

**THE CHALLENGES OF THE APPLICATION OF GENDER MAINSTREAMING IN
RURAL COMMUNITIES: A CASE STUDY OF THE WATER RESOURCES
MANAGEMENT IN MOGODI VILLAGE, LIMPOPO PROVINCE**

by

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RESEARCH DISSERTATION

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DECLARATION

I declare that the dissertation hereby submitted to the University of Limpopo, for the degree of Master of Administration in Development Management has not been previously submitted by me for a degree at this or any other university; that it is my own work in design and in execution, and that all material contained therein has been duly acknowledged.

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DEDICATION

This work is dedicated to my father, Frans Masilo Mathole and my mother, Phuti Magdeline Mathole for their support during the time of my studies. To my late grandfather, Mack Njawela Mathole and my uncle Isaac Mochedi Ramoroka, who both passed away on the 13th June 2009 and buried on the 20th June (my birthday), may their souls rest in peace. I would like to say thank you for being my role models and giving me courage. Thank you for giving all you can for this achievement.

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ABSTRACT

Gender equality in local water governance is currently envisaged as a necessary aspect for achieving efficient, effective and sustainable water resources management. Based on the premise that men and women exhibit socially and culturally determined differences in behavior, roles and responsibilities, the Gender Mainstreaming Strategy holds that gender concerns in water resources management, including in all decisions regarding planning, design, location, operation and maintenance have to be based on the recognition of their differences. However, giving the pragmatic effect on the Gender Mainstreaming Strategy within the Water Resources Management Sector has met with many challenges relating to structural issues, sustainability, the commitment of actors involved, and the whole range of aspects of attitudinal change, both at individual and collective levels. The study investigates the challenges involved in the application of the Gender Mainstreaming Strategy within the Water Resources Management Sector in the rural community of Mogodi Village in Limpopo Village.

The study argues that the challenges involved in the application of the Gender Mainstreaming Strategy leads to virtual mismanagement of the water resources within rural communities as attested to by the Mogodi Village. The survey results from Mogodi Village proved that gender mainstreaming was not fully applied within the water resources management. Women do not have access to all the positions in the water committee and furthermore, they are not always consulted and if they get the chance to raise their concerns, they are not always taken into consideration. Additionally, the patriarchal tradition within the village has a great impact on the application of the Gender Mainstreaming Initiatives. Some of the principles of this tradition are that women are household caregivers and men are leaders. The roles that women perform within their homesteads do not allow them time to participate in the water resources management.

This leaves the water resources management roles in the hands of men in the village. The study therefore concludes that the genuine benefits of the Gender Mainstreaming

Strategy in the water resources management would not be realised as long as the context within which it is applied remains traditional in terms of the gender status quo.

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CHAPTER 1: INTRODUCTION AND BACKGROUND OF THE STUDY

1.1. Introduction and Background

The rationale for gender equality in the water resources management has increasingly attracted a lot of attention from researchers since the 1990s (Kwesiga & Ssendiwala, 2006; Singh, 2006, 2007). The motive underlying the renewed interest in gender mainstreaming within the water resources management involved the requirement to achieve the goal of sustainability (Saulnier, Bently, Gregor, MacNeil, Rathwell & Skinner, 1999; Rai, 2001; Manase, Ndamba & Makoni, 2003; Singh, 2006, 2007). In practice, Gender Mainstreaming principles were adopted world-wide in the water resources management with the aim of achieving a more balanced division between women and men in areas such as access to information, physical work, decision-making and access to and control over water resources and benefits (Singh, 2006).

Accordingly, attention has increasingly turned towards advancing the status of women from 'users and choosers' to 'makers and shapers' through to enhanced and more influential roles in decision-making, particularly in water resources management (Cornwall & Gaventa, 2001). Since the Beijing Platform for action in 1995, which introduced the Gender Mainstreaming Principles, many institutions have revised their Gender Equality Strategies, which now include concrete actions that make it mandatory for institutions to ensure an active and visible policy of mainstreaming gender perspective in all policy, programmes and projects (Kotze, 2009). In this case, institutions are required to undertake an analysis of the effect of development actions on women and men before making decisions (Kwesiga & Ssendiwala, 2006; Kotze, 2009). Post-Beijing 1995, Gender Mainstreaming has been variably denoted as strategy, principle and initiative in the literature; and, the proposed study will therefore use the three descriptors interchangeably.

South Africa has promulgated a number of legislative and policy reforms that empower women and provide new ways to govern gender relations in the private and public water sectors. Consequently, women empowerment and gender mainstreaming occupy the

centre stage of the transformation process in all institutions, policies, procedures, practices and programmes of the government. There are a range of policies that inform the Gender Mainstreaming Strategy within the water services management, such as the Constitution of the Republic of South Africa (RSA, 1996), the White Paper on National Water Policy for South Africa (DWAF, 1997b) and the Department of Water Affairs and Forestry Gender Policy (DWAF, 1997a).

The Constitution of the Republic of South Africa (RSA, 1996), Article 9(3) declares that “the state may not unfairly discriminate against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth.” The Act gives clear guidance regarding the position on gender mainstreaming and it also specifies measures that have to be taken in order to achieve gender equality. The White Paper on the National Water Policy for South Africa (DWAF, 1997b) clearly defines the role and responsibility of the government department in mainstreaming gender. It declares that the development of women in relation to water management is important for a number of reasons, including the following: women are the traditional custodians of natural resources in rural areas; and, that they suffer the most from degradation of water and other natural resources. It is therefore important that women are represented at all levels and in all spheres of water management activities, as well as in political, technical and managerial positions. The South African state is accordingly required to ensure that rural women have equal access to economic opportunities and that they enjoy adequate basic living conditions in relation to water supply and sanitation. Basically, a democratic South Africa supports the feminisation of water resources management.

To that extent, the broad principles of the gender policy (DWAF, 1997a) have committed the Department to supporting the Gender Mainstreaming Strategy. In accordance with the constitutional principle of gender equality, the Department of Water Affairs and Forestry commits itself to recognising and addressing the current conditions that militate against women taking their full part in society. Therefore the department is committed to

a programme of action which recognises the gender roles and works to counteract the gender inequalities of the past. This entails ending discriminatory practices and according recognition and special treatment for women as a means towards redressing the imbalances of the past (RSA, 2006). South Africa's National policy framework for Women's Empowerment and Gender Equality proposes a framework to guide the process of developing laws, policies, procedures and practices that will ensure equal rights for men and women in all spheres and structures of the government, as well as in the workplace, community and family.

