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THE INFLUENCE OF CULTURE ON THE DEVELOPMENT OF YOUTH ENTREPRENEURS IN A SELECTED SUBURB IN CAPE TOWN

by

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DECLARATION

I, Nashwin Davids, declare that the contents of this thesis represent my own unaided work, and that the thesis has not previously been submitted for academic examination towards any qualification. Furthermore, it represents my own opinions and not necessarily those of the Cape Peninsula University of Technology.

Signed: _____ **Date:** _____

ABSTRACT

The entrepreneurial efforts of ethnic minorities such as Coloured people in South Africa are mostly done on a survivalist scale. Although there are seemingly high levels of entrepreneurial intention as seen within this thesis, the rate of successful, well-established youth entrepreneurs within the selected suburb in Cape Town remains limited. The aim of this thesis is to understand why this is so. Inadequate entrepreneurial education and training, a heavily skewed distribution of resources, a lack of mentorship, minimal support from parents and a cultural upbringing in opposition to an entrepreneurial culture have been highlighted as plausible hindrances to the development of youth entrepreneurs in the selected suburb. Not only do these factors play a debilitating role in the development and sustainability of youth entrepreneurs, but historic events – such as the apartheid policies like the Bantu Education Act of 1953 and the Group Areas Act of 1950 – have also altered the mindset and behaviour of Coloured communities. Although the apartheid regime collapsed more than 25 years ago, there are still certain behaviours embodied by Coloured people that conflict with entrepreneurial behaviour. These behaviours have been passed on and exist intergenerationally. Being schooled as labourers, due to economic requirements presented during the apartheid regime, has resulted in many Coloured parents not being entrepreneurial and this is seen in the quantitative findings of this paper. Furthermore, Cape Flats communities are plagued with drugs, gangsterism and poverty which serve as additional hindrances. This research employed both quantitative and qualitative research methodologies so that the qualitative findings may further elaborate on the quantitative findings. The main objective was to investigate why there is a limited number of youth entrepreneurs in the selected suburb by attempting to understand their cultural background and the hindrances that frustrate entrepreneurial development. The findings displayed a low level of tertiary education within the suburb, a high level of entrepreneurial intention and a family-oriented culture. The findings further revealed that a high percentage of parents (89.8%) do not run their own business which indicated that most of the youth do not stem from entrepreneurially oriented households. The researcher recommends that business incubators be established within the suburb. In addition to this, schools within the community should form partnerships with the private sector and governmental structures such as the Department of Trade and Industry (DTI), the National Youth Development Agency (NYDA) and the Small Enterprise Finance Agency (SEFA) in order to expose youth to the practical applications of entrepreneurship.

Key Words: Culture, youth entrepreneurship, small business, apartheid, entrepreneurial education, entrepreneurial intention.

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DEDICATIONS

I dedicate this thesis to my family and my community. I would also like to dedicate it to every mentor who has generously sown into my life.

TABLE OF CONTENTS

LIST OF TABLES

APPENDICES

CLARIFICATION OF CONCEPTS AND TERMS

Terms/Acronyms/Abbreviations	Definition/Explanation
SMME	Small, micro, medium enterprises
NDP	National Development Plan
GEAR	Growth, employment and redistribution framework
RDP	Reconstruction and development plan
AsgiSA	Accelerated shared growth initiative- South Africa
GEM	Global Entrepreneurship Monitor
GLOBERP	Global leadership and Organizational Behaviour Effectiveness Research Programme
NYDA	National Youth Development Agency
SEFA	Small Enterprise Finance Agency
DTI	Department of Trade and Industry

GLOSSARY

Apartheid

Apartheid was an ideology and systematic approach of separating the 'Whites' from the 'Non-whites'. The systematic division of races was implemented through political, economic, social and educational domains (Ramutsindela, 2017).

Cape Flats

The Cape Flats refers to the areas where 'Non-whites' were forcefully moved as a result of the Group Areas Act of 1950.

Coloured

The term 'Coloured' refers to a people of diverse origin as a result of British, Dutch, German and French settlers coming to South Africa and reproducing with Khoisan, Bantu, Asian slaves and indigenous South Africans (Owen, 2016). These individuals have a high degree of genetic variation, which cannot be traced back to a single or specific race.

Youth

Within South Africa, 'youth' refers to individuals between the ages of 14–34.

Entrepreneur

Entrepreneurs are individuals who have a tolerance for risk and usually create businesses as a result of being driven to solve problems within their community and society at large (Kuckertz et al., 2017).

Culture

Culture refers to a set of values, beliefs, social relationships and languages within a community (Birukou et al., 2020). Cultures can vary from region to region and can take several decades to change (Zeyneloglu et al., 2018).

Survivalist Entrepreneurs

Survivalist entrepreneurs are individuals who engage in entrepreneurial activity in order to meet their basic day-to-day needs and generally do not generate huge profits or create employment for others (Ranyane, 2015).

Small Enterprises

The National Small Enterprise Act was amended on the 15th of March 2019 by Minister Lindiwe D. Zulu. According to the amendment, a small business is a separate entity with the total amount of full-time employees ranging between 11–50. The annual turnover of a business is also a determining factor but varies according to the industry.

Micro Enterprises

The National Small Enterprise Act was amended on the 15th of March 2019 by Minister Lindiwe D. Zulu. According to the amendment, a micro business is a separate entity with the total amount of full-time employees ranging between 0–10. The annual turnover of a business is also a determining factor but varies according to the industry.

Medium Enterprises

The National Small Enterprise Act was amended on the 15th of March 2019 by Minister Lindiwe D. Zulu. According to the amendment, a micro business is a separate entity with the total amount of full-time employees ranging between 51–250. The annual turnover of a business is also a determining factor but varies according to the industry.

CHAPTER 1

INTRODUCTION AND BACKGROUND

1.1   Introduction

Since the inception of democracy in South Africa, an array of developmental programmes have been introduced by the newly elected government. Some of these initiatives include the Growth, Employment and Redistribution Framework (GEAR), the Reconstruction and Development Programme (RDP) and the Accelerated Shared Growth Initiative for South Africa (AsgiSA). These programmes targeted the socio-economic transformation of society through economic development. The above-mentioned initiatives have made a difference and have attained a reasonable degree of success. Unfortunately, these initiatives and others alike are yet to deliver the level of success that the government needs (Luiz, 2002; Magabane, 2004; McGrath & Akoojee, 2007). Economic development is, therefore, a crucial need within South Africa.

The demand for job creation and the uneven distribution of economic power has provoked a demand for entrepreneurially minded youth who can serve in the future development of the South African economy through entrepreneurial activity. Herrington et al., in the 2017 Global Entrepreneurship Monitor, confirm that small business development has proven to aid other economies to grow substantially and that South Africa aims to adopt the same approach, especially when 65% of the nation's youth are unemployed. According to Rist (2006), the term 'development' refers to the actions of growing, progressing and moving forward. The creation of successful and sustainable enterprises aid in job production and can help mitigate and alleviate poverty (Birch, 1987). When the concept of economic development was still fairly new, it carried with it the ideas of westernisation, industrialisation and modernisation (Arndt, 1989). For the purpose of this study, Adam Smith's theory on economic development was considered.

According to Ucak (2015), Adam Smith had a theory known as the 'Big Push' which was a notion that disadvantaged groups of citizens were trapped in high levels of unemployment and foreign, direct investment was needed in their economies to assist them in dealing with this issue. The capital injection would subsequently lead to the increased production of specialised labour in order to drive an economy forward, thereby decreasing the efforts and intentions for the production of entrepreneurs.

According to the Global Entrepreneurship Monitor (GEM) 2017–2018 report, the rate of early stage entrepreneurship within South Africa stands at 11% and the total percentage of entrepreneurial

intention at 11.7%. Furthermore, the GEM 2019–2020 report has stated that the rate of established business ownership is 3.51%.

In an attempt to understand why the Small, Medium and Micro Enterprise (SMME) sector is experiencing a timid growth rate, areas such as poverty, limited distribution of skills, inadequate social support for youth from impoverished backgrounds, challenges and restrictions within entrepreneurial education and government policy have been investigated as variables. These variables will also assist with understanding why there is a limited number of youth entrepreneurs (Aderibigbe, 2019; Ayankoya, 2016; Chimucheka, 2014; Sibiya et al., 2019). The increasing interest regarding entrepreneurial attitude makes room for culture in entrepreneurship to be investigated further. In addition to this, culture within a South African context could be somewhat multi-faceted. Western ways and culture have been embedded in African schooling systems, traditions, political systems and religion (Sibani, 2018). The apparent challenge is that there are possibly individuals who are stuck between the two extremes and battle to bring an 'accepted' culture to the business environment.

This research is, therefore, structured around understanding whether cultural limitations exist within youth from a selected suburb in Cape Town when attempting to build a successful small business. The study also aims to understand how historic events, education and the social environment related to this community contribute to the culture of youth and whether this culture is in favour of entrepreneurship or not.

1.2 Background to the research problem

Research studies have shown that there is a need for the promotion of enterprise creation to help mitigate youth unemployment in South Africa (Chigunta, 2016). Additionally, prior research has focused on understanding the challenges or problem areas faced in the preparation and development of entrepreneurs (Gwija et al., 2014; Malyadri et al., 2012; Mangundjaya, 2013). The motives behind these efforts were to understand and identify the root causes as to why South Africa is experiencing a modest growth in the development of youth entrepreneurs who create jobs within the economy. A substantial number of youth display both the intention to be entrepreneurs as well as a degree of entrepreneurial activity within their communities. However, this is usually done at a survivalist level and their ventures rarely grow to a point where businesses are formalised or are in demand of employees (Ranyane, 2015).

Entrepreneurship is a tool that can be used to relieve the economy of high levels of unemployment and this can be achieved by realising success in small and medium enterprises (Chigunta, 2016; Mkhize, 2010). According to Statistics South Africa (2016), 47.6% of youth were unemployed. This highlights the significance and relevance of research within youth entrepreneurship. South African youth experience many challenges when trying to build their businesses. Some of these challenges include the ability to access finances and generate capital for their companies as a result of legislation and certain policies and procedures that funding institutions must adhere to. In short, red tape is problematic within South Africa. However, many business ventures, especially in a digital age, require minimal to zero start-up costs. This puts the relevance of the perceived barrier into question and gives rise to the possibility that there is a general lack of innovation in South Africa which could ultimately stem from the way our youth are thinking (Herrington, 2009).

The Global Entrepreneurship Monitor (GEM) South African report (2019) has mentioned that good performance within education is crucial in order to secure employment. This could be a contributing factor to fostering a culture of employment stability in an economy in need of entrepreneurial activity. The need for entrepreneurial education in the curriculum of students has been researched by scholars and it has been put forth that the lack of entrepreneurial training is a contributing factor to the lack of innovation (Deebom, 2017; Iro-Idoro et al., 2017). However, it is important to note that education, government policy, historic events and family belief systems are amongst the factors that directly influence the culture of an individual and organisation (Ghinea, 2015). With this in mind, it can be deduced that a holistic approach needs to be taken in understanding how and where cultural influences occur within a specific region and if it is indeed contributing to the success or failure of the youth of South Africa.

1.3   Problem statement

There is an uneven distribution of wealth within South Africa (Francis, 2020; Ghosh, 2018). Further findings reveal that when ethnic minorities engage in entrepreneurial activity, it is mainly to survive day-to-day life and business activities occur on a much smaller scale (Ranyane, 2015). The mid-year report of Statistics South Africa (2019) states that youth aged 14–34 make up more than a third of the South African population. This is a significant proportion of the South African population and the Statistics South Africa (2019) study highlights the relevance of the problem. The problem, therefore, relates to a limited a number of youth entrepreneurs in a selected suburb of Cape Town.

Most businesses owned by people of colour (Coloured people residing on the Cape Flats) are informal. The GEM (2017) studies have categorised 15% of all ventures in the Western Cape as needs-driven as opposed to 83.3% driven by an opportunity in the market which is positive. Perhaps in an attempt to circumvent the nation's unemployment challenges, South Africa has set ambitious objectives and goals in the National Development Plan (NDP) which require the growth of entrepreneurial activity in order to be realised (Shava et al., 2017).

The GEM South Africa report (2017) shows that a 7.5% decrease in South Africans who believe that they are able to start their own business had been realised. Currently, 37.9% of South Africans have confidence in their ability to start their own business. The objective is to understand which contributing factors have added to a negative attitude towards entrepreneurship amongst ethnic minorities in the hope that this can be rectified. Furthermore, during apartheid, the government focused more on the development of large corporations as opposed to smaller companies, resulting in the urgency of growing the small and medium enterprise sector (Babo, 2005). The apartheid education system and the Group Areas Act of 1950 resulted in the cluttering of communities where the preceding generation, known as Generation X, mainly possessed technical skills commercialised by entrepreneurially minded individuals. Against this backdrop, it can become challenging for youth entrepreneurs who stem from a generation who were financially, economically and socially excluded, to think entrepreneurially with the inherited mentality, beliefs and values of a community previously restricted by government policies.

The problem is, therefore, one that highlights a mental condition or culture that needs to be unlearned in order to realise the development and growth of entrepreneurship within certain communities inhabited by people of colour in Cape Town. This has become challenging because as far as labour market participation is concerned, Black or Coloured South Africans prefer being employees with a stable monthly income as opposed to being entrepreneurial. According to Minola (2015), an individual's belief system, comprising his or her values and attitudes, has a direct impact on their motivation to be self-employed. It is, therefore, important to be able to understand the culture of the youth in the selected suburb in Cape Town.

The key concepts discussed in this paper are culture, youth and entrepreneurship. In this study, culture refers to the values, attitudes and beliefs of the individual. The study also examines the factors contributing to the development of a set culture and how culture can be amended in order to encourage entrepreneurship. Entrepreneurship refers to the way in which individuals and

4

organisations create and implement ideas (Gibb, 2007). Lastly, youth are classified as individuals between the ages of 14–34 years old.

1.4   Rationale and significance of study

The culture of an entrepreneur influences their actions and could either be a barrier or an enhancer to what they desire to achieve (Fritsch et al., 2019; Iguisi, 1999). Ultimately, current and potential entrepreneurs have been culturally programmed through socialisation processes at school, at home and in the workplace (Solesvic et al., 2014). According to Solesvic (2014), it is comprehensible that culture does have an impact on an entrepreneur's actions and that entrepreneurs can be programmed within their family, school and workplace. This study aims to identify the variables that have contributed to the development of the culture amongst youth in a selected suburb in Cape Town and establish if this culture is in favour of realising an increase in entrepreneurship or not.

The anticipated outcome of the study is to be able to understand how and if the culture of youth within the selected suburb is contributing to the limited number of youth engaging in entrepreneurial ventures that are able to create employment. The study will also provide clarity on how the culture of the youth in the selected suburb has been shaped by taking into consideration variables such as historic events, family environment, education, social environment and government policies. The study will benefit the City of Cape Town, local government, local high schools within the area and the youth from this community.

1.5   Aims and objectives of study

The research examines the cultural readiness and capabilities of youth within the selected suburb in Cape Town with specific reference to intergenerational cultural transmissions from parents, who lived during the apartheid era, to post-apartheid youth. The study aims to identify if the youth are culturally ready to be the ones creating jobs for others when they stem from generations of people who were dependent on the government and the private sector to create jobs for them.

1.5.1   Main objective

The main objective of the study is to determine why there is a limited number of youth entrepreneurs in a selected suburb in Cape Town.

1.5.2   Sub-objectives

The following sub-objectives have been formulated:

- to understand the culture, values and belief systems of youth in the selected suburb in Cape Town;

- to evaluate the contributing factors that act as barriers to the realisation of more entrepreneurs;

- to evaluate government policies enacted during apartheid and the way it influenced the selected community;

- to determine the level of entrepreneurial intention in the community ranging from low to moderate to high; and

- to understand how the apartheid regime impacted the culture of the selected community.

1.6   Research questions

1.6.1   Main question

Why is there a limited number of successful youth entrepreneurs in a selected suburb in Cape Town that are able to create jobs for others?

1.6.2   Sub-questions

- What are the cultural values of the youth in the selected suburb?

- What are the hindrances to realising more entrepreneurs?

- Which government policies during apartheid influenced the selected suburb?

- What level of entrepreneurial intention exists in the suburb – ranging from low to high?

- How did apartheid influence the culture of the selected suburb?

1.7   Delineation of research

The boundaries of the research are the following:

- The research concentrated mainly on culture as a factor of entrepreneurial activity and intention.

- The study focused on a specific demographic and geographic location.

- The study primarily focused on small, micro and medium enterprise developments and not on macro companies.

1.8   Research methodology

1.8.1   Population sample

The population sample refers to the group of interest for the study. A sample is recruited from a broader populace that will serve as a generalised representation of the selected group (Van den

Broeck, 2013). The research population are youth residing in the Grassy Park, Lotus River, Ottery and Parkwood areas. Together these areas form part of Ward 66 in Cape Town. The selected population comprised of high school students, matriculants or individuals who started their careers or businesses.

1.8.2   Sample frame

According to Kabir (2016), a sampling frame is a list of items and characteristics that are used to extract the sample from the selected population. The sample frame for this study entailed youth between the ages of 14–34 who were classified 'Coloureds'. The Coloured community was formed as a result of interracial sexual occurrences between Europeans, Asians and indigenous South Africans among others, who were later subdivided and deployed into suburbs within Cape Town by the Group Areas Act of the 1950's (Mokoena et al., 2016).

1.8.3   Sample method

Sampling is the practice of extracting a subset from a population using a sample frame as a guide (Taherdoost, 2016). The sample will serve as a generalised representation of the selected population. Taherdoost (2016) has further stated that sampling can be divided into two main categories, namely probability and non-probability sampling (random or non-random sampling). These broad categories are then further divided into subcategories.

The researcher used a simple random sampling method for the quantitative research. A demographic profile was compiled using data from the 2011 Census for Ward 66 (areas including, Grassy Park, Lotus River, Parkwood, Ottery in Cape Town) which was retrieved from Statistics South Africa. Furthermore, purposive sampling methods were used for the qualitative research in order to retrieve in-depth information from the selected ethnic group, namely Coloured people.

1.8.4   Sample size

The study used software identified as Raosoft (2009) in order to calculate the sample size for the quantitative research. According to the 2011 census for Ward 66 in the City of Cape Town, the total population was 31 083. The Raosoft calculation took into consideration a 5% margin of error, a 95% level of confidence and a 50% response distribution rate. The recommended sample size was 380 individuals. However, the researcher decided to use a slightly bigger sample size in order to factor in potential population growth. The total sample size for the qualitative data was 470 individuals. Approximately 47% of the population in Ward 66 are between the ages of 10–39, meaning that the

eligible population for this study within Ward 66 is 14 609, more or less. This is calculated by taking the entire population of 31 083 and multiplying it by 47% in order to retrieve an estimated amount of individuals fitting the demographic profile of individuals between the ages of 14–34. The qualitative sample size was based on the suggestion of Creswell (cited in Lilly, 1998) who determined that 5–25 participants are ideal. The researcher intended to interview 15 participants but found that saturation was reached after interviewing 10 individuals. The researcher, therefore, settled at 10 as the sample size for the qualitative research.

1.8.5   Data collection instruments

A questionnaire as well as an interview guide were used in order to collect data in Grassy Park, Ottery, Lotus River and Parkwood (suburbs within Ward 66). A questionnaire is a constructed tool using a number of questions to receive replies from participants in order to gain the information needed for the purpose of the study (Kabir, 2016).

1.8.6   Data analysis

The Statistical Package for the Social Sciences (SPSS) data analysis software was used in order to interpret data from the questionnaire. The program was used for data clean-ups as well as data visualisation in order to identify the trends within the quantitative data collected. Furthermore, an exploratory factor analysis was conducted to measure the validity of the data.

1.9   Ethical considerations

The following were the ethical considerations for the basis of this research:

*   Prior to conducting research, ethics clearance was first received from the Cape Peninsula University of Technology.
*   Before engaging with the population, a letter of consent was obtained by the councillor of Ward 66 as well as the schools and religious organisations involved.
*   The research did not include interviews with minors.
*   All participants were briefed about the purpose of the study and what the data would be used for.
*   Individuals were not forced to participate.
*   Participants were not asked to disclose personal information such as names, addresses or identity numbers.
*   Participants were not discriminated against based on their race, gender or belief systems.

- The research was not conducted outside of the geographic location for which consent was given.
- The research was conducted honestly, transparently and with integrity.

1.10 Outline of study

Chapter 1: This chapter provides a broad introduction of the research, identifies the research problem and poses the relevant research questions in order to identify the research objectives. The chapter also briefly explains the research methodology used – the sampling method employed as well as the data analysis methods used. The significance of the study is also discussed.

Chapter 2: This chapter provides a comprehensive literature review concerning the research problem. The chapter investigates culture, entrepreneurial education, historic events that influence culture as well as industrialisation and its influence on entrepreneurial intention.

Chapter 3: Chapter 3 explores the research methodology in more detail as well as the design of the research tools used. The chapter further explains why the mixed methodology approach was used and elaborates on how data was collected in the field.

Chapter 4: Chapter 4 reports on data findings in the form of tables and figures with brief explanations on each finding and construct. The presentation of the data paralleled the research question and cross-referenced the literature review. Data was collected by the researcher and examined using the SPSS software package.

Chapter 5: Chapter 5 provides a summary of the entire study and leads to recommendations based on the findings. The research questions as well as the objectives of the study are reviewed again and the study is concluded with specific recommendations to assist in the development of entrepreneurial youth within the selected community.

1.11 Conclusion

This chapter has briefly displayed that South Africa is in need of innovative and driven youth entrepreneurs. The economy is in need of youth who are able to shape and develop the future job market and help sustain the current one. Inheriting this responsibility can be a challenging one, especially when there are many factors that frustrate the entrepreneurial progress and development of South African youth. Some of these challenges, as well as preceding studies regarding barriers to

entrepreneurship, have been discussed in this chapter. This chapter introduces the problem statement and the significance of this study and includes a summary of the research methodology, ethical considerations and data analysis. The following chapter will present in-depth literature regarding entrepreneurial culture, entrepreneurial education and historic events that aided in shaping modern-day entrepreneurial culture amongst youth as well as the ripple effects of the industrial revolution.

