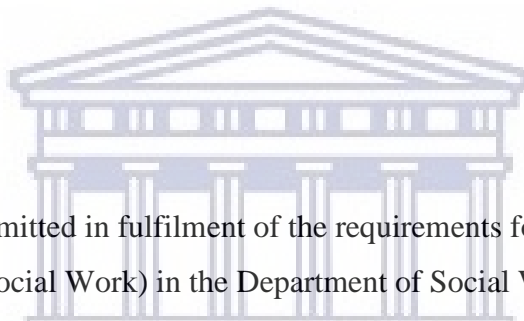# SOCIAL JUSTICE VULNERABILITIES AND MARGINALISED COMMUNITIES: A CASE STUDY OF DAY LABOURERS IN MBEKWENI

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Student number: 3519034

Full thesis submitted in fulfilment of the requirements for the degree,
MA (Social Work) in the Department of Social Work,
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Co-Supervisor: Professor P. F. Blaauw

Date: October 2020

ABSTRACT

Poverty remains one of the greatest challenges that Southern African countries face. The state of poverty in a region is reflected in low levels of income, as well as high levels of unemployment and human deprivation. Day labouring has become evidence of the high unemployment rate in South Africa. In South Africa, the day labour market serves as a catchment area for the fallout from a formal economy, unable to provide employment to those who need it. Often, day labourers are socially excluded from the benefits of modern society, such as, access to appropriate social services, work opportunities, and a decent income. This could be perceived as social justice vulnerabilities. Therefore, it is the duty of social workers to promote a system of social justice. Social justice is a key value in the social work profession, as well as a means to empower all members of society, by ensuring that all share, equally, the rights and opportunities afforded to society.

The purpose of this current study was to explore and describe the social justice vulnerabilities among day labourers from Mbekweni, Drakenstein area, in the Western Cape Province. The study was exploratory and descriptive in nature. The researcher explored the socio-economic vulnerabilities of the day labourers, as well as the services that were rendered to them and their families by service delivery institutions, including welfare organisations, health clinics, South African Police Services (SAPS), South African Social Security Agency (SASSA), established in the Mbekweni community. A case study research design was selected, while the researcher employed a combination of qualitative and quantitative data collection methods, namely, unstructured observations, semi-structured individual interviews, and a structured interview schedule, in the form of a questionnaire. The triangulation of data ensured a high level of trustworthiness. The population for this was study was regarded as the day labourers from Mbekweni and service delivery agents in the Mbekweni area.

The researcher further employed a combination of accidental and purposive sampling techniques, specifically, the convenient/availability, and snowball types, to select a sample for the quantitative, as well as qualitative data collection processes. SPSS was used to analyse the quantitative data, while the qualitative data were analysed according to Tesch's eight steps. Reliability, validity and trustworthiness were ensured, and all relevant ethics considerations were adhered to.

KEY WORDS

Day Labouring

Informal economy

Informal sector

Migration

Social Justice

Vulnerability

LIST OF ABBREVIATIONS

AGM	Annual General Meeting
AIDS	Acquired immunodeficiency syndrome
COSATU	Congress of South African Trade Unions
DSD	Department of Social Development
FHN	Fundamental Human Needs
HIV	Human immunodeficiency virus
ILO	International Labour Office
NASW	National Association of Social Workers
NDLS	National Day Labour Survey
NDP	National Development Plan
NPO	Non-Profit Organisation
NRF	National Research Foundation
NYDA	National Youth Development Agency
SACSSP	South African Council for Social Service Professions
SADC	Southern African Development Community
SAPS	South African Police Service
SASSA	South African Social Security Agency
SDGs	Sustainable Development Goals
SPSS	Statistical Package for the Social Sciences
StatsSA	Statistics South Africa

| **STIs** | Sexual transmitted diseases |
| **UNDP** | United Nations Development Programme |
| **USA** | United States of America |

DECLARATION

I declare that the thesis, *Social Justice Vulnerabilities and marginalised communities: A case study of day labourers in Mbekweni,* is my own work, which has not been submitted for any degree, or examination at any other University, and all the sources I have used, or quoted have been indicated and acknowledged with complete references.

Student: Marquin E. Smith

Date: October 2020
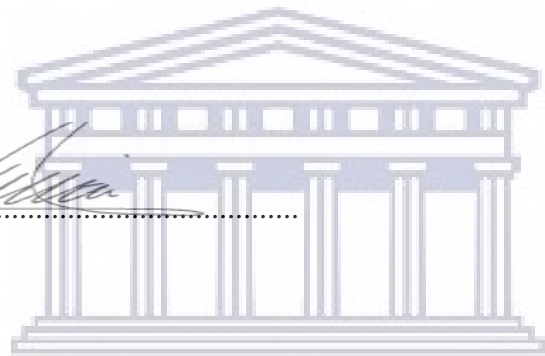
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DEDICATION

I dedicate this study to the two most significant people in my life, my late father, Melvin Smith, and my mother, Sylvia Smith. It is because of you that I am the person I am today. You constantly prayed for me and believed in me, at times when I did not even believe in myself. Daddy, today I wish I could have seen the proudness in your eyes. On my loneliest nights, your words, *"Agteros kom ook in die kraal – moenie opgee nie",* echoed in my head, and gave me hope and strength to complete this study. May your soul rest in peace.

This study is also dedicated to the thousands of day labourers, who struggle, but never give up!

ACKNOWLEDGEMENTS

I wish to thank the following:

First and foremost, I thank our Heavenly Father for giving me the strength, the energy, and determination to complete this chosen journey.

I thank the participants, who became involved in this study, and allowed me to interview them.

I also thank Professor Schenck and Professor Blaauw for graciously supporting me during every phase of this journey. Your patience with me was even more significant, because of the life changing events, I experienced during this time. You helped me climb every step of this mountain, by giving me advice, for me to reach the top, and finally see the valley.

I thank Mr William Brown for transcribing the interviews, and Mr Eddi Londt for his technical support and editing services.

Many thanks to my family, in particular my mother, friends, and colleagues, for their support. This journey was lonely and not easy, but you supported me, and knew how important this venture was for me, and what it took from me to reach this point. From the bottom of my heart – THANK YOU!
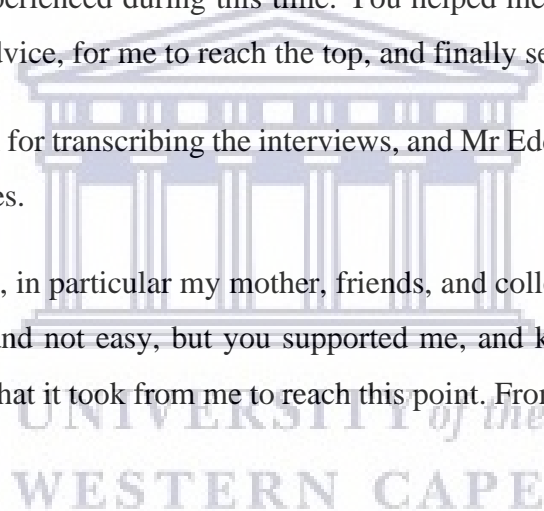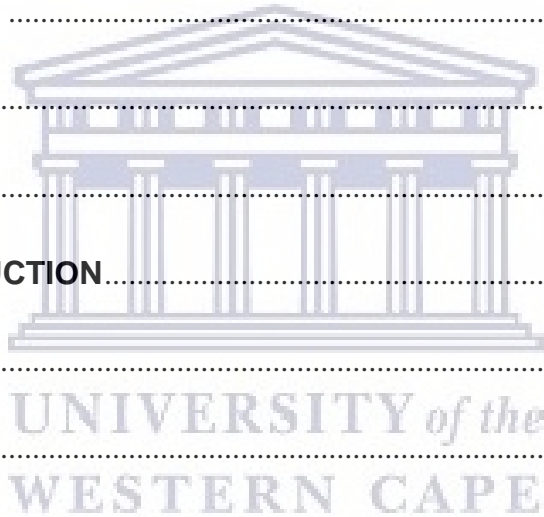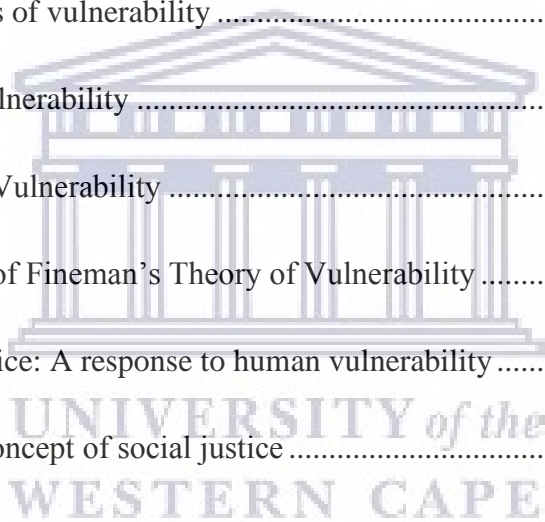
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CHAPTER ONE

INTRODUCTION

1.1. Background

The United Nations Development Programme (United Nations Development Programme [UNDP], 2015) drafted and instituted the Sustainable Development Goals (SDGs). Some of these goals include, ending extreme poverty in all forms, ending hunger, and achieving food security by 2030. In addition, it aims to promote sustained, inclusive, and sustainable economic growth; full and productive employment, with decent jobs for all; peaceful and inclusive societies for sustainable development; as well as access to justice for all. The International Labour Organisation (ILO, 2017) affirms that, creating decent work for all is central to sustainable development. In addition to the above goals, in South Africa, the National Development Plan (Republic of South Africa [RSA], National Planning Commission [NPC], 2011) acknowledges that full employment, decent work, and sustainable livelihood, are the main ways of improving living standards, and ensuring a dignified existence for all South Africans. Ultimately, it aims to reduce the unemployment rate to 6 percent by 2030.

In contrast to the latter vision, the third quarter South African Labour Force Survey of 2019 indicates that the unemployment rate increased from 27.5 percent (in the third quarter of 2018) to 29.1 percent (in the third quarter of 2019) (Statistics South Africa [StatsSA], 2018a; 2019), which amounts to 6.7 million people. At the end of September 2019, the unemployment rate in the Western Cape Province was 21.5 percent, compared to 20.4 during the same period in 2018 (StatsSA, 2019). Unemployment in South Africa is an extremely serious problem that continues to affect poverty and inequality, and remains the government's greatest failure, in the eyes of the electorate (Butler, 2009, p. 92).

The persistent high level of unemployment and poverty in South Africa has been well-documented (Blaauw, Botha, Schenck, & Schoeman, 2013, p. 635). The dominance of poverty and the lack of employment compels individuals to engage in a variety of survivalist, and informal activities, such as day labouring. Day labouring is one of the most visible forms of precarious employment in South Africa, as those involved earn low and uncertain levels of income, leaving many of them in a state of deprivation, poverty and marginalisation (Blaauw

et al., 2013, p. 637). Informal workers, such as day labourers, are frequently "living in rampant poverty; exploited, with no place to go for protection; ill from not having access to clean water or basic social services; maimed, or worse, as there aren't basic safety conditions at work; holding little or no hope that life can be better; struggling on a daily basis just to survive" (International Labour Organisation [ILO], 2001, p. 2).

The researcher is of the opinion that the aforementioned could be perceived as some of the social justice vulnerabilities of day labourers. Consequently, it is the duty of social workers to ensure that social justice is achieved, as it is a fundamental principal of the social work profession (Republic of South Africa [RSA], Department of Social Development [DSD], 1997). At its AGM, the International Federation of Social Workers (IFSW, 2014, p. 1) approved the following global definition of the social work profession:

> *"Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing. The above definition may be amplified at national and/or regional levels."*

The abovementioned definition is specifically relevant to this current research topic, particularly in terms of its focus on the empowerment of people, human rights, and the enhancement of well-being. In the South African context, social workers need to register with the South African Council for Social Service Professions (SACSSP), and adhere to the Code of Conduct stipulated in the Social Service Professions Act (Republic of South Africa [RSA], Act No. 110 of 1978). In the context of this current study, a social worker practices in accordance with the global definition provided above, and within the framework of the SACSSP's Code of Conduct.

According to Banerjee (2011), social justice implies organising social, economic, and political institutions in such a way that all people, especially the poor, vulnerable, oppressed, and marginalised, are able to meet their basic and developmental needs, including democratic participation in decision-making processes. This requires equal political and civil freedoms,

fair equality of opportunity in socioeconomic-political spheres, as well as special consideration for access to material and non-material resources, services, and opportunities, for differently able people (Banerjee, 2011, p. 209). Austin, Branom, and King (2014, p. 5) assert that the umbrella of social justice could also be used to demand the right to live in a safe environment that promotes well-being, as well as worth and dignity for all. According to Potgieter (1998, pp. 41-42), a system for social justice aims to secure the right to education for everyone; access to a safe job, with favourable wages; a healthy environment that is free of disease and the crippling effects of disability. In addition, it aims to provide access to a home, clean water, sanitation and nutritional food; maintains a welfare system that provides services and opportunities for those, who cannot cope on their own; and protects those, at risk, or vulnerable.

Most studies conducted on day labourers (Blaauw, Louw, & Schenck, 2006; Valenzuela, Theodore, Melèndez, & Gonzalez, 2006; Blaauw, 2010) were quantitative in nature; however, the lack of qualitative studies on the topic, motivated the researcher to construct a case study for this current research project. The researcher explores the dynamics of day labouring, as well as the relation between day labourers and the social context, in which they function. During data collection in Mbekweni, it was discovered that day labourers from Mbekweni are standing at three hiring sites- two in Mbekweni and one in Wellington. Therefore, this current study was conducted at three hiring sites where the day labourers from Mbekweni gather. At these three hiring sites, every day, nearly 40 day labourers in total wait for employment opportunities. The hiring sites are situated at the side of the road between Wellington and Paarl, opposite a business in Wellington, where many individuals, including day labourers, are picked up for employment.

The participants in this current study resided in Mbekweni, which is a township in the Drakenstein Municipal area. It is situated between the Wellington and Paarl, as displayed in Figure 1.1. Most of Mbekweni's residents are Black Africans, who speak the IsiXhosa language. Many of the residents are first generation urban dwellers, who originate from the Eastern Cape, and had come to the Paarl area in search of employment opportunities and better education. A significant number of people in Mbekweni live in shacks, many no bigger than 10 square meters (Drakenstein Municipality, 2013). In 2016, Drakenstein municipality comprised 280,195 persons, 12.3 percent of whom constituted the population of Mbekweni, residing in the Drakenstein area (Drakenstein Municipality, 2017).

In 2013, the population composition of Mbekweni was as follows: Black African (95%), coloured (4.3%), Asian/Indian (0.02%), White (0.3%), and other (0.4%). Additionally, Statistics South Africa (StatsSA, 2011) observed that 2.9 percent of the population had no schooling, 4.7 percent received higher education, and 26.3 percent had passed matric, compared to the statistics on education of the country, which revealed that 8.6 percent of the population had no schooling, 11.8 percent received higher education, and 28.9 percent had passed matric in 2011. The population comprised 1603 households, of which 623 households had no income in 2013. This aspect might serve as a fuelling factor for day labouring work, as people are compelled to make a living in other ways, when formal employment is unavailable. In addition, only 63.5 percent of the total number of households had access to formal dwellings, 55.6 percent had piped water inside the dwelling, and 82.9 percent had electricity for lighting (StatsSA, 2011).
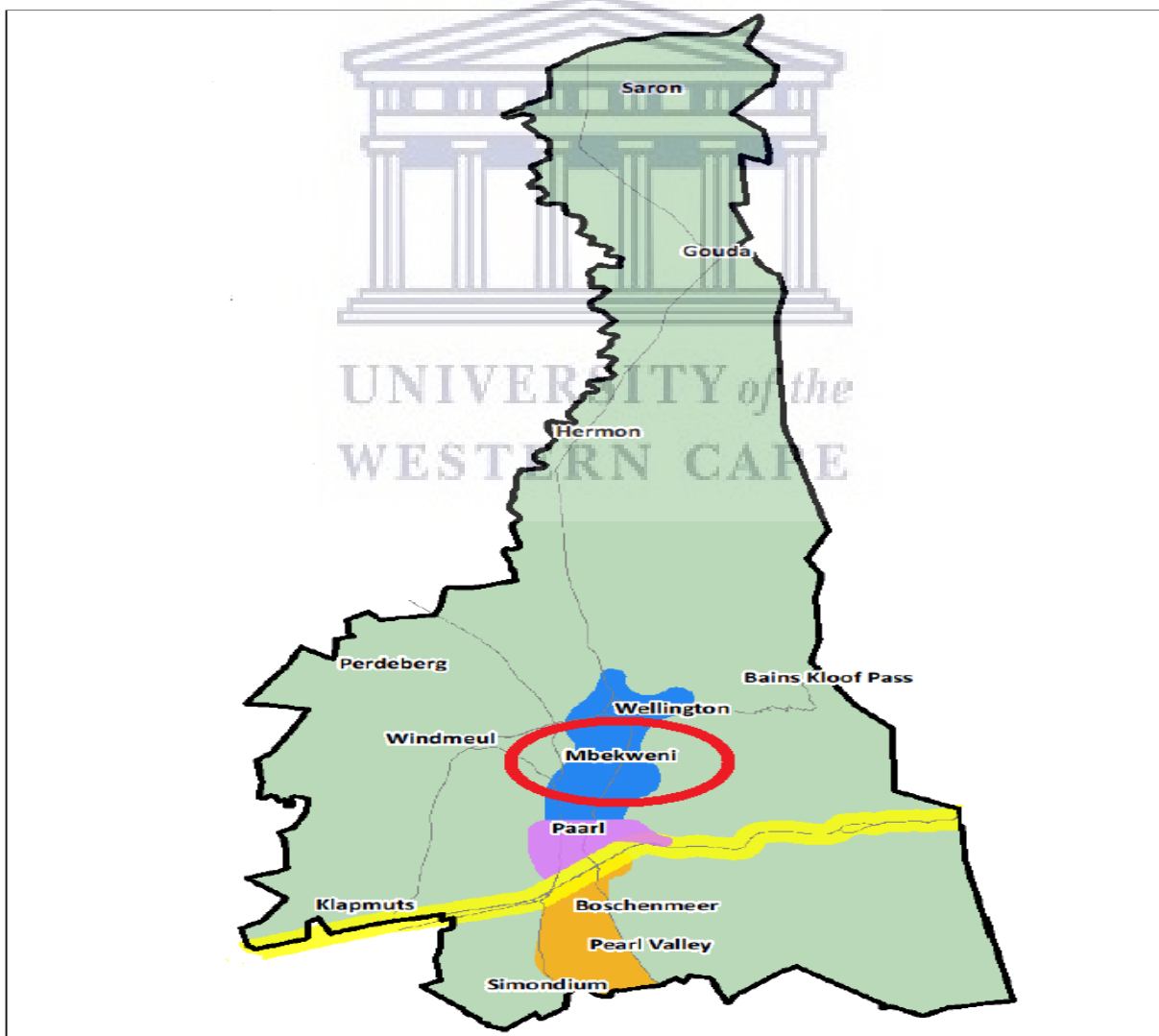
Figure 1.1: Map of Drakenstein Municipal Area

Source: Drakenstein Municipality (2017)

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1.2. Motivation for study

During annual leave, in early 2014, the researcher, while visiting his mother in Wellington, came across men standing by the side of the road, with their attention focussed on the road, as if something terrible was about to happen, at any second. A few days later, the researcher decided to stop, to determine what was happening at this particular location. On stopping, approximately ten-to-fifteen men rapidly approached the researcher's vehicle. The researcher experienced a simultaneous sense of fear and nervousness, as well as curiosity. The researcher lowered the window and asked whether a problem was existent. A few men shouted, *"Take me!"* They seemed so desperate to be chosen that they pushed each other away to gain access to the vehicle. The researcher admitted to being curious about the reason for their gathering. Subsequently, the men disclosed that they were waiting for *"some sort of employment opportunity"*. When it became obvious that the researcher was not offering employment, they moved away from the vehicle and repositioned themselves on the side of the road. One of them remained and explained that they were the *"hidden working class"*.

After researching the *"hidden working class"*, the researcher realised that they are often referred to as *day labourers*. The rising unemployment rate remains critical in South Africa, as more and more people enter the informal economy, in order to survive. Paid work in the informal economy, legal or illegal, is performed for gain, but not officially *declared* for tax purposes, social security, or employment legislative compliance (Watson, 2009, p. 195). Work in the informal economy is often associated with exploitation, lack of protection, little-to-no rights, and oppression (Pretorius & Blaauw, 2015, p. 817; Visser, 2016, p. 2). Therefore, there is no doubt that day labourers are poor and marginalised (Blaauw et al., 2013, p. 637).

As a social worker, the researcher was concerned and was curious to explore the day labouring community. Social work, as a profession, has always been perceived as a class specific service, because the service is used, predominantly, by those who are poor, vulnerable, and oppressed (Llewellyn, Agu, & Mercer, 2008, p. 55). Two billion people, who make their living in the informal economy, are deprived of decent working conditions, while they entered the informal economy to enhance their means of livelihood (ILO, 2017).

Since its introduction, social work has been based on a commitment to serve people, and its conception of social justice, has developed within the context of citizenship, and human rights

(Dominelli, 2010). According to Reisch and Andrews (2002), social work in North America once had many radical social workers, who worked to facilitate changes in the institutions and structures of society. These social workers questioned the oppression and injustice around them. Therefore, the researcher was motivated to explore and describe the social justice vulnerabilities, so that fellow colleagues in government, the NPO, as well as academic sectors, could become aware of these injustices, and advocate for the rights of day labourers.

1.3. Problem statement

In a world of globalised supply chains, employers seek to abdicate their responsibilities, and workers, consequently, have found themselves increasingly coerced into accepting forms of work arrangements that offer lower pay, less security, and unfavourable working conditions. In addition, accessing the right to collective bargaining has become challenging (International Labour Organisation [ILO], 2013, 5–6). These forms of work arrangements are found in the informal sector. Informal employment could also be perceived as non-standard employment, which covers a wide variety of forms, including temporary employment, part-time employment, and sub-contracting (ILO, 2017, p. 12). Theodore (2003, p. 1812) asserts that day labour work is characterised by a heightened degree of precariousness, produced through the interaction between low pay and pronounced job insecurity.

Day labourers are often socially excluded from the benefits of modern society, such as access to appropriate social services, work opportunities, and a decent income. This could be perceived as some of the social justice vulnerabilities of day labourers. In addition, it is evident that day labourers are being disadvantaged, in terms of the social justice system (Bernabè, 2002; Schenck & Triegaardt, 2018). It is the duty of social workers to ensure that social justice is applied (RSA, DSD, 1997); however, before this can be applied, the voices of the day labourers should be explored. Therefore, the purpose of this current study was to explore and describe the social justice vulnerabilities of day labourers.

1.4. Research question

For the purpose of this current study, the research question was:

What are the social justice vulnerabilities of the day labourers from Mbekweni?

1.5. Aim of the study

The aim of this current study was to:

- Explore and describe the social justice vulnerabilities of day labourers from Mbekweni.

1.6. The objectives of the study

For the purpose of this current study, the following were the objectives:

- To explore the socio-economic vulnerabilities of the day labourers from Mbekweni;

- To explore which services are accessible and rendered to day labourers by service delivery agents in Mbekweni; and

- To explore and describe the daily experiences and activities at the hiring sites.

1.7. Theoretical framework

This current study was informed by the theory of Max-Neef (1991) on Fundamental Human Needs (FHN), various theories of human vulnerability, and theories of social justice. Max-Neef (1991) argues that, if one dimension of these needs is not met, the individual is affected, and experiences a sense of vulnerability in one or more of the dimensions. In addition, Rogers (1997, p. 65) defines vulnerability as an "experience that creates stress and anxiety which affects physiological, psychological and social functioning". However, Fineman (2008, p. 7), in her account to vulnerability theory, articulates that "the state is always a residual player in so-called private arrangements, having fashioned both the background rules that shape those agreements and maintaining the background institutions upon which parties ultimately rely. The state, in exercising its unique role as the creator of legitimate social organisations susceptible to its on-going coercive authority, should assume a corresponding responsibility to see that organisations operate in an equitable manner". According to the researcher, this simply implies that the state has a responsibility to address human vulnerability.

Noyoo (2018, p. 147) concurs that vulnerable families, or individuals, or those who are enfeebled by risks and vulnerabilities, access state intervention through various welfare services. This can be achieved through legislation and social welfare policies, which ultimately influence government programmes, as well as the service delivery of non-government organisations. Noyoo (2018, p. 147) affirms that social welfare policies become effective through social workers and other social service professionals, who understand that these social

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welfare policies affect individuals, as well as families, who do not receive the benefits, services, and resources, as well as the rights, to which they are entitled.

This current study was based on various theories of social justice, particularly the Theory of Justice (Rawls, 1971), to identify, diagnose, and redress those concrete experiences of injustices that prevent individual human flourishing. This is also one of the fundamental roles of a social worker (Johnson & Yanca, 2010, p. 365; Miley, O'Melia, & DuBois, 2009, p. 109). This theory assesses the distributive function of the assets of society, as well as basic rights and duties, from what he terms, the *original position*. In the *original position*, free and rational persons decide the terms of social justice (Rawls, 1971). Additionally, Rawls (1971, p. 7) asserts that social justice involves the functions of society's structures, "the way in which the major social institutions distribute fundamental rights and duties and determine the division of advantages from social cooperation". Rawls (1971, p. 7) describes social institutions as follows: "By major institutions I understand the political constitution and the principle economic and social arrangements. Thus the legal protection of freedom of thought and liberty of conscience, competitive markets, private property in the means of production, and the monogamous family are examples of major social institutions".

The following two principles of Rawls' (1971) Theory of Justice are relevant for this current study:

1.7.1. Liberty and justice as a social contract, according to Rawls

Rawls' notion of liberty is derived from a contract theory, which assumes that, for individuals to have certain protections and rights, they agree to relinquish other rights to government, in exchange for order. In addition, Rawls asserts that individuals have obligations in social institutions, and duties to be fair, as citizens, "*Justice and fairness is an example of what I have called a contract theory*" (Rawls, 1971, p. 16).

1.7.2. Rawls' difference principle

Rawls' second principle is the concept of the difference principle, which is used to argue that inequality is necessary to motivate individuals to perform certain roles in society. Consequently, Rawls justifies inequality, when the fortunes of the most affluent individuals benefit the least affluent (Rawls, 1971). This description of social justice provides fertile ground for social work to argue and clarify its meaning in practice. Essentially, this theory provides a basic understanding of social justice. Therefore,

innovative and fresh discussions are required in social work literature, among social workers, marginalised communities, as well as civil society, to develop new formulations of social justice, for social workers and members of other relevant professions to work together, in effective response to human vulnerabilities and injustices.

1.8. Methodology

In order to understand the social justice vulnerabilities of the day labourers from Mbekweni, a case study research design was followed. A case study is a method of immersing the researcher in the life, or activities, of an individual, or a small group of people, to gain familiarity with their social worlds, and seek patterns in their lives, words, and actions, in the context of the case as a whole (Fouché & Schurink, 2011, p. 320; Nieuwenhuis, 2016, p. 81). In addition, Babbie (2007, p. 293) defines a case study as an in-depth examination of a single instance of a particular social phenomenon. Babbie and Mouton (2001, p. 281) add that case studies consider multiple perspectives, and attempt to understand the influences of multilevel social systems on subjects' perspectives and behaviours. The multiple sources, used in this current study were a combination of quantitative (structured interview schedule) and qualitative (one-on-one, in-depth, semi-structured interviews, and unstructured observations) data collection methods.

1.9. Significance of the study

Many studies into the phenomenology of day labouring are predominantly quantitative (Blaauw, Louw, & Schenck, 2006; Valenzuela et al., 2006; Blaauw, 2010); however, this current study was informed by collecting both quantitative and qualitative data. Consequently, it provides a contribution to existing literature, by analysing the vulnerabilities of day labourers from Mbekweni, quantitatively, as well as qualitatively. In addition, it applies a social justice approach to understand the social justice vulnerabilities that day labourers encounter, as social justice is denied to them (Blaauw et al., 2013).

1.10. Key concepts

Social justice – infers that all members of society should be ensured an equal share of the rights and opportunities afforded by society (Potgieter, 1998, p. 31).

Vulnerability – is defined by Rogers (1997, p. 65) as an "experience that creates stress and anxiety which affects physiological, psychological and social functioning".

Informal economy – features unregistered, or unofficial, small-scale, or even subsistence enterprises, temporary employment, and self-employed persons (Viljoen, Blaauw, & Schenck, 2016, p. 177).

Informal sector – includes all informal enterprises, their owner-operators/employers, as well as all employees (paid and unpaid), in all economic sectors (Fourie, 2018, p. 11).

Day labourer – describes an individual, who congregates at informal pick-up points to seek work for the day, by the hour, or for a specific job (Schenck, Xipu, & Blaauw, 2012, p. 35).

Migration – refers to the movement of people from one place to another (Schenck & Triegaardt, 2018, p. 169).

1.11. Structure of thesis

Chapter One: The researcher provides an introduction and background to this current study in the form of a summative discussion on day labouring, the theoretical framework and the methodology that was used to conduct this study. In addition, the researcher reflects on the research question and objectives of this study, as well as the motivation and significance of the study. Ultimately, the key concepts are introduced and defined.

Chapter Two: In this chapter, the researcher provides a detailed discussion of the theoretical framework that underpins this current research study. The researcher discusses the Theory of Fundamental Human Needs by Max-Neef, Rogers's Theory of Vulnerability, and Fineman's Theory of Vulnerability. Complementary to vulnerability, the researcher discusses various theories of social justice, including the ideas of Aristotle, Plato, Adam Smith, and Karl Marx, followed by a detailed account of John Rawls' concept of Social Justice.

Chapter Three: The researcher provides a detailed discussion on social justice, as a fundamental principle in the South African society. In addition, the researcher delivers an in-depth discussion on social justice, as a social work principle.

Chapter Four: In this chapter, the researcher offers a summative view on globalisation and capitalism. Subsequently, a discussion on the informal sector, a brief history, and the current form of day labouring are presented, as well as the main drivers behind day labouring.

Chapter Five: The research design and methodology are described in this chapter. A case study research design, with a combination of qualitative and quantitative data collection methods, were adopted in this current study. The researcher also discusses sampling procedures, data collection, data-analysis, and the issues of reliability, validity, trustworthiness, and ethics consideration.

Chapter Six: In this chapter, the researcher presents, and discusses the research findings. In addition, the social justice vulnerabilities, experienced by day labourers from Mbekweni, are described.

Chapter Seven: This final chapter comprises a summary of the main points of the literature review, a review of the research methodology, an overview of the main themes that emerged from the analysed data, and a discussion of the broader implications of the findings, supported by the findings of other studies. A personal reflection of the researcher's observations is also presented, the limitations are identified, and the scholarly activities of this current study are discussed. In the conclusion, the researcher assesses whether the aim and objectives were resolved, and offers recommendations for researchers, practitioners, and policy makers, based on the findings.
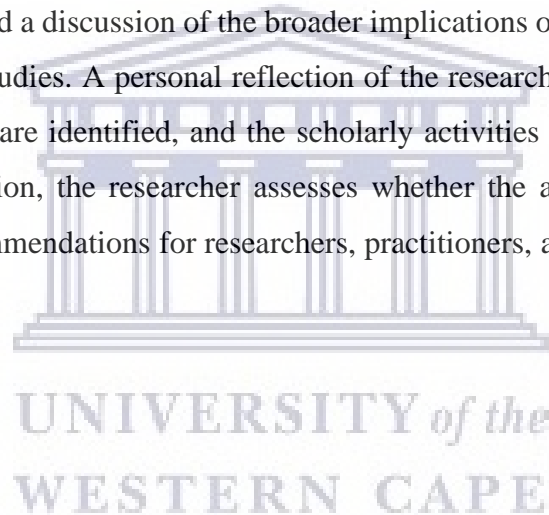
CHAPTER TWO

THEORIES OF JUSTICE AS A RESPONSE TO HUMAN VULNERABILITY

2.1. Introduction

This current study was informed by the Theory of Fundamental Human Needs [FHN] (Max-Neef, 1991), as well as the Theories of Vulnerability (Rogers, 1997; Fineman, 2008; Khon, 2014); and the Theories of Social Justice, including the ideas of Aristotle (Winthrop, 1978), Plato (Begum & Awan, 2013), Adam Smith (Braham, 2006), and Karl Marx (Hancock, 1971), followed by a detailed account of John Rawls' concept of Social Justice (Rawls, 1971). Max-Neef (1991), as well as Schenck, Roman, Erasmus, Blaauw, and Ryan (2017, p. 269) view the fundamental human needs as important, and part of being human. Max-Neef (1991) argues that, if one dimension of these needs is not met, the person is affected, and experiences a sense of vulnerability in one, or more of the dimensions. Regarding vulnerability, Rogers (1997, p. 65) defines it as an experience that "creates stress and anxiety which affects physiological, psychological and social functioning". Social Justice, however, is defined as "an ideal condition in which all members of a society have the same basic rights, protection, opportunities, obligations and social benefits" (Barker, 2003, p. 404). In addition, Patel (2015, p. 147) asserts that social justice concerns ensuring that resources are equitably distributed.

These theories (vulnerability and social justice) complement each other, as social justice is aimed at responding to human vulnerability (Fineman, 2008). In this chapter, the researcher provides an overview of the varied views on the theories of vulnerability, as well as how the lack of need-satisfiers could cause vulnerability, and thereafter, an overview of the theories on social justice, as a response to human vulnerability.

2.2. Vulnerability and the Theory of Fundamental Human Needs

Vulnerability is viewed as a dynamic continuum (Rogers, 1997, p. 67). The universal acceptance of vulnerability is that it is an essential feature of human nature (United Nations Educational, Scientific, & Cultural Organization [UNESCO], 2013, p. 5). Rogers (1997, p. 65) asserts that the word, *vulnerability*, gains its roots from the Latin verb, *vulnerare,* meaning *to*

wound. De Santis and Barroso (2011, p. 346) concurs with Roger's (1997) definition of vulnerability as "experience that creates stress and anxiety which affects physiological, psychological and social functioning". According to Füssel (2007, p. 155), the ordinary use of *vulnerability* refers to the capacity to be wounded. Keet, Zinn, and Porteus (2009, p. 109) aver that a person becomes vulnerable because of traumatic events that produce guilt, anxiety, resentment, and injustice, which persists and distorts individual well-being. With the latter in mind, it becomes clear that the concept of vulnerability is an important one for social workers, because of its implications for social justice and human well-being.

It is virtually impossible to argue human vulnerability, without acknowledging the nine fundamental human needs, and their roles in understanding decreasing, or increasing human vulnerability. As indicated in Figure 2.1, Max-Neef's (1991) Theory of Fundamental Human needs is based on nine values, namely, subsistence, protection, affection, understanding, participation, creation, leisure, identity and freedom (Murray, Pauw, & Holm, 2005). In addition, Max-Neef (1991) asserts that fundamental human needs are identifiable, as well as common to all humans, and is non-hierarchical. In addition to the latter, Table 2.1 represents the needs and how they are pursued. Satisfiers of the needs are defined as social practices, values, attitudes, actions, forms of organisations, political models, and environmental characteristics, which are used to actualise needs (Max-Neef, 1991).
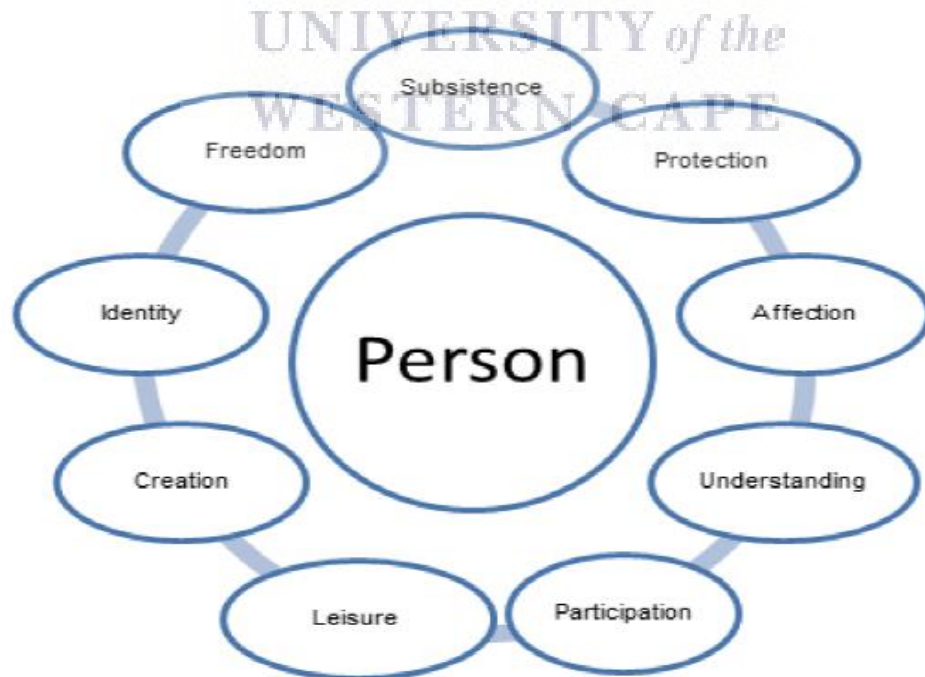
Figure 2.1: Nine Fundamental Human Needs

Source: Max-Neef (1991)

It is further evident that needs are interrelated, as well as interactive, and there is no one-to-one correspondence between needs and satisfiers. A satisfier may satisfy various needs at once, while one need may require more than one satisfier, in order for it to be met (Murray et al., 2005, p. 4).