In spite of the introduction of legislative and policy framework to influence the provision of water services, the involvement of women has remained negligible in relation to that of men. Indeed, men continue to dominate the management decisions regarding water services. It was in this context that the Gender Mainstreaming Strategy was adopted in the hope of addressing all the gender-related issues in the water resources management within South Africa. However, gender inequality has been deeply entrenched in rural South Africa, posing a variety of seemingly intractable challenges for implementation, relating to the deep-seated traditions and customs. The proposed study seeks to, therefore, focus on the challenges of the application of the Gender Mainstreaming Strategy in water resources management within rural communities. The proposed study will conduct a planned investigation using Mogodi village as a case study.

1.2. Statement of the Problem

Since the Gender Mainstreaming Strategy was introduced women have been involved within the water resources management structures in rural communities. A general outcome of the strategy, which is the result of the recent policy shift, has been a greater numerical visibility of women in the water resources management structures (Singh, 2007). Even though women are involved in large numbers within the water resources management, the question remains: How well are the numbers making an impact? How effective is the participation of women as 'makers and shapers' in water resources management structures (Cornwall and Gaventa, 2001)? Most importantly, concerns will

be raised about the application of the Gender Mainstreaming strategy as well as the challenges involved.

In most rural communities, the strategy is viewed as a tool of involving women in the management of the water resources. The implementers of the strategy tend to forget that the strategy does not only focus on the involvement of women but also focuses on making sure that both men and women's concerns and experiences form an important dimension of the design, implementation, monitoring and evaluation of the water resources management. This leads to women just being involved in the management of water resources without making any change. In some cases the strategy is applied towards the end of the projects and programmes.

The Gender Mainstreaming Strategy is not well implemented in the water resources management within rural communities, which implies that there are challenges that the water resources management structures face when applying the strategy. In most cases the strategy is not applied in full and these results in the needs of both men and women not being met accordingly. It is within this context that the study will investigate the challenges of the application of the Gender Mainstreaming Strategy in the water resources management in rural communities, specifically in Mogodi village, in the Limpopo Province.

1.3. Research Questions

The primary research question for the study is as follows:

- What are the challenges of the application of the Gender Mainstreaming Strategy in rural communities?

From the primary research question, the study has formulated the following secondary research questions:

- What is the nature of the Gender Mainstreaming Strategy?
- How is the Gender Mainstreaming Strategy applied in the Water resources management in rural communities?

- What are the challenges associated with the application of the Gender Mainstreaming Strategy in the rural areas?

1.4. Aim and Objectives

The aim and objectives of the study are as follows:

The key aim of the study is to investigate and uncover the challenges of the application of the Gender Mainstreaming Strategy in rural communities.

The study also intends to meet the following objectives:

- To uncover the nature of the Gender Mainstreaming strategy.
- To investigate the application of the Gender Mainstreaming Strategy in the Water resources management in rural areas.
- To identify and explain the challenges associated with the application of the Gender Mainstreaming Strategy in the rural areas.
- To recommend measures for strengthening the Gender Mainstreaming Strategy's capacity to meet the challenges associated with its application.

1.5. Definition of Terms

The major terms of the study will be defined as follows:

1.5.1. Gender

Gender is defined as socially constructed power relations between men and women characterised by a set of arrangements of culturally variable attributes and roles that men and women play in their daily lives. These sets of arrangements are reflected by a structural relationship of inequalities between men and women manifested through roles and responsibilities and through different values attached to the work performed by men and women (D'Haese & Kirsten, 2006). Saulier *et al.* (1999), define gender as a socio-cultural variable that refers to the comparative, relational or differential roles, responsibilities and activities assigned to females and males. This study will adopt both definitions.

1.5.2. Gender Mainstreaming

According to the United Nations Economic and Social Council (1997) and the United Nations Education, Science and Cultural Organisation (2002), the Gender Mainstreaming Strategy is a process of assessing the implication for women and men of any planned action, including legislation, policies or programmes, in all areas at all levels. It is a strategy of making women's and men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that men and women benefit equally (Manase *et al.*, 2003). Saulnier *et al.* (1999) define Gender Mainstreaming Strategy as an approach that considers why gender analysis is integral to the policy and programme process and incorporates women's views and priorities into the core of policy decisions, institutional structures and resource allocations. For this study, the definition Manase *et al.* (2003, 968) will be more relevant.

1.5.3. Water Resources Management

Water resources management is perceived as comprising all political, social, economic, administrative systems that are in place to develop and manage water resources and the delivery of water services, at different levels of society. Within this framework, participation of all stakeholders (men and women) is seen as the first attribute for achieving effective water resources management. Both men and women should be involved and have an equal voice in managing the sustainable use of water resources and sharing the benefits (Singh, 2007). For this study, Singh's definition will be adopted.

1.6. Research Design and Methodology

1.6.1. Research Approach

For this study, the research will use both a qualitative and quantitative research approach. The qualitative research approach is the study in which the researcher observes the activities in the area and interviews people who live in the chosen area. It tries to give a clear and detailed account of actions and representation of actions so that there is a better understanding of social issues, to use it to bring about a measure of change (Henning, Van Rensburg & Smith, 2004). In the qualitative approach individuals

are conceptualised as active agents in constructing and making sense of realities that they encounter (Mouton & Marais, 1990). The quantitative approach on the other hand looks into social reality by using a prepared questionnaire with specific items to which people must respond by choosing a predetermined set of scaled responses (Henning *et al.*, 2004).

1.6.2. Kinds of Data

Both primary and secondary data will be collected. Primary data will be collected from the Water Committee and the community of Mogodi village through questionnaires and interviews. The information relates to biographic data of the respondents, their opinions about the gender mainstreaming measures adopted and applied in the village in the water resources management sector, the progress on gender equality, as well as the challenges encountered.