CHAPTER 2

LITERATURE REVIEW

2.1   Introduction

The previous chapter served as an introductory chapter for this research paper and covered the rationale of the study, the problem statement, a preliminary literature review, the main research question, the main objective as well as a summary of the research methods that were employed. The previous chapter also served as a backdrop for understanding the relevance of small businesses in developing economies and the role youth play in this matter.

This chapter aims to provide a deeper understanding of the influence of culture on entrepreneurship and makes reference to historic events and how they have shaped the culture of a selected community for generations. For example, the entrepreneurship culture of taking risks is sculpted into youth at a young age and it is not a characteristic that can be developed over a short period of time (Adegun, 2013). Additionally, youth generally have a poor savings culture which has the negative ripple effect of having limited capital saved in commercial banks and institutions, across multiple generations. One should probably question if our youth have enough disposable income to save but that will not be looked at now (Adegun, 2013). Notably, one's appetite for risk and uncertainty is also linked to one's belief system and the stigma attached to failure can produce a fear of taking risks. This is possibly a key factor in why youth do not engage in entrepreneurship and this will be explored in this chapter.

Entrepreneurship can be influenced by numerous factors. These factors can either encourage entrepreneurship or it can impede entrepreneurship. Previous studies highlighted these factors and one theory of significance is the Institutional Economic Theory. The theory proposes that there are formal as well as informal factors that can influence entrepreneurial activity and culture is classified as an informal factor. It further states that culture is an important factor when considering the creation and development of a business (Castillo et al., 2017). For this reason, a closer look at culture and its relation to entrepreneurial readiness will be undertaken, with specific reference to people of colour in this chapter.

The Global Leadership and Organizational Behaviour Effectiveness Research (GLOBE) programme has defined culture as having common values, identities, motives, belief systems and explanations of happenings that result from shared experiences between people of a community that are

transferred generationally (House et al., 2002; House & Javidan, 2004). Culture can determine and establish the behaviour of individuals in society and generally differs between communities. It has been suggested that the socio-cultural background of an individual can influence the way they behave corporately (Mueller & Thomas, 2001). Additionally, the GLOBE programme suggested nine dimensions to assess culture, namely uncertainty avoidance, power distance, in-group collectivism, institutional collectivism, gender egalitarianism, assertiveness, performance orientation, human orientation and future orientation (Segall et al., 1998; House et al., 2010; Nagy et al., 2018). These dimensions will also be unpacked in this chapter.

2.2   A brief definition of entrepreneurship

In order to grasp the successful development of an entrepreneur, one has to be able to define what entrepreneurship is. Shane and Venkataraman (cited in Maritz et al., 2015) state that entrepreneurship encompasses the process of being able to identify and exploit opportunities. Additionally, entrepreneurship is an important contributing factor to the development of economies (Feder & Niţu-Antonie, 2017). There are numerous other definitions for the term 'entrepreneurship' but Gibb (2007) concludes that entrepreneurship is widely understood as the implementation of ideas by companies and individuals. He further states that entrepreneurship is the manner in which companies and individuals respond to their changing environments. Building on this definition, the ability to implement ideas successfully is influenced by how an individual responds to the environment they find themselves in. The way an individual responds is a result of their values and belief systems. Entrepreneurship, furthermore, can also be defined as the skills, attributes and behaviours used to aid persons and businesses to manage change and to create solutions (Gibb, 2007). This definition highlights the relevance of culture in entrepreneurship since culture incorporates the values, attitudes and beliefs of an individual and entrepreneurship requires certain behaviours, skills, beliefs and tolerance for risk which are rooted in culture.

In the attempt to better understand the entrepreneurial culture and readiness of contemporary youth in the selected region in Caped Town, a study was conducted on the their backgrounds, schooling and belief systems to understand to what degree their culture influences their decisions – whether to be entrepreneurs or not, as well as the type of entrepreneurship activity they are comfortable with.

2.3   Understanding culture in entrepreneurship

As mentioned previously, entrepreneurship can be influenced by many factors. These factors can either encourage or impede entrepreneurship. Culture is one of these factors and is a key element for business and venture creation (Thai & Anh, 2016). It is imperative to understand what entrepreneurial culture means. Entrepreneurial culture can be defined as a programming of the mind that is positive and in favour of entrepreneurial activity (Beugelsdijk, 2007). It is an essential element in the development of entrepreneurship, especially within a particular region (Toghraee & Monjezi, 2017). Additionally, a culture of entrepreneurship can be interpreted as an informal society that includes values, codes of conduct and norms (Chiroperekwei, 2019; Thurik & Dejardin, 2011). When observing culture in isolation, a clearer perspective is provided on entrepreneurial culture. The GLOBE programme has defined culture as shared motives, values, beliefs, identities and interpretations or meanings of events that result from common experiences among members of a community and are transmitted from generation to generation (House et al., 2002; House & Javidan, 2004).

Culture can, therefore, determine and establish the behaviour of individuals in society and can often differ between communities. It has been suggested by authors that the social and cultural upbringing of an individual can influence the way they behave corporately and in the creation of business (Mueller & Thomas, 2001; Reynolds et al., 2002; Li, 2007; Gurel et al., 2016). As mentioned in the introduction to this chapter, the GLOBE programme suggested that there are nine dimensions used to analyse culture – power distance, uncertainty avoidance, institutional collectivism, in-group collectivism, gender egalitarianism, assertiveness, future orientation, performance orientation and human orientation. The approach was developed from the psychological tradition and behavioural studies of culture (Segall et al., 1998; House et al., 2010).

Power distance is interpreted as the degree to which members of a society expect power to be shared unequally. A high power distance has a negative effect on business creation processes because power within the community is in the hands of the minority. This is based on the notion that in these societies, individuals of a lower social class may consider entrepreneurship as a unique process for individuals of a higher social class. Individuals from a lower class believe individuals from a higher class possess the resources and experience needed to have their own business (Mitchell et al., 2002; Daniels & Greguras, 2014). Conversely, research shows that entrepreneurs in cultures with low power distance will be more self-sufficient. They are more prone to taking risks, unlike the individuals in cultures with high power distance (Daniels & Greguras, 2014; Zhao et al., 2012).

Hofstede (1980) and Trzebiatowski and Triana (2018) make mention of power distance in the family unit. They state that children in countries with high power distance are socialised to work hard and observe obedience or comply with rules while children in countries with low power distance are socialised towards independence.

Uncertainty avoidance speaks of the extent to which the individual seeks order, direction, consistency, structure and familiar procedures in their daily living (Hanzciogul et al., 2014; Rapp et al., 2010). These individuals prefer routine activities that are consistent. A resistance to risk is prevalent and research has shown that societies with high uncertainty avoidance show little support for entrepreneurship (Hayton et al., 2002; Gubik & Bartha, 2017). Therefore, individuals in cultures with low uncertainty avoidance take risks and explore some opportunities identified (Busenitz & Ln, 1996; Arshad & Ibrahim, 2019).

Institutional collectivism can be defined as "the degree to which organisational and societal institutional practices encourage and reward collective distribution of resources and collective action" (House et al., 2004; Boscari et al., 2018). Individuals are encouraged to assimilate into groups within society or organisations by social establishments. When societies value entrepreneurship and innovations they would then introduce an institutional system to promote innovative companies. This activity results in the institution being able to influence the rate of economic and entrepreneurial activity of organisations in a society (Castillo et al., 2018). Authors have highlighted that the strength of an institutional environment shapes the thoughts and will of an entrepreneur for starting a business (Gupta et al., 2012; Sambharya & Musteen, 2014). Ozgen (2012) suggests that individuals in societies of highly institutionalised collectivism strengthen the cultural infrastructure of society, establish systems of support for the training and facilitation of business activities and encourage the creation of companies (Steier, 2009). Conversely, potential entrepreneurs in low institutional collectivism societies may face cultural barriers, such as negative public attitude towards creativity and innovation, legal institutional barriers and regulatory complexities, strict administrative processes and bureaucratic procedures (Castillio, 2018). Further difficulties lie in the lack of specific training programmes as well as access to credit (Ozgen, 2012).

In-group collectivism refers to the pride taken in family as well as the loyalty to family and close friends and organisations of which the individual is a member (Brewer & Venaik, 2011; Hamamura & Bettache, 2018). Hunt and Levie (2003) and Bango et al. (2018) have shown a positive relationship between collectivism and entrepreneurial activity. Pinnillos and Reyes (2009) have revealed that in

societies with low or middle Gross Domestic Product (GDP) and a high level of in-group collectivism, an increase in business activity can be expected. Africa is generally perceived as being a communal, collectivist nation (Dasylva, 2019). There is, however, a notion that capitalism was practised in pre-colonial times where wealth would be measured by the number of cattle an individual owned (Jeske, 2016). Interestingly enough, in Sub-Saharan Africa, collectivism as well as power distance are said to be factors that contribute to a limited level of entrepreneurial activity (Bango et al., 2018). Assertiveness within this context can be defined as the degree to which individuals are or should be assertive in social relationships (Minkov, 2017). When a society is highly assertive, individuals are more inclined to take risks, negotiate aggressively and be competitive. On the other hand, in less assertive societies, harmony and supportive relationships are encouraged. Ozgen (2012) suggests that a lower level of assertiveness in society will produce less entrepreneurship by opportunity.

Human orientation can be communicated as the degree to which individuals in organisations or societies encourage and reward others for being fair, unselfish, friendly, generous and caring with others (Eunson, 2020). According to Zhao et al. (2012), a society of low or middle GDP and high levels of human orientation is driven toward entrepreneurship.

2.4   History and the development of a culture

This section looks at how history contributes to the development of a culture. Prior studies have proposed, by means of statistical evidence, the idea that historic events (famous or important events in history) or historical events (general events belonging to the past) can have long-term effects on the culture of people today (Nunn, 2009; Santos et al., 2017). Culture is a variable that changes over a period of time so the effects of historic or historical events can linger from generation to generation (Creanza et al., 2017).

Traumatic historical events have an impact on the distribution of cultural traits today. It is important to note that South Africa has evolved into a multicultural society as a result of its history. This means that additional barriers to problem-solving and entrepreneurship are created within a community or organisation (Ors & Sogancilar, 2018). It is further implied that the systematic approach of decision-making across different societies is directly and naturally influenced by the historical events of the society or community. Henrich et al. (2010) have identified that when bringing the same artificial environment to people from different backgrounds, they would respond differently as a result of them having a different perspective. Nisbett and Cohen (1997) and Jakiela and Ozier (2015) also confirm this by having witnessed different behaviours in settings that were artificially constructed by

people from different cultures. Evidence that historical events can cause culture transmission can be witnessed in the US migration. Cohen et al. (1996) explain that in the South Side of the US there is a culture that does not exist in the North Side of the US. The explanation put forward is that Celts settled in the South and they had been herders throughout history. A herding culture is one that can be characterised by weak communities and low population density, which meant that one had to protect one's own property. As a result, a culture of aggressive behaviour was made manifest and is still evident to this day in the southern region of the US.

Nunn and Wantchekon (2011) have observed the long-term impacts the Indian Ocean and transatlantic slave have trade had on the slave's ability to trust. They had used a number of slaves taken from each ethnic group affected during the slave trade period and compared it with statistics from the 2005 Afrobarometer surveys. The authors identify a negative relationship between an individual's trust in others and their experiences during the slave trade.They demonstrate that, when considering approximately 400 Italian cities, there is a connection between the state receiving its independence and the measure of social capital. Additionally, Avner Greif (1994) analysed the origins of individualism and collectivism within a medieval European context with specific reference to the Maghribis and Genoese people. As demonstrated by Greif, the strategies employed by medieval merchants to stop overseas agents from being opportunistic during long-distance trade was not standardised and was, therefore, not the same. Maghribi merchants employed a collective strategy of enforcement where merchants would correct agents who had been dishonest in a collective manner as a unit. Alternatively, the Genoese merchants' corrections were accomplished through a strategy of individual punishment (Greif, 1994). Two different cultural trajectories were established as a result of trading relations which were not the same (Greif, 1994).

Humans have the ability to learn by observation (Ciesielska et al., 2018). Therefore, by being exposed to entrepreneurial activity within the community, potential entrepreneurs narrow the need to undergo trial and error. The individual's choice can be influenced by their predecessors' chosen paths which bring the choices of parents into question when considering the level of entrepreneurship in contemporary youth (Bygrave & Minniti, 2000). In summary, the notion is that an individual's choices are not solely reliant on their perspective but are reliant on the choices of others too, especially those who have come before them.

2.5   Culture as capital

Davies and Rizk (2017) have suggested that culture can be seen as capital. Their theory suggests that an individual can have relationships and networks that will give them access to various institutions and organisations and this is known as social capital (Qi, 2013). Social capital can often lead to privileges in the social world, and can be altered to take on other forms of capital. Furthermore, Lee and Peterson (2000) have presented a model proposing that entrepreneurship is only compatible with certain cultures.

Culture within South Africa is perceived as not being supportive of entrepreneurial development (Pretorius & Van Vuuren, 2003). Although this generalisation has a degree of truth to it, it cannot be interpreted as a fact without the necessary empirical studies justifying it. Hofstede (1980) demonstrated that there is a link between culture and a nation's wealth and entrepreneurial activity and this is still referred to today in numerous studies (Balambo, 2014; Minkov, 2017). There is substantial literature concerning entrepreneurial intent and entrepreneurial behaviour and attitudes (Adam & Fayolle, 2015; Aloulou, 2015; Sabah, 2016). The work of Hostede (1980) has also highlighted that there are predominantly five main personality dimensions within culture. The five main personality dimensions are the need for achievement, risk-taking, the need for autonomy, self-efficacy and locus of control (Antoncic et al., 2014; Vecchio, 2003). Cultural values influence the thinking of the entrepreneur and their ability to make decisions (Gehman & Soubliere, 2017). Cognitions and perceptions, essentially psychological processes, rest on data that is extracted from the environment (Triandis & Su, 2002). Furthermore, in the event where jobs are scarce in a society, the ethnic groups who lean more towards an individualistic culture would be more prone to start their own businesses. It has also been put forward that entrepreneurs are exposed to the behaviours of the general population which may result in them exhibiting the societal values of their domestic environment (Steensma, Marino & Weaver, 2000).

Becker (1974) states that most individuals are fascinated with and caught up in the beliefs and traditions of other people. Furthermore, Inguisi (1999) has recommended that there are levels to culture. These levels are briefly highlighted as national, regional, ethnic, religious and linguistic affiliation and also include gender and social class.

2.6   Regional entrepreneurship culture

Fritsch et al. (2014) stated that there are historical reasons that shape a region's entrepreneurial culture. Empirical studies provide compelling evidence that entrepreneurship culture can vary

substantially across regions of a country, even though there are country-wide uniform formal rules (Bosma & Schutjens, 2010; Davidsson, 2016; Fritsch et al., 2012; Fritsch et al., 2019). There is a difference in the rate as well as the type of entrepreneurial activity that is found in particular regions (Fritsch & Wayich, 2018). The intangible factors that contribute to the way a region or community performs entrepreneurially can be classified as their spirit towards entrepreneurial activity as well as their culture for entrepreneurial activity. There are copious studies involving well-known economies, such as the United States (Acs & Mueller, 2007), the Netherlands (Van Stel & Suddle, 2008), West Germany (Fritsch & Mueller, 2007), the United Kingdom (Mueller et al., 2008) and Sweden (Andersson & Koster, 2011). These studies indicate that regional levels of self-employment and start-ups are generally persistent over relatively long periods. Furthermore, business role models contribute to the realisation of a positive entrepreneurial attitude in a specific region, which can be transferred across generations (Laspita et al., 2012). To rephrase, business role models influence the decision to pursue an entrepreneurial career (Abbasianchavari & Moritz, 2020; Minniti, 2005). The privilege of being able to witness entrepreneurs in action, particularly effective ones, may boost self-confidence and social acceptance, thereby motivating the individual to venture into entrepreneurship (Bosma et al., 2012; Kibler, Kautonen & Fink 2014; Stuart & Sorenson, 2003).

Deciding whether or not to venture into a new business is determined by numerous additional influences. The intentions of the entrepreneur, the feasibility of the idea and the expertise and skills of the entrepreneur are all contributing factors. However, they are not the only factors affecting the decision-making process and will vary from culture to culture and region to region (Dabic et al., 2014 ; Mitchell et al., 2002). Furthermore, levels of entrepreneurial activity will also vary from region to region. There will be more entrepreneurial activity within a community or region when there is an increase in entrepreneurial behaviour displayed (Dvoulety & Orel, 2020; Davidsson, 1995). Values and beliefs can change over a period of time within a region and community too. Post-materialism is an idea used to explain the change of values in contemporary societies (Loubser, 2018; Inglehart, 1994). The concept highlights a change from regions or countries that are populated by materialistic individuals to a region or country populated and dominated by individuals who prefer non-materialistic life goals. Furthermore, the deduction is made that a society that is post- materialistic will not be entrepreneurial and, if they are, it will not be on a large scale.

Moral and social approval for entrepreneurial activity within a community may exist and vary within a region (Thurik & Dejardin, 2011). Entrepreneurial activity is, therefore, more evident in societies where the entrepreneur is awarded greater social status. These communities focus on an

entrepreneur within the schooling and education system and those who pursue entrepreneurship and enjoy tax benefits which may motivate more individuals to venture into entrepreneurship.

Dissatisfaction theory highlights another perspective for understanding the culture of entrepreneurship within a society or region. This approach suggests that a difference in values and beliefs between the whole population and the potential entrepreneurs will drive the potential entrepreneurs into venture creation (Dawson & Henly, 2012). Push and pull factors are also influential concerning the supply and demand of entrepreneurship (Thurik et al., 2008; Stephan & Uhlaner, 2010). Pull factors are those factors that indicate the individual will be better off economically as an entrepreneur. Individuals are, therefore, drawn to venture creation expecting materialistic gain and benefits. Push factors are the factors that drive the individual to compare their current state to their desired state. These factors are often associated with some level of dissatisfaction. It is not easy to classify the four schools of thought according to the push or pull view although post-materialism seems to lean towards pull factors, whereas the dissatisfaction view tends to adopt push factors. This difficulty in classifying cultural elements in a supply versus demand view – as is standard procedure in economic modelling – is one of the reasons why combining cultural and economic variables to explain entrepreneurship is substantially underdeveloped (Thurik, 2009). A distinct difference can be identified in the entrepreneurial levels and rates of various cultural and ethnic groups which can occur regardless of meek differences among their economic and institutional characteristics (Mir, 2016). It is known that sizeable differences exist in levels of entrepreneurial activity amid countries where socio-cultural standards are highlighted as the key weakness or strength of entrepreneurial support structures (Reynolds, Bygrave et al., 2002).

Depending on an individuals' cultural origin, some tend to be more entrepreneurial than others (Erhardt & Haenni, 2018). In an attempt to understand how the entrepreneurship landscape grows, entrepreneurs in China were tested by means of a cognitive model. It was found that the need for achievement, entrepreneurial commitment and social environment are important. However, intellectual understanding of the environment directly influences growth and an individual relates to their environment based on their culture (Lau & Busenitz, 2001). The relationship between culture and the creation of new ventures, as per Davidsson and Wiklund (1997), can be understood from two perspectives. The first perspective is known as the Societal Legitimation perspective or the supportive environment perspective. This perspective suggests that the dominant beliefs and values of an individual may result in that person choosing to be less or more prone to starting a business. The second perspective suggests that affiliation may arise as a result of some areas having a larger

group of possible entrepreneurs. The pool of entrepreneurs could be in a common area by chance or as a result of previous entrepreneurial activity within that region. Confidence and willingness to engage in entrepreneurial activity is, therefore, sparked due to the influence possible entrepreneurs have on each other, highlighting the importance of understanding the entrepreneurial history of a community.

2.7   Apartheid

This section focuses on apartheid as a historic event that influenced the entrepreneurial culture of South Africans. The purpose of this subsection is to gain an understanding of what the apartheid regime embodies, the political environment of South Africa during apartheid and how it impacted people of colour (Coloureds) economically, socially and culturally. By definition, apartheid is commonly referred to as a system of racial and economic oppression enforced by a specific set of policies (Mphambukeli, 2019). The system was primarily responsible for producing inequalities that are arguably seen to this day (Mphambukeli, 2019). Although apartheid was officially instituted in 1948, racial segregation between Blacks and Whites could be seen under the ruling of Governor Jan van Riebeeck in 1659 (Brokensha, 2010 cited in Mphambukeli, 2019). The segregation of races into Indian, Coloured, White and Black was formally realised by the implementation of The Group Areas Act 41 of 1950 (Clark & Worger, 2016). This policy brought about the implementation of separate residential areas for each racial group. Ultimately, Clark and Worger (2016) conclude that the apartheid regime created a hierarchy of racial class, where Whites received a bigger portion of government expenditure as well as superior public and educational facilities.

A policy known as the Civilized Labour Policy, implemented in the 1920s, confirms the above-mentioned statement as selected public sector jobs were reserved for Whites and special treatment was given to firms who followed this policy and maintained the desired ratio of White to Black workers (Seekings, 2011). Researchers have said that the changing aspects of the labour market at that time are what introduced true apartheid (Mphambukeli, 2019; Phakathi, 2012). The South African and global economy experienced rapid growth after World War Two as a result of increased modernisation (Gonzalez, 2018). This eventually led to the establishment of grand apartheid by the National Party in 1948 resulting in the geographical segregation of communities based on their racial profile. Increasing industrialisation gave rise to the need for more labourers which could not be sourced solely from the White population. Rapid growth led to an ever-increasing number of Black individuals being used for labour which made complete segregation almost impossible. Furthermore, Mckeever (2017) describes how racial discrimination filtered into the education system of South

Africa, damaging the labour market of a capitalist society. A more comprehensive look at the education system during apartheid is considered later.

