



Household sustainability through wage labour and land-use in Zwelibomvu.

By

Philani Goodman Kuluse

212522336

This Masters project is the accomplishment for the degree in Social Science (Anthropology) in the College of Humanities, at the University of KwaZulu-Natal, Pietermaritzburg campus.

Supervisor:

Dr Balungile Prudence Zondi

June 2021

As the candidate's supervisor, I agree/do not agree to the submission of this dissertation.

Name: _____

Signature: _____

Date: _____

DECLARATION ON PLAGIARISM

I, Philani Goodman Kuluse know that plagiarism is to use another's work and present it as my own, and that this is a criminal offence.

1. I do proclaim that the research reported herein, except where otherwise indicated, is my original research.
2. I do declare that this thesis has not been submitted for any degree or examination at any other university.
3. I do declare that this research does not contain other persons' data, pictures, graphs, or other information, unless specifically acknowledged as being sourced from other persons.
4. I do declare that this research does not contain other persons' writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then: their words have been re-written, but the general information attributed to them has been referenced. Where their exact words have been used, then their writing has been placed in italics and inside quotation marks and referenced.

I do declare that this research does not contain text, graphics or tables copied and pasted from the Internet, unless specifically acknowledged, and the source being detailed in the thesis and in the References sections.

Signature: 

Date: 15-06-2021

DEDICATION

I would like to dedicate this dissertation to my future wife Mbalenhle Mbatha, my late mother (maZondi) and my children. I appreciate your presents in my life. You have been the light that shines my every day. I will continue to treasure you all and continue my hard work. I further extent my thanks to my sister for the wise words during hard times. I wish your prayers continue to shower me with energy and determination. This is dedicated to the kind love you showed me. May God bless you all.

ACKNOWLEDGEMENTS

Honour and Glory be to God, almighty, for taking me this far. Through your grace and mercy, you gave me strength and wisdom, which enabled me to reach the end of this journey, as your word testifies.

1. To my academic supervisor, Dr Balungile Prudence Zondi, and my cluster leader Dr Masondo, allow me to express my sincere gratitude and appreciation for your significant role in my academic career. Your support, patience, guidance, and encouragement has been of great value. Without you, I would not have finished this work. Thank you so much.
2. To the University of KwaZulu-Natal, thank you very much for affording me an opportunity to complete my studies through your fee remission and scholarship funding. Words cannot express my sincere gratitude.
3. To all the respondents in this study, your involvement was of significant value and I am so grateful for the sacrifices that you made.
4. To all my colleagues in the School of social science, in PMB and other campuses, thank you for your support and words of encouragement, may God in Heaven richly bless you; Nancy Mudau, Vincent Mushau and Nondumiso Ngubo.
5. To my family especially my dearest fiancé Miss Mbalenhle Mbatha, and my children, thank you very much for all your support and sacrifice during this time of hard labour. Your support my fiancé will always be with me and I am happy I was blessed with having you.

ABSTRACT

This study probed "Household sustainability through wage labour and land-use in Zwelibomvu". The rationale for this qualitative investigation was on studying challenges associated with poverty and economic hardship in South Africa using the Zwelibomvu rural area as a microcosm. The research drew on the appraisal of agriculture issues, land use, distribution and ownership, and rural household wage contributions. The critical argument for the study was that most societies still lack legitimacy over their land, and most societies are still without financial gain such as wages. This study was within the scope of agricultural and economic anthropology, while Agricultural anthropologists advocate that any piece of land is a symbolic identity of those forcefully removed and those who continue to be denied access from their ancestral land. Agricultural anthropologists believe that land is a resource that promotes human agency and healthy households and societies. Agricultural anthropology supports this study and might agree that land-use and wage labour may deepen socioeconomic inequalities. The economic anthropology is the study of how human cultures offer the products and services that allow people to make ends meet in order to escape socio-economic hardships and poverty. The literature reflected on the land issues paying critical attention to what happened during the apartheid era, and redressed these issues within a democratic exemption. This study was embedded mainly in marginalisation theory, social capital theory, and family systems theory. All theoretical frameworks are relevant because they allowed the expression of the research objectives, influenced data collection, analysis, interpretation and shaped the research recommendation. The qualitative research design permitted collecting data using an ethnographic method, participant observations, and in-depth interviews on a purposive and random sample of 30 households from the Zwelibomvu community.

Research findings through emic perspectives of research participants revealed three households in Zwelibomvu (small, medium, and large households). Narratives in the data analysis chapter depict engaging narratives generated from the community concerning land use and wage labour. These narratives indicate that since the community of Zwelibomvu has access to land, their socioeconomic situation accommodates more wage labour income, although some members of rural households are informally employed. This community has achieved gender equality as findings show men recognise women's agency, specifically on small-scale farming. This community has created food production through subsistence farming this community and

access to land (cocoyams, potatoes and spinach). This agricultural production has allowed families and households of Zwelibomvu to escape rife poverty. Religious and traditional elements were also noted as crucial elements or pillars to maintain order and create values for Zwelibomvu households; hence this community still holds values of collectiveness and has achieved solidarity in food production. The community of Zwelibomvu survive through an interactive process of subsistence farming to tackle balanced food security and reciprocity. Balanced food security and reciprocity in this study are confirmed to shape the family socioeconomic status and achieve a sustainable communal system. This study's contribution is that dynamics from these households discussed as case studies in the analysis chapter could potentially enhance the content of the module called "Families and Households" offered by the Anthropology discipline at the University of KwaZulu-Natal.

The study recommended that community members with smaller and larger plot sizes in Zwelibomvu merge them to increase or double their vegetable harvest. They could even sell more food through this strategy. This can establish opportunities to supply the nearest supermarkets such as Pick n Pay and Checkers, which are not far from the community. Rural communities should get educated so their land-use their plots productively. This education could further promote young agricultural entrepreneurship skills for self-employment. It may lessen the burden on expecting the government to create employment for every single youth person in South Africa. The youth of Zwelibomvu could become successful commercial farmers in the future and possibly employ other community members. More government support is needed to boost the locals' attempts to expand their agricultural plots with seeds to produce more. The community requires government support to mitigate some of the topographic and climate issues that threaten the sustainability of their small agricultural patterns. This study also recommends that future research employ ethnography to understand how other rural communities use land and wage labour to sustain their families amid increased unemployment numbers due to Covid-19 in South Africa.

.

Keywords: Community, Agricultural communities, Subsistence farming, Households, Household income, Sustainability, Livelihoods, Wage labour, Land, Land access, Land distribution, Land-use

Contents

DECLARATION ON PLAGIARISM.....	iii
DEDICATION.....	iv
ACKNOWLEDGEMENTS	v
ABSTRACT	Error! Bookmark not defined.
CHAPTER 1.....	1
INTRODUCTION TO STUDY	1
1.1 INTRODUCTION.....	1
1.2 Background to the study	1
1.3 Problem statement	2
1.4 Microscopic view of Zwelibomvu as a research site	4
1.5 Justification of the study within the anthropological scope	5
1.6 Appraisal of state interventions in agricultural areas in South Africa	7
1.7 Conceptualization of key concepts:	8
1.7.1 Community	8
1.7.2 Agricultural communities.....	9
1.7.3 Subsistence farming	9
1.7.4 Households.....	9
1.7.5 Household income	10
1.7.6 Sustainability	10
1.7.7 Livelihoods.....	11
1.7.8 Wage labour	11
1.7.9 Land	11
1.7.10 Land access.....	12
1.7.11 Land distribution	12
1.7.12 Land-use.....	13
1.8 Aims and Objective.....	13
1.9 Key Questions to be asked.....	13
1.10 Brief introduction of the research design and methods of data collection.....	14
1.11 Brief introduction of theoretical frameworks:	15
1.12 Structure of dissertation:.....	16
1.13 Summary.....	18
CHAPTER 2.....	19
THEORETICAL FRAMEWORK	19
2. INTRODUCTION.....	19
2.1 Social Capital theory.....	19

2.1.1 Theoretical Contribution.....	21
2.2 Family systems theory	21
2.2.1. Theoretical Contribution.....	23
2.3 Theory of marginalization.....	24
2.3.1 Theoretical Contribution.....	25
2.4 Summary.....	26
CHAPTER 3.....	27
LITERATURE REVIEW	27
3. INTRODUCTION.....	27
3.1 Contextualizing land laws and policies in South Africa	27
3.1.1 Land laws in South Africa.....	28
3.1.2 Policies on land.....	29
3.1.2.1 Land restitution.....	29
3.1.2.2 Land redistribution	30
3.2 Households and Sustainability	31
3.3 Defining Rural Households	32
3.4 CONCEPTUALIZING HOUSEHOLDS (Gender and households)	33
3.5 Classification of wage labour in the context of labour market	34
3.6 Wage Labour and Household sustainability	35
3.7 Wage visa vesa no wage and Household sustainability.....	36
3.8 Land use and Household sustainability	37
3.8.1 Case study of Amazonia Venezuela.....	37
3.8.2 Case study of Kenya (Rift Valley)	38
3.8.3 Case study of Malawi.....	38
3.9 Rural employment, gender, and poverty	40
3.10 Sustainable rural development	41
3.11 Summary.....	41
CHAPTER 4.....	43
RESEARCH METHODOLOGY	43
4. INTRODUCTION.....	43
4.1 What is research.....	43
4.2 Research Methodology	44
4.2.1 Qualitative method.....	44
4.3 Interpretivist paradigm	45
4.3 Relevance of qualitative research in the study	46

4.4 Relevance of the qualitative research design in anthropological research and the research topic	47
4.5 Relevance of qualitative research design in relation to the theoretical frameworks	47
4.6 Methods of data collection for study	48
4.8 In-depth interviews	49
4.9 Participant observations.....	51
4.10 Sampling technique.....	52
4.10.1 Purposive sampling	52
4.10.2 Random sampling	53
4.11 Demographics of Zwelibomvu	54
4.12 Experience of ethnography	58
4.12.1 Successes, failures, and limitations	58
4.13 Ethical Consideration	61
4.14 Data analysis.....	64
4.15 OUTLINING DATA ANALYSIS.....	65
4.16 Summary.....	66
CHAPTER 5.....	67
DATA PRESENTATION.....	67
5. INTRODUCTION.....	67
Part one: Small households	68
5.1 survival patterns in small households headed by females	68
5.2 Household sustainability, land-use and wage labour of male and female-headed small households.....	68
5.3 Demographic data for small Male headed household interviews	69
5.3.1 Responsibilities, land ownership and wage labour, government support among male heads participants	70
5.4. Case studies on male headed small households	72
5.4.1 CASE STUDY ONE	72
5.4.2 CASE STUDY TWO.....	74
5.5 Demographic data for small Female-headed household interviews	75
5.5.1 Responsibilities, land ownership, government support and wage labour among female participants.....	76
5.6 Case studies on female headed small households.....	79
5.6.1 CASE STUDY ONE	79
5.6.2 CASE STUDY TWO.....	81
5.7 The summary of structural and functionality of these small households outlining some of the most important factors	82

Part two: Medium households	83
5.8 Survival means or patterns of medium households	83
5.9 Household sustainability, land-use and wage labour of male and female-headed medium households.....	83
5.10 Demographic Data for medium Female headed household interviewees	84
5.10.1 Responsibilities, land ownership, government support and wage labour among female participants.....	85
5.11 Case studies on female headed medium Households	87
5.11.1 CASESTUDY ONE	88
5.11.2 CASESTUDY TWO.....	89
5.12 Demographic Data for Male heads of household interviewees	90
5.12.1 Responsibilities, land ownership, government support and wage labour among male participants.....	91
5.13 Case studies on male headed medium households	94
5.13.1 CASE STUDY ONE	94
5.13.2 CASESTUDY TWO.....	96
5.14 The summary of structural and functionality of these medium households outlining some of the most important factors.....	97
Part 3: Large households.....	97
5.15 Survival means or patterns of large households.....	97
5.16 Household sustainability, land-use and wage labour of male and female-headed large households.....	98
5.17 Demographic Data for Male heads of household interviewees	98
5.17.1 Responsibilities, land ownership and wage labour, government support among male heads participants	100
5.18 Case studies on large male headed households.....	102
5.18.1 CASE STUDY ONE	102
5.18.2 CASE STUDY TWO.....	103
5.18.3 CASE STUDY THREE	105
5.18.4 CASE STUDY FOUR	107
5.19 Demographic Data for Female heads of household interviewees	109
5.19.1 Responsibilities, land ownership and wage labour, government support among male heads participants	110
5.20 Case studies on large female headed households	112
5.20.1 CASE STUDY ONE	113
5.20.2 CASE STUDY TWO.....	114
5.20.3 CASE STUDY THREE	115

5.20.4 CASE STUDY FOUR	116
5.21 The summary of structural and functionality of these large households outlining some of the most important factors	117
5.22 In-depth interviews attribution.....	117
5.23 CONCLUSION	119
CHAPTER SIX	120
SUMMARY, DATA, FINDINGS, RECOMMENDATIONS AND CONCLUSION	120
6. INTRODUCTION.....	120
6.1 SUMMARY OF CHAPTERS	120
6.3 DATA FINDINGS.....	123
6.4.1 Direction for further research	126
6.5 CONCLUSION	126
Reference List.....	127
Appendix A	138
Interview Questions	138
Appendix B	144
Information Sheet and Consent to Participate in Research.....	144
Appendix C	149
Gatekeeper letter (IsiZulu).....	149
Appendix D	150
Gatekeeper letter (English)	150
Appendix E	151
Ethical clearance Letter	151

CHAPTER 1

INTRODUCTION TO STUDY

1.1 INTRODUCTION

Anthropology as an interdisciplinary study that reveals how households and societies sustain themselves or embark on sustainable livelihoods. Sustainable livelihoods are community initiatives based on survival means where people of societies respond to poverty, enhance any form of development, or preserve indigenous knowledge for future generations (McQueen, 2014). This perspective is an interesting link for rural household benefits. It also is an initiative that is transferred from one generation to the next. There is clear evidence where anthropologists showed interest in documenting how hunter-gathers sustained themselves during their nomadic life until the agricultural revolution. This age was a sedentary era where people relied on agricultural patterns for survival to sustain themselves and their households. Another significant aspect of the anthropological literature depicts the extent to which the ecology responds to the survival needs of people. This study probes “Household sustainability through wage labour and Land-use in Zwelibomvu”. The motivation is centred on interest to challenge current poverty issues in South Africa due to economic hardship. This research happens when most families and communities are affected by high unemployment rates in South Africa. This chapter focuses on delineating the research background, problem statement, and relevance of this study in anthropology, discussing research objectives and questions, conceptualising key concepts, brief on theoretical frameworks and the research methodology, and outlining the thesis structure.

1.2 Background to the study

Poverty continues to trap most families and households, villages, and societies. There may be factors associated with the state of socio-economic development. Bundy (1972) argued that the history of colonialism and apartheid in South Africa leads to ongoing property dispossession and economic marginalization of the African masses. The extent of marginalization disrupted the social fabric of households and community structures in African communities, including South Africa. Accelerated economic development has always constrained rural communities compared to urbanized communities. The harsh denial of rural communities to access their ancestral birth rights was a norm. They faced legislative constraints that disconnected them from active participation in competitive commercial farming. The white hegemony, which has been the colonial and the apartheid era in South Africa, enslaved villages, mainly black-skinned

people and turned them into reservoirs of cheap unskilled labour, a group that does not have land. Cele (2016:2) mentioned that land issues in Zwelibomvu always have on the socially constructed meanings of power based on patriarchal and gendered stratified relations at a local level from as early as the 1980s. She emphasized a triple challenge, colonialization, apartheid, and patriarchy in her publication, which excludes women or women-headed households from inheriting land or working in the land. Their role was domestically limited to rearing children, cleaning households, and ensuring that men are well fed.

These social constructs influenced land-use activities for some people. Cele (2016: 2) further mention that the dynamic history of Zwelibomvu has highlighted many elements of conflicts which included clan and family conflicts. Through it all, power remained the primary source of conflict. Almost all municipality-funded urban-based, low-income, and impoverished semi-rural and rural populations reflect these historical processes. In comparison, urban housing provided cheap unskilled labour for industries and commerce in the country's towns and cities, semi-rural and rural areas provided longer-term spaces for withdrawal towards retirement in their Natal areas. The South Africa democratic dispensation pronounced horizontal and vertical changes, which tackled issues of land. These changes included enacting public policies to revise the injustices of the colonial and apartheid eras and a gendered approach that stratified people in South Africa. As a result, most South Africans could no longer provide for themselves and keep sustainable livelihoods for themselves and their families. They had to exchange their agricultural knowledge in the form of cheap labour. This idea marked the beginning of socio-economic challenges that South Africa is still facing today. These challenges include landlessness, poverty, and inequality.

1.3 Problem statement

The promulgation and the enactment of the 1913 Natives Land Act approved the forceful removals of black families and societies from their land by the apartheid government. The political exclusion of black communities threatened survival as poverty mounted and other social injustice increased. Hence, they were peasants in their ancestral land. The Act became law on the 19th of June 1913, prohibiting African land ownership to 7 per cent and later 13 per cent through the 1936 Native Trust and Land Act of South Africa. The content of the Act restricted the black population from buying or occupying land except as employees, slaves or peasants of a white master. This guideline opened doors for white land ownership, 87 per cent, excluding black people, to scramble for what was left, which was not even much. The apartheid

government embarked on mass relocations of black people to poor segments of the land and to poorly planned spaces.

In contrast, whites were found in well-serviced urban spaces and big farms. This deprived townships, which became their socio-economic sustainability while accommodating blacks to fend through wage labour. The rise of democratic engagements created paths for abolishing policies, laws, and acts that excluded South Africans racially so. The reworking of the Land Act finally happened by the Abolition of Racial Based Land Measures Act, 1991 (Act. 108. Of 1991), which came to address land inequalities and associated injustices. The problem that prompted this study is the history of Zwelibomvu, which includes:

- the population's knowledge of their past practices in sustainable land use;
- their present methods of land use and whether there is any connection to past practices in sustainability; and
- how both subsistence farming and wage labour jointly contributes to the sustainability of the extended family structures.

The study by Rural Development, and Land Reform Minister Gugile Nkwinti confirmed that since the beginning of the Land Restitution Programme (1995), a total of 77 334 claims were settled, which granted people access to the land that was unfairly taken away from them because of colonial and apartheid regimes in South Africa.

She confirmed that 59 758 claims were finalized. This land is equivalent to 4 000 land parcels or 1443 million hectares. The Minister confirmed the spending of R16 billion on the programme, which has benefited 137 000 females; 672 are persons with disabilities as direct beneficiaries from most rural societies in South Africa, including all nine provinces. The commitment to respond to enduring poverty, unemployment, and income poverty in the historically disadvantaged communities had emerged. Conducting this study is relevant because the democratic dispensation pronounced that villages have the right to claim their historically possessed land to redress their socio-economic challenges; hence this study employed anthropological theories and research skills to probe "Household sustainability through wage labour and Land-use in Zwelibomvu".

1.4 Microscopic view of Zwelibomvu as a research site

Zwelibomvu, 45 kilometres southeast of Durban, is a microcosmic and historical representation of South Africa's past over the last two centuries. The area has a population of around 8887 and is home to a range of households that continue to cater to the conventional Zulu notion of extended families, subsistence farming, and wage labour. Zwelibomvu is a rural settlement located in the province of KwaZulu-Natal in South Africa. The area has had its fair share of internal conflicts before democracy and after. Most of these wars included resources and power struggles between families (Cele, 2016). However, the more significant concern is the socio-economic status of the area. The area still faces unemployment, land-use challenges, and lack of institutional support, as most young people remain at home due to the lack of opportunities. Some evidence on the youth shows the lower levels of education, or no tertiary education, thus some observation presenting a new problem of illiteracy among the people of Zwelibomvu. If others were employed, they worked in the nearest town in the factories. Some were part of street vendors who sell their small-scale farming products and other commodities to eliminate the threat of poverty. Nevertheless, another challenge is the lack of skills from many people, which continuously maintains them as cheap and exploitable labour; thus, this is not sustainable for them and their families. Therefore, the attempts to investigate wage labour with land use become crucial, as they exist as tools for Zwelibomvu communal survival. Furthermore, finding out the interplay of both wage-labour and land-use will help shed light on some of the essential questions of this project. The study draws from anthropological research methods and theories and explores the interplay of wage-labour and land use to redress poverty and promote sustainable livelihoods. The following image is a geographical demarcation of the community that I studied.



Figure 1: Map of Zwelibomvu (eMangangeni) (AfrGIS 2020)

1.5 Justification of the study within the anthropological scope

Anthropological research has always been about the structural composition of families and societies; how they survive and sustain themselves. In anthropology, households and communities are institutions where one is socialized and given an identity. Anthropologists have successfully grasped the structural composition of families and societies. They have viewed these structural compositions through various empirical research—this is where they used fieldwork, ethnographic studies and case studies. Malinowski is recognized as the father of ethnography because he familiarized ethnography as the particular research method through which anthropologist could study families and societies, drawing mainly from their felt or lived experiences. The interest in household issues based on culture, unemployment, poverty and crime is among many anthropological studies (Bernard, 2016).

The achievements to observe indigenous knowledge system using sustainability is the scope of anthropology. Therefore, this study is relevant in anthropology because of its interest in ordinary people and their communities. That is, looking at the contributions of wage labour and land use to the survival of individuals within these households. This notion was through personal interaction to tell these narratives from both an etic and emic perspective. The emic approach examines how local people think (Kottak et al: 2006): Their perceptions and how they categorize the world, their rules for behaviour, the meaning it holds for them, their imagination and their explanation of things. The etic approach shifts the focus from local categories of observations to explanations and interpretations by anthropologists in the field. Many studies conducted included migrant remittances and household development.

The study conducted by Eversole and Johnson (2014) is recent and it advocates for the scope of anthropology in households. Anthropology today has undertaken studies on family wellbeing and transcultural insights. A German and Japanese study assembled by Wulf (2017) investigates the role of cultural traditions in developing the research on areas that cross international cultural borders as an essential point in the anthropological exploration. Additionally, the exploration of woman's position within the household is a study done by Reiter (2012). This work was an anthropological scope on sexual stratification within the household—the subjugation of women as an event taking place in everyday lives. The analysis touches on the feminist approach regarding the domestic position of woman in society. It studies the social functions and socialization; the difference resulted from the sexual division

of labour. Accepting that anthropology is broad and interdisciplinary, this study falls with the scope of agricultural anthropology. Sarker (2017) affirms that agricultural anthropology offers a holistic appraisal of agriculture, land use, distribution, and ownership. Agricultural anthropologists have explored human experiences from the ancient period to contemporary life patterns, which includes their agricultural survival means. Their contribution is that any piece of land is a symbolic identity to those forcefully removed from ancestral land.

Access to land from agricultural opportunities creates societal wage labour initiatives that community development practitioners call community economic development. Community economic development is the development which is about communities (as they are executors of such economic activities) and for community members (who benefit from the production of their soil or from economic development initiative which promote wage labour which does not exploit people). Agricultural anthropologists believe that land is a resource that promotes human agency and healthy households. Rhoades and Rhoades (1980) state that anthropologists have historically been interested in how people make ends meet through agriculture. Feminist anthropology has historically acknowledged the wealth of land and further questioned its unequal distribution, which benefited males only. Agricultural anthropologists have also advocated for the equal distribution of land and further questioned the extent to which patriarchal thinking has prioritized men over women. Their conviction is on fighting inequality and exclusion of women from claiming or accessing their ancestral land. They further question the responsiveness of land policies and programmes while the government is accountable if there are unsuccessful stories. The positive effects of land policies should not divide society, but they should promote gender equity. It is because of the scope and the viewpoint of anthropology as a subject and contributions of agricultural anthropology that I took interest as an anthropology student to study land and wage labour issues of the community of Zwelibomvu.

It is important to share that both land and wage labour contribute to economic stability. The anthropological focus has not only touched agricultural anthropology but also the economic anthropology, which is the study of how human cultures offer the products and services that allow people to live. People relate to each other in ways that convey power and meaning during the supply of material goods and the fulfillment of final consumption; land use and selling of surplus creates economic anthropology (Han, 2018). As a result, there is a physical limit to relativism when it comes to material means of subsistence. Nonmaterial goods, on the other hand, such as the goodwill of deceased ancestors, may be regarded as necessary for a society's

reproduction. The majority of nonmaterial demands, on the other hand, have a material manifestation, such as food sacrifices during ancestor worship or wealth exchange during funeral rituals (Firth, 2013). Economic anthropology is concerned with the ongoing interactions of individuals within and between social groupings, as well as with the larger environment, with the goal of supplying material commodities and services required for social reproduction (Han, 2018). Production, distribution, and circulation, as well as consumption, have traditionally been divided into economic processes. Although the categories themselves are a product of scholarly Western heritage, they respond to observed social interaction in all countries such as South Africa.

1.6 Appraisal of state interventions in agricultural areas in South Africa

WHO (2011) states that the Food and Agriculture Organization's report of 2004 on the state of food insecurity in the world estimated that around 814 million people in developing regions were undernourished (WHO, 2011). As a result, 204 million of these individuals reside in the Sub-Saharan region, including South Africa. Regardless of the political and economic efforts to transform the country during the transition period from 1994, the country still has many poverty-troubled people and a high unemployment rate (WHO, 2011). There are assumptions about the connection between the global crisis and the situation in South Africa, such as steep food and fuel prices. These conditions have collectively placed economic pressure on ordinary South Africans, already struggling to meet their basic needs (WHO, 2011). South African history has a strong influence on contemporary challenges of food security. There are a variety of problems that continuously inhibits the win in the fight against food shortage. Food security is when all people or societies have enough and good quality nutritious food. The reflection of the implementation of various community engagement programs is possible in this segment. However, the success rate has been very slim. These programs have had their limitations, successes, and possible failures to some level. The failed project of the Folovhodwe area of Mutate Municipality in Vhembe District in Limpopo province is evidence (Ndou, 2012). The project did not survive shortly after its introduction. Some of the limitations were the dry land communal fields used as a food source and to generate incomes for households through farming prospects (Ndou, 2012). The village is within the poverty-stricken municipality, where social grants provide for households (Ndou, 2012). This approach has detrimental effects on food availability in the area. Alternatively, another failure includes the Lukhanyiso agricultural program, which was a disaster. The government's objectives have promoted this idea to expropriate land whilst there is a lack of monitoring and evaluation that has victimized many

African communities (Blanche, 2019). The limitations were close monitoring and evaluation, the lack of knowledge necessary to run such a project and plans to devise transparency.

The program of oZwathini is part of those successful land-use projects. Its support comes from the government and the private sector through the LIMA program. The project is very successful because it has dealt with food security in the area, and people can eat and sustain their households. The limitations involve the remote location being far from other urban places, deep topography, and poor infrastructure. Many sources show that most villages are still not well resourced to sustain themselves. Journeyman (2021) asserts that some households in a community such as Zebediela in Limpopo have successfully claimed land, and through working together, they have used land and maintained community needs. The subjecting of the social and economic program is evidence. The government's support has ensured that such programs prosper to support rural communities and combat food scarcity. The rural area is engaging in subsistence and livestock farming. The South African Forestry Magazine (2018) content captures that it is essential to note that most agriculture programs in rural communities in South Africa are failing every day. The carrying out of enormous research should identify what hinders rural communities from emerging as successful commercial farmers or identify sustainability in these communities passed from one generation to the next. Such agricultural socio-economic development should continue to receive research attention with the hope of soliciting both success stories and factors which hinder the realization of their intended objectives. The above projects are contributing towards achieving food security. If any of these projects succeed, such as oZwathini, it may be impacted by a few circumstances.

1.7 Conceptualization of key concepts:

1.7.1 Community

Community is an enduring product that comes in various forms and essences (Jovchelovitch, 2019). Along with this approach, the community might exist in a spectrum ranging from communion, a place defined by trust, friendship, reciprocity, and loyalty, to the community as a commodity. This premise is significant because it pushes us to renounce any notion that community must be defined solely by ideal characteristics such as self-sufficiency and value consensus. Communities have a few distinct characteristics: they are resource-based (in our case, subsistence farming); they have a generally uniform occupational structure; and they have a small and low-density population (Jovchelovitch, 2019). The settlement pattern on the Canadian Grasslands generated a unique geographic environment for the establishment of the rural community: a town surrounded by farmhouses. Furthermore, given the unique

characteristics of agricultural or small-scale farming, issues of production and household should be included as part of the community study.

1.7.2 Agricultural communities

Agricultural communities use their land to create food (Du et al., 2010). They use the land as a source of revenue and as a source of nourishment. When humans began to domesticate plants and animals 10,000 years ago, agricultural communities arose (Du et al. 2010). Families and larger groups were able to form communities and transition from a nomadic hunter-gatherer lifestyle reliant on foraging and hunting for survival by developing domesticity. Many English and Irish settlers came from farming communities, and Newfoundlanders have always had a few crops growing near their dwellings. Most families had gardens to supplement their food in the 18th and 19th centuries, and many had cattle for milk, meat, and wool, but most people fished for a living and did not sell much farm product. When families cultivated more food than they required, bringing surplus crops to market was difficult, even in locations adjacent to towns, due to a lack of adequate transportation infrastructure.

1.7.3 Subsistence farming

Many people in rural areas make their income from small-scale farming. Small-scale farming does not necessitate a large amount of land (Baiphethi and Jacobs, 2009). This aspect enables the development of various crops and livestock, and it can all be done right in your neighbourhood. Sustainable agriculture, or subsistence farming that produces ample food without depleting the earth's resources or harming its environment, is a natural development of small-scale farming. Small-scale farming follows the principles of nature to produce self-sustaining systems for raising crops and cattle, just like nature (Baiphethi and Jacobs, 2009). Subsistence farming links social values, one whose success is inextricably connected to thriving rural communities, prosperous farm families, and nutritious food for all. Growing just enough to keep the family afloat is part of this process. Typically, there are few harvests produced, negating the need to explore local marketplaces.

1.7.4 Households

Armstrong, Lekezwa and Siebrits (2008) states that a household refers to a group of people who live together in the same house. People who share resources notwithstanding their relationships because they have a common interest. A family household comprises people related by blood, whereas a nonfamily household is made up of people not related by blood yet

share a home. Households and families are the core units of study in demographic research. A household is a single dwelling unit that houses one or more individuals. Families do not make up every home. These verified definitions may or may not reflect shifting opinions regarding men and women's roles. According to Armstrong, Lekezwa, and Siebrits (2008), households consist of unmarried couples living together; friends, for example, would be considered nonfamily homes despite family features. In this case, the focus is on family homes, represented by extended or nuclear families.

1.7.5 Household income

The combined gross income of all household members over a certain period is household income. Individuals do not have to be related in any manner to be considered members of the same household in some cases (Jantti, Sierminska and Smeeding, 2008). Household income must be measured to examine the impact of both broad and focused policies (such as welfare, taxation, and other fiscal policies) on various socioeconomic categories. Understanding the effects of fiscal and monetary policy on the economic well-being of specific segments within the population is critical, and how they might exacerbate or alleviate inequity in resource allocation (Jantti, Sierminska and Smeeding, 2008). There is also an interest in how differing income distribution patterns affect household well-being and people's capacity to obtain items and services to meet their needs and desires, including poverty and social exclusion and consumer behaviour study.

1.7.6 Sustainability

The establishment of a balance between humans and their environment is the fundamental focus of sustainability. The social, economic, and environmental pillars are constant drivers of sustainability (Rogers, Jalal and Boyd, 2012). A socially responsible society must prioritize environmental conservation and maintain equilibrium in human and natural systems. There are many sustainability benefits, both short-term and long-term. The goal is to create a society that considers all aspects, including the consideration of repercussions of human activity and scope of community against environment benefits (Rogers, Jalal and Boyd, 2012). This perspective of sustainability can be observed from a micro to a macro level. The view depicts community issues that may affect other household members, such as poverty dynamics, financial stability, and land-use methods. The interventions behind sustainable development have produced 17 sustainable development goals (SDG's) from the previous millennium declaration goals (MDG's).

1.7.7 Livelihoods

Hertz et al. (2010) defines livelihoods as the means, actions, and entitlements (resources and asserts) by which people earn a living, passed down through generations. Livelihoods are systems and provide a framework for comprehending the resources people rely on (Hertz et al., 2010). The techniques they devise to create a living, the circumstances in which they do so, and the factors that make a livelihood susceptible to shocks and stressors. Intangible assets, such as food claims, can also be considered assets, work, and assistance, and access to materials, information, education, health services, and job possibilities are all available (Scoones, 2009). The social, economic, and political circumstances shape the livelihoods in which communities exist. Markets, social norms, and land ownership policies, among other institutions, procedures, and regulations, all affect our ability to acquire and use assets in a positive way (Scoones, 2009). As these contexts change, they create new livelihood obstacles or opportunities.

1.7.8 Wage labour

Wage labour is how workers sell their labour power to capitalists, that is, their employers, in exchange for wages, which they use to purchase the necessities of life in the market. Wage labour becomes the predominant form of labour with the rise of capitalism, markets, commodity production, and nation-states in the modern era (Das, 2004). The unique quality of labour-power is that it is the only commodity that produces a new value, and, as wage labour within capitalism, this means producing surplus value and thus profit for capital. This relationship between capital and labour is fraught with contradictions. Within production and exchange processes, capital exploits wage labour to realize profit and accumulate wealth or new capital (Das, 2004). Capital pays wages based on the socially necessary labour time required to produce new commodities given a certain level of tools and technology, not the value of the commodities produced.