Secondary data will be collected from documented sources such as books, journal articles, government documents, newspapers, magazines, as well as other news media. These data consist of theoretical debates and models of gender mainstreaming conceptions, principles, objectives and measures as well as the international and South African experiences with gender equality within the water management sector in rural areas.

1.6.3. Target Population

The study will be conducted in Mogodi village located in the Lepelle Nkumpi Local Municipality, which is one of the local municipalities within the Capricorn District Municipality in Limpopo Province. The Lepelle Nkumpi Local Municipality has 110 villages located within 27 wards; and, Mogodi village falls under ward 25. This village was selected conveniently as a case study because of the researcher's familiarity with its context as well as its geographic proximity to her place of abode. The researcher is familiar with the natural settings and the particular cultural context of the village. This familiarity should enhance the understanding of the community's typically lived and perceived gender relations, allowing in-depth investigation of the challenges in the

application of the Gender Mainstreaming Strategy within the water resources management structures. The unit of analysis will consist of the households and individual members of the water resources management committee in the village. Mogodi village consists of ± 200 households (Lepelle Nkumpi Local Municipality, 2006) and the water management committee has six members.

1.6.4. Sampling Design

The researcher will use sampling because time, costs and effort of collecting data from a sample are usually substantially less than are required to collect the same information from a larger population. The study requires an in-depth inspection of individuals' perceptions on gender mainstreaming from the population. Only a small sample may be possible. In that manner, comprehensive information will be collected. It is far easier to check the data of a small sample than those of a large population (De Vos, 1998; Neuman, 2003; Leedy & Ormrod, 2005).

There are two levels at which the proposed study has to take samples: the selection of the village; and, households in the village. The village was selected on the basis of convenience sampling. As already indicated in the previous subsection, the reasons for using convenience sampling include costs, time and energy and accessibility. The researcher will not be able to go to villages other than Mogodi village due to lack of funding and time constraints. These make other villages inaccessible to the researcher. Within Mogodi village, the plan is to sample 100 households using the systematic sampling procedure. As already indicated in the previous subsection, there are about 2000 households in the village. To calculate the interval for selecting the sample, the 2000 households will be divided by 100 (planned sample size) and that would work out to 20. The households will be sampled by starting from an arbitrarily chosen homestead and proceeding by taking every other 20th one until a total sample of 100 is selected. Finally, all six members of the water committee will be surveyed.

1.6.5. Data Collection and Analysis Procedures

Primary data will be collected in two ways which include observations and questionnaires which the researcher will fill together with the respondents. The questionnaire will consist of combination of open and close questions which will be the main data collection apparatus. The questionnaire will be used to collect information on the biographic profile of the respondents, the nature and application of the gender mainstreaming strategy in rural areas, and, the challenges faced in the application of the gender mainstreaming strategy.

Secondary data will be collected through reading, analysing and understanding the relevant debates and models in gender mainstreaming within the water resources management sector. The literature will discuss the conception of gender, the gender approaches and the challenges which include structural, epistemological, change agents, sustainability and attitudinal challenges in order to construct conceptual tools that could be used to contextualize the survey results from Mogodi village.

Qualitative data will be analysed and the underlying patterns will be described using a verbal tool. A thick description of context will be made with regard to the historical, traditional, cultural, social, demographic and economic background in order to situate the intentions of the respondents. An attempt will always be made to draw meaning and to make connections between pieces of information. In addition to quantitative data, some qualitative data, especially those about the opinions of the respondents on gender equality within the water management sector will be manipulated quantitatively using frequencies, proportions and graphs. Such data will be captured, manipulated and classified using the Statistical Package for the Social Sciences (SPSS). The SPSS outputs will be carefully studied, presented and interpreted in relation to the research problem of the proposed study.

1.7. Structure of the Proposed Dissertation

The structure of this dissertation will be constructed as follows:

CHAPTER 1: Introduction and Background of the Study

In this chapter the nature of the problem will be highlighted, indicating the significance of the study. The research questions, objectives of the study and definition of concepts will also form part of this chapter. The research design and methodology which will be used and the ethical considerations to be considered will be highlighted in this chapter.

CHAPTER 2: Theorising Gender Equality and Mainstreaming

This chapter will contain theory of the Gender Mainstreaming Initiatives and gender equality. The chapter will discuss the nature of the gender mainstreaming strategy paying attention to the conception of gender mainstreaming and the approaches of gender equality which are divided into three categories including, traditional gender approaches, development-specific gender approaches and different approaches in gender equality approaches. There will also be a discussion on the application of Gender Mainstreaming Initiatives measures which are used in the literature. These include empowerment, human rights, consultation and participation of women. Furthermore, the International experiences on gender mainstreaming will also be discussed in this chapter.

CHAPTER 3: Gender Inequality and Challenges of Gender Mainstreaming in South Africa

The nature of gender inequality in South Africa will be discussed in details in this chapter. This will focus on the apartheid construction of women's lives and the values, principles and measures of Gender Mainstreaming Strategy in South Africa. Additionally, the general challenges of the application of the Gender Mainstreaming Strategy will also be discussed.

CHAPTER 4: Research Design and Methodology

The chapter will explain how the research was undertaken by indicating the research approach, target population, types of data to be collected, methods and procedures of data collection and analysis.

CHAPTER 5: Research Findings, Presentations, Analysis and Interpretations

After collecting the data, the findings will be analysed and interpreted and the findings will be written in chapter five. In this chapter the challenges and outcomes of Mogodi village will be discussed.

CHAPTER 6: Conclusions and Recommendations

From the findings in chapter 6, conclusions and recommendations will be written related to the outcomes of the study will be recoded. Recommendations will suggest ways in which to solve the identified problems.

1.8. Significance of the Study

A need to conduct this study emanates from the knowledge that previously women were not included in the water resources management owing to factors such as culture, literacy levels, lack of leadership skills and others which in most cases resulted in poor services. Women and children have to travel long distances to access water in rural areas and even stand in long queues at collection; points whereas most men are involved in the water management. Recently, women became involved in the management of the water resources through the Gender Mainstreaming Strategy but this has not changed the water systems in most of the rural areas.