Table 2.1: Matrix of Needs and Satisfiers

Needs	Being (qualities)	Having (things)	Doing (actors)	Interacting (settings)
Subsistence	Physical, emotional and mental health	Food, shelter, work	Work, feed, procreate, clothe, rest/sleep	Living environment, social setting
Protection	Care, adaptability, autonomy	Social security, health systems, rights, family, work	Cooperate, plan, prevent, help, cure, take care of	Living space, social environment, dwelling
Affection	Respect, tolerance, sense of humour, generosity, sensuality	Friendships, family, relationships with nature	Share, take care of, make love, express emotions	Privacy, intimate spaces of togetherness
Understanding	Critical capacity, receptivity, curiosity, intuition	Literature, teachers, educational and communicational policies	Analyse, study, mediate, investigate	Schools, families, universities, communities
Participation	Adaptability, receptivity, sense of humour	Responsibilities, duties, work, rights, privileges	Cooperate, propose, dissent, express opinions	Associations, parties, churches, neighbourhoods
Idleness	Imagination, curiosity, tranquillity, spontaneity	Games, parties, spectacles, clubs, peace of mind	Day-dream, play, remember, relax, have fun	Landscape, intimate spaces, places to be alone, free time.
Creation	Imagination, boldness, curiosity, inventiveness, autonomy, determination	Skills, work, abilities, methods, techniques	Invent, build, design, work, compose, interpret	Spaces for expression, workshops, audiences, cultural groups
Identity	Sense of belonging, self-esteem, consistency	Symbols, language, religion, values, work, customs, norms, habits, historical memory	Get to know oneself, grow, commit oneself, recognize oneself	Places one belong to, everyday settings
Freedom	Autonomy, passion, self-esteem, open mindedness, tolerance	Equal Rights	Dissent, choose, run risks, develop awareness, be different from, disobey	Temporal/Spatial plasticity

Source: Max-Neef (1991, pp. 32–33)

The above matrix provides a detailed analysis on what is needed (both qualities and physical material), and what has to be done in order to satisfy the nine fundamental human needs. In the context of this current research study, this matrix implies that day labourers would need food, shelter, and work, to address the need of *subsistence*. Additionally, they would further need social security, access to a health care system, rights, and family to satisfy the need of

protection. Friendships and relationships with nature would have to be added to satisfy their need for *affection*, and they would need access to literature, teachers, as well as educational and communicational policies to satisfy their need for *understanding*. Responsibilities, duties, and privileges would be needed, in addition to works and rights, to satisfy their need for *participation*; games, parties, spectacles, clubs, and peace of mind to satisfy their need of *idleness*; skills, abilities, methods, techniques, besides work, to satisfy their need for *creation*; and symbols, language, religion, values, customs, norms, habits, historical memory, besides work, to satisfy their need for *identity*. Finally, equal rights would be needed to satisfy their need for *freedom*. The absence, or denial of any of the above may initiate a sense of vulnerability. In the following section, the researcher discusses Rogers' (1997) Theory of Vulnerability, to enhance the overall understanding of vulnerability.

2.3. Rogers' Theory of Vulnerability

Rogers (1997) asserts that everyone faces the possibility of becoming vulnerable at some stage in our lives. However, some groups of people carry a higher risk of becoming vulnerable. These groups include the poor, unemployed, homeless, chronically ill, physically or mentally challenged, people with AIDS, abused families, pregnant adolescents and their infants, frail elderly people, and immigrants/refugees (Rogers, 1997, pp. 65-66).

Rogers (1997) and Füssel (2007) argue that vulnerability is situational, implying that an individual, who is not particularly vulnerable to illness/harm in one environment, may become highly vulnerable, if placed in a different environment. Therefore, an individual, who immigrates to a foreign country, with no support system, and is suddenly surrounded by people whose language and customs are foreign, becomes very vulnerable (Rogers, 1997, p. 65). In addition to the latter, Füssel (2007, p. 157) states that the following four dimensions are fundamental to describe a vulnerable situation:

(1) *system* – the system of analysis, such as a coupled human-environment system, a population group, an economic sector, or a natural system;

(2) *attribute of concern* – the valued attributes of the vulnerable system that are threatened by its exposure to a hazard. Examples of attributes of concern include, human lives and income, and cultural identity of a community;

(3) *hazard* – A potentially damaging influence on the system of analysis. A hazard can be defined as a potentially damaging physical event, phenomenon, or human activity, which may cause injury, loss of life, property damage, social and economic disruption, or environmental degradation; and

(4) *temporal reference* – the period of interest. These dimensions contribute to structural vulnerability.

Day labourers can be perceived as a structurally vulnerable population. Such a population is classified by its positionality in society, characterised by harsh living and working conditions, produced and reproduced by particular sets of global economic, political, social, and cultural factors (Organista et al., 2013, p. 60).

2.3.1. Determinants of vulnerability

Rogers (1997, p. 66) identifies income as a major determinant of vulnerability, as individuals, who are economically disadvantaged, have higher rates of morbidity and mortality. Additionally, low income levels correlate with higher rates of abuse, higher crime rates, increased use of drugs, and higher rates of teenage pregnancies (Rogers, 1997). Princová (2010, p. 131) suggests that globalisation contributed to the increase in vulnerability and poverty of the human populations. For Princová (2010), globalisation is an irreversible process, presented by the international market, the information revolution, as well as the universal advocacy of human rights, global cultural industry, and polycentric international politics, which affects the everyday life of people.

In addition, vulnerability is an effect of *underdevelopment*, caused by poverty, resource depletion, and marginalisation (Princová, 2010, p. 131-132). Consequently, globalisation destroys communities and societies, introducing a more aggressive form of vulnerability and poverty (Princová, 2010, p. 131-132). The plight of people, who are experiencing major changes or transitions, such as unemployment, adds to the human vulnerability, as unemployment can be perceived as a major crisis, or stressor (Rogers, 1997, p. 67). Additionally, Rogers (1997) articulates that individuals, who live on, or below, the breadline, and who are residing in stressful, or unsafe environments, are at highest risk of being vulnerable.

2.3.2. Effects of vulnerability

Rogers (1997) notes that literature contains limited references to the physiological, psychological, and social effects of vulnerability. However, the experience of being vulnerable leads to stress and anxiety (Rogers, 1997, p. 68). According to De Santis and Barroso (2011, p. 346), individuals, who are vulnerable, often experience a lack of social cohesion, lack of mobilisation, lack of government structure, economic inequity, and social division.

However, Rogers (1997, p. 69) articulates that vulnerability includes susceptibility to health problems, helplessness, the need for protection, and the loss of control, which individuals experienced during transitions, or life changes. In addition, a person who is vulnerable, or marginalised, often experiences a sense of not belonging, which leads to social isolation. Vulnerable people, with low educational levels, who speak a different language, or are poor, may be uninformed about their rights, and lack the negotiating skills required to obtain resources (Rogers, 1997, p. 70). In Tables 2.2 and 2.3, Rogers (1997) provides a summary of the effects of vulnerability, from a physiological, as well as a psychological perspective.

Table 2.2: Physiological effects of vulnerability

Fatigue	Anorexia
Muscular tension	Accident prone
Urinary frequency	Acne
Weight loss	Insomnia
Depression	Back pain
Menstrual irregularities	GI distress

Source: Rogers (1997)

Table 2.3: Psychological effects of vulnerability

Helplessness	Loss of control	Lowered self-esteem
Fear	Embarrassment	Loss of self-worth
Desperation	Powerlessness	Inability to express feelings
Anger	Isolation	Challenge to transcend
Uncertainty	Anxiety/worry	Inability to concentrate
Weakness	Changed affect	Emotionally labile

Source: Rogers (1997)

The information presented in the above tables indicates that the effects of vulnerability could have a great influence on an individual's social functioning. It further suggests that vulnerability could cause mental health problems, such as depression, insomnia, and anorexia. In the following section, the researcher discusses Fineman's Theory of Vulnerability, for a different dimension to vulnerability.

2.4. Fineman's Theory of Vulnerability

Fineman (2008, p. 9) maintains that vulnerability should be understood as emanating from an individual's embodiment, which carries with it the ever-present possibility of harm, injury, and misfortune. Individuals could attempt to reduce the risk, or mitigate the impact of such events; however, they cannot eliminate the possibility. Understanding vulnerability begins with the realisation that many such events are ultimately beyond human control, for example, active jobseekers being unemployed and trapped in the web of poverty, as unemployment and reduced income opportunities are indicators, used by researchers, in almost all cases, to measure social vulnerability (Van Niekerk & Van Niekerk, 2009, p. 131). Vulnerability is typically associated with victimhood, deprivation, dependency, or pathology. In addition, groups of people, living in poverty, are often labelled as vulnerable populations (Fineman, 2008, p. 8).

Van Niekerk and Van Niekerk (2009, p. 131) further articulate that poor people identify vulnerability as a condition that embraces their exposure to risk, as well as their defencelessness in the face of their situation. Defencelessness points towards social marginalisation, which could result into economic marginalisation. In addition, defencelessness refers to the "lack of means to cope" (Van Niekerk & Van Niekerk, 2009, p. 131). Fineman (2008) argues that the state should become more responsive, and society more egalitarian in nature, to combat human vulnerability. This theory of Fineman (2008) claims that vulnerability is inherent to the human condition; therefore, governments have a responsibility to respond, affirmatively, by ensuring that all people have equal access to the societal institutions, implying legally-recognised arrangements (Kohn, 2014, pp. 4–5).

Fineman (2008, p. 7) is of the opinion that the state plays a central role in the so-called private arrangements. By exercising its unique role as the creator of legitimate social organisations, susceptible to its on-going coercive authority, the state should assume a corresponding responsibility to ensure that organisations operate in an equitable manner. In addition, the state

could be perceived as being in a superior position to develop expertise and competence, regarding the implications and implementation of public values, such as equality, justice and fairness (Fineman, 2008, p. 8). Kohn (2014, p. 5) further postulates that, in order to meet its obligation to respond to human vulnerability, the state must provide equal access to the societal institutions, which distribute social goods such as, healthcare, employment, and security.

For Fineman (2008, p. 10), vulnerability is also particular; it is experienced uniquely by each individual, which experience is greatly influenced by the quality, or resources owned, or available. Therefore, societal institutions become essential in providing assistance through mediating, compensating, and lessening human vulnerability, by enabling access to programmes and structures (Fineman, 2008). The constancy of vulnerability mandates that politics, ethics, and law be fashioned around a complete, comprehensive vision of the human experience, if they are to meet the needs of the people (Fineman, 2008, p. 10). Fineman (2008, p. 12) further notes that vulnerability is universal by nature; therefore, human-beings need each other, and society must structure its institutions in response to the fundamental human reality.

It is evident that the ultimate objective of a vulnerability analysis is to argue that, among others, the state must be responsive to, as well as responsible for, preventing vulnerability, through the facilitation of formal institutional arrangements (Fineman, 2008). This author argues that the state provides its people with *assets* to combat vulnerability. These *assets* include, coping mechanisms/resources that help people when they are confronted with misfortune, disaster, and violence (Fineman, 2008). According to Fineman (2008), there are three types of *assets* – *physical assets, human assets,* and *social assets*. Institutions that provide us with *physical assets* are those that impart physical or material goods, through the distribution of wealth and property, which assets determine quality of life. *Human assets* could be perceived as the developed abilities to make the most of a given situation, such as health, education and employment systems. Finally, *social assets* are networks of groupings and associations (Fineman, 2008, pp. 13-15). *Assets* play an important role in determining, or addressing human vulnerability. The absence of these *assets* will create human vulnerability (Fineman, 2008).

In addition, this section of Fineman's (2008) theory coincides with Max-Neef's (1991), as both authors have a holistic approach to vulnerability. All human needs are intertwined, and are important, to ensure optimal human functioning. However, to reiterate, if one need is not satisfied, it will affect the satisfaction of other needs.

2.4.1. Advantages of Fineman's Theory of Vulnerability

According to Kohn (2014, p. 9), the use of Fineman's vulnerability theory holds three advantages. Firstly, it articulates that vulnerability is a universal human condition, and maintains that the state should create and support systems, which promote resilience across the lifecycle of all populations, particularly structural vulnerable populations. Secondly, it could help society to reimagine the term, *vulnerability*, ultimately, to reduce the stigma associated therewith. Thirdly, acknowledging the universality of vulnerability, the theory could encourage a more comprehensive approach, to address inequality and vulnerability interventions that fail to create fundamental change (Kohn, 2014, pp. 9-10).

Despite these advantages, Fawcett (2016, p. 474) argues that, to focus on vulnerability emphasises weakness, rather than strengths, and implies dependency, passivity, and the need for assistance, rather than autonomy and self-determination. In essence, it will promote disempowerment. In addition, Kates (2014, p. 389) strongly asserts that, although institutions, indirectly, are responsible for the creation of a just society, it would not contest individuals taking some personal responsibility in discharging the requirements of social justice. In this view, demands of justice compels individuals to act in a way that maximises the amount of good that is done, overall, and consequently, sets no limits to the range of required self-sacrifice (Kates, 2014, p. 390). Additionally, justice commands individuals to do more than our fair share, when doing so is necessary, to help those, who are in need (Kates, 2014, p. 395).

The issue of rights also comes into the frame, as friction could exist between an individual's right to make decisions about his/her own life, and the right to protection and assistance (Fawcett, 2016). Labelling people as vulnerable, might suggest an erosion of confidence in their abilities, thereby demotivating them to the extent that they lose interest in once valued activities (Fawcett, 2016, p. 475). In the next section, the researcher discusses Aristotle's, Plato's, Adam Smith's, and Marx's concepts of social justice, as well as Rawls' theory on social justice.

2.5. Theories of social justice: A response to human vulnerability

It has become evident that, in a response to the prevention of vulnerability, the state must ensure fairness and equality (Fineman, 2008). The promise of equality must not be conditioned upon

belonging to any identity category, nor should it be confined to only certain institutions. Equality must be a universal resource, a radical guarantee that is a benefit for all (Fineman, 2008, p. 23). Additionally, every individual is vulnerable, in some respect, and many are potentially, or actually vulnerable to a very wide range of risk factors, such as new forms of social exclusion (Fineman, 2008).

Social justice is a multifaceted concept (Boot, 2012, p. 11). Every region of the world has its specific culture and civilisation; therefore, the understanding of the concept varies (Begum & Awan, 2013, p. 77). Additionally, Boot (2012, p. 7) highlights that Gandhi, Martin Luther King and all other persons, who had dedicated themselves to pursuing a more just society, did not aim to achieve a perfect just world; however, they aimed to remove clear injustices to the extent that they could. Honneth (2004, cited in Bankovsky, 2011, p. 97) further articulates that a theory of justice should identify, diagnose, and redress, critically, the concrete experiences of injustice, which prevent individuals from flourishing. This is also one of the fundamental roles of a social worker (Johnson & Yanca, 2010, p. 365; Miley, O'Melia, & DuBois, 2009, p. 109).

Generally, it is accepted that institutions are responsible to create a just society. However, each member of society has a moral obligation to help those, who are in need and vulnerable, which should include the day labourers from Mbekweni, even if doing so requires them to give more than their share, and doing so is required, simply because others have failed to do their part (Kate, 2014, p. 395). This analysis, consequently, ties justice to duty; to what is morally required that individuals, perhaps, collectively through political and social institutions, do to, and for one another (Kate, 2014). Justice and rights, therefore, are closely connected (Patel, 2015).

However, when discoursing justice, the ideals of freedom and equality are often in conflict (Follesdal, 2014). Additionally, the main idea of the principles of justice is that political and civil rights must be protected. Central to this framework is that those social groups, who are most disadvantaged, such as day labourers in this case, are given decisive weight in the distribution of economic benefits (Follesdal, 2014, p. 1).

Begum and Awan (2013, p. 77) postulate that, when a discussion on the theories of justice is conducted, the following questions usually surface:

"What is justice? Why is it so important in life? How can justice be attained? What will be the distinguishing features of a just society? Who is capable of ruling a just state?"

In order to find some answers to the above questions, the researcher explored various theories of justice. The researcher is of the opinion that, although, some theories answer these questions, and some not, each theory contributes to the overall understanding of justice, and provides guidance on how social workers could define and apply social justice in everyday life.

2.5.1. Aristotle's concept of social justice

Winthrop (1978, pp. 1201-1202) notes that "Aristotle's theory of social justice is perhaps best understood by understanding its place in the Nicomachean Ethics[1]. This ethics, as a whole, aims to be a comprehensive investigation of the centre of human action, which is the human good or happiness". In addition, the promise of the ethics is that the core of happiness is the practice of virtue; therefore, "justice is said to be the practice of complete virtue toward others", and it could be concluded that justice is an apprehension for the good of others (Winthrop, 1978, p. 1203).

However, Aristotle does not consider justice a virtue, as a whole, or law abidingness, but as part of a virtue. In addition, this kind of justice, is justice in the sense of taking a fair or equal share of the good and bad (Winthrop, 1978, p. 1203). For Aristotle, to be just has two meanings: firstly, to be legal, and secondly, to be equal. It is important to note that by *legal*, Aristotle did not refer to laws, but instead to religious and customary laws (Winthrop, 1978).

For Aristotle justice has two forms; *distributive* and *corrective* (Winthrop, 1978). The idea of *distributive justice* has been around for many years (Swift, 2014, p. 11). *Distributive justice* provides the principle of fair distribution of goods in a community, which implies that day labourers from Mbekweni should have equal access to goods, as any other community member. However, *corrective justice* provides the principle of rectifying contracts, as applied in courts of law (Winthrop, 1978).

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[1] **Nicomachean Ethics** is a philosophical inquiry into the nature of the good life for a human being. Aristotle begins the work by positing that there exists some ultimate good toward which, in the final analysis, all human actions ultimately aim (Ross, 1908).

2.5.2. Plato's concept of social justice

According to Plato, social justice is "doing one's own job which one has been assigned to; and achieving harmony" (Begum & Awan, 2013, p. 79). Plato was of the opinion that an individual should perform the duty assigned to him/here, in order to attain harmony, as harmony leads to justice (Begum & Awan, 2013, p. 78). In addition, Plato asserts that "*A man should do his work in the station of life to which he was called by his capacities*" (Begum & Awan, 2013, p. 79). Plato further postulates that, when an individual does the work to which s/he was called by his/her capacities, it results in a just and happy person (Begum & Awan, 2013, p. 79). According to Plato's concept of justice, social workers in Mbekweni, or day labourers from Mbekweni, should simply perform their duties, without questioning the conditions that influence the process of conducting their duties, as they should only focus on the task at hand (Begum & Awan, 2013, p. 79).

Plato viewed democracy as a stumble block to achieving a just society, and maintained that "*democracy gives birth to tyranny*" (Begum & Awan, 2013, p. 80). Additionally, Plato argued that democracy seemed absurd and irrational to him, as, according to Begun and Awan (2013, p. 80), "He (Plato) is against the rule of average people who are uneducated and unfit to make wise decisions". Evidently, Plato's concept of justice is linked to the social class position of individuals, as he believed that average people could not rule, in general. However, the *basic concept* of justice is, granting people what they are due, irrespective of their class position (Swift, 2014, p. 13).

2.5.3. Adam Smith's concept of social justice

Smith was known as a *moral egalitarian*, who believed that each person is of equal moral worth (Braham, 2006, p. 1). Evidently, Smith followed the natural law tradition that has its roots in Aristotle (ibid). Smith articulated his concept of justice by concentrating on the obligation of the community to the individual, reserving the term, *commutative justice*, or the protection from injury by another (Braham, 2006).

Additionally, for Smith, the application of *charity* and *generosity*, based on an individual or social assessment on *merit*, played a fundamental role, when deliberating justice (Braham, 2006). Therefore, Smith morally approved the capitalist economic system, because: "a) the broadening of free markets reduces the price of food and of other basic

goods, thereby raising the standard of living of the worst off; b) international free trade increases peace and friendly relations among different people; c) a commercial economy requires and is conducive to the rule of law and to a decrease in dependency among workers; and d) participation in market exchanges fosters the virtues of self-reliance and self-government, virtues that are crucial to the development of good character in general" (Braham, 2006, p. 2). However, in modern society, this is by far not the case. In the current form of capitalism, the standard of living of the *worst off* did not improve, but instead deteriorated. In addition, it would be useless for a pro-poor economic system to exist, as people do not have sufficient employment, and therefore, income, to participate and enjoy the benefits of such an economic system (Butler, 2009).

It is evident that Smith (and Aristotle) believed that regimes fulfil a central role in achieving a just society. According to Winthrop (1978, p, 1204), a regime is "the regulation of offices in a city, with respect to the way in which they are distributed". To contextualise the latter, the researcher argues that services such as health, community safety, welfare, housing, water and electricity, should be distributed to all in the Mbekweni area, regardless of race, ethnicity, gender, and social class status. According to the researcher, these services form the regime; therefore, if the regime fails to distribute its services equally and fairly, it will create an unjust society, and enhance the social justice vulnerabilities of the people in Mbekweni, particularly, the day labourers.

2.5.4. Marx's concept of social justice

Marx labelled the economic system, a capitalist system (Watson, 2009; Giddens, 2006; Tucker, 1978), and condemned capitalism for its injustice against the working class, and argued the means by which capitalism raises its productivity, as follows, in *Das Kapital*:

> *"...distort the worker into a fragment of a man, they (the capitalist) degrade*
> *him to the level of a machine, they destroy the actual content of his labour by*
> *turning it into a torment; the alienate from him the intellectual potentialities*
> *of the labour process…they transform his life-time into working time, and*
> *drag his wife and child beneath the juggernaut of capital"* (Wheen, 2006, p.*
> *15).*

According to Hancock (1971, p. 65), Marx viewed alienation as one of the ways in which workers are unjustly exploited under the veil of capitalism. In addition, under the

capitalist regime, the labourer is alienated from the production process, and only receives value in the form of wages, and consequently, labourers are deprived of their just due (Hancock, 1971, p. 65). Ultimately, Marx believed that, whenever there is profit, a degree of exploitation exists; therefore, exploitation of human resources implies injustice (ibid). Marx argued that when the aim is to establish a just society, productive capacity has to be increased to the point at which the needs of every individual can be satisfied without sacrificing the needs of others. This simply implies that, if an individual works for another person, they both have to consider each other, and ensure that each other's needs are satisfied; however, if the needs of one are compromised, an injustice results (Hancock, 1971, p. 65).

In contrast, Hancock (1971, p. 67) argues that a "just wage is nothing to do with the conception of what the labourer deserves in terms of his contribution to the total goods available for distribution. Moreover, a just wage is simply the wage which the labourer is satisfied to accept as the outcome of a free bargaining process". However, this raises the question of whether the wages and working conditions of labourers cannot be unjust, as the labourer freely accepts the outcomes of the bargaining process. Kolakowski (1978) disagrees with the viewpoint of Hancock (1971), and argues that it increases the vulnerabilities of labourers, as the labourer is forced, somehow, by his/her general socio-economic circumstances, to contract for low wages and unconducive working conditions, in order to survive. Additionally, for Marx there is no equal bargaining power between a labourer and a capitalist, as this unequal power often results in injustice (Tucker, 1978). The capitalist and labourer will always be in different and unequal socio-economic circumstances; therefore, the labourer has little, to no freedom, which could be regarded as a social justice vulnerability (Hancock, 1971, pp. 68-69). Sher (1987, cited in Miller, 1991, p. 381) concurs with Marx that justice rests on three principles, namely: requiring respect for equal liberties; requiring equal provisions of the basic conditions for a meaningful life for all persons; and requiring that socially useful efforts and sacrifices are to be compensated by equivalent benefits in the form of wages.

2.5.5. Rawls' concept of social justice

John Rawls' (1971) *A Theory of Justice*, is regarded as one of the most important theories of justice, and is frequently referred to in discussions on social justice. For Rawls, justice is the first virtue of social institutions, which means the most important set of moral

considerations relevant to politics, and the organisation of society is that which concerns giving people their due (Rawls, 1971; Swift, 2014, p. 14). Rawls' theory is an alternative to utilitarianism, which asserts the principle of welfare maximisation (Follesdal, 2014, p. 1). In addition, Clark (2009, p. 584) articulates that a utilitarian will indicate that the consequences of doing so will maximise well-being. In addition, utilitarian theory can translate whatever an individual deserves, on the basis of general utility, as "that to which one has a right" (Clark, 2009, p. 585). Social work frequently follows a utilitarian approach, with the highest benefit for the majority, being social justice (Solas, 2008, p. 126). Utilitarianism claims that it may be appropriate to allow an individual to suffer, if necessary, to promote the overall welfare (Follesdal, 2014, pp. 1-2). However, Rawls denies this, claiming that each individual has certain rights, which cannot be sacrificed simply for others to obtain more benefits (Follesdal, 2014).

Evidently, Nozick (1974, cited in Swift, 2014) concurs with Rawls (1971) regarding individual rights. Nozick (1974, cited in Swift, 2014) articulates justice as entitlement. For him, justice does not embrace agreeing to fair principles, by imagining that people are unaware of how lucky, or unlucky they have been in the natural and/or social lottery. It involves respecting people's right to self-ownership, as well as their right to hold property, leaving them free to decide what to do with what is theirs (Swift, 2014, p. 31). Swift (2014, p. 33) adds that, in Nozick's view, people can do what they like with what is theirs. There are three kinds of things that might be theirs: (a) their selves [bodies, brain cells]: (b) the natural world [land and minerals]; and (c) the things they produce by applying themselves to the natural world [cars, food, and computers].

Rawls introduces his theory of social justice by asserting that social justice concerns itself with the function of the structures of society, "the way in which the major social institutions distribute fundamental rights and duties and determine the division of advantages from social cooperation" (Rawls, 1971, p. 7). Rawls defines social institutions as follows: "...by major institutions I understand the political constitution and the principle economic and social arrangements. Thus, the legal protection of freedom of thought and liberty of conscience, competitive markets, private property in the means of production, and the monogamous family are examples of major institutions" (Rawls, 1971, p. 7).

2.5.5.1. Rawls' Original Position

Rawls' theory is focused on assessing the distributive function of the assets of society, as well as basic rights and duties, from what he terms, the "*original position*". In the "*original position*", free and rational persons decide the terms and conditions of social justice, as "Men [sic] are to decide in advance how they are to regulate their claim against one another and what is to be the foundation charter of their society" (Rawls, 1971, p. 11). Additionally, Rawls believes that the way to determine which principles of justice are fair, is to consider which principles would be chosen by people, who do not know how they are going to be affected by them (Swift, 2014, p. 23). Swift (2014) observed that Rawls imagines people choosing principles in an *original position*, behind a *veil of ignorance*, implying that parties lack knowledge of those facts about their individual situations, which would position them unequally. The parties, therefore, are unaware of their class, social status, particular generation, and natural abilities (Bankovsky, 2011, p. 99). In the following quote Rawls describes the *veil of ignorance* as restriction against prejudice that could influence men, when they decide what is fair and just.

> *"Thus it seems reasonable and generally acceptable that no one should be advantaged or disadvantaged by natural fortune or social circumstances of one's own case. We should insure further that particular inclinations and aspirations, and persons' conceptions of their good do not affect the principles adopted. The aim is to rule out those principles that it would be rational to propose for acceptance, however little the chance of success, only if one knew certain things that are irrelevant from the standpoint of justice. For example, if a man knew that he was wealthy, he might find it rational to advance the principle that various taxes for welfare measures be counted as unjust: if he knew that he was poor, he would most likely propose the contrary principle. To represent the desired restrictions, one imagines a situation in which everyone is deprived of this sort of information. One excludes the knowledge of those contingencies which sets men at odds and allows them to be guided by their prejudices. In this manner the veil of ignorance is arrived at in a natural way"* (Rawls, 1971, pp. 18–19).

This raises the following questions, "Do day labourers ignore their circumstances, and leave themselves vulnerable when negotiating wages with the employer?" or "Will employers exploit the day labourers, because of their vulnerable circumstances?" It is practically impossible to de-marry individuals from their circumstances and *vice versa,* as these two constantly influence each other. It is the researchers' view that day labourers, constantly, would be aware of their class position and human needs, when negotiating their wages; and employers would be aware of the very same factors; however, they would be aware about their power status, as well. Therefore, negotiations between these two parties would never be based on the *veil of ignorance* principle.

However, Rawls was of the opinion that, when the principles of justice are chosen behind a *veil of ignorance*, no one is advantaged, or disadvantaged, in the choice of principles by the outcome of natural chance, or the contingency of social circumstances. Therefore, no one is able to favour his/her particular condition, and the principles of justice are the result of a fair agreement, or bargain (Rawls, 1971). In addition, Rawls states the following in order to portray a better understanding of the *veil of ignorance*: "If a man knew that he was wealthy, he might find it rational to advance the principle that various taxes for welfare measures be counted unjust; if he knew he was poor, he would most likely propose the contrary principle" (Rawls, 1971, p. 19). Central to the *veil of ignorance*, Pettit (1974, p. 312) sums up this concept in the following way:

> "*This requires that the parties to the contract be in ignorance of their particular talents and fortunes in the society for which they are choosing principles, and indeed be in ignorance of the particular historical circumstances of that society – their knowledge extends only to general facts of politics, economics and psychology*".

In addition, Rawls constitutes that people will choose the following principles behind the *veil of ignorance*:

> "*Each person is to have an equal right to the most extensive total system of basic liberties compatible with a similar system of liberty for all; and social and economic inequalities are to be arranged so that*

*they are both (**a**) to the greatest benefit of the least advantaged and (**b**) attached to offices and positions open to all under conditions of fair equal of opportunity."* (Swift, 2014, p. 25)

Irrespective of the different terminology used to describe the *veil of ignorance*, ultimately, the *veil of ignorance* ensures that the conditions of justice are fair, at all times (Rawls, 1971).

2.5.5.2. Liberty and Justice as a social contract

Rawls' notion of liberty is derived from contract theory, which assumes that for individuals to have certain protections and rights, they agree to give up other rights to government, in exchange for order (Rawls, 1971). In addition, for Rawls, justice should be understood as the emergent content of hypothetical contracts or agreements, arrived at by individuals, deprived of the kind of knowledge that would otherwise make the agreement unfair (Swift, 2014, p. 23). In order for the principles of social justice to be labelled as a social contract, they must be accepted and agreed on by a group of people; therefore, there can be no social contract without a democratic approach (Rawls, 1971). An example of a social contract could be the fair and just contract between the day labourer and the employer, or a social worker's contract to be fair and just in the practice of social work.

In his principle of justice, Rawls argues that the gains of those with the most advantage must benefit those at the bottom. Additionally, Rawls notes that, if one starts from the original hypothetical contract position, two fundamental principles of justice can be derived:

> *"First, each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others. Second, social and economic inequalities are to be arranged so that they are both (a) reasonably expected to be to everyone's advantage and (b) attached to positions and offices open to all"* (Rawls, 1971, p. 60).

2.5.5.3. Rawls' difference principle

The difference principle is employed to argue that inequality is necessary to motivate individuals to perform certain roles in society. Inequality is justified by

Rawls when the fortunes of the most well-off, benefit the least well off (Rawls, 1971); consequently, inequality is justified as long as everyone benefits. Sandel (2009, pp. 151–152) describes the difference principle as follows:

> *"Suppose that permitting certain inequalities, such as higher pay for doctors than for bus drivers, we could improve the situation of those who have the least – by increasing access to health care for the poor. Allowing for this possibility, we would adopt what Rawls calls "the difference principle": only those social and economic inequalities are permitted that work to the benefit of the least advantaged members of society".*

Additionally, Rawls (1971) asserts that the difference principle is compatible with the principle of *fraternity*. He further articulates that no one in a family would want something for themselves, unless the other members of the family also gain from it (Rawls, 1971, p. 105). In essence, the difference principle is intended as a way to reward effort, not talent, as Rawls (1971) explicitly rejects the idea that people should be rewarded for inherited talents; however, effort should put into things that society finds valuable. Besides, effort is rewarded to motivate people. Rawls is of the opinion that, when the two principles of social justice are considered, it is not necessarily essential for the least favoured to contribute to invest in future generations (Rawls, 1971, p. 292).

2.5.5.4. Criticism of Rawls' Theory of Social Justice

Hartley (2014, p. 410) observes that Rawls hardly wrote about the idea of reciprocity that informs his theory. Rawls noted that justice is a matter of fair reciprocity for mutual benefit, in which persons are motivated to cooperate out of fairness, and the point of mutual exchange is mutual benefit (Hartley, 2014). Okin (1989) argues that society is gender-structured, and Rawls was ignorant in addressing gender inequality, which implies that the latter was acceptable, at the time. Mills (1997) asserts that Rawls' theory relies on Western political theory, and therefore, excludes women, as well as people who are not white. According to Mills (1997), Rawls, has presented a "thought experiment" that prescribes white standards; however, it does not explain the historical foundation of the white racist

contract. Mills (1997) adds that, by not including the historical roots of oppression, Rawls enabled to make assumptions, based on white male norms.

Rawls is unquestionably partial to the Western perspective, as he uses the monogamous family as a model, and does not recognise different family structures, or acknowledge that there might be different rights and duties among family members (Okin, 1989). Additionally, Rawls frequently referred to heads of households in gender-neutral terms, as if paralyzed to acknowledge female-headed households (Okin, 1989). Okin (1989, p. 3) adds that Rawls ignores the difference between the domestic (household) and public (community/society), and consequently, fails to recognise that there may be different levels of liberty and power, between men and women, in both domestic and public spheres. Rawls does not necessarily adopt an individualistic perspective. His perspective is applicable to actual people, as those people behind the *veil of ignorance* must think for, and consider the collective welfare of everybody (Okin, 1989).

In contrast, Wallerstein (1999, p. 91) describes contracts as liberalism's individualistic construction. Wallerstein (1999, p. 91) notes that "the liberal metaphor is that the world consists of a multitude of independent individuals who have somehow, at some time, entered into an accord (social contract) to establish common ties for the common good". Social contracts work to keep the less-than-competent, as defined by the state (for example, women, children, people of colour, immigrants), excluded them from the benefits of social contracts. In addition, social contracts legitimise the reforms of the welfare state, and therefore, have distracted the left from changing the system (Wallerstein, 1999). Mills (1997, p. 3) notes that contract theory, or a social agreement, is used by Rawls to obtain justice from the institutions of white society, and contends that Rawls sees through a white male lens, as follows:

> "*The social contract, whether in its original or in its contemporary version, constitutes a powerful set of lenses for looking at society and the government. But in its obfuscation of the ugly realities of group power and domination, it is, if not supplemented; a profoundly*

misleading account of the way of the modern world actually is and came to be".

2.6. Chapter summary

In this chapter, the researcher provides an overview of vulnerability, as well as how social justice could respond to human vulnerability. The nine fundamental human needs, as grounded in Max-Neef's Theory of Needs, plays an important role in decreasing, or increasing of human vulnerability. If one dimension of these needs is not met, the individual is affected, and may experience a sense of vulnerability in one or more of the dimensions.

The researcher also highlights that a person could become vulnerable because of an injustice, which persists and distorts individual well-being. Although vulnerability holds many threats to human life, it could be prevented, or overcome, for the most part, if government upholds its responsibility, to respond affirmatively and justly to human vulnerability. The various theories of social justice presented in this chapter, assists researchers, practitioners, and policy makers to develop a proper understanding of social justice, which is mainly associated with the principles of fairness, equality and entitlement. Social justice also institutionalises a culture of non-oppressiveness, and being non-exploitative.

CHAPTER THREE

SOCIAL JUSTICE AS A FUNDAMENTAL PRINCIPLE IN SOUTH AFRICA AND THE SOCIAL WORK PROFESSION

3.1. Introduction

Social work is part of a state-organised and state-funded system for the distribution of goods and services, to meet certain types of the social needs of individuals, families, groups, and communities, as well as cure, contain, or control behaviour that is regarded as socially problematic, or deviant (Banks, 2012). The social work profession, through its many kinds of interventions with individuals, communities, and societies, seeks to enhance the opportunities and outcomes of those, who have been marginalised, oppressed, and isolated, which is often based on the value of social justice (Grant & Austin, 2014, p. 357). The International Federation of Social Workers (IFSW, 2014) defines the social work profession as "a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance well-being".

The above definition is specifically relevant to this study, particularly the principles of social justice and human rights. In addition, one of the values in the social work profession is social justice. Social justice means to empower all members of society, by ensuring that everyone shares equally in the rights and opportunities afforded by society (Du Bois & Miley, 1996, p. 57). According to Craig (2002, p. 671-672), "social justice is a framework of political objectives, pursued through social, economic, environmental and political policies, based on an acceptance of difference and diversity, and informed by values concerned with: achieving fairness, and equality of outcomes and treatment, recognising the dignity and equal worth and encouraging the self-esteem of all; the meeting of basic needs; maximising the reduction of inequalities in wealth, income and life chances; and participation of all, including the most disadvantaged". Hölscher (2014, p. 23) avers that challenges to social justice are constituted by economic inequities and patterns of social positions, as well as power relations, which

privilege some groups of people, while excluding, marginalising and/or disadvantaging others. However, Austin et al. (2014, p. 2) assert that social justice could be achieved through reform and structural transformation.