1.7.9 Land

The land is a definable area of the earth's terrestrial surface that includes all aspects of the biosphere immediately above or below it, such as the near-surface, climate, soil and terrain forms, surface hydrology (including shallow lakes, rivers, marshes, and swamps), near-surface sedimentary layers, and associated groundwater reserve. According to George (1995), The FAO also proposed a simplified definition of land used today, in which bare rock or bare soil describe land rather than the land cover (George, 2005). Also, whether water surfaces represent

actual land cover is debatable. In practice, however, the scientific community commonly refers to those elements as land (George, 2005). The land is a topic that divides some people while favouring others. The land is valuable in terms of social, economic, and environmental factors (George, 2005).

1.7.10 Land access

The mechanisms by which people, individually or collectively, can use land, whether temporarily or permanently, are referred to as access to land (Boto, Peccerella and Brasesco, 2012). Participation in both legal and informal markets, land access through kinship and social networks, as well as the transmission of land rights through inheritance and within families, are all examples of these activities, and Land control is exercised by the state and other entities (for example, customary institutions). In a formal sense, land access is broader than land rights (Boto, Peccerella and Brasesco, 2012). However, social relations, such as control over markets, capital, technology, identity, and reciprocity, family, and friendship bonds, all influence access to land (Boto, Peccerella and Brasesco, 2012). These considerations could result in a gap between having a legal right to use land and claim and enjoy that right. The rural poor's access to land is frequently reliant on custom (Boto, Peccerella and Brasesco, 2012). In indigenous civilizations, for example, customary land rights are frequently established under their traditions and how community leaders distribute land use rights to community members.

1.7.11 Land distribution

Land reform aims to alter the institutional framework of human-land relations through altering land ownership, control, and use. Because it focuses on changing land-ownership rules, rules, or conventions, land distribution is synonymous with land reform. As a result, land distribution initiatives include efforts to remedy the historical distortions in land ownership and land use rights distribution (Azandi et al., 2020). Land distribution is a crucial step in advancing land rights and policies. Land ownership is a commodity that shifts from large private landowners to landless persons in such a distribution (e.g., peasants and agricultural workers). This factor entails reshaping the power structure in the rural by limiting the dominance of landowners. Land distribution is essential for rural development and democratization, as well as poverty reduction. Fair access to land is critical to the pace of agricultural growth and the extent to which such expansion reduces poverty.

1.7.12 Land-use

According to Foley et al. (2005), land-use encompasses the characterizing of land-based activity on what is in a piece of land. It can also be about determining the type of community land-use activity. Land use has undergone major transformations over the past decades. It has caused severe social conflicts and has impacted the environment. The definition of land-use also adheres to arrangements, activities and inputs undertaken by people. The definition of land-use also adheres to people's arrangements, activities, and inputs (Foley et al., 2005). The land has been confused with zoning in many cases. Land use incorporates land adaptation to suit their needs, while zoning is how the government regulates land. There are many different categories when it comes to land use. The five most common uses are recreational, transport, agricultural, residential, and commercial. Understanding the specifics of each one can help when planning on investing in property (Foley et al., 2005).

1.8 Aims and Objective

This study was guided by the following objectives. The primary objective of the study are as follows:

- To obtain an insider perspective on issues of household sustainability in relation to wage labour and Land-use in Zwelibomvu.

Secondary objectives were focused on:

- Understanding household dynamics and interpersonal relations and responsibilities.
- Documenting issues of land use and income earning ability.
- Ascertain to what extent modern methods of land use might be mutually beneficial to conventional ones.
- Making sense of social and economic problems for household against the background of the broader local community.

1.9 Key Questions to be asked

This study responded to the following primary and secondary questions:

- What are your views “insider perspective” on issues of household sustainability in relation to wage labour and Land-use in Zwelibomvu?

Secondary questions were as follows:

- What are household dynamics and interpersonal relations and responsibilities in relation to Household sustainability through wage labour and Land-use in Zwelibomvu?
- What are the experienced issues of land use and income earning ability? and what assistance or incentives do community members get from the state, to facilitate the sustainability of their land and family/household livelihoods?
- What extent do modern methods of land use might be mutually beneficial to conventional ones. How many members live in their households and what is their survival income per month and their expenses?
- What are social and economic problems for household against the background of the broader local community? How do they ensure that everyone contributes towards household responsibilities?

1.10 Brief introduction of the research design and methods of data collection:

The research methodology for the study follows a qualitative technique, which allowed for the use of ethnography, in-depth interviews, and participant observation (Goddard and Melville, 2004). The qualitative method is used in humanities research predominantly in anthropological research. Qualitative research allows the collection of descriptive, detailed, and analytical data. According to Rapport (2010), qualitative methods answer questions about experience, meaning and perspective, most often from the participant's standpoint. These data are usually not amenable to counting or measuring (Rapport, 2010). Qualitative research techniques may include small-group discussions for investigating beliefs, attitudes and concepts of normative behaviour; 'semi-structured interviews', to seek views on a focused topic or, with key informants, for background information or an institutional perspective; in-depth interviews to understand a condition, experience, or event from a personal perspective; and 'analysis of texts and documents, such as government reports, media articles, websites or diaries, to learn about distributed or private knowledge (Rapport, 2010)

The utilized ethnographic research method becomes the most appreciated technique in anthropology, as was achieved by this research. Its capacity to create fieldwork experience has made it famous among anthropologists (Ingold, 2008). Ethnography is a type of qualitative research that involves immersing yourself in a particular community or organization to observe their behaviour and interactions up close, such as in Zwelibomvu. The word *ethnography* also refers to the written report of the research that the ethnographer produces afterwards (Ingold,

2008). Furthermore, an in-depth interview is a type of interview with an individual that aims to collect detailed information beyond initial and surface-level answers (Legard, Keegan and Ward, 2003).

For this reason, these interviews are frequently quite long and can involve numerous interviews with one participant. In-depth interviews have confirmed a more flexible and direct conversation with my household heads (Legard et al: 2003). *Participant observation* is a qualitative research method in which the researcher studies a group by observing the group and participating in the group's activities (Jorgensen, 2015). Participant observation has offered me a richer perspective about the household arrangement of Zwelibomvu, which shapes their survival along with the modes of wage labour and land use. This participation and observation have also diversified my approach, which naturalized the state of my anthropological research. Thus, there is a relationship and a link to my methodology. This is because the qualitative method carries all the user data collection techniques as it becomes vital in the analysis and direction of the study.

1.11 Brief introduction of theoretical frameworks:

This research was guided by three theoretical perspectives: the social capital theory, family systems theory and marginalization theory.

- **The social capital theory:** As argued by Farr (2004), Bourdieu was the one who coined this hypothesis (1985). The theory's foundation acknowledges social connection elements such as networks, conventions, and social trust that allow coordination and cooperation for mutual gain. According to the notion, social interactions are assets, resources that can enable or lead to the growth and accumulation of human capital or societal connectivity. The decision to utilize this theory was on an anthropological understanding of social linkages which shape the socio-economic and socio-political outcomes of the Zwelibomvu community.
- **The family systems theory:** Haefner (2014) states that after years of research into family relationships, Bowen presented the family systems theory in the late 1960s. The theory's foundation centres on behavioural exchanges inside a family system and between family members. Regarding family systems theory, Ray (2016) claims that the family is an immediate institution in which individual characteristics and behaviour patterns are learnt and reinforced. Because of gendered causes, family units socialize or suppress the agency of their members. The family systems theory has aided in

explaining family dynamics as a whole and how people or individuals in families contribute towards combined income with the specific focus of Zwelibomvu households. Through this theory, this study was able to contribute record how family units of the Zwelibomvu community economically sustain themselves—further discovered economic brackets of heads of households which is a survival means and the sustainability of Zwelibomvu households.

- **The marginalization theory:** The origin of this theory goes back to Robert Ezra Park (1864-1944), who coined the term in his work 'Marginal Man', published in 1928 (Menchara, 1995). Provisions of this theory look at the intersections of inequality within the family unit, community level, and the country, which is encouraged by political and policy systems. Schleicher (2014) declare that the marginalization theory looks at the socio-economic condition and social exclusion in which individuals and social groups lack effective participation in critical economic activities. This theory illuminates' factors that comprise or appear to be permitting the marginalization of individuals and groups because of their race, gender, ethnicity, political affiliation, and other unknown intention by those in power. Contributions the theory critically analyses the responsiveness of public policies to respond to issues that destabilize equity, effective service delivery, as well as the political will of those in power. The theory raises whether public policies promote or inhibit inclusion, a sense of belonging, and fearless public involvement. This thesis delves deeper into the mechanisms that degrade individuals and organizations by examining country histories. This theory allowed the researcher to interrogate land policies and examine the balance of wage labour and land use that produce household sustainability.

These theoretical lenses contributed to the wording of the study's research objectives and question and informed the scope of the literature, as discussed in chapter two. The theoretical framework contribution informed the research design used in this study and will guide data presentation, analysis, and recommendations made by the study.

1.12 Structure of dissertation:

Chapter 1: Introduction

The following issues will be addressed in this chapter:

- Justification for the study.

- This will incorporate key questions for research and aims and objective.
- There will also be an appraisal of state interventions in agricultural areas and their successes, limitations, and possible failures, against the background of South Africa's status as a "food deficit" country.
- Conceptualization of key concepts
- Brief introduction of the research design and methods of data collection
- Brief introduction of theoretical frameworks
- Summary chapter one

Chapter 2: Theoretical framework

The following issues will be addressed in this chapter:

- Social Capital theory
- Family systems theory
- Theory of marginalization
- Their theoretical contributions
- Summary of chapter two

Chapter 3: Literature review

The following issues will be addressed in this chapter:

- Contextualizing land laws and policies in South Africa, land laws in South Africa,
- Policies on land, Households and Sustainability, Defining Rural Households, CONCEPTUALIZING HOUSEHOLDS (Gender and households)
- Classification of wage labour in the context of labour market, Wage Labour and Household sustainability
- Wage visa vesa no wage and Household sustainability
- Land use and Household sustainability
- Types of land-use in S.A, Rural employment, gender, and poverty
- Sustainable rural development
- Summary of chapter three

Chapter 4: Research Methodology

The following issues will be addressed in this chapter:

- What is research, Research Methodology
- Qualitative method and Interpretivist paradigm
- Relevance of qualitative research in the study
- Relevance of the qualitative research design in anthropological research and the research topic
- Relevance of qualitative research design in relation to the theoretical frameworks
- Methods of data collection for study
- In-depth interviews, Participant observations
- Sampling design/technique-*Purposive sampling* and *Random sampling*
- Demographics of Zwelibomvu and Experience of ethnography
- Ethical Consideration

- Data analysis
- OUTLINING DATA ANALYSIS
- Summary chapter four

Chapter 5: Data presentation and analysis: This chapter discusses the following themes

- Small, medium and large household observation
- Case studies
- Major income earners and their contributions
- Contributions to food, clothing, schooling, entertainment
- Size of farm holdings, crops, input costs, household inputs;
- Hiring of labour
- Household consumption.
- Marketing of crops
- State/govt inputs
- Summary of chapter five

Chapter 6: *Summary, recommendations and conclusion embodies the following themes*

- Summary of chapters there is offering of features that were comprised in the project.
- Recommendations from experts regarding land-use and wage labour.
- Conclusion for the project will also be in this section.

1.13 Summary

This chapter introduces the study, where the background, problem statement, justification of the study, and a microscopic view of Zwelibomvu is visited. This chapter also implemented the Appraisal of state interventions in agricultural areas in South Africa, the conceptualization of key concepts, such as land use, and the presentation of key research questions and the aims and objectives. There is also a brief introduction to the research methodology, and theoretical frameworks used the qualitative methods- in-depth interviews and the theories such as marginalization theory are partially introduced. The section has elevated the background Zwelibomvu (eMangangeni) rural settlement as a microcosm of many rural spaces. The rationale was to present the instinct of this area of my study for the outline to the reader. The next chapter, which is 2, presents the theoretical lense, which was instrumental for the success of this study.

CHAPTER 2

THEORETICAL FRAMEWORK

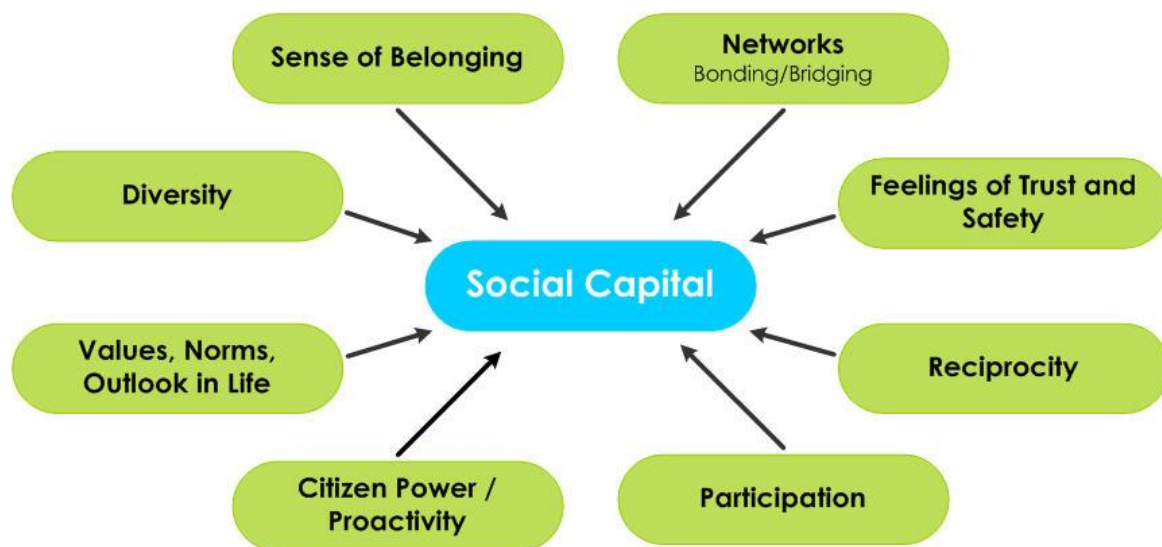
2. INTRODUCTION

As briefly discussed in chapter one, this study drew mainly on marginalization theory, social capital theory, and family systems theory. The choice to use three theories is the multidimensional nature of the study focusing on households, land access and wage labour. There is also a discussion of the interconnectedness of these theoretical lenses. Grant and Osanloo (2013: 12) elucidate that the theoretical framework is an essential aspect of the research process. It shapes the wording of the topic, the development of research questions, the conceptualization of the literature review, the design approach of the study and it also informs the analysis plan that the researcher should follow. Without a theoretical framework(s), the structure and vision for the study remains unclear. A solid theoretical framework gives research directions, allowing one to interpret, explain, and convincingly generalize the research findings. This strategy might have produced a solid complimentary basis between the two research elements combined: the literature review and theoretical framework, ensuring consistency in this project.

2.1 Social Capital theory

There is an effective use of the social capital theory in this dissertation. Social capital in economic progress and sustainable development is crucial (Lin and Burt, 2001). It is a sophisticated and specialized multidimensional concept with ranging scopes and measurement levels (Lin and Burt, 2001). It caters for the understanding of both the social and cultural factors on economic development. Nevertheless, its uniqueness is geared to social values and create dependence on these emerging values as potential determinants of economic outcomes (Lin and Burt, 2001). The social capital theory presents the directives to what extent social ties facilitates resource distribution through structures and networks (Lin, 2002). This places those in these social structures and networks in a better social position. These networks ensure their social stability, making them dominate or sometimes make a difference (Lin, 2002). The influence of social capital relating to distribution links social ties that enhances one group over another. The determining factor to access resources is strengthened by and maintained through these social relations. Groups, communities, and individuals constitute a significant part of the social capital premise taken from their affiliation with one another.

According to Bourdieu's concept of habitus (2011), there are different forms of capital. Economic capital is immediately and directly convertible into money and maybe institutionalized in property rights. Bourdieu's cultural capital may be institutionalized in educational qualifications, includes what economists consider human capital, but it is a broader concept. His concept of social capital encompasses the resources derived from one's belonging to a group. Relations of social capital may exist based on material and symbolic relations of exchange, and they may also be institutionalized in the forms of a title of nobility. *Social capital* can aggregate the actual or potential resources linked to possessing a durable network of institutionalized relationships of mutual acquaintance and recognition. Membership in a group provides each of its members with the backing of the collectively owned capital, a credential which entitles them to credit. According to Bourdieu, the amount of social capital held by an individual depends on the extent to which he or she can mobilize a social network and from the capital (including the economic, cultural, or symbolic capital) held by the members of that network. Like other types of capital, the uneven distribution of social capital is mobilized and utilized in society, and this affects transformation; while others benefit from this, some are behind. This issue creates dependence across society.



Source: <https://rasjeonhines.wordpress.com/2013/03/17/social-capital-thoery-final-project-blog-9>

2.1.1 Theoretical Contribution

Social capital has explained how genealogically related kin stays together to create extended family systems in Zwelibomvu. The social arrangement of this area has confirmed the fundamentals of social hierarchy. As stipulated earlier, the Zwelibomvu comprises mostly extended family organisation. The history of the Zwelibomvu has shaped the strength of some families within the community at large. The presence of extended families is in connection with a historical event. This has led me to observe the extent to which these extended families affect decision making and economic distribution within the community. The historical exploration demonstrated that many of the most respected families in the Zwelibomvu still in power have been there for a long time. They have established themselves well with most opportunities created and obtained by them and associates, at most times according to clan affiliation. The plot sizes are very distinct and prominent families have bigger land plots. The uniting of neighbours through weddings has cemented the congregation between families, with networking created. This pushes for more social capital. The decisions are a huge part of families and would primarily benefit the family; for example, the *Magcaba* family is very powerful; the reflection of narratives illustrate that it a family that has had a role in the cause of instability and ensured peace is present for the settlers. This view shared acts as evidence in terms of the dynamics and intensity of solidarity within families.

2.2 Family systems theory

The studying of structural formation and the functionality of family systems comes naturally in anthropology. Many anthropology fields have immensely contributed to studying households as institutions or units that contribute to human culture (Yanagisako: 2015). The family systems theory suggests that individuals cannot be understood in isolation from one another but rather as a part of their family, as the family is an emotional unit (Brown, 1999). As a result, families are viewed or understood as an entity of solidarity built on the connection of individuals based on relations, who can never be examined in isolation from the system (Brown, 1999). Rothbaum et al. (2002) advocated for concerns of family dynamics involving structures, roles, communication patterns, boundaries, and power relations within family systems theory. The family systems theory has projected adaptation issues when looking at emotional relationships within these nuclear or extended families (Rothbaum et al., 2002). Drawing from Johnson and Ray (2016), their classification of the family systems theory is derived from constituted moments that define individual behaviour and exchanges between family members. These exchanges might consequence, irrupting from appreciated and

unappreciated behaviour that plays a role in shaping relations between members (Johnson and Ray, 2016).

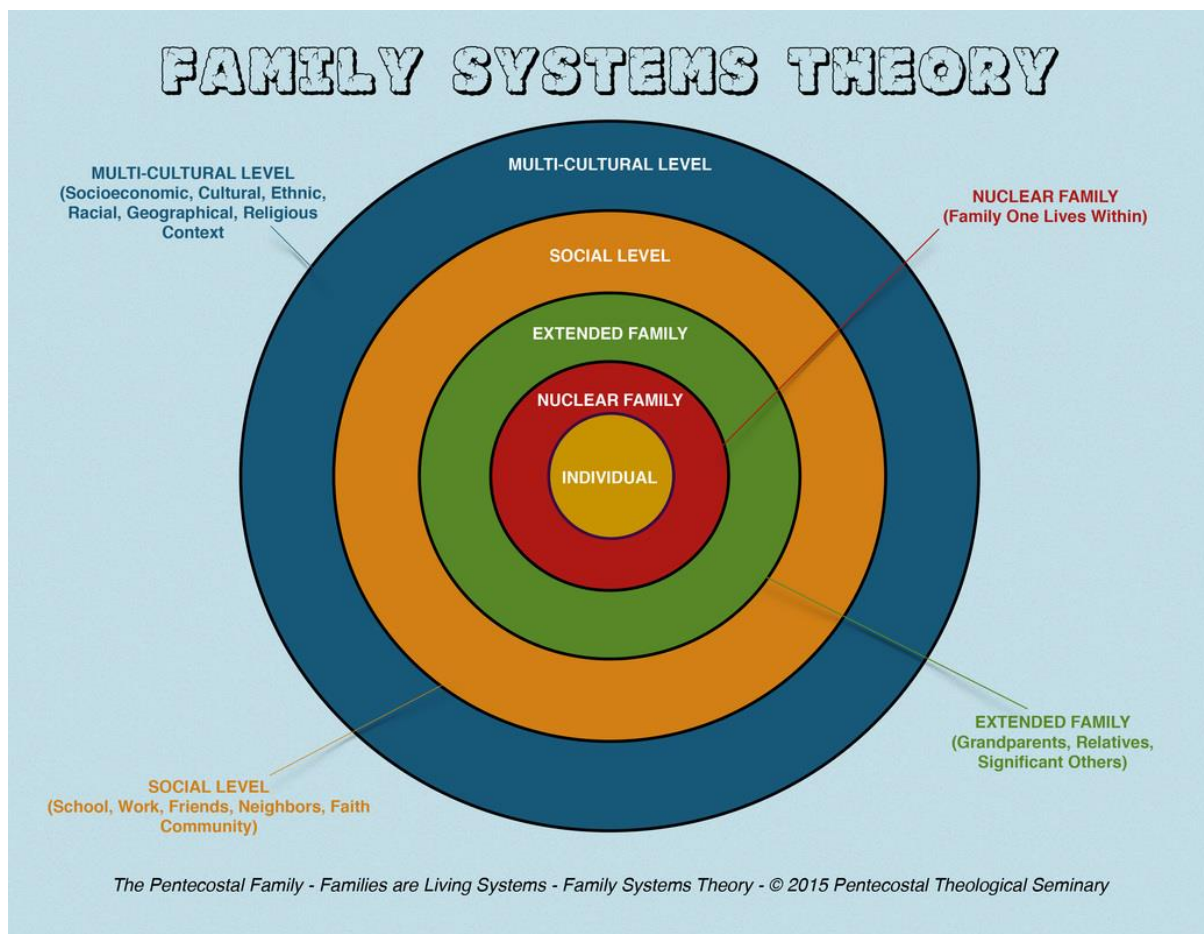
As briefly discussed in Chapter one, Haefner (2014) and Ray (2016) provide that Bowen presented family systems theory in the late 1960s after years of research into family relationships.

Contributions of this scholar in their respective publications elucidate that the family systems theory is embedded in several interconnected fundamental aspects:

- Individuals socialized inside the family unit cannot be regarded as separate entities from the dynamic solidarity framework supplied by the broader systems of society.
- Wholes are always more significant than the sum of their parts (this signals the structure of family units, e.g. the establishment or pronouncement of nuclear and extended families);
- Causality within the family system/unit is circular and mutually co-effective, not linear (the other part shapes the existence of the other). If a change happens in the family system, the change will affect all other parts and the overall functionality of the whole.
- Every family has boundaries that define their interconnectedness, behaviour and outline circumstances that are permissible and not permissible.
- Families operate according to the principle of homeostasis, homeostasis within a family system is accomplished using feedback loops of actions of behaviour, both consciously and unconsciously.
- Changes and modifications within a family take one of two forms: first-order changes are worked from within the existing system boundaries (family leadership style, defining, distribution of gendered specific roles and responsibilities), while the second-order changes attempt to change the boundaries themselves (environment, politics and policies);
- Every family operates somewhere along a continuum of cohesion, from enmeshed (highly cohesive) to disengaged (lacking cohesion); likewise, each family has a particular measure of adaptability, sustainability or livelihood patterns, which has rigid and chaotic tactics, which allows the family to adjust to new input and stimulus (incentives).

This theory has stimulated the explanations of family types and their formation in this study hence the data analysis chapter also discusses cases studies of few families that I was able to

ethnographically observe. In the data analysis chapter, this theory illustrates the difference between studied families in terms of their access to land and their wage labour. Data collection will depict how Zwelibomvu households' function. This will be between collective and individual behaviour. The extent to which existing connections are influenced by existing household relationships. The following image depict the summary of the family systems theory.



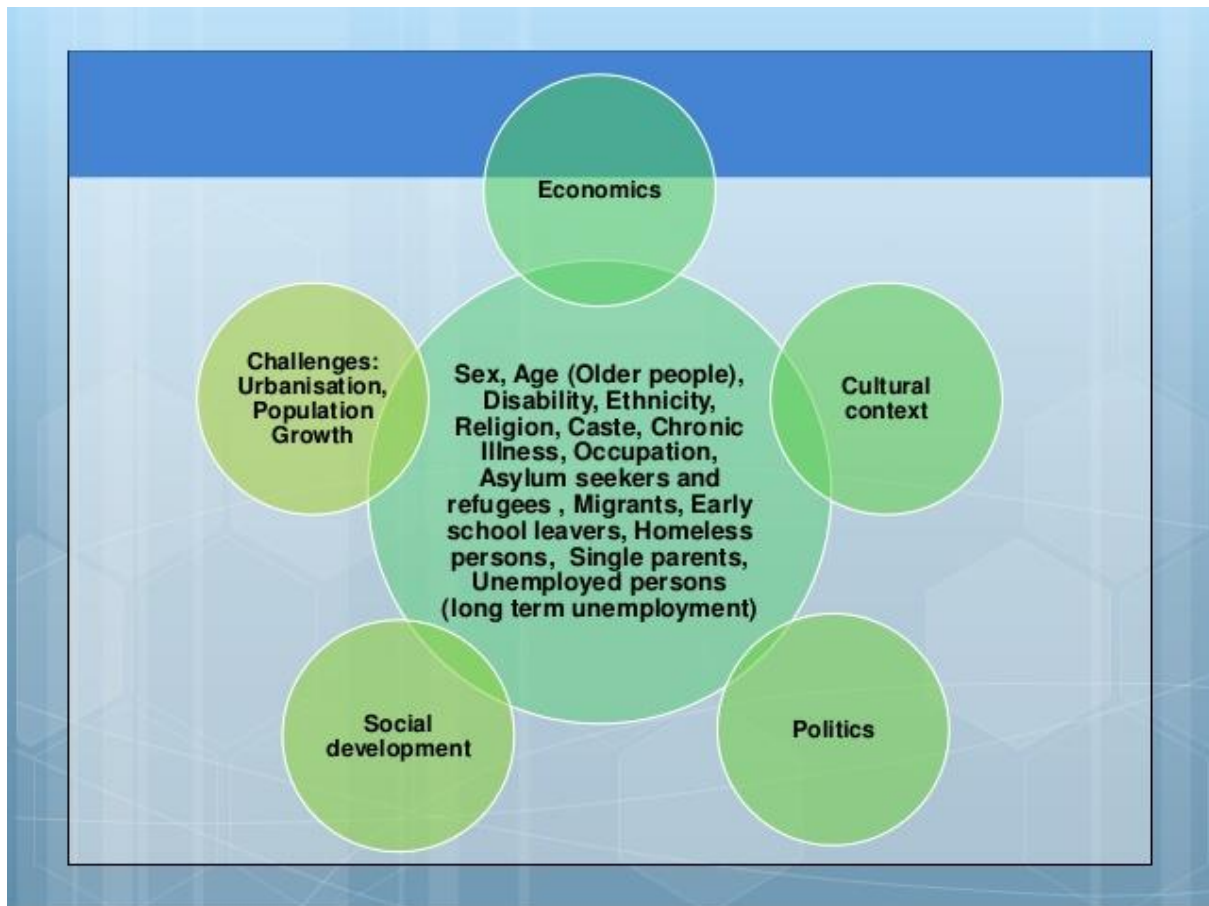
2.2.1. Theoretical Contribution

The family systems framework has assisted with elaborating on the structural and functional arrangements of individuals within a household in Zwelibomvu, which has impacted their behaviour. The Zwelibomvu community is a rural space with mostly extended family arrangements. The presence of a hierarchy structure in the families is along with age and gender organization. This factor has had a significant impact on how members from each family in Zwelibomvu define each other. Therefore, transforming both their negative and positive understandings of gender differences among many social issues. As a result, like any society,

masculinity, and feminism shape how males and females define themselves; this has been visible in Zwelibomvu through gendered household duties, mainly in medium and large households. This interception of conventional family values becomes a massive part of socialization. The family forms an integral part of everyone's life, with most decision influenced by it, its members, and constant interference in its family member's affairs. The family name becomes the primary representation of individuals in this community, as it happens in many eastern countries as they disregard individualism. This feature guides how people act around the community; for instance, if someone steals something, the first aspect of being asked is his surname: his household. Nevertheless, such links and blends between families are rooted in the unity and praising of solidarity, maintaining the family's dignity. Respect forms the most similar characteristic in the families of Zwelibomvu, which goes a long way in shaping your interaction and brings success.

2.3 Theory of marginalization

The role of the marginalization theory is essential for the basis of this project. The theory of marginalization analyses the dynamics of economies and development. It has tried to analyse developed and underdeveloped regions (Gerry, 1978). The perspective arranges itself along the outlining of the continuous stabilization of capitalism both locally and globally. Nonetheless, it offers an understanding of the world whilst viewing small scale producers, petty traders, and casual workers as marginal and underprivileged sectors of the labour force (Gerry, 1978). This illustration is by the formal and informal sectors represented in our society's urban economy. Marginality is a state of exclusion from the underdeveloped region, and these are regions excluded from adequate income-generating chances and suitable housing, and so on (Gerry, 1978). Marginalization explains the consistently existing process of social exclusion of underdeveloped groups through aspects of social stratification. Therefore, it observes the structure of relations between those dominant and the integrated (Gerry, 1978). Its lens also accounts for widely spread patterns of production, exchange, and distribution.



Source: Chand, Nel, and Pelc, (2017). Societies, Social Inequalities and Marginalization: Marginal Regions in the 21st Century. <https://link.springer.com/book/10.1007/987-3-31950998-3>

2.3.1 Theoretical Contribution

The marginalisation theory has helped to explain the process of impoverishment over the last two centuries. The Zwelibomvu area as a rural space is showing a lack of development progress. The analysis has advocated for the informality of the settlements that affect the rate at which they develop. Zwelibomvu, like many other settlements, specifically rural settlements, has been neglected. The area's long history shows that it is still one of the most undeveloped spaces around Durban. The geographic positioning of the community places it at another disadvantage. This affected people regarding the selling of subsistence products. The distance of business spaces and the lacking market opportunities still subjects the Zwelibomvu people to this democratic government. Lack of markets opportunities becomes a loss for family survival in the area. The absence of economic activities and inadequate infrastructure for some households in Zwelibomvu raise another development challenge. This is because it is one of the rural peripheries of KwaZulu-Natal; although this may offer some peace to older people

yet, it has the worst socio-economic disadvantages for many young people in the area. This contributed to the migration of many youth people closer to cities. As much as the level of crime is low, the people still feel service marginalisation and inadequate support from government programs that seek to assist in land-use activities.

2.4 Summary

The chapter represented three theoretical frameworks used for my research. They have worked in conjunction to diversify and enhance the literature review perspective. These theories include the social capital theory, the marginalisation theory and the family systems theory. They helped tackle issues of Household sustainability on wage labour and land-use in Zwelibomvu. Each theory was discussed, such as the family systems theory, which suggested that understanding individuals their families become a point of reference. The marginalisation theory explains the consistently existing process of social exclusion of underdeveloped groups through aspects of social stratification. Furthermore, there were theoretical contributions for all theories, where the social capital theory stipulated the social arrangements of Zwelibomvu, which confirmed the fundamentals of social hierarchy; this may affect social and economic relationships, thus giving some families more power over others. The next chapter 3 is the literature review, which is crucial for the research study as it represents the in-depth make-up of this study.

CHAPTER 3

LITERATURE REVIEW

3. INTRODUCTION

The previous chapter delineated the contributions of the theoretical frameworks chapter. The literature review is significant for representing previous knowledge from experts. This chapter presents the literature review for this study. It aims to reflect dimensions of land and wage labour in South Africa interchange between the Pre-Apartheid and Post-Apartheid era continue to be unresolved, drawing the scholarship of other scholars. The chapter's core will discuss the dynamics of historical injustices that include race, gender, and geographical dispositions of people during the colonial, apartheid, and democratic dispensation in South Africa. The scope of this study is on Household sustainability through wage labour and Land-use in Zwelibomvu. The content of this literature chapter will entail a discussion of the context of South African land laws and policies. Furthermore, the inspecting of the household concept, the deliberating of sustainability, the definition of rural households, conceptualizing gender and households, case studies and sustainable development also feature.

3.1 Contextualizing land laws and policies in South Africa

South Africans continue to face constraints which include fundamental distribution processes of land and the protection of land rights. The land debate in South Africa remains a major political, socio-economic, and gendered challenge. This because it involves issues such as inequalities, particularly in the direct access to land. A critical analysis of laws and policies in South Africa during the democratic dispensation is vital because it addresses the political injustices of the past, addresses socio-economic problems, and attempt to prove that land is also an identity. The land resource is also a symbol of wealth. It is a direct response to issues of poverty and paves paths for sustainable livelihoods. This segment of dissertation focuses on few examples of land laws and policies, which indicate the magnitude of the land issue. Therefore, all these land laws and policies present a contextual background that remains unresolved in South Africa. This land-use situation has resulted in international events of conflict and displacement of people observed (Sikor and Muller 2009). However, for South Africa, the situation is unique as domestic displacement, disposition and relocation happened in one regime. This idea may also explain the ongoing poverty cycle in many black rural households and urban households (Sikor and Muller, 2009). The active focus for my literature review has a binary vision to examine these laws and policies. This notion further elevates the

importance of understanding the changing shape of land ownership, impacting many people's generational social well-being. The established relationship between land ownership and wage labour ownership is an interesting phenomenon with many layers. Thus, access to land ownership offers labour freedom, thus ensuring family economic security. Therefore, exploring land use may be a platform to transform adjacent arguments on survival and stable lifestyles.