It is in this regard that the study will explain the nature of the Gender Mainstreaming Strategy and identify how the strategy is applied within rural communities' water resources management structures. It will also help to identify the challenges of the application of the Gender Mainstreaming Strategy in the water resources management within rural communities. It will further recommend measures for strengthening the Gender Mainstreaming Strategy's capacity to meet the challenges associated with its application.

Howe (1997) and Young (2000) ascertain that it still happens that while women are involved, the rate of their involvement relative to men that of is biased. Women's roles in particular are often undervalued, underexposed and underrated. Therefore, there is a fundamental need to understand the gender issues related to the water resources management.

1.9. Ethical Considerations

This proposed research study will be conducted with integrity (moral rectitude, honesty and truthfulness). The respondents will thoroughly be informed beforehand about the potential impact of the study.

- Integrity: the researcher will at all times be professional and apply his/her expertise objectively, accurately and justly.
- Consent: Relevant people will be informed about the research to be conducted and the who, when and where of the procedures which will be followed during the study.
- Harm: Involved individuals and bodies will be convinced that the research does not pose any form of harm to the community, environment and the researcher.
- Psychological abuse, stress or loss of self-esteem: Participants will not be placed under stressful, embarrassing, anxiety-producing or unpleasant situations.
- Privacy, anonymity and confidentiality: Issues of privacy, anonymity and confidentiality will be considered during my study including that of participants in and respondents to the research.
- Copyrights and intellectual property rights: Plagiarism will at all times be avoided. Information and extracts used in the research not belonging to the researcher will always be quoted with references. The wisdom of research findings will be shared with other people.

1.10. Conclusion

The chapter addressed the background of the study and the statement of the problem. The research questions, aim and objectives of the study were also outlined. The terms that were used in the chapter were defined for clarity. The research design and

methodology which discussed how the study will be undertaken was addressed. The structure of the proposed dissertation and the significance of the study were highlighted and finally, the ethical considerations of the study were explained.

The next chapter discusses the literature on gender mainstreaming from the international perspective. The international gender mainstreaming principles, measures and objectives are outlined in the chapter.

CHAPTER 2: THEORISING GENDER EQUALITY AND MAINSTREAMING

2.1. Introduction

The importance of involving both men and women in the management of water and sanitation services has been recognised at the global level. This will assist in achieving the goal of sustainable water resources management and also establish linkages with gender. Gender is perceived as not only a concern with women, but also a concern for men (Singh, 2007). Women and men exhibit socially and culturally determined differences in behaviour, roles and responsibilities (Singh, 2006) as well as differences in social, cultural and economic attributes and opportunities (Woroniuk, Thomas & Schalkwyk, 1997). Gender concerns in the water sector implies that all decisions regarding planning, design, location, operation and maintenance, management and assessment of water as a resource can be based upon recognition of the differences (Datar, 1998; van Wijk, 1998). Participation of all stakeholders, of men and women equally, is seen as the first basic attribute for achieving effective water management which will also lead to gender equity (Singh, 2007). It is against this background that the objective of this chapter is to review the literature which has contributed to the knowledge in terms of how the Gender Mainstreaming Strategy emerged. The other objective is to place this study in context with similar research studies which have addressed similar issues.

This chapter will discuss the issue in five sections, including the introduction. The chapter will begin with a discussion of the location of gender in the broader framework of international development thinking, practice and policy approach. It will introduce the concepts of gender and development and the factors that gave rise to their emergence. It will further discuss the gender equality approaches, the principles and objectives of the Gender Mainstreaming Strategy, factors that determine the roles played by men and women, the triple role of women and the emergence of the strategy. All this will be discussed in section two. Section three will discuss the application of the Gender Mainstreaming Strategy and in particular the measures used for practising gender mainstreaming. Furthermore, the international and sectoral experiences of gender

mainstreaming will be discussed. Gender mainstreaming has also existed but never been paid attention to and this will be discussed as section four. Section five will be the conclusion of the chapter.

2.2. The Nature of the Gender Mainstreaming Initiatives

In this section, the nature of the Gender Mainstreaming Initiatives will be discussed from the international perspective. The section will be divided into seven sub-sections which include the concept of gender and gender mainstreaming, gender equality approaches, gender mainstreaming principles and objectives, factors that determine roles played by men and women, the triple role of women and the emergence of the Gender Mainstreaming Initiatives.

2.2.1. The Concept of Gender

The term gender became popular in the late 1980s and is of Western origins as a second-generation concept for equity. It more easily accommodates race, class, ethnicity and male-female power relations than the term women (Snyder & Tedasse, 1995). Gender is defined as socially constructed power relations between men and women characterised by a set of arrangements of culturally variable attributes and roles that men and women play in their daily lives. These sets of arrangement are reflected by structural relationship of inequalities between men and women manifested through roles and responsibilities and through different values attached to the work performed by men and women (D'Haese & Kirsten, 2006). Saulnier, Bently, Gregor, MacNeil, Rathwell and Skinner (1999), define gender as a socio-cultural variable that refers to the comparative, relational or differential roles, responsibilities and activities assigned to males and females. It is rational in that it identifies the relationship between men and women. Gender refers to the qualitative and interdependent character of men and women's position on society (Ostergaard, 1992). The conceptual distinction between sex and gender is a useful analytical tool to clarify ideas and now has been almost universally taken up.

According to this distinction, sex is connected with biology whereas the gender identity of men and women in any given society is socially, culturally, historically and psychologically determined (Wallace & March, 1991). Gender is learnt through a process of socialisation and through the practice of the particular culture concerned. The concept of gender makes it possible to distinguish the biologically founded (which are unchangeable) and sexual differences (workable, and may be changed, political and opinion-shaping influences) between men and women from the culturally determined differences between the roles given to or undertaken by men and women respectively in a given society (Wallace & March, 1991). The concept of gender in development opens up the opportunity for the realisation of women's productive potentials in development (Ostergaard, 1992).

In this light, beginning with the narrower perspective where the term was seen as more or less the same as 'women', gender is now perceived as not only a concern for women, but also as a concern for men (Singh, 2007). Based on the premise that men and women exhibit socially and culturally determined differences in behaviour, roles and responsibilities, as well as differences in social, cultural and economic attributes and opportunities (Woroniuk *et al.*, 1997), gender concerns implies that all decisions regarding planning, design, location, operation and maintenance, management and assessment of projects can be based upon recognition of the differences (van Wijk, 1998).

