answering questions there are no right and wrong answers. When we ask questions about the future we are not interested in what you think the best thing would be to do, but what you think would actually happen. (*Adapt for individual circumstances*). If possible, our organisation would like to come back to this area once we have completed our study to inform you and your community of what the results are and discuss our findings and proposals around the research and what this means for people in this area.

INFORMED CONSENT by Participant

I hereby agree to participate in research regarding I understand that I am participating freely and without being forced in any way to do so. I also understand that I can stop this interview at any point should I not want to continue and that this decision will not in any way affect me negatively.

I understand that this is a research project whose purpose is not necessarily to benefit me personally.

I have received the telephone number of a person to contact should I need to speak about any issues which may arise in this interview.

I understand that this consent form will not be linked to the interviews, and that my answers will remain confidential.

I understand that if at all possible, feedback will be given to my community on the results of the completed research.

.....

Signature of participant

Date:.....

I hereby agree to the tape recording of my participation in the study

.....

Signature of participant

Date:.....

APPENDIX G: ETHICAL CLEARANCE



University of Fort Hare
Together in Excellence

ETHICAL CLEARANCE CERTIFICATE **REC-270710-028-RA Level 01**

Certificate Reference Number: RAH0101SNYO01

Project title: **The impact of indigenization on youth empowerment in Zimbabwe: the case of Shurugwi (Midlands Province).**

Nature of Project: Masters

Principal Researcher: Effort Nyoni

Supervisor: Prof A Rahim

Co-supervisor:

On behalf of the University of Fort Hare's Research Ethics Committee (UREC) I hereby give ethical approval in respect of the undertakings contained in the above-mentioned project and research instrument(s). Should any other instruments be used, these require separate authorization. The Researcher may therefore commence with the research as from the date of this certificate, using the reference number indicated above.

Please note that the UREC must be informed immediately of

- Any material change in the conditions or undertakings mentioned in the document
- Any material breaches of ethical undertakings or events that impact upon the ethical conduct of the research

The Principal Researcher must report to the UREC in the prescribed format, where applicable, annually, and at the end of the project, in respect of ethical compliance.

Special conditions: Research that includes children as per the official regulations of the act must take the following into account:

Note: The UREC is aware of the provisions of s71 of the National Health Act 61 of 2003 and that matters pertaining to obtaining the Minister's consent are under discussion and remain unresolved. Nonetheless, as was decided at a meeting between the National Health Research Ethics Committee and stakeholders on 6 June 2013, university ethics committees may continue to grant ethical clearance for research involving children without the Minister's consent, provided that the prescripts of the previous rules have been met. This certificate is granted in terms of this agreement.

The UREC retains the right to

- Withdraw or amend this Ethical Clearance Certificate if
 - Any unethical principal or practices are revealed or suspected
 - Relevant information has been withheld or misrepresented
 - Regulatory changes of whatsoever nature so require
 - The conditions contained in the Certificate have not been adhered to
- Request access to any information or data at any time during the course or after completion of the project.
- In addition to the need to comply with the highest level of ethical conduct principle investigators must report back annually as an evaluation and monitoring mechanism on the progress being made by the research. Such a report must be sent to the Dean of Research's office

The Ethics Committee wished you well in your research.

Yours sincerely


Professor Gideon de Wet
Dean of Research

30 September 2014