3.1.1 Land laws in South Africa

The former homeland lands (13 percent of the land, totalling 15.86 million ha) are home to an estimated 28 percent (13 million) of South Africa's people, where land rights are sometimes disputed or challenged, and the land administration system is in disarray. Much of this land is officially owned by the state, and there have been multiple failed attempts to enact legislation to alter rights (UNEP, 2002:88). The Constitution of the Republic of South Africa offers a wide range of frameworks, particularly on land reform defence of property rights and expropriation if it is in the public interest. Nonetheless, to address the consequences of the legacy of apartheid concerning land, the South African Constitution encompasses the following three clauses (UNEP, 2002). Firstly, a person or community dispossessed of property after 19 June 1913 because of past racially discriminatory laws or practices is entitled, to the extent provided by an Act of Parliament, either to restitution of that property or to equitable redress (Kloppers and Pienaar, 2014). Secondly, the state must take reasonable legislative and other measures within its available resources to foster conditions that enable citizens to access land on an equitable basis (Kloppers and Pienaar, 2014). Lastly, a person or community whose tenure of land is legally insecure because of past racially discriminatory laws or practices is entitled, to the extent provided by an Act of Parliament, either to secure tenure legally or to comparable redress (Kloppers and Pienaar, 2014).

The Expropriation Act (Act 63 of 1975) provides for the expropriation of land and other property for public and other specific purposes as defined. There is no comprehensive law providing mechanisms for redistribution of land to eliminate land hunger and achieve an equitable distribution of land following section 25(5) of the Constitution (Kloppers and Pienaar, 2014). There is a pre-1994 law that was not meant to bring about large-scale redistribution but was an attempt of the apartheid government to alleviate the more glaring needs for land, especially for housing in overcrowded African townships and hopefully thereby to avoid radical changes to the distribution of land by a future black government. According to Rugege (2004), the three key elements of South Africa's comprehensive land reform

programme in the White Paper on Land Reform include Restitution, redistribution, and tenure reform, which address the constitutional imperatives. These imperatives may affect predominantly ordinary rural households more than they affect urban-based communities.

3.1.2 Policies on land

The three critical elements of the land reform policy programme - restitution, redistribution, and tenure reform - address each of these constitutional requirements. The policy set out in this dissertation arises primarily from lessons gained from work on the ground over the last three years (Cousins, 2007). The White Paper is also the outcome of an extensive process of public consultation. The content of the White Paper ranges from general statements of principle to detailed information on the state financial assistance programme, which will make it possible for more people to own land. It includes programmes to provide security of tenure to vulnerable people and prevent unfair evictions (Cousins, 2007). A central concern has been translating the government's commitment to social justice and alleviating poverty into a set of concrete land reform and land development programmes, legislation, and procedures. This section engages groups, organisations, and individuals concerned with ensuring that our country's land policy does achieve equity, stability, poverty reduction, and growth (Cousins, 2007). The Department of Land Affairs (DLA) will distribute the White Paper to all interested parties throughout the country. It will also be producing supplementary material to ensure that as many people as possible, from community members to developers, have the information they need to play their part in the successful implementation of land reform.

3.1.2.1 Land restitution

The three critical elements of the land reform policy programme - restitution, redistribution and tenure reform - address each of these constitutional requirements. The policy set out in this document arises primarily from lessons gained from work on the ground over the last three years (Cousins, 2007). The White Paper is also the outcome of an extensive process of public consultation. The content of the White Paper ranges from general statements of principle to detailed information on the state financial assistance programme, which will make it possible for more people to own land. It includes programmes to provide security of tenure to vulnerable people and prevent unfair evictions (Cousins, 2007). A central concern has been translating the government's commitment to social justice and alleviating poverty into a set of concrete land reform and land development programmes, legislation, and procedures. This section engages groups, organisations, and individuals concerned with ensuring that our country's land policy does achieve equity, stability, poverty reduction, and growth (Cousins, 2007). The Department

of Land Affairs (DLA) distribute the White Paper to all interested parties throughout the country. It will also be producing supplementary material to ensure that as many people as possible, from community members to developers, have the information they need to play their part in the successful implementation of land reform.

3.1.2.2 Land redistribution

The term "redistribution" refers to the state's acquisition of land for the purpose of distributing it to individuals who lack land or have insufficient access to it (Rugege, 2004). This is addressed in Section 25(5) of the Constitution, which states: Within its resources, the state must adopt reasonable legislative and other actions to establish conditions that allow residents to acquire equal access to land (Rugege, 2004). This provision places a positive obligation on the government to improve land accessibility. It establishes a socioeconomic right for persons in need of land to petition the government to intervene and make land available to them (Rugege, 2004). The judgement of the Constitutional Court in the case of *Government of the Republic of South Africa v Grootboom and others*, which dealt with the right to housing, stated: The consideration of rights must be done in the perspective of the Constitution's enumerated set of socioeconomic rights. They guarantee the right to land, decent housing, adequate healthcare, food, water, and social security. The Constitutional Court has viewed access to land as a right, even though the Constitution does not specifically declare such (2004, Rugege). The Court goes on to say that the state must likewise nurture conditions that allow citizens to gain equal access to land. Those who are in need have the right to demand that this be done. The Supreme Court stressed that the state is required by the Constitution to effect socioeconomic rights, and that courts must uphold these rights (Rugege, 2004). However, the state's commitment to promote land access is not absolute. First, the state is only expected to take reasonable legislative and other actions, and second, it is only expected to act within its means to nurture conditions that allow citizens to obtain land (Rugege, 2004). The Constitutional Court has stated that the government and legislature have the authority to choose which option(s) to implement from a variety of options. A program must, however, be capable of assisting the exercise of the right to be reasonable. Both the creation and implementation of policies and programs must be logical. Above all, the measures must consider the social, economic, and historical backdrop.

3.2 Households and Sustainability

Amoateng and Heaton (2007) support the idea of changing household structures within South Africa. The demonstration of this idea is the kinship organization and the living arrangements of every country segment. The modernization approach argues that as the society becomes differentiated and modern, the household changes from an assumed extended household composition to nuclear families, which impacts household size (Amoateng and Heaton, 2007). The social changes that have transformed households are not as generally favourable as one may expect. The highlight of this prospect is both colonialism and apartheid. These processes have resulted in a change in understanding household definition and classification. Households are significant building blocks of society because of their ability to nurture their members. This discipline, instilling of family and community values and money management. Households, as a concept, depends upon social and economic factors that can differ in time and place. They are either genealogically related kin or disparate groups of individuals coming together out of social and economic need (Willekens, 2010).

When projecting transformations before colonialism and how families survived, one may finalize that the modern change has been very detrimental, thus challenging many African family members' sustainability. The effects include poverty elaborated for by the structural and functional arrangements of economies. In this case, the land resource becomes counted as part of the range of negatives obtained from historical changes. This information is based on their collective household member's ability to protect territory with land-use priority as central to their survival. The shift in the socio-economic state of many modern households shows that many survive below the average earnings. This acknowledgement pushes some to a state of impoverishment and marginalization as wage labourers. Household sustainability is therefore defined and influenced by social, economic and environmental factors. Sustainability adopts the holistic study for meeting human development goals while ensuring the survival of the ecosystems for economies and society (Lele, 1991). The use of sustainability as a concept in anthropology happened with the analysis of indigenous knowledge systems.

The notion of indigenous knowledge systems highlights aspects of community life (Barasa, 2005). This knowledge becomes essential if we want to uncover how specific households and communities do things (Barasa, 2005). For example, the sharing of knowledge about specific techniques on subsistence farming, looking at fertilizers, type of farming strategy, and the types of medicine used can heal many social ills, which all become an intrinsic part of the sustainability of the proposed community. These features form a significant part of indigenous

knowledge systems for communities and households. This indigenous knowledge may be from a particular ethnic group (Barasa, 2005). As a result, the role and magnitude of the concept of sustainability in understanding communities are essential. Household sustainability is life with contradictions and uncertainty (Gibson et al., 2013). Therefore, understanding household sustainability opens up chances to apprehend the dynamics of socio-political, socio-economic, and environmental factors impacting the daily lives of individuals. These are of particular interest for anthropologists as many problems begin at a micro-scale, such as unemployment. This instance leads to increase dependence on wage labour and the recognition of poor land-use methods.

Serrat (2008) provides that the sustainability of rural economic development is threatened by chronic deprivation, including rife poverty, social exclusion, political instabilities, inaccessibility of land, and uncountable government. These issues are a persisting policy challenge in South Africa such that other scholars have questioned the responsiveness of elements of government, questioned the political will and skills of street-level bureaucrats who are trusted with the responsibility. Social grants have created dependency diminishing the right to land access and ownership. Households could sustain themselves if given direct access to land to produce their livelihoods. Anthropologists' contribution in agriculture declares that land access and use is an investment that rural societies need to be economic agents and become self-reliant. They further state that if households gain access to land, they will celebrate democracy and social and capital inclusion.

3.3 Defining Rural Households

A household is a production workshop based on the work of a family group, aiming at meeting its own consumption needs. According to United Nations (2007), the archaic peasant household is on a family nucleus consisting of a married couple and their children and that in the household, there is a particular labour division by age and gender. The peasant does not put an enterprise into operation economically, and he manages a household, not a business. The peasant household is simultaneously a production and consumption unit. Between the peasant household and the capitalist enterprise, there is a difference in structure. The capitalist enterprise revolves around money as a fundamental element, while the peasant household base is the family group (Brycenson and Howe, 1993). The main characteristic of rural households is that it is not fully subject to the modern economic laws, governed by a series of less quantifiable principles (traditions, customs, traditional cultural patterns), which protected it in times of crisis, of transition, yet hindered it from technological, informational, economic, and

social progress. The typology of the rural household can be established by its demographic size (number of persons in the household), social structure, economic size (household's incomes), educational level, access to healthcare, technical and public utility infrastructure, and so on.

According to Mtshali (2002), 57% of households in KZN live in poverty; hence the province ranks third out of nine about poverty level. Furthermore, an analysis of nationwide household income data shows that most poor households in South Africa are African, situated in rural areas. Many of the poor rural households have female household heads". There is no uniformity in defining the household in the world (necessary for data comparability in different European and world surveys), even though all definitions imply a particular form of life and consumption in common (Brycenson and Howe, 1993). Certain definitions incorporate pooling and sharing incomes within the household. In the European Union, the most frequently used criteria in defining a household are the following: co-residence (living together in the same house), pooling and sharing the incomes and resources, sharing the expenses and ultimately, the existence of family or emotional ties (United Nations, 2007). In Romania, the individual household represents a unit consisting of one or several physical persons, having in general kinship ties, living together and sharing the resources they have, who obtain agricultural products, mainly or exclusively for their consumption. Rural households are complex (social, economic, spiritual) living systems integrated into a specific environment, the rural environment.

3.4 CONCEPTUALIZING HOUSEHOLDS (Gender and households)

The centrality of the household as an institutional arena in which gender roles, relationships, and identities are established and moulded in fundamental ways has long been underlined by feminist concerns about women's disadvantage in developing cultures (Chant, 1998). Among the most important theoretical contributions from this literature are that households are not "natural" units with fixed forms and meanings across space and through time but are socially constructed and inherently variable. Such research has raised whether the search for any universal definition of a household is feasible or desirable (Chant, 1998). Although most national and international data sources identify households as geographic units characterized by shared living and everyday reproduction (mainly cooking and eating), households in places like India may be better understood as kinship units or economic units. Furthermore, studies in several regions of the developing world, including Bangladesh, Ghana, Kenya, the Philippines,

and Brazil, have found that persons who live outside the home's physical limits may contribute more to household reproduction than those who live within it.

The household is the fundamental social dwelling unit in all of its cultural connotations. It is defined as a group of people that spend most of their time together and give mutual physical, socio-psychological, and developmental support and functions within the community's larger structure and environment (Chant, 1998). Feminist researchers have also played a significant role in exposing home headship, and household composition can be highly diverse and dynamic. The household structure can change many times in a year, like in low-income urban neighbourhoods in Costa Rica and Brazil or over more extended periods. Many of these changes can be traced back to migration in one way or another (Chant, 1998). Furthermore, though most families are linked by blood or marriage, this does not rule out the presence of homes made up of friends, co-workers, apprentices, and others, whose frequency appears to have increased as the rural-urban shift progressed. Regardless of differences in membership, feminist studies have also identified how houses frequently serve as a suitable environment and a channel for more comprehensive ideologies and institutions of family and kinship in which gender plays a crucial role.

3.5 Classification of wage labour in the context of labour market

According to ONS estimates from 2018, the UK labour force numbered 33.8 million people out of a total population of 66.1 million. In December 2018, 32.48 million people were employed, with 1.38 million people unemployed. The labour market comprises two parts: home labour supply and firm labour demand (Datta, Giupponi and Machin, 2019). Wages are the cost of labour, which provides an income to people while also being a cost to businesses. Wages are a free-market economy hypothesis. Wages are determined by the uncontrolled interaction of demand and supply. Nevertheless, governments and trade unions can affect wage levels in real mixed economies (Datta, Giupponi and Machin, 2019). In addition, there are nominal and real nominal wages. The money earnings paid to labour in each period are known as nominal wages. Real wages are nominal wages that have been adjusted to account for price fluctuations. To reflect price rises and preserve real earnings, most workers expect at least an annual increase in their money wages (Datta, Giupponi and Machin, 2019). Furthermore, we cannot ignore the human capital differential in order to comprehend wage labour fully. Some careers necessitate extensive training and education, which translates into greater wages.

Human capital refers to the amount and quality of labour, and it is developed through education and training to improve the quality of labour. Individuals and businesses pay a high price for human capital development through education and training, both in terms of time and resources (Datta, Giupponi and Machin, 2019). Firms understand they must account for human capital development to attract the competent labour they seek. Airlines, for example, recognize that expert pilots must be paid much more than semi-skilled cabin personnel to compensate pilots for the greater sacrifices they make during their extensive study and training (Datta, Giupponi and Machin, 2019). On the other hand, airlines can afford to pay untrained cleaners a cheap rate because they require no education or training and hence no human capital development. The labour market in South Africa has been affected by the country's past, with people of colour disproportionately represented at the bottom of the economic ladder. This demonstration reflects their lack of education. These homes have fewer educated individuals than homes with individuals who do not work for a living. As a result, in South Africa, the relationship between wage labour and land use is apparent; one influences the other. Many black South Africans lack both land and education, which would allow them to become wage labourers.

3.6 Wage Labour and Household sustainability

According to Stefano (2017), wage labour is a massive part of the political economy. Determining wage labour is the socio-economic relationship between the worker and an employer, where the worker sells their labour power under formal or informal employment. The knowledge of wage labour within the system of capitalism has had its contradictions. These inconsistencies form a considerable part of the division of labour. The series of exploitations, cheap labour and unfair contractual agreements across the globe illustrate this. The system through industrialization has facilitated the strengthening of the concept of wage labour. The beginning of industrialization was in Europe and the United States during the 18th century, following capitalist economic principles (Leite, Ross and Berkes, 2019). Nonetheless, with the rising of classical liberalism, most of the wealth made by workers was being taxed, which left very little for capital goods investment (Leite, Ross and Berkes, 2019). This state meant that productivity remained very low. Workers have become more productive with industrialization and incentivized incentives to bind wages when competing as labourers. The view that industrialization has its pros and cons is an interesting phenomenon. According to Leite, Ross and Berkes (2019), this includes productivity, wealth generation, social mobility, and living standards. Experts concluded the rise of wages during

industrialization, with some increasing faster than others (Leite, Ross and Berkes, 2019). The understanding of the scale of industrialization can be possible through historical evaluation.

Burea (2019) observed the Indian labour market to analyze some detailed characteristics of wage labour. The observation rendered around looking at agricultural occupation *visa versa* non-agricultural occupation. On the one hand, wage rates for women in India ranged between Rs 68.07 in July 2008 and Rs 77.16 in 2009 during May (Burea, 2019). The report stated that remuneration for men, women and child workers has an annual average reported to be as low as Rs 53.48, Rs 41.32 and Rs 36.22. On the other hand, non-agricultural occupation presented that during the year 2008 to 2009, wages varied from Rs 63.40 for male sweepers to Rs 160.30 but looking at unskilled females, it was ranged from Rs 65.66 to Rs 63.42 for female sweepers (Burea, 2019). This idea shows direct irregularities when one looks at wage labour in developing countries. Its impact on households is not as favourable as in developed countries. The positive relationships between household income and income sharing have spawned important narratives in literature around political economy (Tschirley and Benfica, 2001). However, findings suggest that poor households tend to rely more on wage labour, especially female-headed households. Hence, the result is unsustainable household income affected by job requirements, low wages, and lack of resources (Smith and Sender, 1990). The issue of wage labour promotes social stratification (Smith and Sender, 1990). These include skills, experience, education, status, influence and connectedness. The lack of resources has ensured that some households never gain access to land use. This situation has been the case whenever one advocate for household sustainability; the land, among many resources, continues to be a major social need.

3.7 Wage *visa vesa* no wage and Household sustainability

The following passage attempts to clearly understand wage within the job market scope in domestic and international scope. The knowledge is helpful to see the long-term effect of unsustainable jobs in households; thus, these may hinder access to social necessities such as quality education. The issue of wage *visa vesa* no wage in the sphere of labour requires an outline. As a result, when it comes to the global supply chain, employment could suggest an upgrade in wages over industrial employment within the domestic economy. The requirements are published in the exporter wage premium across developing nations in small to heavy industries (Smith, 2016). The reason for this presence of industries may be due to the level of cheap labour in these developing countries, which comes in the form of wage labour. The

developed regions always try to cut costs which is the nature of capitalism; this notion guarantees to migrate their industries to eastern parts. Furthermore, considering employment in agriculture or the informal sector in developing nations, the wage premium could be more significant. This is because exporters pay higher wages in general points in terms of wage distribution, and the nature of exporting accelerates wage inequality in the enterprises. Hence, higher returns predominantly go to skilled employees than their unskilled counterparts, even if all wages increased.

This stand highlights the vulnerabilities of being wage labour. The element of wage premium demonstrates longer working hours and intensive work, which demands physicality in the global supply chain (Smith, 2016). The focal role of globalization cannot be ignored, with developmental and distributional consequences. The unevenness of mobile economies affects the poorest people in rural areas while hindering the drive towards sustainability. The situational challenges for internal labour migration pose problems in planning larger cities. This thinking further affects proper sustainable employment with no skills; people turn to wage labour. The factor of wage labour being sustainable is negative as some households live by cheque to cheque; the money they earn becomes enough for transport and food, which pushes people to debts. Therefore, this challenges the sustainability of wages. There is a need to evaluate globalization's role in shaping the standard of labour and the human welfare outcomes of international trade (Smith, 2016).

3.8 Land use and Household sustainability

3.8.1 Case study of Amazonia Venezuela

Literature on land use and household sustainability have acquired much currency over the last few decades in studies worldwide. For instance, according to Fiere (2003), the case of Amazonia in Venezuela's post-colonial transition towards land redistribution and productive agricultural use has garnered much attention. As the case of South Africa, there were challenges of irregular monitoring and poor implementation by state officials that have given rise to prolonged conflict. The conflict was between the indigenous people who still felt deprived and marginalized from social needs and the farmers who felt unfairly treated. The drivers of the issue are the inability of locals to pledge their views on any development. This anthropological case study seeks to demonstrate some of the social and economic issues people in developing regions face. A major issue is about the juxtaposing situations of sustainability and conservation on the one hand and social, economic, and political changes. However, according to Fiere (2003), there are ways of favouring one side over the other.

3.8.2 Case study of Kenya (Rift Valley)

The case study focuses on conflicts in the farming districts of Rift Valley in Kenya. According to Boone (2012), the intention was to scope the politicization of land rights in this area. This province has settlements such as Naraku, Uasin Gishu and Trans-Nzonia. The location has had reports of land violence since the system of multiparty was returned in 1991. Since then, these tensions and their origins have persisted. Land violence has claimed more than fifteen hundred lives and more than three hundred people displaced. The land-use problem is not a new conversation; before colonial times, many nations fought for territorial domination. Nevertheless, after the colonial times, with major displacement having happened, land conflicts became more challenging to resolve. The land distribution topic creates winners and losers in Kenya (Boone, 2012). Nevertheless, looking at land conflicts in many African countries, many have been about the fight over the use and abuse of customary authority, unlike Kenya. In Kenya, the arrangement of land use struggles is on capturing or retain state power. The current National land policy based on equity and justice is said to correct the injustices of the 1960s (Boone, 2012). This instance was due to the corrupt and highly politicized regime of land redistribution by self-serving elites. There is no assurance whether these conflicts will not return in the near future. The above case study had concluded that land-use and conflicts became an essential topic when communities in both developed and developing regions debate for sustainable resources and self-sufficient income earning abilities.

3.8.3 Case study of Malawi

Chirwa and Chinsinga (2008) engaged with assessing a community-based project on land reform in Malawi. The aim is having to ensure the feasibility of such a land reform project in rural area. This action took place as a strategy to mitigate and implement the best possible distributive system. An estimated 84% of Malawians earn their livelihoods directly from agriculture, over 90% to export earnings, 40% to GDP, and advocates for 85% of the total employment (Chirwa and Chinsinga, 2008). The plan was to escalate the balance on patterns of distribution and opportunities since the 1994 democracies. In Mawali, almost all government placed projects geared to assist in development have neglected ideas of distribution. The case study highlighted few successes and mostly failures in promoting pro-poor growth and development (Chirwa and Chinsinga, 2008). There is an idea that designs and implementation are a critical sector that relies on agencies. The discovery of important implications collaborated. Unlike both Venezuela and Kenya, the nation of Malawi had outlined in detail the way forward regarding the land reform. The complicated nature of the approach has

received remarks, particularly within the continent, as many countries like South Africa strive for an adequate supply of land resource. It is not to say that there was any achieved; several loopholes were arising from the proposed strategy of Malawi. When projecting the success rate of the strategy today since 2008, less progress has happened in this country. This factor impacts the current socio-economic state of the people in this developing nation. The hindering of economic and social improvement is land reforms that negatively impact the country's progress. These three case studies illustrate in detail the desperations and the vital role that land can play to change people's economic situation. Again, the gaps between distribution and sustainability, which creates further divisions and land conflicts, have been consistent.

South Africa covers 121.9 million hectares (ha), of which over 80% (100 million ha) used for agriculture, but the country's agricultural potential is low relative to that of North America and Europe. The agricultural sector is diverse, ranging from an intensive, large scale commercial agricultural sector to low intensity, small-scale, and subsistence farming sector, and its contribution to the gross domestic product (GDP) has declined dramatically from 23% in 1920 to only 3.1% in 2003 (UNEP, 2002). The sector's genuine importance to the economy is much more remarkable when one considers its upstream and downstream linkages to the manufacturing and marketing of inputs and equipment, on the one hand, and the food processing and manufacturing sectors based on agricultural produce on the other (Haines-Young, 2009). Some six million people depend on agriculture for their livelihoods. Close to a million are employed as farm workers, while the smallholder agricultural sector employs approximately 1.3 million households (Haines-Young, 2009). Further, a large proportion (approximately 43%) of South Africa's 46 million people lives in rural areas and depends on natural resources for their livelihood and while there are five different main types of land use: residential, agricultural, recreation, transportation, and commercial. Managing the various uses of land occurs through partnerships between the state and municipal entities, but many decisions affecting local projects occur at the municipal level (Haines-Young, 2009).

3.9 Rural employment, gender, and poverty

The linkages between employment, poverty, and gender inequality are complex and require understanding household dynamics and labour market processes interact. The relationship between poverty and women's employment runs in both directions (Mashiri et al., 2008). Remunerative employment is one of the most important channels through which the living standards of poor women and men can improve. Many rural workers remain poor because they receive low earnings and live and work in precarious conditions, are vulnerable to health and other shocks and have little access to risk-coping mechanisms such as insurance or social assistance; in other words, they only have access to 'indecent' work. According to Mashiri et al. (2008), in 2007, the overall working poverty rate was 58 per cent in sub-Saharan Africa, 47 per cent in South Asia, about 16 per cent in Southeast Asia and 7 per cent in Latin America. Rates may be even higher in rural areas, but unfortunately, data are not readily available to confirm this point. Hence, it is essential to complement this information with an analysis of employment dynamics, focusing on the individual.

A complete gendered picture can only be possible by intersecting the household structure with the employment structure. For example, the case study of Lesotho by Hapazari (2009) investigated Unemployment which continues to be a social problem confronting numerous countries worldwide. In Lesotho, poverty and Unemployment are rife in rural areas. This situation involves many unemployed females. This study sought to establish the profile of unemployed people, their challenges and how they cope with Unemployment. This was a quantitative study with a sample size of 120 unemployed people drawn from the Manonyane rural area in the Maseru district of Lesotho. Only 25% of Lesotho's geographical space lies in the lowlands, while the rest is mountainous (Hapazari, 2009). As a result, there is limited arable land. Administratively, Lesotho is divided into ten districts, with the Maseru district being the largest in geographical and population size. Politically, Lesotho is a constitutional monarchy, with the King being the Head of state and the Prime Minister being the Head of government. It is now 53 years after attaining independence, but Lesotho still grapples with Unemployment and poverty (Hapazari, 2009). These twin challenges are exacerbated by, among other things, adverse climate (extremely cold winters and very hot summers), rugged terrain, limited production, over-reliance on South Africa and recurring political instability.

3.10 Sustainable rural development

The significance to examine the concept of rural development is with the objectives for the dissertation. The questions of land-use and wage labour that impact many rural households across South Africa attract the prospect of sustainable rural development. The debates maintain no clear definition of sustainable rural development (Kepe and Cousins, 2002). According to Kepe and Cousins (2002), this is because of the controversies emerging from theoretical construction dynamics caused by diverse definitions, which may slightly differ while talking about the same phenomena. Individuals benefit from a variety of rural-based development programs. Rural development is a technique for allowing a particular set of people, poor men and women from rural areas, to earn what they need and want for themselves and their children, such as land (Kepe and Cousins, 2002). This remark implies that the poorest people seeking a living in rural areas should have access to most rural development advantages. Small farmers, tenants, and those without land make up the group (Kepe and Cousins, 2002).

Land-use activities are being improved across developing regions, as this becomes a tool for ensuring innovation and long-term household sustainability. Rural development, on the other hand, can be defined as a process of developing and utilizing natural and human resources through government policies and programs, as well as technologies, infrastructure, institutions, and organizations, in order to foster and accelerate economic growth in rural areas, to create jobs and improve the quality of rural living for self-sufficiency (Kepe and Cousins, 2002). Rural development also entails changes in the population's mentality and, in many cases, a change in habits and beliefs, notwithstanding the success of economic progress (Kepe and Cousins, 2002). In a nutshell, the rural development process must entail a series of changes that enable a social system to transition from an "unsatisfactory" lifestyle to better material and spiritual living conditions. This is a modern style of life that includes things like better infrastructure for transportation and community sustainability.

3.11 Summary

The literature review chapter was written to draw significant writings which are appropriate for my research topic. This literature focused on concepts of sustainability and observed wage labour in that process. This began with contextualising laws and policies that shape land ownership while they indirectly promote wage labour. This included land restitution and distribution which represent democratic transformations where the land redistribution refers to

the acquisition of land by the state to distribute to those who have no land or who have inadequate access to land. These policies are in the South African democratic constitution. There was also discussion of wage labour and household sustainability, with significant discussion of income earning ability and survival. Again, among many themes in this section there was this review drew significant literature on land-use from variety of case studies across the globe. This was able to guide my scope of focus as I attempt to explore material concepts. The progress has fully dealt with issues of households by also looking at dominant factors which have the capacity to challenge rural survival efforts. The next chapter 3 is the methodology section, which is crucial for the research study as it represent the in-depth make-up of this study.

CHAPTER 4

RESEARCH METHODOLOGY

4. INTRODUCTION

The previous chapter reflected on the existing literature relevant to the topic. This chapter discusses the research methodology that guided the nature of the data presented in the following chapters. As argued by many scholars, research methodology remains the critical aspect of any successful study. Research methodology paves how data is guided and provides the researcher with precise tools and direction. The research methodology reminds the researcher not to deviate from intended data. The methodology for the research deliberates on data collection and the sampling technique that was opted. This chapter also elucidates how the research methodology aligned with research objectives and theoretical frameworks complement each other within anthropology research. It further discusses how the researcher ascertained the gatekeeper clearance, ethical clearance, how I, as the principal investigator of the study, ensured ethics during data collection, how the data was analysis and the process involved in data analysis. The chapter further delineates the ethnographic experience that the researcher endured during data collection.

4.1 What is research?

According to Hill (2012), research is key for knowledge production. She also perceives research as being a scientific and systematic process to obtain relevant information on a specific topic. For many, research methodology is the art of scientific investigation. It is a strategic and careful search for new facts in any branch of knowledge. It is a systematized effort to collate and advance new data. The perspectives of Hill (2012:10) classifies it as a strategy possessing the capability to pose the right questions while detecting answers to those questions. Research can be termed an interest to employ methods and critical engagement in producing information about individuals or their environment. Within the same reasoning, Goundar (2012:3) defines *research* as a logical and systematic search for new, useful, applicable information which solves practical societal problems or provides valuable information on a particular topic. It is an investigation of finding solutions to scientific and social problems through objective and systematic analysis. Research is a search for knowledge; hence this study was conducted to anthropologically record and understand experiences attached to Household sustainability through wage labour and land-use in Zwelibomvu. Goundar (ibid) concur that research information could be collected from different sources like experiences of human beings,

communities, books, journals, nature, etc. Those who embark on doing research have to do so under a scientific obligation that is:

- The researcher should be keen on finding answers to question;
- The researcher to research with a framework or frameworks being a set of philosophies as well as research approaches;
- The researcher has to discuss methodologies employed to engineer the research process;
- The research design should be unbiased and should be objective.
- Research findings should be reliable and accurate.

This research was cleared as credible from the discipline level and granted ethical clearance by the Human Research Council, and the endorsement number is HSSREC/00000926/2019. The supervisor closely monitored the credibility of research findings through all the supervision sessions.

4.2 Research Methodology

Research methods imply how the principal investigator of the study engineered the entire research process. Goundar (2012: 2) defines *research methodology* as a systematic way to solve a research-oriented problem. Research methodology is the procedure employed by the researcher detailing how she or he went about describing, explaining, and predicting the phenomena, how the data was collected and analysed. Gounder (ibid) further mention that other scholars define *research methodology* as the study of methods by which knowledge is gained. Its essential aim is to give the work plan of research.

4.2.1 Qualitative method

The qualitative method was used in this project. Anthropology as a discipline requires interpersonal interaction; thus, I relied on qualitative research methods. This research allowed me to collect narratives of people I was studying. It created the opportunity of closeness which contributed to collecting reliable data. Eyisi (2016:3) defines qualitative methods as a research method that allows the researcher to collect views of people affected by a phenomenon and further observe their behaviour in their social context. Human interaction, which is the benefit or advantage of qualitative research, includes interaction, thought, reasoning, composition, and norms. Aspers and Corte (2019:139) further define qualitative research as an iterative process in which improved understanding of the scientific community is achieved by making new significant distinctions resulting from getting closer to the phenomenon studied. Denzin and Lincoln (2005), cited in Aspers and Corte (ibid), state that the qualitative research methods are multimethod in focus, involving an interpretive, naturalistic approach to its subject matter. This

means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena regarding the meanings people bring them. Qualitative research involves using and collecting various empirical materials-case study, personal experiences, introspection, life story, interview, ethnography, observational, historical, interactional, and visual texts that describe the route and difficult moments and meanings in an individual's lives or societal issues. The qualitative method poses personalising writing and attains knowledge (Cresswell and Poth, 2018). For instance, it uses the first person, such as 'I'; this operates in an orderly manner, with the explanations shifting from the beginning, middle, and end of the dissertation. According to Cresswell and Poth (2018), this logical flow demonstrated by the qualitative method follows an inductive path from the ground up. This instance opposes being handed down straight from the theory or perceptions of the request. Rahman (2017: 103) defines *qualitative research* as a type of research through which the researcher produces descriptive findings. Qualitative research methods enable the researcher to study or collect a person's lives, lived experiences, behaviour, emotions, feelings, cultural phenomena, and interactions between people and their environment. Rahman (2017) further defines qualitative research methods as a research design that incorporate multiple realities. Qualitative research is primarily interested in collecting phenomenological data that is subjective. Qualitative research methods are employed to achieve deeper insights into issues that the researcher initially intended to study, which in the scope of this study was "Household sustainability through wage labour and land-use in Zwelibomvu".

4.3 Interpretivist paradigm

Aspers and Corte (2019) confirmed that qualitative research about the interpretation or interpretative hence the interpretive paradigm was employed for the study. Sefotho (2015:10) state that the interpretive paradigm acknowledges that the meaning is socially constructed, and that qualitative research can reveal hidden aspects of the phenomenon and the worldview. The paradigm blended perfectly in this research as individual interaction is more productive and intense, and their views become fundamental to generating household and community characteristics. Interpretive researchers cannot only describe items and social events but also comprehend them in their context.

Researchers could undertake this type of research in a natural context using critical techniques such as ethnography, case studies, or life history to gain an insider viewpoint and provide additional information on the research object. It is an important strategy for an interactive

interview since it allows the researcher to analyze and document things that we cannot see; interpretivism helps researchers examine an interviewee's thoughts, values, prejudices, perceptions, opinions, feelings, and perspectives (Wellington & Szczerbinski, 2007). I have strived to understand their existing diverse ways of seeing and experiencing rural life through diverse contexts and events and tried to avoid the bias in studying the heads of households with their interpretations. The interpretive paradigm permitted me to study land and wage labour issues of the Zwelibomvu community from their point of views, which are called (emic perspectives in anthropology). I was able to conduct ethnography which is the content of anthropology. The interpretive paradigm enabled me to the epistemological and ontological context that confirmed the validity and reliability of the data presented and interpreted in the following chapter.