2.2.2. The Concept of Gender Mainstreaming

Gender mainstreaming means that differences between women and men may never be used as a ground for discrimination and it creates a partnership between men and women to ensure that both participate equally (European Commission, 2003). The Council of Europe (1998, 15) defines gender mainstreaming as the (re)organisation, improvement, development and evaluation of policy processes, so that a gender equality perspective is incorporated in all policies at all levels and at all stages, by the actors normally involved in policy-making. Gender mainstreaming, according to the definition is about (re)organising responsibilities and capacities for the incorporation of a

gender equality perspective. Additionally, the accent in gender mainstreaming is on gender, not only on women as a target group (Verloo, 2001; Eveline & Bacchi, 2005). Gender mainstreaming usually involves a reorganisation of policy processes because existing procedures and routines are all too often gender-blind or gender-biased. In contrast to the standard assumption of policy makers and policy-making organisations that their work is gender-neutral, it has been proven several times that gender differentials are not recognised in regular policies, and that unreflected assumptions include biases in favour (most often unintentional) of the existing unequal gender relations (Verloo & Roggeband, 1996; Siim, 1988).

According to Mazey (2000, 3), gender mainstreaming constitutes a clear example of policy succession or policy adaptation, promoted by the desire to overcome the limitations of existing policies, and the need to respond to a changed policy environment. Gender mainstreaming ensures that initiatives do not only respond to gender differences but seek to reduce gender inequality (Manase *et al.*, 2003). Saulnier *et al.* (1999, 11) define gender mainstreaming as an approach that considers why gender analysis is integral to the policy and programme process and incorporates women's views and priorities into the core of policy decisions, institutional structures and resource allocations.

Gender mainstreaming is a pro-active process designed to tackle inequalities which can and do discriminate against either men or women. It recognises that differences exist in men and women's lives and therefore their needs, experiences and priorities are different. It establishes willingness in people, to establish a balanced distribution of responsibilities between men and women (European Commission, 2003; Eveline & Bacchi, 2005). Gender mainstreaming is not a women only issue and is not just about improving access or of balancing the statistics. It is not about only women taking action and benefiting from it (RSA, 2006). Gender mainstreaming covers policy design, decision-making, access to resources, procedures and practices, methodology, implementation and monitoring and evaluation (European Commission, 2003; World Bank, 2004).

Gender mainstreaming addresses the problem of gender inequality at a more structural level, identifying gender biasness in current policies and addressing the impact of this gender biasness in the reproduction of gender inequality (Siim, 1988). By reorganising policy processes so that the regular policy makers will be obliged to and capable of incorporating a perspective of gender equality in their policies (Eveline & Bacchi, 2005). This strategy aims at a fundamental transformation, eliminating gender biasness, and redirecting policies so that they can contribute towards the goal of gender equality (Verloo, 2001).

2.2.3. Gender Equality Approaches

Gender studies suggest that for sustainable development in the developing countries to take place, women's concerns and needs have to form part of their developmental process in all the stages of their projects. Three traditional gender equality approaches are made by the gender studies, namely: gender equity, gender difference and gender plurality (Jacobson, 1992; Perrons, 2002; Aufhauwer & Hafner, 2002). In addition, there are development-specific gender equality approaches such as the Women in Development, Women and Development and Gender and Development approaches. To complement the traditional gender equality approaches and the development-specific approaches, there are different approaches in gender equality policies (which are frequently left out), such as the equal treatment in legislation and the specific or targeted equality policies (Rees, 1998).

2.2.3.1. Traditional gender equality approaches

The distinguished three approaches to the realisation of gender equality will be discussed in the following sub-sections. These include the gender equity approach, gender differences approach and the gender plurality approach.

2.2.3.1.1. *The gender equity approach*

The gender equity approach holds that women are equal to men, and that they should be treated in the same way as men with regard to rights, benefits, obligations and

opportunities (Aufhauwer & Hafner, 2002). This way, the gender studies argue that women would be enabled “to compete on equal terms with men” (Aufhauwer & Hafner, 2002, 254). However, this has a negative impact on women, especially those who are living in rural areas and still practising their traditions. These women have never been able to compete on equal terms with men as most of them have always been engaged in household chores which include, among others, cooking, cleaning, taking care of the old and sick and collecting water and fire wood. These women have never had time to participate in all the activities that men are engaged in. It is against that context that the gender difference approach was introduced.

2.2.3.1.2. The gender difference approach

The gender differences approach argues that women are not the same as men, because women are primary caregivers. Their involvement in the development process should therefore be based on adaptations of the environment to their reproductive and social responsibility as caregivers (Aufhauwer & Hafner, 2002). In terms of this, gender studies hold that due to their reproductive duties and needs, women’s participation in development should be supported by insurance of their ‘material security and welfare provisions’ (Aufhauwer & Hafner, 2002, 254). Even though the approach considered women’s roles as caregivers, the gender disparities were not solved. The approach assumed that all women were engaged in almost the same household activities. The fact that women are different and so are their activities, was not taken into consideration.

2.2.3.1.3. The gender plurality approach

The gender plurality approach holds that women and men have ‘multiple gender identities’ which cannot be ignored; however, the use of sexual differentiation for classification is discouraged, while gender-atypical involvement in development is promoted (Aufhauwer & Hafner, 2002). Men and women are allocated roles according to their sex, not their gender. As discussed above, gender is defined as socially constructed power relations between men and women, characterised by a set of arrangements of culturally variable attributes and roles that men and women play in

their daily lives. These sets of arrangements are reflected by structural relationships of inequalities between men and women manifested through roles and responsibilities and through different values attached to the work performed by men and women (D'Haese & Kirsten, 2006). This has nothing to do with their sexual differences.

From the gender studies' perspective, these three gender approaches provide limited intellectual inspiration for gender equality. *Firstly*, the gender equity approach would, on its part, promote the development of 'honorary men', seeking to fit into men's existing templates; *secondly* the gender difference approach would further entrench societal differentiation based on sex by limiting women to "women-specific tasks"; and, *thirdly* the gender plurality approach has the potential of further undermining women's participation in the broader societal development (Aufhauwer & Hafner, 2002). The Gender Mainstreaming Initiatives are derived from the gender equity approach which states that men and women should be treated equally.