According to Gilliomee (2003), the contributing parties to the apartheid plan were the intelligence of Stellenbosch University, Die Burger, The Cape News Paper and the Cape Herstigte Nasionale Party (HNP). Their thinking was rooted in Western racism and imperialism, making one question the kind of impact and influence this political and educational system had on the culture of Blacks and Coloureds in South Africa (Giliomee, 2003). Excluding Blacks and Coloureds from the political system could not just be justified by race alone. Hence, the introduction of segregation of Black and Coloureds into reserves occurred. The reserves were later referred to as homelands (Clarke & Worger, 2016). Inequalities that were motivated by race gave rise to special inequalities and restricted the development of places and certain communities physically, mentally and socially. Additionally, the government implemented geographical restrictions on the rights of Black people owning property. This resulted in Black people having to travel further to their place of employment, creating a permanent migrant labour force (Mhlauli et al., 2015). This segregation restricted the supply of Black labour to the industrial areas which ultimately resulted in White workers earning higher salaries. It is important to note that Blacks, Coloureds and Indians were regarded as labourers and not employers.

Furthermore, during apartheid, political power was controlled predominantly by White voters. This allowed them to use their voting power to limit the progression and development of African workers (Muweesi, 2018). However, Gradin (2018) identified that Non-white employment restrictions had a direct impact on the economy's growth rate and that when these restrictions were put aside, the economy would grow at a faster rate. The economic growth that was experienced after World War Two was, therefore, the result of these labour restrictions being toned down. This occurrence is highlighted as one of the reasons why apartheid was implemented in South Africa. Although superficially communicated as racial and geographical segregation, it is often interpreted as an economic segregation justified by religion and race.

The apartheid government applied legislation of supremacy and segregation and did not intend for these laws to benefit the majority (Ramutsindela, 2017). Even though apartheid policies were expensive to implement, it is not guaranteed that the execution of these policies negatively affected the economy during those times. Ultimately, apartheid placed Coloureds, Indians and Blacks at a disadvantage economically, politically, geographically and within the job market.

2.8   A brief look at industrialisation

The first industrial revolution had its origins in England between the eighteenth and nineteenth centuries (Mohajan, 2019). Although the model of mass production started in England, it spread throughout Germany, Russia, France, North America and later throughout the world. Industrialisation has not been a study on its own but has mostly been a field of study pursued in order to understand economic history and business history (Mohajan, 2019; Simandan, 2018; Stern & Kander, 2010). The development of equipment allowed for the mass production of goods and services which resulted in industries being formed.

According to Stewart (2016), the discovery of Witwatersrand gold in the mid 1880s was the beginning of industrialisation in South Africa. South Africa realised the establishment of industries such as mining and agriculture because of the First World War. South Africa, as a market, was considerably late with the adoption of industrialisation and the development of industries were mostly dependent on gold mines. The war brought about the restriction of imports that were competitive to the local market which resulted in the manufacturing of goods locally on a larger scale.

2.9   Bantu education

When considering its traditional characteristics, education is essentially community-oriented and entrenched in the specific tradition and culture of its community (Young, 2014). Therefore, the purpose of education is to assist in the development of an individual, which will evolve into the development of a community. Young (2014) further elaborates that it is for this reason that education should be moulded to complement the culture of the student. The reason for assessing the educational environment for Coloureds and Blacks during apartheid is to understand how the perspective of the youth within the selected suburb could have been modified through generations of education. Midani (2019) implies that education is a reflection of the political, social and economic environment and is fashioned to serve the country in order to achieve its political, social and economic mandates. One dominant mandate within the apartheid regime was the educational segregation of the Black, White, Coloured and Indian races. Simply put, the education system for Non-whites was directed at contributing to the political solutions and strategies during apartheid as well as the broader 'development' of society.

As seen earlier in this subsection, Kapur (2018) and O'connor and Gonzalez (2016) suggest that education is rooted in culture – it is community-oriented and needs to adapt itself to the community in which it serves. Conversely, during apartheid, education did not adapt itself to the culture of the individuals or the community it served but instead, Black students needed to adapt to different languages (English and Afrikaans) within the classroom. This is evident when reviewing the Eiselen Commission of 1951 which highlighted that Black education should be incorporated into policy creation in order to design institutions that contribute to the segregated socio-economic development of Black people (Akoojee & Nkomo, 2008; Chisholm, 2018; Christie & Collins, 1982; Ndimande, 2013). The commission further highlighted the importance of institutions such as schools for the transmission of Western culture throughout the Black community. This serves as an indication that schooling institutions have a direct influence on the culture of a community.

Based on the above-mentioned backdrop, the introduction of the Bantu Education Act 47 of 1953 provided the minister, Dr H.F. Verwoerd, with an opportunity to influence communities and their culture through policy (Anderson, 2020; Christie & Collins, 1982). Black Education was intended to be both centralised and financed under the Minister of Native Affairs. The entire schooling system was racially segregated and unequally financed (Chisholm, 2012). Black education learning material was to be developed in a way that the Black community could identify with it in order to reiterate their position within a White society and to fulfil the mandates of the apartheid government (Bunting, 2006; Christie & Collins, 1982). The Afrikaner race embraced the idea of being 'pure' and that the preseveration of this purity was dependent on their isolation (Van der Westhuizen, 2016). A reasonable amount of control was exercised over the education of Blacks and Coloureds during apartheid, which even extended into the discrimination of female teachers (Chisholm, 2012). Blacks and Coloureds were manipulated through policy into believing that their cultures were of a lower order in a White-dominated world (Kanyane, Nawa & Sirayi, 2017). The Bantu Education Act aided in the furthering of an ideology supporting White superiority. Governmental training colleges were vehicles of distribution and provided for the training of teachers with all syllabi constructed to promote racial inferiority within schools through language (Manyike & Lemmer, 2014). Christie and Collins (1982) and Freund (2013) have proposed that apartheid policy needed to fulfil a mandate of creating cheap labour to meet the nation's need during rapid economic growth. Furthermore, Christie and Collins (1982) have stated that the production as well as the reproduction of labour was primarily found in the schooling system. According to Molteno (cited in Christie and Collins, 1982), bourgeois democratic states had schooling systems that were different to that of South Africa. Children in the bourgeois democratic states were prepared for different social classes in a single

schooling system whereas in South Africa different schooling systems were designed and implemented to create different social classes. The education that Blacks and Coloureds received would ensure their position within society would be that of the working class.

Those who were privileged enough to attend any form of schooling were, unfortunately, groomed in line with what the capitalist system of South Africa needed and wanted. Additionally, the Interdepartmental Committee on Native Education believed that there was ultimately no difference in the outcome to education and that two social classes existed that needed to be prepared differently. The committee further made statements that there were limits for the Black child but not for the White child. This ideology was interpreted in a way that placed a clear and distinct difference between Whites and Non-whites and their roles in society. The White child needed to be prepared for a reality of dominance in society whereas the Black child needed to be prepared for a reality of subordination in society (Christie & Collins, 1982). Angu et al. (2019) have thus emphasised that the decolonisation of curricula is in order, as apartheid curricula were moulded with the purpose of discrediting and destabilising African creativity (Nyamnjoh, 2016). These educational and creativity limitations could not be ignored and an effort must be made to prepare both social constructs for their reality. In addition to the above-mentioned, every Non-white school needed to be registered with the government as per the Bantu Education Act. This enabled the government to monitor any educational modules that did not support the agenda they were trying to push.

There were three types of schools that were permitted to operate. They were government schools, private schools and state-aided schools that included mission schools and community schools. The Minister of Education was granted a large degree of power and influence as a result of the Bantu Education Act. His control could be exercised over the syllabus, the teachers as well as the institutions.

The Extension of University Education Act 45 was passed in 1959 (Chisholm, 2012). The act was implemented to introduce separate tertiary institutions for Blacks because White universities were no longer accessible to them (Lefa, 2014). This allowed the state to control the information a Black individual would receive at university. The Eiselen Commission Report of 1951 mentions that the reason for the academic separation between Black and White can be justified by their cultural differences, yet European culture was still enforced on Non-whites within the schooling system as Non-whites were not allowed to learn in their own language nor about their own history. Furthermore, the Eiselen Commission highlights that the reproduction of labour is a two-fold

process. The first aspect concerning the reproduction of labour is the reproduction of attitudes and values within the social construct. The second aspect concerning the reproduction of labour is the reproduction of the necessary skills needed. In addition to this, the commission goes on to say that natives should not be given an academic education because if both Non-Europeans and Europeans are educated, nobody will be left to do the manual labour in South Africa. It is for this reason that they believed a native should be educated to the extent where he knows and believes he is responsible for performing manual labour within society.

Bantu education was, thus, the brainchild of the Eiselen Commission Report and the failure thereof was caused by the student uprisings of 1976. More than 50% of Black learners were in the care of the Bantu Education Department, which did not have the same facilities and environments as White learners. With apartheid education structured around moulding Non-whites into employees and with little to no financial or entrepreneurial education fostered at home, Coloured youth did not easily acquire the culture and necessary skills needed to venture into entrepreneurship. Ultimately, according to Hartshorne (1974), education has the sole responsibility of developing the individual into the "whole man". This makes one question whether Non-whites during apartheid were being educated to become whole or being educated to realise the mandates the government was trying to fulfil politically, socially and economically and whether the effects thereof are affecting youth entrepreneurs today.

To reiterate, the shortage of White staff during rapid economic growth resulted in the need for Non-whites to be trained for skilled labour. Bantu education came into play in 1955 and inherited 869 000 pupils, more than 21 000 teachers and 5 700 schools. Schools under the Bantu education system during apartheid had too many pupils per class which resulted in many students dropping out. Secondary education was designed in such a way that it would produce the manpower the economy needed, the potential candidates for tertiary education and the leadership needed in the homelands.

Molteno (1984) in *The State and the South African University System under Apartheid* stated that missionary-controlled native education was replaced by Bantu Education. The objective of this new education system was to have control over African youth by observing and keeping their aspirations within suitable constraints. The career paths for Black youth were, therefore, predetermined and confined to select options which prohibited them from participating in the economy the way entrepreneurs would. The ideology of separate development made the apartheid government create separate universities for different racial groups. Despite being given the opportunity to study

at tertiary institutions, the aspirations of educated Black youth needed to be kept under control and within the boundaries required by the state (Davies, 1996).

More than a decade later, the demand for venture creation within South Africa is increasing at a fast pace as more and more South Africans are becoming unemployed. It is not being suggested that Non-whites do not have the ability to be entrepreneurial or that their predecessors did not, but that Coloured youth necessarily do not know their history, culture and the success stories of their predecessors and are seldom groomed for entrepreneurship by their elders. Ultimately, stemming from engineered disadvantaged historical backgrounds as well as economic backgrounds, youth first need to unlearn certain behaviours, thought patterns and belief systems that might be contrary to what is needed in order to have the right attitude for successful entrepreneurship. Pre-democratic education was indeed a contributing factor to the development of entrepreneurial culture or the lack thereof.

2.10 Entrepreneurship education

Entrepreneurship and education are relative (Dickson et al., 2008). By definition, entrepreneurship education involves the training methods developed and implemented in order to transfer skills that lead to venture creation (Ratten & Usmanij, 2020). Empirical studies have shown that processes in education and a student's direct and overall environment can be used to influence entrepreneurship and the formation of new business (Bager, 2011; Mani, 2015). These studies have all communicated the need for entrepreneurial education. However, Mani (2017) proposes that contemporary entrepreneurship education educates the individual about entrepreneurship but does not equip the individual for entrepreneurship. Furthermore, Dehghanpour (2013) believes that entrepreneurship education is crucial in the development of an economy. As could be expected, entrepreneurship education happens more effectively at a university level with the purpose of preparing the potential graduates for success in the small business sector. Succinctly, it is meant to encourage, equip and provide students with a thorough understanding of what is needed in order to become a successful entrepreneur. Vasilache and Rînciog (2017) allude that entrepreneurship education is increasingly becoming a part of policy in order to foster a culture of innovation and venture creation within communities and countries at large.

Furthermore, addressing perceptions regarding failure in order to enable entrepreneurs to accept mistakes and persevere in their objectives is another area of development that is needed (Nefzi, 2018). Successful youth entrepreneurship education needs an approach that aims to change the

behaviours and attitudes of learners (Lorz, Mueller & Volery, 2013) which ultimately makes up the culture of the individual. This statement shows that education should be structured with the intent of developing a culture in favour of entrepreneurship. In order for this to become a reality, the behaviours and attitudes of learners as well as their origins primarily need to be understood. A closer look needs to be taken at the generational transference of attitudes and behaviours and how they vary within different regions in South Africa.

Entrepreneurs are people of action and choose to learn in an atmosphere where there is room for trial and error and reflection (Nieuwenhuizen et al., 2016). However, academic research on entrepreneurship usually focused on the characteristics, personality and distinct skills of entrepreneurs. Domestic factors impacting personality traits and characteristics and the transference of skills are, therefore, put into question.

2.11 Forced removals and migration

During the late 1950s and 1960s, forced removal policy was in full effect – executed by the White government and supported by the White Afrikaans churches of the day (Abel, 2019). The forceful separation of different races had a political as well as an economic agenda to it. The justification thereof was that "It was the will of God" and that God had placed White people in the land of the Blacks to lead them into prosperity (Vosloo, 2016). Bible translator and Afrikaans poet, J. D. du Toit, interpreted the Word of God with a personal bias in order to justify segregation with scriptural reference (Vosloo, 2016). A political and economic advantage was thus established which still lingers today. Moreover, White employers needed to secure land and inexpensive workers from the rural areas of South Africa (Wolpe, 1972) thus amplifying the need for racial segregation in South Africa during the pre-industrial nineteenth century. Mpeta et al. (2017) mention that the discovery of diamonds in 1870 transformed the economy and highlighted that the type of entrepreneurial activity during this period involved agriculture, diamond mining and the manufacturing of guns and ammunition. A migrant labour system was developed in order to curb wage increases in the mining sector and, thus, by the end of the 19th century, white miners earned eight times more than Non-white miners. Labour practices were discriminatory and repressive and the gap in wages extended. Alongside this, Black and Coloured individuals were discouraged from participating in the economy. Skilled and semi-skilled jobs were reserved for White workers. The death of infants in the Cape Colony among Coloureds and Backs was twice the number of that among Whites.

Professor Ian Goldin (cited in Trotter, 2009) stated that the agenda of the National Party was to transform the Western Cape into a Coloured labour preference area by removing Blacks and grouping Coloureds in suburbs. The notion behind this removal was rooted in the premise that Coloured people were seen as a separate group and that there were minimal character traits or specifics that united them except for the fact that they were vastly mixed. The forced removals had a devastating and traumatic impact on the Coloured community. According to Trotter (2009), the removal was so overbearing that two men committed suicide – one in Rondebosch and one in Sea Point. Trotter goes on to say that many elderly folk died just before or after the forced removal resulting from the trauma it caused.

Additionally, job reservation laws were put in place which resulted in some positions and occupational titles being reserved for Whites only. Nattrass (2014) in *Economic History of Developing Regions Volume 29* mentions that for Marxists, the success of capitalism is analysed by its profitability. She further states that the rate of return during apartheid was grounded in the exploitation of labour and that a high rate of return is evidence of high exploitation of labour. Forced removals and the labour market were, therefore, relative. However, the general reason for segregation was that it would prevent conflict between different racial groups. As seen above, the Coloured community was forcefully removed from their homes with the purpose of mobilising Coloured labourers in the Western Cape. Coloured youth today stem from a generation who not only experienced this kind of trauma, but from a generation groomed to be labourers. Coloured entrepreneurs face unique restrictions such as excessive reliance on non-governmental organisations, doubt of carryover apartheid-institutions, institutional bias in favour of the larger firms and the racially exclusive character of the culture of business networks (Manning et al., 1998).

The Group Areas Act of 1950 was not the first attempt of the White government to control land and entrepreneurial activity of Non-whites. In 1913, the Natives Land Act was passed which prohibited Blacks from owning land. This had upsetting effects on the business growth of Black farmers. They were forced into a job market that was non-agricultural. Sol Plaatje investigated the effects of the act in July 1913. He reported that many were driven to over-crowded locations as a result of the act and were on the latter end of receiving poor sanitation. Land for grazing was limited as well which resulted in the loss of cattle and business (Mpeta et al., 2017). Mining continued to be reasonably unhealthy for Black workers. However, GDP per capita grew to 5.1% per annum during the 1930s whereas in the previous decade it grew by 2.2% per annum. Nonetheless, the period of war for

White men created new prospects for Black male and female labour but put business ownership and venture creation into question for Blacks and Coloureds (Mpeta et al., 2017).

A large portion of the inhabitants found on the Cape Flats was once located in District Six in Cape Town (Rassool, 2019). This was prior to 1966 when District Six was officially declared a 'Whites-only' area (Soudien, 2019). Shortly after this, in the 1970s and 1980s, the forced removals occurred as per the Group Areas Act of 1950 by means of destroying the buildings of the residents. The history and culture of the inhabitants in districts before the forced removal act appears to be communicated stereotypically (Davids, 2018). Alvares (cited in Davids, 2018) states that previous anthropological studies have portrayed conquered communities as inferior. Europeans embraced a particular myth – and pushed its agenda – completely believing that Asians and Coloureds were inherently inferior and so were their cultures. District Six was, therefore, often portrayed as an area of gangsterism and as a slum with its ex-residents as always 'merry' with a craving for pleasantness, music and alcohol (Davids, 2018). This behaviour, therefore, justified the rationale for forced removals. Sauls (2004) articulates that regardless of the major literary and cultural contributions of scholarship, a stereotypical representation of District Six appears to hinder how Coloureds aim to understand and remember their own experiences. This has vastly impacted the culture of the ex-inhabitants and their offspring. According to Kies (cited in Soudien, 2018), there is a false belief within European civilization that suggests that African and Asian people are a part of the inferior or child races and that they are inherently of a lower standard because of their immorality, skin colour, laziness and their inability to understand the sacredness of human life.

In what presents itself to be an attempt for cultural conditioning, Sauls (2004) believes that centres of cultural studies and museums still include lopsided photographic representations and stereotypical literature of culture even though it is criticised and questioned by locals. A well-known and celebrated novelist from District Six, Richard Rive, has mentioned that numerous outsiders represent the experiences and history of the oppressed in insensitive and shallow ways with a general lack of knowledge and genuine understanding (Viljoen, 2001). The stereotypes of 'skollies', gangs, shebeens and brothels seem to prevail in the narrative of the outsiders not part of the community of District Six. District Six was mostly depicted as a poverty-stricken, gang-infested slum area. The 'street culture' of District Six is retold with images of 'coons', humour and drunkenness (Davids, 2018). 'Coon' culture often describes the heritage and culture of the ex-inhabitants of District Six.

2.12 Conclusion

This chapter covered the notion of culture and provided a review of some of the historical events that influenced the culture of Coloured people, with specific reference to apartheid. The purpose of this chapter was to elaborate on how policy and educational institutions influence culture and how they can manipulate the belief system of a community. Policies such as the Group Areas Act of 1950 and the Bantu Education Act of 1953 were implemented with the purpose of producing and mobilising cheap labour to assist with rapid economic growth post World War Two. Additionally, this chapter covered the importance of culture in entrepreneurship and emphasised that an entrepreneurial culture can differ from region to region. The chapter segmented topics such as apartheid, industrialisation, basic definitions of entrepreneurship, segregation and culture as capital and entrepreneurial education.

These components influenced the entrepreneurial readiness of youth on the Cape Flats today. As mentioned before, entrepreneurs are products of their culture. Historic events such as apartheid caused a loss of culture or even a stereotypical viewpoint regarding the culture of Black and Coloured people. These racial groups are often depicted as gangsters, immoral beings and seekers of pleasure and this is reinforced perpetually by external writers who do not have first-hand experience of these environments. This impacts the entrepreneurial activity of these individuals drastically and, sadly, they are positioned in the minds of their potential market based on their history as a people almost instantaneously. What this means is that before a prospect gets to know the product or service that the entrepreneur is offering, the entrepreneur often first needs to navigate through a perception of a social constructs associated with skill, morality and economic power linked to skin colour.

Products and services present themselves as being more valuable and authentic when in the hands of the so-called European population. This could be the result of a European culture being embedded as superior in our history as Capetonians, with this perception worsened by the scarcity of information about the culture of African and Asian communities. The Coloured population within the selected suburb of Cape Town is a result of forced removals from District Six and are still regarded to this day that they are gangsters, from slums and that they are inferior and not pure. Sadly, when individuals from these communities gather up the courage to start a business venture, it is often on a small scale and is accompanied by a large degree of fear to take risks and to step into the market confidently. The notion of power distance is a contributing factor where members of these communities view entrepreneurship as an activity for the wealthy or the privileged (Whites).

As a result of the Group Areas Act, the wealthy are located in specific areas to this day and the underprivileged are still located in the inlands of Cape Town. This could possibly give room for a comparative study on the start-up rate of youth situated on the coast of Cape Town versus the start-up rate of youth on the Cape Flats.

The inhabitants of District Six were entrepreneurial and supported each other's religious fundraisers, but the degree and magnitude of their entrepreneurial behaviour is overshadowed by the stereotypical agenda found in cultural museums, books and musicals. The youth of the selected suburb in Cape Town need to be exposed to the success stories of businessmen and women who were from District Six and who have thrived in industries such as catering, fishing and owning their own restaurants. The following chapter will advise on the research methodology undertaken to extract the relevant data from the selected suburb in Cape Town.

CHAPTER 3

METHODOLOGY

3.1 Introduction

The previous chapter comprised literature regarding the role of culture in entrepreneurship. It also showed how a historic event could influence culture and that culture can differ based on geographical regions. This chapter will describe, in detail, the research methods used within the study. Methodologies for data collection will be made clear and the overall design of the research will be clarified. Furthermore, this chapter will cover ethical considerations, sample size, the data collection techniques and analysis of the data. Remenyi et al. (cited in Mohajan, 2017) define research methodology as a process that is logically developed for the purpose of generating a theory. It is, ultimately, a framework within which research is conducted.

3.2 Research objectives revisited

As mentioned in Chapter 1, the main objective is to understand and determine if culture, or the lack thereof, is a contributing factor to the limited number of youth entrepreneurs in a selected suburb in Cape Town.

Subsequently, the sub-objectives are:

- to understand the culture, values and belief systems of youth in the selected suburb in Cape Town;
- to evaluate the contributing factors that helped develop the current entrepreneurial culture of youth in the selected suburb in Cape Town;
- to examine government policies and the impact these have on youth who aim to become entrepreneurs;
- to assess the kind of entrepreneurial activity already taking place among youth in the selected suburb of Cape Town; and
- to propose a framework of guidelines based on research findings to assist in the development of a healthy entrepreneurial culture amongst youth within Ward 66.