4.3 Relevance of qualitative research in the study

This research method permitted me to obtain as much data as possible in the duration spent in the field. The face-to-face interaction with my participants of Zwelibomvu allowed them to open up more freely and truthfully. This was made possible through going native Awah (2017), which presented the advantage of telling the Zwelibomvu narratives from both an emic and etic perspectives; the development of emic and etic approaches matures from the linguistic anthropologist, with the emic defined as studying the behaviour of participants internally, within the system (Xia, 2011). While the etic perspective studies behaviour from outside of a particular system (Xia, 2011). I collected the etic perspective through the intensive engagement where observations were done together with cross-examination to determine the descriptions about the Zwelibomvu households and community. The success of the qualitative method in this research has also been on its ability to introduce an empirical setting that can be explained as a practical setting to accelerate data collection in Zwelibomvu.

The flexibility of the qualitative method is an interesting fact (Silverman, 1993). This flexibility allows qualitative researchers to probe for clarity from the subject until the level of saturation is reached "the subject has nothing new to add or clarify". Silverman (1993) agree that qualitative research demands an extended and even intensive involvement in some social world. The method results in insider knowledge by the researcher and the discovery of social actors' culture and worldview through a series of probing and verification of data accuracy (Denzin and Ryan, 2007). The above associations of qualitative technique have been very applicable in my research.

Moreover, for this research, the elements of flexible descriptions enabled a continuous style of data collection, which benefited this ethnographic study; the involvement ensured that I adhere to the everyday narratives of the Zwelibomvu people. The love for their language and their history as Zulu people shapes their friendly and respectful character. This flexibility allowed me to record these situations and moments constantly. These may be the preferred style of dressing for women that illustrated elements of patriarchy; these dictates are extending to women. The emphasis on the difference between males and females promotes gender roles. The same rules are understood to shape and prepare a woman for marriage; this norm is slowly eroding in other rural areas, but they have maintained it in Zwelibomvu. Therefore, the above descriptions promote the qualitative researcher's capability to take notes while posing essential questions.

4.4 Relevance of the qualitative research design in anthropological research and the research topic:

Anthropology is a discipline that intensively requires primary data. This notion results in the need to obtain and facilitate empirical data. This quest becomes possible by using qualitative methods, such as participant observation. This qualitative process aims to allow a more interactive environment where descriptions are from the prevailing responses. Hence, for successful qualitative research, a topic becomes vital. This stand is because the research topic shapes and determines the choice of methods to be used. This quest also facilitates a concrete development of answers from the proposed research questions motivated by the same research topic, such as the issues of household sustainability in Zwelibomvu. Therefore, the qualitative technique in this research design has been to guide the development of narratives from the researched group in Zwelibomvu, which was specified by my topic, as it offered a clear perspective to my qualitative approach.

4.5 Relevance of qualitative research design in relation to the theoretical frameworks:

The social capital theory, marginalisation theory and family systems theory used for this dissertation and they have elevated my qualitative research and analysis. Qualitative researchers also depend on theories drawn from the social sciences and humanities to guide their research process and illuminate their findings which is what I have achieved. The relevance of qualitative research design in relation to the theoretical framework is that, this research method permitted the collection of experiences and the theoretical framework explained what could be affecting people relation to the title of this statement. Theoretical frameworks shaped that qualitative data hence the design best fitted the study.

4.6 Methods of data collection for study

The use of ethnography has been possible in this project. Ethnography is a description and analysis of the culture of the community derived from fieldwork (Awah, 2017). This fieldwork experience has outcomes that are ethnography, grounded on an in-depth description and analyzing the culture. The method requires the researcher's presence in their field of study for weeks, months, and even years to understand the complicated nature of their space and situations. The thoughts by Walters (1980) have demonstrated another knowledge regarding the scope of ethnography. The earlier has viewed ethnography as being the ethnology of social science. For instance, identical to ethnologists who study more about animals in their habitat, ethnographers engage with communities studying individuals in their environments (Walters, 1980). This is the case with my project as I strived to uncover the social world of the Zwelibomvu people. Ethnography becomes an analytic strategy for describing behaviours that characterize and differentiate certain cultures or sociocultural groups. The characteristic of the Zwelibomvu area draws from other rural spaces with some similar social organization to other rural settlements, such as the monarchy. They maintain order, and enforcing discipline becomes some of the duties of the chief in Zwelibomvu. This has become common knowledge which forms indigenous knowledge.

Awah (2017) mentions the contributions by the anthropologist in the development of methodologies for gathering data, the testing of hypothesis, and theories for examining human diversity. Adopting this method made use of a gatekeeper that acted as a mediator between me and the immediate households. This person may be an individual with influence, understands the community, and is part of the Zwelibomvu community. My gatekeeper is someone from the area who grew up there; Mr Shoji was born in Zwelibomvu and has lived there ever since. As the method demanded interpersonal interaction, I spent 2 Months in the Zwelibomvu settlement to maximize observation and participation. This method made possible along with regular visits and temporal stay in the area for information gathering. The advantage of this process has enabled me to achieve rich first-hand experience and capture precise moments that provided helpful guides to resolving challenges during this research process and engaging in comparative data analysis among interviewees. The most outstanding achievement was the detailed up-close and more trustful relationships.

Awah (2017) that ethnographic research approach and methods of data collection enable, supports, encourages and helps the investigator to explain valid information, shared learned patterns of values, behaviour, beliefs, and philosophical ways of life and of cultures for particular natural settings and environment which was the Zwelibomvu Community in this study. Denzin and Lincoln (2011) agree that ethnography is a qualitative research method where the researcher observes and interact with the studied participants in their real-life environment. Ethnography is a holistic approach because it accommodates open-ended emergent learning processes which are highly flexible and creative. The collected data allows the researcher to interpret research findings within the scope of the study. Ethnography allows qualitative researchers to argue the credibility, reliability, and rigour of their research findings.

4.8 In-depth interviews

In-depth- interviews is used as a method of data collection. The conducting of in-depth interviews was between January and February 2020. The targeted sample was 30 heads of small, medium, and large households. The in-depth interviews were informal, allowing my participants to be relaxed and data collection to be a success. The age range for participants is between 36 to 79 years, with more males than female-headed households. Knox and Burkard (2009) speculate that there must be a consideration of questions to be asked before any interview. I did this as I prepared my research data collection instrument prior; this ensured that I do not waste my time and the participant's time. The majority of heads of households are primarily busy people, and getting their time was also crucial for my dissertation, making me prepared a considerable responsibility. The participant's cultural background and their values have an intrinsic effect on the interviews conducted. The use of isiZulu during my interviews took place to eliminate the language barrier. Initially, I had prepared both English and IsiZulu questions as a requirement from the Ethics department. This directive supports the notion of culture as influential to the interview outcomes; therefore, as language is part of the culture, I had to consider that factor.

Accommodating the participants produced a more extended response, which meant more data for me, taking notes and interviewing interview response continuing. This standing allowed the participants to express themselves more by sharing their experiences. While there was the conduction of interviews in isiZulu, I was simultaneously translating the answers into the medium of instruction which is English. Interviewing highlights the experiences of people and the meanings they create from experience (Knox and Burkard, 2009). For the process to be

interview held, each researcher has varying opinions relating to the number of interviews of their choice (Knox and Burkard, 2009). It is because some researchers rely on one interview whilst other scholars engage in multiple interviews. Unlike some, I have decided to go for multiple interviews, only 30 Interviews; this is because I believe that this is enough data for this level of study; these are heads of households that know a lot about their households. The amount of data collected through these interviews is as detailed as possible; the more interviews I did, the more information I could gather, which contributed to my research aims and objectives.

The sample size merged with the qualitative style of research is often smaller than quantitative methods. The 30 participants from the census of 100 were manageable as part of my qualitative study. This factor promotes interest in an in-depth understanding of a phenomenon (Dwoekin, 2012). It focuses on the meaning of a particular problem, synthesis, and even situation. The in-depth interview's role is not concerned with drawing generalizations to a larger population of interest (Dwoekin, 2012). However, it does not rely on hypothesis testing; somewhat, it is more inductive and emergent. It creates categories from the data towards the analyses of the relationships between categories, thus attending to how these lived experiences of participants may be understood (Dwoekin, 2012). The use of in-depth interviews and participant observation is a powerful combination since it allows flexibility of qualitative analysis in the ethnographic fieldwork. This has been useful for me in terms of data accumulation. In this research, the time spent in Zwelibomvu has enhanced one's understanding of the people in the area through asking questions using the in-depth interview strategy and observing them on an everyday basis. The duration of the interviews in Zwelibomvu was 20-45 minutes. Because of my eagerness to explore their lives in-depth, understanding how they live, talk, react, and solve their financial and social problems is very important to me as an anthropologist. Data collection in this study is on a qualitative research question, which encouraged data collected in the next chapter.

4.9 Participant observations

Nixon and Odoyo (2020) agree that participant observations are a data collection method that is part of ethnography and most relevant for collecting qualitative data. The participant observation took an overt approach which is when a researcher is upfront with the group they are studying, the participants become aware that they are being studied because the researcher has informed them (McKenzie, 2009). Participant observation as the data collection that involves the physical involvement of the researcher. It is a systematic process of collecting information whereby the researcher or researchers observe a given phenomenon in their natural setting. The use of this method is in conjunction with the given topic. It requires the researcher to collect the data drawn from the social actions of the studied population, and this type of research collection takes place in the natural settings of research participants. This data collection method is relevant to the study because it is the principal investigator's tool needed to collect data from the social setting of Zwelibomvu ethnographic fieldwork, which extends weeks. It succeeds in a natural setting of the research environment. Denzin and Lincoln (2011) further mention that participant observation is an exemplary fieldwork method in anthropology. Anthropologists use this method of data collection to gather information from a specific research site.

Information gathered from participatory observations allows the researcher to assess actual behaviour in real-time; strengthen the interpretation of information collected through interviews. This is where I found some commonality when comparing Zwelibomvu with other rural areas in KwaZulu-Natal, such as the preferred religion and vegetation types. These plantations are foremost within African communities, an essential part of traditional meals and staple food for generations. There are also accounts that these foods can cater to extended families and may subsidize wage labour; while their religion embraces their cultural practices and represent their interest (Shembe church). This will be discussed in the following chapters. The participation and observation happened simultaneously. This involves screening area and how people of Zwelibomvu survived, behaved and interacted with each other. Participant observation allows me to see and understand what others are doing so that we can compare what they are saying to what they are doing. It allowed us to see if people are doing something other than what they claim to be doing such as engaging in land-use and existence of proclaimed solidarity.

4.10 Sampling technique

As the principal investigator in the study, the fundamental purpose of social research is primarily to bring about a strong understanding of our social world where we live (De Vos et al., 2011). Omona (2013: 169) assert that sampling is very pivotal in all qualitative research. This method of sampling health qualitative researchers to select sample sizes that are most compatible with their research purposes. The research employs purposive random sampling. For many, the sampling method associates the units in a sampling frame in number form. This research has used two types of sampling methods. This includes purposive sampling and random sampling. They are both critical to my research as directors of the purpose of this dissertation which has driven me to a specific group required to help answer questions. Pandey and Pandey (2015: 15) discussed the sample size as the proportion that the research focused on from a larger population. They further state that sample design guides the sample size, a defined plan determined before any data is collected to obtain a sample from a given population. Sample designs can be either probability or non-probability sampling. With probability samples, each element has a known probability of being included in the sample, but the non-probability sample does not allow the researcher to determine this probability. De Vos et al. (2011) confirm that sampling is essential to research. There are two fundamental goals for sampling in the conduction of the study. These are to establish the representativeness and the reduction of biases and making interferences. On the one hand, sampling allows or enables interferences from findings grounded on a sample derived from a large population (De Vos et al., 2011). The drawing of interference to the more significant population is an important goal of probability sampling. This capability to create interferences from a sample to the broader population suggests the utilization of findings from the limited known sample size to predict the outcomes for the entire population (De Vos et al., 2011).

4.10.1 Purposive sampling

Purposive sampling is a non-random way of ensuring certain categories in the final sample of any research (Robinson, 2014). The determination of purposive sampling is on the researcher's assumptions; this is on their choice of the given topic. This may also allow for the participation of groups of people that might be appropriate and could provide relevant information about the topic at hand (Robinson, 2014). Hence, it offers a perspective on the choice of relevant questions to be asked, making this sample unique (Robinson, 2014). According to Sharma (2017), the sampling method can provide diverse techniques in data gathering. Some studies

may use random and purposive sampling based on the existing survey (Sharma, 2017). The critical factor to note is that both the random and purposive sampling can be combined to create a stable sampling method (Sharma, 2017). The use of the purposive sampling is intended to those who have the most desired research information while the random sampling ensures equal representation of participants.

De Vos et al., (2011) agree that purposive sampling allows the researcher to recruit and select participants who meet characteristics of the topic and who are known to be having the intended data. This sampling technique attempts to find and figure out individuals or societies who could be most suitable for answering research questions about a social issue. Its relevance is on the type of interviewees I have searched for, i.e. people in extended family systems (patriarchs or matriarchs) with multiple roles and responsibilities (Palys, 2008). These are 30 heads of male and female households. The selection of purposive sampling has directed me to the right individuals; these are rural people who reside in Zwelibomvu. An important reason for purposive sampling is its ability to ensure the researcher reaches the right people. The people of Zwelibomvu fit the criteria as they have some vacant land used for food security. The role of land to the people is essential since it sustains families and, due to the low levels of literacy, most people work as cheap labourers in the nearest or distant cities. Purposively, the Zwelibomvu households have the social organisation that I wanted to investigate, and they can answer the kinds of questions as one seeks answers. The purpose has been fulfilled by these collective heads of households, explaining their extended and complex social interactions. In this research, the purposive sampling targeted 30 heads of household as participants. The purpose of these 30 heads of households was to answer questions about household sustainability based on land-use (in terms of who does the farming) and wage labour, presumably at the earlier part of the research, among other household members. Their role is primarily for this dissertation as they form the main targets of this research.

4.10.2 Random sampling

The use of random sampling in a naturalistic study depends on the aim of the study (Marshall, 1993: 21). The notion of random sampling presents the relevant chance to generalize the outcomes to the entire population. The approach for random sampling has been practical after the selection of census in the Okhozini sub-location. There was a selection of 100 households in Zwelibomvu, I randomly selected until I reached the required 30 household participants.

The use of random sampling was helpful to run away from social biases promoted by all forms of stratification. I have looked at smaller household size, medium-sized households, and bigger household sizes.

4.11 Demographics of Zwelibomvu (*Demographics of the sampled populations*)

The following tables represents a detailed prospect of small, medium, and large household composition of Zwelibomvu. The research participants were purposively and randomly sampled. The following tables introduce demographical information.

- ***TABLE 3.1A illustrating data on small household breakdowns in terms of number of occupants, gender, adults and children, land size, income estimates, school fees and paid labour.***
- ***TABLE 3.1B illustrating data on medium household breakdowns in terms of number of occupants, gender, adults and children, land size, income estimates, school fees and paid labour.***
- ***TABLE 3.1B illustrating data on large household breakdowns in terms of number of occupants, gender, adults and children, land size, income estimates, school fees and paid labour.***

TABLE 3.1A illustrating data on small household breakdowns in terms of number of occupants, gender, adults and children, land size, income estimates, school fees and paid labour.

Small households

Number of Household members	Old male	Old female	Male child	Female child	Estimated Income	Land Size square meters	School fees	Paid labour
5	1	2	2	0	8000	100	450	Waiter, cleaner
3	1	1	1	0	4900	90	400	cleaner
3	1	1	0	1	25000	100	1200	No
3	1	1	1	0	11000	150	2500	Factory workers
3	1	1	0	1	20000	50	3000	No
5	2	1	1	1	14000	100	500	Carpenter, security guard
2	1	1	0	0	10000	20	No	No

TABLE 3.1B illustrating data on medium household breakdowns in terms of number of occupants, gender, adults and children, land size, income estimates, school fees and paid labour.

Medium households

Number of Household members	Old male	Old female	Male children	Female children	Estimated Income	Land Size square meters	School fees	Paid labour
6	1	1	2	2	11000	50	450	Security guard, domestic worker
7	3	2	0	2	10000	100	650	Waiter, cleaner
8	3	3	0	1	9000	100	450	No
7	2	2	1	2	30000	50	5000	Carpenter, cleaner, domestic worker
6	1	3	1	1	4600	50	250	No
8	2	2	1	2	12000	150	2500	Carpenter, Waiter, factory worker
6	2	3	1	0	45000	20	2500	Construction worker, security guard, cashier
7	3	4	0	0	14000	100	0	Waiter, retail cashiers. Cleaner
8	1	4	2	2	13000	50	1000	No
6	2	3	0	1	16000	20	2500	Construction, waiter, retail worker
7	3	2	1	2	12000	40	1200	Shop keeper, retail worker, cleaner

TABLE 3.1 C illustrates data on large breakdowns in terms of number of occupants, gender, adults and children, land size, income estimates, school fees and paid labour.

Large households

Number of household members	Old male	Old female	Male child-headed households	Female child-headed households	Estimated Income	Land Size square meters	School fees	Paid labour
15	3	3	3	6	50000	100	600	Factory worker, retail worker
11	1	6	3	1	35000	150	200	Waiter, carpenter, retail worker, security guard
13	3	4	4	1	17000	150	1500	Waiter, patrol tendant
14	4	2	4	4	10000	80	10000	No
11	3	3	4	1	7000	130	none	Construction worker
9	2	2	3	2	9000	150	none	Factory employee, Retail worker
13	4	2	4	4	6500	150	1000	Security guard
12	3	4	3	2	13000	90	500	No
10	6	2	1	1	13000	100	2000	Retail worker, factory worker
10	2	2	3	3	11000	50	1600	Waiter, cleaner
13	2	4	2	3	16000	100	5000	Retail worker, recycler, cleaner
11	3	4	2	3	12000	50	750	Security guard, construction worker

4.12 Experience of ethnography

4.12.1 Successes, failures, and limitations

The research process is not an easy journey. It requires a level of obligation, undisturbed focus, diligence coupled by deep immersion of the researcher. The wait for ethical clearance began as a limitation; this inhibited me for months before starting my research in 2020. With the coming of 2020, one got the ethical clearance letter in January from my institution, the University of KwaZulu-Natal, which permitted ethnography. The second limitation was the distance between where I lived as a researcher and my research site being Zwelibamvu. The Zwelibomvu area, as stated earlier, is a distance away from other places, such as the Pietermaritzburg city where I am now residing—surveying the area illustrated assertive cultural behaviour with ideas of respect for elders. The process and the way things are different in Zwelibomvu from the townships. The presence of Monarchy maintains traditional thinking, with rituals and social events being frequent. In the townships government, ward counsellors are the leaders in as much as traditional ceremonies happen. The essentialness to research Zwelibomvu is a unique choice with great outcomes projected. However, as I am originally from the neighbouring township Kwa-Ndengezi, I incurred costs during the first few days as I came down from Pietermaritzburg before settling for my fieldwork. The third limitation emerged from the gatekeeper clearance from the local dignitaries. I must note that getting gatekeeper clearance was not easy to progress. This delayed data collection, as having been granted ethical clearance permitting ethnography did not mean that I had access to the research site. I still had to forge relations with local dignitaries. The unforeseen circumstances resulted in the loss of communication between me and my Gatekeeper. The medium of communication, *Facebook*, was very vital as it helped me retrieve his cell number. Moreover, finding the Gatekeeper meant that I had to go back to Zwelibomvu and meet the Chief (Induna) since my ethical clearance had deferred, to inform the leader about my return, including the reasons for the delay.

The geographical landscape of the research site also presented limitations. This is because of the steep gradient and the gravel road, which made moving around from one neighbour to the other difficult, especially as it was raining. I was lucky the rain had stopped for few weeks. The data collection was then accelerated. Even though the rain did come during the few days, I was prepared with good shoes to move around better. The Zwelibomvu population was characterised by patterns of social interaction that stemmed from a semblance of conventional forms of hierarchical and patriarchal relationships. But where women outlived their spouses,

they were accorded the roles of matriarchs and chief decision makers of their households. The return to the chief highlighted respect and communication which he appreciated. This is because as much as I had initiated my gatekeeper, but everything done in Zwelibomvu area begins and ends with the Induna's involvement to some degree. This brought in enough support and cooperation from the people of Zwelibomvu. The cordial interaction between my gatekeeper, Induna and me, allowed me to settle well in the area. This is where I got accommodation from my gatekeeper who resides nearby, with great hospitality offered to me, which made my experience comfortable. The first ten interviews set the tone for a positive and encouraging start to my fieldwork. Most residents are followers of Isiah Mdliwamafa Shembe (1869-1935), revered by his followers as a Christian Prophet. In this religion, Saturdays are for church which limited the research process, while pushing my attention to alternative participants who did not belong to the Shembe following. The first two were interviewed between 24 to 26 January, the other three between 27-29 January, two more were visited and interviewed on the 01-03 February, and the final three from the ten were seen between 02-07th of February 2020. The preparing of questions and connecting with the surrounding were amongst many activities I engaged in when I was returning. This process was to build trust and naturalise the field of research. This is through familiarising yourself with the people of Zwelibomvu and ensuring they familiarise themselves with me. There was socialising in that process with people I met and neighbours of my gatekeeper. During this ethnographic foundation I had to explore household duties and responsibilities which offered greater in-site of the Zwelibomvu household arrangement. This is where I noted that families in Zwelibomvu have gendered household duties, which highlights gender stratification. For example, majority of young girls and women indicated avenues of gender division of labour, as most household responsibilities are gendered cooking, cleaning and laundry. It would have been difficult to capture their everyday lives without this method of ethnography. The cultural aspects such as the belief systems may have also been achieved by this ethnographic research where there was the identification of Shembe religion and Christianity.

In the Shembe religion they wear white clothing with some traditional elements, their religion disputes Sundays for church. They engage in variety of practices during Saturdays including not eating or cooking hot meals especially before 18:00 and the hair is never cut as it goes against their bible. The comparison of the number of Shembe and Christians in the area provides a conclusion that many people are Shembe believers. The final 20 participants were interviewed between the week of the 15th and 20th of February 2020. This field work continued

that Friday with an average of 3 households per day until Sunday that weekend which made it a total of 9 households. For few days, my belongings were left with the gatekeeper as we trust each other, and we have been in the same University. This because there were reasons that prompted my departure back to Pietermaritzburg, however, this was for few days, on my return I had to request the chief's assistance in reaching my target number of 30 as I had few challenges the previous weeks. This was because I needed to interview ranging small, medium and large household sizes which had proven to be a difficult process particularly since I do not fully know the oKhozini local households. This is because the Zwelibomvu rural settlement is divide, there is Taferkop and oKhozini, which is where my study specifically took place. The random selection with help from the leadership was thoroughly achieved with the process being smoother. The last 11 participants were seen on the weekend of the 15th of February, starting Thursday that week the first two households took me the whole day, as intense observation of their social lives was achieved such as the ranging household duties including cattle and garden duties. This is because one found them engaging in land-use thus this was such great exposure to investigate their indigenous styles of small farming. The advantage was seeing them at work, where I got an opportunity to pose crucial question while assisting where I could during the phase.

The anthropological knowledge was strengthened by this full participation. That following Friday of the 20th of February 2020 was for three household interviews; the conversation was accelerated informally with the use of in-depth style of interview which is flexible. Saturday and Sunday again the last six households were interviewed which totalised my sample. The total targeted number was 10 participants for each of my categories. The expedition was difficult, as most households I found were predominantly large and medium households. The strategy was then to balance and reach my initial target of 30. The first 10 were large households, with following of 6 medium households. At a later stage, I began seeing an increase in the small medium household participants with the maximum of 7 reached. The finishing phase saw me registering 3 more large households and the last 6 medium households' participants. The final total interview criteria were 7 small household, 11 medium household and 12 large household. The limitations were again the unavailability of some households during Saturday. The commitments that I had also presented me with transport challenges and time consumption. The greatest achievement was a naturalistic social interaction and the trust that rose as one stayed longer in the area. This gave one a lot of research data and knowledge about the area with its people. The return to Pietermaritzburg happened on the Monday of the

24th of February, where I took every belonging, I came with, this was an early morning with the promise of return to visit the gatekeeper and provide feedback to the participants.

4.13 Ethical Consideration

Ethical consideration is an intrinsic part of the research, particularly the social science study. To conduct any investigation, the researcher has a varying set of obligations to consider, and this is what I have done in Zwelibomvu as I engaged in fieldwork. The process had to start with finding permission from the leadership of Zwelibomvu, where at a later stage, the online ethics application was undertaken and is a considerable part of the research dissertation required on any research conducted in academics under any institution. The factors to reflect are more aligned to the participant comfortability and the willingness of parties involved. This research study involves Household sustainability with a concentration on wage labour and land-use in Zwelibomvu; specific ethical considerations must ensure the safety of all respondents. Ethical issues are as follows:

- **Voluntary participation**

The researcher ensured that all participants were willing to participate in the study, with no participants compelled (Ryan et al., 2005). My research participants (Heads of households) were free from any pressure. They were assured they are even free to withdraw their participation if they wished to do so and were no consequences for refusing to participate or withdraw from the study.

- **Informed consent**

The process by which a researcher provides participants about the risks, benefits and alternatives of a study is known as informed consent. The participant must make an informed choice about whether they take part in the study (Burns & Grove, 2013). An explanation was given to participants regarding the purpose of the investigation and what it entails. Participants were made aware of the purpose and aim of the study and were only interviewed after they have given their consent and gave informed consent was sought from the participant in conducting the study.

- **Confidentiality**

It is the ethical protection of persons studied by keeping research data confidential or private from the public (Neuman, 2014). This information obtained will not be made available or accessed by anyone but only the researcher. Data for this research will be kept in a safe place and locked away for confidentiality. Participants need to be treated with confidentiality. There were no real names used in the information. During the study accepted the responsibility to maintain confidentiality. This assisted in protecting my participants; unlike classic research, the contemporary enquiry in research must be considerate and priorities the feelings and dignity of participants.

- **Trustworthiness**

The degree of confidence in data, interpretation, and procedures employed to ensure the quality of a study is referred to as the study's trustworthiness (Connelly, 2016). Researchers should establish the protocols and methods required for a study to be considered worthy of readers' attention in each study (Connelly, 2016). The data was directly collected; thus, deep personalized trust was first achieved with the relevant parties. Anthropologists rely on interpersonal interaction, which makes trustworthiness an intrinsic part of their research to obtain authentic and relevant information out of trust, which I achieved during my ethnographic stay.

- **Dependability**

The term "reliability" refers to the data's consistency through time and across study contexts (Ulin et al., 2002). It is like reliability in quantitative research, but the study's nature determines the stability of conditions. It is also decided by the study's consistency (Ulin et al., 2002). For illustrating dependability, the research questions were clear and logically connected to the research design and objectives. I used IsiZulu, which is the native language spoken by many in Zwelibomvu. The researcher also evaded double-barrel questions.

- **Confirmability**

It refers to the degree of objectivity in research study outcomes (Shanton, 2004). This means that the conclusions are based on the participants' responses rather than the researcher's bias or personal interests. Confirmability enhances the establishment of accurate findings that reflect

the replies of participants. This has been the central point of my data as I avoided biases and personal involvement. This involved omitting my feelings and values in the process of data analysis.

- **Credibility**

It refers to the degree to which the research reflects the research participants' true meanings or the truth value (Shanton, 2004). This boils down to whether or not the findings are correct and accurate. *Triangulation* is a technique used by qualitative researchers to demonstrate the validity of their findings (Shanton, 2004). The anthropology research has collected empirical information directly from participants in Zwelibomvu. This is to avoid a lack of credibility as assumptions may be misleading; thus, anthropology armchair has largely been discouraged.

- **Validity**

Validity should be evaluated early in the study process while deciding how to collect your data (Shanton, 2004). This necessitates the selection of proper measurement methods. Ensure your method and measuring approach are of excellent quality and are specifically designed to measure what you want to know. They should be well-researched and founded on prior information. For example, to collect data on household sustainability, I used a standardized data collection instrument that is considered reliable and valid. If you develop your questions, they should be based on established theory, and the questions should be carefully and precisely worded.

- **Reliability**

There should be a consideration of reliability throughout the data collection process. When collecting data with a tool or methodology, the results must be exact, consistent, and repeatable (Walker, 2007). Plan your procedure carefully to ensure that each measurement follows the same steps in the same order. This is especially true when there are numerous researchers involved (Walker, 2007). For example, If you are conducting interviews or observations, make sure you spell out how specific behaviours or responses will be counted and make sure your questions are written consistently. The data collection instrument was prepared in advance to organize the questions to be asked properly. These questions will probe for in-depth answers, which, combined with participant observation and ethnography, accredits the data obtained and help in data accumulation.

- **Generalization**

In an academic setting, researchers use generalizability. It is applying research findings and conclusions from a study conducted on a small sample population to the entire population (Walker, 2007). The extension's trustworthiness is not ideal, but it is statistically probable. Quantitative research, such as experimental research, provides the most vital foundation for developing broad generalizability since good generalizability necessitates data from large populations (Walker 2007). However, in this instance, I have attempted it with the qualitative method. This involves a sample of 30 participants of Zwelibomvu from the census of 100. The sampling was in the context of random-purposive sampling. Information gathered from participatory observations allows the researcher to assess actual behaviour in real-time; strengthen the interpretation of information collected through interviews. This is where I found some commonality when comparing Zwelibomvu with other rural areas in KwaZulu-Natal, such as the preferred vegetation types. Therefore, through these participant observations, the kinds of vegetation planted in Zwelibomvu were observed, such as the Yams, Cabbage, Sweet potatoes, and Maize meal. The above plantations are foremost within African communities, an essential part of traditional meals and staple food for generations. There are also accounts that these foods can cater to extended families and may subsidize wage labour.

4.14 Data analysis

This qualitative research has used narrative analysis. Narrative analysis is closely associated with social scientists, who have developed an interest in using it to get a better knowledge of the social environment and data production (Bamberg, 2012). The phrase narrative analysis can apply to a variety of distinct ways to data collecting and analysis, perhaps reflecting its multidisciplinary use, such as biography, life history, oral history, ethnography, and narrative anthropology (Bamberg, 2012). The Zwelibomvu community's generation and analysis of qualitative data can be regarded as processes in which diverse groups of individuals engage in "story telling" and construct narrative narratives of their lives. This strategy comprehends content from a variety of data gathering methods, such as participant observation and in-depth interviews that are used in the field (Bamberg, 2012). The emphasis is on using people's tales and experiences to answer research questions. These are based on experiences of wage labour and land-use against the notion of household sustainability for local households. Narrative

analysis considers the presence and usage of themes in a broader context, pushing the exploration further, these are themes such as:

- Household sustainability, land-use and wage labour of male and female-headed small households: **page 74**
- survival patterns in small households headed by females: **page 74**
- Responsibilities, land ownership, government support and wage labour among male participants: **page 76**
- Responsibilities, land ownership, government support and wage labour among female participants: **page 82**
- The summary of structural and functionality of these small households outlined some of the most important factors: **page 88**
- Survival means or patterns of medium households: **page 89**
- Household sustainability, land-use and wage labour of male and female-headed medium households: **page 91**
- Responsibilities, land ownership, government support and wage labour among female participants: **page 98**
- Responsibilities, land ownership, government support and wage labour among male participants: **page 99**
- The summary of structural and functionality of these medium households outlining some of the most important factors: **page 104**
- Survival means or patterns of large households: **page 105**
- Household sustainability, land-use and wage labour of male and female-headed medium households: **page 105**
- Responsibilities, land ownership and wage labour, government support among male heads participants: **page 107**
- Responsibilities, land ownership and wage labour, government support among male heads participants: **page 116**
- The summary of structural and functionality of these large households outlining some of the most important factors: **page 123**

4.15 OUTLINING DATA ANALYSIS

The critical discussion will be the headline of the coming chapter. The data will be examined in a qualitative style. This sequential guideline will be along the discussing and the sharing of some Zwelibomvu households' case studies. This data will be presented in tables. The tabulation is a strategy to share the micro data of these rural households prior to the discussion and analysis. The factors relating to the number of occupants, gender, adults and children, land

size, income estimates, school fees and paid labour are shared. This data is collected across all three parts: the small, medium, and large households.

4.16 Summary

This methodology chapter has illustrated answers of what and how questions about the Zwelibomvu community. The chapter has described research concept and the type of methodology used in this dissertation, which is the qualitative method, represented by systematic evaluations 30 heads of households. The **qualitative** method was defined as a research method that allows the researcher to collect views of people affected by a phenomenon, and further observe their behaviour in their social context. The material application of different qualitative methods in this thesis has assisted my expedition, to uncovering the Zwelibomvu social world with asking important questions. This aimed at explaining the Zwelibomvu households' complex relationships, responsibilities, and their survival. The role of subsistence farming and wage labour has been measured through in-depth interviews, where the age range of participants was 36 to 79, and the participant observation, where note taking contributed to data accumulation along qualitative descriptions. There is also the depiction of the relevance of the qualitative research design in anthropological research and the research topic, and the relevance of qualitative research design in relation to the theoretical frameworks. The chapter also explores the interpretivist paradigm which was useful towards the data representation process. As a result, the Demographic data of the community has been represented in three tables, presenting my knowledge of the households of Zwelibomvu community. There was an outlining of ethnographic experience and limitations, and the partial outline of narrative data analysis method. The next chapter is to present data and ensure for discussion and analysis of my findings about small households.