In 2019, nearly 734.5 million people in the world lived below the extreme poverty line, with an income of US $ 1.90, or less, per day (World Bank, 2019). Therefore, it is evident that a global social justice approach is needed in a globalised world (Agartan, 2014, p. 904). Hölscher (2014, p. 22) asserts that social justice is a primary value of social work, across cultural, social, economic, and political contexts. Figueira-McDonough (2006) adds that the goal of social work is to improve the life of the oppressed and the exploited, as well as those facing barriers to self-fulfilment. In this chapter, the researcher discusses social justice as a fundamental principle in a globalised world, with specific reference to the South African society, and the social work profession.

3.2. Social justice in the global world and in South Africa

3.2.1. Social justice and globalisation

Globalisation has developed from earlier processes, such as modernisation, industrialisation, and imperialism (Cohen & Kennedy, 2013, p. 31). As previously mentioned, a global justice approach is required in a globalised world (Agartan, 2014, p. 904). However, Singer (1972, cited in Agartan, 2014) questioned the fact that only a few people were enjoying the riches of the planet, while many others were starving to death, and that such a situation was morally indefensible. In addition, he strongly believed that people have a moral obligation to assist those, who live outside their geographical landscape, stating, "It makes no difference whether the person I can help is a neighbour's child ten yards away from me or a Bengali whose name I shall never know, ten thousand miles away" (Agartan, 2014, p. 905). He further argued, "...the moral point of view requires us to look beyond the interest of our own society" (Agartan, 2014, p. 905).

It is evident that globalisation is associated with a number of injustices, which places the poor in a more vulnerable position (Agartan, 2014). Social work is often identified as an occupation that is located between the lines of the included and the excluded. The included are referred to as citizens, and the excluded, not (O'Brien, 2011, p. 143). According to Austin et al. (2014, p. 2), social workers should abhor social injustices, by

initiating a political discourse that challenges the status quo, promoting reflection, as well as awareness, which is crucial for the deviation from system-reinforcing behaviours, and using challenging questions about the consequences, for client well-being and quality of life. In addition, if social workers apply social justice, social exclusion will be reduced, and social inclusion, enhanced, through a practice that will promote access to resources and services, fair and consistent treatment, as well as the extension of opportunities, and positive discrimination (O'Brien, 2011, p. 154).

According to Agartan (2014, p. 906), Rawls is of the opinion that all nations have a moral obligation to reduce economic inequalities in detached societies, as well as further required to ensure a basic minimum standard of living for all people of the world. By *moral obligation*, Rawls implied that *well-ordered* societies have a *responsibility*, *duty of assistance*, to provide assistance to poor societies, in order to create stable institutions, secure human rights, and meet basic needs. These can only be achieved in an interconnected world (Agartan, 2014, p. 906). In addition, Miller (2009) argues that economic inequalities should not be ignored, especially when they cause political problems; therefore, it should be ensured that cooperation between nations meets the minimum requirements of fairness, delivering basic rights, basic needs, and basic freedoms for a decent life.

Ultimately, Agartan (2014) explains that all institutions, structures, and practices that shape globalisation, should be held accountable for the widening gap between the rich and poor; therefore, a culture, where the world's resources are governed, should be institutionalised, so that people's rights are respected on a global scale.

3.2.2. Understanding social justice in South Africa

3.2.2.1. Historical background of South Africa: A call for social justice

The history of South Africa is a critical component in understanding the current social justice issues (Pheko & Sebastien, 2010). Colonialism, as well as Apartheid shaped the advancement of injustices in South Africa (Patel, 2009, p. 66). South Africa's unique history was decisively shaped by the discovery of diamonds and gold after 1870, and thereafter, by the responses of Britain to the opportunities and threats these finds presented (Butler, 2009, p. 5).

In 1913, Europeans (the English to be precise) established the notorious Natives Land Act of 1913 (Wilson & Ramphele, 1989, p. 191). In terms of this Act, no African was allowed to purchase land outside the reserves, specific *scheduled* and *released* areas, initially about 8% of the country's land area, but eventually extended to approximately 14%, in the Native Trust and Land Act of 1936 (Gelb, 2003, p. 24). Seekings (2007, p. 1) notes that African people had been dispossessed of most of their land. Additionally, during the 1960s, nearly half-a-million people were forcefully removed. However, approximately 3.5 million people were relocated (King & McCusker, 2007, p. 8).
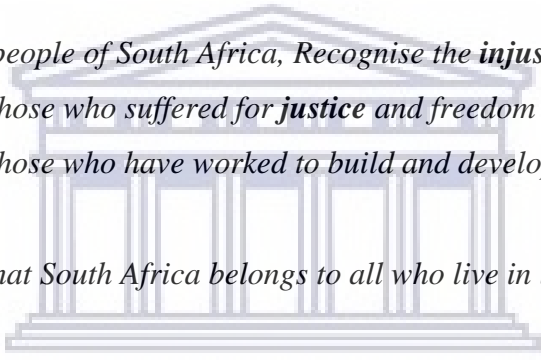
In the early 1990s, 67 000 white farmers owned 85.5 million hectares, amounting to 86% of agricultural land (Gelb, 2003, p. 24). However, by contrast, 13.1 million Africans lived in 12 Bantustans, on 17.1 million hectares. The Bantustans, or homelands, were geographic territories utilised by the National Party government, to segregate certain sectors of the population (King & McCusker, 2007, p. 6). Additionally, the above-mentioned acts laid the groundwork for political and economic segregation, during the Apartheid era, by establishing territories for the African population (King & McCusker, 2007, p. 7).

Subsequently, forced removals from large commercial farms, overcrowding in the homelands or Bantustans, low quality schooling, poor links into urban and industrial labour markets, and the growing capital-intensity of production in most economic sectors, resulted in the growth of unemployment among unskilled workers, as well as mass poverty among them, and their dependants (Seekings, 2007, p. 15). In addition, the Group Areas Act (Republic of South Africa [RSA], Act No. 41 of 1950), as well as other former acts, contributed to severe housing shortages for non-whites in the cities, and also prevented home ownership for Black Africans (Gelb, 2003, p. 25). Wilson and Ramphele (1989, p. 196) postulate that this bias had been apparent in many areas, notably education, housing, health, agriculture, job-creation and energy. In addition, Butler (2009, p. 17) asserts that the Reservation of Separate Amenities Act (Republic of South Africa [RSA], *Act No. 49 of 1953),* segregated transport, cinemas, restaurants, and sporting facilities, while later acts enforced segregation in schools, colleges, and universities.

Besides the land issue, Black Africans faced restricted opportunities for employment, or self-employment, and were subjected to low-quality public education and health care (Seekings, 2007, p. 2). These restrictions represented injustices to all people of colour. According to Gelb (2003, p. 25), many Black African male workers, mostly from other parts of Africa, were forced into short-term migrant labour contracts that provided minimal employment security. In addition, labour organisation was suppressed, and strictly colour-coded.

3.2.2.2. Social justice in the post-apartheid era: A path to a just and fair South Africa?

The Preamble of the Constitution of the Republic of South Africa (Republic of South Africa [RSA], Act No. 108 of 1996) stipulates the following:

> "*We the people of South Africa, Recognise the **injustices of our past;***
> *Honour those who suffered for **justice** and freedom in our land;*
> *Respect those who have worked to build and develop our country; and*
> *Believe that South Africa belongs to all who live in it, united in our diversity.*
> *We therefore, through our freely elected representatives, adopt this Constitution as the supreme law of the Republic so as to –*
> *Heal the divisions of the past and establish a society based on democratic values, **social justice** and fundamental human rights;*
> *Lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law;*
> *Improve the quality of life of all citizens and free the potential of each person; and*
> *Build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations".*

Therefore, considering the above-mentioned, to regain social justice was a fundamental pillar, during the anti-apartheid struggle, as assessed by Chipkin and Meny-Gibert (2013, p. 5). This struggle was not merely about the end of racial

discrimination, but also for the rights of Black women and workers in the South African political community. Therefore, the role of the social justice agenda was to transform the state, as well as the economy, and eradicate injustice (Chipkin & Meny-Gibert, 2013, p. 7).

In the late 1990s, various Black Economic Empowerment policies were launched to change property and economic relations in South Africa. This intervention took place in the public service, as well as the private sector, and referred to as *affirmative action* and *demographic transformation* (Chipkin & Meny-Gibert, 2013, p. 7). According to Terreblanche (2009), the public sector was *Africanised* too hastily in the beginning of democracy, as part and parcel of the new government's affirmative action and BEE policies. Due to the lack of adequate education and experiences in Black African circles, which was part of the legacy of apartheid, the public sector became highly inefficient and ineffective, resulting in poorly managed and utilised state resources (Terreblanche, 2009, p. 117).

Because of the dominance of the social justice agenda, the South African Constitution (RSA, 1996) prohibits discrimination based on race, culture, gender, language, or sexual orientation. In addition, the Bill of Rights ascribes socio-economic rights to all South Africans (Chipkin & Meny-Gibert, 2013, p. 8). Sooka (2010) notes that the South African Constitution remedied South Africa's apartheid past, and transformed the South African society into one with respect for human dignity, freedom, and equality; a just society.

Berkhout and Handmaker (2010, p. 3) articulate that, by the turn of the millennium, the South African elite (from all races), in the private, as well as public sectors, had firmly embraced a neo-liberal ideology. During the same period, the government introduced many efforts to grow a black middle class, in order to create an equal society. However, Neoliberalism is usually regarded as a modern variant of classical economic liberalism, perceived to be centred on a belief in the self-regulating capacity of the market, and correlatively the need to restrict the scope of action of the state. These twin beliefs highlight two features of this ideological tradition, namely, the antinomies of the state and market on the one hand, as well

as politics and economics, as their respective spheres of operation on the other (Radice, 2008, p. 1155).

Even though South Africa has achieved many successes in the past twenty-five-year period, the country has been stained by Xenophobic violence, violence against women, record levels of **socio-economic inequality, unemployment**, unprecedented restrictions on informal traders, and police violence against social justice campaigners, protesting against the lack of basic services (Berkhout & Handmaker, 2010, p. 5). Although South Africa has an active civil society sector, and its Constitution (RSA, 1996) obligates all policies to promote human rights and social justice, migrant issues do not occupy a visible part of the national agenda (Jinnah & Holaday, 2010:, p. 137). Additionally, Jinnah and Holaday (2010, p. 146) observed that only 10-15% of the one million non-nationals in South Africa, sought protection from the state because of violence, oppression and discrimination.

Payne (2014, p. 312) articulates that maintaining and advancing social justice appears to be increasingly important, as social divisions are making it more difficult for individuals to climb the social ladder, obtain information, and access resources that will help them to meet their needs. However, individuals appear to climb the social ladder easier, when they exploit others, such as vulnerable people and migrants. Evidently, the social work profession with its anti-oppressive and multicultural sensitivity approaches to practice, could play a fundamental role in addressing the former, as well as the latter social justice vulnerabilities. The anti-oppressive practice focuses on combating the oppressive effects of discrimination, particularly, seeking to combat the exclusion of some social groups from social equality, from full participation as citizens, and from social justice (Payne, 2014). Mullaly (2002, p. 50) view oppression as "second class citizenship that is assigned to people, not on the basis of failure or lack of merit, but because of one's membership in a particular group or category of people. Oppression exists because it carries out a number of positive functions for the dominant group at the expense or subordinate groups". Mullaly (2002) further articulates that anti-oppressive social work opposes classism, patriarchy, racism, ageism, heterosexism on individual, cultural and structural levels.

3.3. Social justice as a fundamental principle in social work

3.3.1. Social work and social justice

According to Miley et al. (2009, p. 109), social workers participate in defining whether a society is just. In a just society, everyone has an equal opportunity of participating in its political, economic, and social benefits. McLaughlin (2009, p. 63) adds that social justice encompasses fair and just procedures, and treats individuals with dignity and respect. Social workers pursue fair and just procedures for the distribution of social goods, and hold governments and agencies accountable for this (McLaughlin, 2009). As mentioned previously, under distributive social justice, everyone is entitled to, at least, basic social goods, liberty, wealth, opportunity, and, self-respect (Swift, 2014). Additionally, a fundamental principle expressed in the NASW Code of Ethics is that "social workers challenge social injustice" (Johnson & Yanca, 2010, p. 365). These authors add that social workers should take a stand for justice, which often entails advocating for clients, when they are denied services, or resources (Johnson & Yanca, 2010, p. 365).

O'Brien (2011, 147–153) further asserts that social workers often define social justice as equality, or fairness, or both, equality and fairness. O'Brien (2011) refers to equality as equal (identical) treatment and equal access to resources, while fairness is used to describe and criticise practices that enhance social exclusion. Social workers often apply a rights-based approach to social work practice, to achieve social justice, while the concept of human rights has become a central focus of social work practice (Johnson & Yanca, 2010). Dominelli (2010) and Lundy (2004) suggest that social workers should promote the knowledge of human rights legislation, and use it to advocate on behalf of service users. However, not only social workers, but governments, lawyers, and other professions, should use human rights legislation to argue for the equal, respectful, and dignified treatment of people, especially the poor and marginalised (Harlingten, 2013, p. 175). Chambers (1993, p. 118) asserts that "the poorer people are, the more they need secure rights. To enjoy their rights, they need to know what they are and how to claim them".

However, according to Austin et al. (2014, p. 2), tension exists between the role of social work as a social control (representing the interests of the taxpayers, as reflected in social

policy), and social reform (representing the interest of the oppressed, marginalised and poor, as reflected in advocacy). These authors add that social justice can be achieved through reform and structural transformation. Reform seeks to reduce injustice and oppression, without necessarily, confronting existing institutions, while structural transformation seeks to address the systemic roots of social injustice and oppression, instead of simply reducing their intensity (Austin et al., 2014, p. 3). In addition to the latter, Hölscher (2014, p. 23) notes that challenges to social justice are constituted by economic inequities and patterns of social positions, as well as power relations, which privilege some groups of people, while excluding, marginalising, and disadvantaging others.

Austin et al. (2014, p. 3) observe that "though social workers abhor social injustice; they generally do not challenge the systemic sources." However, social workers need to address the latter dilemma, by exploring everyday encounters with social injustice and oppression. They should also initiate political discourse that challenges the status quo, promoting reflection, as well as consciousness raising, which is critical, when deviating from system-reinforcing behaviours, using challenging questions regarding the consequences, for client well-being and quality of life (Austin et al., 2014, p. 3).

3.3.2. Social justice and social exclusion

Poverty, social exclusion, and inequality are key issues that most users of social work encounter (Llewellyn, Agu, & Mercer, 2008, p. 55). Social justice is focused on combating social exclusion. Individuals are socially excluded, when they are unjustly excluded, either not heard, or formally denied the right to make claims for recognition and redistribution (Hölscher & Bozalek, 2012, p. 1096). According to Sheppard (2006, p. 7), social exclusion refers to the dynamic process of being shut out, fully or partially, from any of the social, economic, political, and cultural systems that determine the social integration of an individual in society. Sheppard (2006, pp. 10-11) adds that the socially excluded groups are those who suffer in poverty, unemployment, as well as the multiple associated disadvantages, deprived of their full rights as citizens, and whose social ties are damaged, or broken. One of the most enduring characteristics of social work, is its central interest in those, who have been socially excluded (Sheppard, 2006, p. 40). This implies that social workers work with those, who are, in some respect or another, socially excluded, and seek to increase their opportunities for inclusion, through a range of means.

It should be noted that the overwhelming majority of those who use, or who have social work imposed on them, are poor and drawn from the most disadvantaged sectors of the population, and more than not often, poverty and the associated absence of social and political influence corrode the lives and well-being of these individuals (Sheppard, 2006, p. 6).

3.3.3. Modern social work practice: A misrepresentation of the Social Justice principle?

It has been difficult to operationalise social justice principles in the daily practice of social work (Grant & Austin, 2014, p. 357). Kam (2014, p. 723) asserts that social changes and professionalization, forced social work away from advancing social work into a paradigm, where individual therapies dominate. Additionally, according to Kam (2014, p. 724), it has become evident that most social workers focus their professional abilities on using therapeutic approaches to achieve individual change, while some prefer to commit themselves to advocating for justice; therefore, social workers are neglecting the practice, and advancing social justice.

For decades, the typical method of intervention for social workers was casework, to distance it from volunteer charitable work (Patel, 2015). Figueira-McDonough (2006, p. 8) suggests that casework/clinical perspectives are considered "to be antithetical" to the social justice principle. In addition, Maschi, Baer, and Turner (2011, p. 234) claim that casework deviates from the profession's social justice aim of assisting in the creation of conditions, which provide equal access to society's resources for all individuals. However, McLaughlin (2009, p. 52) argues that social workers in direct practice are intimately involved in many aspects of individual clients' lives; therefore, they are able to assess and intervene in many areas, wherein injustice may occur. O'Brien (2010, p. 185) adds that social justice is still alive and well in the thinking of social workers, regarding the nature of their practice; however, it is a social justice, focused strongly on their daily work, rather than on impacting economic, social and cultural structures, which create and sustain injustice. Birkenmaier (2003, p. 45) supports the latter by suggesting that social workers, who are clinically focussed, steer their interventions toward social justice, by engaging clients in reflection and dialogue concerning the consequences of the current social, economic, political, cultural and community realities of their everyday

lives. Therefore, clinical social work becomes essential to treat social injustices, and to ensure that clients cope with stressful issues, or conflicts (Maschi et al., 2011, p. 243).

Grant and Austin (2014, p. 363) aver that, during social work intervention, social workers will apply the capabilities approach, based on the realisation that there may be an unequal distribution of services, or resources, in order to provide all people with the same capacity to meet their needs. Additionally, the framework of the capabilities should be applied in a flexible manner, based on local needs and culture. Table 3.1 contains a list of ten (10) human capabilities, as articulated by Nussbaum (1999, cited in Grant & Austin, 2014).

Table 3.1: Human capabilities

ASPECT	DESCRIPTION
Life	Being able to live to the end of a human life of normal length; not dying prematurely, or before one's life is so reduced, as to be not worth living.
Bodily health	Being able to have good health, including reproductive health; to be adequately nourished; and to have adequate shelter.
Bodily integrity	Being able to move freely from place to place; to be secure against violent assault, including sexual assault and domestic violence.
Senses, imagination and thought	Being able to use the senses to imagine, think and reason. Being able to use one's mind in ways protected by guarantees of freedom of expression, with respect to both political and artistic speech, as well as freedom of religious exercise. It also comprises being able to have pleasurable experiences, and to avoid unnecessary pain.
Emotions	Being able to have attachments to things and people outside ourselves; to grieve, to experience longing, gratitude and justified anger, and not having one's emotional development blighted by fear and anxiety.
Practical reason	Being able to form a conception of the good and to engage in critical reflection about the planning of one's life.
Affiliation	Being able to live with and toward others, to recognise and show concern for other human beings, to engage in various forms of social interaction; to be able to imagine the situation of another and to have compassion for that situation. Additionally, having the social bases of self-respect and non-humiliation; being able to be treated as a dignified human being, whose worth is equal to that of others, which entails protection against discrimination, based on race, sex, sexual orientation, religion, caste, ethnicity, or national origin.
Other species	Being able to live with concern for, and in relation to animals, plants, and the world of nature.
Play	Being able to laugh, play, and enjoy recreational activities.
Control over one's environment	Being able to participate effectively in political choices that govern one's life; having the right of political participation and protection of free speech and association. In addition, having the right to seek employment on an equal basis with others; having freedom from unwarranted search and seizure, being able to work as a human being, exercising practical reason, and entering into meaningful relationship of mutual recognition with other workers.

Source: Nussbaum (1999, cited in Grant & Austin, 2014)

However, Dawson (2010, p. 108) suggests that the community's struggles are centred on bread-and-butter issues, such as unemployment, access to basic services, housing, healthcare, and land, the lack of which could easily be seen as social injustices. According to Birkenmaier (2003, p. 44), social injustices are those conditions, or situations that oppress, withhold information, limit full and meaningful participation, establish and/or maintain inequalities, structure the unequal distribution of resources, inhibit development, and deny equal opportunities for all. In addition, poverty, the lack of equal opportunities, discrimination, the lack of political power, and subjugation, are fundamental facts of human life; however, to social workers they are unacceptable and considered as injustices (Friedman, 2010, p. 1). Freire (2005, pp 43–44) considers injustices, exploitation, oppression, and the violence of the oppressors, to be fuelling factors that cause dehumanisation. According to Freire (2005, p. 47–48), the oppressed adapt to the structure of domination, in which they are immersed, to such an extent that they prefer the security of conformity with their state of "unfreedom".

It is evident that injustice is socially determined, and therefore, a systematic change is needed to combat the injustices (Figueira-McDonough, 2006, p. 14). O'Brien (2015, p. 83) concurs and adds that, in order to achieve social justice, considerable attention needs to be devoted to the reform of their social policies, to target resources at the poorest, or most vulnerable households. The National Association of Social Workers' Code of Ethics (NASW, 2009), implores social workers to uphold social justice as a core value, and to strive to expand social justice through collaboration with clients, advocacy, as well as policy and systems changes. However, only a few social workers work toward just policies, to achieve social justice, which is usually done by taking action in their own agencies, in terms of practices and procedures, using information and data from their agencies, to argue and lobby for changes in government policies (O'Brien, 2010, p. 183). In contrast, Birkenheimer (2003, p. 45) asserts that the majority of social workers do not act on the social injustice mandates. Those who do, make use of advocacy for individual clients, instead of social policy, or political action.

3.3.4. Advocacy as a strategy to operationalise social justice

It is evident that social workers could play an important role, as facilitators and advocates of those on the fringes of society, to make the invisible, visible (Craig, 2002, p. 679). According to McLaughlin (2009, p. 52), advocacy is a well-established strategy for the

achievement of social justice. Banks (2012) adds that advocacy involves enabling users (clients) to articulate their needs, as well as ensuring that their rights are respected. The overriding aim of advocacy is to redress power imbalances, and promote the rights of individuals, who have been marginalised, or are vulnerable (McLaughlin, 2009, p. 53). Payne (2014, p. 294) concurs, reasoning that advocacy seeks to represent the interests of powerless clients, against powerful individuals and social structures. According to Sheafor and Horejsi (2015), social work advocacy is the act of directly representing, defending, intervening, supporting, or recommending a course of action, on behalf of one or more individuals, groups, or communities, with the goal of securing, or retaining social justice.

Advocacy has its origins in the legal field, particularly, where it is a term applied to lawyers' practice in the courts of law, and elsewhere, when representing their clients (Payne, 2014). Banks (2012) refers to various types of advocacy, namely: citizen advocacy (which provides training to volunteers, to work with users on a long-term, one-to-one basis); professional advocacy (which involves a short-term relationship, in which an advocate, with special knowledge or skills, assists the user with particular aspects); and self-advocacy (which involves training users to develop the skills and confidence to speak up for themselves). According to Payne (2014, p. 299), advocacy has been incorporated into general social work practice in two ways, namely, *Case advocacy* (provided by professionals to enhance people's access to the provisions designed to benefit them), and *Cause advocacy* (aimed at promoting social change for the benefit of the social groups of the clients' origins).

Freddolino, Moxley, and Hyduk (2004) suggest four types of advocacy services to clients: (**1**) protecting vulnerable people; (**2**) creating support that enhances functioning; (**3**) fostering identity and control; and (**4**) protecting and advancing claims, or appeals. However, Payne (2014, pp. 300–301) asserts that social workers apply advocacy in the following ways:

- Person-centred advocacy –when social workers develop a trusting relationship with their clients, enabling them to act and speak on behalf of their clients;

- Human rights advocacy –when social workers make decisions, based on their clients' rights, according to various charters of rights, or other principles;

- Watching brief advocacy –when social workers have regular contact with their clients, enabling them to observe and respond to difficulties, when clients are unable to communicate for themselves; and

- Best interest advocacy – a legal requirement for some mental capacity decisions in child protection and health settings, in which the practitioner defines the client's best interests, and acts only on those.

3.4. Chapter summary

In an era of globalisation, a common observation is that high levels of inequality and poverty exist. Currently, it is evident that certain people enjoy the benefits of modern society, while many others are starving to death. Social justice exists because of social injustices. The social work profession, with its anti-oppression and multi-cultural sensitivity, is an important tool to address social injustices, including poverty, social exclusion, and inequality. In this chapter, the researcher affirms that social workers are bound, ethically, to combat conditions, or situations that oppress, withhold information, limit full and meaningful participation, condone inequality, and deny equal opportunities. However, all these injustices could be addressed through the practice of advocacy.
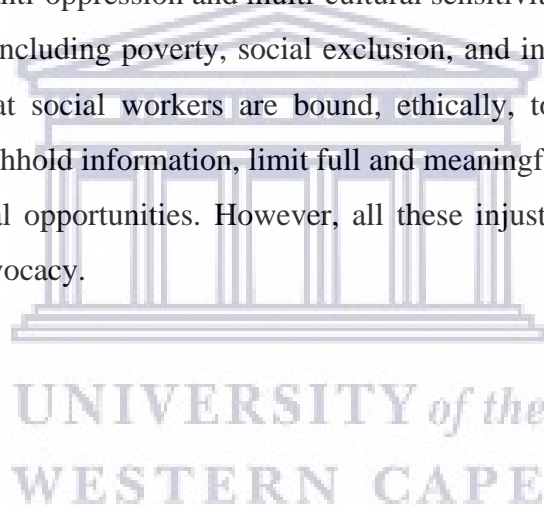
CHAPTER FOUR

GLOBALISATION, CAPITALISM, INFORMAL SECTOR, AND DAY LABOURING

4.1. Introduction

During the twenty-first century, the transformation of the labour process, through automation and improved technology, has changed the nature of work (Berberoglu, 2011, p. 33), and impacted workers, as well as their families, in various profound ways. These changes have been influenced, mainly, by the processes of globalisation, giving rise of the informal sector (Berberoglu, 2011). In South Africa, the Department of Social Development (Republic of South Africa [RSA], DSD, 2016, p. 59) avers that the relatively high number of people in informal employment, to some extent reflects the expansion of the externalisation of production, over the past two decades, through processes such as outsourcing, sub-contracting, and the use of labour brokers. Day labouring, as an informal economic activity, has grown rapidly in many parts of the world over the past decades, making it an important component of the economy (Valenzuela Jr., 2003, p. 307). In addition, it has become a significant segment of non-standard, and specifically, contingent employment, as well as an important employer of immigrant and other marginal workers, in large and middle-sized cities in the United States (Valenzuela Jr et al., 2003, p. 307). Besides, day labouring has become increasingly visible in low-income neighbourhoods, as well as busy intersections, and is locally dispersed (Valenzuela Jr et al., 2003, p. 308). Therefore, the researcher provides a summative view on globalisation and capitalism, followed by a discussion on the informal sector, a brief history and current form of day labouring, as well as the main drivers behind day labouring.

4.2. Globalisation, Capitalism and the Informal Sector

4.2.1. Globalisation and Capitalism

According to Albrow and King (1990, p. 9), globalisation refers "to all those processes by which the peoples of the world are incorporated into a single society, global society". In addition, globalisation is best understood as a set of mutually reinforcing transformations that occur simultaneously (Cohen & Kennedy, 2013, p. 31). Patel (2015, p. 2) asserts that globalisation refers to the fundamental, large-scale, rapid, and complex

social changes in contemporary societies that have far-reaching consequences for people. Globalisation impacts on society in various ways; however, there are two consequences that are most prevalent, namely, the rapidity with which the lives of all humans are becoming ever more interconnected, and the reality that societies, as well as nations face a growing number of similar problems, which they are unable to solve without assistance (Cohen & Kennedy, 2013, p. 41).

According to Thomas (2015, pp. 102–3), globalisation enhances industrial capitalism. The globalisation of industrial production, a widespread adoption of free-market economics, and the trend towards post-Fordism, together, have precipitated the de-industrialisation of many once established and prosperous regions across the advanced countries (Cohen & Kennedy, 2013, p. 115). Vladimir Ilyich Ulyanov (1870-1924), also known as 'Lenin', argued that capitalists, in their efforts to maintain the rate of profit, expanded overseas, and secured control over a global market, to use cheaper foreign labour, and acquire cheaper raw materials (Thomas, 2015, p. 95).

However, Patel (2015, p. 3) adds that, as economies have become more receptive to international trade and investment, they have become more exposed to currency fluctuations and financial instability, which have affected economic growth and employment levels negatively, in some parts of the globe, including South Africa. The latter had its greatest impact on the working class, who, in traditional industries, have experienced a parallel decline in welfare benefits in many countries, stagnant or falling real incomes, and often, long periods of unemployment (Cohen & Kennedy, 2013). Therefore, it is evident that globalisation created *unique* labour markets, including the informal sector.

From a Marxist perspective, the informal sector is simply an extension of the production network of large firms, providing a pool of cheap and flexible wage labour, through self-exploitation (Bernabè, 2002, p. 9). In addition, Lund (2009, p. 72) postulates that the process of informalisation, through which formal jobs are converted into informal ones without benefits, is largely driven by employers and owners of capital. Therefore, according to the researcher, the motivation behind the informalisation process is to extract more profit, as well as adhere to the principles and ethos of capitalism.

4.2.2. The 'explosion' of the 'Informal Sector'

The informal sector was known as a single, free-entry sector. Having failed to find employment in the formal private, or public sectors, the job seeker would have the option of moving from unemployment to underemployment[2] in the informal sector (Makaluza & Burger, 2018, p. 179). Paid work in the informal sector, legal or illegal, is done for gain, but is not officially *declared* for purposes as taxation, social security, or employment law compliance (Watson, 2017, p. 223). Various modernisation theories perceived the informal sector as part of the traditional society, which should be developed and replaced by modern institutions and practices (Martinussen, 2004, p. 313).

However, it is important to differentiate between the informal sector and the terms, *informal economy* or *informal employment* (Chen, 2012). Chen (2012) defines *informal employment* as unregulated employment situations, in the formal, as well as the informal sector, while *informal economy* refers to the activities, individuals, and units that fall under the term, *informal*, in the context of economics. Former President of South Africa, Thabo Mbeki, referred to the latter sector as the *second economy* (Valodia & Devey, 2012). He further described the *second economy* as follows:

> *"The second economy (or the marginalised economy) is characterised by underdevelopment, contributes little to GDP, contains a large percentage of a population, incorporates the poorest of our rural and urban poor, is structurally disconnected from both the first and the global economy, and is incapable of self-generated growth and development"* (Philip, 2010, p. 1).

This definition highlights the vulnerabilities faced by those, who participate in the informal economy. Du Toit and Neves (2007) oppose the fact that the *second economy* is structurally disconnected from the first economy. Often, in reality, formal and informal, mainstream and marginal, activities are thoroughly interdependent (Martinussen, 2004). However, because of the magnitude of jobless growth, a considerable and increasing number of people have been forced to search for their livelihood outside the formal economy of accumulation (Martinussen, 2004, p. 315). The informal sector is important because it provides a considerable source of

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[2] **Underemployment** is a type of employment situation that is "inferior, lesser or low quality", as compared to some standard, such as the employment situations of other people with the same level of education or work experience (Feldman, 1996, p. 387).

income and employment in developing countries, like South Africa, where formal employment opportunities are limited (Bernabè, 2002, p. 1). Philip (2010, p. 2) and Bernabè (2002, p. 2) further note that the *second economy* is left-out, left behind, underdeveloped, and excluded from many economic opportunities.

Cohen and Kennedy (2013, p. 115) assert that, where new jobs have emerged to replace the permanent well-paid ones that had been lost, the former usually involved non-contractual, insecure forms of *casualised* work, namely, part-time, temporary, or seasonal work, without prospects or social benefits. According to Martinussen (2004), the informal sector compromises, at least, four distinct groups, in terms of employment conditions: (a) the self-employed, who, at times, use the unpaid labour of members of their families; (b) the casual workers, hired on a day-to-day basis; (c) the workers employed on a regular basis by small-scale firms, which are not regulated, or taxed by the authorities; and (d) the *outworkers*, who work in their homes, under a putting-out system, a means of subcontracting work. Lund (2009, p. 70) avers that the informal sector comprises one half to three quarters of non-agricultural employment in developing countries. The conditions of work in the informal sector are often unprotected, exploitative in nature, faced with high levels of hazards associated with the work, and the work is not covered by social protections (Lund, 2009).

The International Labour Organisation (ILO, 2018b, pp. 13-14) informs that, in 2017, two billion of the worlds employed population, aged fifteen and older, worked informally, representing 61.2% of the global employment. In addition, the ILO notes that 85.8% of employment in Africa, followed by 68.6% in the Arab States, and 68.2% in the Asian and Pacific countries, is in the informal sector. In the more developed countries, such as America, Europe, and central Asia, the percentage is much lower (ILO, 2018). In South Africa, the informal sector constitutes a small share of the total workforce, relative to other sub-Saharan African countries (Roux, 2017). Roux (2017, p. 25) states that, in South Africa, the informal sector has developed as a means of survival, because many people are unable to find formal employment. In 2018, this sector accounted for about 3 million jobs (StatsSA, 2019), compared to the 2.4 million jobs in 2015 (Cichello & Rogan, 2018, p. 227).

The labour force in the informal sector increased with 376 thousand jobs, between the third quarter of 2016 and 2018, as illustrated in Figure 4.1 (Statistics South Africa [StatsSA], 2017, 2018a). Between the third quarter of 2016 and 2017, the informal sector grew with 48 thousand

jobs; and with 354 thousand jobs between 2016 and 2019. The relatively high number of people in informal employment, in part, reflects the expansion in the externalisation of production over the past two decades, through processes such as, outsourcing, sub-contracting, and the use of labour brokers (RSA, DSD, 2016, p. 59). Reddy (2015, pp. 228-9) adds that the informal economy grew from 10% in 2001, to 15% in 2011. While the informal sector remains a crucial source of livelihood for many workers, who exist at the margins of the labour market, it is vulnerable in several ways. The findings of a study conducted by Rogan and Reynolds (2015) revealed that about 41% of workers (both self-employed and employees) in the informal sector were below the poverty line in 2012, while about 37% of the working poor in South Africa are from the informal sector (Cichello & Rogan, 2018, p. 229).
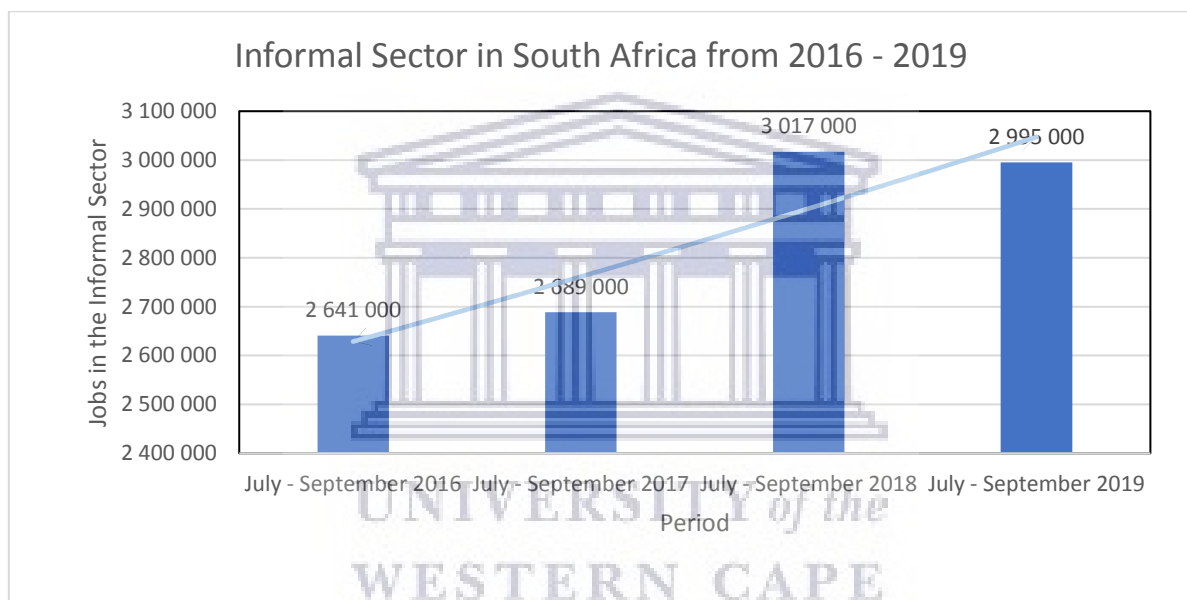
Figure 4.1: Informal Sector in South Africa (July – September 2016 – 2019)

Source: StatsSA (2017) and (2018a)

For Barchiesi (2011), the informal economy, coupled with the spread of precariousness, as well as the government's unflinching commitment to macro-economic policy, undermines the promise of wage labour, to deliver security and material upliftment to the workers (Reddy, 2015, p. 229). Barchiesi (2011) cites Cosatu's own recognition of this, a few years into the transition:

> *"The sub-contracting, casualising and division of workers is an attempt to deny workers the very citizenship rights that democracy promises them: the right to organise and to engage in collective bargaining and the right to work in fair and decent conditions…"*

However, it is evident that the informal economy is here to stay; therefore, it should be viewed through a new lens. The changes in perspectives on the informal economy are articulated in Table 4.1.