3.3 Research paradigm

According to Mackenzie and Knipe (2006), a research paradigm is the way the researcher views his or her surroundings or environment. It is the way they view the world and will influence the way they conduct and interpret their research. The term 'research paradigm' was coined by Thomas

Kuhn in 1962 and has predominantly three categories, namely Positivism (Positivist Theory), Interpretivism (Interpretivist Theory/Research) and Critical Theory (Perazzetti, 2017).

3.3.1 Positivism theory

Positivism as a paradigm suggests that reality is independent and separated from humans. Stated differently, it suggests that humans do not have an influence on what is regarded as reality because reality is not influenced by our senses. The root or nature of positivism is that of realism (Rehman & Alharthi, 2016). Scientists or researchers who approach research through this lens aim to apply natural laws to a social context. They believe that if the laws of cause and effect are understood, behaviour can be predicted in a social world just as it can be predicted in a natural world (Rehman & Alharthi, 2016). These researchers adopt an objective approach to research and do not get involved in or tamper with what is being observed or studied. Ultimately, a positivist has a view or belief system that puts forward an idea that there are laws that direct or lead social occurrences and that if these rules can be understood, then behaviour can be predicted.

3.3.2 Interpretivist theory

Interpretivism is the idea and belief that truth is not universal and not independent (Rehman & Alharthi, 2016) . Interpretivists are individuals who believe that realities are socially constructed and that ultimately, reality and truth are created instead of being discovered. They believe that reality is facilitated by our senses and, therefore, multiple realities can be created (Rehman & Alharthi, 2016).

3.3.3 Critical theory

The nature or root of critical theory is formed by taking history into consideration. It suggests that a specific reality exists as a result of it being formed politically, culturally, religiously over a period of time. A social system is created by taking into consideration the aforementioned variables as well as gender and ethnicity. Kincheloe (2008) puts forth the question, "How did I get stuck with this body of knowledge and these lenses through which to see the world?". For the purpose of this research, critical theory was adopted as the paradigm because culture is formed by historic or historical events, political views and religious views. The purpose of this research is to understand why youth have a certain belief system towards entrepreneurship as a result of their culture. Therefore, critical theory will be fitting. In addition to this, the research aims to contribute to the transformation of the situation regarding the limited number of youth entrepreneurs in Ward 66. Kincheloe and Mclaren (2002) state that critical researchers try to refresh and change the beliefs and actions of individuals in order to change the situation.

3.4   Research methodology

According to Ingwenagu (2016), research came about when humanity tried to understand their environment. They would then use their intellectual ability, experience as well as the necessary apparatus and tools they had available. Ingwenagu (2016) further states that research is rooted in scientific thinking and can be deductively, inductively or simultaneously in cooperation with the environment in which it is conducted. Furthermore, methodology refers to the organised, theoretical exploration and examination of methods used within a particular field of study (Ingwenagu, 2016).   There are various types of research such as action research, descriptive research, creative research, experimental research and historical research (Lodico et al., 2010). This study employed both qualitative and quantitative methods of research.

3.4.1   Qualitative research

This type of research can also be referred to as exploratory research. It is used to explore and gain an understanding of underlying reasons, opinions and motivations. It provides insight into problem areas and aids in developing hypotheses for potential quantitative research. It is also used to reveal trends in thought and opinions (Creswell, 2009). Qualitative research in the form of research interviews were conducted with participants in this study. The purpose of these interviews was to extract in-depth knowledge about the perspective of individuals who are currently businessmen and who have an understanding of the pre-democratic political and economic environment. The qualitative sample size was determined based on the suggestion of Creswell (1998), who determined that 5–25 participants are ideal. The researcher intended to interview 15 participants but found that saturation was reached after interviewing 10 individuals. The researcher, therefore, settled for 10 as the sample size for the qualitative research.

3.4.2   Quantitative research

Quantitative research is broadly understood as analysing and quantifying data in order to discover outcomes (Apuke, 2017). This type of research is used to quantify the problem by way of generating numerical data that can be transformed into usable statistics (Bacon-Shone, 2015). It is used to quantify attitudes, opinions, behaviours and other defined variables. Quantitative research uses measurable data to formulate facts and uncover patterns in research. The collection methods for quantitative data are more structured than qualitative data collection methods. They include methods such as online surveys, paper surveys, questionnaires and online polls (Kabir, 2016). For this research, a questionnaire was drafted in order to extract quantitative data from the participants in the selected suburb. Demographic factors such as age, geographical location, race, level of

education and cultural standpoints were included in the questionnaire. The questionnaire was used to see the relationship between an individual's culture which was formed and influenced at home or at school and their desire to start their own business. It was also designed to gain an idea of the kind of entrepreneurship activity currently taking place within the suburb and to see if it leads towards job creation within the community.

Thus, a mixed method approach was used for the purpose of this study. The convergent parallel design was adopted as it has been proven to be trustworthy and effective in similar studies (Molina-Azorin, 2016). The mixed method approach was used in the following manner:

- The quantitative research was the main priority of the research. The qualitative findings were used to test and clarify the quantitative findings.
- The researcher, therefore, primarily first gathered the quantitative data and then gathered the qualitative data.
- The researcher had a predominantly larger sample size for the quantitative data (470) compared to the qualitative data (10).
- The qualitative findings were used to corroborate and to further assist in interpreting quantitative findings.
- Ultimately, both sets of data were compared for congruent findings.

Below is a diagram explaining how qualitative and quantitative research can be used in tandem to provide a clearer interpretation of findings.
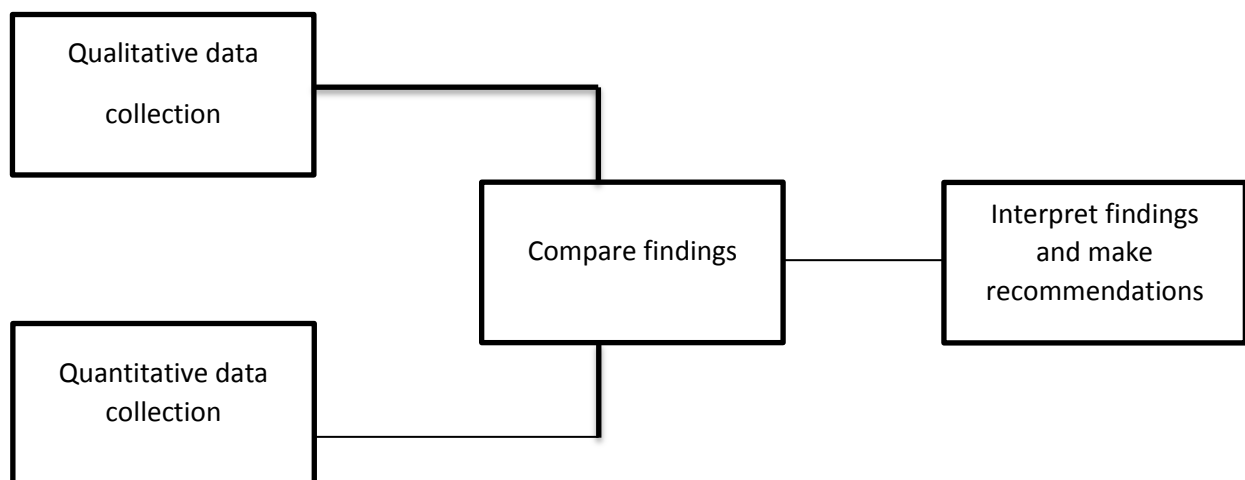
Figure 3.1: Convergent Parallel Design (Creswell et al., 2011)

3.5   Demarcation of study

The research involved individuals from the following geographical areas: Grassy Park, Lotus River, Parkwood and Ottery. The research was not gender-specific and extracted data from individuals aged 14–34. The study was predominantly aimed at the Coloured community in these specific geographical locations. Grassy Park, Lotus River, Parkwood and Ottery are all suburbs within the City of Cape Town in the Western Cape. These four areas were selected because they interlink and

Figure 3.2: Map of Southern Mail Distribution (https://www.southernmail.co.za/about-us

3.6   Sample population

The population sample refers to the group of interest for the study. A sample is recruited from a broader populace that will serve as a generalised representation of the selected group (Van den Broeck, 2013). In this study, the research population comprised Coloured youth aged 14–34 residing in the Grassy Park, Lotus River, Ottery and Parkwood areas. Together these areas form part of Ward 66. The selected population were high school students, matriculants and individuals who started their careers or businesses.

3.7   Sample frame

According to Kabir (2016), a sampling frame is a list of items and characteristics that are used to extract the sample from the selected population. The sample frame for this study was, therefore, youth between the ages of 14–34 who were classified 'Coloureds'. The Coloured community was formed as a result of several interracial sexual occurrences between Europeans, Asians, indigenous South Africans and Khoisan people, among others, who were later subdivided and deployed into suburbs within Cape Town by the Group Areas Act of the 1950s (Adhikari,2005).

3.8   Sample methods and sample size

Sampling is the practice of extracting a subset from a population using a sample frame as a guide (Taherdoost, 2016). The sample will serve as a generalised representation of the selected population. Taherdoost (2016) has further stated that sampling can be divided into two main categories, namely probability and non-probability sampling otherwise also known as random and non-random sampling. These broad categories are then further divided into subcategories. The researcher used a simple random sampling method for the quantitative research. According to Ghauri and Gronhaug (2005), simple random sampling means that every prospect from the selected population has the likelihood of being a participant in the research due to the high possibility of underlying similarities. A demographic profile was compiled using data from the 2011 Census for Ward 66 (Grassy Park, Lotus River, Parkwood and Ottery in Cape Town) which was retrieved from Statistics South Africa. Furthermore, purposive sampling methods were used for the qualitative research in order to retrieve in-depth information from the selected ethnic group (that is, Coloured people).

3.9   Sample size

The study used software identified as Raosoft (2009) to calculate the sample size for the quantitative research. According to the 2011 census for Ward 66 in the City of Cape Town, the total population was 31 083. The Raosoft calculation took into consideration a 5% margin of error, a 95% level of confidence and a 50% response distribution rate. The recommended sample size was 380 individuals. However, the researcher decided to use a slightly bigger sample size in order to factor in potential population growth. The total sample size for the qualitative data was 470 individuals. Approximately 47% of the population in Ward 66 are between the ages of 10–39, thus meaning that the eligible population for this study within Ward 66 is 14 609 more or less. This is calculated by taking the entire population of 31 083 and multiplying it by 47% in order to retrieve an estimated amount of individuals fitting the demographic profile of individuals between the ages of 14–34.

The qualitative sample size was determined based on Creswell's suggest that 5–25 participants are ideal. The researcher intended to interview 15 participants but found that saturation was reached after interviewing 10 individuals. The researcher, therefore, settled at 10 as the sample size for qualitative research.

Initially, 600 questionnaires were distributed for quantitative research. However, only 470 of the questionnaires were usable.

3.10   Data collection instruments

A questionnaire and an interview guide were used in order to collect data within Grassy Park, Lotus River, Parkwood and Ottery.

3.11   Research design

Secondary research was conducted by reviewing material that had been published in order to contribute to the research and to structure the literature review. The literature review, therefore, consists of key areas of youth entrepreneurship debates and discussions with specific reference to entrepreneurship education entrepreneurial culture within youth and economic development. The sources comprise journal articles and reviews, the National Development Plan, survey reports, relevant government policies, research reports, books, chapters in books and internet sources. Primary research was conducted by means of a questionnaire as well as an interview schedule.

3.12   Primary research observations

3.12.1   Questionnaire design

A questionnaire or survey is a research tool assembled with questions for the purpose of extracting data from a sample size (Ponto, 2015). According to Sreejesh et al. *(*2014), a questionnaire has four functions to fulfil. They are the following:

- Questionnaires enable the collection of data from participants.
- Questionnaires assist in providing a structure for designing interviews.
- They provide a guideline for notating answers.
- They help in processing the data that has been collected.

Questionnaires are, therefore, a critical component to the research and have to be designed effectively. With this understanding in mind, a questionnaire has to have appropriate questions in the main body and should be structured with the target audience in mind in order to minimise a low response rate and to retrieve accurate, non-biased results (Taherdoost, 2016). It is for this reason that the questionnaire was designed meticulously, submitted to the supervisor, pilot tested and reviewed and then submitted to the Higher Degree Committee of CPUT for approval. Furthermore, the quantitative questionnaire was designed with closed-ended questions. The purpose thereof was to direct the line of questions in order to extract the desired information from those who completed them. The interview questionnaire was designed with open-ended questions in order to extract unknown data or data of a better quality that is more insightful.

3.12.2 The design of the survey

The quantitative questionnaire in Appendix C had three pages in total which were subdivided into two sections. The first section included ten closed-ended questions. The second section presented a Likert scale with 4 constructs. These constructs were Culture, Education, Entrepreneurial Intentions and Apartheid. Below is a summarised layout of the questionnaire. The questionnaire was pilot tested and altered in order to ensure the necessary data was extracted.

The first section (questions 1–10) was structured as follows:

- Questions one, two and three were used to extract demographic information.
- Questions four and five were used to examine entrepreneurial intention.
- Questions six and seven were used to extract information on the individual's educational background.
- Questions eight, nine and ten were used to extract data on the perceived level of entrepreneurship within the selected suburb as well as the contributing factors for the suggested level of entrepreneurship.

The second section (the Likert scale, question 11) had three questions per construct:

- 1st Construct: Apartheid
- 2nd Construct: Culture
- 3rd Construct: Entrepreneurial Intention
- 4th Construct: Education

3.12.3 Interview

According to Adhabi and Anozie (2017), interviews serve as a pillar of qualitative research for numerous reasons. They give researchers the ability to investigate material issues that might not be apparent when starting the research. They allow researchers to gather in-depth information and can be extensive in nature. An interview involves an interviewer reading questions to respondents and recording their answers (Bolderstone, 2012). Bolderstone further states that an interview is often a face-to-face conversation or discussion comprising questions and answers – though the telephone may be used – in which an interviewer tries to draw information, beliefs or opinions from another person. However, with technological advances, questionnaires are less rigid and can be completed virtually. For the purpose of the study, interviews were conducted with businessmen from Cape Town who are familiar with Grassy Park, Lotus River, Ottery and Parkwood. The sole purpose of extracting information from those who are businessmen and who are familiar with the suburb is to

design and suggest a framework to assist the youth who are entering the entrepreneurial environment.

The interview was structured in the following manner:

- Question One: A brief introduction of the respondents and their experiences.

- Question Two: An explanation of how the respondents view the culture of youth in the selected suburbs.

- Question Three: Respondents' viewpoints on what they think are the contributing factors to becoming a successful entrepreneur.

- Question Four: Comparison of business opportunities during apartheid and the present day.

- Question Five: Respondents' viewpoints on the entrepreneurial readiness of youth within the selected suburbs.

- Question Six: Respondents' viewpoints on the apartheid political environment compared to the political environment of today.

- Question Seven: Respondents' views on political shortfalls from an entrepreneurial perspective.

- Question Eight: Comparison between the education system during apartheid and the education system today.

- Question Nine: Respondents' viewpoints on shortfalls within the education system.

- Question Ten: Respondents' input into the reasoning behind the realisation of a sparse number of youth entrepreneurs in the selected suburbs.

- Question Eleven: Solutions proposed by the respondents on how to mitigate barriers to entrepreneurship.

3.13 Data collection fieldwork

The field was accessed both manually and digitally. Four hundred and thirty surveys were distributed at Fairmount High School where youth from Grassy Park, Parkwood, Ottery and Parkwood attend. However, only 300 surveys were of good quality. One hundred surveys were distributed to Alpha Squad Youth, a religious organisation in Lotus River, and 70 surveys were completed digitally by distributing a link to the survey. Google Forms was the platform used to digitise and distribute the questionnaire. Seven interviews were completed face-to-face and 8 interviews were completed across digital platforms.

3.14 Data coding and analysis

SPSS data analysis software was used in order to interpret data from the questionnaire. The program was used for data clean-ups as well as data visualisation in order to identify the trends within the quantitative data collected. Furthermore, an exploratory factor analysis was conducted to measure the validity of the data.

Cohen et al*.,* (2011) define qualitative data analysis as the type of analysis that enables the researcher to make sense of data by defining the situation, identifying themes and patterns and identifying common sequences and or differences. The qualitative data was, therefore, analysed by the researcher by separating it into themes and categories based on the main research question and corroborating it with quantitative findings.

3.15 Ethical considerations

The following were the ethical considerations for the basis of this research:

- Prior to conducting the research, ethics clearance was first received from the Cape Peninsula University of Technology.
- Before engaging with the population or the sample, a letter of consent was obtained from the councillor of Ward 66 as well as from the schools and religious organisations involved.
- The research did not include interviews with minors.
- All participants were briefed about the purpose of the study and what the data would be used for.
- Individuals were not forced to participate.
- Participants were not asked to disclose personal information such as names, addresses or identity numbers.
- Participants were not discriminated against based on their race, gender or belief systems.

- The research was not conducted outside of the geographic location for which consent had been received.

- The research was conducted honestly, transparently and with integrity.

3.16 Conclusion

The purpose of this chapter was to explain and present the research methodologies used. For the purpose of this study, both qualitative and quantitative methods were adopted resulting in a mixed methodology approach. Questionnaires as well as interviews were conducted in order to extract both qualitative and quantitative data. Random sampling was conducted and a total of 470 youth between the ages of 13–35 participated. An additional 9 individuals were selected to participate in the interviews. The sample only included individuals from Grassy Park, Lotus River, Parkwood and Ottery. The researcher distributed 400 questionnaires in person and 70 questionnaires digitally. The following chapter will report on the findings of the research.

CHAPTER 4

RESEARCH FINDINGS

4.1   Introduction

Chapter 3 provided a detailed description and outline of the research methodology used in this study. As mentioned previously, the selected research methodology was a mixed method approach, which included both qualitative and quantitative research. A mixed methodology approach was employed so that the qualitative findings could provide further insight to the quantitative findings. A questionnaire and interview schedule served as the data collection instruments for the quantitative and qualitative research respectively. The total number of 470 questionnaires were completed from the selected sample population located in Grassy Park, Ottery, Lotus River and Parkwood and 9 interviews were conducted. All four suburbs interlink and partially form part of Ward 66 in the City of Cape Town, Western Cape.

This chapter provides the results of the research. The chapter is introduced with descriptive statistics on demographic findings and proceeds to a reliability and validity test using exploratory factor analysis. Furthermore, a linear regression test was conducted to establish the type of influence one construct has on another. Additionally, the General Linear Model (GLM) of analysis was conducted to identify the relationship between demographic factors and entrepreneurial intention and activity. Lastly, qualitative findings are included to corroborate and further explore quantitative findings.

4.2   Descriptive statistics: Demographics (refer to Appendix C)

4.2.1   Ethnicity

This question was imperative to ask in order to identify the selected population for the study – predominantly Coloured youth residing on the Cape Flats. The demographic factor is relevant to assess the entrepreneurial intent and activity of the demarcated cultural group within the community.
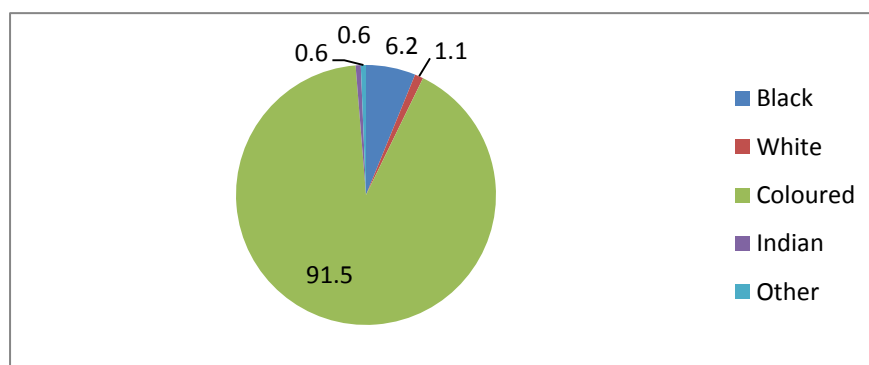
Figure 4.1: Ethnic frequency

The total sample size consisted of 470 participants. 91% were predominantly Coloured, 1.1% were White, 6.2% were Black and 0.6% were Indian.

4.2.2   Area

The geographical location needed to be established in order to identify the region. The region needed to be identified to further segment the sample population in order to test if a specific entrepreneurship culture (or entrepreneurial activity) exists within the selected ward as cultures and entrepreneurial activity can differ from region to region.
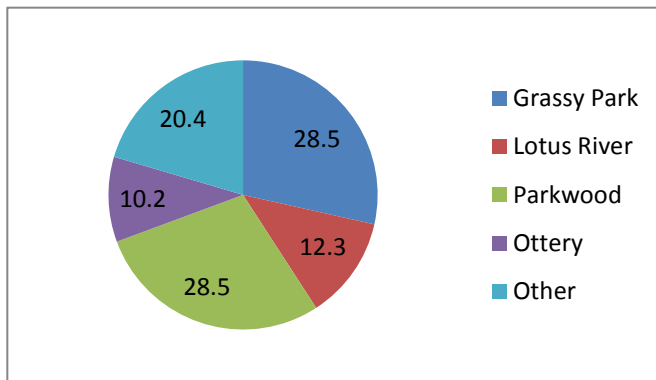
Figure 4.2: Geographic exposure

The graph above depicts that 28.5% of participants were from Grassy Park, 12.3% were from Lotus River, 28.5% were from Parkwood, 10.2% were from Ottery and 20.4% were from other closely situated suburbs.

4.2.3   Age

Age was an imperative demographic factor as the focus of the research was on youth entrepreneurship.
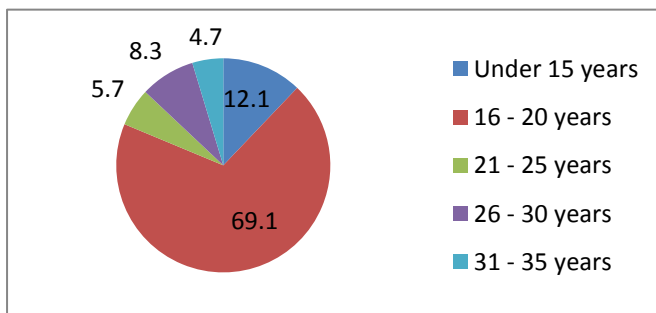
Figure 4.3: Age percentage

This graph shows that 69.1% of participants were between the ages of 16–20, 12.1% were under the age of 15 but not younger than 13 years old, 5.7% were between the ages of 21–25, 8.3% were between the ages of 26–30 and 4.7 % were between the ages of 31–35.