Gender equality in the water resources management can be achieved only if measures concerning the participation of men and women within the management structures are on equal terms. It can also be achieved if measures promoting the social recognition of women's paid and unpaid work and measures encouraging gender plurality are combined (Aufhauwer & Hafner, 2002). However, it is difficult to combine the three approaches and make them one. Mósesdóttir (2001, 25) states that "the discourse of gender equality does not only vary from one institution to the other but also differs also across institutional scales. Actors across different sectors and scales will choose notions of gender equality that are compatible with their ideology and institutional frameworks." In order to achieve gender equality in the water resources management in rural areas, its notions have to be linked with the settings of the area where it should be achieved.

2.2.3.2. Development-specific gender equality approaches

There are basically four of such types, namely Women in Development, Women and Development, Gender and Development and Third World Women.

2.2.3.2.1. Women in development

In the early 1970s, the Women in Development (WID) perspective emerged and presented a set of common concerns that related to women's exclusion in the productive sector. The concern was that women are ignored and excluded from development programmes and this led to the failure of the development process (Young, 2000 and Kwesiga & Ssendiwala, 2006). The WID approach focused on how women could be better integrated into the existing 'male made world' and corresponding development initiatives (Cornwell, 2004). It also targeted women's productive work and excluded their reproductive work (UNESCO, 2000). The WID perspective assessed women's oppressive situation as the result of traditional societies which are characterised by authoritarianism and male-dominance (Bruno, 2006).

The aim of the WID was to advocate for the integration of women into the existing development scheme (Hargreaves, 1997). The WID contradicts the modernist approach that states that benefits of development will trickle down to women and it believes that women should be involved in the development projects because they have much time to undertake these projects (Kwesiga & Ssendiwala, 2006). The WID also emphasised that women-only projects could help deal with women's marginalisation (Young, 2000). It assumed that if women are provided with access to resources such as skills training, credits, small-scale income generating activities and home economics, they will improve their situation and women will become full economic partners with men. The WID approach was characterised by income-generating projects for women which failed to address the systemic causes of gender inequality (Young, 2000).

The problems encountered with the WID approach are that it categorises women as separate and homogeneous entities while they are diverse groups with regard to class, ethnicity, history, and culture which are ignored (Hargreaves, 1997). Another problem is that it did not question the existing structures and their effect on gender inequality and lastly, the approach treated women identically to men (Young, 2000). The problem with women is not only the lack of participation in the development process as equal

partners with men but their participation generates and intensifies inequalities, making use of existing gender hierarchies to place women in subordinate positions at each different level of interaction between class and gender (Bruno, 2006). Furthermore, the approach was never concerned with challenging patriarchy and liberating women, it only incorporated women with a view to make better use of female labour power (Mama, 1997).

2.2.3.2.2. Women and development

After the WID approach failed to address the needs of women, the Women and Development (WAD) approach was introduced in the late 1970s. The approach started from the premise that women have been integrated into the development process (Young, 2000). WAD indicates that women are not excluded from the development process but their inclusion may be granted through peripheral positions (Bruno, 2006). Even though women were involved in the development process, the problem was that planners held inaccurate assumptions about women's specific activities and this led to neglect of women's real needs and over-exploitation of their labour (Kwesiga & Ssendiwala, 2006). Women are not seen as a neglected resource but are overburdened and undervalued (Hargreaves, 1997).

This approach argued that women will never get their equal share of development benefits unless patriarchy and global inequality are addressed (Kwesiga & Ssendiwala, 2006). It also argued that the dominant development approach lacks women's perspectives and that of developing countries. Like WID, WAD's perspectives are that women's position will improve if and when the international structures become more equitable (Hargreaves, 1997). WAD also stated that if poverty is eradicated, then gender equality will be promoted and the benefits of development will be redistributed between men and women (Young, 2000).

2.2.3.2.3. Gender and development

In the 1980s the Gender and Development (GAD) approach emerged and tried to indicate that the development process was gendered and was also concerned with the

gender and gender relations by rethinking development concepts and practices through a gender lens rather than just adding women into the development process (Young, 2000). The approach sought to integrate gender awareness and competence into development while recognising that development activities may affect men and women differently due to sexual differences and historic circumstances (Kwesiga & Ssendiwala, 2006). It emphasised the need to apply appropriate gender planning in order to ensure equitable results and conditions to both men and women (UNESCO, 2000). The GAD focused on the fit between family, the domestic life and the organisation of both political and economic spheres (Young, 2000). This approach grants more agencies to women, who are perceived as active agents and not just passive recipients of development (Bruno, 2006). Women's participation is considered to be the most essential element in this approach.

Women's inequality exists not because they are bypassed or marginalised by development planners but because women are not part of the development management structures which prevent them from accessing resources (Hargreaves, 1997). The practices of gender oppression and discrimination have been determining and influencing women's position in the development process (Kwesiga & Ssendiwala, 2006). Gender relations have an impact on how development programmes are planned and implemented by taking the needs of both men and women into consideration. GAD values women's triple roles (reproductive, productive and community work) and puts women at the centre of development process (Hargreaves, 1997). This approach sees women belonging to diverse categories (age, class, marital status, ethnicity, race and religion) rather than as a homogeneous group of women (Young, 2000). The approach recognises that men and women have different special needs and that women tend to be disadvantaged when compared to men in terms of their access to and control of the means of production and their welfare in general (Hargreaves, 1997). The GAD approach considers that women can find bases for support within families and kinship (Young, 2000).

2.2.3.2.4. Third World Women

The Third World Women (TWW) approach emerged in the 1990s as a result of the disparities caused by the Gender and Development approach. The approach is also called the empowerment perspective (Hargreaves, 1997). This approach is articulated by third world women themselves. It is connected to their exact experiences through collective action. TWW approach avoids the criticism of being inspired by Western feminism (Hargreaves, 1997) and being influenced by their experiences.