Table 4.1: Changes in perspectives on the informal economy

THE OLD VIEW	THE NEW VIEW
The informal economy is the traditional economy that will wither away and die with modern, industrial growth.	The informal economy is here to stay, and expanding with modern, industrial growth.
It is only marginally productive.	It is a major provider of employment, goods and services for lower-income groups. It contributes a significant share of GDP.
It exists separately from the formal economy.	It is linked to the formal economy – it produces for, trades with, and distributes for agriculture, as well as emerging new ones, such as temporary and part-time jobs, plus homework for high-tech industries.
It represents a reserve pool of surplus labour.	Much of the recent rise in the informal employment is due to the decline in formal employment, or to the 'informalisation' of previously formal employment relationships.
It is comprised mostly of street traders and very small-scale producers.	It is made up of a wide range of informal occupations – *resilient old forms*, such as casual day labour in construction and agriculture, as well as *emerging new ones*, such as temporary and part-time jobs, plus homework for high-tech industries.
Most of those in the sector are entrepreneurs, who run illegal and unregistered enterprises, in order to avoid regulation and taxation.	It is made up of non-standard wage workers, as well as entrepreneurs and self-employed persons, producing legal goods and services, albeit through irregular, or unregulated means. Most entrepreneurs and the self-employed are amenable to, and would welcome, efforts to reduce barriers to registration and related transaction costs, in order to increase benefits from regulation; and most non-standard wage workers would welcome more stable jobs and workers' rights.
Work in the informal economy is comprised mostly of survival activities, and therefore, not a subject for economic policy.	Informal enterprises include, not only survival activities, but also stable enterprises and dynamic growing businesses. Informal employment includes, not only self-employment, but also waged employment. All forms of informal employment are affected by most (if not all) economic policies.

Source: Chen (2012, p. 5)

Despite a plea by Chen (2012) to adopt the new positive view on the informal economy, Mbeki and Mbeki (2016, p. 35) assert that, those in the informal sector, often lack artisan skills, are mostly dependant on government, and could easily be manipulated politically. Bezuidenhout and Tshoaedi (2017, p. 6) aver that, in post-apartheid South Africa, there has been a growth in non-standard forms of employment – workers, on the margins, without any job security, or social benefits such as day labourers. Day labouring is one of the activities within the informal economy. Blaauw and Krugell (2012, p. 1334) notes that day labouring is a classic example of

informal employment. This activity is performed by unsuccessful formal-sector jobseekers, who accept low wages and unpleasant working conditions, to cope with the intolerable characteristics of poverty (Makaluza & Burger, 2018, p. 178).

4.3. Day labouring

4.3.1. Defining day labouring

Stewart (2015, p. 327) cites that labour needs to be distinguished from work. To *labour* implies not merely working hard, but toiling and performing heavy, often painful, back-breaking tasks, under duress, or compulsion, which is not under the worker's control Stewart (2015, p. 327). Alternatively, Watson (2017, p. 4) notes that *work* implies carrying out tasks that enable individuals to make a living within the social and economic context in which they are located.

Bartley and Roberts (2006, p. 44) situates day labouring as spot markets, "structureless" markets, or "open" employment relationships. The authors note that these markets are characterised by short term contracts, unskilled labour, modest interest in productivity, and an absence of bureaucratic hiring procedures. In the absence of the latter, day labouring could be perceived as highly impersonal, as day labourers are often anonymous and interchangeable (Bartley & Roberts, 2006, p. 44). For Valenzuela Jr. (2003, p. 308), no formal definition of day labouring exists, although the term is used mostly to portray a type of temporary employment that is distinguished by the hazards in, or undesirability of the work, as well as the absence of fringe and other typical workplace benefits. However, Blaauw and Pretorius (2007, p. 65) define day labouring as a casual job seeking activity, where workers wait on street corners, or in other public places, for possible work. They are individuals, who work for different employers, and are paid on a daily basis. Additionally, Schenck et al. (2012, p. 1) defines day labourers as individuals, who congregate at informal pick-up points, to seek work for the day, by the hour, or for a specific job.

In summary, according to the researcher, day labouring could be defined as an activity that is highly impersonal, informed by hard and heavy work, based on informal short-term contracts, from a variety of employers.

4.3.2. Global historical background of day labouring

As mentioned earlier, day labour work has become an increasingly visible and important means of securing employment for a broad segment of immigrant, primarily male, displaced workers in the United States of America (Valenzuela Jr., 2003, p. 307). However, the history of day labouring has an uneven historical account. Despite the latter, the available information provides insight into the market's origin, which is the practice of men and women to gather in public places, in search of work, dating back to, at least, medieval times, when the feudal city, originally, was a place of trade (Valenzuela Jr., 2003, p. 307). According to this author, during the 1100s in England, workers assembled at markets daily, or weekly, to be hired. Statutes regulated the opening of public markets in merchant towns, and required agricultural workers (foremen, ploughmen, carters, shepherds, swineherds, and mowers) to gather in a *commonplace*, not privately, with their tools to be hired (Valenzuela Jr., 2003, p. 312).

In Japan, day labour dates back to the year 842, with the *Hinin,* a person, who had lost his rights of citizenship, due to some offence, a typical example being failure to pay rice taxes. This person was struck from the village register, and forced to perform menial labour (Valenzuela Jr., 2003, p. 312). In addition, day labouring in Japan emerged from a culture of slavery and serfdom, during the nominally-abolished slavery period. Valenzuela Jr. (2003, p. 313) adds that, in the United States, less-formal temps, or day labourers, could be traced back to 1780, with common labourers, cart-men, scavengers, chimney sweepers, wood cutters, stevedores, and dock workers.

During the early to mid-1800s, day labourers were recruited for construction crews, and worked as track repairmen for railroad companies (Valenzuela Jr., 2003, p. 313). In addition, since at least the mid-1800s, informal sites in New York, as well as other Northeast parts, provided a system of hiring dock workers for the day, or half-day (minimum of four hours), through seemingly arbitrary selection from a gathering of men (Valenzuela Jr., 2003, p. 313). According to Wilentz (1984), between 1788 and 1830, day labourers found work along the waterfront, in fact, more than half of New York's male Irish workers, were day labourers, or cart-men, and a quarter of the Irish women in the city, were employed as domestics. In 1834, a place was set aside on the streets of

New York City, where individuals, seeking work could meet with those, who needed workers (Valenzuela Jr., 2003, p. 314).

In California, agricultural work, historically, was the principal form of day labour. However, as urban centres grew, and agricultural work became less appealing, and less accessible, skilled and unskilled urban workers became more common, and gathering sites proliferated (Valenzuela Jr., 2003, p. 314).

4.3.3. South African context: Unemployment: A fuelling factor for day labouring

It is evident that unemployment could be considered as one of the major contributing factors towards the rise of the day labour workforce. It could be said that two of the most disturbing economic development problems in South Africa are:

- the inability of the formal economy of South Africa to provide sufficient jobs for the rapidly growing labour force;

- the uneven distribution of skills, within the labour force (Roux, 2017, p. 54).

Besides, unemployment was the primary driver of poverty in post-apartheid South Africa, as the expanded, or broad rate unemployment, rose from 30 percent in 1993, to over 40 percent in 2002, and 2003 (Seekings & Nattrass, 2017, p. 131). Bezuidenhout Bischoff, and Nthejane (2017, p. 52) observed that 5 million South Africans were unemployed in 2014, of which 3.4 million endured long-term unemployment. Roux (2017, p. 53) avers that unemployment implies hunger, misery, and a loss of self-esteem, for those, who are jobless. In Figure 4, the researcher reveals that the number of unemployed persons remains shockingly high. By applying the official (narrow) definition of unemployment in this figure, it is clear that unemployment is increasing, and unemployed persons are unable to make a contribution to the production of goods and services in the economy (Roux, 2017, p. 53).

Fourie (2016, p. 41) notes that schooling and skills shortages, feature prominently as *obvious* causes of unemployment; however, the link between education and unemployment is complex. This author further articulates that several studies have revealed how changes in production methods have led to a shift towards the demand for more skilled labour (with negative outcomes for unskilled workers), since 1970, and

continuing to the present (Fourie, 2016, p. 41). It is evident that there has been a structural change, away from the lowest skills-intensive sectors. Fourie (2016) summarises the following, to highlight the structural change on the side of labour supply:

- Labour-force participation is lower for those without secondary education, and increases with the educational level. Poor initial education, impedes labour-market access, and better-educated individuals, have a higher propensity to search for jobs;

- Unemployment rates are lower for those with higher educational attainment. After 1995 (up to 2003) unemployment increased, mostly among those with secondary education, as well as those with matric;

- The benefits of education, in securing employment, only really 'kicks in' when labour force participants have matric level of education, at least.
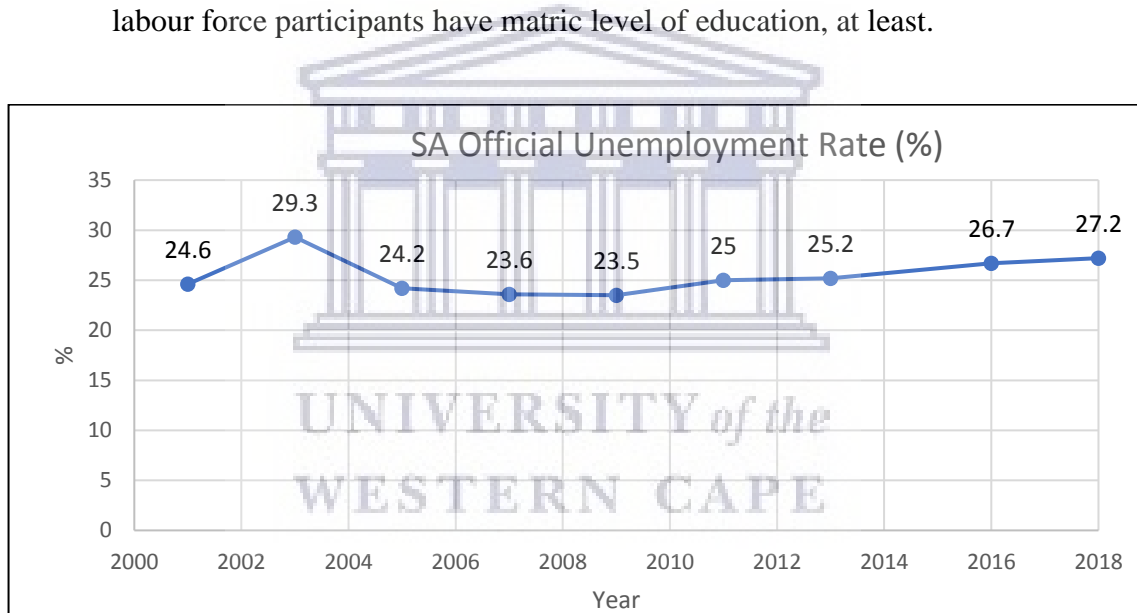
Figure 4.2: SA Official Unemployment Rate 2000-2018 (using the official definition)
Data Sources: Roux (2017) and StatsSA (2018)

The official (or narrow) definition of unemployment includes those persons, who:

- were 15 years or older (but usually below the age of 65 years), when the survey was conducted;

- were unemployed during the week, in which the survey was conducted;

- had actively looked for work, or tried to start a business, in the four weeks preceding the survey;

- were available for work (implying that they would have been able to start work or a business in the week of the survey); or

- had not actively looked for work in the past four weeks, but had a job or business to start at a definite date in the future, and were available for work (Roux, 2017, p. 55).

According to Figure 4.2, it is evident that, since 2008, the unemployment rate has increased rapidly. The unemployment rate was 29.1 percent at the end of the third quarter of 2019, compared to the 27.2 percent in 2018. In addition, the expanded definition of unemployment includes people, who are not working, but would like to, and are available to, even if they are not actively looking for employment. The researcher included *discouraged* job-seekers, because, in South Africa, the reality is that, often there is little, or no point in actively looking for work. Firstly, there is no work to be found. Secondly, the *active* ways of looking for employment (such as searching the newspaper) are not ways through which less skilled people ever find work (Seekings & Nattrass, 2017, p. 131).

Despite the above, the unemployment crisis in South Africa has resulted in a massive shift to informal work, or what social analysts refer to as *informalisation*, or *day labouring*. Theodore, Blaauw, Schenck, Valenzuela Jr, Schoeman, and Meléndez (2015, p. 2) further allude to a relationship between unemployment and the day labour workforce, as, in South Africa, the growth in the day labourer workforce has paralleled the rise in the national unemployment rate, since the 1980s. Additionally, the experience of being unemployed could most likely be psychologically, as well as materially distressing. A plethora of evidence reveals a significant relationship between the experience of unemployment and mental ill-health (Watson, 2017, p. 332). In addition, Watson (2009, pp. 246-247) asserts that the work an individual does, plays a major part in his/her subjective experience of the material world. It plays a significant role in the way individuals are perceived and evaluated by themselves, as well as others, and it is a significant factor in the construction of self and identity (Watson, 2009). Watson (2009) adds that the work individuals do, has implications for their access to physical, material, and cultural resources, which consequently, it positions them in the power structures of society.

In addition, Watson (2009, p. 252) notes that unemployed individuals are likely to have less opportunity for control; less opportunity for skills use; less opportunity for purposeful, goal-directed behaviour; less variety in life; less certainty about the future; less available income; less physical security through loss of accommodation and home comforts; less opportunity for interpersonal contact; less social esteem; and lower social prestige. Watson (2009, p. 252) further indicates that, being unemployed, undermines self-esteem and self-confidence, as well as increasing anxiety and depression. These could be viewed as some of the vulnerabilities that unemployed people endure.

4.3.4. International and National prevalence of day labouring

Day labouring is not only restricted to South Africa. It is a global phenomenon that occurs in developed, as well as developing countries (Harmse, Blaauw, & Schenck, 2009, p. 364). They encounter a highly unstable job market that provides low and uncertain wages, as well as few prospects for continuing employment, and as a result they tend to live in poverty (Theodore et al., 2015, p. 2).

Blaauw et al. (2013, p. 637) asserts that, in the USA, immigrant workers use day labouring to gain a foothold in the economy of their host country. However, in South Africa, this is mainly a catchment area of those, who have lost their jobs in the formal economy, and who are unable to secure re-employment, although immigrants from the rest of Southern Africa also join this informal labour market, and compete with their South African counterparts for the available temporary employment on offer (Blaauw et al., 2013, pp. 637–638). Theodore, Pretorius, Blaauw, & Schenck (2018, p. 9) aver that, in South Africa, out-of-work jobseekers rely on family-support networks, means-tested social assistance, and employment in the informal economy for their livelihoods. However, the low wages and chronic employment instability associated with informal employment, imply that the participants in South Africa's day labour markets, typically subsist on below-poverty-level earnings, and face material hardships (Theodore et al., 2018).

According to Valenzuela Jr. et al. (2003), in 2002, day labourers in Los Angeles were young, recent immigrants, predominantly, undertaking various jobs. Theodore et al. (2015, p. 4) states that studies conducted in the USA during July and August 2004, and

South Africa during February and November 2007, the day labour workforce were overwhelmingly male (98 and 96 percent, respectively). In the USA, the median age of day labourers is 34 years, while in South Africa, nearly 70 percent of the respondents were less than 35 years old. In the USA, worker centres for day labourers exists to provide a form of social regulation, within the informal labour market, which has the potential to improve the economic integration of migrant workers (Visser, Theodore, Meléndez, & Valenzuela Jr, 2017, p. 2). Additionally, these centres increase the social inclusion of day labourers in social life and institutions structures, at micro-, as well as macro-levels, across urban informal labour markets (Visser et al., 2017, p. 3). The industry caters to contractors that seek immediate, non-permanent labour, for irregular jobs with low skills requirements, including landscaping, construction clean-up, light industrial, and warehouse work (Visser et al., 2017).

However, in South Africa, during 2007, it was observed that mainly South African-born Black and Coloured members of the population, participate in the day labour market Theodore et al. (2015). Slightly more than 92 percent of the respondents were Black, 7.3 percent were Coloured, and the remaining one-half of a percent were Whites and Indians. In a study, conducted in South Africa during 2007, it was observed that, of the 3,830 survey respondents, nearly 85 percent were born in South Africa, 10 percent were born in Zimbabwe, 3 percent were born in Mozambique, and 1 percent was born in Lesotho (Theodore et al., 2015, p. 810). According to Theodore, Blaauw, Pretorius, and Schenck (2017), the estimated number of hiring sites and day labourers in Tshwane, South Africa, increased markedly, from at least 70 hiring sites and 2,420 day labourers in 2004, to more than double the number of hiring sites (150) and an estimated 4,240 day labourers in 2015. It was also was found that 89 percent of the day labourers were from Zimbabwe (Theodore et al., 2018, p. 8).

However, in the USA, the day labour profile is quite different. In a study conducted in 2004, it was observed that the US-born workers comprise merely 7 percent of the day labour workforce (Valenzuela Jr et al., 2006). Day labourers in the USA are overwhelmingly Latino immigrants. The data indicate that the majority of day labourers in the USA were born in Mexico (59 percent), while a sizable minority (28 percent) were migrants from Central America, and a lesser number (4 percent) were migrants from various South American countries. From the survey data, it was estimated that 75 percent

of day labourers in the USA were undocumented immigrants, a status that confers distinctive disadvantages (in terms of job opportunities, wages, and working conditions) on the ability of workers to contest violations of labour standards (Theodore et al., 2015, p. 810). Additionally, in South Africa, Theodore et al. (2017) observed that between 2004 and 2015, the proportion of foreign migrants in the sample of day labourers increased more than fourfold, from approximately 12 percent in 2004 to 55 percent in 2015. Theodore et al. (2017) further note that in 2007, 54 percent of foreign-born day labourers originated from Zimbabwe, 35 percent from Mozambique, 9 percent from Lesotho, and 1 percent or less from Swaziland and Namibia. By 2015, Zimbabweans made up 89 percent of foreign-born day labourers in Tshwane (Theodore et al., 2018).

In studies conducted in the USA, during July and August 2004, as well as South Africa, during the period from the end of February to the end of November 2007, it was observed that, in both countries, the educational levels of day labourers were low. In South Africa, 6 percent of day labourers never attended school, 20 percent only completed some primary schooling, and merely 15 percent had completed secondary schooling. In the USA, 6 percent of day labourers did not have any formal schooling, 22 percent had five years or less of schooling, 30 percent had six to eight years of schooling, and 42 percent had nine or more years of schooling (Theodore et al., 2015, p. 810). These findings are based on two national surveys of day labourers, which were conducted in the USA during 2004, and in South Africa during 2007. In the USA, the National Day Labourer Survey was administered by University of California. The survey reached a random sample of 2,660 day labourers, at 264 hiring sites, in 20 States and the District of Columbia. In South Africa, a similar methodology was used, and the survey reached 3,830 day labourers. Both surveys were administered, in-person, to job-seekers who were present at the hiring sites (Theodore et al., 2015, p. 809).

In Table 4.2, the researcher indicates that day labourers in the USA and South Africa performed a wide range of manual-labour tasks, most related to the construction and landscaping industries. According to a study conducted in the USA and South Africa by Theodore et al. (2015), the authors observed that 57 percent of day labourers had a regular, permanent job in the country, mostly in construction, restaurant work, or manufacturing, and 90 percent had held employment in their country of origin, often in

the agricultural sector. Similarly, in South Africa, 50 percent of the day labourers surveyed, had previously held a formal-sector job (Theodore et al., 2015, p. 5).

Table 4.2: Top six occupations of day labourers in the USA and South Africa (derived from Theodore et al., 2015, reporting the percentage of day labourers, who had held a given job)

USA: Occupation	%	South Africa: Occupation	%
Construction labourer	90	Gardener	65
Mover	83	Loading and unloading	53
Gardener/landscaper	83	Digging/shovelling	33
Painter	80	Construction	33
Roofer	66	Bricklaying assistant	33
House cleaner	64	Painter assistant	32

Source: Theodore et al. (2015, p. 6)

The National Day Labour survey, conducted in 2004, determined that nearly three quarters of the day labourers in the USA, had worked as day labourers for less than one year. In South Africa, during 2007, day labourers, on average, had been engaged in this activity for much longer, with many working as day labourers for their entire adult life. Specifically, 48 percent of the day labourers in South Africa had worked as day labourers for three years or less, and under 15 percent, for less than one year (Theodore et al., 2015, p. 6).

4.3.5. Migration and the day labour workforce

Migration refers to the movement of people from one place to another (Schenck & Triegaardt, 2018, p. 169). However, defining migration is a challenging task, as human movement, across geopolitical borders, could take on various forms. Schenck and Triegaardt (2018, p. 168) note that migrants are people, who live and work outside of the areas, or countries, from which they originate. Immigrants, on the other hand, refer to people who migrate to another country permanently (International Labour Organisation [ILO], 2018a).

In South Africa, there are three sets of major migrations: (i) migrants from other countries exiting and entering South Africa's borders; (ii) migrants moving across provincial

borders within South Africa; and (iii) migrants in South Africa, moving from rural to urban areas, within provinces (Schenck & Triegaardt, 2018, pp. 168-169). In 2010, it was estimated that nearly 11.2 million undocumented immigrants resided in the United States, with the largest group comprising Mexican immigrants and migrants (Negi, 2013, p. 164). In South Africa, immigration from other parts of Africa has increased; however, migration within the country has also continued. Both types of migration are driven, in part, by the search for work (RSA, DSD, 2016, p. 71). Therefore, Patel (2015, p. 13) asserts that, as more people are migrating from rural to urban areas, changes in the social and family support structures have become evident, as well as the traditional forms of social solidarity.

According to the DSD (RSA, DSD, 2016, p. 71), approximately 1.32 million people, born outside South Africa, were recorded as having immigrated to South Africa between 2001 and 2011. Additionally, nearly three-quarters were from other Southern African Development Community (SADC) countries, with Zimbabwe and Mozambique dominating (RSA, DSD, 2016, p. 71). In addition, Southern Africa has a long history of population movement, and mobility has been a central and defining feature of the region's politics, economy and culture (Kiwanuka & Monson, 2009, p. 17).

As presented in section 4.3.2, migrants are predisposed to the day labour workforce. Groenewald (2015) notes that modern migration is linked to economic and political factors. Todaro and Maruszko (1987, p. 102) postulate that the decision to migrate to another country is strongly influenced by economic factors, principally, employment opportunities and higher wages. The latter could be perceived as economic migration, and could be permanent or temporary, which includes guest workers and seasonal workers (Schenck & Triegaardt, 2018, p. 170).

Despite the precariousness of day labouring in South Africa, according to Blaauw et al. (2013, p. 638), immigrants from the rest of the Southern Africa still join this informal labour market, to compete with their South African counterparts for the available temporary employment on offer. At times, these immigrants are classified as irregular migrants (or undocumented/illegal migrants), who usually enter a country in search of income-generating activities, without the necessary documents and permits (Republic of South Africa [RSA], Department of Home Affairs [DHA], 2016). However, Blaauw et

al. (2013, p. 638) confirm that most of the day labourers are migrants between provinces in South Africa.

Migration is not a foreign concept to South Africa. With the discovery of minerals in 1860, the mining industry attracted cheap labour on a large scale, comprising thousands of black workers, including a large number of black migrant workers. These migrant workers lived in large compounds, earning low wages, and working under extremely poor conditions (Patel, 2015, p. 45). Patel (2015) adds that they were not allowed to bring their families to the cities, were forced to remain in reserves, or homelands[3], as they were called, becoming increasingly impoverished.

Therefore, it is understood that South Africa has a long history of being a home for unskilled and semi-skilled migrant jobseekers. This practice was largely justified under the veil of the Aliens Control Act (Republic of South Africa [RSA], Act No 96 of 1991). The implementation of this act resulted in the reinforcement of labour migration, which, in turn, led to temporary work, where employers could benefit from employing unauthorised migrants, at below-market rates, and jobs, where violations of labour standards were common (Theodore et al., 2018, p. 2).

In a survey, conducted in 2009 by Blaauw et al. (2013, p. 640), 85 percent of the day labourers in South Africa were originally from South Africa, 9.5 percent from Zimbabwe, 2.6 percent from Mozambique, and 1.4 percent from Lesotho. The Department of Home Affairs (RSA, DHA, 2016) notes that, in 2011, South Africa received a total of 12, 370, 534 migrants. Of this total, 26 percent emanated from Lesotho, followed by 19 percent from Zimbabwe, and 13 percent from Mozambique. Despite the high numbers of foreign entry to South Africa, South Africans make up over 90 percent of those employed in every sector (Table 4.3). However, migrants tend to be concentrated in self-employment (30 percent), followed by services and construction (both 12 percent), and domestic work (11 percent). Blaauw, Pretorius, Schoeman, and Schenck (2012, p. 1334) postulate that

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[3] **Homelands**, often referred to as Bantustans, were territories set aside for black inhabitants of South Africa, as part of the policy of Apartheid. The homelands never came close to acquiring economic self-sufficiency, or political legitimacy. Between 1960 and 1970, the population of the homelands grew by almost a million (Butler, 2009).

most illegal immigrants from Zimbabwe end up in South Africa, where they compete with locals for the available employment opportunities and housing.

Table 4.3: Employment of migrants by sector

Sector	Distributions of migrants (%)	Migrants as % of total	South Africans as % of total
Trade	30	8	92
Services	12	3	97
Construction	12	9	91
Private households	11	8	92
Manufacturing	10	5	95
Financial	10	5	95
Agriculture	6	7	93
Transport	4	4	96
Mining	3	8	92

Data Source: Department of Home Affairs (RSA, DHA, 2016)

Furthermore, Kiwanuka and Monson (2009, p. 17) state since the start of the twenty-first century, there has been a massive increase in the movement of individuals from Zimbabwe to regional countries, particularly South Africa and Botswana. Zimbabweans also face a variety of vulnerabilities, which includes lack of food, employment, and shelter. In addition, homelessness and over-crowding are common, and may result in public health risks (Kiwanuka & Monson, 2009, p. 8). The political and economic meltdown in Zimbabwe has resulted in out-migration escalating, from 200 000 Zimbabweans living in South Africa in 2007, to 2 million by the end of 2009 (Johnson & Altbeker, 2011, p. 21). Johnson and Altbeker (2011, p. 21) note that, among others, Zimbabwean migrants in South Africa have the following characteristics:

- 44 percent are females;

- the large majority are of working age, of which 80 percent are between the ages of 20 and 40; and

- they are relatively educated, compared to migrants from other SADC countries.

However, the findings of a study conducted by Blaauw (2010, p. 192) revealed that, in 2007, foreign day labourers, in fact, earned significantly more than South African-born day labourers, at the time of the survey. This is most probably a reflection of the better educational levels, and resultant higher productivity levels of foreign day labourers. This may lead to conflict between local and foreigners, which could expose the foreigners to xenophobic attacks. However, many day labourers are migrants within South Africa, as they move between provinces. In a study conducted in Tshwane, in 2007, 89 percent of the day labourers migrated to Tshwane from other provinces (Blaauw, Pretorius, Louw, & Schenck, 2007).

Immigrants or migrants do not only find themselves at risk to xenophobia attacks, but also other high-risk behaviour and vulnerabilities. Research has revealed that displaced persons are often exposed to traumatic events, such as uprooting and separation from family, while experiencing poor living conditions, unemployment, and boredom (Hewlett et al., 2015, p. 158). Agadjanian, Arnaldo, and Cau (2011, p. 1097) argue that migrants are more likely to engage in high risk sexual behaviour (being separated from their permanent sexual behaviour), which could lead to other diseases, such as HIV/AIDS. Zuma et al. (2016, p. 73) assert that economic migration creates an environment for the separation of families, and multiple sexual partnerships thrive in situations where primary partners are separated. Many people assume that migrant workers bring the HIV virus with them, when they move to new areas. However, evidence confirms that migrant workers are more vulnerable to contracting HIV, than the local population (Mweru, 2008, p. 342). Mweru (2008, p. 345) further postulates that young migrant women workers are likely to engage in risky sexual behaviour, as they experience loneliness in their new places of work. Many foreign workers do not have access to appropriate social services, or health care services, which makes it more difficult to ensure the empowerment of knowledge and skills, regarding safe sex practices, as well as how to use condoms effectively, and what the basic symptoms of STIs and HIV are. The latter makes them more vulnerable as well.

Williams, Gouws, Lurie, and Crush (2002, p. 15) add that migrant men are more likely to have casual partners, and engage with sex workers, many whom are also migrants. Additionally, people who migrate in search of work, are at risk in their places of work, or people who are highly mobile, such as truck drivers, are at high risk of contracting

STIs themselves (Williams et al., 2002, p. 15). Besides, it has been established that some of the day labourers spend their earnings at taverns, using alcohol and socialising with women (Schenck et al., 2012, p. 9). The usage of alcohol might also increase high risk sexual behaviour.

4.3.6. Day labourers and vulnerability

In light of the above, it is evident that day labourers are one of the most vulnerable populations. Day labourers are often required to do informal activities that are undertaken to meet basic needs, primarily (Bernabè, 2002, p. iv). However, they are often faced with significant marginalisation, as they are perceived to be outside the protection of the law, easily exploitable, and deportable (Negi, 2013, p. 164). According to Theodore et al. (2015, p. 9), day labourers' earnings are characterised by chronic instability and insecurity. Additionally, their employment *contracts* are verbal, as well as unsecured, while basic employment conditions, such as the tasks involved, the wage, and the length of employment are discussed in a matter of minutes.

The greatest vulnerability, faced by day labourers, is unemployment. The experience of being unemployed in a society, where a work ethic exists, and where a reasonable level of income, for the majority of people, could only come from employment, is likely to be psychologically, as well as materially distressing (Watson, 2017, p. 332; Wetherell, 2012, p. 251). Consequently, Watson (2017, pp. 332-3) suggests a significant connection between the experience of unemployment, and physical, as well as mental ill health.

Negi (2013, p. 164) avers that day labourers are often exposed to work and life stressors, as they seek open-ended employment, on highly visible public street corners, in the informal sector that is often rife with workers' rights abuses. Additionally, the rights of day labourers are often violated because of the informal employment arrangements. Section 23 of the Bill of Rights in the Constitution of the Republic of South Africa (RSA, 1996) stipulates that "everyone has the right to fair labour practices". In addition, Section 30 of the Basic Conditions of Employment Amendment Act (Republic of South Africa [RSA], 2002a, Act No. 11 of 2002) obliges the employer to inform the employee of his/her rights. Despite these provisions in the legislation, day labourers are subjected to exploitation, oppression, and expose to dangerous and difficult work conditions (Negi, 2013, p. 164).

4.4. Chapter summary

In this chapter, the researcher highlighted that day labouring is not a new phenomenon, although it became more prevalent in the era of globalisation and neoliberal economics. Over the past decades, the informal sector, worldwide, has grown significantly, forcing people to change their perceptions thereof, as it has taken up a rightful place in society. As an activity in the informal sector, day labouring is fuelled by unemployment and migration. Both these phenomena have their own vulnerabilities that negatively influence those involved. However, participants in the day labour work force are faced with many vulnerabilities, which could be addressed through social justice. Evidently, the participants in the informal sector, particularly day labourers, could benefit from services offered by the social work profession, as they are often socially excluded, live in extreme poverty, and often find themselves in psychological and material distress, due to unemployment.

The following chapter presents the methodology followed in this current research study.

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CHAPTER FIVE

RESEARCH METHODOLOGY

5.1. Introduction

In this chapter, the researcher provides an in-depth discussion of the methodology that was utilised in conducting this current study. In addition, the researcher also presents details on the various techniques, principles, and steps that were employed during this social inquiry. The research methodology selected for this current study was a combination of quantitative and qualitative approaches, using a quantitative structured interview schedule, and qualitative semi-structured, face-to-face interviews, as well as unstructured observation schedule. A combination of the purposive, and accidental sampling techniques were employed to select a sample for this research study, specifically, availability/convenient sampling, as well as snowball sampling, as during the course of conducting this current study, the researcher became aware of other hiring sites, where day labourers from Mbekweni were active. Ultimately, the reliability, validity and trustworthiness of the study were considered and tested, while relevant ethics considerations were adhered to, as discussed in this chapter.

5.2. Research question

According to Terre Blanche, Durrheim, and Painter (2011, p. 540), a research question refers to the question that the researcher aims to answer in a research study. In addition, Graziano and Raulin (2010, p. 3) assert that a question is one side of an idea, implying that it is an unknown quantity, with a potential answer. Oppenheimer (1956, p. 130) articulates that scientific research is "responsive to a primitive, permanent, and pervasive human curiosity". Additionally, "a scientists' pursuit of curiosity follows unknown paths that could result in dramatic and unanticipated discoveries, from time-to-time, which appear to be accidental; therefore, a scientists' curiosity is not idle, but active, and always questioning" (Graziano & Raulin, 2010, pp. 4–5).

However, Santiago (2009) defines the research question as the organizing element for the topic under research. The research question guides the investigation into a narrow topic, and also

guides every aspect of the research project, which includes the literature direction of the discussion (Santiago, 2009).

Additionally, Terre Blanche et al. (2011, pp. 541–542) note that a good question is one that is fit for the available methods of the discipline; therefore, a research question must be a question that can be answered. Besides, a good research question should be important enough to investigate. In this current study, the research inquiry was informed by the following question: **"What are the social justice vulnerabilities of day labourers from Mbekweni?"**

5.3. Aim of the study

According to De Vos, Strydom, Fouché and Delport (2011, p. 94), the terms "goal", "purpose", "objective" and "aim" are often used interchangeably. However, an aim is perceived as a mission you plan to do, or achieve. Terre Blanche et al. (2011, p. 84) define an aim as a statement that specifies and operationalises the focus of the research. These authors further note that this statement should be brief and concrete. According to Bryman (2004, p. 46), an aim as a broad statement of desired outcomes, or as the general intentions of what the research would like to achieve. In this current study, the aim of the research was to: **"explore and describe the social justice vulnerabilities of day labourers from Mbekweni"**

5.4. Research objectives

De Vos et al. (2011, p. 94) state that the purpose of a study is explorative, descriptive, or explanative in nature. Babbie (2013, p. 90) articulates that much of social research is conducted to explore a topic, in order to familiarise a researcher with that topic. In addition, explorative studies are appropriate for more persistent phenomena (Babbie, 2013). However, a major purpose of many social science studies is to describe situations and events, which simply implies that the researcher observes, and consequently describes what was observed (Babbie, 2013, p. 91). This author notes that many qualitative studies are aimed at description, primarily. The third purpose of social science research is to explain phenomena; the kind of research that aims to answer the *why* questions (Babbie, 2013).

The qualitative researcher is concerned with understanding, rather than explaining, with naturalistic observation, rather than controlled measurement, with the subjective exploration of reality from the perspective of an insider, as opposed to that of an outsider, which is

predominant in the quantitative paradigm (De Vos et al., 2011, p. 308). In this current study, the research objectives were:

- To explore the socio-economic vulnerabilities of the day labourers from Mbekweni;

- To explore which services are accessible and rendered to day labourers by service delivery agents in Mbekweni; and

- To explore and describe the daily experiences and activities on the hiring sites.

5.5. Research design

According to Bless, Higson-Smith, and Kagee (2006, p. 71), a research design relates directly to the testing of the hypotheses. Babbie (2013, pp. 117–118) notes that a research design involves a set of decisions regarding the topic to be studied, the population to target, the research methods to employ, and the purpose for the research. Welman, Kruger, and Mitchell (2012, p. 52) simplify the definition, by articulating that a research design is the plan, according to which research participants are selected, and information collected from them. According to Babbie and Mouton (2008, p. 72), there are two major aspects of research design: firstly, the researcher must specify, as clearly as possible, what s/he wants to reveal; and secondly, the researcher must determine the best way to do it.

In this current study, a case study research design was followed. As a research method, the case study is used in many situations, to contribute to knowledge of individuals, groups, organisational, social, political, and related phenomena (Yin, 2014, p. 4). Patten and Bruce (2014, p. 9) further explains that, in a case study, the emphasis is on obtaining thorough knowledge of an individual, at times, over a long period. Fouché and Schurink (2011, p. 320) view a case study as a method of immersing the researcher in the life, or activities of an individual, or a small group of people, in order to gain familiarity with their social worlds, and to seek patterns in the respondents' lives, words, and actions, in the context of the whole case. Yin (2014, p. 16) further articulates that the definition of a case study is two-fold, and argues that "a case study is an empirical inquiry that (i) investigates a contemporary phenomenon (the 'case') in depth and within its real-world context, especially when (ii) the boundaries between phenomenon and context may not be clearly evident." Babbie (2013, p. 549) concurs with this definition, by adding that a case study is the in-depth examination of a single instance of some social phenomenon, such as a village, or family.

Babbie and Mouton (2008, p. 281) further note that in case studies, multiple perspectives are considered, in an attempt to understand the influences of multilevel social systems on the perspectives and behaviours of subjects. Yin (2014, p. 17) notes that a case study inquiry copes with the technically distinctive situation, in which there are many more variables of interest than data points, relies on multiple sources of evidence, with data needing to converge in a triangulation fashion, and benefits from the prior development of theoretical propositions to guide data collection and analysis.

Jackson (2012, p. 87) asserts that, as an advantage, case study research often suggests hypotheses for future studies; however, case study research also has limitations. The individual, group, setting, or event being observed may be atypical, and, consequently, any generalisations made to the general population would be erroneous. In addition, researchers, who employ a case study research design, may be biased in their interpretations of their observations, or data collected, paying more attention to data that support their theory, and ignoring data that present challenges (Jackson, 2012). It is evident that a case study is an in-depth exploration, from multiple perspectives, of the complexity and uniqueness of a particular project, policy, institution, programme, or system, in a *real-life* context. It is research-based, inclusive of different methods, and evidence-led. The primary purpose is to generate an in-depth understanding of a specific topic (Thomas, 2016, p. 10).