4.2.4   Highest education level

This question was added with the intent of being able to cross-examine the level of education with entrepreneurial intent.
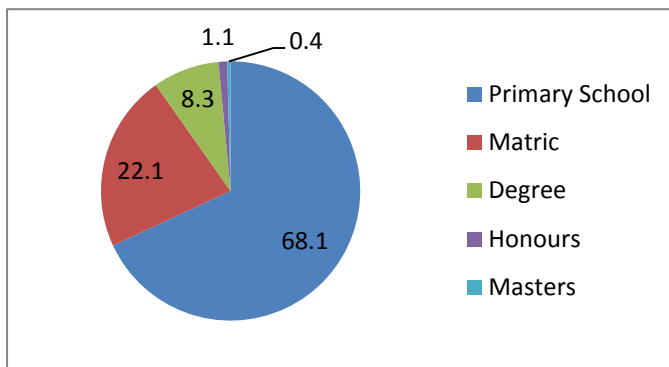
Figure 4.4: Highest level of education frequency

The graph shows that 68.1% of participants' current highest level of education is primary school. This meant that they are still in the process of completing high school. 22.1% of participants completed their secondary education, 8.3% attained a degree, 1.1% of participants attained an Honours degree and 0.4% had a Master's degree.

4.2.5   Learning stream

This question was relevant in order to understand and measure the level of entrepreneurial intent by observing the selected educational stream of the participants.
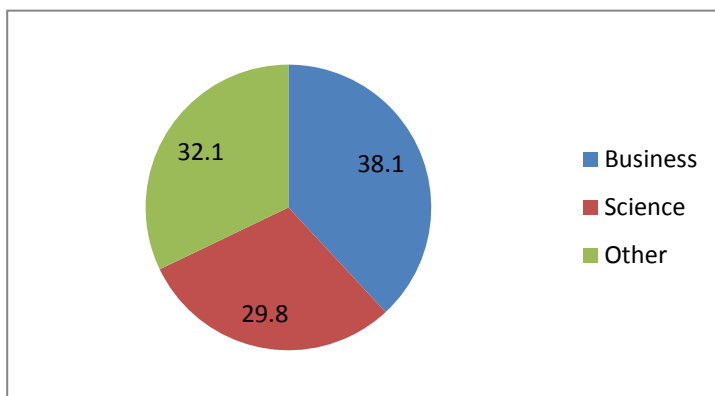
Figure 4.5: Learning stream exposure

Figure 4.5 shows that 38.1% of the participants selected a business educational stream, 29.8% selected a science educational stream and 32.1% selected 'Other'. 'Other' refers to a combination of the two and may include computer studies or arts.

4.2.6   Summary of demographic factors

- 91% of the total sample size were Coloured youth.

- 79.5% of the total sample size reside in Ward 66.

- 69.1% of the participants were between the ages of 16–20

- 68.1% of the participants were currently completing matric.

- 38.1% of the participants have selected a purely business stream of education.

4.3   Entrepreneurial activity and intention

4.3.1   Parents run their own business

The purpose of this question was to investigate if the participants stem from home environments where entrepreneurial activity is already in practice.
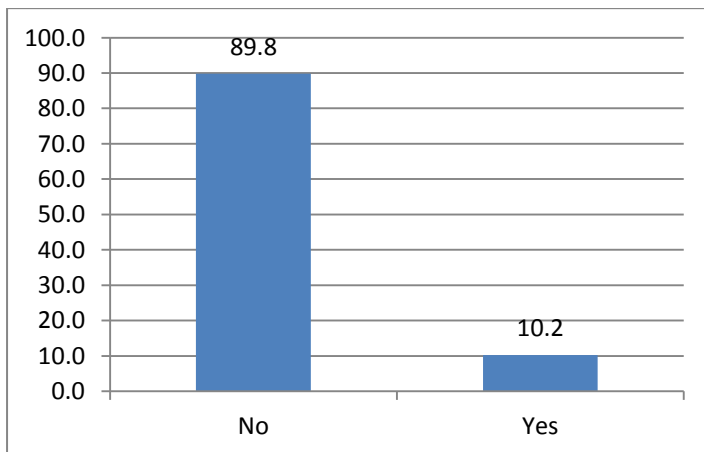
Figure 4.6: Domestic entrepreneurial exposure

Figure 4.6 demonstrates that the parents of 89.8% of the participants do not run their own businesses and 10.2% of their parents do run their own businesses.

4.3.2   You run own company

The researcher asked this question to identify how many participants were already running their own companies. The scale of business did not necessarily have to be large.
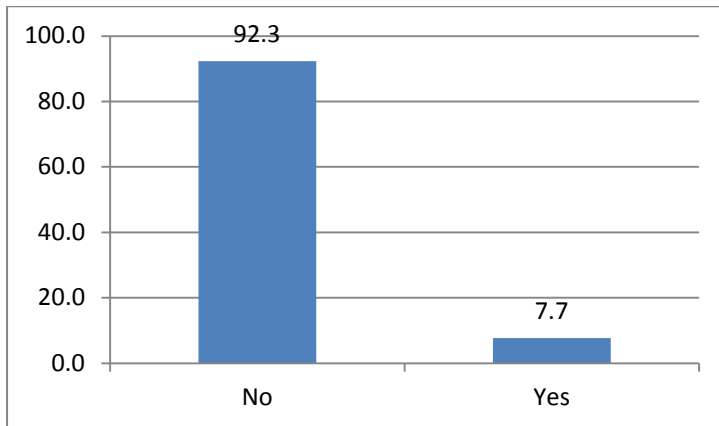
Figure 4.7: Start-up frequency

Figure 4.7 shows that 92.3% of the participants do not run their own businesses and 7.7% of the participants do run their own businesses.

4.3.3   You intend to start your own business

The researcher deemed this question of high importance in order to identify the level of entrepreneurial intent amongst the participants. Determining how many participants intend starting their own business in the future was also important, as many of the participants were full-time employees or students.
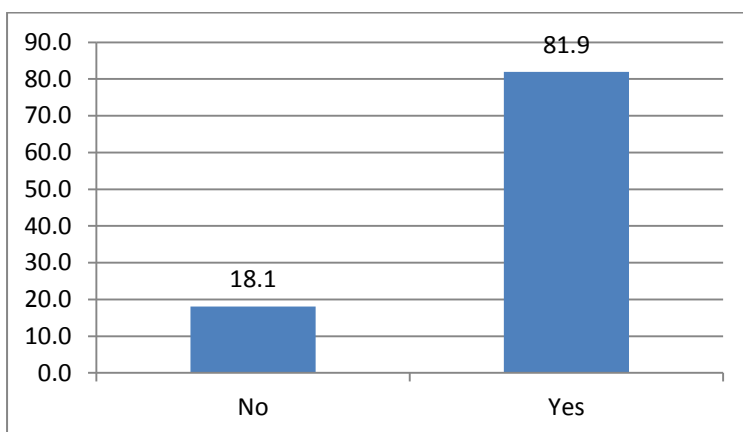
Figure 4.8: Entrepreneurial intent frequency

Figure 4.8 shows that 18.1 % of the participants do not intend starting their own businesses and 81.9% of the participants do intend starting their own businesses in the future.

4.3.4 Entrepreneurial activity by youth in the community

It was vital to ask this question in order to understand how the participants perceived the level of entrepreneurship within their community. It was important to ascertain if the participants believed there was room for entrepreneurial growth as a collective.
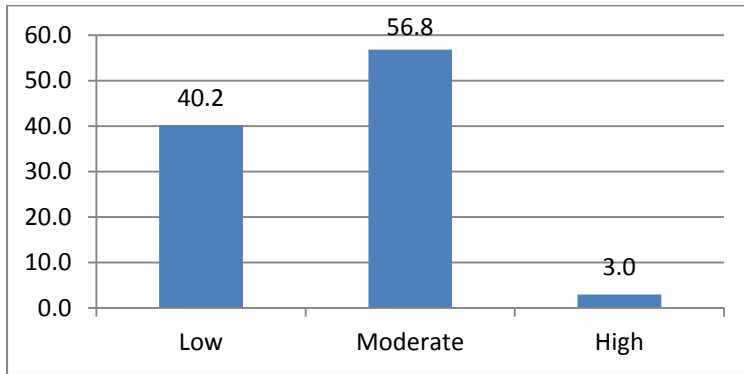
Figure 4.9: Entrepreneurial activity rate

Figure 4.9 shows that 40.2% of the participants perceived the level of entrepreneurship as low within their community, 56.8% observed it as moderate and 3% believed it to be high.

4.3.5 Culture, values and belief systems on entrepreneurial activity

It was important to ask this question to understand to what degree the participants believed culture influenced entrepreneurial activity in the community.
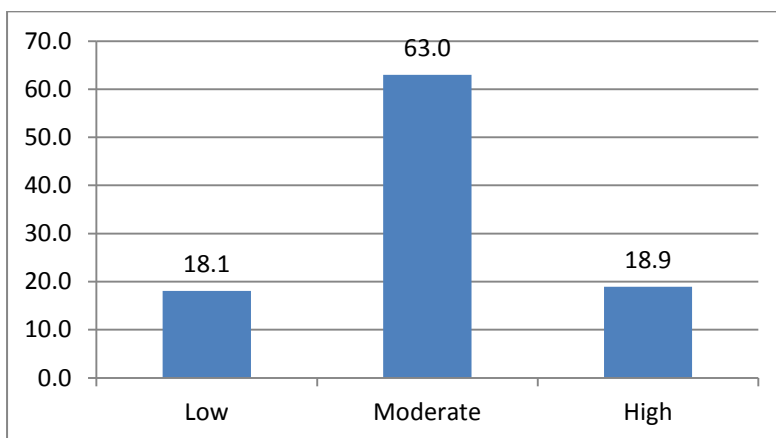
Figure 4.10: Cultural influence rate

The chart above displays that 18.1% of the participants believed that culture has a low level of influence on entrepreneurial activity in their community, 63% believed that culture has a moderate level of influence on entrepreneurial activity and 18.9% believed that it has a high level of influence.

4.4   Values and belief system

It was critical to ask this question to understand which values the participants identified with the most in order to determine if their set of values complement the belief system of an entrepreneur.
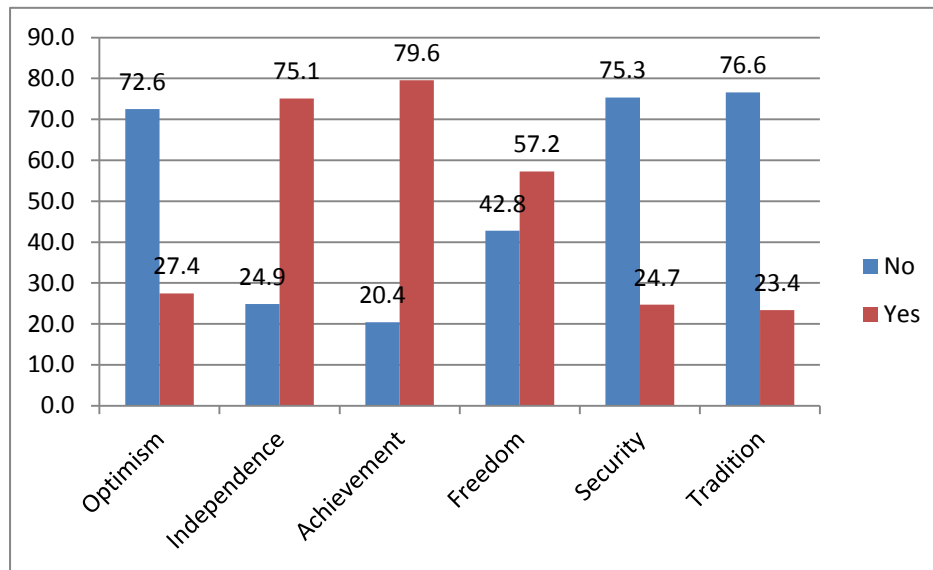
Figure 4.11: Values and belief frequency

Figure 4.11 indicates that 72.6% did not believe that optimism is a value they identify with and 27.4% did. Additionally, 75.1% indicated that independence is a value that is important to them and 24.9% did not select it as an important value. Furthermore, 79.6% held achievement as an important value and 20.4% did not; 57.2% identified with freedom as a value they hold and 42.8% did not select it as an important value; 75.3% did not select security as a value and 24.7% selected security as an important value. Lastly, 76.6% did not hold tradition as an important value and 23.4% did.

4.4.1   Top entrepreneurship-contributing factors

It was important to ask this question to understand what the participants thought were the most influential factors that contributed to the level of entrepreneurship they identified in their communities.
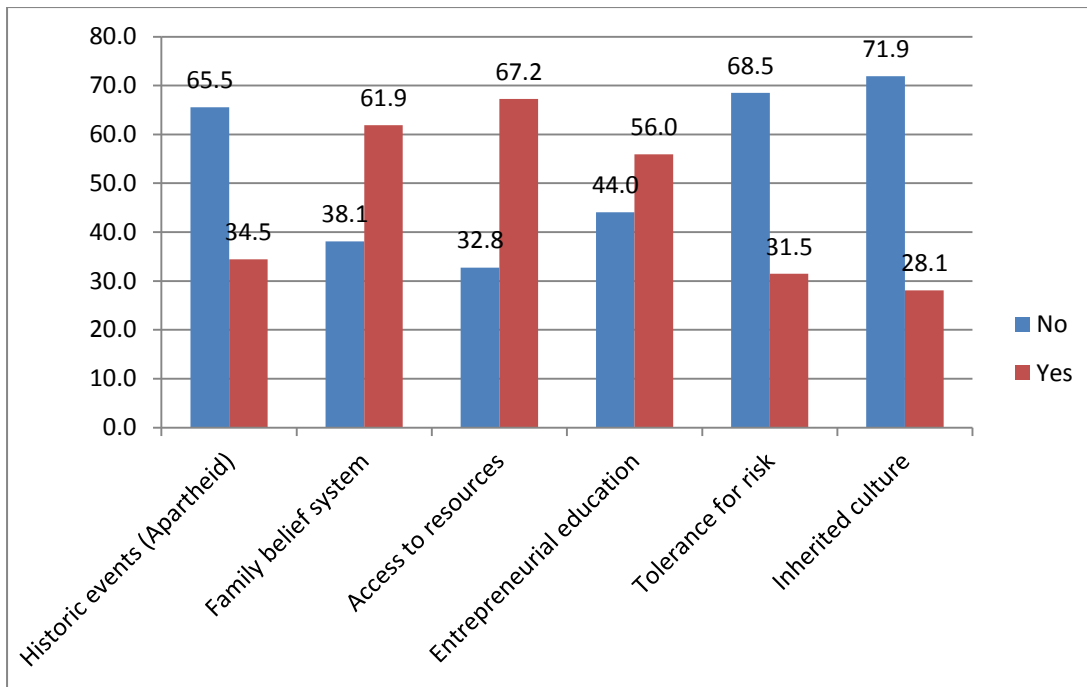
Figure 4.12: Entrepreneurship factor frequency

According to the table above, 65.5% did not believe that history (for example, apartheid) is a significant contributing factor while 34.5% did. Additionally, 38.1% believed that the family belief system was not a contributing factor while 61.9% deemed it a relevant factor. 32.8% believed that access to resources was not a contributing factor and 67.2% believed that it is a contributing factor. Furthermore, 44% felt that entrepreneurial education was not a contributing factor whereas 56% thought that it was an important contributing factor. When factoring in 'tolerance for risk', 68.5% of the participants did not see it as a significant contributing factor while 31.5% did. Lastly, 71.9% of the participants did not believe that inherited culture was a noteworthy factor while 28.1 % saw it as a noteworthy factor.

4.4.2 Apartheid construct

Three Likert scale questions were utilised to consider the apartheid construct and then the weighted average was calculated.
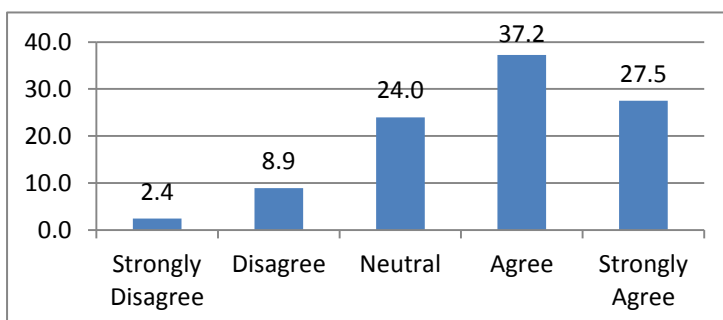
The majority of respondents, 64.7%, agreed (agreed and strongly agreed) that apartheid had an influence on entrepreneurial activity and intention versus 11.3% who disagreed (strongly disagreed and disagreed).

4.4.3 Culture construct

Two Likert scale questions were utilised to establish the culture construct and then the weighted average was computed.
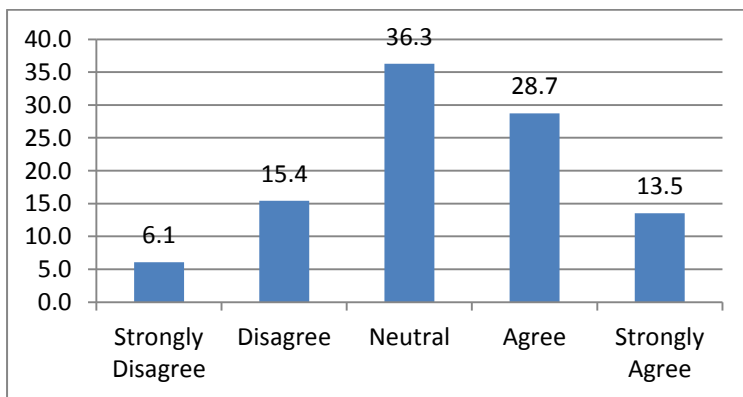
Figure 4.14: Culture frequency

A greater percentage of respondents, 42.2%, agreed (strongly agreed and agreed) that cultural attitudes were an important entrepreneurial factor in comparison to 21.5% who disagreed (strongly disagreed and disagreed).

4.4.4 Entrepreneurial intention construct

Three Likert scaled questions were applied to establish the entrepreneurial intention construct by computing the weighted average.
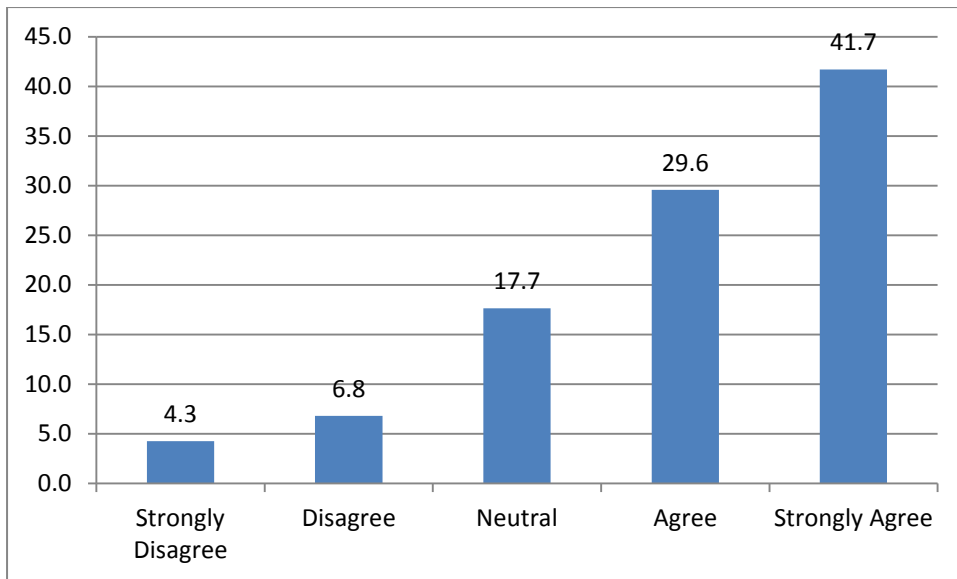
Figure 4.15: Entrepreneurial intention rate

A greater percentage of respondents, 71.3%, agreed (strongly agreed and agreed) that they intend starting their own business in comparison to 11.1% who disagreed (strongly disagreed and disagreed).

4.4.5 Education construct

Three Likert scaled questions were applied to establish the education construct by computing the weighted average.
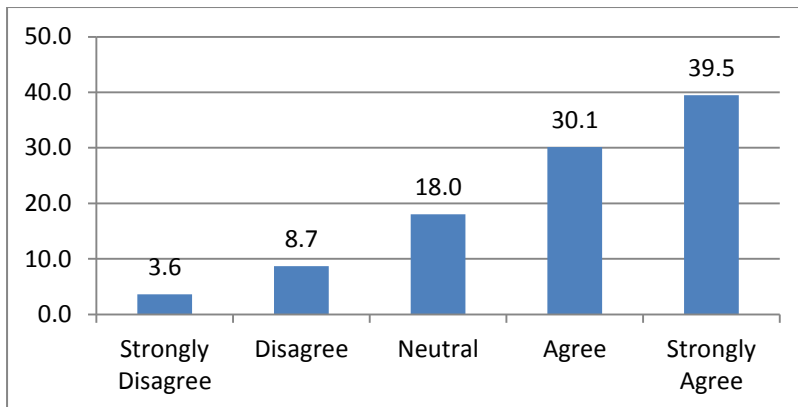
Figure 4.16: Education frequency

A greater percentage of respondents, 69.6%, agreed (strongly agreed and agreed) that education is an important factor in comparison to 12.3% who disagreed (strongly disagreed and disagreed).

4.5 Apartheid, culture, education and entrepreneurial intention descriptive statistics

The mean values and standard deviations of the apartheid, culture, education and entrepreneurial intention constructs are included in Table 4.1, while the weighted averages of the constructs are graphically depicted via bar charts.