CHAPTER 5

DATA PRESENTATION OBSERVING HOUSEHOLDS

5. INTRODUCTION

The literature review chapter discussed South African historic and democratic laws and policies that affect land use and promote wage labour directly or indirectly. Acts such as the Native Trust and Land Act of South Africa, which became law on June 19, 1913, limited African land ownership to 7% and eventually to 13% under the 1936 Native Trust and Land Act of South Africa. The Act prohibited black people from owning or occupying land unless they were white master's labourers, slaves, or peasants. The Act allowed white people to own 87 per cent of the land, forcing black people to compete for what was left, which was not much. The promulgation of the law did not end there; the apartheid government embarked on the process of mass relocating black people to poor segments of the land and to poorly planned, deprived townships while whites were founding in well-serviced urban spaces and big farms, which became their socio-economic sustainability while accommodating blacks to functioned through wage labour. The history of Zwelibomvu has highlighted a problem which includes the population's knowledge of their past practices in sustainable land use; their present methods of land use and whether there is any connection to past practices in sustainability; and how both subsistence farming and wage labour jointly contributes to the sustainability of the extended family structures. Directing this study is relevant because the democratic indulgence pronounced that villages have the right to claim they are historically and possess the land to compensate for their socio-economic challenges. This study employed anthropological theories and research skills to probe "Household sustainability through wage labour and Land-use in Zwelibomvu".

The chapter has three parts: the small, medium, and large household criteria. The decision is based on the necessity to categories both male and female heads while projecting household membership. This membership can influence decisions and economic direction, if not affecting the social well-being of its individuals both socially and economically. The direction is to explore the detailed structure and address rural concerns, complexities, and values that impact unity. The balance in household sustainability could be determined along the course of the chapter as analysis will take place. There will be sixteen case studies that were randomly

selected from the 30 participants. These are based on socio-economic and socio-cultural similarities, which represent some characteristics of the Zwelibomvu community.

Part one: Small households

5.1 survival patterns in small households headed by females

Part one is about small households from the Zwelibomvu community. The small households constitute a substantive segment of my study. The small households for my thesis comprise of members between two and five people. These seek to obtain an insider perspective with issues of household sustainability and show an understanding of household dynamics and interpersonal relations and responsibilities. Falling under this small category is a total of seven heads of households out of thirty participants for this dissertation. This category includes three female-headed and four male-headed households. Central to my investigations were household responsibilities and representations of wage labour, age, land size, surplus, and type of crops, major costs, working members and paid labour. This sub-section will introduce the Zwelibomvu small households' data, signified by the smallest number of household members and with moderately stable incomes. They make up the minority of the Zwelibomvu community if we classify households according to sizes. Historically, almost all families had been extended. There will be case studies to describe the community characteristics that enhance the value of the ethnographic data. The table below provides a tabulated representation of the factors pertinent to my study of household dynamics in the area.

5.2 Household sustainability, land-use and wage labour of male and female-headed small households

The complementary pointers of household sustainability on wage labour and land-use might arise as an apprehension between the male and female-headed small households. The elaborations anticipate the outcomes of my ethnographic expedition, which underlines the series of events regarding the male and female ruling. The attention assembles the characteristics that have afforded the precise classification of small households. The distinction permits the narration of everyday challenges and situations within these small households. Nonetheless, the data tabulations advocate for the central detailed material around survival and income, which are the core of sustainability in households.

On the one hand, male heads represent more concrete rulers that acquire a different authoritative approach. Furthermore, the level of education for males' heads is between primary and secondary, with no male participant holding tertiary education for the category.

This view has endorsed their extensive dependence on wage labour and land use for small households. The respect is enforced through punishment and meetings, with the iron rule. On the other hand, the attribution also points to the female heads as more literate than their male counterparts. The income contributions are segments that outlined the collective membership. The incorporation of religion is another distinguishing factor that narrates some of the evolving values among small households. The females demonstrate that they are highly religious beings that enforce respect without iron ruling.

5.3 Demographic data for small Male headed household interviews

More detailed information on the four male heads of households mentioned above appears in the table below. The age range for my male participants was 36 to 55 and formed the majority sample for the category. Major responsibilities generally fall within their preview. Information on each of them includes their ages, their status as occupiers of the land they live on, land sizes, their household responsibilities, sale of surplus crops if at all, the types of crops they grow, their major costs, the number of household members that work in the subsistence farming plots and wage labour.

	Age	Land Ownership	Land size	Household Responsibilities	Sell surplus	Crops	Major costs	Number of members working in each household	Wage Labour
1	55	Yes	100 square meters	Garden duties, buying groceries, laundry, cooking	Yes	Yams, Carrot, maize meal, onion, tomato	Funeral insurance, Water, Prepaid electricity, transport, food	2	Yes
2	36	Yes	90 square meters	Buying groceries, yard cleaning, cooking, laundry	Yes	Potatoes, Tomato, Yams, spinach, sweet potatoes	Transport, school fees, food, Prepaid electricity, funeral insurance	1	Yes
3	54	Yes	100 square meters	Laundry, grocery buying, yard cleaning, garden duties, cooking	Yes	Cabbage, Spinach, Tomato, onion, maize meal	Transport, Food, funeral insurance School fees, Medicare, car instalment, Prepaid electricity	2	No
4	45	Yes	150 square meters	garden duties, laundry, yard, grocery buying, cooking	Yes	Potatoes, Spinach, Cabbage, maize meal, tomato, carrot	Transport, Food, car instalment, Prepaid electricity, funeral insurance	2	Yes

Table 5.3: Male heads interviewees in Zwelibomvu community (Small households)

The above is a representation of male heads participant interview response data obtained for small households. These are male participants who form the majority of the sample for this group.

5.3.1 Responsibilities, land ownership and wage labour, government support among male heads participants

The distribution of duties from my participants' responses from these small households headed by male incorporates significant female household support. This notion could be caused by the highly gendered organisation of household responsibilities. The working male heads of small household are sole breadwinners. This idea could give them complete control of decisions being made in the household. The control has been associated with making decisions on behalf of other members. For male in African communities, the notion of caring for the family comes with behavioural and social responsibilities. These could give the impression of patriarchy which results in masculine thinking. Masculinity relates to social constructs that define how to be a man (Women's Commission for Refugee Women and Children, 2005). The sole opportunities that males have from the small households motivate explaining male dominance in Zwelibomvu, likewise in some small families. There is a restraint in the sharing of household duties in most cases, with women performing more than one indoor task, with men only engaging in yard cleaning, grocery buying and garden duties. In this case, women partake in the usual cleaning, cooking, and child-caring duties, as are the norms and values of many rural families. The element of masculinity assumes such views about the role of men in society. Connell (2005) concludes that patriarchy becomes the central aspect of encouraging masculine thinking in rural households. Two of these four male participants work as wage labourers, and their role remains to earn as much income as possible to contribute to the household. According to Willekens (2010:3), households, as a concept, depend upon social and economic factors that can differ in time and place, and they are either genealogically related kin or disparate groups of individuals coming together out of social and economic need.

In some of these families, it is not only wage labour income that contributes to the sustenance of the small households, but there is at least one person that works as an administrator, a factory worker, and a store manager. **Table 3.1A** shows that the income per month is estimated to be between R4900 and R25000, with only one out of four households earning below R5000. The illustration in **Table 5.3** shows an average of two people working in each of these households. The garden duties are performed by family members, with knowledge of agricultural activity being a guarded aspect of household systems of oral tradition. By virtue of their limited resources and weak financial positions, younger members are encouraged and taught how to use labour-intensive equipment because mechanised equipment is generally unaffordable.

Additionally, collective labour and the use of hoes are essential to such continuity. Also, traditional fertilisers such as cow dung and knowledge about the seasonal plantation, yams, potatoes, and carrot play a role. Familial inputs influence what they plant in Zwelinbomvu when working their land, and their specific implements for agricultural purposes constitute an integral part of their indigenous knowledge apparatus. Information from the informants' points towards generations of people practising this shared knowledge. According to Barnhardt and Kawagley (2005), indigenous knowledge is essential for the local sharing of information, contributing to sustainability. Personal histories of the male heads of these small households indicated ownership of land over more than two generations. They were always family enterprises and always depended upon family labour. At least 3 out of the four interviewees here stated that they also owned the land they occupied. The odd one in this group of 4 rented the space he and his family occupied. They also commanded authority as 'household heads' and respected decision-makers under their ownership. However, familial relations remained inclusive and close-knit. As much as these households were male-headed, due respect to female members was duly accorded. Whether as domestic helpers within the house or in their fields, women participation was viewed as necessary and functional to the household's survival. Responses showed resonance with Horst and Marion's (2019) position that gender representation relates to the inclusivity of all genders in any social or economic intervention.

The choices around crops plantation varied while being determined by the available space. Seemingly, the bigger the plot size, the more vegetables planted there. There are some cultural influences in between. In the table above, the ranging vegetable types do offer a surplus for some small families. Culture as a fluid concept relates to any form of behaviour among people in society, shaping how we relate and approach our social world (Crehan, 2002). The influence of culture does exceed the clothing features also to include the kind of food people eat. There are numerous advantages to this action, such as this kind of food's ability to be stored longer, including the level of quantity it offers families. This surplus is sold or shared with neighbours and family members through the bartering system. This method works when other community members have failed crops and decide to buy from others who have crops or different crops for the specific season. Therefore, it is through this process where they share and sell to each other. The cause of crop failure is many factors, such as the highly uneven topography and changing rainfall patterns. This feature could be an attempt by these families to sustain themselves through engaging in land use. The above **Table 5.3**, looking at additional significant household costs in some of these families, more than one out of four small households headed by a male,

spend on health and car instalments. This situation could prove that more than half of the households in the small criteria sustain themselves, but most of these male heads are unable to secure health insurance, raising the question of the ability of men in rural areas to use health services. This analysis shows the in-depth problem of masculinity that may affect rural men's health when looking at health-seeking behaviour.

5.4. Case studies on male headed small households

In these case studies, there are connections of undercurrents on land use and income that outline small households' sustainability. The male heads of small households support the collective membership of their families, as signified below. The gained trust from these small households headed by males permitted a smooth and interactive relationship which enhanced significant answers to the phenomenon of households' relations. The characteristics of small households also focus on the sharing of simple and complex social interactions. There will be representations of co-operative determination towards the sustainability of households within the spectrum of small household responsibilities, wage labour, plot size and land ownership. It offers access to food security for small households of the Zwelibomvu community. The trust demonstrated a clear highlight of the kind of lifestyle for these small households headed by a male. The definitive case studies will then direct the attention to family life, challenges, solutions, household expenses and even land ownership. The link between households and income is essential for obtaining household sustainability. This structure enforces anthropological knowledge about the norms, values and beliefs which shape cordial relations.

5.4.1 CASE STUDY ONE

Mr Ndlovu is a 54-year-old male head of a small household. He is a traditional middle-aged man. He added that his factory job is a source of income. Other members also bring income. He mentioned that this strikes a balance between members of the household. Their jobs bring decent income, therefore, enhancing survival for the family. Mr Ndlovu contributes the most income. He added that households' needs are typically limited to funeral insurance, food, transport, and school fees. The amount of income earned in his household sustains the members; although there are few challenges, the situation differs each month. He has primary education and believes that the low level of education maintains their dependence on wage labour.

His household has predominantly male children aged 4 to 16 years of age. He added that the family does spend on education with children attending day-care, primary and secondary. The challenges he involved included long working hours and poor job flexibility. He mentioned this affect the schedule for social gatherings such as attending funeral, wedding, and school meeting. Mr Ndlovu added that these long working hours become a device to earn more income for the household. This problem concerns the socializing of children, the lost family time, and other social relationships. In other months, this family do struggles with prepaid electricity, transport, and staple meals. Another challenge is caused by having few older people working, with many children younger than 17-years-old. He expressed that this may be a significant household problem, especially when sickness or hour cuts.

This idea demonstrates pressure on income earned. This may extend to garden produce as the family is required to have more vegetables for subsidy. He added that if the breadwinner gets ill, the income may decrease, increasing reliance on child grants. Mr Ndlovu indicated that females in this household are not educated. The education problem impacts women's effort to finding sustainable jobs to contribute to the household, but they have deficient levels of education. Mr Ndlovu consent to the males as protectors of females and children. He supports the iron rule, especially about the punishment of children. Ndlovu said it easier to emphasize respect daily. This aspect involves corporal punishment or even disciplinary talk. He added that the presence of strong religious ties adds value to the household. Ndlovu added that these religious values play a role in establishing the link between household behaviour and the community.

Mr Ndlovu shared there is family unity in traditional ceremony or funeral occasions. He explained that these are shared values of humanity across the Zwelibomvu rural area. The collective feeling extends to other spheres of the community to land-use. This also establishes the sharing of crop seeds. He added that the working members make income contribution. The harvest is valuable, but it constitutes a small portion of household needs. Ndlovu established that the process of small-scale farming had been part of their lives for generations. They enjoy everything about land use, but most times, it the older adults that farm. The reasons may be internal migration among many youths; this may have happened through labour and marriage. Mr Ndlovu explained the ranging vegetable types with potatoes, spinach, cabbage, maize meal, tomato, carrot and cocoyams. He added that these could be based on family history and shared knowledge. The land plot, according to Ndlovu, is 150 square meters. Ndlovu elaborated that the produce is sold or even exchanged with other people in the Zwelibomvu

community. He explained that this materializes when some people's crops fail due to reasons or when someone family's requests. Market access remains a problem. The land belongs to Mr Ndlovu. He added the shared philosophy that the land resource should not be taken for granted, as it sustains these small households.

5.4.2 CASE STUDY TWO

Mr Hlatshwayo is a 47-year-old head of household. His household is the 5th generation around Zwelibomvu. He added the years dating back to 1935, with many members came from the other parts of North KwaZulu-Natal. There have been many relatives residing in this area since then. In his household, there are two children, one boy and one girl. He expressed love and appreciation for the children through working hard. This level of hard work keeps the income stable in this small household. He added that the income could cover many expenses as it is decent paying. Mr Hlatshwayo included expenses of prepaid electricity, groceries, car instalment and school fees for the child. He added that he has been working from job to job lately, with no stable employment. The help of other nearby extended family members makes the child-caring situation laid-back, particularly for the busy father.

Mr Hlatshwayo explained that this external support structure for the household ensures the safety of the children while the father is away working. The reasons for unstable employment might relate to the socio-economic situation, which began after the SA textile industries that negatively affected people around the year 2000, after the introduction of cheap Chinese textile industries, which left many people, including him, with no stable paying employment, as he was a permanent and secured employee. This situation was further escalated by the passing away of his wife since they were both working. He discussed that this condition did affect the household income as it was affected through reduction. The loss of the female figure, the wife in this household, happened a few years ago, with the father having not yet married again. Despite moving to various employment, but until now, these jobs have afforded the basic needs of the small household. However, with the new job, his challenges are getting better.

His household situation is stable, with the income coming from at least two members. He added that the cause of this focus is primarily the limited members, with the head (father) working every day, thus leaving the garden work for holidays. Mr Hlatshwayo has a passion for land engagement with the involvement of extended family members. He mentioned that the available plot size is 100 square meters. The vegetables available in the garden include potatoes, cocoyams, onion, spinach, and cabbage. Mr Hlatshwayo explained that land ownership

belongs to him and other family members who utilize many other plots in their yards or the surrounding. Hlatshwayo added that no government support has matured. As the social organization does not favour too much politics with the monarchy ruling, service delivery is almost invisible, mainly if the implemented programs are based on small-scale farming.

He supported the nutritional levels in these vegetables, which makes them common across rural households and community. He added that socializing with the children in this household has had a positive impact as children can do some house chores. Mr Hlatshwayo depicted the absence of many female figures taught the kids about the significance of household responsibilities, such as preparing their food or washing uniform. He is currently a factory worker who is at work, working most days overtime. As much he still helps extended family members, but the attention has since shifted to the children. He added the socio-cultural expectation for males to remarry again after the wife has passed in many societies, mainly African communities. Mr Hlatshwayo addressed the detailed socio-economic requirements if he had to remarry. Considering culture, he mentioned it challenging for him as a conventional Zulu man, who follows all customary norms to take any woman and stay with her, in his household with children, especially without lobola or marriage of any kind.

He added that marriage expenses are generally high within the Zulu tribe. Hlatshwayo illustrated that the type of work he does could be enough if they had to take another wife, but the children are still heavily dependent. He complained about work hour cut, as it reduces the wage income. This, according to him, has been happening more frequently. He included that religion is not a priority in his household while it not neglected either. This is because he still attends Shembe church, but this is not a consistent attendance.

5.5 Demographic data for small Female-headed household interviews

These are findings derived from the responses of female heads of small households. These are three out of the seven participants under small households. The age range was 42 to 53; these are middle-aged women. This indication seeks to sum up the household characteristics and describe living arrangements, land ownership, wage labour, crop availability and responsibilities, and the number of members in each of the households headed by females. This significant amount of information is represented in the table below.

	Age	Land Ownership	Land size	Household Responsibilities	Sell surplus	Crops	Major costs	Number of members	Wage Labour
--	-----	----------------	-----------	----------------------------	--------------	-------	-------------	-------------------	-------------

								working in each household	
1	53	Yes	50 square meters	House cleaning, laundry, garden duties, buying groceries	No	Cocoyam, Carrot, onion, potatoes	Water, Prepaid electricity, transport, food, medical aid, funeral insurance	1	No
2	52	Yes	100 square meters	Buying groceries, cooking, yard cleaning, House cleaning, laundry	Yes	Potatoes, Tomato, Yams, cabbage, maize meal, spinach	Transport, school fees, food, furniture, funeral insurance, Prepaid electricity	1	Yes
3	42	Yes	20 square meters	House cleaning, laundry, buying groceries, cooking, yard cleaning, garden duties	No	Cabbage, Spinach, tomato, onion	Transport, Food, Medical aid, School fees, car instalment. Funeral insurance, Prepaid electricity	1	No

Table 5.5: Female household interviewees in Zwelibomvu community (Small households)

The representation of female heads participant interview response the data obtained from small households. These are female heads participants who form the minority of the sample for this group.

5.5.1 Responsibilities, land ownership, government support and wage labour among female participants

More than half of these matriarchal breadwinners earn above-average labour pay in South Africa (Bargain, 2012). Nonetheless, all these female head participants in this category of small households are not wage labourers, with only one out of three being wage labourer. The responsibilities are distributed accordingly, with both men and women performing equal responsibilities, with limited gender roles. Also, there are fewer female-headed households from the figures of participants represented, compared between **Table 5.3** and **Table 5.5**. Again, some of these females headed small households, one general worker, one department government worker and a Teacher. The data collected from interviews as represented in the macro-**Table 3.1A** in Chapter 2 approximated a minimum estimated amount earned by these female heads of small households is R10000 per month, with a maximum of R20000 for participants who partook in this dissertation. This socio-economic status shows better living conditions. Their levels of education may empower the earning capacity for these females. They form part of working members in their households while there are wage labourers, but everyone contributes towards the common purpose of household sustainability.

The findings show that rural land resources use as a unique primary prospect. This view demonstrates the combination of income and vegetables that gives them more choices for survival. In comparing rural areas with informal settlement and other townships, land-use becomes the highlight that benefits rural local people. The idea of income contribution also argues that not only wage labourers contribute to the total household income for these small families. The way these small households headed by females manage the distribution of duties becomes a balanced approach, as they showed a distinct mindset from their male counterparts. In some small households headed by females, the duties are performed by whoever is available, without excluding gendered perspectives; they stress everyone to play their part, while in most households headed by males, this idea of a balanced approach may strongly be discouraged. This conception is important because it illustrates the existing fluctuating perspectives between these small households. How females' heads handle their small household matters is working for them, especially regarding power struggle, comparing male-headed households and income. This state may indicate that men's passion could be demonstrating power, specifically when they are heads of households. These female heads of small households responded, "we are raising kids who are not gender bias". This idea shows their eagerness as rural women to transform their social situations. The views of Akinola (2018) highlights the pre-colonial Africa that prides itself with regards to women's rights on land and land use. This instance can be linked to the marginalization perspectives. Males, particularly white males, dominate the history of land access; thus, this gap affects contemporary change, promoting marginality, the majority being African black women (McIntosh, 2006). This is synonymous with the social exclusion of female counterparts from the realm of land use. This marginality happens in the process of marginalization, which affects some groups while others benefit (McIntosh, 2006).

However, traditional belief systems define the role of women concerning land access (Akinola, 2018). There seems to be lacking land use management and gendered allocation of land resource. "We grew up in a highly gendered environment with predominantly male heads of households". This notion shaped their drive as women to shape their households the way they want. The cooking, garden, babysitting, and other significant household duties are being shared amongst members. The participants argued that the smaller the family, the easier it is for everyone to learn everything. "We are a small and manageable family; the needs of everyone are catered", by one of the female heads of small households during the interviews. The number of people working in these households indicated an average of one person working in each of

the three households. They disagree with gendered roles in households with prioritizing of both male and female members. "We do not believe in these times women should be in the shadow of men". These households rarely harvest various vegetation, with only one out of three from these households having more than five types of vegetables.

These include potatoes, onions, tomatoes, cocoyams, cabbage, maize and spinach. The method is to ensure that small scale farming remains a food supply idea for many African families. This becomes a sustainable living for the family, as it helps them escape food insecurity. Since some of these households have less than three vegetable types, they do not sell any surplus, with one out of three small households selling sometimes. The Food and Agriculture Organization of the United Nations has identified African food concerns (Dodo, 2020). According to the FAO, *food security* is defined as the availability of food in sufficient quantities and with consistency. Therefore, the role of small farm holders becomes an important aspect. Their skills contribute towards the stability of small households through such successful land-use activities. Regarding land ownership, all these participants urged that they all are owners of these plots. However, two out of three households have 20 and 50 square meters, which are the smallest farming plot. Furthermore, only one out of the three participants have 100 square meters, which is the maximum size of land owned by women for this group.

The deducted significant costs are usually on prepaid electricity, car instalment, transport and food, with more small households having medical aid. Compared to male heads, this instant indicates that women heads run their households differently compared to male heads. The medical aid and car instalment show an additional expenditure that could also show the existing different living standards in rural homes in small, medium and large households. This understanding could also highlight that males or even male heads in rural spaces do not care about their health. The female heads show a more organized household structure even with the absence of male heads. The number of households that have medical aid is two out of three households. By observing the macro-Table **3.1A** in Chapter two, you can conclude that what could ensure the smoother distribution of household responsibilities is the number of households; these households have 3 to 5 members each.

5.6 Case studies on female headed small households

The foundation of these anthropological case studies is the collection of community and household knowledge in small female-headed household. This procedure helped me trace the details regarding the survival patterns in small households headed by females. Their survival abilities attend to the relationship between land-use and wage labour. The interchange of the small households could be the platform for the present tangible descriptions. Furthermore, the qualitative technique contributed to using a descriptive style of practical responsibilities to tell the stories in these small households headed by females. The access may have offered emic and etic perspective regarding the cultural manifestations of Zwelibomvu, which shapes behaviour and perceptions. The characteristics of small households headed by females open a stage for collective elaborations regarding land ownership, work, challenges, and solutions if possible. These findings are a segment of my ethnographic work and intensive observation participation. The goal is to detect critical small households' changing aspects of the detailed vital aspects of family life. The representation within these small households headed by females requires close contact for the establishment of links and shortcomings affecting the female heads of small households, as they attempt to offer support to the needs of entire households.

5.6.1 CASE STUDY ONE

Miss Khawula is a 53-year-old female head of a small household. She has children aged between 5 years to 18 years. She explained her family as having a very long history in Zwelibomvu since the 1950s. They are the fourth generations settling in Zwelibomvu. Miss Khawula is organizing her small households in a very distinct manner, compared to male heads. The cordial relations in her household also shows characteristics of unity, and they love spending time at home. She mentioned that the children are in daycare, primary and tertiary level of education. They attend schools outside the Zwelibomvu community in multi-racial schools. The motivation is on children's success through education, with the family raising girl children and one family raising a boy child.

As the head of a small household, she has tertiary education. She added that tertiary qualification has an advantage, such as offering job security, more stable income, and a decent living standard. She prioritizes education because of the family values and norms since most of the older generation of members were educated who are now deceased. She beliefs in education and that it breaks the cycle of poverty and illiteracy. She added that old male figures

are absent, but these women try very hard to care for their families. Miss Khawula is a generally calm and traditional person with unique ways of running their small households; therefore, religion is essential in her household. She believes that the church installs values in the children, which is essential for shaping children's worldview.

She goes to church every weekend. Miss Khawula is in the Zion apostolic church believers, which falls under Christianity, with the other family being in the Shembe church. She explained that land ownership belongs to small households. Miss Khawula added that the family has a small plot; this influences their decision to produce less. She depicted that minimal reliance on small scale farming does not take away their passion for land use. Her garden plot is very small; this is because of the limited space. The small space of land is 100 square meters. Nonetheless, at most times, they cannot sell the product due to the small quantity. The cocoyam, potatoes, tomato, cabbage, maize meal and spinach are a few of the vegetables available in some small households. The few crops do perform a significant role in their households. Miss Khawula added that government does not help with small-scale farming initiatives.

They do need support, especially regarding establishing active local markets, which can help uplift the community. Miss Khawula indicated the monthly expenses, including electricity, transport, food, school fees, car instalment, and medical aid. Her rural family prioritize funeral insurance; they understand the number of expenses that come with death, and for African people, funerals tend to be over-crowded. This comes with costs relating to food, transport and the coffin. Her household receives external income from selling kitchen and hair products. She is stable with reasonable working hours and decent pay. As a female head of a small household, she is working nearby in the Durban Municipal offices. Unlike most wage labourers, she earns more and works fewer hours, excluding weekends and holidays. This condition allows for more family time and nurturing of children. In her household, they rely on wage labour employed people, as there are two more working members, with one carpenter and a security guard, and they also help sustain their small household.

She explained that the household does meet its needs because each of the working female individuals contributes to household needs. Miss Khawula added that they have a unique way of doing things, such as the rules of doing duties and undertaking responsibilities. She expressed challenges for the matriarchal households which emerge from the gender stratified community, which disregards women's views. She explained that the responsibilities that

everyone performs include house cleaning, laundry, buying groceries, cooking, and yard cleaning and garden duties. Despite anyone's gender, they all perform the same duties

5.6.2 CASE STUDY TWO

Mrs Khuzwayo is a 51-year-old female head. Her family is the 3rd generation in Zwelibomvu. She added that they have an intense love for culture as they frequently hold traditional ceremonies. The absence of the male figure has not diminished the determination for her to attain household needs. She involves monthly expenditures on transport, medical aid, funeral insurance, grocery, school fees and electricity being amid their significant expense. Mrs Khuzwayo has been married before; however, the husband passed away during the year 2008. The husband was a much-known taxi owner who passed away. She explained that the loss of her husband left her with two children. Her children are currently doing secondary and tertiary education. The challenges in her household involve house maintenance as an issue.

Mrs Khuzwayo's household engages in land use, with produce such as cocoyams, sweet potatoes, carrot, cabbage, and spinach. Their desire as a family to eat indigenous food is motivated by familiar experiences throughout history. She stays with two family members. The presence of other members, her sisters, has been helpful with sharing responsibilities during the days where she is working, and the children are schooling. The socio-economic situation is better, as she works for the government and the other member in her household working as a waiter. She explained a great deal of respect and balance in this household. There is also a passion for her children to be educated. She recognizes the need for children to have a bright future as a parent; she wishes to give her children the education values.

When her husband passed on, she continued surviving and did not depend on anyone. The household responsibilities are efficiently shared depending on the person available. Mrs Khuzwayo added transport problems that occur if there is a work deadline, as children would also require someone to fetch them if they come out late from school. She added that the source of contribution is diverse, with much income coming from the individuals working. Mrs Khuzwayo added that since she does not work during the weekends or holidays, it gives her more free time for generating family unity and installing discipline in her household. She explains this creates togetherness; although she lost her husband but getting married, according to her, is not going to happen.

Her major focus is on being the support structure for the family which heavily relies on her. The land-use does not entirely determine survival for this household as there are multiple incomes. She has a 50 square meter plot; this land plot is her property left by the late husband. They have vegetables such as maize, onion, carrot and cocoyams. Mrs Khuzwayo stated that before adding buildings, the plot used were larger. She complained about the lack of government support, which demoralizes rural small entrepreneurs who can transform small scale farmers' lives.

5.7 The summary of structural and functionality of these small households outlining some of the most important factors.

Part one has tried to present and analyze the dynamics of small households of Zwelibomvu. It has also observed household responsibilities in both female-headed and male-headed households. Additionally, the tables were used to represent the demographic data of small households. This was an assessment completed on seven household participants, with four males and three females. The discovery of the distribution of chores and the surviving strategies by these small households was observed. The case studies endeavoured to achieve particular narratives of specific and personalized household details useful for ethnographic knowledge. These factors have either advanced or hindered the family's sustainable income and organization, including significant transport and medical aid costs. There was some elaboration on the indigenous methods of farming which serve as intergenerational connect. The issue of land ownership was also illustrated as a key factor for land use and food security. This happened through presenting the varying crop types that act as staple meals for the African communities.

Part two: Medium households

5.8 Survival means or patterns of medium households

The medium households were very helpful towards the holding of the interviews. In-depth interaction helped me to understand the compositions within these medium households. The arrangements had few similarities from small and large households, and there are 11 medium households under these criteria. These are seven female head participants and four male head participants. The pursuit of these issues by the medium households provided me with essential answers linked to the research aims and objectives that detect land use and income-earning ability issues. Likewise, it will ascertain the extent of modern land-use methods that might be mutually beneficial to conventional ones. The household structure and related issues were similar to the small households: land ownership, age, land size, crop surplus, crops type, significant costs, member working and paid labour, with responsibility distribution forming among many issues of this research.

5.9 Household sustainability, land-use and wage labour of male and female-headed medium households

There remains a need to classify male and female-headed medium households, and this subsection depicts medium households emerging from issues of household sustainability against land-use and wage labour. There are suggestions of household gender variations in responsibility allocation, which shapes their everyday interaction. This capturing of conventional rural Zulu characteristics triggers rich perceptions in existing behaviours that affect and promote household sustainability. Firstly, the female heads have demonstrated admirable independence in the absence of their male counterparts. There is also a demonstration of work ethic. This is through the opportunities these rural female households receive. Secondly, the male-headed households attributed power relations between older male figures and breadwinners. The prospect of age stratification enhances this, which may generally be a rural social problem. The section also signifies information on male occupations where they are shown to be having more opportunities than many rural women, which is a characteristic of social and gender inequality. Alternatively, uniting family members is among the agenda of the male heads. However, this uniting of members is not always easy as household politics challenge it, wherein in some cases, older individuals demand more respect while no cooperation. However, not all these medium households headed by male face similar problems of age stratification.

5.10 Demographic Data for medium Female headed household interviewees

There are seven female-headed households in this medium-sized category. They provided significant answers to my research questions. Their ages ranged, as the table below reflects, between 38 to 58 years of age. The tabulated information in the nine columns below depicts answers to the interviews' basic questions.

	Age	Land Ownership	Land size	Household Responsibilities	Sell surplus	Crops	Major costs	Members working	Wage Labour
1	55	Yes	50	cooking, garden duties, buying groceries, Cleaning, laundry,	No	cocoyams, Carrot, Maize meal, Onion, Tomato	Water, Prepaid electricity, transport, food, funeral insurance	2	Yes
2	38	Yes	100	Buying groceries, cooking, yard cleaning, laundry	Yes	Potatoes, Tomato, cocoyams, Spinach, Sweet Potatoes	Transport, school fees, food, Prepaid electricity, funeral insurance	2	Yes
3	53	Yes	180	laundry, buying grocery, cooking, yard cleaning, garden duties	Yes	Cabbage, Spinach, Tomato, onion, maize meal	Transport, Food, School fees, Medical aid, Prepaid electricity, funeral insurance	1	No
4	45	Yes	50	garden duties, Cleaning, laundry, cooking, yard, grocery buying	No	Potatoes, Spinach, Cabbage, Maize meal, Tomato, Carrot	Transport, Food, Medical aid, Prepaid electricity, car instalment, funeral insurance	3	No
5	55	Yes	150	Cleaning, laundry, cooking, garden duties, buying groceries	Yes	cocoyams, Carrot, maize meal, onion, tomato	Water, Prepaid electricity, transport, food, funeral insurance	None	No
6	38	Yes	150	Buying groceries, cooking, yard cleaning, laundry	Yes	Potatoes, Tomato, cocoyams, spinach, sweet potatoes	Transport, funeral insurance, school fees, food, Prepaid electricity	2	Yes
7	36	Yes	20	Buying groceries, cooking, yard cleaning, laundry	No	Potatoes, cocoyams, Spinach	Transport, school fees, food, car, Prepaid electricity, funeral insurance, instalment, Medical aid	3	No

Table 5.10: Female household interviewees in Zwelibomvu community (Medium households)

The representation of female participant interview response of the data obtained for medium households. These are female participants who form most of the sample for this class.

5.10.1 Responsibilities, land ownership, government support and wage labour among female participants

In each of the seven households, there were either two or more people who were gainfully employed. In a country where finding a nutritious meal for the day is a widespread problem, having two or more working members in a household is crucial to meeting the nutritional needs of rural people. According to Rural Health Information Hub (no date), gaining access to healthy and affordable food can be challenging for rural residents. Many rural areas lack food retailers and are considered food deserts: areas with limited fresh, affordable foods. Ironically, some of these food deserts are in areas where farming is vital to the local economy. Access to food in rural locations may be limited due to budgetary constraints or other considerations such as transportation issues (Rural Health Information Hub, no date). Rural shoppers may have to rely on more expensive and less nutritious food, and they must go to a town where supermarkets or grocery shops offer large quantities of fresh vegetables, milk, eggs, and other basics.

The above table shows that these rural medium households principally spend on funeral insurance, transport, medical aid, school fees, car instalment, food, and prepaid electricity. All these medium households' monthly costs are represented in the village's macro data in chapter 2. **Table 5.10** above also illustrates that out of 7 female heads of medium households, only three have medical aid as a monthly expense. This is below 50% of medium households headed by females, showing many rural families' different financial state.