With reference to this current case study, the researcher investigated the activities of day labourers at two hiring sites in Mbekweni, and one in Wellington, for a period of nine months. The researcher made use of a structured interview schedule, semi-structured individual interviews, and an unstructured observation schedule, to gain a holistic depiction of day labouring from Mbekweni. Additionally, the case study was conducted by employing mixed methodologies to collect data. Quantitative data collection methods were first employed, and subsequently, qualitative data collection methods were used to help explain the quantitative results, in more detail (Creswell, 2015, p. 6). A mixed method approach could be defined as a research methodology that is employed to conduct a study in the social, behavioural, and health sciences; involves collection and analysis of both quantitative and qualitative data, in response to research questions; integrates the two sources of data by combining them; and incorporates these procedures into a plan to conduct the study, where the study is often framed by philosophical assumptions, or theories (Creswell, 2015, p. 18). The combination of quantitative

and qualitative research allowed the researcher to acquire two different perspectives (one drawn from closed-ended response data [quantitative], and one drawn from open-ended personal data [qualitative]), for a more comprehensive view, as well as more data about the problem, than either the quantitative, or the qualitative perspective could provide in isolation (Creswell, 2015, p. 15).

5.6. Phase 1: Collection of quantitative data

Van den Hoonaard and Van den Hoonaard (2013, p. 42) note that it is important to know as much as possible before entering the field. The researcher originates from the Drakenstein area, and knows the community, as well as its dynamics; however, the day labouring hiring sites, as a research scene, was very new. Before initiating the data collection process, the researcher visited the sites to become familiar with the daily operations at these sites, which involved being at the sites from 06:15 until 11:00 in the morning. In addition, Van den Hoonaard and Van den Hoonaard (2013, p. 43) aver that the issue of gaining entry remains paramount, whether the research setting involves a recognisable collectivity, group, or community, as well as whether the social setting involves an aggregate of individuals (without any significant social bonds). Gaining entry was not easy as day labourers at these sites were sceptical and raised many questions, such as, "Who are you? Are you working for Government? Are you here to spy on us? What do you want and why are you here?"

5.6.1. Population and sample

A population can be defined as the entire group of persons, or set of objectives and events, which the researcher intends to study. Welman, Kruger, and Mitchell (2011, p. 52) define the population as the study object, which consists of individuals, groups, organisations, human products and events, or the conditions to which they are exposed. A population contains all the variables of interest to the researcher (Bless et al., 2006, p. 147). Another term for population is, *the unit of analysis*, which refers to the "what" or "who" being studied. In social science research, the most typical unit of analysis is individual people (Babbie, 2013; Babbie & Mouton, 2008).

Patten and Bruce (2014, p. 55) further state that researchers often draw a sample from a population, which is the group in which the researcher is interested. Additionally, a population may be large, such as all day labourers in the Western Cape Province, or

small, such as all day labourers in a specific community (Patten & Bruce, 2014). With reference to this specific phase of the study, the population was day labourers from Mbekweni.

The researcher was introduced to the day labourers as a social worker, who works at the Department of Social Development in Paarl. In addition, the researcher disclosed being registered at the University of the Western Cape, to pursue a master's degree in social work, which included a study that focused on day labourers and their vulnerabilities. The researcher, therefore, visited the hiring sites for a week, to build relationships with the day labourers, as well as become familiar with their activities at the site. Subsequently, it was evident that the day labourers displayed trust and acceptance towards the researcher.

The researcher decided to apply a non-probability sampling technique because, to interview day labourers from Mbekweni is challenging, as they are constantly moving in-and-between nearby hiring sites, to access greater employment opportunities. The researcher initially employed purposive sampling, as the main sampling technique. According to Gilbert (2009, pp. 511–512), purposive sampling can be defined as selecting subjects or participants for inclusion in a study, on the basis of a particular characteristic. It is useful, particularly, when the population under study, either is unique, or shares specific characteristics, for example, individuals functioning in the informal economy as day labourers.

Maree (2014) notes that purposive sampling is one of the non-probability sampling techniques, which does not utilise a random selection of population elements. Maree (2011, pp. 176–177) further notes that a researcher may consider using this sample method, when there is not much time to conduct the study, the measuring instrument needs to be tested, preliminary studies have to be conducted in the development stage of a survey, not much money is available, and the population is difficult to find.

However, for this current study, the researcher used a combination of accidental and purposive sampling techniques, specifically, the convenient/availability, and snowball types, to select a research sample from the day labourers, who were willing, and above the age of eighteen years, to be interviewed for the purpose of completing the

questionnaires that had been developed to generate the quantitative data (Bless et al., 2006, p. 105). Although mainly convenient/availability sampling was used, snowball sampling was incorporated, as, while conducting the study at two hiring sites in Mbekweni, the day labourers there, informed the researcher of another site in the Wellington area, where day labourers from Mbekweni also gathered. The researcher visited the site and decided to include them in the unit of analyses. Maree and Pietersen (2016), as well as Gilbert (2009) explains that snowball sampling is a method of recruiting one or more respondents, and subsequently asking them to recommend others, who might meet the inclusion criteria of the study. See Table 5.1 for breakdown of the quantitative research sample.

Table 5.1: Breakdown of research sample

PHASE 1: COLLECTION OF QUANTITATIVE DATA	
Who:	**Number of respondents (N):**
Day Labourers	45

5.6.2. Data collection

According to Maree (2011, p. 145), quantitative research is a process that is a systematic and objective method of using numerical data from a selected sub-group of a population, to generalise the findings to the population that is being studied. According to Babbie and Mouton (2008, p. 49), the quantitative paradigm in social science includes an emphasis on the quantification of constructs. Quantitative research is usually based on a careful and precise specification of the question to be answered; identification, definition, and measurement of the key variables; selection and specification of one or more methods of collecting data; development of a sampling plan; and numerical analysis of the data, including the use of appropriate statistical tests (Babbie & Mouton, 2008).

Patten and Bruce (2014) notes that quantitative researchers gather data in such a way that the data are easy to quantify, allowing for statistical analysis. Quantitative data has important strengths, as the use of numerical measures provides more precise descriptions of variables. In addition, quantitative research permits the use of larger samples, which provide a stronger basis for generalisation (Patten & Bruce, 2014). Quantitative data-collection methods often employ measuring instruments, which, in social sciences, refer

to structured observation schedules, structured interview schedules, questionnaires, checklists, indexes and scales (De Vos et al., 2011, p. 171).

Regarding the data collection method for this phase of the current study, the researcher used a structured interview schedule, in the format of a questionnaire (see Annexure J), at three hiring sites, to explore and acquire data that relates to the socio-economic profile (descriptive data) of the day labourers. The researcher read the questions to the respondents as they appeared and recorded the participants' responses on the questionnaire. This was conducted as one respondent at a time. A total of forty-five (45) questionnaires were completed. De Vos et al. (2011, p. 186) articulates that, although the method is time consuming, and the respondents may be reluctant to answer accurately in the presence of the interviewer, this type of data collection is most suitable in cases where the respondents have low literacy levels, have difficulty with reading, or completing the questionnaire.

The structured interview schedule (Annexure J) that was used in this current study, was piloted in Tshwane, in 2004, by Schenck and Louw (2005), in which study it was tested. During 2007-2008, a countrywide study was conducted by interviewing 3 830 day labourers (Blaauw et al., 2013). A follow-up study was conducted in Tshwane, in 2015, as part of a second national study of day labourers by the same authors (Theodore et al., 2018).

5.6.3. Data analysis

Five main types of quantitative methods of data analysis exist, namely, univariate, descriptive, bivariate, explanatory, and inferential (Blaikie, 2013, p. 199). Creswell (2015, p. 29) notes that quantitative data analysis can be conducted as follows:

> mention data input procedures to compile a quantitative database; review procedures that will be used to clean the database; state the quantitative software data analysis programme that will be used; indicate the types of analyses that will be conducted, to check for response statistics; identify the types of descriptive analysis that will be carried out to address descriptive research questions; identify the types of inferential analysis that will be conducted to address relationship and comparison questions; identify the

procedures that will be used to check for effect size and confidence intervals; and discuss the types of tables that will be presented, to convey statistical results.

In this current study, the researcher conducted the quantitative analysis by entering the collected data into the Statistical Package for the Social Sciences (SPSS). According to Gilbert (2009), a programme such as SPSS, has two main components: the statistical routines that execute the numerical calculations, which produce tabulations, and summary measures of various kinds, as well as the data management facilities. The researcher chose the SPSS to analyse the quantitative data, as it could produce highly advanced statistics, and was easy to use. In addition, the programme was widely used; therefore, it is easy to access (Schwartz, Wilson, & Goff, 2015, pp. 34–35).

The analysed data are also used to provide descriptive statistics. Welman et al. (2012, pp. 231–232) note that descriptive statistics involve the description and/or summary of the data obtained for a group of individual units of analysis. A summary of the advantages and disadvantages of quantitative research is presented in Table 5.2 (Creswell, 2015).

Table 5.2: Advantages and Disadvantages of Quantitative Research

QUANTITATIVE RESEARCH	
Advantages	**Disadvantages**
• Draws conclusions for large numbers of people. • Analyses data efficiently. • Investigates relationships within data. • Examines probable causes and effects. • Control bias. • Appeals to people's preference for numbers.	• Is impersonal. • Does not record the words of participants. • Provides limited understanding of the context of participants. • Is largely researcher-driven.

Source: Creswell (2015)

5.7. Phase 2: Collection of qualitative data

Qualitative research could be defined as a means for exploring and understanding the meaning that individuals, or groups ascribe to a social, or human problem (Creswell, 2009, p. 4). Additionally, Boeije (2010, p. 11) articulates that the "purpose of qualitative research is to describe and understand social phenomena in terms of the meaning people bring to them. The research questions are studied through flexible methods enabling contact with the people

involved to an extent that is necessary to grasp what is going on in the field. The methods produce rich, descriptive data that need to be interpreted through the identification and coding of themes and categories leading to findings that can contribute to theoretical knowledge and practical use".

Maree (2014) notes that qualitative research involves understanding the processes, as well as the social and cultural contexts, which underlie various behavioural patterns, related to exploring the *why* questions of research. According to De Vos et al. (2011, p. 308), the qualitative researcher is concerned with understanding, rather than explaining; with naturalistic observation, rather than controlled measurement; and with the subjective exploration of reality, from the perspective of an insider, as opposed to that of an outsider. Silverman (2010, p. 6) notes that subjectivity and the authenticity of human experience is a strong feature of qualitative research.

Qualitative research typically studies people, or systems, by interacting with, and observing the participants in their natural environment, while focusing on their meanings and interpretations (Maree, 2011, p. 51). Creswell (2015, p. 31) further advocates that the qualitative researcher produces a high-quality report, by incorporating the views of participants, presenting a complex analysis of all the factors involved in studying a topic, or central phenomenon, and ensuring that the final report is an accurate record of the participants' views.

5.7.1. Population and sample

During this phase of the study, the researcher also used a combination of accidental and purposive sampling techniques, specifically, the convenient/availability, and snowball types, to select a research sample from day labourers and service delivery agents, who were willing and available to be interviewed, as well as above the age of eighteen years, in order to generate the qualitative data (Bless et al., 2006, p. 105). A total of 21 day labourers, 2 social workers and 1 assistant community development practitioner from the Department of Social Development, 1 service delivery agent from the Department of Labour, South African Police Services, Department of Health (Local Clinic), Cape Access (Western Cape Government) respectively, and 2 from the South African Social Security Agency, were included in the sample for this phase of the study.

Table 5.3: Breakdown of qualitative research sample

PHASE 2: COLLECTION OF QUALITATIVE DATA	
Who:	**Number of Participants (N):**
Day Labourers	21
Department of Social Development	3 (2 Social Workers and 1 Assistant Community Development Practitioner)
Department of Labour	1
South African Social Security Agency	2
South African Police Services	1
Department of Health – Local Clinic	1
Cape Access, Western Cape Government	1
Total Participants:	**30**

5.7.2. Data collection

The researcher employed the following qualitative data collection methods:

- **Unstructured observation schedule:** Observation is an essential data gathering technique, as it holds the possibility of providing an insider perspective of the group dynamics and behaviours in different settings (Maree, 2014, p. 84). It has been characterised as the fundamental base of all research methods in social and behavioural sciences (Denzin & Lincoln, 2005, p. 792). De Vos et al. (2011, p. 182) highlight that observation could be structured, or unstructured. In this current study, the observation was unstructured, as the researcher observed the human activities between the day labourers, their interaction with their employers, and the physical setting, in which such activities occurred. The researcher was involved, actively, in the daily circumstances of the day labourers, while observing their behaviour, and recording field notes, with reference to their actions, interactions, and events, in an unstructured, or semi-structured manner (De Vos et al. (2011). The researcher used an observation guide to maintain focus (Annexure I).

- **Semi-structured one-to-one interviews** with the day labourers, social and health delivery agents, namely, social workers, medical officials at a local health clinic, officials of the South African Police Services (SAPS) and SASSA, who are

rendering services in the Mbekweni area. Researchers use semi-structured interviews to acquire a detailed picture of a participant's beliefs about, perceptions or accounts of, a particular topic (De Vos et al., 2005, p. 296). With reference to this particular method, the researcher used an interview guideline (Annexures G & H) and conducted thirty semi-structured, face-to-face interviews in Mbekweni and the surrounding areas.

The interviews with day labourers were conducted at the informal hiring sites, located on street corners. The interviews with the service delivery agents were conducted in an office at their places of employment. During the interviews with the day labourers, the researcher aimed to obtain in-depth qualitative data; instead, the data had little depth, as the day labourers were focused more on securing job opportunities, and did not provide comprehensive answers to the questions or probes.

These interviews were audio-tape recorded, after permission was received from the all the participants. Additional data were obtained from documents, observations field notes, communication patterns, and non-verbal communication, which were added to the transcripts, to complete the qualitative data collection process (De Vos et al., 2011). All the data were transcribed, verbatim, after the data collection process was completed.

5.7.3. Qualitative data analysis

Qualitative data analysis is the process of bringing order, structure, and meaning to the mass of collected data (De Vos et al., 2011). Bless and Kathuria (1993, cited in Bless et al., 2006, p. 163) assert that the process of data analysis takes on various forms, depending on the nature of the research question and design, as well as the nature of the data. The qualitative data were analysed by employing the following eight steps of data analysis by Tesch (Creswell, 2015):

1. Write down, the life-stories that were audio-tape recorded and noted;

2. Select one document (one life-story) - the most interesting / the shortest / the one on top of the pile;

3. When this task has been completed for several informants, make a list of all the topics;

4. Find a fitting abbreviation for each of the identified topics;

5. Find the most descriptive wording for the topics, and convert them into themes, or categories;

6. Make a final decision on the abbreviation for each theme, or category, and alphabetise these codes;

7. Using the cut-and-paste method, assemble the data/material belonging to each theme, or category, in one place, and perform a preliminary analysis; and

8. If necessary, recode the existing data.

A summary of the advantages and disadvantages of qualitative research is presented in Tables 5.4 (Creswell, 2015).

Table 5.4: Advantages and Disadvantages of Qualitative Research

QUALITATIVE RESEARCH	
Advantages	**Disadvantages**
• Provide detailed perspectives of a few people.	• Has limited generalisability.
• Captures the voices of participants.	• Provides only soft data (not hard data, such as numbers.
• Allows participants' experiences to be understood in context.	• Studies few people.
• Is based on the views of participants.	• Is highly subjective.
• Appeals to people's enjoyment of stories.	• Minimise use of researcher's expertise due to reliance on participants.

Source: **Creswell (2015).**

5.7.4. Triangulation of the findings

Richardson (2000, cited in Nieuwenhuis, 2016, p. 121) proposes that triangulation is based on the assumption of a fixed point, or object that can be triangulated. For many researchers, triangulation is the use of multiple data-gathering methods, to investigate the same phenomenon (Nieuwenhuis, 2016, p. 122). "By combining methods and investigators in the same study, observers could partially overcome the deficiencies that flow from one investigator or method" (Babbie & Mouton, 2008, p. 275). The latter authors further note that triangulation, generally, is considered to be one of the best ways to enhance validity and reliability in qualitative research. In this current study, the researcher triangulated the findings of the quantitative structured interview schedules, as

well as the qualitative unstructured observation schedule, and the face-to-face semi-structured interviews, to facilitate the verification and validation. In addition, triangulation was also employed when comparing and contrasting the findings to/with existing literature.

5.7.5. Quality Assurance

5.7.5.1. Trustworthiness (reliability, dependability)

The researcher applied a mixed research methodology; therefore, the trustworthiness of the data contains the various topics discussed under both quantitative and qualitative approaches. According to Johnson and Turner (2003, cited in Maree, 2014, p. 305), the term, *trustworthiness*, refers to the way in which the inquirer is able to persuade the audience that the findings in the study are worth paying attention to, and that the research is of high quality. In addition, trustworthiness was ensured through the application of the following principles:

- Neutrality: The researcher achieved neutrality by respecting the participants' individuality, and not stereotyping, or labelling them. The researcher also respected the participants' opinions and views, by not influencing them in any way.

- Credibility: The researcher maintained credibility by using an accurate reflection of the information provided by the participants. In addition, the researcher checked for misinformation, during phase one, as well as phase two of this current study, by clarifying information with the participants. The researcher also established credibility by applying triangulation to the methods of data collection and analysis, in order to determine whether there were any discrepancies in the findings.

Durrheim and Wassenaar (2002, p. 64) note that "dependability refers to the degree to which the reader can be convinced that the findings did indeed occur as the researcher say it did". The researcher achieved this by triangulating all the data collected during the research process. The researcher constantly reflected on the research process, and therefore, eliminated any bias that might have influenced the study.

5.7.5.2. Validity

Marshall and Rossman (1995) aver that all research must respond to canons that stand as criteria against which the trustworthiness of the project can be evaluated. Lincoln and Guba (1985, p. 290) argue that the questions asked in qualitative research should establish the "truth value" of the study, its applicability, consistency, and neutrality. To ensure validity, the researcher made use of an instrument that measured what it was supposed to measure (Maree & Pietersen, 2016, p. 239). The instrument consisted of various aspects of vulnerability to ensure content validity. Reliability was also visible, as there was consistency in the results.

5.8. Ethics considerations

Thomas (2016, p. 78) echoes the importance of considering ethics in case study research, since the researcher is closely involved with the research participants. Van den Hoonaard and Van den Hoonaard (2013, p. 85) argue that qualitative researchers have had a long-standing interest in conducting research on, or with people in vulnerable and marginal contexts. The researcher needed empathy to understand that the day labourers originated from different backgrounds, and some, if not all, might have been experiencing difficulties in their relationships, as well as their everyday life. Consequently, in a research environment, the participants might divulge personal information that was unknown to their friends and associates (Babbie & Mouton, 2008, p. 520).

Therefore, the following ethics considerations were honoured by the researcher. Ethics approval was obtained from the Higher Degrees Committee of the University of the Western Cape (Annexure A). The researcher also obtained ethics approval from the Department of Social Development, Western Cape Government (Annexure C).

The researcher distributed an information sheet and explained the research purpose, aims, and objectives of this current study to the prospective participants (Annexure D & E). The aim was to ensure that their agreement to participate would be *informed consent*, when they signed the consent forms (Annexure F). In addition, the participants were informed about the research procedure that would ensue (the data collection process).

During this process, the participants were assured of continued confidentiality and privacy. The participants were also encouraged to ask questions, to clarify any uncertainties that they may have had (Lucas, 2008, pp. 37 & 67). Anonymity was ensured when the researcher concealed the participant's identities in written and verbal reports of the results, as well as in informal discussions with the study supervisor. Confidentiality refers to the protection of the participants' identity, which was ensured by removing all the participants' details from the information that the participants provided. Besides, the personal details of the participants were only known to the researcher. Beneficence was ensured by informing participants that they would not be harmed, or deceived in any way.

As mentioned earlier in this chapter, the researcher conducted a case study, and consequently, was observed to be on the inside of the group that was being studied, which could be a challenge to ethical obligations (Van den Hoonaard & Van den Hoonaard, 2013, p. 44). These authors add that, frequently, a researcher would invest so much in the study of an exploited, or vulnerable group that s/he becomes an advocate for that group, in the pursuit of justice and equality. The researcher did not pursue such a path, in the belief that a neutral attitude would more likely encourage the participants to share their stories and accounts (Van den Hoonaard & Van den Hoonaard, 2013, p. 45).

The researcher ensured that the research participants suffered no harm, or discomfort, although when a distressing incident emerged, or a painful response was triggered, the researcher always carefully considered whether it was appropriate to offer information to the participants about relevant support services (Thomas, 2016, p. 90).

5.9. Chapter summary

Gaining entry to the research population was very difficult. The researcher started with the collection of quantitative data, followed by qualitative data collection. The quantitative data provided descriptive data, while the qualitative data presented the experiences of day labourers from Mbekweni. This current study also included service delivery role-players in Mbekweni, namely, the SAPS, DSD, SASSA, Cape Access, Department of Labour, and Department of Health, to ensure that an in-depth understanding of service delivery to day labourers, as well as how these agents, ultimately, add to, or reduce, the vulnerability of day labourers in the community. This contributed to the credibility of the study.

CHAPTER SIX

PRESENTATION AND DISCUSSION OF THE FINDINGS

*"The lack of employment affects all other spheres in my life" – **Respondent 8**,* **February 2016**

"...Being a day labourer is very hard and is very difficult to survive, especially for myself. I'm a foreigner you know, so I come here by the robot specially [especially] *for work. I can paint, I can be a plumber, I can be a paver, but most cases I can go for any general duty, and the money you know, the income you are getting per day, haa, I can't make ends meet. It's very difficult, cause I'm also a family man you know. I've got a lot of responsibilities" – **Participant 5**,* **May 2016**

The above photo shows day labourers gathered at a site in Mbekweni.
It further illustrates how they group themselves during their *job-hunting* mission.

Source: This photo was taken during data collection on 25 November 2015.

6.1. Introduction

In this chapter, the researcher provides an in-depth discussion and reflection on the results of this current study. The researcher integrated the quantitative and qualitative data during the presentation of the research findings. In addition, the researcher demonstrates the demographic

profile of day labourers from Mbekweni. The results are divided into different themes and sub-themes, which emerged during the analysis of qualitative, as well as quantitative data.

6.2. Demographic profile and employment history of day labourers from Mbekweni (2016)

The quantitative data shows that the 45 respondents in this current study were male, originating from South Africa (24.4 percent), and Zimbabwe (75.6 percent). The respondents, who were born in South Africa, were predominantly from the Western Cape Province (15.6 percent of the 24.4 per cent), and the Eastern Cape Province (8.9 percent of the 24.4 per cent). In 2007, the findings of a national study on day labourers revealed that, in Tshwane, 85 percent were born in South Africa, and only 9.5 percent, in Zimbabwe (Blaauw, 2010).

Table 6.1: Demographics of day labourers from Mbekweni (2016)

Variable		(N)	%
Gender	Male	45	100
	Female	0	0
Race	Black	42	92.4
	Coloured	3	6.6
Language	Shona	22	48.9
	IsiXhosa	8	17.8
	ISindebele	6	13.3
	English	5	11.1
	Afrikaans	3	6.7
	Tshivenda	1	2.2
Country of Origin	Zimbabwe	34	75.6
	South Africa	11	24.4
Marital Status	Married	20	44.4
	Single/Never married	18	40
	Separated/Divorced	7	15.6

Source: Quantitative data (2015-16)

In 2015, in a follow-up study, conducted in Tshwane, the findings revealed that 89 percent of the day labourers were from Zimbabwe (Theodore et al., 2018, p. 8). This shows an enormous increase of foreign day labourers.

Furthermore, the structured interview schedule data revealed that 20 (44.4 percent) respondents were married (according to either traditional or western customs), 18 (40 percent) were single/never married, and 7 (15.6 percent) were separated/divorced. However, the findings of Blaauw (2010) revealed that, in Tshwane, 56.1 percent of the respondents indicated that they had never been married, or were single at the time of the interview. Twenty-six per cent were married, either in the form of a Western or traditional marriage. Three hundred and seventeen (9.9 per cent) of the day labourers were living with a partner, while 5.6 and 1.5 per cent were separated/divorced and widowed, respectively.

In this current study, the three most predominant languages spoken by the respondents in Mbekweni were Shona (48.9 percent), Isixhosa (17.8 percent), and Isindebele (13.3 percent). In Figure 6.1, the age categories of day labourers from Mbekweni are indicted as 40 percent between the ages of 21 and 30 years, 40 percent between the ages of 31 and 40, and 20 percent between the ages of 41 and 50 years.
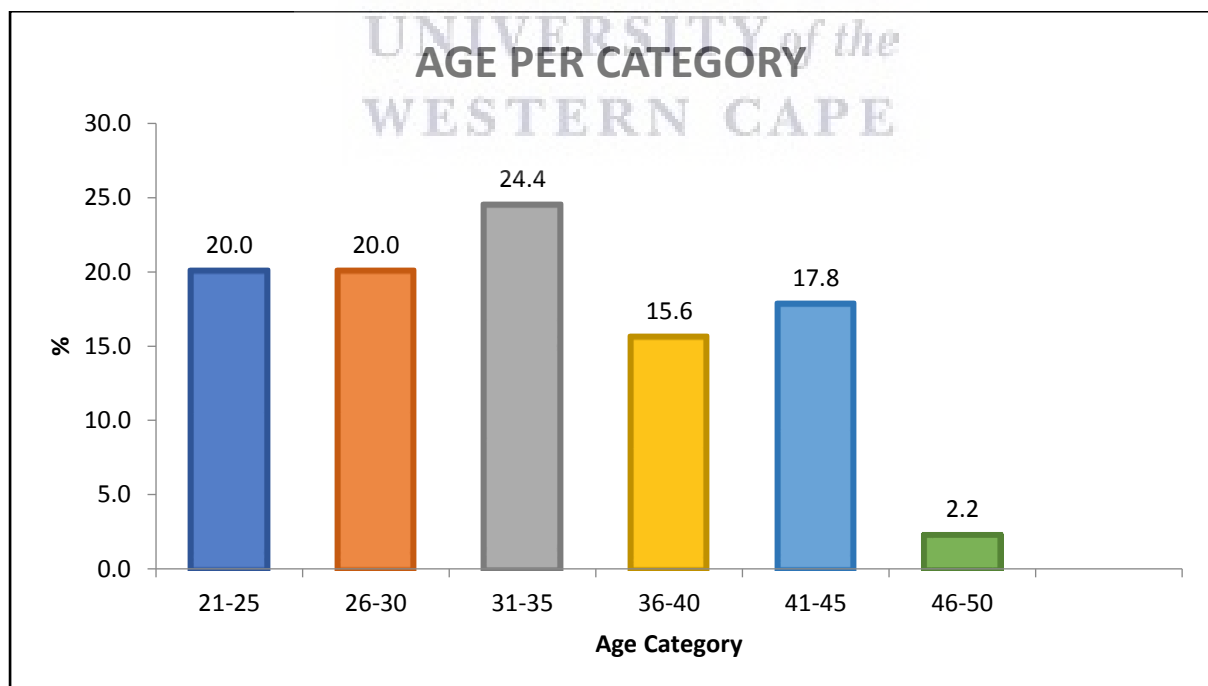
Figure 6.1: Age per category distribution of day labourers from Mbekweni (2016)

Source: Quantitative data (2015-2016)

Therefore, the day labour respondents in this current study were in their early to middle years of adulthood. Early adulthood stretches from the age of 20 to 39 years, while middle adulthood ranges from 40 to 59 years (Louw, Van Ede, & Louw, 1998, pp. 471–2). However, 64 percent of the day labour respondents could be regarded as youth, according to the National Youth Policy (Republic of South Africa [RSA], 2015), which defines youth as those falling within the age group of 14 to 35 years. Louw et al. (1998, pp. 474–5) add that early and middle adulthood are accompanied by the developmental tasks, which relate to the self, interpersonal relationships, work and leisure-time activities, and the community. In the context of this current study, the researcher only elaborates on tasks relating to work and leisure-time activities:

- Early adulthood – to become established in a career, and to develop a pattern of recreation;

- Middle adulthood – to find renewed job satisfaction, become a mentor for younger colleagues, prepare for eventual retirement, and to expand social activities, as a preparation for retirement.

Additionally, the structured interview schedule data indicated that 62 percent (N=28) of the respondents had been in formal employment, previously, and 38 percent (N=17) had never engaged in any type of formal employment. Of the full sample, 51.1 percent (N=23) explained why they had left their previous employer. In Table 6.2, the respondents' reasons for leaving their formal employment are captured.

Table 6.2: Reasons for leaving formal employment

Breakdown of the 51.1 percent	Reason
15.6	Left because of being laid off, due to business closing
11.1	Quit their job because of bad treatment by the employer
8.9	Wages were too low
6.7	Left because of being laid off, due to business downsizing
4.4	Left due to medical reasons
4.4	Left due to disciplinary reasons
*10.9 percent of the total number of respondents did not provide any reason for leaving their formal employment	

Source: Quantitative data (2015-2016)

The findings of this current study further revealed that all the respondents expressed the desire to secure permanent employment. In addition, regarding the respondents' educational achievements, the structured interview schedule data indicated that 22.2 percent (N=10) did not complete matric, 77.8 percent (N=35) completed matric, 13.2 percent (N=6) completed a post-matric certificate, 6.6 percent (N=3) completed a diploma course, and 2 percent (N=1) held a university degree. In this current study, the South African respondents presented with the lowest education achievements, as only 22 percent (N=2) of all the South African respondents (N=11) had completed matric, compared to 94 percent (N=33) of the Zimbabwean respondents. The data further indicated that only some of the Zimbabwean day labourers had accessed and completed tertiary education.

According to the structured interview schedule data, 73 percent of the respondents (N=33) had at least completed a vocational training course, of whom only 10 percent (N=5) were from South Africa. Additionally, 27 percent (N=12) indicated that they had never completed any vocational training course. In Table 6.3, the four most prevalent vocational training courses that were completed by the participating day labourers from Mbekweni are presented.

Table 6.3: The four most prevalent vocational training or courses completed by day labourers from Mbekweni

Training or Course	N	Percent (%)
Painter	6	13.3
Electrical work	4	8.9
Bricklaying	4	8.9
Computer Engineering	4	8.9

Source: Quantitative data (2015-2016)

6.3. Qualitative themes and sub-themes

For easier presentation, the themes and sub-themes are presented in Table 6.4, followed by an illustration of the social justice vulnerabilities that day labourers from Mbekweni faced, as well as a discussion of the themes.

Table 6.4: Themes and sub-themes that emerged from the data

Themes	Sub-themes
1. Day labouring and poverty	1.1. Insecure and low income
	1.2. Lack of access to adequate housing
	1.3. Food insecurity
	1.4. Social exclusion
2. Exploitation of day labourers	
3. Substandard working environment	3.1. Lack of benefits and protection
	3.2. Lack of bargaining powers
4. Day labourers as victims of crime and violence	4.1. Day labourers as victims of robbery, racism and ill-treatment.

In Figure 6.2, the main ideas that inform the social justice vulnerabilities of day labourers from Mbekweni are presented. A detailed description of these ideas are reflected in the discussion of the various themes and sub-themes.
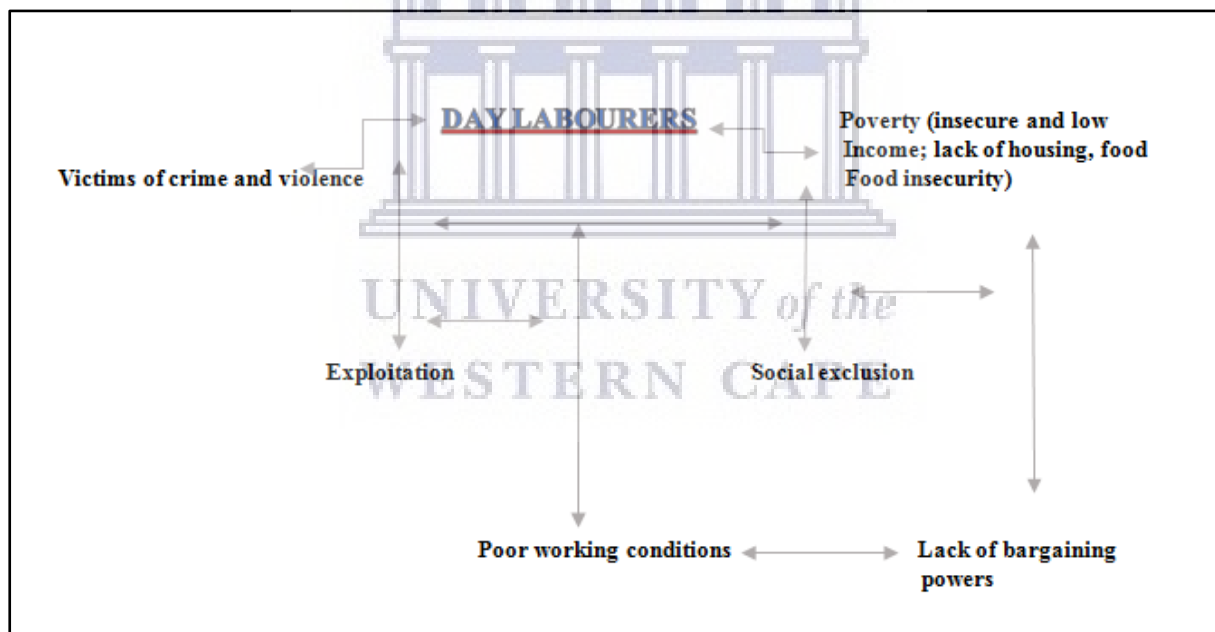
Figure 6.2: Social justice vulnerabilities of day labourers from Mbekweni

Source: Quantitative and qualitative data (2015-2016)

6.3.1. Theme one: Day labouring and poverty

Poverty is the most important risk factor in the development of other social conditions, such as mental disorders, child neglect, high levels of substance abuse, low levels of nutrition, bodily health, longevity, and educational performance. These factors have long-term effects on the personal, social, emotional, and physical well-being of

individuals and their families (Patel, 2015, p. 367). According to Chambers (2006, p. 3), poverty has a few clusters of meanings, including: (1) income-poverty, or its common proxy, consumption-poverty; and (2) material lack, or want. Besides the lack of income, this includes: the lack of, or a little wealth; the lack of, or low quality of other assets, such as shelter, clothing, furniture, personal means of transport, radios, or television, and tends to include no access, or poor access to services. The third cluster of meaning includes human capabilities, for example, skills and physical abilities, as well as self-respect in society. However, poverty is the deprivation side of human development, which includes: the denial of basic choices and opportunities to lead a long, healthy, creative, and free life; to enjoy a decent standard of living; and to participate in the life of the community, including political freedom and cultural choices (Ulriksen & Patel, 2017, p. 205; Chambers, 2006, p. 8).

Bayram, Aytaç, Aytaç, Sam, and Bilgel (2012, p. 376) aver that there are three types of poverty: *absolute poverty, relative poverty* and *subjective poverty. Absolute poverty* is defined as an income lower than the objectively defined, absolute minimum required to satisfy basic needs. *Relative poverty* refers to a living standard that is defined in terms of the society in which an individual lives. However, *subjective poverty,* refers to an individual's opinion that s/he does not have enough to meet his/her own personal needs.

Wolff (2016, p. 29) places people in two categories of poverty; *primary* and *secondary* poverty. People in *primary* poverty are faced with not having sufficient command of resources to achieve physical efficiency. In contrast, people in *secondary* poverty *have* sufficient resources to achieve physical efficiency, but choose to spend, at least, some of their resources in other ways. An example of this is, those who spend part of their budget on alcohol, or gambling, thereby leaving insufficient money for an adequate diet, or living conditions. The sub-theme, *insecure and low income*, is discussed next, to provide a greater context to day labouring and poverty.

6.3.1.1. Sub-theme 1.1: Insecure and low income

The findings of this current study revealed that the respondents were extremely vulnerable, in terms of their income. The structured interview schedule data also revealed that, despite their low and insecure income, they had many expenses, such

as rent, and poverty relief funds for families. Their income was insecure, as they were not permanently employed, although many of them were visible at the hiring sites, at least, five days a week. Besides being insecure and unstable, the income of the respondents was also extremely low. Figures 6.3 and 6.4 indicate the lowest and best wage paid per day during the 12 months prior to this current study.