The approach views oppression of women as a feature of colonial and neo-colonial oppression, not only as a result of gender relations of power. The oppression is experienced differently by different women according to their race, class, colonial history and current positions in the international economic order (Moser, 1993; Chowdhry, 1995 & Elson, 1995). The main aim of TWW is to improve the lives of women in countries of extreme diversity. By using empowerment as a tool to improve women's lives, alternative patterns as opposed to existing patterns of development are developed in line with third world women's situations (Hargreaves, 1997). Women have the right to determine choices in their lives and to influence the direction of change than to dominate others (Hargreaves, 1997).

2.2.3.3. Different approaches in gender equality policies

There are only two types of these approaches, namely the equal treatment in legislation and the specific or targeted equality policies.

2.2.3.3.1. The equal treatment in legislation

This approach focuses on providing equal access, and correcting existing inequalities in legislation, so that individual citizens are formally equal. The approach addresses the inequality in law and different laws and rights for men and women (Verloo, 2001). It is in that context, that the equal treatment in legislation approach changes the laws, through legislators, towards formal equal rights for men and women in laws. The equal treatment in the legislation approach is framed within a liberal discourse, where it is up to individuals to use their formal equal rights (Rees, 1998).

2.2.3.3.2. The specific or targeted equality policies

The recognition that equal rights cannot be always used by all individuals to the same extent, is the starting point for the specific or targeted equality policies approach. The approach was introduced because of the persistent gender inequalities that exist at community level such as specific problems of women that are not addressed and lack of access, skills, or resources of women. This approach aims at creating conditions that will result in equality in outcome, in order to balance the unequal starting positions of men and women within most communities. Positive action and discrimination, in the sense of preferential treatment for women, can be part of this approach (Verloo, 2001).

However, despite the gender equality approaches and policies, there has previously been a deterioration of women's positions in the society. This is to be blamed on male-dominant theoretical constructs and development practices informed by those constructs. The gender equality approaches and policies did not contribute much to the improvement of women's lives; instead they increased their vulnerability to poverty and gender inequalities (Cornwell, 2004). Women's poverty continued to worsen despite the fact that there were policies and approaches to take them out of it and this increased the level of gender inequality. No amount of talk about fair consultation, participation, partnership and empowerment of women changed the development process (Simmons, 1997; Datar, 1998). Even though policy-makers were aware of women's specific needs and their plight, the quality of women's lives changed only a little and still leaves women with no skills, information and knowledge empowerment (Cornwell, 2004).

2.2.4. Gender Mainstreaming Initiatives: Principles and Objectives

In this sub-section, the gender mainstreaming principles and objectives will be outlined and discussed. The section is divided into two sections, the first section addresses the general and some of the institutional principles of gender mainstreaming and the second section focuses on the objectives of gender mainstreaming.

2.2.4.1. General principles of gender mainstreaming initiatives

The United Nations Economic and Social Council (UNECOSOC, 1997) defines Gender Mainstreaming Strategy as the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. The first principle of Gender Mainstreaming Initiatives involves the integration of gender equality concerns into the analyses and formulation of all policies, programmes and projects as an initiative to enable men and women to formulate and express their views and participate in decision-making across all issues (Mukhopadhyay, 2004; World Bank, 2004). The important element is its accent on what needs to be changed, targeting policy processes as the main object of change.

Gender mainstreaming furthermore eliminates the practice of appending gender oriented policies and projects at a later stage (Kwesiga & Ssendiwala, 2006). The strategy ensures that gender concern forms part of the development projects and programmes from their first stage until the last one. Additionally, it seeks to conscientise policy makers to recognise that their development actions impact on women even if women are not considered explicitly in their design and implementation of projects (Rao, Anderson & Overholt, 1991). Therefore, it proposes that the concerns and experiences of men and women, pertaining to the water resources management, be accepted as an integral dimension of the design, implementation, monitoring and evaluation of projects and programmes.

The second principle is to recognise the need not just to add in gender, but to challenge the status quo so that gender issues are not marginalised and ignored (Saulnier *et al.*, 1999). It is in this regard that gender mainstreaming assumes that all policies and programmes have the potential for different impacts on men and women, not only on men. Gender mainstreaming should not marginalise different gender impacts, rather, core policy decisions, institutional structures and the allocation of resources should incorporate women's views and priorities. This requires that various departments within an institution, and not just those dedicated to women's status, incorporate an understanding of issues and implications from a gender perspective because these

departments are where the dominant ideas and directions about resource allocation originates, in terms of who gets what and why (Saulnier *et al.*, 1999). Internationally, the role of women in development and the need for their participation in development programmes has been recognised as crucial (Manase *et al.*, 2003).

The third principle is the participation of women as decision-makers in determining priorities in the mainstreaming process. The process will therefore enable women to become part of the mainstream of the function of the development management. This arrangement will ultimately call for changes in the structures to allow for increased visibility and influence of women in all areas of development management (Kwesiga & Ssendiwala, 2006). In this regard, the Gender Mainstreaming Strategy for development management means that resources, opportunities and benefits will be equally and equitably distributed.

The fourth principle of gender mainstreaming is that men and women should be given equal conditions and opportunities to realise their human rights despite the fact that they have different needs and priorities (Kotze, 2009). They should both be given the chance to contribute to and benefit from development in the national, political, economic, social and cultural spheres. Another principle is the involvement of women in the management of development projects and programmes (World Bank, 2004; Quan-Baffour, 2008). Women should be given the chance to manage development that affects them. This will also contribute to the sustainability of the development projects and programmes at large.

Gender mainstreaming as a strategy is meant to actively counteract the gender biases and to use the normal mandate of policy makers to promote more equitable relations between men and women (Verloo, 2000, 13). The strategy addresses systems and structures which are institutionalised practices that cause both individual and group disadvantages. Due to this focus on a systems approach, the Gender Mainstreaming Strategy has much more potential to have a serious impact upon gender equality than other strategies have (Rees, 1998).

2.2.4.2. Institutional principles of gender mainstreaming initiatives

Since the Beijing Platform for action in 1995, many institutions have revised their Gender Mainstreaming Strategies, which now include concrete actions that make it mandatory for institutions to ensure an active and visible policy of mainstreaming gender perspectives in all policies, programmes and projects, implying that institutions are required to undertake an analysis of the effect of development actions on women and men before decisions are taken. The following institutions aligned their principles with the general principles of the Gender Mainstreaming Strategy.