Table 4.1: Apartheid, culture, educational and entrepreneurial intention constructs

Constructs	M	SD
Apartheid	3.79	0.753
Culture	3.28	0.878
Entrepreneurial intention	3.98	0.914
Education	3.93	0.868

4.5.1 Reliability and validity

Exploratory factor analysis was performed to empirically evaluate the apartheid, culture, educational, and entrepreneurial intention constructs regarding reliability and validity via SPSS. Reliability was assessed by composite reliability (CR), where reliability values over 0.8 are indicative of robust reliability and where reliability values over 0.7 are suggestive that reliability levels are acceptable (Hair et al., 2014). The CR values ranged from 0.724 to 0.811 indicating an acceptable to robust level of reliability within the four constructs.

Table 4.2: Exploratory factor analysis of constructs

Apartheid, culture, education and entrepreneurial intention constructs	M	SD	Fact. load.	AVE	CR
Apartheid					
Apartheid left some demographic groups at an economic disadvantage.	3.78	0.898	0.780	0.592	0.811
Apartheid negatively affected the confidence of Blacks and Coloureds to start businesses.	3.63	1.115	0.701		
The effects of apartheid can still be seen today in our communities.	3.94	1.016	0.731		
Culture					
The culture I was raised in promotes entrepreneurship.	3.37	3.29	0.822	0.545	0.782
There are many role models in my community that display an entrepreneurial culture.	3.58	3.27	0.817		
Entrepreneurial intention					
I would like a stable income by working for a company or	3.52	3.94	0.922	0.581	0.724

government.					
I intend working full-time and having a side-line business in (the) future.	3.57	4.01	0.558		
Education					
My education prepared/is preparing me to start a business by giving me the skills I need.	3.65	3.87	0.662	0.672	0.804
My education makes me confident to start a business.	3.76	3.91	0.764		
I intend starting my own business in the years to come.	4.09	4.02	0.868		

Convergent validity was evaluated via factor loadings and average variance extracted (AVE) was computed. The factor loadings of the apartheid, culture, education and entrepreneurial intention constructs ranged from 0.558–0.922 and AVE ranged from 0.545–0.672 which are all greater than 0.5 (refer to Table 4.2) and surpass the threshold of 0.5 which is suggestive of convergent validity (Sahin, 2015).

Table 4.3: Component correlation matrix

Education	**0.769**			
Apartheid	-0.041	**0.738**		
Entrepreneurial intention	0.309	-0.027	**0.762**	
Culture	0.275	-0.105	0.173	**0.820**

Discriminant validity was evaluated by calculating the square root of AVE of each construct, which must be greater than the construct's correlation (Hair et al., 2014). The square root of AVE for the apartheid, culture, education and entrepreneurial intent constructs all exceed the correlation values (refer to Table 4.3).

4.6   Linear regression

In 1894, Sir Francis Galton introduced the idea of linear regression in order to understand the relationship between independent and dependent variables (Kumari & Yadav, 2018). With linear regression, the researcher provided possible dependent variables based on the independent (predictor) variable. Ultimately, linear regression helps determine the strength in the relationship between the outcome variables (dependent) and the independent (predicator) variables (Kumari & Yadav, 2018).

The linear regression analysis showed that education had a positive influence on entrepreneurial intention (β = 0.309, p < 0.001). The linear regression analysis, however, revealed that apartheid did not have a significant influence on entrepreneurial intention. The linear regression analysis also showed that the culture had a favourable influence on entrepreneurial intention (β = 0.173, p < 0.001). However, there was little variance (R^2) in that education explained 9.6% of the entrepreneurial intention variance and culture only explained 3% of the entrepreneurial intention variance.

4.7 Influence of demographic, educational and cultural factors on entrepreneurial intention and activity

A generalised linear model (GLM) was used to determine if there was any significance in terms of the entrepreneurial intention construct – entrepreneurial activity among community youth scale and culture, values and belief systems on entrepreneurial activity scale – via a Wald Chi-Square distribution. The Bonferroni correction pairwise post hoc tests were utilised to ascertain if there were significant differences between the respondents' demographic and cultural factors which either had a positive or negative influence on entrepreneurial intentions and activities.

4.7.1 GLM entrepreneurial intention

The GLM was used to establish the influence of the independent variables on entrepreneurial intention. The independent variables were the demographic, educational as well as the cultural factors. Entrepreneurial factors were also taken into consideration (refer to Table 4.4). The GLM measures the effect of the different variables on continuous variables.

Table 4.4: Influence of demographic, educational and cultural factors on entrepreneurial intention

Independent variables	Wald Chi-Square	Df	*p*
Ethnicity	4.977	4	0.290
Area	2.911	4	0.573
Age	18.542	4	0.001**
Parents run own business	0.104	1	0.747
You run own company	8.537	1	0.003*
You intend to start own business	3.939	1	0.047*
Highest education level	3.469	4	0.483
Learning stream	4.700	2	0.095
Values and belief system – Optimism	0.306	1	0.580

Values and belief system _ Independence	1.125	1	0.289
Values and belief system _ Achievement	0.058	1	0.809
Values and belief system _ Freedom	1.628	1	0.202
Values and belief system _ Security	0.066	1	0.798
Values and belief system _ Tradition	0.372	1	0.542
Entrepreneurial activity among community youth	8.142	2	0.017*
Top entrepreneurship contributing factors _ Historic events (apartheid)	0.462	1	0.497
Top entrepreneurship contributing factors _ Family belief system	0.258	1	0.611
Top entrepreneurship contributing factors _ Access to resources	0.663	1	0.415
Top entrepreneurship contributing factors _ Entrepreneurial education	0.003	1	0.953
Top entrepreneurship contributing factors _ Tolerance for risk	2.673	1	0.102
Top entrepreneurship contributing factors _ Inherited culture	0.751	1	0.386
Culture, values and belief systems on entrepreneurial activity	1.742	2	0.419

* Wald Chi-Square test showed a significant difference at $p < 0.05$
** Wald Chi-Square test showed a significant difference at $p < 0.001$

There were no significant differences measured for the following demographic, educational and cultural factors:

- Ethnicity;

- Area;

- Parents run own business;

- Highest education level;

- Learning stream;

- Values and belief system (optimism, independence, achievement, freedom, security and tradition);

- Top entrepreneurship contributing factors (historic events, family belief system, access to resources, entrepreneurial education, tolerance for risk and inherited culture); and

- Culture, values and belief systems on entrepreneurial activity.

Age (p < 0.001)

Respondents aged 16–20 (M = 3.90, SE = 0.260) displayed more favourable entrepreneurial intention predispositions than those aged 26–30 years (M = 3.24, SE = 0.259) and 26–34 years (M = 3.13, SE = 0.274).

You run own company (p < 0.05)

Respondents who confirmed that they already ran their own company (M = 3.23, SE = 0.267) exhibited fewer positive entrepreneurial intention sentiments in comparison to those who did not own their own company (M = 3.73, SE = 0.239).

You intend to start own business (p < 0.05)

However, respondents who confirmed that they intended to start their own businesses (M = 3.58, SE = 0.239) showed greater positive entrepreneurial intention attitudinal responses compared to those did not intend to start their own businesses (M = 3.38, SE = 0.247).

Entrepreneurial activity among community youth (p < 0.05)

Respondents who indicated low (M = 3.71, SE = 0.230) and medium (M = 3.67, SE = 0.230) entrepreneurial activity among community youth revealed more favourable entrepreneurial intention perceptions than those with high (M = 3.05, SE = 0.317) entrepreneurial activity among community youth.

4.7.2 GLM entrepreneurial activity among community youth

The GLM was used to establish the influence of the independent variables on entrepreneurial activity among community youth. Demographic, educational and cultural factors were taken into consideration in order to determine how entrepreneurial activity among community youth is affected.

Table 4.5: Influence of demographic, educational and cultural factors on entrepreneurial activity among community youth

Independent variables	Wald Chi-Square	Df	*p*
Ethnicity	8.406	4	0.078
Area	6.818	4	0.146
Age	10.830	4	0.029*
Parents run own business	7.313	1	0.007*
You run own company	0.018	1	0.894
You intend to start own business	2.437	1	0.119
Highest education level	1.013	4	0.908
Learning stream	0.307	2	0.858
Values and belief system _ Optimism	2.214	1	0.137

Values and belief system _ Independence	0.033	1	0.857
Values and belief system _ Achievement	0.399	1	0.528
Values and belief system _ Freedom	0.326	1	0.568
Values and belief system _ Security	1.376	1	0.241
Values and belief system _ Tradition	1.594	1	0.207
Top entrepreneurship contributing factors _ Historic events (apartheid)	6.403	1	0.011*
Top entrepreneurship contributing factors _ Family belief system	0.507	1	0.476
Top entrepreneurship contributing factors _ Access to resources	2.209	1	0.137
Top entrepreneurship contributing factors _ Entrepreneurial education	0.343	1	0.558
Top entrepreneurship contributing factors _ Tolerance for risk	4.222	1	0.040*
Top entrepreneurship contributing factors _ Inherited culture	0.256	1	0.613
Culture, values and belief systems on entrepreneurial activity	24.374	2	0.000**

* Wald Chi-Square test showed a significant difference at $p < 0.05$
** Wald Chi-Square test showed a significant difference at $p < 0.001$

No significant differences were found for the independent variables presented in table 4.3.

Age (p < 0.05)

Respondents under 15 years (M = 1.73, SE = 0.175) displayed more favourable entrepreneurial activity among community youth predispositions than those aged 26–30 years (M = 1.32, SE = 0.154).

Parents run own business (p < 0.05)

Respondents who confirmed that their parents ran their own businesses (M = 1.64, SE = 0.154) exhibited more positive entrepreneurial activity among community youth sentiments in comparison to those whose parents did not run their own businesses (M = 1.42, SE = 0.142).

Top entrepreneurship contributing factors – Historic events (apartheid) (p < 0.05)

Respondents who identified apartheid (M = 1.60, SE = 0.141) as one of the top entrepreneurship contributing factors showed less favourable entrepreneurial activity among community youth attitudinal responses compared to those who did not view historic events (M = 1.45, SE = 0.150) as a top entrepreneurship contributing factor.

Top entrepreneurship contributing factors – Tolerance for risk (p < 0.05)

Additionally, respondents who specified tolerance for risk (M = 1.60, SE = 0.141) as one of the top entrepreneurship contributing factors also revealed less positive entrepreneurial activity among

community youth predispositions in comparison to those who did not perceive tolerance for risk (M = 1.45, SE = 0.150) as a top entrepreneurship contributing factor.

Culture, values and belief systems on entrepreneurial activity (p < 0.001)

Respondents who indicated low (M = 1.33, SE = 0.1.52) entrepreneurial activity among community youth revealed less favourable perceptions than those with medium (M = 1.64, SE = 0.145) and high (M = 1.60, SE = 0.146) entrepreneurial activity among community youth.

4.7.3 GLM for culture, values and belief systems on entrepreneurial activity

The GLM was used to establish the influence of the independent variables on culture, values and belief systems on entrepreneurial activity among community youth. Demographic and educational factors were taken into consideration.

Table 4.6: Influence of demographic on culture, values and beliefs systems on entrepreneurial activity

Independent variables	Wald Chi-Square	Df	*p*
Ethnicity	7.425	4	0.115
Area	4.497	4	0.343
Age	1.697	4	0.791
Parents run own business	0.151	1	0.698
You run own company	6.843	1	0.009*
You intend to start own business	4.566	1	0.033*
Highest education level	8.253	4	0.083
Learning stream	2.821	2	0.244
Values and belief system _ Optimism	0.489	1	0.484
Values and belief system _ Independence	0.002	1	0.965
Values and belief system _ Achievement	0.196	1	0.658
Values and belief system _ Freedom	0.781	1	0.377
Values and belief system _ Security	1.332	1	0.248
Values and belief system _ Tradition	2.854	1	0.091
Entrepreneurial activity among community youth	13.307	2	0.001**
Top entrepreneurship contributing factors _ Historic events (apartheid)	0.137	1	0.711
Top entrepreneurship contributing factors _ Family belief system	0.102	1	0.749
Top entrepreneurship contributing factors _ Access to resources	1.763	1	0.184
Top entrepreneurship contributing factors _ Entrepreneurial education	0.436	1	0.509
Top entrepreneurship contributing factors _ Tolerance for risk	0.001	1	0.970
Top entrepreneurship contributing factors _ Inherited culture	0.947	1	0.330

* Wald Chi-Square test showed a significant difference at *p* < 0.05
** Wald Chi-Square test showed a significant difference at *p* < 0.001

There were no significant differences measured for the following demographic and educational factors: Ethnicity, area, age, parents run own business, highest education level, learning stream, values and belief system (optimism, independence, achievement, freedom, security and tradition), top entrepreneurship contributing factors (historic events, family belief system, access to resources, entrepreneurial education, tolerance for risk and inherited culture) and culture, values and beliefs systems on entrepreneurial activity.

You run own company (p < 0.05)

Respondents who confirmed that they already ran their own company (M = 2.58, SE = 0.190) exhibited more positive culture, values and belief systems on entrepreneurial activity sentiments in comparison to those who did not own their own company (M = 2.26, SE = 0.171).

You intend to start own business (p < 0.05):

Respondents who confirmed that they intended to start their own businesses (M = 2.50, SE = 0.171) showed more favourable culture, values and belief systems on entrepreneurial activity attitudinal responses compared to those who did not intend to start their own businesses (M = 2.34, SE = 0.177).

Entrepreneurial activity among community youth (p < 0.05)

Respondents who indicated low (M = 2.20, SE = 0.166) entrepreneurial activity among community youth revealed less favourable culture, values and beliefs systems on entrepreneurial activity sentiments than those with medium (M = 2.36, SE = 0.1.64) and high (M = 2.71, SE = 0.226) entrepreneurial activity among community youth.

4.7.4   Summary of quantitative findings

- 89.8 % of respondents' parents do not run their own businesses and this is confirmed by the work of Preisendorfer . (2012) who confirm a general lack of entrepreneurship in the Black population.
- 92.3% of the respondents do not run their own businesses.
- 81.9% intend starting their own businesses in the future, which is in line with the work of Kamal et al. (2018).
- 40.2% of the respondents perceive entrepreneurial activity as low and 56.8% as moderate in their community.

- Most, 64.7%, of the respondents agreed and strongly agreed that apartheid has influenced the rate of entrepreneurial activity among Coloured youth today. Lloyd (2018) makes reference to the heavily skewed economic distribution and opportunities during apartheid that have placed Coloured people on the back foot of entrepreneurship.

- A greater number, 42.2%, of participants agreed and strongly agreed that culture is an important factor concerning entrepreneurship and this is corroborated by the findings of Thurik and Dejardin (2011).

- 71.3% agreed and strongly agreed that they intend starting their own businesses in the future.

- The majority of respondents, 69.6%, agreed and strongly agreed that education is an important factor concerning entrepreneurship and this is corroborated by the work of Hidayat and Yuliana (2020).

- Composite reliability (CR values) ranged from 0.724 to 0.811, indicating acceptable and robust reliability.

- The factor loadings for the apartheid, culture, education and entrepreneurial intention constructs ranged from 0.558–0.922 and the average variance extracted (AVE) measured 0.545–0.672 which were all greater than 0.5 and, therefore, acceptable.

- Education and culture had favourable influences on entrepreneurial intention (Solesvik et al., 2014).

- Apartheid did not have a significant influence on entrepreneurial intention.

- Respondents between the ages of 16–20 displayed more favourable entrepreneurial intentions.

- Respondents who confirmed that their parents ran their own businesses exhibited more positive entrepreneurial activity among community youth in comparison to those who did not. Dewi and Antawati (2016) have highlighted that parents have a direct impact on the development of entrepreneurship in a child as they serve as the first point of education for the child.

- Respondents who confirmed that they already run their own businesses exhibited a more positive culture and belief system on entrepreneurial activity compared to those who did not.

4.8   Qualitative data findings

This study adopted a mixed methodology approach (both quantitative and qualitative research methods). The previous section revealed the quantitative findings whereas the subsequent section will reveal the qualitative findings. The interview guide is attached as Appendix D.

Question One

Could you briefly introduce yourself; place of birth, expertise and the amount of years you have been active in your field?

Respondent 1: I was born in Grassy Park, Cape Town. I am a desktop publisher with expertise in film making and editing. I am the Managing Director (MD) of Heal The Hood project since 2008.

Respondent 2: I was born in Grassy Park and currently living in Retreat. I am an artist, graphic designer and have been in my field for the past 5 years.

Respondent 3: I was born in Grassy Park, Cape Town. Areas of expertise are visual and performing arts, youth development and social enterprise since 2010.

Respondent 4: Born and raised in Athlone, Cape Town. I have 25 years of experience in the motor industry and have been running my own business for 7 years.

Respondent 5: I was born in Nyanga but was in Fairways, Cape Town. My expertise are IT & Web development and have been running my own company for the past 5 years.

Respondent 6: Born and raised in Grassy Park, Cape Town. I am a full time performer and go by the Name Emile YX?. I have been involved in Hip Hop Culture as a creative since 1982, so 38 years. My expertise is to use my creative ability to survive after leaving a career in teaching which lasted 3 years. I have been thriving as a creative for 27 years.

Respondent 7: I was born and raised in Heideveld, Cape Town. My expertise are Banking (Finance), Sales, IT and I am currently a Chairperson at Jazzart.

Respondent 8: I am from Retreat, Cape Town and specialise in e-learning, animation and graphic design. I run my own animation and design company and have been doing so for 6 years.

Respondent 9: Born in Ottery, Cape Town and have been in production, transport and motor industry for 45 years. I have been running my own businesses for more than 30 years.

As seen in the above responses, the participants had a minimum of 5 years' experience as businessmen in their respective fields, indicating a moderate to high level of experience, making them eligible to provide in-depth knowledge based on experience.

Question Two

Culture can be defined as the values, attitudes and beliefs of an individual or community. In two sentences, how would you describe the culture of Ward 66 (Grassy Park, Lotus River, Parkwood, Ottery)?

Respondent 1: Growing up among an older generation in Grassy Park, respect and accountability was key. Active citizenry has always been part of our family's strengths and giving back to help the community.

Respondent 2: The culture in ward 66 can be described as optimistic and people are thirsty for new things and knowledge.

Respondent 3: Ward 66, ward 65 and ward 110 consists of a collection of old families that established the community. Many have survived the evils of Apartheid and the effects of colonial indoctrination.

Respondent 4: The culture of the Cape Flats is family orientated and the older generation were not business minded therefore, it was never instilled in their children.

Respondent 5: I would say the people are very communal and that relationship plays a huge role in the people of the Cape Flats.

Respondent 6: Cape Town's true culture as a collective, is an extremely Eurocentric as South Africa as a whole, because of its education system. I call "Eurocation" (the reason I left teaching 27 years ago). Its variety has huge potential, yet most people are oblivious to its powerful blend of East meets West, meet North in the South.

Respondent 7: Generally, we are governed by the values we receive from our parents. This is complex because many homes are affected by one parent families, values and beliefs then could be attributed to the community you are raised in. Then again, people decide what is important to them.

Respondent 8: Very few equal opportunities have created a crab mentality, as soon as someone tries to improve themself, they get pulled down. There is also an entitlement without working for something.

Respondent 9: A rich cultural heritage of jazz music, religion, entrepreneurial spirit in unique small business ideas and niches.

Respondents 1,3,4,5 and 7 have all stated that the culture of the Cape Flats is family-oriented and that these family values are carried out in the community. This notion is confirmed by the work of Tam (2015) who explained that culture can be transferred from one generation to another and is ultimately known as intergenerational culture transmissions. According to Tam (2015), parents do

not act out their cultural norms unconsciously, but actively internalise them and use them to guide their behaviour. Respondent 5 pinpoints that relationships are very important to people on the Cape Flats. Respondent 2 believes that people in Ward 66 are optimistic and thirst for new knowledge whereas Respondent 6 believes that the culture of the Cape Flats is greatly influenced by a Westernised culture through its schooling system and is, therefore, Eurocentric. Luckett et al. (2019) confirm the need for the decolonisation of a Eurocentric curriculum. Respondent 6 further believes that this culture was adopted unconsciously as true information about their origins is withheld or erased. Respondent 8 suggests that a lack of opportunities has resulted in a crab in the bucket mentality, where many feel entitled to things they did not work for. Respondent 9 concludes that that the Cape Flats is rich in cultural heritage concerning music and jazz (Mapaya et al., 2014) and has an entrepreneurial spirit concerning small business in niche markets. The most common factor within this question is that the culture on the Cape Flats is communal and that family values and beliefs are very important.

Question Three

What do you think are the contributing factors to your success as an entrepreneur?

Respondent 1: Belief in a greater cause and being determined to leave a legacy.

Respondent 2: Discipline and constantly educating myself.

Respondent 3: My tenacity and determination to see things through.

Respondent 4:

- God first

- Being determined to succeed

- Always having a positive mindset

- Never allow fear and negativity to compromise my ability.

Respondent 5: Execution-not spending too much time overthinking, but taking ACTION. Mistakes and losses are also very valuable, because without them there is no real learning. I've learnt a huge amount of what I know from the above mentioned points/factors.

Respondent 6: Learning the above information (question two) about my true heritage and the greatness of Africa. Internalising my self-worth beyond the financial value of people according to what they earn, their jobs, money in the bank etc and placing my value back where it belongs.

Respondent 7: You must not be afraid to fail. If one is brought up in a space where you are conditioned to receiving a fixed income it is difficult to bridge that conundrum of ensuring that you have enough resources to available to cover the costs and weigh that up against supplying your labour at a constant income, Eg the covid-19 pandemic we are faced with. Many entrepreneurs are

facing the reality of no income where this was not considered and issue previously. You have to be resilient, have sufficient resources in time of challenges and be adaptable.

Respondent 8: Definitely asking for advice and constructive criticism from leaders and like-minded friends.

Respondent 9: Your Gene's, positive influences, education but most of all the passion to succeed.