Figure 6.3: Lowest wage paid per day during the past 12 months
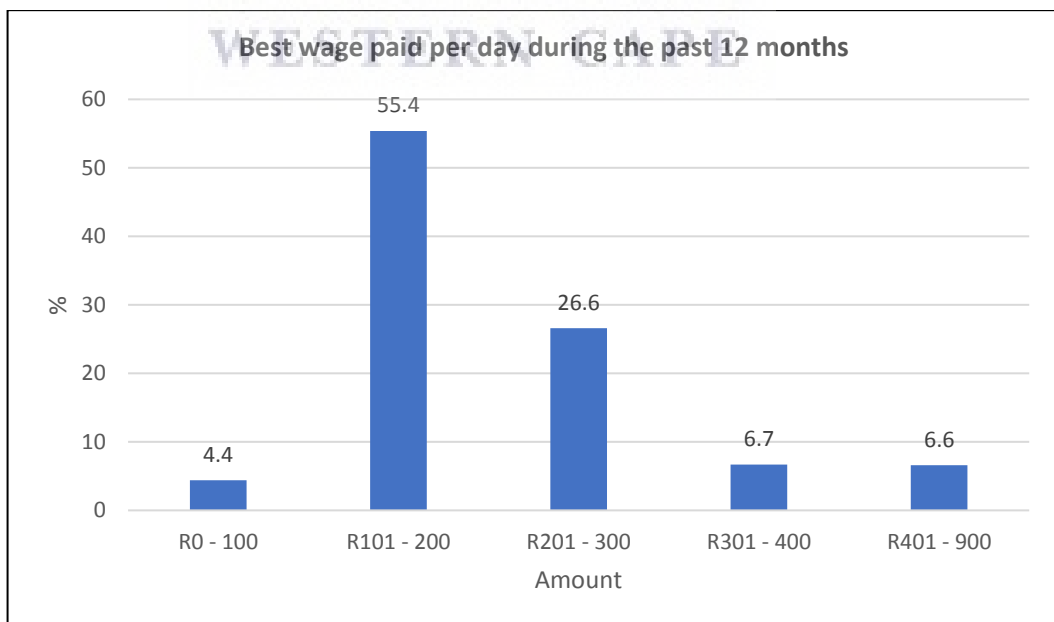
Figure 6.4: Best wage paid per day during the past 12 months

The lowest wages received during the said period was between R0 and R50 (22.2 percent), R51 and R100 (46 percent), and R101 and R150 (22.1 percent). The average lowest wages received, amounted to R44.00 (rounded off) per day, of which the median value was R105.00 per day. On the other hand, the structured interview schedule data indicated that the average best wage paid during the said period was R113.00 (rounded off) per day, of which the median value was R200.00 per day.

Additionally, the statements below highlight the insecurity of income in the informal sector, which also coincides with the research of Theodore et al. (2015, p. 10), in which it was determined that day labourers in South Africa are confronted with insecurity and instability.

"Day labouring is er, day labouring is er, ai it's hard because sometimes you are working, sometimes you are not working..." **Participant 3, May 2016**

"Sometimes you have work and sometimes not" **Respondent 18, Feb 2016**

The findings of this current study, regarding the income of day labourers from Mbekweni, revealed that day labourers earn below the stipulated minimum wage in South Africa. The National Minimum Wage Bill stipulates that the national minimum wage is R20.00 per hour (amounting to approximately R120.00 per day or R3500.00 per month) for each ordinary working hour (Republic of South Africa [RSA], 2017). The purpose of this bill was to advance economic development and social justice, by improving the wages of the lowest paid workers, thereby protecting workers from unreasonably low wages, and preserving the value of the national minimum wage, while promoting collective bargaining, and supporting economic policy (RSA, 2017).

Despite its comprehensive purpose, this is not the case for day labourers from Mbekweni. The number of day labourers, who were paid under the national minimum wage per day, is presented in Table 6.5.

Table 6.5: Daily wages of day labourers *vs*. the Minimum wage per day

Wage category	N	% (rounded-off)	Under the minimum wage Yes/No
Lowest wages received per day			
R0 – R60.00	9	20	**Yes**
R61 – R119.00	24	53	**Yes**
R120.00+	12	27	**No**
Total:	**45**	**100**	
Best wages received per day			
R0 – R60.00	0	0	**N/A**
R61 – R119.00	2	4	**Yes**
R120+	43	96	**No**
Total:	**45**	**100**	

Source: Quantitative data (2015-2016)

When scrutinizing the *lowest wages received per day*, it is evident that 33 (73 percent) of the respondents earned below the minimum wage stipulated by law in South Africa. In contrast, when perusing *the best wages received per day*, it is evident that only two respondents (4 percent) earned under the minimum wage, as specified by the National Minimum Wage Bill. Additionally, during the structured interview schedule data collection process, the respondents were asked to disclose the amount they earned in wages for the month prior to the interview. The data received indicated that they received an average monthly income of R673.00. The median of monthly income is R1400.00.

While exploring the day labourer's subjective perception of their income, 46.7 percent (N=21) indicated their income was better than expected, 48.9 percent (N=22) indicated that their income was worse than expected, and 4.4 percent (N=2) expressed that it was as good as could be expected.

Wages earned during a bad month of work

Rand Value	%
2001 - 3200	9.9
1501 - 2000	6.6
1000 - 1500	35.5
0 - 999	46.5
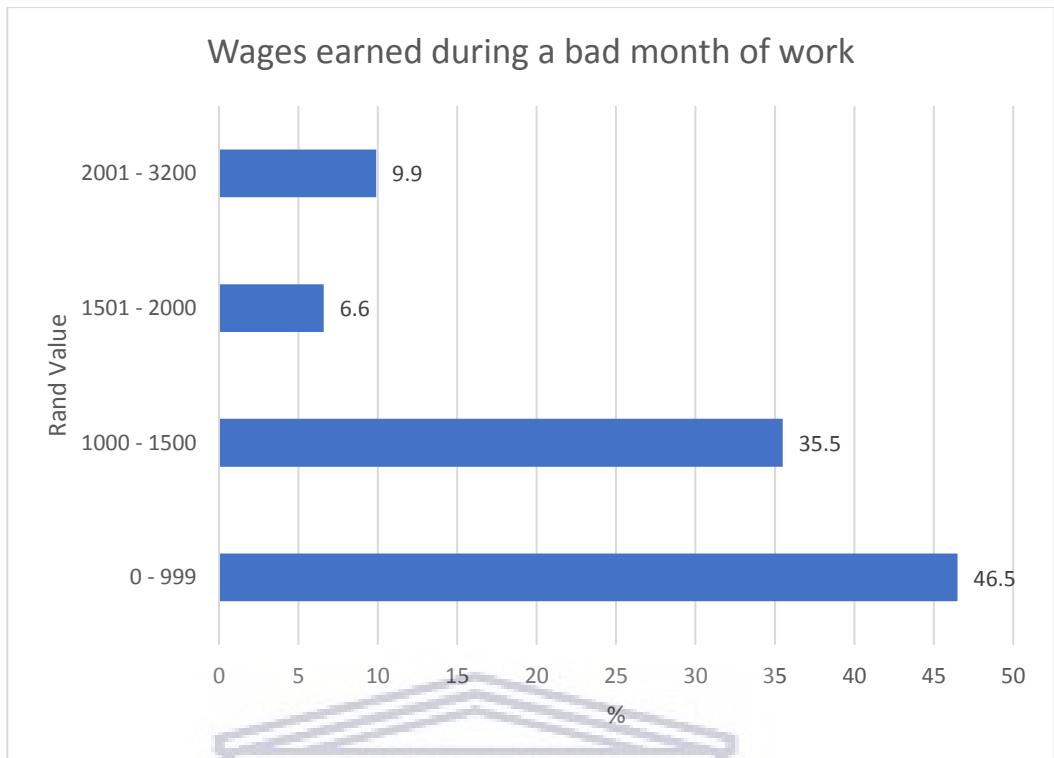
Figure 6.5: Wages earned during a bad month of work

Source: Quantitative data (2015 -2016)

Wages earned during a good month of work

Rand Value	%
4001 - 6000	15.5
3201 - 4000	42.2
2501 - 3200	17.7
1800 - 2500	22.2
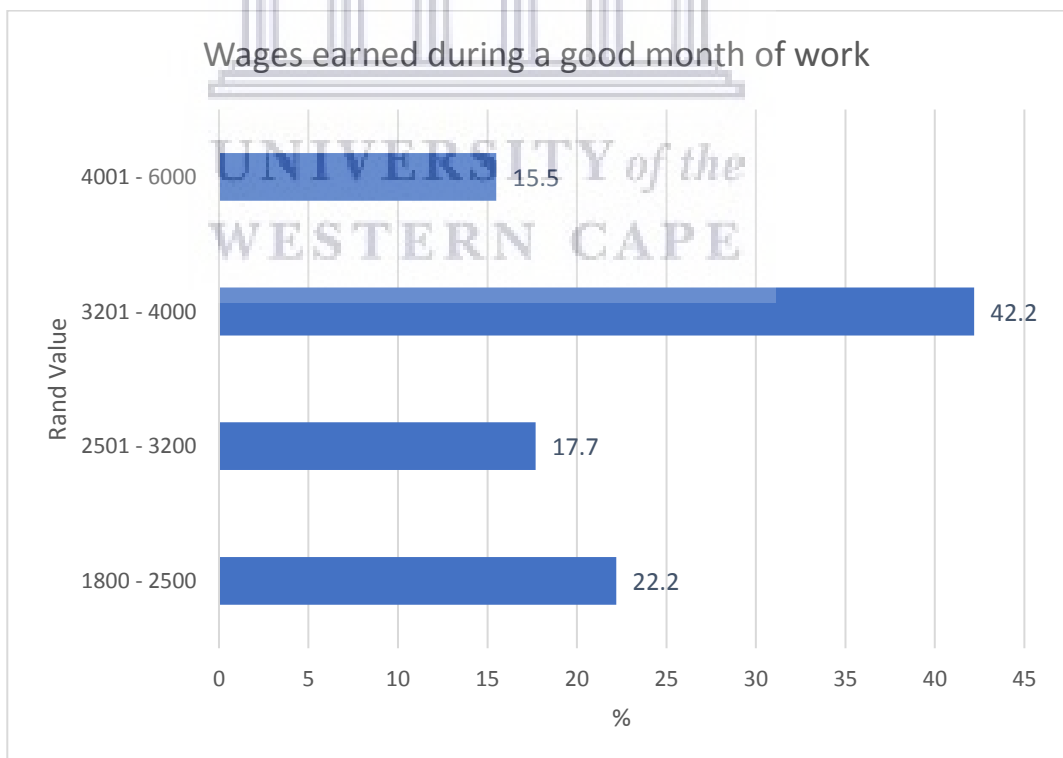
Figure 6.6: Wages earned during a good month of work

Source: Quantitative data (2015 – 2016)

According to Figure 6.5, 46.5 percent (N=21) of the respondents received an income of between R0 and R999 per month, 35.5 percent received an income of between R1000 and R1500 (N=16), and 16.5 percent (N=7) received an income of between R1501 and R3200, during a bad month of work. In Figure 6.6, on the other hand, the most prevalent income category earned during a good month of work was between R3201 and R4000 (42.2 percent [N=19]), followed by between R1800 and 2500 (22.2 percent [N=10]). Additionally, the average income received during a bad month was R468.00 (rounded off), of which the median was R950.00, and R1061.00 (rounded off) during a good month, with the median at R3100.00. The median monthly income of day labourers, during a bad, as well as a good month was under the minimum wage of R3500.00 per month.

Statistics South Africa (StatsSA, 2018a) asserts that there are three poverty lines used in South Africa, namely:

- *Food poverty line* – **R547.00 per person per month.** This refers to the amount of money that an individual will need to afford the minimum required daily energy intake;

- *Lower-bound poverty line* – **R785.00 per person per month.** This refers to the food poverty line, plus the average amount derived from non-food items of the household, whose total expenditure is equal to the food poverty line; and

- *Upper-bound poverty line* – **R1 183.00 per person per month.** This refers to the food poverty line, plus the average amount derived from non-food items of the household, whose food expenditure is equal to the food poverty line.

Evidence emanating from this current study indicated that, during a bad month of work, 64.3 percent (N=29) of the total sample earned less than the upper-bound poverty line, and 57.7 percent (N=26) of the total sample earned under the lower-bound poverty line, while 33.3 percent (N=15) of the total sample earned less than the food poverty line. In addition, 6.6 percent (N=3) of the total sample earn more than the lower-bound poverty line, but lower than the upper-bound poverty line. The average income of the respondents during a bad month of work (R468.00) was

also under the food poverty line, and the average income earned during a good month of work (R1061.00) was under the upper-bound poverty line.

Therefore, the fact that a significant percentage of day labourers in this current study earned under the national poverty lines, and the average income of day labourers (during bad, as well as a good month of work) was under the national poverty lines, makes the *income* of day labourers, a contributor to day labourer vulnerability in Mbekweni. Despite the low income of day labourers, they were also faced with expenses and family responsibility. Regarding their expenses, 80 percent of day labourers indicated that they were paying R300.00 and more for rent. The following extract refers:

> "…*Our rent is not too much, cause we pay R300, some R400, some R500...*" **Participant 1, May 2016**

The above extract indicates that day labourers from Mbekweni could pay as much as R500.00 per month for rent. In addition, the structured interview schedule data reflected that as many as fifteen people were dependant on the wages of the respondents. The respondents' average number of dependants in this current study was 5.5. The distribution of the total dependants, below the age of eighteen years, are presented in Table 6.6.

Table 6.6: The distribution of the total dependants under the age of 18 years

Number of Dependants	Number of Respondents	Percent (%)
1	13	28.9
2	12	26.7
3	3	6.7
4	3	6.7
6	1	2.2

Source: Quantitative data (2015 - 2016)

The above table indicates that 28.9 percent of day labourers had at least one dependant under the age of eighteen years. Additionally, 51.2 percent (N=23) of the respondents indicated that there were other sources of income available to their

dependants, including child support grant (only South Africans – 15.6 percent [N=7]), and the income of another person, who was employed (35.6 percent [N=16]). However, 48.9 percent (N=22) disclosed that there were no other sources of income available to their dependants. This was to be expected, given the number of Zimbabwean migrants in the sample. The respondents also indicated that they often sent money to their families. The structured interview schedule data suggested that 35.6 percent (N=16) sent money monthly, 17.8 percent (N=8) sent money four times a year, 8.9 percent (N=4) twice a year, 4.4 percent (N=2) once a year, 2.2 percent (N=1) weekly, while 8.9 percent (N=4) indicated that they had no money to send to their families. The following extract refers:

"...the income you are getting per day, haa, I can't make ends meet. It's very difficult, cause I'm also a family man you know. I've got a lot of responsibilities you see..." **Participant 09, May 2016**

The above extract suggests that day labourers did not receive enough income to support their family and responsibilities. It was evident that the low income attached to day labourers was not unusual. A finding of a study conducted by Blaauw et al. (2013, p. 638) revealed that day labourers earned low and uncertain levels of income, leaving many of them in a state of deprivation and poverty. The average earning level of day labourers in the USA, during the mid-2000s, for a good month was US$1,400, while for a bad month, it was approximately US$500 (Theodore et al., 2015, p. 9). Therefore, the findings relating to low income levels resonate with existing literature.

6.3.1.2. Sub-theme 1.2: Lack of access to adequate housing

The findings of this current study revealed that day labourers from Mbekweni were challenged with access to decent housing. The following extract refers:

"...Die hokkie, ek bly by die hokkie, ek bly nie hier huis nie. Ek het nie huis nie maar ek soek huis. Mense hulle werk by die munisipaliteit, hy sê vir ons, dan sê hy as ons teken daar by die munisipaliteit, ons teken die nommer van die hokkie. As hy die mense, hy bou huis. Nie almal kry nie. Ander mense hy kry ander mense sal nie kry."

[…I live in a shack. I do not have a house, but I am waiting for one. The people at the municipality said we must sign for a house, but if they build houses, some will get and others would not get.] **Participant 5, May 2016.**

The above extract reflects the day labourer's desire to have a house/proper shelter. In addition to the above statement, the structured interview schedule data indicated that 28.9 percent (N=13) of the respondents lived in a shack, 37.8 percent (N=17) lived in a backyard shack, 4 percent (2) lives on the street, or in the bush, and only 29 percent (N=13) lived in a brick house. Therefore, a significant percentage (71) (N= 32) of day labourers battled with access to decent housing.

This finding is in line with the findings of Theodore, Pretorius, Blaauw, and Schenck's (2017, p. 8) study, conducted in South Africa and USA respectively, during the mid-2000s, which revealed that 58 percent of day labourers in South Africa lived in a shack, at the time of their study. This was the most common response, followed by a backyard shack, also known as a Wendy house, and sleeping outside on the street, or in the bush area. This problem is not unique to day labourers, as, in South Africa, approximately three million people are homeless, while eight million are shack dwellers (Schenck et al., 2017, p. 267).
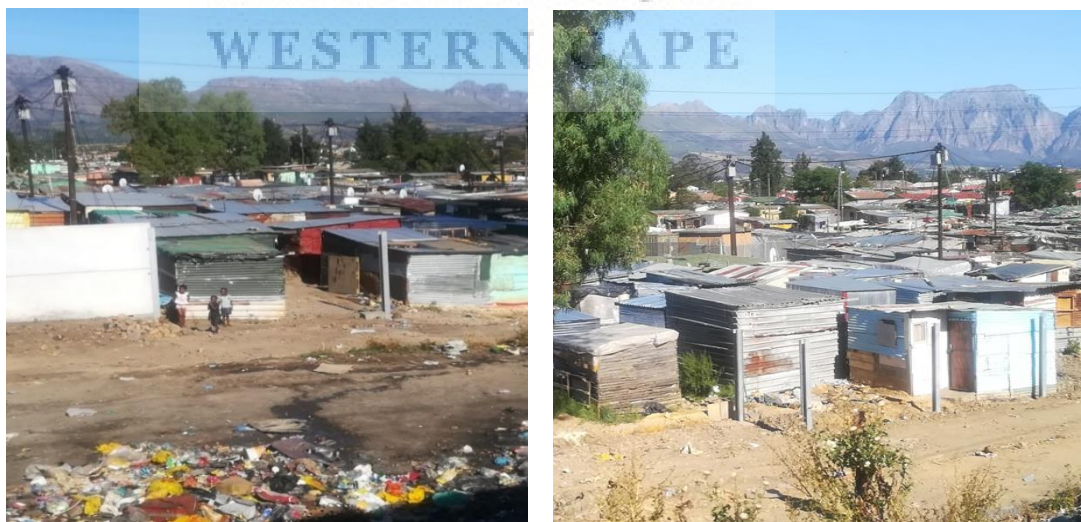
*These photos highlight some of the shacks in Mbekweni
Source: Photos were taken during data collection on 10 May 2016

Brown-Luthango, Reyes, and Gubevu (2017, p. 1) assert that informal settlement dwellers are mostly affected by ill-health, violence, and many other socio-

economic challenges. These are largely connected to the unhealthy and unsafe physical conditions in which they live. Informal shacks also pose a risk for fires. Kimemia and Van Niekerk (2017, p. 289) state that, in South Africa, nearly five thousand informal settlement fires were reported between 2009 and 2012. The effect of this, typically results in significant economic losses, as well as a reduced quality of life, and often loss of life. As presented in Chapter 2, shelter plays a fundamental role in satisfying the human need, *subsistence*. The lack of access to proper shelter, or in this case, housing, causes a vulnerability that could be addressed by the state, if they distribute resources, equally, to everyone.

6.3.1.3. Sub-theme 1.3: Food insecurity

Food insecurity is a complex and multi-dimensional phenomenon (Drysdale, Moshabela, & Bob, 2019). Drysdale et al. (2019) define food insecurity as a situation, when people do not have physical and economic access to enough safe and nutritious food that meets their dietary needs, as well as food preferences for an active and healthy life. During this current study it became evident that a significant number of day labourers experience food insecurity. Conceptually, food insecurity, explains chronic hunger, and more extreme famine events, with the absence of food availability and highlights the complexity of food outcomes in varied social, economic, political, and environmental conditions (Essex, 2010, p. 3359). In Figure 6.6, the days and nights that day labourers spent without eating anything, due to a lack of resources, are illustrated.
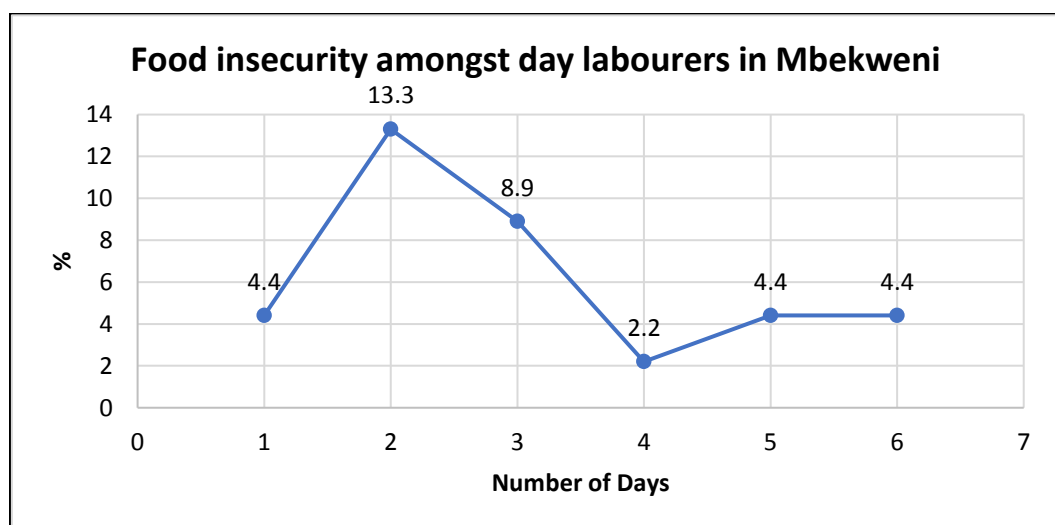
Figure 6.6: Food insecurity among day labourers from Mbekweni

Source: Quantitative data (2015-2016)

The above figure indicates that 37.6 percent (N=17) had no food to eat for approximately one to six days. The structured interview schedule data revealed that 62.2 percent (N=28) of the respondents indicated that they always had sufficient food to eat; however, 35.4 percent (N=16) disclosed going to bed hungry, because there was nothing to eat for at least one day, and a maximum of six days. The following extract refers:

"I'm struggling for buying food" **Participant 1, May 2016**

The above extract revealed that the participant struggled to buy food on a daily basis. Additionally, day labourers also experienced a lack of access to water and food at the informal hiring sites. The structured interview schedule data indicated that 48.9 percent (N=22) of the respondents had no access to water. In addition, 48.9 percent (N=22) indicated that they had no food when they were at the site, 20 percent (N=9) ate at home, 22.2 percent (N=10) brought food from home, and 8.9 percent (N=4) were able to purchase food at the shop. Despite the significant percentage of respondents, who had no access to food, no person, or organisation, was observed providing food to the day labourers from Mbekweni.

A similar finding was reported by Blaauw, Schenck, Pretorius, and Schoeman (2017, p. 355) that a significant percentage of day labourers disclosed not having enough to eat. A possible contributing factor to their food insecurity could be blamed on the low and inconsistent income of day labourers, as discussed under section 6.3.1.1. Therefore, it is evident that day labourers face income poverty.

Seekings and Natrass (2017, p. 46) assert that poor people cannot afford to put food on the table. Poverty and hunger might be socially constructed; however, they are also likely to reflect very real and consequential patterns of consumption and malnutrition (Seekings & Natrass, 2017, p. 48). Bischoff and Tame (2017, p. 64) concur, as they observed that for those with low paid or irregular work, food security is impeded, because people are unable to sustain stable access to food. In addition, Pretorius and Blaauw (2015, p. 819) observed that, between 2005 and 2008, 62 percent of day labourers interviewed, indicated that they did not have enough to eat in the week prior to this current study's interviews.

The Bill of Rights of South Africa pledges that *(b) "Everyone has the right to have access to sufficient food and water."* (RSA, 1996). However, the need for subsistence of day labourers, who experience a level of food security that is not met, makes them vulnerable. The fact that the state does not respond to this vulnerability, through government or NPO programmes, creates a sense of injustice against day labourers from Mbekweni.

6.3.1.4. Sub-theme 1.4: Social exclusion

Social exclusion is defined as the complete, or partial exclusion of people from full participation in the society in which they live (Stewart & Zaaiman, 2015, p. 597). Patel (2015, p. 13) avers that, frequently, social exclusion is caused by social discrimination, stigmatisation, and stereotyping, based on a range of social identifiers, such as gender, sexual preference, ethnicity, language, and national origin. This concept is not foreign to South Africa. South Africa has a dark past of social exclusion, based on race and gender (Van der Westhuizen & Swart, 2015). Despite democracy, many South Africans are still excluded from the productive economy, as well as the proceeds of national wealth creation (World Bank, 2018).

Day labourers, particularly the undocumented migrant day labourers, are not exempted from the darkness of social exclusion, as Bernabè (2002, p. 2) postulates that informal employment is strongly associated with social exclusion. As asserted earlier in this chapter, the majority of the respondents were from Zimbabwe and the Eastern Cape Province, South Africa. These respondents could be regarded as victims of forced migration, due to the poverty and unemployment in their country/province of origin, as well as because they had no other means of making a living (Schenck & Triegaardt, 2018, p. 170). Theodore et al. (2018, p. 6) assert that undocumented migrants often find opportunities in the informal economy, as well as the informalising segments of local economies, where workplace violations are prevalent, because barriers to entry into these niches are low.

Although the researcher did not ask, formally, whether they had legal status in South Africa, the respondents, of their own accord, admitted to not being in possession of legal documents, and, as a result, faced challenges with access to services. The following extract refers:

"...many people here they don't have their real documents you know. Sometimes they are here but they don't have work permits...they don't have some passports, so you cannot go to the police without those things...otherwise they will arrest you...they will deport you" **Participant 2, May 2016**

However, during the interview with an official from the South African Police Services (SAPS) Mbekweni, the participant suggested the opposite:

"Umm, 'n klag is mos 'n gewone klag. Hys mos net so 'n mens soos 'n ander mens. Whether hy nou 'n passport het of nie, as hy gerob word dan word hy gerob. So as hy kom dan word hy gehelp"

[A complaint is a complaint. He is a human being, despite not having a passport, if he is robbed than he is robbed. Therefore, if he lays a complaint than he will be helped] **SAPS Official, May 2016**

Even though SAPS Mbekweni did not require any form of documentation, to collect an individual's statement, the following extract reveals that day labourers perceived that they were being treated differently and, to some extent, unfairly; therefore, they did not access the service. The following extract refers:

"...I hear from others they (SAPS Mbekweni) *don't treat people well. Like us, we are foreigners you know. For an example... last month one robbed my phone then I want to go to report to the police station but other people they tell me aah, don't go there because their nothing to do with that case. They know them very well. They don't treat people well so we are afraid to go and report..."* **Participant 2, May 2016**

In addition to the question about treatment they received from the Police, the structured interview schedule data suggested that 20 percent (N=9) of respondents were unhappy with services they received from SAPS. However, 40 percent (N=18) indicated that they were happy, and 31 percent (N=14) disclosed not experiencing any problem with the police. Varsanyi (2017, p. 38) asserts that undocumented residents are often unable, or unwilling to access basic services,

because of their fears of deportation. However, it was evident that this was not the case with the day labourers from the Mbekweni area. The following extract refers:

> *"…So I go to the clinic, so they say ah, er, you can come tomorrow. Then I ask them why, they say ja, there is a record of Dunoon[4], I was living in Dunoon, I was…I come from Dunoon to live here in Mbekweni, so they say you gonna go back to Dunoon. I don't have the money to go there again…so I say maybe you help me please, they say ha ah, you can come tomorrow…"* **Participant 7, May 2016**

The above extract reflects the difficulty that a day labourer experienced, when attempting to access health services in Paarl, near Mbekweni. The findings of this study further revealed that, not only do day labourers from Mbekweni experience barriers with access to health and police services, but they also are excluded from formal social protection. The NDP 2030 identifies four functions of social protection. These are:

- Protective measures to save lives, and reduce levels of deprivation;

- Prevention of poverty to stop people from falling deeper into poverty, and reducing vulnerability to external events, such as economic crisis and natural disasters;

- Promotion of capabilities, such as education, enjoyment of good physical and mental health, building of skills to enhance livelihoods and employability, and

- Transformative measures that tackle structures and institutions, for example, economic, political arrangements, including sociocultural relations that perpetuate exclusion of individuals and groups (RSA, NPC, 2011, p. 355).

The social protection in South Africa relates to the social assistance, more commonly known as social grants (Patel, 2015, p. 166). The following extract refers:

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[4] **Dunoon** is an informal township, 60km from Mbekweni, to the west of Cape Town.

"By ons, by, by, by SASSA, skyn dit asof, asof dagloners nie kan kwalifiseer by ons nie as gevolg van sekere omstandighede. Daar is sekere vereistes by ons, by ons werk, waaraan 'n persoon moet voldoen, voordat hulle gebruik kan word by ons om te kwalifiseer vir ondersteuning… hulle moet mos nou 'n bewys kry by Binnelandse Sake, dat hulle permanente verblyf status het by ons in die land…as hulle daai dokumente nie het nie, dan kan hulle nie kwalifiseer vir enige toelae nie"

[*At SASSA day labourers will not qualify as there is a set criterion. Before they qualify they need to get proof at Department of Home Affairs to show that they are legal in the country…if they don't have these documents then they won't qualify]* **SASSA Official, May 2016.**

Social assistance and protection is a constitutional right, and is fully publicly funded. The NDP (RSA, NPC, 2011) positions social protection as a critical part of public policy, which provides support that reduces vulnerability, alleviates, and ultimately, prevents poverty, and empowers individuals, families and communities, through a range of social development services. However, the above extract affirms that undocumented foreign day labourers, despite of their low income and living conditions, do not qualify for social assistance from SASSA. Patel (2015, pp. 166–7) notes that only South African citizens, permanent residents, and refugees qualify for social grants.

It was evident that day labourers experienced social exclusion from the abovementioned services. These services are imperative to any vulnerable human being. Visser (2016, p. 14) is of the opinion that immigration policies and legislation plays a crucial role in promoting the vulnerability of undocumented workers, sources of economic deprivation, and social exclusion. In addition, the fact that many of the day labourers are undocumented, encourages political exclusion. Political exclusion could be defined as the exclusion of an individual, or group from political processes (Hamilton, 2014).

Similar to this current study, in the United States, it was revealed that undocumented immigrants experience exclusion from public services and basic legal rights (Quesada, Hart, & Bourgois, 2011, p. 340). Graeupner and Coman (2017, p. 219) aver that social exclusion is often associated with feelings of insignificance. These authors further articulate that interracial tension, social, and economic inequality, and poverty are the main drivers of social exclusion (Graeupner & Coman, 2017). In the context of this current study, it is evident that poverty, not only serves as a barrier to accessing important services to address human needs, it also fuels the injustice against an already marginalised community.

6.3.2. Theme two: Exploitation of day labourers

Stewart (2015, p. 16) postulates that exploitation occurs in the capitalist mode of production, as the wages workers earn is worth less than the economic value they produce. Giddens (2006, p. 16) defines capitalism as a system of production that involves the production of goods and services to a wide range of consumers. Marx (1818-83, cited in Giddens, 2006, p. 16) is of the view that capitalism is inherently a class system in which class relations are characterised by conflict between those, who own production (employer), and those, who sell their labour (workers). However, Stewart (2015, p. 16) further notes that, under capitalism, exploitation results in the experience of alienation. Alienation simply signifies that workers are alienated from their own, as they exercise little-to-no control over what they produce, and workers are alienated from themselves, as they are unable to realise their own human potential. Additionally, in *Das Kapital,* Marx notes that capitalism leads to the progressive impoverishment of the proletariat (workers) (Wheen, 2006, p. 56).

In this current study, on a question to how the employers were treating them, 40 percent (N=18) of the respondents sensed that their employers were exploiting them, 50 percent (N=22) reported that their employers treated them well, and 10 percent (N=4) did not answer at all. The following extracts refer:

> *"Aah, some would treat me badly and some would treat me nicely. Some do*
> *not want to pay and some want to pay and some er, I see I was working some*
> *other time for Nigerians, so they don't want to pay me my money. I worked*

there as a guard so they didn't pay me for the whole of the month…is about R3200.00…" **Participant 4, May 2016**

"Die werk, hy is skaars. Ander ene hy vat ons. Ons begin sommer tuin werk. As ons begin sommer tuinwerk miskien eight o'clock to five o'clock..hy gee vir ons R100. Die R100 hy werk nie…"

[The work is scarce. Some will take us and we will do gardening. We will start eight o'clock to five o'clock and he (the employer) will give us R100. The R100 does not work…] **Participant 8, May 2016**

"Ja, is like last month, I worked for some of the white guy. We worked for him about one, me I worked for one week, but others that we go, they worked two weeks there. After we finished the work, we claim our money, and he doesn't give us our money." **Participant 1, May 2016**

The above three statements explain the harsh reality of exploitation that day labourers experience. Statement one indicates that the day labourer worked for a month without remuneration from his employer. Statement two provides evidence that the day labourer worked for nine hours and only received R100.00, despite the National Minimum Wage Bill that came to effect in January 2019, which stipulates a national minimum wage as R20.00 for each ordinary working hour, amounting to approximately R120.00 per day and R3500.00 per month (RSA, 2017). Additionally, statement three suggests that a day labourer worked for one week, but the employer reneged on paying his wages.

Literature suggests that, as day labourers are hired by non-union residential construction contractors, and are not organised like other workers, makes them vulnerable to exploitation (Visser, 2016, p. 2). In support of the latter, Pretorius and Blaauw (2015, p. 817) notes that, since there is no legislation, trade unions, or any other form of regulation affecting the day labour market, employers pay day labourers, according to what *they* consider them to be worth. In addition, the following extract indicates that foreign day labourers are underpaid, compared to the local day labourers:

"No they take us and they not giving us enough money. They take us a day, give us R150. They take the other guys and they give R300, us they give us R150…us foreigners they give us less money" **Participant 10, May 2016**

Another contributing factor to day labour exploitation is that the labourers, predominantly, are perceived as an undocumented migrant labour supply, and the amalgamation of precarious work and precarious citizenship, leaves many hesitant to make demands on their employers and political institutions (Visser, 2016, p. 3). The greatest consequences of exploitation are, poverty and high levels of inequality (Hamann & Bertels, 2018).

6.3.3. Theme three: Substandard working environment

The working environment in South Africa is governed by various pieces of legislation, which includes the Basic Conditions of Employment Amendment Act (RSA, 2002a); Labour Relations Amendment Act (Republic of South Africa [RSA], 2002b, Act 12 of 2002); Occupational Health and Safety Act (Republic of South Africa [RSA],1993, Act 85 of 1993); Unemployment Insurance Act (Republic of South Africa [RSA], 1966, Act 30 of 1966); Skills Development Act (Republic of South Africa [RSA], 1998, Act 97 of 1998); and Compensation for Occupational Injuries and Diseases Amendment Act (Republic of South Africa [RSA], 1997, Act 61 of 1997). Despite this broad legislative framework, day labourers are often excluded from it, because of the informal dimension attached to the market. This current study reveals that day labourers face a lack of benefits and protection, as well as bargaining powers, which are discussed as the two sub-themes.

6.3.3.1. Sub-theme 3.1: Lack of benefits and protection

Day labourers can be viewed as individuals, who form part of the precariat. Watson (2017, p. 214) defines *precariat* as a section of society, who might, or might not be regarded as a social class, with scant economic, social, and psychological security, or predictability in their working lives and, consequently, in their whole lives, generally. Bezuidenhout and Tshoaedi (2016, pp. 6–7) assert that the *precariat* are workers, who, inevitably, are not protected by the legislative framework, and who, frequently, do not have standard working contracts, or access to social benefits. Notwithstanding the above, the findings of this current study revealed that day labourers often work under dangerous and unconducive working conditions, as per the following extracts:

> *"...they don't tell you the conditions of work...there's no break time at times"* **Participant 16, May 2016**

> *"…sometimes the hours, you can work for 10 to 12 hours but they didn't pay up the overtime"* **Participant 20, May 2016**

> *"…usually making, making us work for overtime without paying us you see…they must also give us safety, safety wear"* **Participant 13, May 2016**

The above statements illustrate the poor working conditions of day labourers, who are often expected to work long hours without a tea or lunch break. In addition, day labourers are further expected to work abnormal working hours without being compensated for overtime. This is in violation of the Basic Employment Conditions Act (RSA, 2002a), which stipulates that workers should have breaks. Section 14 of this act states "an employer must give an employee who works continuously for more than five hours a meal interval of at least one continuous hour". In addition, the act stipulates that the maximum working hours per day should be equal to nine, and all working hours beyond this stipulation would be deemed as overtime.

Day labourers are often expected to perform labour duties that are dangerous and declined by workers in the formal labour market. The following extract highlights the lack of access to compensation for occupational injuries and diseases, and describes an incident, in which a worker was injured, while on duty; however, the employer refused to assist the injured employee.

> *"…that work that we were working was very dangerous work, because my friend he fell down from the upwards to downwards and he dislocated his hand but he never be paid…the boss was outside, we phone, there's someone who get injury, but he doesn't do anything with that."* – Participant 1, May 2016

In a formal working environment, such an employee would have qualified for compensation, as articulated in the Compensation for Occupational Injuries and Diseases Amendment Act (RSA, 1997). However, day labourers are not covered by this act, because of the absence of formal documentation.

This finding coincides with those of Meléndez, Visser, Valenzuela Jr, and Theodore (2013, p. 2), which revealed that day labourers face the likelihood of work-related injury and fatality, as employers are less willing to pay for safety training. Negi (2013, p. 164) reiterate the view that day labourers are exposed to dangerous and difficult working conditions. In addition, Blaauw et al. (2012, p. 1335) highlight that day labourers do not receive social security and unemployment benefits. Besides the above, day labourers also have no formal contract or agreement between them and their employers. Everything in the day labour market is informal; therefore, in the absence of a contract, the respondents feared the unknown. The following extract refers:

> *"Also the other thing, they can take me here every day but without putting in a contract you know, we are working everyday, everyday for six to thirty months, giving you money every day, but without making an agreement…we have a fear of unknown…will I have a job, when am I going to have a job. We have fear of unknown, stress and all those things."* **Participant 3, May 2016**

Additionally, an overwhelming majority of the participants and respondents expressed that they had nowhere to go, when their rights are violated. Theodore et al. (2017, p. 4) aver that unauthorised migrants, active in the informal economy, are often reluctant to contest violations of labour standards, for fear of being deported; consequently, they tolerate substandard employment. Day labourers from Mbekweni have no collective voice, in the form of an association with a union, to represent them in cases, when their vulnerabilities are exploited. The biggest trade union in South Africa, COSATU, still turns a blind eye to the plight of workers in the informal sector. It is evident that COSATU's organising strategy is still industrial based, and has not included the realities of emerging forms of work. Little-to-no attention has been paid to the informal economy, migrant labour, casual, and contract workers (Bezuidenhout & Tshoaedi, 2017, p. 8). In the absence of a union, the last resort left for day labourers was to approach the Department of Labour.