As seen in part one of this chapter 5, the projection of small households raises a different perspective, as most small households have medical aid compared to this category of medium households. As a result, it could raise a point regarding the challenges of having more household members. This is because having more family may lead to the inability to afford all significant necessities, such as quality private health care, which is expensive. This action is shown by their determination to only deal with and focus on the most basic needs. When we look at **Table 3.1B** in chapter two, it is challenging to ascertain expense related problems in some rural families. The household size, according to **Table 3.1B**, is between 6 to 8 members each. Therefore, when looking at macro data in Chapter two, the ranging income for these female-headed medium households is between R4600 to R45000. The representation of this

range is due to the difference in income-earning abilities, as some households have family enterprise and other not wage labourers. **Table 5.10** has illustrated that all these medium households headed by females are engaging in small scale farming.

The distinction between Zwelibomvu and other rural areas is the topographic and land size advantage, which permits oZwathini households to harvest with extensive support from the government and private sector. The LIMA and the Vukuzenzele are known as rural-based programs to help fight food insecurity and uplift rural land-use engagement. The unification of government and the private sector has established effective programs to benefit mostly rural small-scale farmers. Nevertheless, such initiatives can be linked to sustainability and sustainable households as much as Zwelibomvu has no initiatives like the two mentioned earlier, but they still participate in land-use activities for produce. Subsistence farming or smallholder agriculture happens when one family grows enough crops to feed themselves and family members (Baiphethi and Jacobs, 2009). "In most of sub-Saharan Africa, food insecurity affects the urban poor more severely as they are mostly dependent on the market, unlike their rural counterparts who can exploit natural resources to provide for food or to generate income" (Baiphethi and Jacobs, 2009: 460). Subsistence farming is a flexible method of farming, as it may succeed predominantly from indigenous knowledge. This includes a more simplified approach to land use with lower environmental implications. The area in Zwelibomvu has a deep topography which makes it vulnerable to erosion. Therefore, small-scale farming could be their safest sustainable approach for many rural families and other urban people who still use the method for food subsidy.

According to Baiphethi and Jacobs (2009), most rural people worldwide have resorted to small scale farming. Small-scale farming is free of paid labour and no use of machinery. They depend on family engagement and family irrigation system such as using taps. They mainly generate food for the family with little or no surplus. The above table also directs varying crops that these medium households headed by females' plant—potatoes, tomato, cocoyams, spinach, sweet potatoes, onion, and cocoyams. The common types of vegetation in **Table 5.10** designate the common knowledge for most rural Africa communities. The knowledge they have resulted in similar influences and choices on food, clothing and even language, and more; these may all form part of cultural behaviour. The duties in these medium households headed by females are gendered, and the household duties are left to women while the outdoor chores such as yard cleaning are falling on males. All the households' duties include the garden, buying groceries, cooking, yard cleaning, and laundry.

The presence of old figures, the grandmothers, could confirm patriarchal and matriarchal thinking, with all seven medium households having at least three old male figures. The older people are mainly the ones that engage in small scale farming. This is common in many South African homesteads and internationally. Rural-urban migration contributes to this appointment of older adults on a small scale. According to Fields (1975:12), the causes of rural-urban migration are many people's movement into urban areas. The main aspect is the internal labour migration within the country. Moreover, since South Africa is a developing country, uneven development tends to centralize major spheres of influence. The context of urbanization could also explain such phenomena of many youth moving, together with many other factors.

The table above specified that 3 out of 7 heads of medium households headed by females are not waged labours, with four out of seven heads being wage labourers. This view can influence the different socio-economic situations of these medium households. The land plot is between 20-meter square and 180-meter squares. The relationship between plot size and vegetation number is noticeable in **Table 5.10**, as those with more land tend to have more vegetation variation. The table also shows that all seven out of seven female heads of medium households own the plot. This is a positive sign, especially for long term engagement in small-scale farming. **Table 5.10** above shows that 3 out of 7 households have no surplus while 4 out of the seven medium households have a surplus available. This idea demonstrates that many of these medium households produce more crops while very few have less crop. Those who produce less might have a stable income, as evidence in **Table 3.1B**. Women in these medium households expressed a lack of government support as they have been doing small-scale farming for years, but no programme has even been established to their benefit. This factor shows the marginalization of many rural people; this rural area of Zwelibomvu represent the microcosm of South Africa's rural settlements in general. Marginalization theory, therefore, explains the consistent process of social exclusion of underdeveloped.

5.11 Case studies on female headed medium Households

This case study is centred on medium households headed by females. There is a narration of survival features with other undercurrents within the medium households. The amassing of information regarding the rural households also represents the portion of anthropological concerns that strive to explore the complete experiences of community members. The selective approach supports the subject involving their educational, work, familial histories, and current circumstances. There are also factors such as state assistance or lack of it, household assistance or a lack of it, double income generation, and state ownership, which form some of their

characteristics as medium households. These qualitative case studies are on four families from the Zwelibomvu area. The tracing of socio-economic and socio-cultural factors shaping their social situation remains fundamental. The anthropological journey ascended as a proper grass-root tool that navigates the female-headed medium household's fundamental social and economic experiences headed by a female.

5.11.1 CASESTUDY ONE

Miss Ngwane is a 36-year-old head of a medium household, and her family is the 6th generation in Zwelibomvu. Her household has seven members and has individuals employed as wage labourers, with the absence of old male figures. Her medium household has three children who are boys. The children in the medium households all attend multiracial schools around Pinetown. The cause of this is the socio-economic status. Her family tries to make sure households' needs are well provided they also manage to pay for a higher standard of education; thus, improving their home situation is to enhance their children's long-term success. The focus on females is mainly bringing household income.

In her medium households, some members hold tertiary and secondary education. Most of these female heads of medium household are therefore in well-paid positions. She further explained that her medium household has three members working. She included a person who is a waiter, security guard and carpenter. She is not a wage labourer as she works as a manager. She expressed her huge interest and passion for the work she does. This motivates her to continue and work harder, although it takes her away from attending household gardens. Her household's socio-cultural values differ since anarchy prevails as a medium household challenge.

This level of poor cordial relation might occur due to poor communication and respect, she explains. Her medium household has females around the same age living together, with other older female figures being the ones who are mostly unemployed. Ngwane is a religious female who still goes to church with few of her household members. She also articulated social challenges that still show a substantial margin between males and females. These are community values attributing the capacity to control women's choices, such as women's dress code. Like many other women, she is expected to wear long skirts and cover their heads, mainly if they are married. This norm is shared amongst many rural communities like Zwelibomvu, according to her. The treatment in the past has gone to even involve punishment or banishment from rural households.

This idea contributes to them as rural women to feel more self-conscious about their bodies, as they have adapted to such male-driven norms and values—this is termed hierarchy of gender between men and women, which is most visible within the Africa context. Miss Ngwane mentions the challenges in her medium household amplified by poor child behaviour, affecting household duties. Ngwane added that these are children 16 to 17-years-old who are expected to perform few duties while the others are still at work. This perception encompassed cleaning and looking after the younger children. She again mentioned that alcohol is another big topic in her medium household headed by a female.

Miss Ngwane depicts the alcohol challenge, making it impossible for some members to keep jobs or perform household duties. Her enforcement of respect as the head is affected by the null balance in work and enforcing household responsibilities. This happens because not everyone working in her medium household is permanently employed; therefore, whenever there is an illness, income may be restricted to accommodate that current situation, especially if that household member is among the breadwinners. Miss Ngwane explained that this is proof that more income is genuinely required for stability. According to her, the absence of males is because of mortality, work, and marriage. The majority of brother's and husbands worked far from home, placing household responsibility squarely within the attention of the female heads. The absence of male figures in many of these medium households positively impacts women performances. There is also an improvement in terms of women's education and work ethic. Furthermore, other challenges incorporate the medium household's maintenance, which involves changing electric globes, patching roof holes and door fixing, etc. She complained about paying for everyone who is to help with household maintenance. Miss Ngwane explained the pressure from extended family members to get married, as she is single. Ngwane added that most rural women get married at 21 years. She stated that women's views are constrained and hindered by the expectations of the community. Her medium household has 100 square meter plot size where vegetables such as potatoes, tomato, cocoyams, spinach, and sweet potatoes are grown.

5.11.2 CASESTUDY TWO

Mrs Shoji is a 55-year-old female head. She explained her medium household as the 5th generation in the community of Zwelibomvu. As the female head of a medium household, she works as a clerk, with other household members working as wage labourers. She discussed the situation in her medium household as requiring a lot of her attention since she is at the centre of problem-solving. This may help in the creation of unity in her medium households. They

usually approach each other politely and respectfully, she enlightened. Mrs Shoji said her medium household is intensively religious. The church attendance is a general norm as every member goes to church every Saturday. Her religious ties are profound, with children encouraged to learn and practice them. She specified the passion for Shembe religion which has been part of their lives for generations.

Mrs Shoji is educated with tertiary education from the University of Zulu land. Her children are in secondary and tertiary education level. The push to succeed comes from having mothers with tertiary education. She signified that her level of education had shaped survival as it encouraged the generation of stable income, and Mrs Shoji added that their household's monthly expenses involve transport, food, medical aid, prepaid electricity, car instalment, funeral insurance and car insurance. She explained that the absence of male figures brought challenges and shared that men in her household passed away due to natural causes. She added that some challenges involve her late husbands' family, which is now her household issue. Mrs Shoji pointed that these family members stay within the community of Zwelibomvu. Her proclamations involve comments and remarks from members of the late husband's family, which affects her morale. She came as a wife in this family with the husband passing away; she clarified it is challenging to remarry as husband members' negative views tend to intervene.

Mrs Shoji alleged she is initially from Emangangeni, one of the three sublocations of Zwelibomvu, after Taferkop and the oKhozini location. She said they use a 150 square meter plot that comprises vegetables such as cocoyams, potatoes, onion, and cabbage. However, the land ownership is another debatable matter, she added, as the jurisdiction of her late husband's assets, such as the land plot, are still being dictated by the late husband's brother, but she does own the plot. Mrs Shoji said the government is still needed to trace and, if possible, even implement potential farming programs to assist. The lacking support from the government she discussed hinders small-scale farmer's potential for growth.

5.12 Demographic Data for Male heads of household interviewees

There is a total of four male participants' heads of households from eleven medium household participants. The data presented in the tables below illustrate the land ownership, age, land size, crop surplus, crops type, significant costs, member working, and paid labour. These are on four male heads of medium households. They are crucial to this segment as they possess fundamental representations of their rural life.

	Age	Land Ownership	Land size	Household Responsibilities	Sell surplus	Crops	Major costs	Members working	Wage Labour
1	55	Yes	100	Cleaning, laundry, cooking, garden duties, buying groceries	Yes	Cocoyams, Carrot, maize meal, onion, tomato	Water, Electricity, transport, food, funeral insurance	2	Yes
2	36	Yes	50	Buying groceries, cooking, yard cleaning, laundry	No	Potatoes, Tomato, Spinach, sweet potatoes, Cocoyams	Transport, school fees, food, funeral insurance	1	Yes
3	41	Yes	20	laundry, buying grocery buying, cooking, yard cleaning, garden duties	No	Spinach, Tomato, onion, maize	School transport, Food, School fees, Medical aid, funeral insurance, petrol	3	No
4	45	Yes	40	garden duties, Cleaning, laundry, cooking, yard, grocery buying	No	Potatoes, Spinach, Cabbage	School transport, Food, Prepaid electricity, funeral insurance, petrol	3	Yes

Table 5.12: Male household interviewees in Zwelibomvu community (Medium households)

The representation of male participant interview response of the data obtained for medium households. These are male participants who form most of the sample for this class.

5.12.1 Responsibilities, land ownership, government support and wage labour among male participants

The interview response represented in the table were influential to my data accumulation process. **Table 5.12** above illustrates that the age range for these male heads of medium households is between 36 to 55 years of age. Many of these heads of medium households are not the only individuals bringing income. This is because out of the four male heads of households in this medium category, only one household has less than two people working, and three households having more than three people employed. This makes it an average of 2 people working per household, indicating sustainable conditions for these medium households if we consider the income generation. The macro data in Chapter 3, **Table 3.1B**, has indicated the minimum estimated income of R12000 and the maximum estimated income being R16000. The households have mostly wage labourers, including construction, waiter, shopkeeper, retail workers and cleaner. These are mostly employment without any benefit and may lack long-term job security. According to Borat (2004), the South Africa job markets still has a

considerable gap. Most people lack the necessary skills to be employable, which maintains others as cheap labour. Therefore, this can conclude that the heads of households may not possess crucial market skills. The forecasts in **Table 5.12** show monthly expenses where transport, funeral insurance, prepaid electricity, school fees, food, and medical aid. This illustration shows a limited number of monthly expenditures for these medium households headed by males. This feature could be a way for these male heads of households to guarantee the basic needs of the families. These medium household headed by males choose to focus on the essential needs of the family. This is indicated by only one medium household out of 4 having medical aid as a monthly expense.

These medium households headed by males have a similar approach to household responsibility allocation. The representation in **Table 3.1B** shows that there are at least six to eight members in these medium households headed by males. Unlike small households, with members between six, to seven each, medium households have more members with predominantly women. **Table 3.1B** in the second chapter shows an average of 3 women across these medium household headed by a male. This interpretation could be the cause of such highly gendered responsibility distribution. The cleaning, laundry, cooking, garden duties, and buying groceries form part of these gendered responsibilities, as represented in **Table 5.12**. The above data table also demonstrates that out of the four medium households headed by males, only one household has a crop surplus. The varying crops include Potatoes, Tomato, Spinach, Sweet potatoes and Cocoyams. All four medium households' heads are landowners of the land they are using. It has been years in the same settlement, with changing generation. This notion could be caused by family ownership sentiment, as most rural people tend to take responsibility for family assets. The land is the main assets in Zwelibomvu as many people fall under the working class. This highlights some of the limitations of rural life, which affects their socio-economic statuses. The potential for upward social mobility is hindered by or promoted by social capital availability in rural community households such as Zwelibomvu. According to Lin and Burt (2001), social capital as a theory caters to understanding both the social and cultural factors on economic development. Nevertheless, its uniqueness is geared to social values and create dependence on these emerging values as potential determinants of economic outcomes.

However, I can positively advocate for social capital entirely as it has its shortcomings. It stimulates social stratification even for these rural people of Zwelibomvu. The notion of social

stratification is a comparatively fixed, hierarchical organization in society that continues due to some gender groups having varying access to social and economic resources, thus extending to power and with varying perceived social worth (McLeod, 2013). The gender difference elements coin the existence of this patriarchal thinking. The notion of patriarchy has been the platform of the sexual division of labour in these medium households headed by males. The ranging crops could give these rural medium households more healthy options. This conception could also be a cultural choice that forms the indigenous knowledge system. The assessment of this knowledge required interactive observation of which I experienced. This was through seeing some similar and diverse ideas on food knowledge and ways of preparing that food. For example, maize is prepared differently, where the fire is used to break the maize meal and even boil it.

Nonetheless, out of the total of four medium households, only one has more than 100 square meters, with three falling below 50 square meters according to **Table 5.12**. This idea might be a major limitation for these medium households. The harmonizing of wage labour and land-use produces excellent outcomes for most of these medium households headed by males. The lack of space suggests that these males headed medium households have heavily relied on income generation. The crops primarily act as a subsidy for these medium households headed by men. **Table 3.1B** indicated that only one medium household does not have any children out of the four households, with only three households out of 4 having children. These medium households ascertained that there had not been any government support. This may be caused by the steep land, which may not give local government officials hope, as this land is working for the Zwelibomvu people.

These medium household families have severe knowledge regarding vegetation; they need the right platforms to accumulate profit. This support could influence the integrated community project. The level of unity present in the area is a demonstration of positive livelihood. The meeting of rural needs depends on land-use utility as many rural people, especially older people, are not educated or unemployed or retired. The context of inadequate financial and social capital and limited access to supportive legal resources makes it challenging for emerging farmers to transform the barriers created by negative market factors individually. As a result, "emerging farmers continue to be trapped in a cycle of operating within the given market from which their land-use activities do not receive rewards" (Khapayi and Celliers, 2016:3). The rewards cannot be determined by farmers in rural areas but by a proper review of legislation and redirection of many urban farming programs to the rural areas. The South

African policy or laws makers have tried to better the situation since the transition 1994. The Spatial Planning and Land-Use Management Act, which seeks to specify the relationship between spatial planning and land use management system and other kinds of planning, is the most recent land-use legislation (Landman, 2004:12).

5.13 Case studies on male headed medium households

The case studies are directed at medium households headed by males. The verification of the household is a gateway to characterizing the essential features in these medium households. This perception is also a way to evaluate household sustainability, particularly in wage labour and land use. The choice is to underline their educational, work, and familial histories and their current circumstances, impacting household sustainability. Moreover, the search for state assistance or lack of it, household support or a lack of it, double income creation, and even state ownership exists as another priority to centralize ideas that emerge from such a point of view. The case studies will arrange the sector of knowledge about male-headed medium households to show the distinctiveness they carry from their counterparts. The case studies organize the patterns through which community values impact household values and the other way around. The gathering of such rich data demonstrates anthropological determination to seek and tell stories related to the everyday lives of the Zwelibomvu medium households headed by males.

5.13.1 CASE STUDY ONE

Mr Mkhize is a 55-year-old male head. He added that his household is the 5th generation in the Zwelibomvu rural community. He explained the ambition to remain in Zwelibomvu, which is based on the feeling of belonging. Mkhize mentioned that his medium households have seven members. His household resembles the characteristic of male dominance. The remarks and comments he made highlighted the values he places behind the difference between women and men. He emphasised a clear gender division of household responsibilities. Mr Mkhize elaborated that he has secondary schooling education, and this also involved other household members. He discussed his level education's influence in shaping the kinds of jobs he gets; this embraces long working hours.

Mr Mkhize considers planning as essential because of the few financial obstacles encountered in his household. He added that the difference in income-earning ability is the major contributor to the instability of income in his household. Some members are temporarily employed, with some working on piece jobs, which does not guarantee income. He supported

that the working members' role is on accommodating everyone's needs, but that sometimes is not always the case for his medium household.

His most significant concerns are on the long-term sustainability of family members. Mkhize said he is not entirely the only person working, as there are also females working. He explained that he is not wholly the oldest people in the household, as there are very old figures, 80 and 86. He explained that this hinders his full effectiveness as the head to influence household members in dispute cases. The ability to impact the households' decisions and help solve problems makes him the head, he concluded. Mr Mkhize has children aged between four to eighteen years.

He added that a large percentage of them are still in primary, secondary and with only two in tertiary. They are enrolled mostly in local schools. Mr Mkhize added that the number of children they have had raised financial implications. These children need clothes, food, and a good environment; with water and electricity to study well. He explained the matter of religion as vital for the medium household. Mkhize is very religious, and they are all Shembe church people in his household. He also depicted that there is a constant intersection between tradition and religion within the Shembe religion. Mkhize added that this could sustain its influence in many rural areas such as Zwelibomvu medium households. Mr Mkhize said combined contribution is affected by members who only look after themselves while expecting to benefit from the general households. This problem has raised internal conflict in families, with divisions occurring.

He said solving the problems faced by these medium households is done by engaging all members, which is not a peaceful process. Mkhize further commented that the absence of other members who stay far from home also limits the generation of solution as they could potentially impact the matter. The lacking financial discipline affects him predominantly as the head since responsibilities tend to fall on him. The level of expectations from the unemployed members becomes pressure, as resources become limited in some instances. He added that this affects him as the majority breadwinner. Mr Mkhize also said he could not do personal things with the salary he earns. This selection contains treating one's self out and buying clothing or even eating out in a restaurant or holiday. He added that this shows the extent of care he has as the head has of the medium household.

He explained small-scale farming as a family concern, and the lacking government support has not diminished the passion for the land-use activity. Mkhize added they began subsistence farming ever since their settling in Zwelibomvu. He explained the advantages of these vegetables as healthier choices, and it uses less water, with no labour, as it keeps older people

busy. Mr Mkhize mentioned the disadvantages, such as no potential for growth since there is no specific selling place and very deep topography. He added little has changed in small-scale farming methods; this involves installing JoJo tanks for irrigation purposes, yet not every family has a tank. He said the land belongs to the household. Their wishes remain to have programs that suit the landscape of Zwelibomvu since they may not fall under the criteria of officials.

5.13.2 CASESTUDY TWO

Mr Khumalo is a 45-year-old head of medium household. His family is the 4th generation in Zwelibomvu. Khumalo explained his family history tracing it back from Umhlanga uyalinga. He explained the processes of labour migration drove the early members to the area of Zwelibomvu, as they are near the Pinetown and Durban location. Mr Khumalo explained that there are six members in this household. He shared sentiments and passion to keep the family together. He explained that they encourage children to learn to do things on their own. This may be household chores such as yard cleaning; consequently, this allows them to grow and be great leaders to their families. The love for family is a shared feeling in his household that is signified by collective contribution.

Khumalo added he has children aged 11 to 19 years old. His medium household has four boy children. The children are enrolled in schools outside Zwelibomvu. This perspective is according to the heads of households to give the children a better education. Mr Khumalo as the head of medium household has primary education, and works as wage labourer, a construction worker. He is a permanent employee who has worked for more than 18 years in his respective job. Mr Khumalo explained that his current income is enough to look after his family. This is his pure dedication to make the household happy. There are also two more people working in his medium household, the wife: a cleaner and retail cashier. He expressed household expenses including school transport, food, school fees, medical aid, petrol, and funeral insurance.

Khumalo mentioned that his household is not Christian or Shembe religious, but they are traditional people. The slaughtering for ancestors is also part of their lives. They even consult traditional healers as the extent of their beliefs. He added it only the wife that goes to church. They, like many others in Zwelibomvu, are Shembe congregants. Mr Khumalo explained the wife attends with children as he remains behind. They have not specified contemporary

problems as they consider their financial and social situation stable. His land plot is 40 square meters being the smallest in the category. It consists of vegetables such as spinach, tomato, onion, maize, potatoes, spinach, and cabbage. He added this plot limitation also impacts on household's determination diversify their vegetable variation. His household has at least three vegetable variations, unlike many other males headed medium household with more than three. As a result, his household has no surplus, and he added rely on income generated from employment. Mr Khumalo, like many others, concluded for the absence of state assistance.

5.14 The summary of structural and functionality of these medium households outlining some of the most important factors.

Part two has been an attempt to review the medium households of Zwelibomvu. The evaluation included a total of eleven participants comprising of males and females. They all participated in data collected by answering important research questions—household responsibilities that create household sustainability. The balance is then maintained, which keeps the families going—the total of 7 female heads of medium households and four male heads of medium households. The links to aims and objectives have escalated the argument of surviving ability by these medium households. The role of wage labour and land-use are present in the medium household. The data presented in the tables above are an endeavour to show the land ownership, age, land size, crop surplus, crops type, major costs, member working and paid labour. There are case studies for both female and male categories in the medium households of Zwelibomvu who participated in this dissertation.

Part 3: Large households

5.15 Survival means or patterns of large households

The organization of this part three is to derive essential make-ups within the large households. This apprehension is on uncovering sustainability contributions for land-use of wage labour. There is also determination around feedback on land use for family support—this grouping of large households encompassing six members each, with male and female heads of large households. The exploration of survival influence is vital for explaining the realities emerging from this rural environment. The assembling of large household information motivates the key questions and complements the direction of my anthropology research. The assessment of solidarity in these large households headed by males and females again boosts the obtaining of valid and in-depth answers—the objective is to make sense of social and economic problems for large households against the background of the broader local community and understand

household dynamics interpersonal relations and responsibilities. The sectoring of wage labour, age, land size, surplus, crop type, significant costs, working members, and paid labour is the core of this section.

5.16 Household sustainability, land-use and wage labour of male and female-headed large households

The large household's interposition is concerned with the relationship between male and female heads. The evolution of sustainability is shown by the symbiosis established between wage labour and land use. Furthermore, this situational context demands investigation of survival details for the large household where expenditures and responsibility allocation are exposed. The cross-inspection offers crucial characteristics about members in these large households. The indicators will affect the objectives of this project. The sequential argument may also present a critical analysis with regards to the undercurrents in these rural homes. Large households' heads have primarily shown a more resilient ruling style and characterized hard work as intrinsic. Alternately, female heads confirmed strong matriarchal composure where the gentle ruling of their households offers stability. The female head of large households' group has featured small family businesses such as brick business, fat-cook selling and wage labour income participation. The religious prospect is also a present feature where a variety of religious affiliation is established. This could be cultural tradition to Christian or Shembe beliefs. The collective membership is a characteristic across all large households, whether female or male-headed. The discouragement of individualism is another similar value as everyone contributes towards the good of the large households. The following sub-section aims to detail the current summary of the male and female-headed large households.

5.17 Demographic Data for Male heads of household interviewees

There are six male head participants from a total of twelve large household participants. The projections span from the acquisition of details for large households. The sample for this category is essential to outline male heads and their large household alignment. The male heads are aged between 38 to 55 years; the tabulation offers microdata. The information is essential to represent the characteristics of age, land ownership, land size, household responsibilities, surplus, crops, significant costs, members working and wage labour.

	Age	Land Ownership	Land size	Household Responsibilities	Sell surplus	Crops	Major costs	Members working	Wage Labour
1	55	Yes	50	cooking, garden duties, buying groceries, Cleaning, laundry, Alcohol selling	No	cocoyams, Carrot, Maize, Onion, Tomato	Water, Prepaid electricity, transport, food, funeral insurance	2	Yes
2	38	Yes	100	Buying groceries, cooking, yard cleaning, laundry, shopkeeping	Yes	Potatoes, Tomato, cocoyams, Spinach, Sweet Potatoes	Transport, school fees, food, Prepaid electricity, funeral insurance	2	Yes
3	53	Yes	180	laundry, buying grocery, cooking, yard cleaning, garden duties	Yes	Cabbage, Spinach, Tomato, onion, maize, green pepper	Transport, Food, School fees, Medical aid, Prepaid electricity, funeral insurance	5	No
4	45	Yes	50	garden duties, Cleaning, laundry, cooking, yard, grocery buying	No	Potatoes, Spinach, Cabbage, Maize, Tomato, Carrot	Transport, Food, Medical aid, Prepaid electricity, car instalment, funeral insurance	4	No
5	55	Yes	150	Cleaning, laundry, cooking, garden duties, buying groceries	Yes	cocoyams, Carrot, maize, onion, tomato, green pepper	Water, Prepaid electricity, transport, food, funeral insurance	3	No
6	38	Yes	150	Buying groceries, cooking, yard cleaning, laundry	Yes	Potatoes, Tomato, cocoyams, spinach, sweet potatoes	Transport, funeral insurance, school fees, food, Prepaid electricity	2	Yes

Table 5.17: Male household interviewees in Zwelibomvu community (large households)

The diagram of male heads participant interview response obtained for large households. These are male participants who form most of the sample for this class.

5.17.1 Responsibilities, land ownership and wage labour, government support among male heads participants

The response represented in the Table above is critical for the overall discussion. The illustration of large household structure and socio-economic positioning for these large rural households is a passage to support sustainability across large households headed by a male. The observation points out that these are people working hard for their families. **Table 5.17** shows wage labourers and small family enterprises. They are employed as a carpenter, retail worker, factory worker, construction work and security guard. The organization of income within these large households headed by male prevails to explain male dominance. In large households, mainly the male heads and other male figures are employed, with women primarily not working. The large households have members between; 9 to 15. These large household's numerical factor enhances the total income generated. This may perhaps bring another perspective regarding the advantage of having more members; especially, if they are generally working or earning enough to support the household. However, this cannot entirely disregard the financial challenges in some large households headed by a male. According to **Table 3.1C** in Chapter 2, these large households show that they earn between R9000 to R50000. This might be an essential step for survival. The combination of income for large households headed by the male is a norm, with each person contributing to their capacity. Rothbaum et al. (2002) family systems theory encouraged family dynamics involving structures, roles, communication patterns, boundaries and power relations. The element of roles affiliates solidarity which is an expression of commonality in the levels of interest and care.

Table 5.17 above also shows that there is an average of 3 people working per large household. The income input does not only come from wage labour for the large households headed by males. There are alternative income modes, such as shop ownership and alcohol selling. Hence, two of the large households headed by males are with extra business income, which increases the home's overall income. The business ventures do not bound the passion for land-use, and all these large households headed by females have vegetation gardens. The advantage of small-scale farming is the very low cost involved in the plantation process, with family members engaging in land use (Aina, 2007). Unlike industrial agriculture, which is sophisticated and

complex, this form of farming may be performed on a small piece of land with no complexities, such as the massive production of vegetables. The depiction in **Table 5.17** shows that the land plot size range is between 50 and 180 square meters. These plots have vegetarian types from potatoes, spinach, cabbage, maize, tomato, and carrot. The value of vegetation variation brings in subsidy and balance in staple food. This notion of small-scale farming helps these large households headed by males as they have members over nine. As a result, food is necessary, and the ability to engage in land use affords a balance for large rural homes, where basic needs are catered for in the process.

Likewise, according to **Table 3.1C** in the previous chapter, the large households headed by a male demonstrate an average of 3 male figures and three male figures. The number of children is between; 3 to 6 across all large households, headed by males. Nonetheless, some large households afford education within the community of Zwelibomvu with others outside the community. **Table 5.17** shows that these large households spend varying amounts on education; some rural families pay more than others. This variation in socio-economic status is a disadvantage for social capital; thus, in any community, it gives one group more power than the other, mainly in terms of decision making and influence (International labour organization, 2017). According to Lin and Burt (2001), there are different forms of capital. Like other types of capital, social capital is unevenly distributed, mobilized, utilized, transformed and exchanged in society.

The large households' monthly expenses include transport, food, medical aid, prepaid electricity, car instalment and funeral insurance. The extra expenses are mostly on traditional rituals and ceremonies. The celebrations take in a lot of money. These celebrations array from uMembeso, uMbondo, uMabo, Umshado and Amagobongo, among many. The changing celebrations have different costs effect. According to Siyabonga Africa (2021), Zulu people perform different celebrations for different occasions. This view is the norm, but there are financial implications for this happening. There is a frequency in the hosting of traditional celebrations that have significant value to the households. The functionality of these traditional celebrations carries sentiments that enhancing the existing indigenous knowledge.

The plot ownership belongs to male heads of large households. This process may have been a generational prospect where males are prepared to lead the family. There are only 2 out of 6 large households who usually have a surplus to sell and share, according to **Table 5.17** above.

The sharing of vegetables for some of these large households headed by males is rare, especially since they have more than nine members, which increases the strain in food costs. Their engagement in land use is not stalled by the lack of government provision, as much as they need the support. There could be various reasons why the government does not support; however, the question remains on the leadership effort people conclude.

5.18 Case studies on large male headed households

The coining of these case studies affirms the collection of data about large households headed by males. This knowledge credits information confirmation about the large household headed by males, where their educational, work, and familial histories and their current circumstances are prioritised. The objections are on forecasting household sustainability on wage labour and land use. The exposure is vital for the research to affect the key questions and concerns around the rural people of Zwelibomvu. The case studies are also assembled to flash knowledge about large male-headed households. The sequence of the information generated enhanced the views about members in these large households. This announcement rises to tackle the familiar characteristics, which may be crucial to determine household sustainability. The cross-examination will also enrich the findings on family values and norms, especially on land-use and wage labour. Again, the articulation strives to reflect the spectrum of rural income generation and the balance of family affairs. There are factors such as state assistance or lack of it, household assistance or a lack of it, double income generation, state ownership.

5.18.1 CASE STUDY ONE

Mr Mbatha is a 55-year-old male head, and his household is the 7th generation in Zwelibomvu-oKhozini. His household qualifies as amongst the oldest in the Zwelibomvu area. Mr Mbatha mentioned the substantial social capital possessed by his family. Their level of social achievement and establishments made the clan prominent. Their business venture has made them popular and respected. He has secondary school qualification. There are thirteen members in his household, and his family is an extended family with uncles, brother, cousin and mother and father, with old figures such as grandmother and grandfather. Mr Mbatha added that there are also children under seven years with three boy and two girl children. The family is interested in education and spend on schools outside the area.

He cited that people in this household work as factory workers, construction workers, and retail workers. The three members working are all interested in looking after their family. He claimed each person has a particular household responsibility, with females looking after the shop during the day. His household has a highly gendered division of responsibility. According to one's gender, the chores are performed as men handle heavy-duty work (painting the house), yard cleaning, garden duties, electric maintenance, and income generation. The women, on the other hand, cook, clean, laundry, buying grocery and cooking. This reflects household values that also appreciate solidarity. His family is very traditional, with ceremonies being performed frequently. He added that their belief system is not tied to any church, and they do not have anything against other churches, such as Shembe and Zion.

His family believes achievements should be regarded as unique, and the ancestors should be praised through the slaughtering of a cow or a sheep. The challenges that the family faces involve the lack of job security for many of its members. The cutting of hours in restaurants and the reduction in construction projects affects his household. Mr Mbatha even mentioned that members spend exceptional amounts of money on healers. This aspect affects the budget balance as this brings gaps in monthly household expenditures. Mr Mbatha's business is currently not financially doing well as it did years ago. He concluded this could be because the business profit is affected severely, as most profit covers household expenses and is not invested into business growth. This challenge has encouraged the necessity for members to look for employment.

He mentioned that older adults are involved in land use as they are present during the day. These are people aged 70 and 80 years of age, and they share their passion for land use activities which is evident through the presence of a vegetable garden. Mr Mbatha owns a 100 square meter vegetable garden with vegetables such as potatoes, tomato, cocoyams, spinach and sweet potatoes. He explained the sharing system between neighbours, as they sell produce to each other.