Concerning question three, Respondents 1, 4, 6 and 7 all referred to their mindsets. They credit their success to their beliefs about God, their heritage, their cause and purpose on earth and their mindset concerning risk-taking and stable incomes. There are numerous studies on the entrepreneurial mindset where the entrepreneur is able to analyse his world optimistically, thus identifying possibilities and opportunities ((Davis, Hall & Mayer, 2016; Kouakou, Li, Akolgo & Tchamekwen, 2019; Shaver et al., 2019). Respondents 2 and 8 deemed education, influences and discipline as factors affecting their success. Respondent 3 believes his success is because of his tenacity and determination. Respondent 9 suggests that his success is due to having leaders and mentors who can guide and correct him. The prevailing factor of success within this question is the belief system and mindset of the entrepreneur about himself, his heritage and identity.

Question Four

How would you compare business opportunities in Apartheid to democratic South Africa for youth within Ward 66?

Respondent 1: Today we have the ability to trade beyond our community and borders and between countries, something we never thought would be possible. However, today red tape and paper work is a deterrent factor.

Respondent 2: There are way more opportunities today than there was in Apartheid.

Respondent 3: Youth are faced with little to no opportunities besides working for corporations such as spar, ultra liquors, pick n pay etc. Many former established community businesses have been sold out to Pakistani and foreigners starting businesses.

Respondent 4: In Apartheid there was not much opportunity for youth as there is now.

Respondent 5: I would imagine that there are way more opportunities for youth in the democracy era of South Africa as there are not only equal rights, but the previously disadvantaged now have access to information and facilities that they wouldn't have had in the past.

Respondent 6:

I see that it has an amplified focus on exploitation of the many by the few, which is the global capitalist model of current business. I see them as the same and now with the advent of the

internet it focuses on further growing the dive between the super economically rich and the economically poor.

Respondent 7: The opportunities are more without a doubt. However, the schooling and thought processes of our people need much more development. Too many black entrepreneurs are survivalists as opposed to ones whose main purpose is to develop the economy. So yes more opportunities but not enough development.

Respondent 8: It's slightly better but currently there is a lot of red tape.

Respondent 9: The only difference i see is more access to state contracts.

According to Respondents 1, 2, 4 , 5 ,7, 8 and 9, there are more opportunities for entrepreneurship today than there were during apartheid for the youth of Ward 66 (Mahadea & Kaseeram, 2018). Respondent 6 believes that opportunities are limited because a capitalist economic model is designed in such a way that the few exploit the many. He further states that as long as this is the economic model being employed, wealth will not be evenly distributed. According to Holloway (2015), capitalism is the cause of global unrest, wars and shocking levels of poverty. Respondent 3 believes that there are little to no opportunities in South Africa as youth are provided with more employment opportunities in the retail sector and that many local community businesses have been put out of business because of Pakistani businesses emerging in the community. The influx of foreigners conducting business in local communities, for example spaza shops, has presented additional hurdles to growth within this sector (Tengeh & Mukwarami, 2017).

The majority of the respondents believed that there are more opportunities today. However, Respondent 7 pointed out that the schooling and thought processes of the Cape Flats youth need to be more developed as the majority of businesses in the Non-white communities are survivalist-driven (Ranyane, 2015). Respondent 9 also added that there is no easy access to state contracts but Respondent 8 and 1 believe that excessive red tape frustrates access to opportunities.

Question Five

Do you think youth from Ward 66 are culturally ready to become successful entrepreneurs? Elaborate why or why not?

Respondent 1: No- Look around the community, none of the shop owners look like them or sound like them. You become what you see.

Respondent 2: No- Not enough is done in schools to educate kids/youth on entrepreneurship. However, there are a few who are ready.

Respondent 3: No- they need to receive adequate training and mentorship a possess the right attitude, then they can achieve success.

Respondent 4: Yes, I do believe as many youth nowadays are not bound by culture.

Respondent 5: No, I believe the mentality of finishing school and going to find a job is still too strong within the Ward and is therefore blinding the youth from the entrepreneurial opportunities around them.

Respondent 6: No, Entrepreneurial thinking is only effective when the foundation of the person is examined in depth to establish the limitless potential that person has and in the process of research within self, the person discovers their calling or passion, which they then are able to dissect into the unending diversification of their income streams connected to that passion. Unfortunately, the entrepreneur is not fully engaged beyond the economic exploitation model and buying into the capital of their very oppressors. Grassy Park (Ward 66) can only truly benefit itself, if they fully realise who they are.

Respondent 7: No, I would think that generally our youth think differently. They need mentors to develop their potential more. Some would be ready but the majority are not 'schooled' to think that way.

Respondent 8: Unsure, I'm 50/50 on this one. I think people are ready where it comes to their product/service but lack the business and marketing skills to reach a broader client base.

Respondent 9: Yes, the opportunity is available, technology has made online business open to the entire world, and advertising is quicker easier and cheaper.

In question five, Respondents 1, 2, 3, 5, 6 and 7 believe that the youth within the community are not ready to venture into entrepreneurship. This is based on the Coloured youth's mentality of completing school and getting a job, and a lack of mentorship and entrepreneurial training. These barriers to entrepreneurship can be seen in the work of Gorji (2018), Sitaridis and Kitsios (2017) and Amanamah et al. (2018). Respondent 6 elaborates that entrepreneurial thinking is truly rooted in one's identity and that as long as youth are following an ideology that has the premise of exploiting the masses then realising their entrepreneurial potential will not happen. Self-perception has been an influential factor in the development of entrepreneurs and their ability to capitalise on opportunities (Bell, 2019). Finally, Respondent 4 believes that youth are ready for entrepreneurship as many are not subjective to culture and Respondent 9 believes that youth are ready, especially in a technological age.

Question Six

How would you compare the political environment during apartheid to the political environment during democracy? Which environment do you think aids in the development of youth entrepreneurs the most?

Respondent 1: During Apartheid, you could see the oppressor. Now it is financial. It takes away from the ability to do with the fear of failure.

Respondent 2: It is still the same but we merely have more information fed to us.

Respondent 3: Policies during Apartheid were there to restrict the levels of access to markets and schooling. Today the segregation is financial.

Respondent 4: Personally neither. The current democratic government says they are there to help but up until now I have not seen many and the few that has been helped is questionable.

Respondent 5: The political environment during the apartheid era basically "bred" the minority to stay in oppression, where I would like to believe that the political environment during democracy is assisting the youth to see opportunity to be able to start thriving businesses.

Respondent 6: Growing up during Apartheid made me blind to my potential as a human being, as being equal to all other humans on the planet because of the policies we lived under. Once Apartheid policy was lifted, I saw that the doors were closed to those wanting to change the narrative of Capitalism. Unfortunately, for huge profits, huge exploitation of the masses has to occur, so I do not see much difference. I remember how radio stopped our songs from being played because as they put it, "It was not in the spirit of reconciliation".

White capital control or monopoly is a real thing in South Africa, that people fear to speak about in fear of being called racist. To answer the question more directly, obviously the old system of Apartheid did not allow opportunities for people of colour, but this one allows it to a bigger number of people of colour, as long as they buy into the system as it currently is.

Respondent 7: Definitely, more open and conducive to success. However, we need more development to create entrepreneurial thinking to grow our country.

Respondent 8: Democracy has allowed more opportunities than Apartheid.

Respondent 9: On the Cape Flats nothing has really changed for our people, poverty is still rife and Democracy is a farce in our cape flats people's lived experiences.

For question 6, Respondents 5, 7 and 8 believe that there is a favourable difference in current policy compared to apartheid policy (Masipa, 2018). The remainder of the respondents believe that there is not much to no difference in policy, especially for the Coloured community. Respondent 6 also states that the wording in legislation and policy has changed but the capitalist

agenda prevails. He also stated that opportunities are available for people of colour who submit to this economic agenda.

Question 7

Do you think there are shortfalls in the current political environment, which is frustrating the realisation of more entrepreneurial activity among youth? If so, briefly elaborate please.

Respondent 1: Yes, access to information.

Respondent 2: Yes, not enough is being done from a governmental stand point to educate youth.

Respondent 3: Yes, the BEEE process and tender fraud is hampering the progress of everyone from wanting to work with government. Little to no support from government bodies such YDA and DTI does not promote growth.

Respondent 4: Yes, there are huge shortfalls but do not wish to elaborate.

Respondent 5: I don't believe that the shortfalls of the political environment should be allowed, by the youth, to affect entrepreneurial activity among them. I say this because entrepreneurship starts by taking responsibility of what happens around you, and then acting on the issues you find and turning them into business opportunities.

Respondent 6: YES, The masses need to create an alternative system that looks at entrepreneurial activity within the African context and consideration of the economic value of Africans, within that reality. We cannot work within this Eurocentrically, American and Chinese system of things.

Respondent 7: Yes, we need to make things simple for entrepreneurs to open businesses and have access to finance. We should have more angel investors and mentors available to develop entrepreneurial thinking and encourage young entrepreneurs.

Respondent 8: Yes, There needs to be an easier way to access opportunities. There is also a lack in my industry for funding and tenders.

Respondent 9: Yes, the biggest is corruption and no political will to root it out and the second is cadre deployment which stiffle the growth in that space because the cadre 90% of the time is clueless in its execution.

The respondents unanimously agreed that there are political shortfalls prohibiting the success of entrepreneurs. Political shortfalls such as access to information, corruption and political red tape appear to be the predominant factors.

Question 8

How would you compare the education system during apartheid to the education system during democracy? Which system do you think aids in the development of youth entrepreneurs the most?

Respondent 1: It is still the same education system. Education systems need to be developing the mind based on an African belief system and structure. This will equip communities to build without the capitalist teachings that take from their community.

Respondent 2: Both systems are still the same. Coloured youth are still at a disadvantage in both education systems.

Respondent 3: The current Curriculum Assessments Policy Statements (Caps) system does not promote true intelligence. The minimum pass rates have dropped way below what we had in 1994. The previous education system whilst not fair and equal forced us to be more literate and to pursue knowledge. Too much technology has led to the decrease in the pursuit of knowledge.

Respondent 4: Well education under the apartheid era was secondary education for coloureds and never encouraged youth to become entrepreneurs. The current education system is attempting to do that but not fully endorsing it.

Respondent 5: As I've stated above, the education system during the apartheid era trained the minority to stay in oppression. I don't feel that the education system right now is perfect either, because there is not enough focus on entrepreneurship in the classroom today, but it is however presented to the youth.

Respondent 6: I think that they both are pathetic. The content during Apartheid and now are Eurocentric in its agenda and reinforces the colonial information that is spread globally. We are not benefiting as Africans from this system, other than preparing Africans to work for the same power structure and maintain the wealthy global few.

Respondent 7: We were schooled to deliver our labour in the past. We have a more open system today however, we need more practical skills development especially since the SMME is the area that will supply most jobs going forward. Prepare the youth to be entrepreneurs.

Respondent 8: Neither. The system is set up to create workers, not entrepreneurs.

Respondent 9: Our current education system is in a mess and our current curriculum aims at satisfying the egos of the uneducated ministers. We keep on failing our children and youth.

All the respondents have indicated that there is not much difference between the old education system and the new education system. Additionally, they all have expressed that neither the past nor the present education system is conducive for the successful production of entrepreneurs.

According to Fataar (2018), the education system needs a radical change and needs to be decolonised. Additionally, Respondents 1 and 6 suggest that the education system needs to embody African beliefs and have an African approach as opposed to a Eurocentric belief system. Respondent 4 acknowledges the efforts for improving curricula but greater emphasis needs to be placed on entrepreneurial education. Furthermore, Respondent 7 suggests that youth need to acquire more practical skills.

Question 9

Do you think there are shortfalls in the current education system, which is frustrating the realisation of more entrepreneurial activity among youth? If so, briefly elaborate please.

Respondent 1: Yes, we are being taught "to work for" and to not own, so yes.

Respondent 2: Yes, there are shortfalls in the education system. There is not enough entrepreneurship education in schools and youth are not effectively supported.

Respondent 3: Yes, the education system needs to be scrapped completely and be restructured from an African perspective.

Respondent 4: Yes, the system is basic and does not offer a variety of choices. Youth with different skills need to be developed in different ways.

Respondent 5: The current education system should be focusing on assisting the youth to not only be job finders, but business opportunity finders. The amount of entrepreneurship knowledge in the classroom is too shallow to encourage the youth in being able to be solution finding entrepreneurs.

Respondent 6: Yes, I think I answered that above. On an entrepreneurial tip, the above confidence will ensure that African teenagers are equal and demand that from people throughout the world. South Africa suffers from a superiority complex towards the rest of Africa because of the Eurocentric illusion spread via our education system.

 This is visible in the way that we interact and react to entrepreneurs from other African countries within South Africa, yet do not have the same reaction to European companies and brands within our country. When I travel throughout Europe and America and I see the same attitude to Africa and have to explain how great we are and they are shocked by the information that I share with them. They do not even see their racist attitude towards Africans because our greatness and contribution has been hidden from them in the same way that it is hidden from us. We cannot be successfully globally, when the global community does not respect us, nor see us as equal. Equality is about knowing as much about others as they know about you.

Respondent 7: Yes .Not enough practical slant too focussed on theoretical training. We need to look at countries like Germany, South Korea and Singapore to see how we can use the good things in their systems to develop ours.

Respondent 8: The mentality of learn and regurgitate does not allow for creative thinking and a problem solving mindset. We need to learn how to work with what is presented and find ways to solve the problem.

Respondent 9: Yes, it is completely inadequate.

All respondents agreed that there are shortfalls in the education system, even to the extent of stating that the entire education system needs to be discarded and relooked at from an African perspective. Respondent 7 has suggested again that education is solely focused on theoretical training and very little focus is placed on practical training. Respondent 8 felt that the current education system does not encourage creative thinking and teaches youth to retain information that must be regurgitated at a later stage. These shortfalls within the education system are seen in the work of Khupe and Keane, (2017) and Maarman and Lamont-Mbawuli (2017).

Question 10

Why do you think there are a sparse amount of successful youth entrepreneurs in Ward 66?

Respondent 1: The community does not know who they are and therefore do not know what they have to offer.

Respondent 2: There is not enough information being shared or taught to the youth when it comes to entrepreneurship.

Respondent 3: The access to the market and tertiary education is not easy for coloured youth.

Respondent 4: There is quite alot of factors that contribute to that. Parents, the economy, culture, drugs and gangsterism.

Respondent 5: I think it is due to the fact that too many people rely on handouts and the government providing jobs.

Respondent 6: All of the reasons that I have mentioned above contribute to this. Most of the young people I have met, are extremely interested in being involved in business, they just are not shown enough people that are doing so themselves. It is also how and where their creative products are marketed. I have been to a home coffee shop in Bonteheuwel and LOVED IT, but i did not see it well advertised. If we all pooled out creations and activities, we would be able to rotate in our communities more and more kids will see that they can also do the same.

Respondent 7: All of the above answers would apply in some way we need development of thinking and practical mentorship.

Respondent 8: I do not think enough is being done to push youth to believe that they can be entrepreneurs. This stems from parents growing up with this mind-set. They have the ideas, but often cannot cultivate it and no support is provided.

Respondent 9: No political will to correct the scourge of our drug and gang ridden communities on the Cape Flats.

Respondents 2 and 3 have suggested that the sparse number of entrepreneurs is a result of youth not having access to entrepreneurial education and information. Additionally, Respondents 4 and 9 have pinpointed drugs and gangsterism as factors that hinder youth entrepreneurship. Not only did Respondent 4 mention that drugs and gangsterism are barriers, but also mentioned that the influence of parents and culture play a huge role, which is in agreement with Respondent 8. Ultimately, three themes were prevalent which were mainly drugs and gangsterism, entrepreneurial education and information and the influence of parents and culture.

Question 11

What solutions do you propose that will positively contribute to the continuous development of an entrepreneurial culture in the community?

Respondent 1: Needs analysis should be done. Change the learning structure to something that promotes creativity and social entrepreneurship.

Respondent 2: Sharing knowledge and skills.

Respondent 3: More incubators, mentoring and bursaries are required.

Respondent 4: Well good role models that can speak into the life of youth from a young age. A better youth entrepreneur program from government. A better curriculum for youth who wants to envisage to become an entrepreneur

Respondent 5: I think entrepreneurial-based centres in each community would be a good first step to encourage the community to go after entrepreneurship. Generally, as humans, we follow what is around us, and if these centres surround the youth, it will open their minds to becoming solution finders in their communities.

Respondent 6:

- An African based Education system- putting Africa central to our sense of self-worth and confidence. As I mentioned above, this has to be from pre-birth to liberate the minds of the new parents, so that their children do not become slaves of "Barney" or "Disney's Frozen"

etc or "Christianity's Eurocentric imagery" etc followed by schools solidification of the Eurocentric doctrine on African minds.

- Localised production of various products and thus jobs showing how entrepreneurial activity benefits a community.

- Encourage the creation of localised heritage for parents and then children, growing the contributions to the above spaces and expand to local radio, TV, newspaper, internet websites.

Respondent 7: Practical training and mentorship is needed.

Respondent 8: Understanding how to market your product and how important it is. Apprenticeship from the experienced business owners and not gate keeping.

Respondent 9: We need political will to enforce and not politicians who enable gangsterism and drugs.

The dominant premise among the respondents is the need for a curriculum that includes entrepreneurship and focuses on creativity. The increase and sharing of skills (including practical skills) within the community is detrimental according to Respondents 7 and 2. Respondents 3 and 5 both suggested that business incubators or centres be set up within the community where skills and knowledge can be attained. Holistically, a huge emphasis is placed on training, mentorship and skills development and support, including political support as per Respondent 9.

4.9   Summary of qualitative findings

- All participants had a minimum of 5 years' experience as entrepreneurs and were born on the Cape Flats.

- The majority of the respondents have stated that the culture on the Cape Flats is family-oriented.

- The dominant themes as the contributing factors to youth's success were their mindset and their influencers such as leaders and mentors.

- Most of the respondents believed that there are more opportunities now for Coloured youth to be entrepreneurial compared to those presented during apartheid.

- Most of the respondents stated that youth in the selected suburb are not ready and are ill-prepared to venture into entrepreneurship as a result of their mindset and the lack of mentorship.

- Four of the respondents believed that there is a favourable difference in policy compared to the policies of apartheid. However, the rest did not see a substantial difference in policy that specifically aids Coloured youth.

- The respondents unanimously agreed that there are political shortfalls that are negatively impacting business development.

- They agreed that the education system needs a complete overhaul and ultimately needs to be decolonised.

- The three main concepts hindering the development of more successful youth entrepreneurs were educational limitations (and the lack thereof), drugs and gangsterism (negative influences within the community) and parental influences and support.

4.10 Combined summary of quantitative and qualitative findings

4.10.1 Education construct findings

The participants exhibited a low level of tertiary education according to the quantitative findings, where only 8.3% had a degree, 1.1% had an Honours degree and 0.4% had a Master's degree. These findings reflect in the work of Chetty and Pather (2015) who have indicated that students perform poorly within certain racial classes – as a result of the pitiable provision of quality teachers and insufficient textbooks – and are predominantly evident in disadvantaged schools within the Cape Flats. The heavily skewed distribution of resources within the apartheid regime stemming from the Bantu Education Act appears to be a notable concern within education to this day. It is seen within the current pandemic, Covid 19, where public schools are not able to function well in comparison to the ex-Model C schools as result of the lack of resources required to make a school comply with Covid 19 protocol. However, the segregation is not entirely racial but rather economic when considering the school fees that need to be paid in order to access quality education. Further insight was received from the qualitative findings regarding education within the selected suburb. The respondents unanimously agreed that there are shortfalls within the education system and this can also can be seen in the work of Khupe and Keane (2017), amongst others.

A primary shortfall within the education system, according to most of the respondents, is that it has not been sculpted from an African perspective which is contrary to the beliefs of Young (2014), – mentioned in Chapter 2 of this paper – who stated that education should ultimately be entrenched in the tradition and culture of the community in which it serves. Given its influence on entrepreneurial development, culturally appropriate and comprehensive entrepreneurial education is imperative for the realisation of well-developed youth entrepreneurs, but this is absent within the

selected suburb. Additionally, as seen in Chapter 2 of this paper, education for Non-whites from a Westernised standpoint was geared towards diminishing creativity derived from an African perspective (Nyamnjoh, 2016). As mentioned before, entrepreneurship and education are relatives (Dickson, 2008). Respondents' responses in the qualitative findings indicate that the current education the youth are receiving does not effectively equip them for entrepreneurship and that it should be more practical in nature. This notion is confirmed by Mani (2017), in the literature review, who states that current entrepreneurial education informs the youth about entrepreneurship but does not prepare them for entrepreneurship. Ultimately, the primary and secondary findings with regards to education and entrepreneurship within Non-white communities can be summarised as a lack of quality resources and teachers, a culturally unsuitable approach and not enough practical education.

4.10.2 Entrepreneurial intention construct findings

Despite the low percentage of parents running their own business (10.2%), there was a significantly high percentage of youth who desired to start their own business (81.9%). These findings are interesting as it gives rise to why the level of entrepreneurial intention is high, yet the level of entrepreneurial activity does not match the level of intention. Understanding the factors that hinder the realisation of more youth entrepreneurs thus gains a greater level of importance when considering this backdrop. This statement can be verified when considering the work of Kamal et al. (2018) who identified that entrepreneurial intention might be evident but does not guarantee the realisation of successful entrepreneurial activity. The selected suburb displays a positive attitude towards entrepreneurship but is hindered by drugs, gangsterism, poverty, lack of entrepreneurial education, few mentors and often little to no support from parents (amongst other factors). Kamal et al. (2018) further state that although schools and universities attempt to capitalise on the levels of entrepreneurial intention youth display by equipping them with the necessary skills and knowledge, many graduates still do not venture into entrepreneurship. According to the qualitative findings, the main hindrance to entrepreneurship activity is a curriculum that does not encourage creativity and further suggestions, like providing more practical skills education, are made. The quantitative findings further confirmed a positive relationship between education and entrepreneurial intention. The quantitative findings also confirmed a positive relationship between culture and entrepreneurial intention. The qualitative findings show that the respondents believe that the implementation of business incubators as well as more practical training and mentorship will be a more effective way to move the youth from a space of entrepreneurial intent to execution.