> *"…After they work for the day the employer comes to pay them. When they don't pay them, they come to us and we will find out they don't*

have the details, so unfortunately we can't help them" **Department of Labour, Paarl, May 2016**

"Usually need your green barcoded ID and the documents from the employer that you are working for, so that is the big problem that we got because they don't have those documents and some of them are foreigners, they don't have their valid passports which we can't assist them without those documents" **Department of Labour, Paarl, May 2016**

Because of the informality of day labour work, it is unlikely that day labourers would have the details, or documents of their employers. In addition, because many day labourers do not hold a valid ID or passport, they may not be able to access their only hope for justice. Therefore, it is evident that day labourers are not protected, when they are employed, and their need to feel protected is not satisfied, which creates vulnerability. However, this vulnerability could be addressed if the state responds to it. The researcher is of the opinion that the state could introduce new legislation to ensure that day labouring is regulated from a legislative perspective, and consequently protect day labourers from sub-standard employment.

6.3.3.2. Sub-theme 3.2: Lack of bargaining powers

The Labour Relations Amendment Act (RSA, 2002b) governs the right of workers to a collective bargaining process. Watson (2017, p. 356) defines collective bargaining as a method of agreeing to working conditions and rewards, through a process of negotiation between employer representatives, and the representatives of collectively organised employees. As observed, the respondents were not organised, and virtually no informal interaction transpired between an employee (day labourer) and his/her employer, before entering into a verbal agreement, which represented a typical negotiation process between the two parties.

The structured interview schedule data of this current study indicated that 51.1 percent (N=23) of the respondents conducted negotiations before working, and 48.9 (N=22) percent had no negotiations. In addition, 55.6 percent (N=25) confirmed that they had turned down jobs, and 44.4 percent (N=20) indicated that

they had never turned down a job. It is also evident that some day labourers formed a relationship with their employers, which relationship greatly impacted on the *equal opportunity for all principle*, as those who formed a relationship with their employers, would have an advantage, and, most probably, receive better employment opportunities.
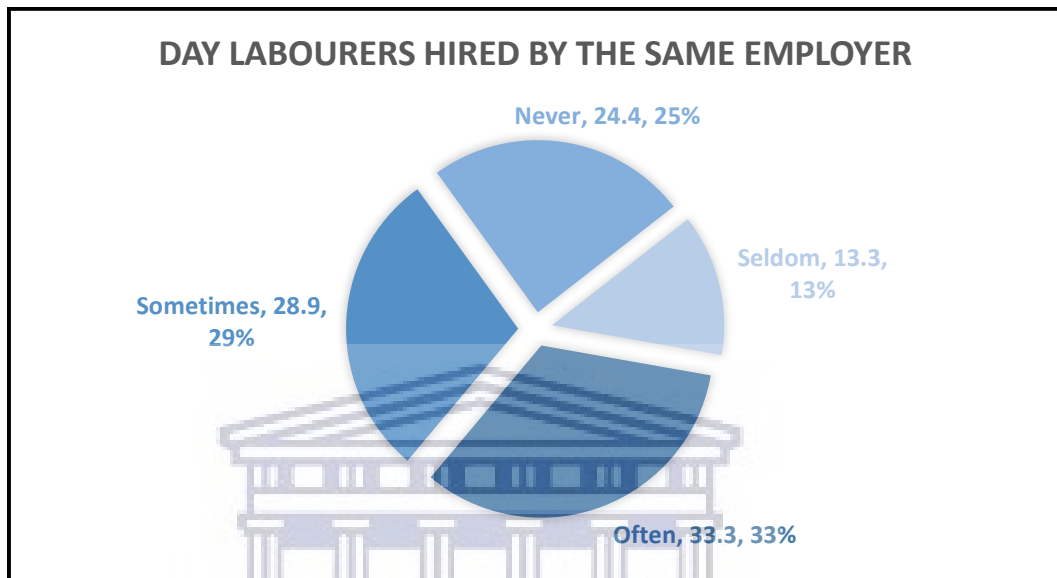
Figure 6.7: Day labourers hired by the same employer
Data source: Quantitative data (2015-2016)

In Figure 6.7, 33 percent (N=15) of the respondents indicated that they had been hired by the same employer "often", followed by 29 percent (N=13), who indicated that they had been hired "sometimes" by the same employer. However, 25 percent (N=11) disclosed that they had never been hired by the same employer. Conspicuously, the researcher also observed that closer to the end of the week, less day labourers would enter into a negotiation process. When an employer would arrive at an informal hiring site, the day labourers would ask the employer how many workers were needed, and simply board the vehicle. Schenck et al. (2012, p. 42) support this finding, as these authors established that the negotiation between the day labourer and the employer was conducted in a hurried manner, and, because of the many desperate day labourers, the employer would have no time to select the most competent worker/s.

> *"Daai mense as hy job gee, as hy gee vir my job van die bouwerk, as*
> *hy vra hoeveel hy kry die dag, sê ek, gee vir R300. Hy sê kan nie gee*

vir jou R300. Jy het nie papier om te werk nie, om te bouwerk. Toe sê ek vir hom gee vir R250 toe sê hy nee ek gee jou R200. Toe sê ek, ek is honger. Ek vat hom daai R200

[those people will give me a construction job, he (the employer) asked me how much I want per day, so I said R300, he said no, he can't give me that as I do not have papers to build. So I said, give me R250 and he said no, I will give you R200. I am hungry, so I took the R200…]
Participant 5, May 2016

The above statement highlights the negotiation between a day labourer and an employer. The day labourer wanted R300 per day, but because of being hungry, he accepted the R200 per day, offered by the employer, for construction work. This highlights how vulnerable day labourers are during the bargaining process. In support of the above observation, Marx 1867, cited in Wheel, 2006, p. 14) notes that "wages are determined by the fierce struggle between capitalist and worker. The capitalist inevitably wins. The capitalist can live longer without the worker than the worker can without him", which echoes the vulnerability of the worker, during the bargaining of wages process.

6.3.4. Theme four: Day labourers as victims of crime and violence

It is estimated that over 1.5 million incidences of household crime occurred in South Africa, during 2017/18, which constitutes an increase of 5 percent, compared to the previous year (StatsSA, 2018a, p. 8). Holthausen and Heath (2015, p. 4840) define crime as an act prohibited by the law of a country, which crime is considered serious enough to warrant some kind of penalty for its commission. Currently, South Africa is experiencing a high incidence of violence (Kaminer & Eagle, 2010, p. 15).

During this current study, the researcher observed that day labourers from Mbekweni often experienced crime and violence. These crimes include robbery and discriminative abuse. In response to a question on how they were being treated by the community, 42.1 percent (N=19) of the respondents disclosed being victims of crime and violence. Moreover, 24.4 percent (N=11) of the respondents were victims of robbery; 13.3 percent (N=6) were victims of racial discrimination; and 4.4 percent (N=2) experienced both the former and latter. The following extract refers:

"The problem comes when the locals are taking advantage of foreigners. Ja, they are stealing from those guys [day labourers] *…the criminals are really infested here"* **Participant 9, May 2016**

The above statement coincides with the structured interview schedule data. Usually the stealing would occur as robbery outside their homes. In 2017/18, it is estimated that 280 526 incidences of robbery occurred outside the home, affecting 258 910 individuals, aged 16, or above (StatsSA, 2018b, p. 53). StatsSA (2018b) further indicates that 65.4 percent of individuals were robbed on the street in residential areas, of which 62.4 percent were robbed while alone. The following extract refers:

"...but you made a silly mistake, they kick you and slap you…chase you away. You are not good…" **Participant 14, May 2016**

The above extract highlights how this day labourer was violently attacked by his employer, after he had made a mistake. In addition, the high levels of robbery against day labourers do not only affect their need for protection, but also their need for freedom. The following extract is evidence of the latter:

"I'm scared…I can't do anything…I believe it is too risky, because if you walk alone…then the tsotsi is gonna come to rob you…" **Participant 46, May 2016**

Besides the above, it was determined that day labourers from Mbekweni are not only victims of robbery, but also victims of racial discrimination, as expressed in the follow extract:

"Many time they shout stupid k*ff*r[5]…" **Participant 41, February 2019**

Russel, Clavel, Cutrona, Abraham, and Burzette (2018, pp. 3-4) is of the view that racial discrimination involves perceptions of unfair treatment, on the basis of an individual's race. These authors further note that racism is not experienced simply between individuals - it is perpetuated at group, and societal levels. Quesada, Arreola, Kral, Khoury, Organista and Worby (2014, p. 30) note that discrimination is a daily challenge

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[5] A derogatory name for a black person.

for day labourers. Negi (2013, p. 165) further postulates that discrimination is significantly related to psychological distress.

However, regardless of the type of crime, victims of crime and violence are often distressed by trauma. Survivors of trauma frequently struggle to develop an understanding of the reason for the trauma. In addition, they may wrestle with reconciling the trauma experience with their fundamental expectations and beliefs about themselves, other people, and the world, leaving them feeling vulnerable, distrustful, and uncertain (Kaminer & Eagle, 2010, p. 60).

The needs of victims of crime (although not specifically victims of domestic violence, particularly children) are also acknowledged in the Service Charter for Victims of Crime in South Africa, more commonly known as the Service Charter for Victims (Republic of South Africa [RSA], Department of Justice and Constitutional Development [DOJ&CD], 2004). The Charter supports the Constitution of the Republic of South Africa (1996) and is aligned with the United Nations Declaration of Basic Principles of Justice for Victims of Crime and Abuse of Power (United Nations General Assembly [UNGA], 1985). This service charter for victims of crime was developed in recognition of the rights of victims in the criminal justice system and includes seven core rights of victims of crime, namely, the right to:

- Be treated with fairness, and respect for dignity and privacy,

- Offer information,

- Receive information,

- Protection,

- Assistance,

- Compensation, and

- Restitution.

Furthermore, Hoosain (2018) argues that, if trauma is not addressed, it may cause intergenerational trauma. Intergenerational trauma can be defined as trauma that is transmitted to the next generation, when the effects thereof are ignored, unresolved and unsupported (Hoosain, 2018). Even though social workers could render individual

support and counselling to victims of crime and violence (Kaminer & Eagle, 2010), the data gathered from the interviews with two social workers suggest that social workers do not render support, or counselling services to foreign day labourers from Mbekweni. The following extract refers:

> *"For me, the South Africans make use of this service. It's mostly the day labourers who are South Africans who make use, but I have not seen yet the foreigners in our offices"* **Social Worker, May 2016**

6.4. Chapter summary

The researcher highlighted the vulnerabilities faced by day labourers from Mbekweni. These vulnerabilities exist in the absence of a social justice system. As articulated earlier in this chapter, day labourers are challenged with insecure and low income earnings, which force them to live in shacks, as they are unable afford proper housing. Despite their low income, a significant percentage pays high rentals and has people dependent on their wages. Additionally, day labourers are socially excluded from basic services, because of their migration status. Their working conditions are sub-standard, which makes them even more vulnerable to exploitation and oppression. Evidently, they are victims of crime and violence, not only in their communities, but also when they are employed. Despite the fact that day labourers are left with nothing, but injustice, social workers are ignorant, and play no role in rendering social work and community development interventions.

CHAPTER SEVEN

SUMMARY, CONCLUSION AND RECOMMENDATIONS

7.1. Introduction

In this chapter, the researcher summarises the main points of the literature review (while reflecting on the aims and objectives of the study), briefly reviews the research methodology, provides an overview of the main themes that emerged from the analysed data, and discusses the broader implications of the findings. A personal reflection of the researcher's observations is also presented, while special attention is paid to identifying the limitations, and discussing the scholarly activities of this current study, which was aimed to exploring and describing the social justice vulnerabilities of day labourers from Mbekweni. The conclusion is based on correlating the aim, objectives, methodology and findings of this current study, and assessing whether these were resolved. The researcher offers suggestions, or recommendations for researchers, practitioners, and policy makers, based on the findings that emanated from this current study.

The researcher followed a case study research design and employed combined qualitative and quantitative data collection methods, such as unstructured observations, semi-structured interviews, and a structured interview schedule, in the form of a questionnaire. The triangulation of data ensured high trustworthiness. After the collection of quantitative data, the data were cleaned, imported into SPSS, and analysed, in order to obtain descriptive data. Regarding the collection of qualitative data, after the completion of the interviews, all the data were transcribed, and the data analysis process, using thematic data analysis, ensued. Themes of interest were identified. The themes that emerged from the data were either, supported, or argued, by relevant literature from different scholars and institutions.

The researcher conducted interviews with day labourers from Mbekweni and service delivery agents/institutions located in Mbekweni. The following key questions were asked during the interview process with day labourers:

    i.   What is your experience as a day labourer?

    ii.   Do you have access to basic services (such as, social, health, safety, and housing)?

iii.   What are the benefits of being a day labourer?

iv.   What do you do during the day, when you don't receive work?

In addition, the following fundamental questions were posed during the interviews with the service delivery institutions' staff:

i.   Do you know of day labourers in this community?

ii.   Approximately, how many day labourers make use of your service per week?

iii.   Do you think day labourers are marginalised and why?

iv.   What appropriate intervention strategies for the day labouring community do you suggest, in order to enhance services for them?

All the above questions resulted from the four core objectives of this current study, namely:

i.   To explore the socio-economic vulnerabilities of the day labourers from Mbekweni;

ii.   To explore which services are accessible and rendered to day labourers by service delivery agents in Mbekweni;

iii.   To explore and describe the daily experiences and activities on the hiring sites.

The theoretical framework that was used in this study provided an in-depth understanding of vulnerability and social justice. It revealed that there is a correlation between human needs and vulnerability, which implies that failure to meet one of the nine fundamental human needs will lead to human vulnerability. Therefore, the only way that vulnerability could be addressed, is through the operationalisation of social justice.

7.2. The researcher's personal reflection based on observations and data

At first, gathering the data seemed unachievable, as the group of men, gathered at the corner of Wamkelekile Street and Jan van Riebeeck Drive, expressed no interest, and a strong sense of resistance to my presence, as the researcher. The first day, almost every one of them (day labourers) rushed to my vehicle, as I stopped at the informal hiring site, to start my data collection process. I had everything ready in my car; two pens, clipboard, copies of the confidentiality form, the information sheet, and the NDLSs. However, they were not ready for me, or, at least, for the process that was about to unfold.

As I prepared to shut down my car's engine, they rushed up, with a desperate and serious tone in their voices, shouting, "How many?" "Take me!" – pushing each other away, to make eye contact with a possible employer, as they perceived me to be at the informal hiring site. As I alighted from my vehicle, I had the attention of all, even those, who were not interested when I had arrived. The determined men formed a half circle around me, ready to take in whatever I was going to say. I explained to them that I was a student, who was conducting data collection, and that they would see me around at the site for the next few months. I will never forget the disappointment in their eyes, and on their faces, as they turned around and walked away – back to their initial spots, facing the road, as they patiently waited on an employment opportunity.

As I walked closer, the group started to show resistance, and a few of them shouted, with frustration and anger in their voices: "What are you doing here? What do you want? Are you here to spy on us? Are you working for government?" This was not what I expected, at all! As I attempted to explain again, they displayed little-to-no interest in my reason for being at the site. I back-tracked a few steps, and also fixed my eyes on the road. Much later, I greeted them, before I left for home. As I walked to my car, I felt rejected and offended by the attitude of the group of men. This behaviour continued for a few days.

Eventually, we started having general conversations as, by that time, they had become familiar with my regular presence at the site. As we spoke, I realised that they feared deportation, as they were migrants with no legal documentation. Additionally, I realised that the feeling of rejection, I had experienced for a few days, was similar to what they experienced, almost every-single-day, in a foreign country. During the informal conversations, it became obvious that many of them did not feel accepted by South Africans. Some blamed the South African politicians and government for the way the local citizens treated them: unwelcoming, and with great deal of disrespect. Despite the inhumane social circumstances, these men were determined and hopeful to obtain employment, in order to better their lives, and meet their basic needs.

7.2.1. A New Day: New Hope

I witnessed how these day labourers (new and ones regular to the sites) arrived at the sites between 07:00 and 08:15AM. Some appeared happy to see their friends, others focused on strategically locating themselves close to the road, in the hope that this might boost their chances of securing an employment opportunity. Still others formed small

groups and engaged with each other. Despite all these observed behaviours, one characteristic was universal, they were committed to finding a job.

As indicated in the previous chapter, day labourers approximately spend five to six hours at the sites. They regarded it as *looking for a job*, as they often explained; however, I perceived it as six hours of hope, luck, or disappointment. Many of the day labourers would leave the site, after spending approximately three hours waiting for employment opportunities. A few would wait patiently, in the hope that some luck would come their way. At times, I observed that none of the latter few would receive any employment opportunities; however, they remained positive, and always saw the brighter side of life. The following statements were noted during data collection:

"God is protecting me" **Respondent 5, September 2015**

"I feel blessed" **Respondent 11, December 2015**

"I'm happy because I'm healthy" **Participant 15, February 2016**

"I am free and that makes me happy" **Respondent 18, September 2015**

"I am happy, because I have access to accommodation and water" **Respondent 22, September 2015**

"There is a God that will bless me every day" **Respondent 45, February 2016.**

These statements signal that, despite experiencing many social justice vulnerabilities, the day labourers remained cheerful, and valued things that money could not buy. However, the findings of this current study revealed that life as a day labourer included many disappointments, frustrations, unhappiness, and sacrifices, as the following infer:

"No job – how can I be happy?" **Participant 6, February 2016**

"The lack of employment affects all other spheres in my life" **Participant 8. February 2016;**

"Wish circumstances can improve in Zimbabwe so that I can get home and live with my family" **Respondent 12, December 2015**

"I'm unhappy because I am not staying with my family" **Respondent 17, September 2015**

"I feel insecure and there is no stability, because I have no job. Don't know my future" **Respondent 20, September 2015**

"There is no security and live each day hoping I will get employed" **Respondent 29, August 2015**

"My lewe is nie lekker want ek het nie job nie" **Respondent 42, February 2016**

"In this life one should not survive but live..." **Respondent 33, August 2015**

Consequently, I realised how ungrateful I was at times, and how easily I took my blessings for granted. In comparison to these men, I had plenty, yet I complained about the smallest challenge that life would toss at me, and simply forget to value the little that I had. I could only imagine what it could be like to be in middle adult years, without employment, without a means of supporting myself and my family, while living far below the poverty line. I could only imagine leaving my friends, family and country behind, to seek employment as a migrant in a foreign country. I realise now that money cannot buy everything, and I have learnt to appreciate every little possession I have, because, as these men, I, too, could easily lose what is mine currently.

This drives me insane, as it leaves more questions than answers. Should we (social workers) not be the custodians of social justice? Should we not be advocating for the rights of these men? Do we not realise that these men are in desperate need of social work intervention, or are we simply ignorant people sitting behind our desks? How long will it take for us to realise the social justice vulnerabilities that these men experience? However, ultimately, the change must start here – with me.

7.3. Linking the theory with the research findings

The theories on vulnerability and social justice were central to this current study. Vulnerability is defined as an experience that creates stress and anxiety, which affects physiological, psychological, and social functioning (Rogers, 1997). In addition, this author avers that some

groups are more at risk to vulnerability, in particular, those who are poor and unemployed, immigrants, and refugees.

The findings of this current study revealed that day labourers from Mbekweni are vulnerable. Most day labourers from Mbekweni are migrants, who originate from Zimbabwe. Their income is inconsistent and extremely low. During a bad month of work, 64.3 percent of the day labourers from Mbekweni live under the national poverty line. Additionally, the data reveal that 37.6 percent of the day labourers from Mbekweni had no food for at least one to six days a week. The findings of this current study also revealed that, among other things, day labourers from Mbekweni are subjected to exploitation, crime, and violence.

Fineman (2008) is of the opinion that vulnerability is typically associated with victimhood, deprivation, dependency, or pathology. In addition, groups of people living in poverty are often labelled as vulnerable populations (Fineman, 2008, p. 8). Rogers (1997, p. 69) states that a person, who is vulnerable, or marginalised, often experiences a sense of not belonging, which leads to social isolation. The findings of this current study revealed that day labourers from Mbekweni struggle to satisfy their human needs, including the needs for subsistence, protection, participation, and freedom, which, consequently, makes them a vulnerable population.

According to Fineman (2008), societal institutions are essential to provide assistance with mediating, compensating, and reducing human vulnerability, by enabling access to programmes and structures. Rawls (1971) concurs, and uses contract theory to say that social institutions, as well as citizens, have an obligation to be just and fair. The findings of the interviews, conducted with representatives of societal institutions, clearly revealed that these institutions failed to reduce the vulnerability of the day labour community, by enabling access to their programmes and structures. This creates, not only an injustice, but also social exclusion among day labourers.

7.4. Did this study meet its research objectives?

1. To explore the socio-economic vulnerabilities of the day labourers from Mbekweni

This objective was met. The findings of this study confirmed that the socio-economic context of day labourers is vulnerable, due to the lack of/and inconsistent employment opportunities,

which leads to insufficient funds to meet their basic needs. Undoubtedly, day labourers battle with poverty, which includes little-to-no access to decent housing, being victims of social exclusion, and being exploited. Additionally, day labourers from Mbekweni are also exposed to crime, continually.

2. To explore which services are accessible and rendered to day labourers by service delivery agents in Mbekweni

This objective was met. Interviews conducted with service delivery agents revealed that the Department of Social Development, Cape Access, the local clinic, and the South African Police Services were accessible to day labourers. Services from SASSA were not accessible to the majority of day labourers, as SASSA requires legal documentation, before an individual could benefit from their services. The findings of this current study revealed that 75.6 percent of day labourers are economic migrants, who originated from Zimbabwe. The Department of Labour indicated that day labourers have a role to play, as workers in the informal sector are not covered by the legislation.

3. To explore and describe the daily experiences and activities on the hiring sites

This objective was met. The findings of this current study revealed that day labourers would arrive at the hiring sites from 06:30 AM, and last few would leave the site around 13:00 PM. Day labourers from Mbekweni would gather in small groups and have informal conversations with each other, while they wait for employment opportunities. Potential employers would stop at these hiring sites, and informal negotiations would take place between them and the day labourer(s). In addition, these sites are used as a pick-up points for day labour employment. However, day labourers experience hardships at these hiring sites. There are no sanitary facilities at the hiring sites, and consequently, day labourers use the bush as a toilet facility. Additionally, day labourers have no access to water, and have to walk to the shopping centre, which could cost them an employment opportunity.

7.5. Limitations of the study

- A limitation of this current study is the fact that the interviews with day labourers were conducted at the informal hiring sites, their setting for the pursuit of employment opportunities; consequently, their lack of attention led to terminated interviews, or limited answers to the interviews questions.

- A significant number of day labourers was undocumented, and sceptical to participate in this current study, as they feared being deported.

- Language was a barrier, as some participants hardly understood, or spoke English (48 percent of the participants spoke Shona). A possible solution was to recruit Shona speaking individuals to assist with data collection.

- The sample size for both the quantitative and qualitative data was small; therefore, the findings could not be generalised to other areas. A solution could be to expand the study and include a larger sample.

7.6. Scholarly activities relating to this study

Papers presented at conferences or symposiums

1. Smith, M., Schenck, C. & Blaauw, D. (2017). "In this life one must live and not survive": Day Labourers' barriers to sustainable living. *ASASWEI Social Work Conference.* 08–11 October 2017. OR Tambo Conference Centre.

2. *Smith, M. (2018). Informal Labour and Vulnerability: The Case of Day Labourers in Mbekweni, Western Cape Province" *28th Congress of the South African Sociological Association (SASA).* 1–4 July 2018. University of the Western Cape.

   (Due to work obligations the researcher was unable to present the above paper, however, the abstract was submitted and approved)

3. Smith, M. (2019). The Fourth Industrial Revolution and the World of Work: The intensification of Informal Labour and Vulnerability. *29th Congress of the South African Sociological Association (SASA).* 15–17 July. Southern Sun Hotel in Tshwane.

7.7. Conclusions

A combination of accidental and purposive sampling techniques, specifically, the convenient/availability, and snowball types, assisted the researcher to obtain data from sixty-six day labourers in the Drakenstein Municipal area. In addition, the researcher interviewed two social workers and one assistant community development practitioner, employed by the Department of Social Development; one official from Department of Labour; two officials from SASSA; one official from SAPS; one registered nurse at the health clinic in Mbekweni; and one official from Cape Access. The quantitative data was imported into SPSS, and

subsequently analysed. Tesch's (1990) eight steps for qualitative data analysis, as described by Creswell (2009, p. 186), guided the data analysis process. The findings were exposed to a literature control.

Four (4) main themes of interest emerged from this current study with a total of eight (8) sub-themes.

1. Day labouring and poverty

    1.1. Insecure and low income

    1.2. Lack of access to adequate housing

    1.3. Food insecurity

    1.4. Social Exclusion

2. Exploitation of day labourers

    2.1. Exploitation of day labourers

3. Sub-standard working environment

    3.1. Lack of benefits and protection

    3.2 Lack of bargaining powers

4. Day labourers as victims of crime and violence

    4.1. Day Labourers as victims of crime and violence

7.7.1. Theme One: Day labouring and poverty

The finding of this current study revealed that day labourers are often trapped in the web of poverty, as well as victims of social exclusion. Because of the nature of day labour work, the participating day labourers earn an insecure income, which fluctuates between R0–R900.00 per day. Day labourers from Mbekweni earned less than the national minimum wage, and 64 percent earned less than the national poverty line, during a bad month of work. Besides their low and insecure income, 71.2 percent of the day labourers have at least one dependant, under the age of eighteen years. In addition, 48.9 percent have no other sources of income, except the income earned in the day labour market. To add to their expenses, 80 percent of the participating day labourers pay R300.00 and more for rent per month.

The findings of this current study further revealed that 71 percent of the respondents battled with access to decent housing facilities, as 66.7 percent lived in shacks, and 4 percent, on the street, or bush. It was also determined that 62.2 percent of the participating day labourers indicated that they had never been without food to eat; however, 37.6 percent had no food to eat for, approximately, one to seven days. Insecure and low income are fuelling factors for poverty, and consequently, day labourers struggle to satisfy their human need for subsistence (food and shelter), which makes them vulnerable, as they live in undue conditions (Max-Neef, 1991).

7.7.2. Theme two: Exploitation of day labourers

The findings of this current study revealed that a significant number (40 percent) of participating day labourers, especially the foreign day labourers, disclosed that they were being exploited by their employers. Day labourers would often work long hours and not be remunerated accordingly. In addition, the findings further revealed that, despite the implementation of a national minimum wage, day labourers were still being paid under the belt. A contributing factor to day labour exploitation is that most day labourers are undocumented. Additionally, for Marx, the exploitation of human resources is an act of injustice (Hancock, 1971, p. 65); and the profession of social work is committed to the idea of social justice (Wolff, 2016, p. 31).

7.7.3. Theme three: Sub-standard working environment

Despite the broad legislative framework constituting the working conditions of workers, day labourers face a lack of benefits and protection, and bargaining powers. Day labourers have no contract, and often work in dangerous and sub-standard working conditions. The findings of this study revealed that day labourers often work long hours without being adequately compensated. Additionally, day labourers often worked under dangerous working conditions, yet the employer would refuse to assist them, when they were injured on duty. The findings also revealed that a significant number of day labourers did not negotiate before accepting employment. However, those who had the opportunity to negotiate, were overpowered by the employer. This has a direct impact on satisfying the need for participation and protection.

7.7.4. Theme four: Day labourers as victims of crime and violence

The day labourers from Mbekweni often experience crime and violence. These crimes include robbery and discriminatory abuse. The structured interview schedule data revealed that 42.1 percent of the respondents disclosed being victims of crime and violence, of which 24.4 percent (of the 42.1 percent) were victims of robbery, 13.3 percent were victims of racial discrimination, and 4.4 percent experienced both. The findings further revealed that most of the crime against day labourers occurred at work, as well as in their residential community. Regarding racial discrimination, this occurred at the work, and was committed by their employers. Racial discrimination has a negative effect on the day labourer's sense of belonging and self-esteem, which confirms that day labourers do not enjoy racial equal rights.

7.7.5. Summary

South Africa is plagued by high levels of unemployment, which serves as the key contributing factor of poverty. Consequently, many South Africans, including foreigners from neighbouring African countries, turn to the informal sector to access employment opportunities, and subsequently, meet their basic needs. Paid work in the informal sector (such as day labour work), legal or illegal, is executed for gain, but is not officially *declared* for tax purposes, social security, or employment law compliance (Watson, 2017, p. 223). Previous research studies reveal that day labour work is associated with low and insecure income. This current study confirms this finding, as it is evident that the earnings of day labourers (64.3 percent) from Mbekweni were below the national poverty line, which places them in an extremely vulnerable position, unable to meet their basic needs. This current study reaffirms that day labour work is strongly associated with poverty, as day labourers do not have a sufficient command of resources to achieve physical efficiency (Wolff, 2016, p. 29).

The findings of this current study further indicates that day labourers from Mbekweni also struggle with access to decent housing, as 71 percent of the respondents lived in shacks, backyard shacks, or on the street/in the bush. In addition, day labourers regularly faced food insecurity, and often struggled with access to basic services. Remarkably, the data revealed that the reality of the respondents, and those of service providers, such as Department of Health and SAPS were different, as, according to two service providers,

day labourers, irrespective of their nationality, were not socially excluded from their services. However, day labourers described the opposite, and the findings confirmed the social inequality between foreign and South African day labourers. Despite the various forms of poverties faced by day labourers, only South African day labourers had access to social security benefits.

The findings of this study also revealed that day labourers from Mbekweni were exploited by their employers. They would often work long hours without being compensated accordingly. In addition, they also worked in sub-standard working environments, for which there were no contract of employment, social benefits, and equal platforms for wage negotiation. Lastly, day labourers were found to be victims of crime and violence. Additionally, it was evident that foreign day labourers were targeted, to be robbed of their belongings, and racial discrimination was prevalent in the day labour market.

7.8. Recommendations and considerations

The researcher provides the following recommendations, based on the findings of this current study. The researcher developed three (3) sets of recommendations, namely, a) For social work practitioners (b) For policy makers, and (c) For future research.

7.8.1. Recommendations for social work practitioners

The social injustice and vulnerability faced by day labourers from Mbekweni were some of the key issues that emerged from this current study. The following are the researcher's recommendations:

- Provide counselling to foreign day labourers to ensure successful re-integration into the South African community, and to address the trauma caused by crime and violence, including Xenophobia;

- To render services to the day labourers on the street corners, or at the informal hiring sites;

- Conduct community outreach sessions in areas where day labourers are most prevalent. These community outreach sessions should empower community members with information relating to day labouring;

- Advocate the rights of day labourers, to prevent social injustice against them;

- Establish a support group/worker centre organisation for day labourers, to ensure that they have a platform to engage and discuss their grievances; and

- To establish facilities/organisations, such as day labour centres, which could also serve as a formal hiring site, and address the issues of access to water, toilets, and shade/shelter. These centres could also become advocacy organisations;

- Conduct skills development programmes to ensure the continued empowerment of knowledge and skills, for day labourers to reintegrate into the formal labour market.

7.8.2. Recommendations for policy makers

- Develop a strategy/policy to ensure protection from social exclusion and exploitation of informal workers, such as the day labourers;

- Department of Labour to draft a strategy that would support the worker centres, to advocate and ensure that the minimum wage was being paid to day labourers;

- Department of Local Government to facilitate access of water and toilets for informal workers, while they wait to be engaged by potential employers;

- Department of Labour, in conjunction with Local Government, to draft and institute job search assistance strategies;

- Department of Home Affairs to issue a document that would ensure that day labourers has access to social security benefits from SASSA.

7.8.3. Recommendations for further research

- Research to focus on the implementation of social protection strategies for informal workers; and

- Research to focus on exploring ways for the social service profession to reach the informal sector, and render appropriate psychosocial support services to informal workers.

7.9. Thesis summary

According to the findings, the research questions were answered, and the aim, as well as the objectives of the study, were met. The findings established that day labourers from Mbekweni, Western Cape Province, were faced with poverty, because of their low and insecure income. Day labourers feared that they would be deported; therefore, they did not access basic services. However, this should be address through educational programmes. Understanding the social justice vulnerabilities of day labourers formed the basis for the formulation of ideas in future research, as well as recommendations for current service providers, and policy makers in Mbekweni, the broader Drakenstein Municipal area, and the greater South Africa.

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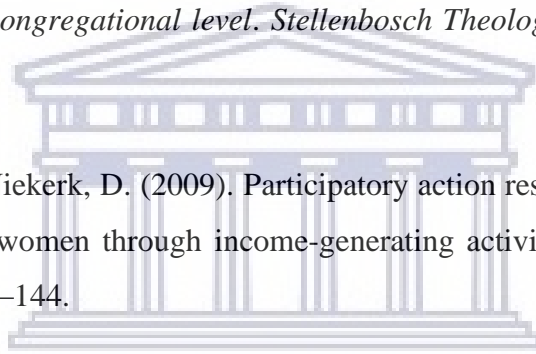
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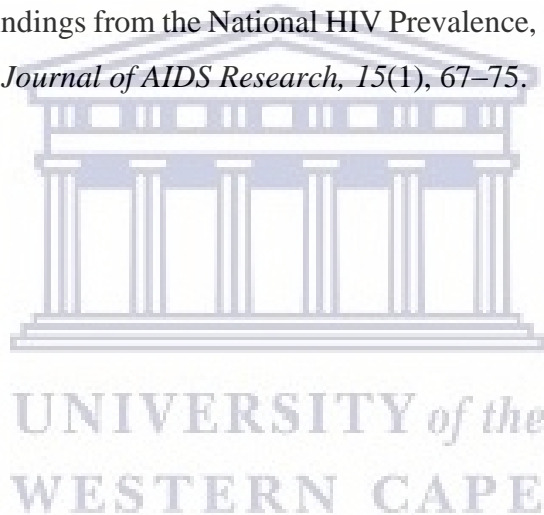
ANNEXURES

Annexure A: UWC Ethics approval letter

**OFFICE OF THE DEAN
DEPARTMENT OF RESEARCH DEVELOPMENT**

**UNIVERSITY of the
WESTERN CAPE**

28 September 2015

To Whom It May Concern

I hereby certify that the Senate Research Committee of the University of the Western Cape approved the methodology and ethics of the following research project by:
Mr ME Smith (Social Work)

Research Project: Social justice vulnerabilities and marjinalised communities: A case study of day labourers in Mbekweni.

Registration no: 15/6/36

Any amendments, extension or other modifications to the protocol must be submitted to the Ethics Committee for approval.

The Committee must be informed of any serious adverse event and/or termination of the study.

Ms Patricia Josias
Research Ethics Committee Officer
University of the Western Cape

A place of quality,
a place to grow, from hope
to action through knowledge

Annexure B: Application for research to be conducted

A. PERSONAL INFORMATION

For research conducted by an individual (NOTE: If it is a research by a team of individuals details of the team leader should also be included here)

Title: Mr. Surname: Smith Initial: M.E.

Full Name (s): Marquin Ennico ID Number: 8909035086085

Country of Origin: South Africa

If not a S.A. Citizen: Passport No: N/A

For research conducted by a team of individuals

Surname	Initial	ID/Passport no.	Highest Qualification Obtained	

Postal Address: Walm Street 8 Hillcrest Wellington 7655

Residential Address: Walm Street 8 Hillcrest Wellington 7655

Telephone number: 023 440 3634 Fax number: 086 520 1025

Cellular number: _____

B. PROPOSAL AND RESEARCH DETAILS

Title of the proposal: Social Justice Vulnerabilities and marginalised communities: A case study of day labourers in Mbekweni.

Is your planned research required to obtain a qualification? YES [X] NO

If yes, specify field of study ___Social Work___

If No, stipulate purpose of research

_____

Has this protocol been submitted to any other Ethical Review Committee

YES	NO
X̶	

If so, list which institutions and any reference numbers?

___University of the Western Cape___

___Registration no: 15/6/36___

What was/were the outcome(s) of these applications?

___Approved.___

If the study was previously disapproved, what reasons and recommendations for improvement were provided?

___First time application.___

Do you intend to publish or orally present the findings of your research/ dissertations/ thesis or parts thereof during lectures/seminars?

YES	NO
X̶	

If yes, in which way, and at what stage?

___Academic Article via University of the___
___Western Cape.___

C. RESEARCH INFORMATION

Estimated number of participants? ___Three Social Worker, one SAW and one ACDP.___

Estimated duration of study? ___Until Oct. 2016.___

Location/Area of study you plan to do your research? ___Mbekweni, Western Cape Province.___

Does your study cover research involving:	YES/NO
Children	No
Persons who are intellectually or mentally impaired	No
Persons who have experienced traumatic/stressful life circumstances	No
Persons who are HIV Positive	No
Persons who are in dependent or unequal relationships	No
Persons in captivity (imprisonment)	No
Children in institutions (e.g. Statutory care)	No
Persons living in particularly vulnerable life circumstances	No Yes

Will data collection involve any of the following:	YES/NO
Access to confidential information without prior consent of participants	No
Participants being required to commit an act which might diminish self-respect or cause them to experience shame, embarrassment or regret	No
Participants being exposed to questions which may be experienced as stressful or upsetting, or to procedures which may have unpleasant or harmful side effects	No
The use of stimuli, tasks or procedures which may be experienced as stressful or unpleasant	No
Any form of deception. 1) Specify. 2) Indicate how informed consent will be assured.	Explain the purpose of study.