5.18.2 CASE STUDY TWO

Mr Cele is a 45-year-old male head of a large household. His household is the 7th generation in Zwelibomvu, and they have a long history, especially during times of power conflicts. They are among the oldest people in the area; thus, he mentioned they have also played a role in peace creation during the 1980s. His extended family has fifteen members living in the

household. Mr Cele explained there are three old males and two female members. Thus, he declared six male children and three female children in the home who are all attending school. These children attend daycare, primary, secondary, and tertiary. He clarified that those at daycare are children under the age of 4 years, located near the Khomeini location. The children attend primary and secondary school outside the Zwelibomvu area. He spends on quality education because the household values success and progress.

He has only one child at University, and he depends on NSFAS for tuition fees. He has secondary education together with other working figures. His family generates income from wage income and the chicken business. The working members are doing jobs such as cleaner, carpenter, retail worker and security guard. Mr Cele shared that their income is relatively good as it is sustainable. He mentioned their satisfaction, as essential needs are available every month. The considerable household expense involves transport, food, medical aid, prepaid electricity, car instalment, and funeral insurance paid monthly. His family is religious, and they attend many church events outside the Zwelibomvu rural area.

His household has its challenges: the drinking issue, the mismanagement of household funds, and the school dropout. Firstly, he raised problems of drinking seen through the verbal abuse between household members. He mentioned that this causes disruptions and disrespect, which threatens the stability of the household. Mr Cele stated the chicken business was established to benefit the entire household, but the business has not been making much money, as members use the same money for alcohol. He added that the issue was raised in a family meeting; however, not much action has matured. Secondly, household funds mismanagement has been seen in individuals' contributions, where some working members struggle to undertake allocated responsibility, such as buying electricity or paying for water. This problem might be caused by debts that affect income input. Thirdly, the problem of school dropout has an impact on his household. Three individuals have dropped out. The problem produced more financial challenges as people sit the whole day. He discussed that this lack of secondary education lives together with other social factors resulting from their unemployment.

His household engages in land use where potatoes, tomato, cocoyams, spinach, sweet potatoes are among the available crops. He explained that this food is their root, and this kind of food may be cooked for ceremonies or celebrations—the family vegetable availability act as a staple food and a solid nutritional base. Mr Cele supports the narratives behind every vegetable and

the value it carries. His plot size used 50 square meters, which is smaller than most household in this category. There is no government support for their small-scale farming.

5.18.3 CASE STUDY THREE

Mr Cele is a 45-year-old male head of a large household. His household is the 7th generation in Zwelibomvu, and they have a long history, especially during times of power conflicts. They are among the oldest people in the area; thus, he mentioned they have also played a role in peace creation during the 1980s. His extended family has fifteen members living in the household. Mr Cele explained there are three old males and two female members. Thus, he declared six male children and three female children in the home who are all attending school. These children attend daycare, primary, secondary, and tertiary. He clarified that those at daycare are children under the age of 4 years, located near the Khomeini location. The children attend primary and secondary school outside the Zwelibomvu area. He spends on quality education because the household values success and progress.

He has only one child at University, and he depends on NSFAS for tuition fees. He has secondary education together with other working figures. His family generates income from wage income and the chicken business. The working members are doing jobs such as cleaner, carpenter, retail worker and security guard. Mr Cele shared that their income is relatively good as it is sustainable. He mentioned their satisfaction, as essential needs are available every month. The considerable household expense involves transport, food, medical aid, prepaid electricity, car instalment, and funeral insurance paid monthly. His family is religious, and they attend many church events outside the Zwelibomvu rural area.

His household has its challenges: the drinking issue, the mismanagement of household funds, and the school dropout. Firstly, he raised problems of drinking seen through the verbal abuse between household members. He mentioned that this causes disruptions and disrespect, which threatens the stability of the household. Mr Cele stated the chicken business was established to benefit the entire household, but the business has not been making much money, as members use the same money for alcohol. He added that the issue was raised in a family meeting; however, not much action has matured. Secondly, household funds mismanagement has been seen in individuals' contributions, where some working members struggle to undertake allocated responsibility, such as buying electricity or paying for water. This problem might be caused by debts that affect income input. Thirdly, the problem of school dropout has an impact

on his household. Three individuals have dropped out. The problem produced more financial challenges as people sit the whole day. He discussed that this lack of secondary education lives together with other social factors. Mr Mazibuko is a 55-year-old male head of large households, and he mentioned the household as the 8th generation in the Zwelibomvu area. His family moved from other parts of KwaZulu-Natal. The history is long, with many events in Zwelibomvu having taken place in their presence. He added that their standard of education is primary and secondary. He shared their education was affected by South Africa's history, where most blacks dropped out of schools to either work in the factory, mines, or any other bantu-based opportunities; these are predominantly people aged 53 to 70 years of age. He has been employed for years, working as a wage labourer with years of experience. Notwithstanding, his employment is being a security guard.

He encourages a unified income contribution; thus, this requires harmony. Therefore, everyone is motivated to help, which shows the level of solidarity. Mr Mazibuko mentioned he contributes what they termed black tax. He states black tax concept does not represent a negative connotation but a manner of contribution, which happens mainly in black households. The children in his household are in primary and secondary school. Mr Mazibuko added that the family does not have any tertiary graduates, as many of the household's youth choose to work instead of pursuing tertiary qualification. He explained that the standard of their schools affects their results, limiting them from qualifying for many tertiary courses available. He explains they resort to wage labour with no knowledge of available tertiary courses, to enhance their skills.

He added religious values that shape decision making in the household. They attend church frequently; females visit the church weekly. Mr Mazibuko is in the Zion church. His congregation is one of the biggest in the area, and they come in different names, which makes it easier to differentiate. He explained that they wear a green uniform, and some wear white; their representation is their church uniform and name. He has a passion for the Gospel and has deep regards for the family. Their current challenges comprised of the retrenchment of members and the higher number of unemployed. Mr Mazibuko added that the retrenchment was caused by the 2019 economic crises, which left many people unemployed. He discussed the cutting down of working days, which resulted in job losses which is a considerable challenge. His household sometimes depends on pension as an additional supplement.

He indicated that the grants for both older adults and young children might boost the overall income during unemployment times, but it is still not sufficient. His family engages in a land-use activity like many neighbours. Their family plot has produced cabbage, spinach, tomato, onion, maize, cocoyams, carrot, onion, tomato, and green pepper. The plot sizes are 50 square meters. He added that surplus is never sold but exchanged with other members. His households have no vehicle, which poses a challenge for selling goods as oKhozini is far from places of market niche like some families do. The lack of government participation results in barriers to market opportunity.

5.18.4 CASE STUDY FOUR

Mr Cele is a 45-year-old male head of a large household. His household is the 7th generation in Zwelibomvu, and they have a long history, especially during times of power conflicts. They are among the oldest people in the area; thus, he mentioned they have also played a role in peace creation during the 1980s. His extended family has fifteen members living in the household. Mr Cele explained there are three old males and two female members. Thus, he declared six male children and three female children in the home who are all attending school. These children attend daycare, primary, secondary, and tertiary. He clarified that those at daycare are children under the age of 4 years, located near the Khomeini location. The children attend primary and secondary school outside the Zwelibomvu area. He spends on quality education because the household values success and progress.

He has only one child at University, and he depends on NSFAS for tuition fees. He has secondary education together with other working figures. His family generates income from wage income and the chicken business. The working members are doing jobs such as cleaner, carpenter, retail worker and security guard. Mr Cele shared that their income is relatively good as it is sustainable. He mentioned their satisfaction, as essential needs are available every month. The considerable household expense involves transport, food, medical aid, prepaid electricity, car instalment, and funeral insurance paid monthly. His family is religious, and they attend many church events outside the Zwelibomvu rural area.

His household has its challenges: the drinking issue, the mismanagement of household funds, and the school dropout. Firstly, he raised problems of drinking seen through the verbal abuse between household members. He mentioned that this causes disruptions and disrespect, which threatens the stability of the household. Mr Cele stated the chicken business was established

to benefit the entire household, but the business has not been making much money, as members use the same money for alcohol. He added that the issue was raised in a family meeting; however, not much action has matured. Secondly, household funds mismanagement has been seen in individuals' contributions, where some working members struggle to undertake allocated responsibility, such as buying electricity or paying for water. This problem might be caused by debts that affect income input. Thirdly, the problem of school dropout has an impact on his household. Three individuals have dropped out. The problem produced more financial challenges as people sit the whole day. He discussed that this lack of secondary education lives together with other social factors. Mr Mazibuko is a 55-year-old male head of large households, and he mentioned the household as the 8th generation in the Zwelibomvu area. His family moved from other parts of KwaZulu-Natal. The history is long, with many events in Zwelibomvu having taken place in their presence. He added that their standard of education is primary and secondary. He shared their education was affected by South Africa's history, where most blacks dropped out of schools to either work in the factory, mines, or any other bantu-based opportunities; these are predominantly people aged 53 to 70 years of age. He has been employed for years, working as a wage labourer with years of experience. Notwithstanding, his employment is being a security guard.

He encourages a unified income contribution; thus, this requires harmony. Therefore, everyone is motivated to help, which shows the level of solidarity. Mr Mazibuko mentioned he contributes what they termed black tax. He states black tax concept does not represent a negative connotation but a manner of contribution, which happens mainly in black households. The children in his household are in primary and secondary school. Mr Mazibuko added that the family does not have any tertiary graduates, as many of the household's youth choose to work instead of pursuing tertiary qualification. He explained that the standard of their schools affects their results, limiting them from qualifying for many tertiary courses available. He explains they resort to wage labour with no knowledge of available tertiary courses, to enhance their skills.

He added religious values that shape decision making in the household. They attend church frequently; females visit the church weekly. Mr Mazibuko is in the Zion church. His congregation is one of the biggest in the area, and they come in different names, which makes it easier to differentiate. He explained that they wear a green uniform, and some wear white; their representation is their church uniform and name. He has a passion for the Gospel and

has deep regards for the family. Their current challenges comprised of the retrenchment of members and the higher number of unemployed. Mr Mazibuko added that the retrenchment was caused by the 2019 economic crises, which left many people unemployed. He discussed the cutting down of working days, which resulted in job losses which is a considerable challenge. His household sometimes depends on pension as an additional supplement.

He indicated that the grants for both older adults and young children might boost the overall income during unemployment times, but it is still not sufficient. His family engages in a land-use activity like many neighbours. Their family plot has produced cabbage, spinach, tomato, onion, maize, cocoyams, carrot, onion, tomato, and green pepper. The plot sizes are 50 square meters. He added that surplus is never sold but exchanged with other members. His households have no vehicle, which poses a challenge for selling goods as oKhozini is far from places of market niche like some families do. The lack of government participation results in barriers to market opportunity.

5.19 Demographic Data for Female heads of household interviewees

There are six female head participants from a total of twelve large household participants. The collected data establishes the concrete characteristics explaining the large households. The confirmation is on the depiction of female heads aged between 38 to 55 years. The expedition is also on underlining Age, Land Ownership, Land size, Household Responsibilities, sell surplus, Crops, Major costs, Members working and Wage Labour.

	Age	Land Ownership	Land size	Household Responsibilities	Sell surplus	Crops	Major costs	Members working	Wage Labour
1	55	Yes	50	cooking, garden duties, buying groceries, cleaning, laundry	No	cocoyams, Carrot, Maize, Onion, Tomato	Water, Prepaid electricity, transport, food, funeral insurance	2	Yes
2	38	Yes	100	Buying groceries, cooking, yard cleaning, laundry	Yes	Potatoes, Tomato, cocoyams, Spinach, Sweet Potatoes	Transport, school fees, food, Prepaid electricity, funeral insurance	2	Yes
3	53	Yes	180	laundry, grocery buying, cooking, yard cleaning, garden duties	Yes	Cabbage, Spinach, Tomato, onion, maize	Transport, Food, School fees, Medical aid, Prepaid electricity, funeral insurance	1	No

4	48	Yes	50	garden duties, cleaning, laundry, cooking, yard, grocery buying	No	Potatoes, Spinach, Cabbage, Maize, Tomato, Carrot	Transport, Food, Medical aid, Prepaid electricity, car instalment, funeral insurance	3	No
5	55	Yes	150	Cleaning, laundry, cooking, garden duties, buying groceries, shopkeeping	Yes	cocoyams, Carrot, maize, onion, tomato	Water, Prepaid electricity, transport, food, funeral insurance	None	No
6	43	Yes	150	Buying groceries, cooking, yard cleaning, laundry	Yes	Potatoes, Tomato, cocoyams, spinach, sweet potatoes	Transport, funeral insurance, school fees, food, Prepaid electricity	2	Yes

Table 5.19: Female household interviewees in Zwelibomvu community (large households)

The drawing of female heads participant interview response achieved from large households. These are female participants who form most of the sample for this class.

5.19.1 Responsibilities, land ownership and wage labour, government support among male heads participants

The interview process was essential in the acquisition of information about female heads of large households. The cementing of this data offered an aligned elaboration of large households' intuitions—the previous chapter designated that these large households have members between eleven and thirteen. There is an emerging relationship between the number of members in the household and income earning abilities. The more members a household has, the more income it would require. **Table 3.1C** illustrate large household income range is between R6500 to R16000 for the current criteria. Many of these large households' income extends to necessary expenditures, such as transport, food, medical aid, prepaid electricity, car instalment, and funeral insurance. The overall expenses accommodate the general households and their members, with many pensioners being present in these large households headed by females. The socio-economic status is attached to land-use and wage labour.

Table 5.15 above also shows an average of two people working as wage labourers across all six large households headed by females. The wage labour occupations include retail worker, recycler, cleaner, security guard and construction worker. This might be sufficient evidence to argue for level education within these large households headed by females. This has a way of

shaping their choices as rural women in finding stable employment. According to the UN (2012:1), "the jobs of rural women who are employed tend to be shorter-term, more precarious and less protected than rural men and urban people. The lack of flexible hours to accommodate family work combined with wage and job discrimination and limited representation of women in workers' organizations are partly responsible.

.

The school fees costs are between R600 to R1500, according to **Table 3.1C**. This is much money for many of these large households; consequently, it may be a clear indicator of education as a priority. The representation above in **Table 5.19** shows an average of 2 people working per households. Also, the large household has other platforms for income generation. The significant number of members living in these large households accelerate the initiative to find alternative modes of income, to support the growing family. Only two out of six large households headed by females generate extra income through business intervention. One household is dealing with brick making while the other in the healing as a form of business. According to Willekens (2000), households depend upon social and economic factors which determine their survival. Therefore, harmony is essential for the overall consolidation of income. The large household responsibilities involve laundry, grocery buying, cooking, shopkeeping, yard cleaning and garden duties. The women specifically perform in-door chores; there are also old figures (grandparents) and female breadwinners.

The process of unity is also a crucial factor with individualism being discouraged. The element presents a valuable attribute of organic solidarity (Thijssen, 2012). *Solidarity* is defined as a psychological sense of group or class solidarity based on similar interests, aims, standards, and sympathies. It refers to the relationships that bind individuals together in a culture (Thijssen, 2012). According to Thijseen (2012), the revelations of mechanical solidarity, its solidity and combination, come from individuals' homogeneity—people feel connected through similar religious training and lifestyle. In traditional and small-scale societies, mechanical solidarity is the norm. Solidarity is usually founded on kinship bonds of familial networks in these smaller societies. This factors well for many of these families, substantial households of Zwelibomvu.

The land ownership belongs to female heads of large households. The land use is not limited to vegetation plantation but other business ventures. The importance of vegetables is based on their nutritional elements with benefits in sustaining many members. The plots size, according to **Table 5.19**, are ranged between 50 to 180 square meters. The advantage varies as topography becomes a problem despite the plot's size (small or big). The challenges impact the focus of

large households to maintain consistency of harvest. In some season, certain vegetables cannot grow adequately, such as potatoes and carrot. In **Table 5.19**, the plots have varying vegetables such as potatoes, carrot, onion, tomato, cocoyams, spinach, cabbage and sweet potatoes. The large households also have expenses including transport, food, medical aid, prepaid electricity, car instalment and funeral insurance. There are only two out of six female heads of large households that pay for medical aid. Therefore, this medical insurance situation could indicate a relationship between household members, type of occupation, and income-earning ability.

There is no government input when engaging in land use. The preparations and processes involved in small scale farming are driven by the family values to survive. Their survival depends on many factors, including land resource utilization and exploiting the market opportunities if available. This idea shapes the rural values where people rely more on their income generation skills, such as subsistence farming. Mechanization is not crucial as many rural people are not skilled in technology (Proctor and Lucchesi, 2012). The older people doing subsistence farming are engaging in a family-based project with benefits for a large household. The simple method also retains the structure of the soil as no heavy machinery disturbs soil stability.

5.20 Case studies on large female headed households

The case studies are on large households headed by females. The information about these large households joins the quest to recognize the shared values and ideals by members. The intersection between the large households has given rise to similar characteristics. Therefore, such individualities allude to the family's surviving interest in conjunction with household income involvement, the view of religious affiliation, state assistance, property ownership and expenditure, which determines sustainability. The qualitative narration maintains anthropological encouragement, which goes more in-depth to explain these phenomena in large households headed by females. The case studies further address the comprehensive matters about the large households headed by females in Zwelibomvu. The consensus around the selected households could assemble the living conditions that determine household survival. The notice to understand the perceived sustainable ways of living rests on the connections of values and unity in utilizing both land-use and wage labour. This affiliation seeks to attain thorough knowledge regarding income contribution, responsibilities, the view of religious affiliation, state assistance, property ownership and members available in each household.

5.20.1 CASE STUDY ONE

Miss Hlophe is a 53-year-old male head, and her household is the 8th generation in Zwelibomvu. They have established their role in the community over the past decades. Their influence extended from the sewing and brick selling enterprise for people in Zwelibomvu and the surrounding. She explained that this initiative had benefited the community while forming social stability. Miss Hlophe encourages age stratification in this household organization. She stated this issue is enhanced by the presence of old female and males, as they believe and teach the older the person, the better equipped they are to lead the family, despite the level of income they bring in the household. She is from a very different time where gender and age classification was always highlighted and enforced. The oldest females predominantly enforce the authority.

She mentioned there are ten members in this large households, with mostly young males. Miss Hlophe has mostly on transport petrol, food, prepaid electricity, pre-school, car instalment, school fees and funeral insurance. The family support is exemplified in daily interaction with working family members contributing towards the general large households' cumulative income, as they still make monthly contributions. Miss Hlophe explained they are employed as retail workers, factory workers, waiters, and cleaners. She stipulated they are very traditional and religious households. Family integration is essential to him, which is realized through frequent celebrations where cow, sheep or chicken slaughter, the Zulu beer and extended family are involved. She believes family relations strengthen social unity. Her household does not divide responsibilities according to gender. This is a norm that forms their family's values and ensures everyone contribute equally.

She added household chores such as cleaning, laundry, cooking, garden duties, buying groceries, and shopkeeping. She holds the property ownership. This is 180 square meter land plot. She explained the low interest and focused on small-scale farming, as the businesses' focus has replaced it. The family land-use engagement does not alienate the passion for the vegetation garden but an alternative venture in business. She expressed this mindset as generational, with much income coming from the business. Miss Hlophe added they are in Zion Church. This religious belief influences cordial relations between family members as many extended families attend the same congregation. She alluded that this religious composition demonstrated members who are very religious while some members are not religious.

5.20.2 CASE STUDY TWO

Miss Mncube is a 38-year-old female head. She mentioned this household as the 7th generation in Zwelibomvu. She also explained the household as a very traditional family. Miss Mncube is a known iSangoma, and her traditional values are based on ancestral solid beliefs and knowledge. She is a healer work and does traditional consultations. This action brings in income as people pay for the services they receive. She encourages each working member to make a household income contribution and partition household duties, such as cooking, garden duties, buying groceries, cleaning, laundry, and babysitting. She also recognises the gendered distribution of responsibilities in her household, with males dealing with mostly maintenance, heavy duties and so on, while women attend cleaning, laundry, babysitting and cooking.

Her household has thirteen members. There are boy and girl children, aged between 4 to 17 years, with older people aged 19 to 55. She added members employed as wage labourers with cleaner, plumber and factory workers. Miss Hlophe complains there is less job flexibility and security in these occupations, but it a foundation to tackle food security in her household. The monthly spending extends from water, prepaid electricity, transport, food, funeral insurance, school fees, with less additional expenditures depending on the circumstances, such as ceremonial costs as they host people frequently. Her children are in local schools, which does not cost transport money or expensive school fees. This provides relief for her household as finances are directed towards grocery buying and other needs. Miss Hlophe's family still actively engage in small scale farming with dominant crops ranging from potatoes, tomato, cocoyams, spinach and sweet potatoes.

She claims land-use engagement provides subsidy specifically for the entire large household with wage income employment, adding more value towards households' survival. She explained that this idea could symbolise the extent of passion for family and land use, representing African rural life. Miss Hlophe added that the vegetation is there to meet the demands of the households during mid-month, and the family do not have a surplus in their plantation with 100 square meters each. She clarified that the steep gradient limits their options of expanding the already utilised plot. The ownership of the land property belongs to her. She mentioned there is no government assistance for land-use activities such as small-scale farming and the support is communal, with members sharing the food experiences and knowledge on small scale farming.

5.20.3 CASE STUDY THREE

Mrs Ngubo is a 48-year-old female. Her family is the 8th generation in the area. Her household treasures culture and celebrate unity. Mrs Ngubo classified her family as among the early settlers of Zwelibomvu from the northern parts of KwaZulu-Natal. Her family has eleven members; four old males aged 20 to 29 and three old females aged 18 to 79. The children are between 4 to 13 years of age, with two boys and three girls. She revealed that many members of this household are not employed, with only three people working. They are working as a retail worker, waiter and shopkeeper. Their income is affected by lower levels of employment, and she possesses secondary education. In her household, many members have matric qualification but not yet employed.

The family has schooling children that join local schools, and the household does not afford model-c schools or even multi-racial schools. Her value of success is working hard. She expressed the role that elderly figures pay; this involves using their grant money to help the household. This suggests that everyone is involved, and everyone wants to contribute to the household's general well-being. Her challenges included insufficient food for the family as the grocery does not last until month-end. The other challenges innated involve conflict in household duties, where some members perform their allocated duties, while others choose to omit the responsibilities provided. Mrs Ngubo added that working members are not subjected to any household duty. The present females, during the day, clean, cook, wash laundry and buy grocery.

She deliberated that unemployed males must make sure the vegetable garden and yard are shining. The gendered responsibilities, according to her, reflects household values. She praised male dominance as much as matriarchal characteristics exist, which is illustrated by the dominance of this female character, the eldest in the family and undertakes many family responsibilities. She explained their participation in land use as a method to combat food insecurity, especially since the family has more unemployed members than most large households. They use a vegetable garden that is 50 square meters, where they have cocoyams, carrot, maize, onion, tomato, potatoes, sweet potatoes, spinach, and green pepper among the vegetable variety.

Their land-use engagement is a balanced approach as they attempt to sell surplus if any is available. She discussed selling to boost household income, but this is challenged by the selling location far from Zwelibomvu. Mrs Ngubo detailed renting a car from Zwelibomvu to selling is costly, particularly during the bad days of the month. The ownership of the used plot belongs

to her as she makes most decisions. Decision-makers have not supported her project of small-scale farming. The subsistence work continues despite lack of support as it determines survival for her entire large household.

5.20.4 CASE STUDY FOUR

Mrs Kheswa is a 45-year-old female head, and her household has an extensive history in this rural area of Zwelibomvu. She expressed religious involvement by the household. She is the late pastor's wife, with her home still being used as God's space. Mrs Kheswa suggested that her passing for the Gospel hunger has not been affected by the passing of her husband. Her family remains religious with no alcohol use; however, they also perform traditional rituals and hold traditional ceremony. Their Christian beliefs and traditional beliefs are treated as unitary. This is because of their synergetic nature, which calls for harmony. They acknowledge the presence of ancestors and God almighty. She mentioned there are ten members in this household. Mrs Kheswa is a mother of five children who stays with the two sisters-in-law and her two extended family members.

There are three girls and three boys in this large household headed by a female. These children attend schools locally. They are in the primary and secondary schooling phase. She added income involvement as crucial as many members depend only on three persons working. Mrs Kheswa highlighted that this dependence makes her the breadwinner for this home. She is working as a school clerk. The other two household members work as construction worker and carpenter. She mentioned the other source of income is selling fat-cooks and the child grant for additional income subsidy, especially for the children's needs. Their contemporary problems involve only one person working as a permanent employee. She added that this has increased financial constrain for the large household. This is a considerable risk, particularly during sick days.

Their dependence on one person is not reliable; thus, it triggers much uncertainty. The other problems she mentioned involves the lack of effort from unemployed household members in finding employment. She holds a tertiary qualification in administration. The other members hold a secondary qualification. She mentioned significant expenses such as transport, food, medical aid, prepaid electricity, funeral insurance, and car instalment. She becomes the one who mainly provides these expenses with help from temporary working members and small household businesses.

Her large household engages in land-use activities, with landownership falling to her control. The plot has a topographic disadvantage where the land is steep. This factor, she explained, restricts their vegetation variation—there are vegetables such as cocoyams, carrot, maize, onion, and tomato. She explained that seasons change with different effects, where crop success may exceed crop failure. Mrs Kheswa ensures that at least they plant three types of vegetation per season. This approach allows them to utilize the gentle sides of the plot. This land is a 50 square meter land plot. She added that this has an advantage for water as this subsistence project is without government or state input.

5.21 The summary of structural and functionality of these large households outlining some of the most important factors.

Part three was able to observe the large households headed by males and females. The analysis has collected significant accounts, especially regarding the large households' survival abilities concerning wage labour and land use. The process prompted the material acquisition of characteristics that make up each large household. This knowledge on large household assessed their educational, work, and familiar histories and their contemporary challenges. The knowledge context has involved state assistance or lack of it, household assistance or a lack of it, double income generation, and state ownership. The findings have included the joined contributions in many large households, the exploration of different modes on income was discovered such as small family businesses and wage labour participation. Furthermore, the active land use has also been among the major highlights of vegetables such as potatoes and cocoyams found. The classification of religious beliefs is another important feature as many households demonstrated strong traditional and cultural beliefs.

5.22 In-depth interviews attribution

The scope of the study is still guided by both economic and agricultural anthropology. These are issues of wage labour and land-use, where survival is measured through economic generation (wage labour and selling of goods) and small agricultural production for survival. The sixteen selected case studies featured in the initial data presentation shared socio-economic and socio-cultural characteristics. These represented some similar household values, norms and characteristics. However, to account for the last fourteen small, medium and large households, one needs to consider themes such as balance, food security and reciprocity. According to Kreyenfeld, Andersson, and Pailhé (2012), family members adopt varied economic and productive tasks within the household, the marketplace, and the official and informal

workforce. Zwelibomvu's rural residents are well-versed in their surroundings and the sustainable use of marginal land. However, a variety of interconnected processes are squeezing many of these people. Rural households continue to be harmed by economic and political issues. These rural homes have also been affected by broad demographic shifts, such as relocating some household members and labour migration. People in these households are mainly required to engage in both short- and long-term paid labour to contribute to their combined income. This increases their household income because the most significant expenses are covered; yet, according to the varying number of household members, it may be insufficient to some extent. This shapes balance which maintains household sustainability on land-use and wage labour.

Alternatively, Mbow et al. (2020) sees food security as a quantity of food availability and individuals' capability to access it. According to Mbow et al. (2020), *food security* is defined as meaning that all people, at all times, have physical, social, and economic access to sufficient, safe, and nutritious food. The combined efforts of these Zwelibomvu rural households accelerated the balance in land-use and wage labour. This is illustrated by land plots used for home gardens, and they use subsistence farming as a viable method for localized food production for their households. The type of vegetables and the quantity of the available food produce sustains these rural households. These include potatoes, Tomato, cocoyams, spinach, sweet potatoes, onions and carrots. Moreover, this gives rise to reciprocity which these households survive. In anthropology, reciprocity refers to exchanging items (in this case, vegetables) with others for mutual gain; in this context, it refers to the benefits bestowed by one family on another. This exchanges summons balance and food security within the scope of reciprocity to accelerate household sustainability through wage labour and land use. According to Osti (1997), collaboration's techniques and their link with the local rural community seems to be analyzed using reciprocity as a criterion. It is also a concept that throws light on internal communal survival issues.

The context of gender roles remains a problem for these households. This figures household responsibilities and affects income contribution, and the context of shared household responsibilities represented male dominance. The kinds of household chores performed by both males and female are separated. These chores interchange between buying groceries, cooking, yard cleaning, House cleaning, and laundry and garden chores. This creates gender stratification as males work far in the cities and may come back during holidays. According to

Blumberg (1984), gender stratification refers to the social ranking, where men typically inhabit higher statuses than women. The number of unemployed females hinders the factor of income contribution. This has reduced or limited income to males as sole breadwinners. This sexual division of labour happens at a household level; thus, it affects financial stability and causes families to depend on hand to mouth, as the sources of income are restricted.

5.23 CONCLUSION

This chapter endeavoured to assess the small, medium, and large households headed by males and females. This strategy was to examine household sustainability thoroughly. The determination to enhance knowledge on these households was also to share survival abilities for rural people of Zwelibomvu (eMangangeni). These survival capabilities are maintained and shaped by either wage labour and land use or combining the two. This idea has produced tangible information across all households, using case studies along a qualitative approach to achieve anthropological narratives. The next chapter is the last chapter on summary, recommendations and conclusion.

CHAPTER SIX

SUMMARY, DATA FINDINGS, RECOMMENDATIONS AND CONCLUSION

6. INTRODUCTION

The former chapter was about data presentation and analysis, where critical points were made to deviate factors and values that make up these rural households, from small, medium and large households. The research concentration on Household sustainability, along with the modes of wage labour and land-use, may have produced relevant outcomes. These have shaded some crucial acknowledgements which represent the Zwelibomvu community dynamics. This instigation was a platform to answer important questions about their rural life. The Zwelibomvu community appears as a microcosm of many rural places in South Africa; therefore, this project has attempted to share the characteristics of rural life and surviving capabilities shaped by wage labour and land use. This section will be centred on the effort to summarise this Masters project; were, there is sharing of possible recommendations and the research conclusion.

6.1 SUMMARY OF CHAPTERS

Firstly, Chapter one was an introduction to the study with special attention on aspects of the background, where material linkages are made, especially in conjunction with the South African history of discrimination. Furthermore, the problem statement, justification of the study, and an illustration of the microscopic view of Zwelibomvu are visited, as they are essential for the study guideline and link to the study's objectives. This chapter also applied the Appraisal of state interventions in agricultural areas in South Africa, where dynamics behind land and income issues about government effort assist ordinary South Africans. The conceptualization of key concepts is also signified, and the accelerating of the key questions and aims and objectives is achieved, including understanding household dynamics and interpersonal relations and responsibilities and documenting issues of land use and income-earning ability among many.

The key questions emerged on the need to acknowledge the social and economic problems for household against the background of the broader local community; what are the experienced economic/financial issues they face? Furthermore, even how do they ensure that everyone contributes towards household responsibilities?, these were among the research questions selected. There is also a brief induction to the research methodology and the used theoretical framework, where the qualitative method- in-depth interviews are defined and its contribution

to the project highlighted. The theories such as marginalization theory are partially introduced for the next segment.

Secondly, chapter two was for the theoretical framework. There is also theoretical imitation where the social capital theory, the family systems theory and marginalization theory are explained and analyzed against the study. This happened along with a diagram representation of each theory. This sector showed that social capital theory (SCT) determines factors to access resources strengthened by and maintained through these social relations. The theoretical contribution has shown historical exploration that demonstrated that many of the most respected families in the Zwelibomvu have been present for many years and have more family members around, which gives them more social network and ability to influence decisions pertaining to resource distribution. Moreover, the family systems theory was represented as advocating for concerns of family dynamics, involving structures, roles, communication patterns, boundaries, and power relations. The theoretical analysis characterized the family systems theory, which has assisted with elaborating on the structural and functional arrangements of individuals within the small, medium and large household in Zwelibomvu. This is based on understanding the significant values that impact peoples' behaviour to bring income and undertake household responsibilities. The marginalization theory has also been defined as offering an understanding of the world whilst viewing small scale producers, petty traders, casual workers as marginalized and underprivileged sectors of the labour force. The theory has helped to explain the process of impoverishment over the last two centuries. This is because the Zwelibomvu area as a rural space shows a lack of development progress, and the lack of such markets opportunities becomes a loss for family survival in the area, which brings in questions of marginalization and economic exclusion.

Secondly, Chapter three was based on the literature review and the theoretical framework. The literature review focused on the concepts of sustainability and observed wage labour in that process. This concept of sustainability is the core of the project; thus, the demonstration described it as a fluent concept that can be applied from the micro to macro levels, such as from households to the general community. The application of sustainability in rural households forms an effort to check for the balance of income and consumption, promoting survival. The description of the notion of wage labour has been associated with the labour market and skills availability. This defining of wage labour was done to show important links in the real world where the case of India demonstrated wage variation between farmers and factory workers, which influence many aspects of many people's lives. Again, this review drew significant literature on land use from various case studies across the globe from Amazonia, Venezuela,

Malawi and Kenya. The case studies shared essential issues that affect land distribution (the dynamics of displacement and conflict) and the generating of income by many poor people without access to land. This was to intercept the aims and objectives to achieve wage labour and land-use for their survival. There was an assessment of rural households and gender issues, and this progress has fully dealt with issues of households by looking at dominant factors that can challenge people's socio-economic and socio-cultural situations. This could encourage current behaviour in their households.