Kirkwoord (cited in Kamal et al., 2018) has stated that there are four main drivers of entrepreneurial intention and the desire for entrepreneurship. These are perceived monetary rewards, unemployment, the desire for independence and the avoidance of redundant lifestyles. The quantitative findings showed that 71.5% of the participants identified with independence as one of their key values and can be considered a contributing factor to the realisation of high entrepreneurial intention within the selected suburb. Additionally, the high levels of poverty within the community could contribute to the the desire for the monetary rewards within entrepreneurship.

4.10.3 Apartheid construct findings

The apartheid construct was relevant in this study as its policy largely influenced the educational, cultural, geographic and economic conditions of Coloured people. Varnum and Grossman (2017) confirm that historic events can have a long-term effect on the behaviour and culture of a community. Additionally, as seen in Chapter 2, Heinrich et al. (2010) have identified that when bringing the same artificial environment to people from different backgrounds, they would respond differently as a result of them having different perspectives. The construct was also relevant in order to gain a clearer understanding of entrepreneurship within a specific region as levels of entrepreneurship differ from region to region based on a community's history. The Likert scale in the qualitative findings revealed that 64.7% of the participants believed that apartheid influenced entrepreneurship amongst Coloured people in a negative way. The qualitative findings elaborated on this with specific reference to the political, cultural and educational areas.

The respondents believed that there is some difference between today's policies and the policies of apartheid but the vast majority indicated that there is not much difference in policy, especially with regards to dealing with gangsterism, drugs and crime in Coloured communities. Widespread corruption has also crippled the ability of government to adequately allocate funds to the successful development of underprivileged communities in Cape Town. The respondents further agreed that the education system under the apartheid regime was not conducive to the development of Non-white entrepreneurs and that there is still not much difference in the education system today. This has been discussed under the education construct findings. According to the literature in Chapter 2, the Group Areas Act was a catalyst for the realisation of the Cape Flats and the aftermath of these forceful removals wer over-clustered communities who have been exposed to tremendous violence in their history.

4.10.4 Culture construct findings

The quantitative findings showed that 63% of participants believed that culture has a moderate influence on entrepreneurship. The Likert scale further confirmed that the majority of the participants, 42.2%, agreed and strongly agreed that culture has a huge influence on the development of youth entrepreneurs. The rest of the participants were neutral regarding the construct and some disagreed. The qualitative findings displayed a clearer understanding of the culture on the Cape Flats. Simply put, most of the respondents stated that the Cape Flats culture is family-oriented and that family values are carried out within the community. Tam (2015) provides evidence that culture may be transmitted or transferred from generation to generation. The quantitative findings have shown that a high percentage of parents do not run their own business which could be a contributing factor as to why many youth from the community are not entrepreneurial. The quantitative study expresses that the youth who conveyed that their parents run their own businesses exhibited more positive entrepreneurial activity among the community youth.

Beugelsdijk (2007) defines entrepreneurship culture as the programming of the mind in favour of entrepreneurial activity as seen in the literature chapter. When considering apartheid's Bantu education and forced removals, the mindset of the parents has to be questioned, especially when there is such a low rate of parents who run their own businesses within this study. To reiterate what Tam (2015) has mentioned, this mindset can be transferred intergenerationally and is a possible reason for the limited amount of support from parents towards entrepreneurship within the community. Additionally, the cultural upbringing of an individual influences the way they behave corporately (Gurel et al., 2016). Although the youth display a high level of entrepreneurial intention, their upbringing is not necessarily in favour of venture creation.

Furthermore Fritsch et al. (2014) have stated that there are historical events that shape a region's entrepreneurial culture. Coloureds who were socialised to perceive their culture as inferior within a 'White world' has been a psychological hindrance within the community. The quantitative study revealed that 61.9% of participants agreed that the family belief system is an integral component of entrepreneurship. The qualitative study confirms that 6 of the 9 respondents believe that youth from the community are not culturally ready for entrepreneurship because of their mentality. Gorji (2018) and many other scholars confirm this statement. Ultimately, the respondents confirmed that the thinking of the youth is linked to their identity which is moulded in the family structure.

4.11 Conclusion

This chapter presented both the quantitative and qualitative findings in full. The quantitative findings were presented by means of figures and tables and accessed the demographic factors as well as four constructs, namely apartheid, education, culture and entrepreneurial intention. The second section encompassed the presentation of the qualitative findings that were extracted with an interview guide. The interview was designed to extract in-depth knowledge concerning Cape Flats culture, entrepreneurial readiness of youth, policy (present-day and during apartheid), education (present-day and during apartheid) and the possible solutions. Both quantitative and qualitative questionnaires were structured to answer the research questions. The following chapter will provide recommendations and conclude the study.

CHAPTER 5

RECOMMENDATIONS AND CONCLUSIONS

5.1   Introduction

The previous chapter cover data collection, data analysis and findings. Both quantitative and qualitative research methods (mixed methodology) were used for this study. The purpose of this study is to understand why there is a limited number of youth entrepreneurs within the selected suburb and to assess the contributing factors to this realisation. This chapter provides a conclusion of the study and will list possible recommendations to mitigate the problem. The preceding chapters will briefly be revisited and summarised.

5.2   Summary of preceding chapters

Chapter 1

Chapter 1 of this paper served as an introductory chapter. The research questions and research objectives were established with the backdrop of a brief literature review of previous studies. Additionally, the significance of the study was made clear and the selected research methodology explained and justified. This chapter highlighted the research design by providing an overview of the population of the study and the sample size. It also presented the classification of key terms and themes.

Chapter 2

This chapter presented existing literature regarding barriers to entrepreneurship, entrepreneurial culture, entrepreneurial education, historic events (apartheid) and entrepreneurial intention. The purpose of examining previous studies was to gain an understanding of the existing body of knowledge regarding youth entrepreneurship and to employ this as a point of departure for the study. Furthermore, the chapter looked at entrepreneurial culture and the factors that influence it.

Chapter 3

Building on the backdrop provided in chapter one, this chapter provided a detailed explanation of the research question and objectives, the research methodology employed, the sample population and the sample size. It also explained how a mixed methodology method was used. Ethical considerations were stated as well as the procedures of the way the research was conducted. Not

only did the chapter cover the above-mentioned, the relevance of data instruments and methodology was also justified.

Chapter 4

Chapter four unveiled the findings and data analysis of the research. The chapter was divided into two sections listing the quantitative data findings first, followed by the qualitative data findings. These findings speak directly to the research questions highlighted in Chapter 1 and revisited in Chapter 3. Findings were presented using a combination of tables, figures and short descriptive paragraphs. Demographic factors such as age, education and geographic location were used to identify the sample size and four constructs were tested by means of a Likert scale. These four constructs were apartheid, education, culture and entrepreneurial intention. The quantitative data was analysed using SPSS software and the qualitative data was analysed by identifying common themes in the answers of the respondents.

Chapter 5

Chapter 5 concludes the findings and provide recommendations for parties such as high schools, businesses in the area and future scholars. Ultimately, the objectives of the research were achieved and the research questions have been answered.

5.3   Objectives and findings

The main objective of this study was to determine why there is a limited number of youth entrepreneurs in a selected suburb within Cape Town, Western Cape. The following sub-objectives were, therefore, formed in order to achieve the main objective of this study:

5.3.1   Sub-objective 1

To understand the culture, values and belief system of youth in the selected suburbs in Cape Town (Grassy Park, Parkwood, Lotus River, Ottery)

The findings were the following:

- Most of the youth (72.6%) who participated in the study did not identify with 'optimism' as one of their values.

- Domestic entrepreneurial exposure was low (89%), meaning that most of the youth stem from parents who are not entrepreneurial and that there is a lack of entrepreneurial heritage.

- The majority (76.69%) of the respondents did not consider tradition a key value.

- Most of the respondents held independence and achievement as key values, which resulted in high levels of entrepreneurial intention.

5.3.2 Sub-objective 2

To evaluate the contributing factors that act as barriers to the realisation of more entrepreneurs

The findings were the following:

- The entrepreneurial culture of the youth needs more development as they stem from a generation that is not business-minded and display a general lack of optimism.

- The entrepreneurial education that is received is mainly theoretical and not practically implemented often enough within curricula.

- Youth within the community do not have the needed support from parents to motivate and encourage them to become entrepreneurs.

- There are few mentors and role models that the youth are exposed to who could assist with their development.

- Gangsterism and drug abuse have negatively influenced youth in the suburb.

- The identity of youth within the community needs development as they stem from parents who have been forcefully removed, racially and socially classified as inferior and exposed to a tremendous amount of trauma and fear.

5.3.3 Sub-objective 3

To evaluate government policies enacted during apartheid and the way it influenced the selected community

- The Group Areas Act of 1950 directly resulted in the establishment of the Cape Flats and the selected suburbs. The act resulted in the forced removals of Coloured people, removals which were described as traumatising.

- The Bantu Education Act of 1953 resulted in racially separated education facilities, where the majority of government spending was allocated to White schools. This meant that during this period, Coloured communities received fewer resources and, ultimately, a lower standard of education. The purpose of Bantu education was to produce labour. Therefore, Coloured people in this community were educated to be labourers.

5.3.4 Sub-objective 4

To determine the level of entrepreneurial intention in the community ranging from low, to moderate to high

- There is a moderate to high number of youth who intend starting their own businesses in the future (71.3%)
- Youth between the ages 16–20 showed favourable entrepreneurship intention compared to youth between the ages of 26–30 and 30–34.

5.3.5 Sub-objective 5

To understand how the apartheid regime impacted the culture of the selected community.

- Westernised culture infiltrated the Cape Flats via government policy and the education system.
- Aspects like the history, traditions and culture of indigenous South Africans are not taught or spoken of the way Western culture is.
- Apartheid education engendered in Coloureds that they are subordinate and inferior.
- The regime resulted in a loss of culture, confidence and identity.
- Apartheid resulted in a loss of opportunities and access to small business development for parents of youth which set the community back economically.

5.4 Recommendations

These recommendations are suggested based on the findings within the study. The recommendations are directed at high schools, businesses within the community and future scholars. The following recommendations are made:

5.4.1 Recommendations for high schools

Recommendation 1

Since entrepreneurial education for youth is mostly theory-based, the researcher, therefore, recommends that practicals be conducted more frequently. High schools should introduce start-up camps and initiatives to assist youth with putting their ideas into practice.

Recommendation 2

High schools should build relationships with companies in the private and public sectors to introduce youth to various industries and to share best practices.

Recommendation 3

High schools should form relationships with funding organisations such as Red Door, the Department of Trade and Industry (DTI), the Small Enterprise Finance Agency (SEFA) and the National Youth Development Agency (NYDA), amongst others. The purpose of forming these relationships is to create awareness amongst youth about these organisations and to enrol promising youth into the free entrepreneurial programmes they offer as extra-curricular activities.

Recommendation 4

High schools should allocate funds for start-ups, where possible, and business teachers should mentor youth during the process. The capital injections do not necessarily have to be huge amounts and wherever an investment is made, the business is responsible for repaying the school. Most schools have societies such as dance societies, debating societies and cultural societies that receive some funds – the same should be done for an entrepreneurship society.

Recommendation 5

High schools within the community should form stronger relationships with entrepreneurship departments of tertiary institutions and not just with Mathematics, Engineering and Science departments.

Recommendation 6

High schools should educate youth about their history and identity from an African perspective. The decolonisation of education is critical in order to realise a generation of youth that have a global impact.

5.4.2   Recommendations for businesses in the community

Recommendation 1

In order to support entrepreneurial activity within the community, businesses should include the entrepreneurial development of youth within their community as part of their strategy. This can be achieved by allowing students to shadow executives and leaders and be exposed to the various departments.

Recommendation 2

Businesses can contribute to the formation of incubators within the community in order to provide entrepreneurial education from a perspective other than academia.

Recommendation 3

Businesseses within communities should assist high schools in providing youth with start-up opportunities and encourage idea generation and innovation by means of reward.

5.4.3   Suggestion for future research

The researcher suggests that research within Coloured communities be pursued even further, as there are many areas within the Cape Flats that are in need of entrepreneurial development. Additionally, the body of knowledge regarding entrepreneurship within Coloured communities, specifically, is rather limited, thus indicating room for additional studies. The researcher suggests the following areas of study:

- Undertake a comparative study between youth in Coloured communities and youth in predominantly white communities. This study could compare parental support in entrepreneurship, entrepreneurship education, entrepreneurial culture and entrepreneurial intention.

- Investigate the kind of entrepreneurial activities taking place within Coloured communities. This study could observe whether individuals from the community are survivalists, small business owners or medium business owners. The study should also uncover if those who are survivalists intend becoming small businesses but are experiencing barriers to growth such as red tape, lack of knowledge on how to formalise a business, tax obligations and so forth.

- Future scholars should explore the culture of Coloured communities in depth and possibly do so from a psychological standpoint. These communities are becoming multicultural, considering the influx of foreign businessmen into these communities. The study should assess the kinds of opportunities and barriers a multicultural community presents.

- A closer look needs to be taken into why practical entrepreneurship skills are not common in the curricula of high schools and most tertiary institutions. The researchers should investigate what is prohibiting schools from doing more practicals with the intent of starting a business.

- Future researchers can also take a closer look into religion and the influence it has on the development of entrepreneurs as many of the businesses within the suburbs of this study are owned by the Muslim and Jewish communities.

5.5 Conclusion

The problem statement identified that there was a limited number of youth entrepreneurs within the selected suburbs by assessing their culture, education, entrepreneurial intent as well as any other additional barriers. The study employed a mixed methodology approach, sourcing both quantitative and qualitative data. The quantitative data was analysed using SPSS software and the qualitative data was analysed by identifying common themes in relation to the quantitative findings. The study identified that, culturally, youth from the selected suburb were generally not optimistic (except for a few). They do not stem from an entrepreneurial heritage as most of their parents do not own their own businesses and that they desired and are committed to achieving independence. The youth also do not embrace tradition, which gives rise to whether meaningful traditions exist within the community. The study also found that practical entrepreneurship experience is absent within the curriculum and that a greater focus needs to be placed on the education of youth from an African standpoint. The youth did, however, display a moderate to high degree of entrepreneurial intention, which was mostly visible in the 16–20 age group. Based on the findings of the study, recommendations were made in order to assist in the continuous development of youth entrepreneurs within the selected suburb.

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Appendix A: CPUT Ethics Approval

Cape Peninsula
University of Technology

Office of the Chairperson Research Ethics Committee	Faculty: BUSINESS AND MANAGEMENT SCIENCES

At a meeting of the Faculty's Research Ethics Committee on **11 June 2019**, Ethics **Approval** was granted to **Nashwin Davids (214141594)** for research activities of **M Tech: Business Administration in Entrepreneurship** at Cape Peninsula University of Technology.

Title of dissertation/thesis/project:	THE INFLUENCE OF CULTURE ON THE DEVELOPMENT OF YOUTH ENTREPRENEURSHIP IN A SELECTED SUBURB IN CAPE TOWN Lead Researcher/Supervisor: Prof R Tengeh

Comments:

Decision: Approved

	18 July 2019
Signed: Chairperson: Research Ethics Committee	Date

Clearance Certificate No | 2019FOBREC684

Appendix B: Consent Letter from City of Cape Town Ward Councillor

CITY OF CAPE TOWN
ISIXEKO SASEKAPA
STAD KAAPSTAD

Councillor William John Akim
Ward 66

Ottery - Parkwood - Lotus River (South of Carrol Road, George Road, west of Strandfontein Road, North of Klip Road, east of Acacia Road) Grassy Park

M: 0822161833

Office 0214447794
E: willaim.akim@capetown.gov.za

Letter of consent

I William John Akim Ward Councillor of Ward 66 can confirm that Nashwin Davids who is a student at Cape Peninsula University of Technology can conduct his research by administering a written survey of youth activities in the ward, with the purpose of understanding the cultural readiness for youth wanted to start with entrepreneurship also I am aware that Nashwin Davids are rendering his service with a group called Co-Net at the Ottery community centre and grant him permission to conduct his research within Ward 66

Regards
Cllr William John Akim

William John
Akim
W.J.Akim 05/02/2019
Councillor, City of Cape Town
Commissioner of Oaths
for the Republic of South Africa

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12 HERTZOG BOULEVARD CAPE TOWN 8001 P O BOX 298 CAPE TOWN 8000
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Appendix C: Questionnaire

The Influence of Culture, on the Development of Youth Entrepreneurs in Ward 66

Question One
What is your ethnicity?
☐ Black   ☐ White   ☐ Coloured   ☐ Indian   ☐ Other

Question Two
In which of the following areas do you reside?
☐ Grassy Park   ☐ Lotus River   ☐ Parkwood   ☐ Ottery   ☐ Other

Question Three
In which of the following age groups do you fall?
☐ Under 15   ☐ 16-20   ☐ 21-25   ☐ 26-30   ☐ 31-35

Question Four
Do your parents run their own business?
☐ Yes   ☐ No

Question Five
   a)   Do you run your own company?
☐ Yes   ☐ No
   b)   If not, do you intend on starting your own business in the future?
☐ Yes   ☐ No

Question Six
6.a What is your highest level of education?
☐ Primary School   ☐ Matriculant   ☐ Degree   ☐ Honours Degree
☐ Master's Degree   ☐ Doctorate Degree

6.b What stream of learning did you choose in High School?
☐ Business Stream   ☐ Science Stream   ☐ Other

Question Seven
Which of the following terms fit your values and belief system? Choose Top 3
☐ Optimism   ☐ Independence   ☐ Achievement   ☐ Freedom
☐ Security   ☐ Tradition

Question Eight
How would you rate the level of entrepreneurial activity among youth in your community? (Ward 66 – Grassy Park, Lotus River, Ottery, Parkwoord)
☐ Low   ☐ Moderate   ☐ High

Question Nine
In your opinion, what are the top 3 contributing factors to the level of entrepreneurship you have selected above?

☐ Historic events (apartheid) ☐ Family belief system ☐ Access to resources
☐ Entrepreneurial Education ☐ Tolerance for risk ☐ Inherited culture

Question Ten
What level of influence would you say culture, values and beliefs systems have on entrepreneurial activity amongst youth in your community?
☐ Low ☐ Moderate ☐ High

Question Eleven (Mark with an X)

	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
Apartheid left some demographic groups at an economic disadvantage.					
Apartheid negatively affected the confidence of Blacks and Coloureds to start businesses.					
The effects of apartheid can still be seen today in our communities.					
Culture is learnt at home, at school and in our community.					
The culture I was raised in promotes entrepreneurship.					
There are many role models in my community that display an entrepreneurial culture.					
I intend starting my own business in the years to come.					
I would like a stable income by working for a company or for government.					
I intend working full-time and having a side-line business in the future.					
My education prepared/is preparing me to start a business by giving me the skills I need.					
My education prepared/is preparing me to work for a company.					
My education makes me confident to start a business.					

Appendix D: Interview Schedule

The Influence of Culture on The Development of Youth Entrepreneurs in a Selected Area in Cape Town.

Interview Questions

Nashwin Davids- 214141594

This research has the aim of examining the cultural readiness and entrepreneurial capabilities of Youth within Ward 66 in Cape Town. The study makes specific reference to intergenerational cultural transmissions from parents who lived during the Apartheid era to post-apartheid youth. The data gathered will be used to understand why there is a sparse number of successful and active youth entrepreneurs in Ward 66.

Date:	Venue:
Duration:	Candidate:

Question One

Could you briefly introduce yourself please; place of birth, expertise and the amount of years you have been active within your field?

_____

_____

_____

_____

_____

Question Two

Culture can be defined as the values, attitudes and beliefs of an individual or community. In two sentences, how would you describe the culture of Ward 66- Cape Flats?

_____

_____

_____

Question Three

What do you think are the contributing factors to your success as an entrepreneur?

_____

_____

Question Four

How would you compare business opportunities in Apartheid to Democratic South Africa for youth within ward 66?

_____

_____

_____

Question Five

Do you think youth from Ward 66 are culturally ready to become successful entrepreneurs? Elaborate why or why not?

_____

_____

_____

Question Six

How would you compare the political environment during apartheid to the political environment during democracy? Which environment do you think aids in the development of youth entrepreneurs the most?

_____

_____

_____

_____

_____

Question Seven

Do you think there are shortfalls in the current political environment, which is frustrating the realisation of more entrepreneurial activity among youth? If so, briefly elaborate please.

_____

_____

_____

_____

Question Eight

How would you compare the education system during apartheid to the education system during democracy? Which system do you think aids in the development of youth entrepreneurs the most?

_____

_____

_____

_____

_____

_____

Question Nine

Do you think there are shortfalls in the current education system which is frustrating the realisation of more entrepreneurial activity among youth? If so, briefly elaborate please.

_____

_____

_____

_____

_____

Question Ten

Why do you think there is a sparse amount of successful youth entrepreneurs in Ward 66?

_____

_____

_____

Question Eleven

What solutions do you propose that will positively contribute to the continues development of an entrepreneurial culture in the community?

_____

_____

_____

_____

_____

Signature

Thank you for your participation.

Appendix E: Language Editor's Certificate

Megan Alexander
English Language Editing
Constantia
Cape Town
7806
083 6011 596
meganalexander@mweb.co.za

26 January 2021

Dear Sir/Madam

ENGLISH LANGUAGE EDITING

This letter serves as confirmation that I have undertaken language editing of the Master's thesis titled *THE INFLUENCE OF CULTURE ON THE DEVELOPMENT OF YOUTH ENTREPRENEURS IN A SELECTED SUBURB IN CAPE TOWN* authored by the researcher, Nashwin Davids. The focus was on improving the document in areas related to language and minimally addresses issues concerning the overall structure, content and referencing. Language areas include:

- UK English
- Grammar
- Punctuation
- Spelling
- Syntax
- Style
- Standardisation of terms
- Clarity
- Fluency
- Word choice
- General readability
- Logic
- Coherence
- Ambiguity
- Repetition

I have indicated all deviations from convention in English language usage and made alternate suggestions to better convey the researcher's intended message.

Thank you.

Yours sincerely

Megan Alexander

Appendix F: Turn it in Originality Report

Turnitin Originality Report
THE INFLUENCE OF CULTURE ON THE DEVELOPMENT OF YOUTH ENTREPRENEURS IN A SELECTED SUBURB IN CAPE TOWN by Nashwin Davids
From MTech2017 (Master2020)

- Processed on 15-Jan-2021 15:47 SAST
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