Will any of the following instruments be used for purposes of data collection:	YES/NO
Focus Groups	No
Questionnaires	Yes
Survey Schedule	Yes.
Interview Schedule	Yes
Psychometric Tests	No
Other/Equivalent assessment instruments	Ethnographic observations

If "YES", attach copy of research instrument. If data collection involves the use of a psychometric test or equivalent assessment instrument, you are required to provide evidence here that the measure is likely to provide a valid, reliable, and unbiased estimate of the construct being measured. If data collection involves interviews and/or focus groups, please provide a list of the topics to be covered/kinds of questions to be asked.

Will the Autonomy of participants be protected through the use of an informed consent form, which specifies (in language that respondents will understand):	YES/NO
The nature and the purpose/s of the research	Yes
The identity and institutional association of the researcher and supervisor/project leader and their contact details	Yes
The fact that participation is voluntary	Yes
Any limits on confidentiality which may apply	Yes
That anonymity will be ensured where appropriate (e.g. coded/disguised names of participants/respondents/institutions)	Yes
The fact that participants are free to withdraw from the research at anytime without any negative or undesirable consequences to themselves	Yes
The nature and limits of any benefits participants may receive as a result of their participation in the research	Yes
Is a copy of the informed consent attached	Yes

Responses will be treated in a confidential manner	Yes.

If not, this needs to be explained and justified, also measures to be adopted to ensure that the respondents fully understand the nature of the research and the content that they are giving.

D. SUPPLEMENTARY INFORMATION

For which tertiary institution/ Organization/ Company are you conducting the research?
University of the Western Cape.

Department/ Division/ Section/ Unit? Social Work Dept.

Project/ Group Leader/ Promoter/ Lecturer:

Title: Prof   Surname: Schenck   Initial: C.

What value is your planned research to the Department of Social Development?

The findings will assist with appropriate interventions to Day labours in Bloemfontein. The findings will also identify the vulnerabilities among the marginalised group.

E. FINANCIAL AND CONTRACTUAL INFORMATION

Is the study being sponsored or funded?

	YES	NO
		✗

If "yes"
Who is the sponsor/funder of the study? Do they have any copy rights to the study?

_____

_____

_____

(OPTIONAL)
What is the total budget/sponsorship for the study?

_____

_____

_____

_____

Are there any restrictions or conditions attached to the publication and/or presentation of the study results?

N/A

YES	NO

Does the contract specifically recognize the independence of the researchers involved?

N/A.

YES	NO

(Note that any such restrictions or conditions contained in funding contracts must be made available to the committee along with the proposal)
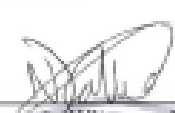
UNIVERSITY *of the*

WESTERN CAPE

DECLARATION STATEMENT

I/ WE CONFIRM THAT:

- *THE PARTICULARS MENTIONED ABOVE ARE TRUE, AND*
- *IF THIS APPLICATION IS FAVOURABLY CONSIDERED, I/ WE WILL COMPLY WITH THE CONDITIONS WHICH MAY BE SET WITH REGARD TO THE APPLICATION.*

Note: if it is a research carried out by a team, the Team Leader's signature must appear on the space provided below together with the signatures of two other members of the team as witnesses.

Applicant/ Team Leader	Witness 1	Witness 2
2015 /10 /06	2015/10/06	2015 /10/06
Date	Date	Date
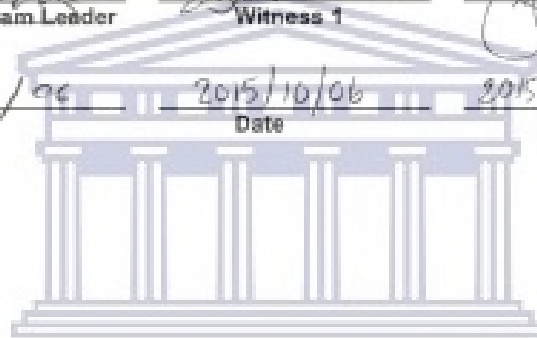
UNIVERSITY *of the*

WESTERN CAPE

STATEMENT ON CONFLICT OF INTEREST

The researcher is expected to declare to the committee the presence of any potential or existing conflict of interest that may potentially pose a threat to the scientific integrity and ethical conduct of any research in the Department of Social Development. The committee will decide whether such conflicts are sufficient as to warrant consideration of their impact on the ethical conduct of the study.

Disclosure of conflict of interest does not imply that a study will be deemed unethical, as the mere existence of a conflict of interest does not mean that a study cannot be conducted ethically. However, failure to declare to the committee a conflict of interest known to the researcher at the outset of the study will be deemed to be unethical conduct.

Researchers are therefore expected to sign either of the two declarations below.

a) As the Principal Researcher/ Team Leader in this study (name: _Morquin E South_), I herby declare that I am _**not aware**_ of any potential conflict of interest which may influence my ethical conduct of this study.

Signature _[signature]_   Date: _2015 / 10 / 06_.

b) As the Principal Researcher/ Team Leader in this study (name: _____), I herby declare that I _**am aware**_ of potential conflict of interest which should be considered by the committee.

Signature _____   Date: _____

FOR OFFICE USE BY DSD HEAD OFFICE ONLY

Referred by: _____   Date: _____

Application

APPROVED	AMENDED	NOT APPROVED

Chairperson: Ethics Committee _____   Date _____

Annexure C: Western Cape Government Ethics approval letter

Reference: 12/1/2/4

Enquiries: Clinton Daniels/Petro Brink

Tel: 021 483 8658/483 4512

Mr M.Smith

8 Malva Street

Hillcrest

Wellington

7655

Dear Mr Smith

RE: APPROVAL TO UNDERTAKE RESEARCH IN THE WESTERN CAPE DEPARTMENT OF SOCIAL DEVELOPMENT

1. Your request for ethical approval to undertake research in respect of *'Social Justice Vulnerabilities and marginalised communities: A case study of day labourers in Mbekweni'* refers.

2. It is a pleasure to inform you that your request has been approved by the Research Ethics Committee (REC) of the Department, subject to the following conditions:

    - That the Secretariat of the Research Ethics Committee be informed in writing of any changes made to your proposal after approval has been granted and be given the opportunity to respond to these changes.
    - That ethical standards and practices as contained in the Department's Research Ethics Policy be maintained throughout the research study, in particular that written informed consent be obtained from participants.
    - The confidentiality and anonymity of participants, who agree to participate in the research, must be protected, should be maintained throughout the research process and should not be

named in your research dissertation or any other publications that may emanate from your research.

- In the undertaking of the approved research, please ensure that any possible conflict of interest as well as influencing of participants to participate in view of your dual role as researcher and DSD official, is avoided.
- The Department should have the opportunity to respond to the findings of the research. In view of this, the final draft of your dissertation should be send to the Secretariat of the REC for comment before further dissemination.
- That the Department be informed of any publications and presentations (at conferences and otherwise) of the research findings. This should be done in writing to the Secretariat of the REC.
- Please note that the Department supports the undertaking of research in order to contribute to the development of the body of knowledge as well as the publication and dissemination of the results of research. However, the manner in which research is undertaken and the findings of research reported should not result in the stigmatisation, labelling and/or victimisation of beneficiaries of its services.
- The Department should receive a copy of the final research dissertation and any subsequent publications resulting from the research.
- The Department should be acknowledged in all research papers and products that result from the data collected in the Department.
- Please note that the Department cannot guarantee that the intended sample size as described in your proposal will be realised.
- Logistical arrangements for the research must be made with your Regional Manager, subject to the operational requirements and service delivery priorities of the Department.
- Failure to comply with these conditions can result in this approval being revoked.

Yours sincerely

Ms M. Johnson

Chairperson: Research Ethics Committee

Date: 26/11/15

2

Annexure D: Information Sheet

UNIVERSITY OF THE WESTERN CAPE

Private Bag X 17, Bellville 7535, South Africa

Tel: +27 21-959, 2011 Fax: 27 21-959

E-mail: cschenck@uwc.ac.za

INFORMATION SHEET

Project Title: Social Justice Vulnerabilities and marginalised communities: A case study of day labourers in Mbekweni.

What is this study about?

This is a research project being conducted by Professor Catherina Schenck and her team at the University of the Western Cape, Bellville. We are inviting you to participate in this research project because you are participating in the informal economy as a "day labourer". The purpose of this research project is to explore and describe the social justice vulnerabilities of day labourers at two hiring sites in Mbekweni. The information will assist us to understand the social justice vulnerabilities of day labourers and other challenges faced by day labourers in their everyday lives.

What will I be asked to do if I agree to participate?

You will be asked to

1. Answer questions which a fieldworker will ask you from a questionnaire. You may answer if you feel comfortable to do so. If you do not want to answer the questions, you can refuse. The field worker will talk to you on the street and if an employer approaches you, you have the right to stop the interview. We do not want you to miss the opportunity to get a work for the day

2. You may be requested by a fieldworker to share other information about the hiring site and the activities at the hiring site.

3. You may be requested to answer the following questions:

   - What is your experience as a day labourer?

   - Do you have access towards basic services (such as, social, health, safety and housing)?

   - What are the benefits of being a day labourer?

- What do you do during the day when you don't receive work?

Would my participation in this study be kept confidential?

We will do our best to keep your personal information confidential. To help protect your confidentiality, we will not request your name. Any information that may identify you will be removed or kept safe. All questionnaires, recordings and field notes will be kept safe in the office and cupboard of Prof Schenck at the University of the Western Cape. You have the right to refuse questions you do not want to answer or if you feel it may expose you. If we write a report or article about this research project, your identity will be protected to the maximum extent possible.

What are the risks of this research?

There may be some risks from participating in this research study.
There are no known risks associated with participating in this research project.
You may stop the interview if you risk of not getting a job for the day.
You may stop the interview or refuse to participate if you feel exposed or if any question offended you.

What are the benefits of this research?

This research is not designed to help you personally, but the results may help the investigator learn more about day labourers and their contexts, how you survive and how you support your families. We hope that, in the future, other people might benefit from this study through improved understanding of people trying to survive in the informal economy through day labouring.

Do I have to be in this research and may I stop participating at any time?

Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized or lose any benefits to which you otherwise qualify.

What if I have questions?

This research is being conducted by Prof Catherina Scheck and her team from the Department of Social Work at the University of the Western Cape. If you have any questions about the research study itself, please contact Prof Schenck at: 0828640600   Private Bag x17 Bellville 7535 or cschenck@uwc.ac.za

Should you have any questions regarding this study and your rights as a research participant or if you wish to report any problems you have experienced related to the study, please contact:

Head of Department: Prof C J Schenck

Dean of the Faculty of Community and Health Sciences: Prof Jose Frantz

University of the Western Cape

Private Bag X17

Bellville 7535

This research has been approved by the University of the Western Cape's Senate Research Committee and Ethics Committee

UNIVERSITY OF THE WESTERN CAPE

Private Bag X 17, Bellville 7535, South Africa

Tel: +27 21-959, 2011 Fax: 27 21-959

E-mail: cschenck@uwc.ac.za

INFORMATION SHEET

Project Title: Social Justice Vulnerabilities and marginalised communities: A case study of day labourers in Mbekweni.

What is this study about?

This is a research project being conducted by student, Marquin E. Smith, at the University of the Western Cape. We are inviting you to participate in this research project because you are rendering an important service to the community of Mbekweni. The purpose of this research project is to explore and describe the social justice vulnerabilities amongst day labourers at two hiring sites in Mbekweni.

What will I be asked to do if I agree to participate?

You will be asked to participate in a face-to-face interview. The following questions will be asked during the latter:

1. *Do you know of day labourers in this community?*

2. *Approximately, how many day labourers make use of your service?*

3. *Do you think day labourers are marginalised and why?*

4. *What appropriate intervention strategies for the day labouring community do you suggest?*

These questions will be asked at the hiring site and will take 15-30min per participant.

Would my participation in this study be kept confidential?

The researchers undertake to protect your identity and the nature of your contribution. Therefore, you should note that your name will not be included on the survey and other collected data; a code will be placed on the survey and other collected data; through the use of a identification key, the researcher will be able to link your survey to your identity; and only the researcher will have access to the identification key.

To ensure your confidentiality, the researcher will include a description of the procedures, e.g. having locked filing cabinets and storage areas, using identification codes on data forms and using password-protected computer files.
If we write a report or article about this research project, your identity will be protected.

What are the risks of this research?

There may be some risks from participating in this research study. It should be noted that risks are unforeseeable. The participant might feel that the researcher questions the services rendered in the Mbekweni area. The participant might have to utilise 30min of production time, if not, the participant might participant after normal working hours.

All human interactions and talking about self or others carry some amount of risks. We will nevertheless minimise such risks and act promptly to assist you if you experience any discomfort, psychological or otherwise during the process of your participation in this study. Where necessary, an appropriate referral will be made to a suitable professional for further assistance or intervention.

What are the benefits of this research?

This research is not designed to help you personally, but the results may help the investigator learn more about day labouring and the social justice vulnerabilities of day labourers. The investigator will also learn on suggested intervention strategies for day labourers. We hope that, in the future, other people might benefit from this study through improved understanding of day labourers and informal economy.

Do I have to be in this research and may I stop participating at any time?

Your participation in this research is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalized or lose any benefits to which you otherwise qualify.

What if I have questions?

This research is being conducted by Professor Rinnie Schenck at the University of the Western Cape. If you have any questions about the research study itself, please contact her at: 021 959 2012 *or* email her at cschenck@uwc.ac.za.

Should you have any questions regarding this study and your rights as a research participant or if you wish to report any problems you have experienced related to the study, please contact:

Head of Department

Dean of the Faculty of Community and Health Sciences:

Prof José Frantz

University of the Western Cape

Private Bag X17

Bellville 7535

chs-deansoffice@uwc.ac.za

*This research has been approved by the University of the Western Cape's Senate Research Committee and Ethics Committee.

Annexure F: Consent form

UNIVERSITY OF THE WESTERN CAPE

Private Bag X 17, Bellville 7535, South Africa
Tel: +27 21-959 2012 Fax: 27 21-959 2845
E-mail: cschenck@uwc.ac.za

CONSENT FORM

Title of Research Project: *Social Justice Vulnerabilities and marginalised communities: A case study of day labourers in Mbekweni.*

The study has been described to me in language that I understand. My questions about the study have been answered. I understand what my participation will involve and I agree to participate of my own choice and free will. I understand that my identity will not be disclosed to anyone. I understand that I may withdraw from the study at any time without giving a reason and without fear of negative consequences or loss of benefits.

Participant's name…..…....................…...

Participant's signature…….....................................…….

Date………....................…..

Consent Form   Version Date: 3 August 2015

Annexure G: Guide for semi-structured interviews with Day Labourers

The following questions will be asked during the qualitative phase, using interviewing as a data collection method:

1. What is your experience as a day labourer?

2. Do you have access towards basic services (such as, social, health, safety and housing)?

3. What are the benefits of being a day labourer?

4. What do you do during the day when you don't receive work?
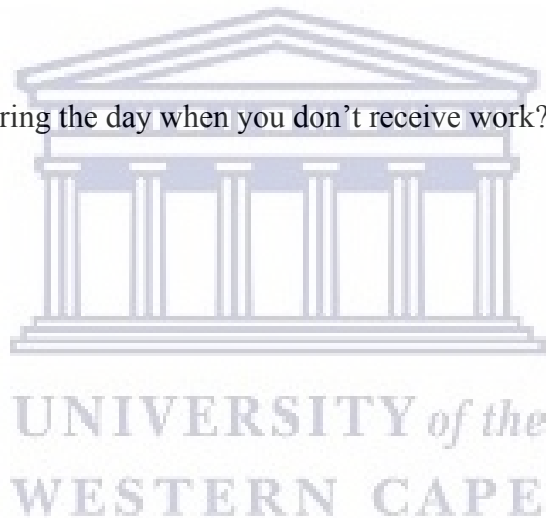
Annexure H: Guide for semi-structured interviews with Service Delivery Agents

The following questions will be asked during the qualitative phase, using interviewing as a data collection method:

1. Do you know of day labourers in this community?

2. Approximately, how many day labourers make use of your service per week?

3. Do you think day labourers are marginalised and why?

4. What appropriate intervention strategies for the day labouring community do you suggest in order making services more appropriate for them?

Annexure I: Guide for Unstructured Observations

The researcher will observe the following during the field work:

1. Interaction between day labourers and interaction between day labourers and their employers;

2. If day labourers have any tools present at the hiring sites;

3. Any significant activity at the hiring sites;

4. The dynamics amongst day labourers such as the existence of sub-groups.

Annexure J: Guide for Structured Interview Schedule

DAY LABOURERS' SURVEY IN SOUTH AFRICA, 2015- 2018

Department of Social Work, University of the Western Cape

School of Economics, North-West University

REGION:

Gauteng	
Mpumalanga	
KwaZulu-Natal	
Eastern Cape	
Limpopo	
North West	
Free State	
Northern Cape	
Western Cape	

SURVEY DETAILS

(Can be completed after the interview)

Interviewer: Complete the following questions after the interview.

Date of interview………………. Fieldworker's name………….....

City/town………… Time of interview………..

If city, mention suburb……………

Questionnaire

Completed	Not Completed

Site description:

Address of the site: mention the closest corner e.g. c/o………....................str and

………............................... str

GP coordinates   ……….S………….E

1. **Type of site: <u>Mark all applicable</u>**

Public space (e.g. park/sidewalk/parking area)	
Residential area	
Related Business/shops e.g. builders warehouse	
Unrelated business/shops	
Taxi/bus hub	
Other transport hub	
Open space (e.g. undeveloped veld)	
Road junction	
Dept of Labour	
Other (specify)…………………………………………………..	

2. Estimate amount of people at the hiring site ....

THIS SECTION OF THE QUESTIONNAIRE RELATES TO THE RESPONDENT YOU ARE INTERVIEWING.

PERSONAL BACKGROUND

Interviewer: Explain that this next set of questions is about their personal background.

3. Respondent's gender:

Male	1
Female	2

4. With which racial group do you identify yourself? **Mark ONE only**

Black	1
White	2
Coloured	3
Asian	4
Other (Specify)	5

5. Language predominantly spoken by respondent. **Mark ONE only**

English	1
Sesotho	2
Sepedi	3
Isizulu	4
Isindebele	5
Xhitsonga	6
Afrikaans	7
Setswana	8
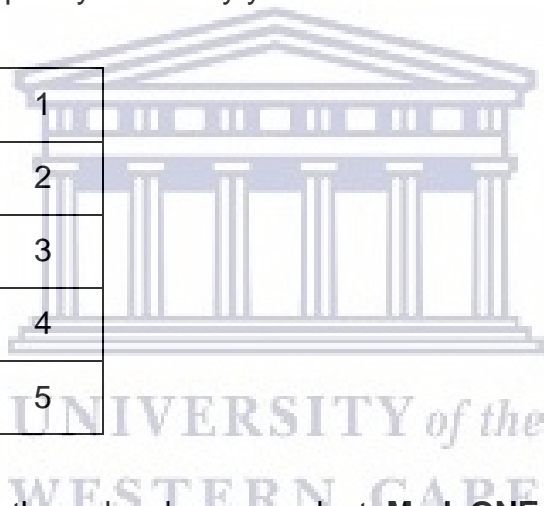
Isixhosa	9
Tshivenda	10
SiSwati	11
Other Specify………	12

6. From which country do you originate from?

South Africa	1
Zimbabwe	2
Namibia	3
Swaziland	4
Mozambique	5
Botswana	6
Lesotho	7
Other Specify………	8

7. If from South Africa in which province were you born?

Gauteng	1
Mpumalanga	2
Kwa Zulu-Natal	3
Eastern Cape	4
Limpopo	5
North West	6
Free State	7
Northern Cape	8
Western Cape	9

8. Where do you live now? (Mention suburb / Township)

………………………………………………………….

9. How old are you?

	Years

under 20	1
21-25	2
26-30	3
31-35	4
36-40	5
41-45	6
46-50	7
51-55	8
56-60	9
over 60	10
Refused to answer	11
Do not know	12
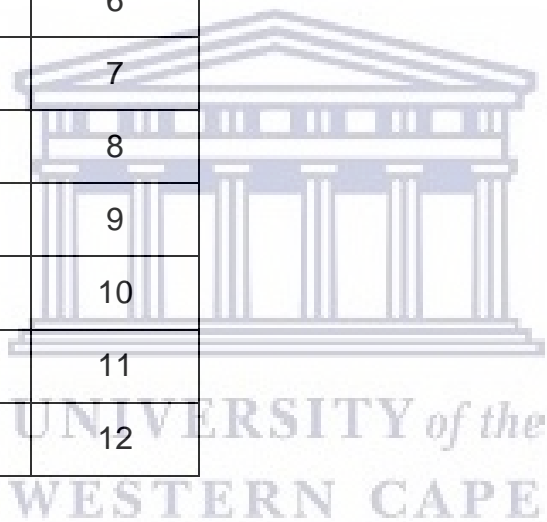
10. Which of the following describes you current marital status?

Never married / Single	1
Separated / Divorced	2
Married (Traditional or Western)	3
Widowed	4
Living with a partner	5
Other (Specify)………….	6

EDUCATION

11. What is the **highest** school or tertiary qualification you have **passed?**
    Indicate the qualification:

Grade

0	1	2	3	4	5	6	7	8	9	10	11	12
Post School Qualification												13
Post School Qualification. Please mention the qualification ……												

12. Ask question 12 only if the waste pickers left school before passing Gr. 12.

    Why did you leave school?

....

13. What other vocational training or courses did you complete?

Bricklaying	1
Painter	2
Plumbing	3
Tiler	4
Electrical work	5
Cabinet maker	6
Carpenter	7
Other Specify………	8
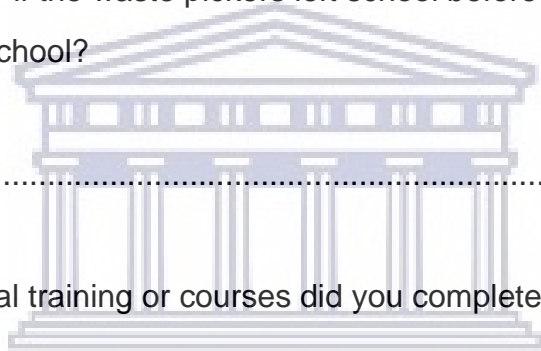
EMPLOYMENT AND EMPLOYMENT SEEKING HISTORY

Interviewer: Explain that the next set of questions are about your past work experience.

14. The following questions will be about the jobs you did during the last 7 days, hired from street corner hiring sites/labour markets (ask all questions for each day of the week.

    Interviewer: If the respondent did not work record "no work" in column "Description of job" and continue till the chart is complete. Write in the days of the week according to the present day. If today is Friday enter the first day as Friday (last week) and continue yesterday (Thursday).

Day	Description of job:	How many hours did you work?	How much were you paid?
Day 1:			
Day 2:			
Day 3:			
Day 4:			
Day 5:			
Day 6:			
Day 7:			

15. How many days did you stand and wait for work as a day labourer during the last week?

0	1	2	3	4	5	6	7

16. Which days of the week did you stand? (Mark all applicable)

Mon	Tues	Wed	Thurs	Fri	Sat	Sun

17. What is **the lowest wage** you have been paid **for a day** as a day labourer during the past 12 months?

   R…………………………..

18. What is **the best wage** you have been paid **for a day** as a day labourer during the past 12 months?

   R…………………………

19. **What is the lowest** wage per day that you are **currently willing to work** for as a day labourer?

   R………………

20.a. Does this amount stay the same if you are not hired for more than one day in the week before this interview?

Yes	No
1	2

20.b. If no, why does it change and by how much?

....
    .

21. Is your income as day labourer as good as expected?

BETTER	1
WORSE THAN EXPECTED	2
AS GOOD AS EXPECTED	3

22. Approximately, how much did you earn in wages last month?
    R ……………… (Round to the nearest Rand)

23. During a **good** month of work, how much do you earn as a day labourer?
    R……………… (Round off to the nearest Rand)

24. During a **bad** month of work, how much do you earn as a day labourer?
    R……………… (Round off to the nearest Rand)

25. What kind of jobs have you had as a day labour in the last month?
    Interviewer: Do not read the list. Use the list to mark "yes" for those jobs that are mentioned.

	Yes	No
1. Gardening	1	2
2. Digging/ shovelling	1	2
3. Loading and unloading	1	2
4. Construction (demolition/cleanup)	1	2
5. Bricklaying	1	2
6. Bricklaying assistant	1	2
7. Roofing	1	2
8. Roofing assistant	1	2
9. Carpentry	1	2

10. Carpenter assistant	1	2
11. Painting	1	2
12. Painter assistant	1	2
13. Plumbing	1	2
14. Plumber assistant	1	2
15. Car wash	1	2
16. Farming activities	1	2
17. Electrician	1	2
18. Electrician assistant	1	2
19. Domestic work	1	2
20. Plastering	1	2
21. Other: Specify…………………………………………	1	2
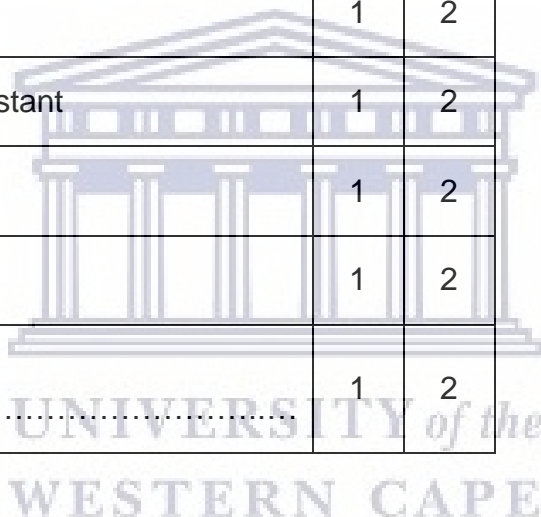
26. How often do you get hired by the same employer more than three times?

Often		1
Sometimes		2
Seldom		3
Never		4

27. Indicate which answer is relevant:

The last time when you were employed

	YES	NO
Did you negotiate your wages with the employer before starting with the job?	1	2

28. During the last month have you turned down a job?

Yes	1
No	2

29. If yes, why did you turn down the job?..

LANGUAGE PROFICIENCY TO BE ABLE TO COMMUNICATE WITH EMPLOYERS

30. How well can you understand English: (fieldworker ask the question in English)

Not at all	1
Somewhat	2
Well	3

31. How well can you speak English?

Not at all	1
Somewhat	2
Well	3

32. Hoe goed kan jy Afrikaans verstaan:

   (Ask the question in Afrikaans)

Not at all	1
Somewhat	2
Well	3

33. Hoe goed kan jy Afrikaans praat?

Not at all	1
Somewhat	2
Well	3

34. Have you ever had a full time job?   (A Full time job where you received a regular payslip indicating your income and deductions)

Yes	1
No	2
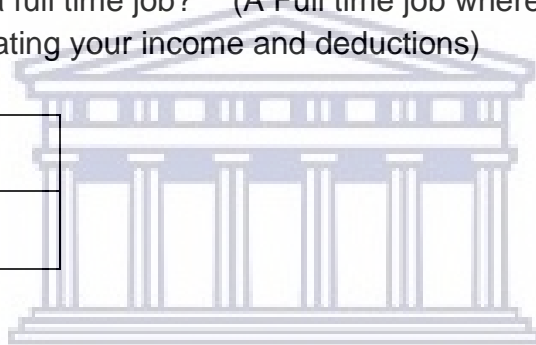
35. **IF YES**, What was your last full time job?

Job title: ……………………………………………………………………

36. How long did you have the **last** full time job?

Months……………………..   Years…………………….........

37. Why did you leave the last full time job? **(Interviewer: Only mark one)**

Laid off business/mine/factory closed	1
Laid off business down sizing	2
Laid off business moved	3
Disciplinary reasons	4
Quit the job because wage was too low	5
Quit the job because of medical reasons	6
Quit the job because of bad treatment from employer	7
Other Specify………………..	8
Refused to answer	9

38. Are you currently looking for a full time job?

Yes (move to question 40)	1
No (move to question 39)	2

39.   If no, why not?…………………………………..

DEPENDENTS

40.   How many people (excluding yourself) depend on your income?

....

If the day labourer has no dependants you do not have to ask questions 41 - 43

41. Identify the people dependent on your income?

Type of dependent	Number
Parents	
Own / adopted children	
Foster children	
Grand children	
Others	

42. How many of these are children under the age of 18 who are your legal dependents? **(A legal dependent is own or adopted children or children in foster care)**

....

43. What are the sources of income available to them?

Child support grant	1
Disability grant	2
Old age grant	3
Another person(s) working	4
Other specify ……………………	5

44. Do you stay with your family?

Yes	1
No	2

45. How often do you visit your family (if you do not live with them)?

Daily	1
Weekly	2
Monthly	3
4 Times a year	4
Twice a year	5
Once a year	6
Other Specify………	7
Refused to answer	8

46. How often do you take/send money home?

Weekly	1
Each month	2
4 times a year	3
Twice a year	4
Once a year	5
No money to take/send home	6
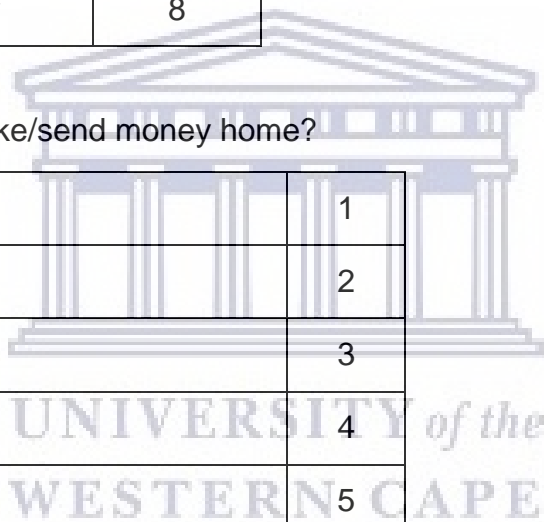
HOUSING

*Fieldworker: do not read the list. Tick what have been answered.

47. In what type of structure do you usually sleep?

Construction Site	1
Backyard room with sleep in domestic worker	2
Backyard room	3
Veld/bushes	4
On the street	5
Backyard shack	6
Shack	7
Hostel/shelter	8
House (bricks/reeds etc)	9
Place of work	10
Other Specify………	11

48.   Where is this place situated?...

49. How much per month do you pay to sleep at this place?

Nothing	1
R 1.00 – R49.00	2
R50.00-R99.00	3
R100.00-199.00	4
R200.00-299.00	5
More than R300.00	6

HIRING SITE

Interviewer: Explain that this set of questions is about the hiring site.

50. In what year did you start standing as a day labourer?

……………………………

51. How many years and months in TOTAL have you been a day labourer?

Years……..………

Months…………….

*Fieldworker: we want to get an idea on the movement of the day labourer

52. What motivated you to move to this site?

This is a bigger place	1
I wanted to be closer to my family	2
Someone told me there are better opportunities here	3
Other Specify………..	4

53. Are the job opportunities at this site better, worse or about as good as you expected?

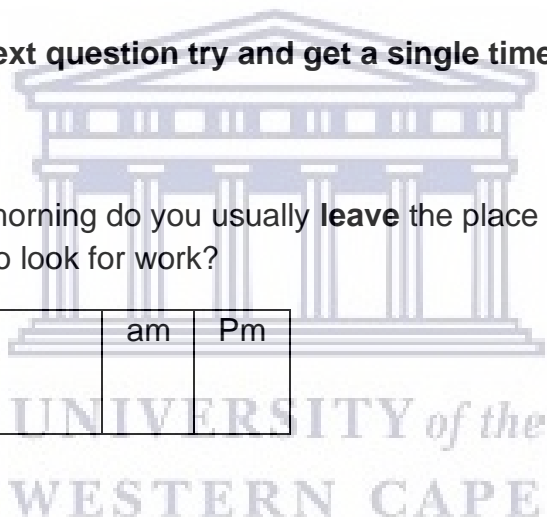| BETTER	1
WORSE THAN EXPECTED	2
AS GOOD AS EXPECTED	3

54. If the answer is **worse** or **the same** why is he/she still here?

…………………………………………………………………

* **Fieldworker: In the next question try and get a single time not a time range e.g. 5:00**

55. At what time in the morning do you usually **leave** the place where you sleep/stay to come to this site to look for work?

	am	Pm

56. At what time in the morning do you usually **arrive** at this hiring site?

	am	Pm

57. What time do you usually leave this site if you did not get work for the day?

	am	Pm

58. Where do you get water when you stand here for the day………………………..

59.   Where do you get food while standing at the hiring site?............................

60.   Does any person/group/organisation provide food to the day labourers?

Yes	No
1	2

61.   If yes, who and how often?....................................……………………………

62.   Where do you go if you need a toilet…………………………………………….

63.   Where do you wash yourself?..

64.   Where do you wash your clothes?...

FOOD

The next questions are about the food you have eaten in the last week.

65.   How many times in the last month was there ever no food to eat of any kind in your house because of lack of resources to get food?

        ....

66.   How many times in the last month did anyone in your house go to sleep at night hungry because there was not enough food?

        ....

67.   How many times in the last month did anyone in your house go for a whole day and night without eating anything at all because there was not enough food?

        ....

TREATMENT BY POLICE

68. How does the Police and/or metropolitan police treat you?

....

69. How does the Public treat you?

....

70. How does employers treat you?

....

RELATIONSHIPS AND SOCIAL NETWORKS.

**Interviewer: Explain that the following questions are about social relationships
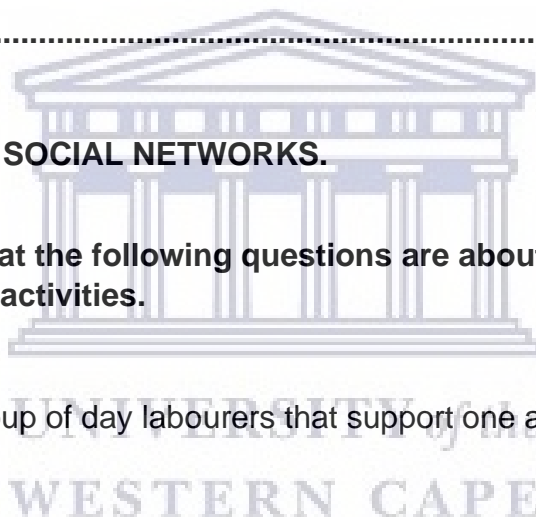and other activities.**

71. Are you part of a group of day labourers that support one another?

Yes	1
No	2

72. In what way do help each other?

Mark all applicable

Finding work	1
Transport/getting lifts	2
Loans	3
Food	4
Shelter to sleep/housing	5

Care when sick	6
Other Specify…………………..	7

73. On a scale of 1-10 (10 being very happy and 1 very unhappy) how happy are you with life at the moment?

1	2	3	4	5	6	7	8	9	10
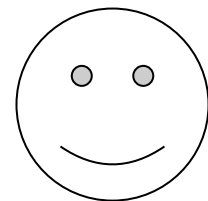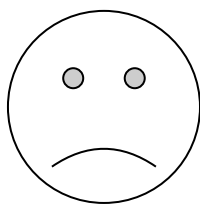
74. Is there anything else that we did not ask about that concerns you or that you think we should have asked you about?

Specify……………………………………………………………………………

Interviewer: Thank the respondent for his participation.

GENERAL OBSERVATIONS: TO BE COMPLETED AFTER COMPLETION OF THE QUESTIONNAIRE

Interviewer: Make notes on any other relevant information shared by the

person, e.g.

- Concerns about his existence as a day labourer. What is he worried about?

- How has working as a day labourer affected relationships with family?

- What happens if he gets home without having worked that day?

- How do they survive on a daily basis if he did not get a job for the day/week?

- What are the things that still make him hopeful or

- What are the hazards being a day labourer?

- Observation notes about the site

- Are there different groups of people how do they relate

Annexure K: Editorial Certificate

07 October 2020

To whom it may concern

Dear Sir/Madam

RE: Editorial certificate

This letter serves to prove that the thesis listed below was language edited for proper English, grammar, punctuation, spelling, as well as overall layout and style by myself, publisher/proprietor of Aquarian Publications, a native English speaking editor.

Thesis title

SOCIAL JUSTICE VULNERABILITIES AND
MARGINALISED COMMUNITIES:
A CASE STUDY OF DAY LABOURERS IN MBEKWENI

Author

Marquin E. Smith

The research content, or the author's intentions, were not altered in any way during the editing process, and the author has the authority to accept, or reject my suggestions and changes.

Should you have any questions or concerns about this edited document, I can be contacted at the listed telephone and fax numbers or e-mail addresses.

Yours truly

E H Londt
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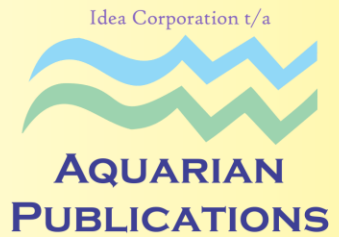
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