Thirdly, Chapter four was a methodology section as it illustrated answers to what and how questions about the Zwelibomvu community. The advocate of this chapter has described the type of methodology used, which is the qualitative approach, while I demonstrated my significant input in applying the same methodologies in this fieldwork research in Zwelibomvu. There was a systematic evaluation of 30 heads of households for an extended period to complete this dissertation. The actual application of different qualitative methods in this thesis has dramatically supported my journey. The qualitative method was defined as demanding an extended and even intensive involvement in some social world. The method results in an insider knowledge by the researcher and the discovery of social actors' culture and their worldview to detect their social world by asking important questions, such as the number of members and people employed in their households. This aimed at explaining the Zwelibomvu households' complex relationships, responsibilities, and sustainable survival based on wage labour and land use. The role of subsistence farming and wage labour has been measured through in-depth interviews, which is flexible and open in order to generate qualitative descriptive, where the age range of male and female participants was 36 to 79, and the use of participant observation; where note-taking contributed to data accumulation along with qualitative descriptions. There are narratives about the participants' detailed features, including cultural and social factors characterizing the surrounding of Zwelibomvu. As a result, there is a representation of the community's demographic data, where notetaking and interviews have helped me assemble important community characteristics. Therefore, presenting my knowledge of the households of the Zwelibomvu community.

Lastly, Chapter five had three parts: the small, medium, and large household criteria. This was to categories both male and female heads while underlining household membership. This membership can affect decisions and economic direction, if not affecting the social well-being of its individuals both socially and economically. The existing case studies described the community characteristics that enhance the value of my ethnographic data. The tables of small, medium, and large households provided factors related to my study of household changing

aspects in the area. The small households comprise of members between two and five people. Emerging under this small category was a total of seven heads of households out of thirty participants for this dissertation. Alternatively, there were 11 medium households under these criteria. These are seven female head participants and four male head participants. The large households encompassed six members each, with male and female heads of large households. The direction was to explore the detailed structure and address rural concerns, complexities, and values that impact unity. The balance in household sustainability could have been determined along the course of this chapter as analysis and discussion took place. This strategy was to examine household sustainability methodically. The determination to improve knowledge on these households was to share survival abilities for rural people of Zwelibomvu (eMangangeni). These survival capabilities are maintained and shaped by either wage labour and land use or combining the two. This knowledge has produced tangible information across all households, using case studies along a qualitative approach to achieve anthropological narratives. There are major responsibilities that generally fall within their preview and the crucial information on each of them, including their ages, their status as occupiers of the land they live on, land sizes, their household responsibilities, sale of surplus crops if at all, the types of crops they grow, their major costs, and the number of household members.

6.3 DATA FINDINGS

This study has revealed the following:

- The community of Zwelibomvu has access to land, which accommodate more wage labour income even though members of households are employed formally. This complements the subsistence farming produce, which supports more subsidy to avoid dependence on social grants.
- The study contributes to the families and households (Anth201) module at the University of KwaZulu-Natal and will further elevate considerable subtleties that make up Zwelibomvu social life.
- The study contributed to answering questions of rural struggle and demonstrates grass-root strategies which many South Africans can share.
- The narratives pointed to a new perspective regarding wages especially looking at the democratic sphere.
- The highlight in the case studies illustrated a massive diversity in terms of socio-economic status for rural families.

- This community has attained gender equality because males have begun to recognize women's autonomy, particularly agricultural production. The increased number of females involved in small-scale farming in the area demonstrates this.
- There are subsistence farming operations due to having access to land, which has resulted in food production (name those agricultural items), which has rescued the community from a state of destitution. This helps to ensure that these people in rural areas have a secure future. This also provides short-term help to families in the event of unemployment or the death of breadwinners, among other things.
- Religion and traditional elements are crucial to maintain order and create values for Zwelibomvu households. These values include collectiveness which represents organic solidarity which is a shared prospect in many African communities.
- Some households' employment status has a negative impact on subsistence farming. Households with employed heads are more likely to buy their food from the market than to grow it. People who are employed do not have time to participate in agricultural activities; instead, they devote their time to their work.
- Unemployed people in Zwelibomvu are more likely to participate in subsistence agricultural production because they believe it is less expensive than buying from markets. As a result, the recommendations emphasize the importance of balancing employment and land use to increase the income generated, rather than relying heavily on market-based food, where prices fluctuate and are affected by economic instability and stability. Thus malnutrition has been linked to large-scale food production.
- The community of Zwelibomvu survive through an interactive process of subsistence farming to tackle the issue of balance, food security, and reciprocity. These shape socio-economic status as families benefit from such a communal system.
- Zwelibomvu households have varying socio-economic conditions. This determines the kind of education the children receive in each household. As much as most Zwelibomvu

small, medium, and large households might afford secondary education, there remains a massive margin for tertiary education as most families do not have enough money.

- The demand for rural-based market opportunities is urgent to create a more sustainable directive for rural women. This specifically would serve as a trading ground for Zwelibomvu people, especially those with large harvest, because the market's growth can transform the entire community. This would decrease wage labour dependence.

6.4 RECOMMENATIONS

The study on household sustainability through wage labour and land-use suggested the following recommendations:

- Those community members with larger and smaller plots must consider merging them to increase or double their vegetable harvest to sell more and have more food in order to be able to produce more and possibly establish opportunities of supplying nearest supermarkets such as Pick n Pay as well as Checkers which are not far from the community.
- Rural communities should get educated so they can use their plots productively. This education could further be focused on promoting young agricultural entrepreneurship skill for self-employment. This will lessen the burden on expecting the government to create employment for every youth in South Africa.
- The youth of Zwelibomvu could become successful commercial farmers in the future and possibly employ other community members.
- More government support is needed to boost the locals' attempts to expand their agricultural plots with seed to produce more.
- The community needs government support or assistance to clear some of the topography and climate issues that threaten the sustainability of their agricultural patterns.

6.4.1 Direction for further research

This study further recommends any future research to employ ethnography to understand how other rural communities are using land and wage labour to sustain their families amid increased unemployment numbers due to Covid-19 in South Africa.

6.5 CONCLUSION

The structuring of this chapter is on the summary, data findings, recommendations and conclusions offer another emphasis to the reader's knowledge—these are about Household sustainability through wage labour and land-use in Zwelibomvu. The method is a fundamental reminder and shares the specifications of my written work and the outcomes of this fieldwork study. The summary was on all four chapters, where components of each section have been outlined—this included information for chapters one to five. The summary involved aspects of the introduction chapter, the theoretical frameworks and contributions, the methodology, and the data presentation and analysis. The data findings suggested religion and traditional elements are crucial to maintain order and create values for Zwelibomvu households, and this included collectiveness which represents organic solidarity among many. This creates income sharing among household members. This organic solidarity becomes a shared prospect in many African communities. The recommendations may be utilized as a guiding principle for future solutions involved, experts who defined *extension service* as the education aspect that farmers receive. Rural households lack this information and innovations in agriculture. The provision of proper extension services to rural people would result in better and improved agriculture in places like Zwelibomvu rural area.

Reference List

Aina, L.O., 2007, August. Globalisation and small-scale farming in Africa: What role for information centres. In *World Library and Information congress: 73rd IFLA general conference and council* (pp. 1-8).

Akinola, A.O., 2018. Women, culture and Africa's land reform Agenda. *Frontiers in psychology*, 9, p.2234.

Allan, G. and Crow, G., 2001. *Families, households and society*. Palgrave.

Amoateng, A.Y. and Heaton, T.B., 2007. Families and households in post-apartheid South Africa: Socio-demographic perspectives.

Armstrong, P., Lekezwa, B. and Siebrits, K., 2008. Poverty in South Africa: A profile based on recent household surveys. *Matieland: Stellenbosch Economic Working Paper*, 4(08).

Assembly, G., 2015. Sustainable development goals. *SDGs Transform Our World*, 2030.

Aspers, P. and Corte, U. (2019). What is Qualitative in Qualitative Research. *Qualitative Sociology*, 42:139-160 <https://doi.org/10.1007/s11133-019-9413-7>

Awah, P.K., 2017. Tackling strangeness while conducting ethnographic fieldwork by an anthropologist in Africa: a narrative from Cameroon. *Journal of Historical Archaeology & Anthropological Sciences*, 1 (5), pp.28-35.

Azadi, H., Vanhaute, E., Janečková, K., Sklenička, P., Teklemariam, D., Feng, L. and Witlox, F., 2020. Evolution of land distribution in the context of development theories. *Land Use Policy*, 97, p.104730.

Baiphethi, M.N. and Jacobs, P.T., 2009. The contribution of subsistence farming to food security in South Africa. *Agrekon*, 48(4), pp.459-482.

Bamberg, M., 2012. Narrative analysis. pp.54.

Bargain, O., 2012. The distributional effects of tax-benefit policies under New Labour: a decomposition approach. *Oxford Bulletin of Economics and Statistics*, 74(6), pp.856-874.

Barasa, D., 2005. *Indigenous knowledge systems and sustainable development in Africa: Case study on Kenya*. A paper presented at the international conference Vrije Universiteit Brussel.

Barnhardt, R. and Oscar Kawagley, A., 2005. Indigenous knowledge systems and Alaska Native ways of knowing. *Anthropology & education quarterly*, 36(1), pp.8-23.

Bernard, J., 2016. Rural Idyll Without Rural Sociology? Changing Features, Functions and Research of the Czech Countryside. *Eastern European Countryside*, 22(1), p.53.

Boone, C., 2012. Land conflict and distributive politics in Kenya. *African Studies Review*, 55(1), pp.75-103.

Boto, I., Peccerella, C. and Brasesco, F., 2012. Land Access and Rural Development: new challenges, new opportunities.

Bundy, C., 1972. The emergence and decline of a South African peasantry. *African Affairs*, 71(285), pp.369-388.

Burns, N and Grove, B. 2013. *The practice of nursing research: appraisal, synthesis, and generation of evidence*. (6th ed.), Saunders Elsevier, United States of America. pp. 23.

Bureau, L., 2019. Wage rates in rural India. page 27.

Bhorat, H., 2004. Labour market challenges in the post-apartheid South Africa. *South African Journal of Economics*, 72(5), pp.940-977.

Buscher, D., 2010. Refugee women: Twenty years on. *Refugee Survey Quarterly*, 29(2), pp.4-20.

Blumberg, R.L., 1984. A general theory of gender stratification. *Sociological theory*, pp.23-101.

Cele, N., 2016. Memories within memories: the dynamics of Zwelibomvu's memories of violence of the 1980s. *Transformation: Critical Perspectives on Southern Africa*, 90(1), pp.1-27.

Chand, R., Nel, E, and Pelc, S. (2017). *Societies, Social Inequalities and Marginalization: Marginal Regions in the 21st Century*. <https://link.springer.com/book/10.1007/987-3-31950998-3>

Chant, S., 1998. Households, gender and rural-urban migration: reflections on linkages and considerations for policy. *Environment and urbanization*, 10(1), pp.5-22.

Chirwa, E.W. and Chinsinga, B., 2008. The economics and politics of land reforms in Malawi: a case study of the Community Based Rural Land Development Programme.

Cousins, B., 2007. More than socially embedded: The distinctive character of 'communal tenure' regimes in South Africa and its implications for land policy. *Journal of Agrarian Change*, 7(3), pp.281-315.

Connelly, L.M., 2016. Trustworthiness in qualitative research. *Medsurg Nursing*, 25(6), p.435.

Connell, R.W., 2005. *Masculinities*. Polity. pp.34.

Crehan, K., 2002. *Gramsci, culture and anthropology*. Univ of California Press.

Creswell, J.W. and Poth, C.N., 2018. *Qualitative inquiry and research design: Choosing among five approaches*. Sage publications. pp 33-35.

David, H., Manning, A. and Smith, C.L., 2016. The contribution of the minimum wage to US wage inequality over three decades: a reassessment. *American Economic Journal: Applied Economics*, 8(1), pp.58-99.

Das, R.J., 2004. Social capital and poverty of the wage-labour class: problems with the social capital theory. *Transactions of the Institute of British Geographers*, 29(1), pp.27-45.

Datta, N., Giupponi, G. and Machin, S., 2019. Zero-hours contracts and labour market policy. *Economic Policy*, 34(99), pp.369-427.

Denzin, N.K. and Ryan, K.E., 2007. Qualitative methodology (including focus groups). *The SAGE handbook of social science methodology*. 578-594.

Dodo, M.K., 2020. Understanding Africa's food security challenges. In *Food Security in Africa*. IntechOpen.

Du, Z., Zhou, X., Ling, Y., Zhang, Z. and Su, Z., 2010. agriGO: a GO analysis toolkit for the agricultural community. *Nucleic acids research*, 38(suppl_2), pp.W64-W70.

Dworkin, S.L., 2012. *Sample size policy for qualitative studies using in-depth interviews*. pp 33.

Economics online (2021). Food Prices. [online] Available at: https://www.economicsonline.co.uk/Competitive_markets/The_labour_market.html. [Accessed 02 March 2021]

Eversole, R. and Johnson, M., 2014. Migrant remittances and household development: An anthropological analysis. *Development Studies Research. An Open Access Journal*, 1(1), pp.1-15.

Eyisi, D. (2016). The usefulness of Qualitative and Quantitative Approach and Methods in Researching. Problem-Solving Ability in Science Education Curriculum. *Journal of Education and Practice*.

Farr, J., 2004. Social capital: A conceptual history. *Political theory*, 32(1), pp.6-33.

Fields, G.S., 1975. Rural-urban migration, urban unemployment and underemployment, and job-search activity in LDCs. *Journal of development economics*, 2(2), pp.165-187.

Firth, R., 2013. *Themes in economic anthropology*. Routledge.

Foley J.A., DeFries R., Asner G.P., Barford C., Bonan G., Carpenter S.R., Chapin F.S., Coe M.T., Daily G.C., Gibbs H.K. 2005. Global consequences of land use. *Science*.pp;570-390.

Freire, G.N., 2003. Tradition, change and land rights: Land use and territorial strategies among the Piaroa. *Critique of Anthropology*, 23(4), pp.349-372.

George, H., 2005. An overview of land evaluation and land use planning at FAO. *FAO (ed.). Rome, Italy: FAO*.

Gerry, C., 1978. Petty production and capitalist production in Dakar: the crisis of the self-employed. *World development*, 6(9-10), pp.1147-1160.

Gibson, C., Farbotko, C., Gill, N., Head, L. and Waitt, G., 2013. *Household sustainability: challenges and dilemmas in everyday life*. Edward Elgar Publishing.

Goundar, S. (2012). Chapter 3, Research Methods and Research Methodology. Available at: <https://www.researchgate.net/publication/333015026/institution/Victoria-University-of-Wellington>. Accessed [30-04-2021]

Goddard, W. and Melville, S., 2004. *Research methodology: An introduction*. Juta and Company Ltd.

Grant, C. and Osanloo, A. 2014. Understanding, selecting, and integrating a theoretical framework in dissertation research: creating the blueprint for your house. *Administrative issues journal: connecting education, practice and research*. DOI: 10.5929/2014.4.2.9.

Haefner, J., 2014. An application of Bowen family systems theory. *Issues in mental health nursing*, 35(11), pp.835-841.

Haines-Young, R., 2009. Land use and biodiversity relationships. *Land use policy*, 26, pp.S178-S186.

Hammarberg, K., Kirkman, M. and de Lacey, S., 2016. Qualitative research methods: when to use them and how to judge them. *Human reproduction*, 31(3), pp.498-501.

Hammersley, M. 2013. What is qualitative research? London and New York: Bloomsbury.

Hann, C., 2018. Economic anthropology. *The international encyclopedia of anthropology*, pp.1-16.

Hapazari, J., 2019. Challenges Faced by Unemployed People in Lesotho: A Case of Manonyane Rural Community. *South African Review of Sociology*, 50(1), pp.65-82.

Hill, C.E., 2012. *Consensual qualitative research: A practical resource for investigating social science phenomena*. America Psychological Association. pp 23.

Horst, M. and Marion, A., 2019. Racial, ethnic and gender inequities in farmland ownership and farming in the US. *Agriculture and Human Values*, 36(1), pp.1-16.

Ingold, T., 2008, January. Anthropology is not ethnography. In *Proceedings of the British Academy*, 154 (11), pp. 69-92.

Jantti, M., Sierminska, E. and Smeeding, T., 2008. The joint distribution of household income and wealth: evidence from the Luxembourg Wealth Study.

Johnson, B.E. and Ray, W.A., 2016. Family systems theory. *Encyclopedia of Family Studies*, pp.1-5.

Jorgensen, D.L., 2015. Participant observation. *Emerging trends in the social and behavioral sciences: An interdisciplinary, searchable, and linkable resource*, pp.1-15.

Jovchelovitch, S., 2019. *Knowledge in context: Representations, community and culture*. Routledge.

Khapayi, M. and Celliers, P.R., 2016. Factors limiting and preventing emerging farmers to progress to commercial agricultural farming in the King William's Town area of the Eastern Cape Province, South Africa. *South African Journal of Agricultural Extension*, 44(1), pp.25-41.

Kepe, T. and Cousins, B., 2002. Radical land reform is key to sustainable rural development in South Africa.

Kreyenfeld, M., Andersson, G. and Pailhé, A., 2012. Economic uncertainty and family dynamics in Europe: *Introduction. Demographic Research*, 27, pp.835-852.

Kloppers, H.J. and Pienaar, G.J., 2014. The historical context of land reform in South Africa and early policies. *Potchefstroom Electronic Law Journal/Potchefstroomse Elektroniese Regsblad*, 17(2), pp.676-706.

Knox, S. and Burkard, A.W., 2009. Qualitative research interviews. *Psychotherapy research*, 19(4-5), pp.566-575.

Kruger National Park - South African Safari, 2021. Sibonga Africa. [online] Available at: http://www.krugerpark.co.za/africa_zulu.html. [Accessed 13 April 2021]

Kreyenfeld, M., Andersson, G. and Pailhé, A., 2012. Economic uncertainty and family dynamics in Europe: *Introduction. Demographic Research*, 27, pp.835-852.

Legard, R., Keegan, J. and Ward, K., 2003. In-depth interviews. *Qualitative research practice: A guide for social science students and researchers*, 6(1), pp.138-169.

Leite, M., Ross, H. and Berkes, F., 2019. Interactions between individual, household, and fishing community resilience in southeast Brazil. *Ecology and Society*, 24(3).

Lele, S.M., 1991. Sustainable development: a critical review. *World development*, 19(6), pp.607-621.

Lin, N., 2002. *Social capital: A theory of social structure and action* (Vol. 19). Cambridge university press

Lin, N. (2001) *Social Capital: A Theory of Structure and Action* (London and New York, Cambridge University Press).

Marshall, M.N., 1993. Sampling for qualitative research. *Family practice*, 13(6), pp.522-526.

Mashiri, M., Nhemachema, C., Chakwizira, J., Mapoya, G., Nkuna, Z. & Dube, S. 2008. Siyatentela Impact Assessment Mpumalanga. Mpumalanga Dept of Raods and Transport DORT, Nelspruit

McKenzie, J.S., 2009. 'You Don't Know How Lucky you are to be Here!': Reflections on Covert Practices in an Overt Participant Observation Study. *Sociological Research Online*, 14(2), pp.60-69.

Mtshali, S.M., 2002. *Household Livelihood Security in Rural KwaZulu-Natal*, South Africa.

Menchaca, M., 1995. *The Mexican outsiders: A community history of marginalization and discrimination in California*. University of Texas Press.

Mbow, C., Rosenzweig, C.E., Barioni, L.G., Benton, T.G., Herrero, M., Krishnapillai, M., Ruane, A.C., Liwenga, E., Pradhan, P., Rivera-Ferre, M.G. and Sapkota, T., 2020. Food security.

Menchaca, M., 1995. *The Mexican outsiders: A community history of marginalization and discrimination in California*. University of Texas Press.

McLeod, J.D., 2013. Social stratification and inequality. In *Handbook of the sociology of mental health* (pp. 229-253). Springer, Dordrecht.

McIntosh, T., 2006. Theorising marginality and the processes of marginalisation. *AlterNative: An international journal of indigenous peoples*, 2(1), pp.44-65.

McQueen's, S. (2014). Maze Breaks in Northern Ireland: Terrorism, Tourism and Storytelling in the Shadows of Modernity. *Displaced Heritage: Responses to Disaster, Trauma, and Loss*, 16, 85.

NDOU, N. D. 2012. An investigation into the reasons for failure of community-based projects at Folovhodwe, Limpopo. Magister Technologiae Business Administration, University of South Africa.

Neuman, W.L., 2014. *Basics of social research*. Pearson/Allyn and Bacon.

Nixon, A. and Odoyo, C.O. 2020. Ethnography, its strengths, weakness and its applications in Information Technology and Communication as research design. *Computer Science and Information Technology* 8(2):50-56.

Omona, J. (2013). Sampling in Qualitative Research: Improving the Quality of Research Outcomes in Higher Education. *Makereke Journal of Higher Education* ISSN:1816-6822;4(2) 169-185.

Osti, G., 1997. Reciprocity and rural development in the action of two farmer cooperatives. *Journal of Rural Cooperation*, 25(886-2016-64587), pp.101-112.

- Palys, T., 2008. Purposive sampling. In L. M. Given (Ed.) *The Sage Encyclopaedia of Qualitative Research Methods*. Vol.2. pp. 697-685.
- Pandey, P. and Pandey, M.M. (2015). *Research Methodology: Tools and Techniques*. European Union Publishers.
- Phillip Kottak, C. and Lisón Arcal, J.C.T., 2006. *Antropología cultural* (No. 316.7 K8489a Ej. 1 020367). MacGraw-Hill,.
- Proctor, F. and Lucchesi, V., 2012. *Small-scale farming and youth in an era of rapid rural change*. Knowledge Programme Small Producer Agency in the Globalised Market.
- Rapport, F., 2010. Summative analysis: A qualitative method for social science and health research. *International Journal of Qualitative Methods*, 9(3), pp.270-290.
- Rogers, P.P., Jalal, K.F. and Boyd, J.A., 2012. An introduction to sustainable development.
- Ray, W. 2016. Family Systems Theory. Doi:10.1002/9781119085621.wbefs130. in the book: *The Wiley Blackwell Encyclopedia of Family Studies*.
- Rahman, Md. S. 2017. The advantages and Disadvantages of Using Qualitative and Quantitative Approaches and Methods in Language. "Testing and Assessment" Research: A literature review. *Journal of Education and Learning*; Vol 6, No.1. ISSN 1927-5250 E-ISSN-5269 Published by Canadian Center of Social Science)
- Rural Health Information Hub, (2021). Rural Hunger and Access to healthy food. [online] Available at: <https://www.ruralhealthinfo.org/topics/food-and-hunger>. [Accessed 16 April 2021]
- Rugege, S., 2004. Land reform in South Africa: an overview. *Int'l J. Legal Info.*, 32, p.283.
- Rutter, M. 2012. Resilience: Casual pathways and social ecology. In Ungar M(ed.) *The social ecology of resilience: A handbook of Theory and Practices*. New York: Springer, pp.33-42.
- Rothbaum, F., Rosen, K., Ujiie, T. and Uchida, N., 2002. Family systems theory, attachment theory, and culture. *Family process*, 41(3), pp.328-350.
- Robinson, O.C., 2014. Sampling in interview-based qualitative research: A theoretical and practical guide. *Qualitative research in psychology*, 11(1), pp.25-41.
- Sarker, N. I. 2017. An introduction to agricultural anthropology: A pathway to sustainable agriculture. *Journal of Sociology and Anthropology*.2017. vol.1.47-52.<https://pubs.sciepub.com/jsa/i/1/7>

Sefotho, M. (2015). A Resercher's Dilemma: Philosophy in Crafting Dissertation and Thesis Maximum. *Soc Sci*, 42(1,2):23-36.

Serrat, O. (2008). The sustainable livelihoods approach. Washington, DC: Asian Development Bank.

Sikor, T. and Müller, D., 2009. The limits of state-led land reform: An introduction. *World Development*, 37(8), pp.1307-1316.

Schleicher, A. 2014. Equity, excellence, and Inclusiveness in Education: Policy Lessons around the world. Background report for the 2014 international summit of the teaching profession: OECD

Scoones, I., 2009. Livelihood's perspectives and rural development. *The journal of peasant studies*, 36(1), pp.171-196.

South African Forestry Magazine (2019). *Ozwathini- in search of sustainable landscapes*. Available at: <https://www.youtube.com/watch?v=EA6LYTmc0B4&t=15s>. Accessed :21 April 2019.

Shenton, A.K., 2004. Strategies for ensuring trustworthiness in qualitative research projects. *Education for information*, 22(2), pp.63-75.

Smith, E.A., Borgerhoff Mulder, M., Bowles, S., Gurven, M., Hertz, T. and Shenk, M.K., 2010. Production systems, inheritance, and inequality in premodern societies: conclusions. *Current anthropology*, 51(1), pp.85-94.

Smith, S. and Sender, J.B., 1990. Poverty, gender and wage labour in rural Tanzania. *Economic and Political Weekly*, pp.1334-1342.

Schalge, S.L., 2002. *A woman's strength: Household organization and women's work in Dar es Salaam, Tanzania*. University of Minnesota.

Stefano, B.2017. Wage labour and capital in Africa: a historical perspective. *Labor History*, 58(2), pp.133–137.

Silverman, D.,1993. "Beginning Research". *Interpreting Qualitative Data. Methods for analysing Talk, Texts and interaction*. Londres. SAGE Publications. pp 34-46.

Walters, R.G., 1980. "Signs of the times: Clifford Geertz and historians. *Social Research*, pp.537-556.

Thijssen, P., 2012. From mechanical to organic solidarity, and back: With Honneth beyond Durkheim. *European Journal of Social Theory*, 15(4), pp.454-470.

Tschirley, D.L. and Benfica, R., 2001. Smallholder agriculture, wage labour and rural poverty alleviation in land-abundant areas of Africa: evidence from Mozambique. *The Journal of Modern African Studies*, 39(2), pp.333-358.

Ulin, P., Robinson, P, Tolley, E. and McNeill, E. 2002. Qualitative methods: A field guide for applied research in sexual and reproductive health. Family Health International, Research Triangle Park, NC. page 56.

UN Gender Equality News Feed. 2012. [online] Available at:
<https://www.un.org/womenwatch/feature/ruralwomen/facts-figures.html> [Accessed 25 February 2021]

UNEP, (2002). “Enhancing Synergies and Mutual Supportiveness of Multilateral Environmental Agreements and the World Trade Organization”. A Synthesis Report, Unpublished Paper, United Nations, Geneva.

Wacquant, L., 2011. Habitus as topic and tool: Reflections on becoming a prizefighter. *Qualitative Research in Psychology*, 8(1), pp.81-92.

Walker, C., 2008. *Landmarked: land claims and land restitution in South Africa*. Jacana Media.

Walker, W., 2007. Ethical considerations in phenomenological research. *Nurse researcher*, 14(3).

Wulf, C., 2017. Anthropology today. A study on family wellbeing and transcultural insights—A German Japanese study. *Horizontes Antropológicos*, (49), pp.21-59.

World Health Organization, 2011. *WHO report on the poverty*. Geneva: World Health Organization report 2004.

Willekens, F., 2010. Family and household demography. *Encyclopedia of Life Support Systems, Demography*, 2, pp.86-112.

Wellington, J., & Szczerbinski, M. (2007). Research methods for the social sciences, London: Continuum.

Willekens, F., 2000. Family and household demography. *Encyclopedia of Life Support Systems, Demography*, 2, pp.86-112.

Walters, J.M., 1980. What is ethnography. *EDRS PRICE, MF01/PC06 4us Postage*, 31.

Xia, J., 2011. An anthropological emic-etic perspective on open access practices. *Journal of Documentation*.67(1), pp.75-94.

Yates, E., 2017. Reproducing low-wage labour: capital accumulation, labour markets and young workers. *Industrial Relations Journal*, 48(5-6), pp.463-481.

Yanagisako, S.J. 2015. Households in Anthropology. DOI:10.1016/b978-0-08-097086-8.12088-4. International Encyclopedia of the Social and Behavioural Sciences.

Appendix A

Interview Questions

1. What assistance or incentives do you get from the state to facilitate the sustainability of your land and family/household livelihoods?

2. How many members live in your household?

3. How many members are working?

4. What kind of a job does each member do?

5. On whose land are you living, how big is it, and who works on it?

6. What are your crops and where do you sell them, if at all?

7. What are the challenges you face in the household, and your land?

8. What are the economic/financial issues you face?

9. What actions do you take to address those issues?

10.What is the total family income per month and on what are your major expenses?

11.How do you distribute responsibilities in the household?

12.How do you ensure that everyone contributes towards household responsibilities?

13.Do you have water and electricity in your house?

Imibuzo yenkulumo Luhlobo

1.Ingaba lukhona usizo eniluthola kuHulumeni mayelana nokuqina kwezolimo Kanye nomndeni?

2.Bangaki abantu abahlala lapha ekhaya?

3.Bangaki abasebenzayo?

4. Uhlobo luni lomsebenzi umuntu ngamunye alenzayo ekhaya?

5.Okabani umhlaba enihlala kuwo, mungakanani futhi obani abasebenza kuwo?

6.Uhlobo luni lwemifino enilutshalayo , niludayisaphi if nidayisa?

7. Isiphi isigqinamba enibhekana nazo ekhaya Kanye nezihlangene nomhlaba?

8. Iziphi izigqinamba zemali/zomnotho enibhekana nazo?

9. Iziphi izinyathelo ozithathayo ukuxazulula lezigqinamba?

10. Uma esehlanganisiwe wonke amaholo niba namalini?

11. Niyi hlukanisa kanjani imisebenzi yasekhaya?

12. Nithola kanjani ukuthi wonke umuntu udlala igalelo lkhe ngokwanele ukwenza imisebenzi yasekhaya?

13. Ninawo yini amanzi Kanye nogesi lapha ekhaya?

Appendix B

Information Sheet and Consent to Participate in Research

APPLICATION FOR ETHICS APPROVAL

For research with human participants

INFORMED CONSENT RESOURCE TEMPLATE

Date:

Greeting: Dear Participant

My name is Philani Goodman Kuluse (212522336) from the University of KwaZulu-Natal, Department of Anthropology social sciences, Siyamuthandah@Gmail.com.

You are being invited to consider participating in a study that involves research on Household sustainability through wage labour and land-use in Zwelibomvu. The aim and purpose of this research is to understand household dynamics, and cordial relations with regards to contributions of wage labour and land-use to the survival of these families. The study is expected to enroll 30 household participants in total, in the Area of oKhozini in Zwelibomvu southeast of Durban. It will involve the following procedures interviews, and ethnography. The duration of your participation if you choose to enroll and remain in the study is expected to be 3 Months.

The study may involve the following risks and/or discomforts such as income details. We hope that the study will create the following benefits provision of land-use solutions; a clear understanding of issues impacting on households. Also provide framework of how rural areas survive with regards to land-use activities and wage earnings.

There will not be any risk in this study.

In the event of any problems or concerns/questions you may contact the researcher at (0731266263) or the UKZN Humanities & Social Sciences Research Ethics Committee, contact details as follows:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

The participation in this research is voluntary and that participants may withdraw participation at any point, and that in the event of refusal/withdrawal of participation the participants will not incur penalty or loss of treatment or other benefit to which they are normally entitled. If the participant chooses to withdraw there will not be any potential consequences, and if the participant feels uncomfortable and feels mistreated they may withdraw from the study.

The participant will have to stop answering questions, and they may leave.

There will not be any costs incurred by participants as a result of participation in the study. There are no incentives or reimbursements for participation in the study.

The codes will be used for participants to avoid the use of their real names. This will protect every party involved including my supervisor. The data will be stored in a safe environment such as the external hard drive with the supervisor. Describing the study in detail will be done for the benefits of participants.

Informed consent form

I _____ have been informed about the study entitled Household sustainability through wage labour and land-use in Zwelibomvu by Philani Goodman Kuluse.

I understand the purpose and procedures of the study.

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any of the benefits that I usually am entitled to.

I have been informed about any available compensation or medical treatment if injury occurs to me as a result of study-related procedures.

If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher at Siyamuthandah@Gmail.com.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Additional consent, where applicable

I hereby provide consent to:

Interviews / participant observation	YES / NO
--------------------------------------	----------

Signature of Participant

Date

Signature of Witness
(Where applicable)

Date

Signature of Translator
(Where applicable)

Date

Appendix C

Gatekeeper letter (IsiZulu)



05 Mandulo 2019

Kothintekayo

Ngithanda ukubingelela ofunda le ncwadi. Njengenduna ngithanda ukupha umfundi uPhilani Khuluse invume yokwenza ucwaningo endaweni yaseZwelibomvu, Okhozini. Wamukelekile.

Imina ozithobayo

Initials

G.N Magcaba

iNduna Magcaba

Address:

M231 Old Richmond Road

Zwelibomvu

3614

Email : MagcabaGN@Gmail.com

Appendix D

Gatekeeper letter (English)



05 September 2019

To whom it may concern

Greeting to this letter's reader. In my full capacity as the chief, I would like to grant Philani Khuluse permission to conduct his research in the area of Zwelibomvu, Okhozini. He is most welcome.

Yours sincerely

Initials

G.N Magcaba

Chief Magcaba

Address:

M231 Old Richmond Road

Zwelibomvu

3614

Email : MagcabaGN@Gmail.com

Appendix E

Ethical clearance Letter



UNIVERSITY OF
ZULULAND
INYUVESI
YAKWAZULU-NATALI

23 January 2020

Mr Philani Goodman Kuluse (212522336)
School Of Social Sciences
Pietermaritzburg Campus

Dear Mr Kuluse,

Protocol reference number: HSSREC/00000926/2019

Project title: Household sustainability through wage labour and Land-use in Zwelibomvu.

Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 17 December 2019 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. **PLEASE NOTE:** Research data should be securely stored in the discipline/department for a period of 5 years.

This approval is valid until 23 January 2020.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

Yours sincerely,

Dr Shamila Naidoo (Chair)

/dd