2.2.4.2.1. UNESCO's gender mainstreaming initiatives principles

UNESCO advocates a partnership between men and women which is based on mutual respect, dialogue and the sharing of public and private responsibilities. The institution developed the following eight principles from the general principles, which will guide the activities (UNESCO, 2002):

- i. Recognition: Gender issues permeate all aspects of international co-operation, its management systems, working methods and the issues it addresses. Gender concerns must therefore be addressed in policy planning, programming, implementation and evaluation in all areas.
- ii. Diversity and Intersection: Policies, programmes and projects affect men and women differently; these differences vary in nature and degree according to other social relations such as class, age, ethnicity, disability, etc.
- iii. Equality: Gender equality requires the protection and promotion of human rights for all; the rights of men, women, boys and girls.
- iv. Equity: Specific measures that favour the most disadvantaged sex must be designed to eliminate disparities between the sexes, sexist-stereotypes and discrimination. Equity compensates for unequal opportunities and guarantees the fairness of programmes.
- v. Empowerment and agency: individual and collective empowerment is central for boys, girls, young and old women and men to meet their immediate practical

needs as well as their long term strategic interests. It begins with consciousness-raising and leads to self-realisation.

- vi. Participation and parity: Equal participation of men and women as agents of change in economic, social and political processes is essential to achieving gender equality.
- vii. Partnership: Empowering women does not mean excluding men. It is about establishing partnerships between men and women that empower both sexes. This implies giving an equally pivotal role to men and women in creating more equal societies.
- viii. Social justice: though gender inequality breeds poverty, anti-poverty measures alone cannot redress gender inequalities. Poverty reduction efforts must be coupled with actions to eliminate gender inequality in order to be truly effective.

2.2.4.2.1. The United Nations gender mainstreaming initiatives principles

The United Nations (UN) devoted itself to gender mainstreaming initiatives. In order to achieve that, the institution developed the following six principles (United Nations, 1997):

- i. Issues across all areas of activity should be defined in such a manner that gender differences can be diagnosed, that is, an assumption of gender-neutrality should not be made.
- ii. Responsibility for translating gender mainstreaming into practice is system-wide and rests at the highest levels. Accountability for outcomes needs to be monitored.
- iii. Gender mainstreaming requires that every effort be made to broaden women's participation at all levels of decision-making.
- iv. The initiatives must be institutionalised through concrete steps, mechanisms and processes in all parts of the United Nations system.
- v. Gender mainstreaming does not replace the need for targeted, women-specific policies and programmes or positive legislation, nor does it substitute for gender units or focal points.

- vi. Clear political will and allocation of adequate and, if need be, additional human and financial resources for gender mainstreaming from all available funding sources are important for the successful translation of the concept into practice (United Nations, 1997).

The above mentioned principles of UNESCO and the UN were developed from the theoretical general Gender Mainstreaming Initiatives principles.

2.2.4.3. The objectives of the gender mainstreaming initiatives

Gender mainstreaming initiatives avoid ignoring or circumventing women, as a result of reduced access to resources, under-representation or absence from governance, research and education. The strategy treats men and women in the same way when it is appropriate to do so (Singh, 2007). The improvement of implementation if the impacts of policy and programmes options on gender are identified and understood by avoiding inadequate planning and design (Saulnier *et al.*, 1999).

This gender approach has been adopted in the development sector with the aim of achieving a more balanced division between women and men in several areas, namely access to information, physical work, contributions, decision-making and access to and control over resources and benefits (Gender and Water Alliance, 2003a). More attention is now given to women as managers of development projects and programmes (Cornwall & Gaventa, 2001). It is believed that it will result in gender equity in general (Gender and Water Alliance, 2003b and Khosla *et al.*, 2004). Once again, for the achievement of sustainable development, women's needs and concerns should be at the centre of the development projects and programmes (Gumbo, Foster & Arntzen, 2005).

In essence, the fundamental objective of Gender Mainstreaming Strategy is to integrate gender equality concerns into the design, implementation and operations of the development projects and programmes. The purpose is to ensure that development initiatives avoid an “end-of-pipeline” gender equality strategy. In this way, it is hopeful

that gender equality would become intrinsic to development processes including its management.

2.2.5. Factors That Determine Roles Played By Men and Women

Gender does not only vary from one culture to the other, but it also varies within cultures over time. As societies become more complex, the roles played by men and women are not only determined by culture but also by socio-political and economic factors such as gender roles, socialisation, division of labour, value of labour, power relations and institutions (D'Haese & Kirsten, 2006). Gender roles are what a society or culture constructs and prescribes as proper roles, in examples of behaviour and personal identity, wherein that which is associated with women is femininity and with men is masculinity, with the latter given more hierarchical value (Saulier *et al.*, 1999). The social construction of gender refers to a belief system in which there are sets of beliefs, opinions and behaviours about masculinity and femininity and this belief system is mainly due to the influence of culture. Division of labour refers to work done by men and women that is divided according to sex. The work performed by men is valued differently as compared to that performed by women (Vlassoff & Moreno, 2002).

Men's work is recognised and valued as work by payment, status or political power, while work performed by women is seen as natural and in most cases is not remunerated or given status (Saulier *et al.*, 1999). The different values of work based on sex create different degrees of access and control over resources and different benefits by men and women. In most rural areas, women are not yet recognised as a factor in the socio-economic, political and environmental development of the country. They have been exploited by their culture, of which men are the main custodians (Quan-Baffour, 2008).

Women are more burdened with household responsibilities than men and often have no time to participate in planned development programmes and projects. The gender roles get their reinforcement from the gender division of labour. The value of work refers to the value placed on each work. This value differs between the work that women and

men do. Each role is associated with a set of behaviours and values and the value attached to each role creates different access to resources and benefits. Access to resources includes decision-making, services available and benefits. Power relations are created by the value of work and the difference in accessing the resources. The institutions like families, churches and schools perpetuate the gender roles, which are the reasons why through the social structure, different power relations and status between men and women are experienced (Saulier *et al.*, 1999). This has resulted in gender inequality within many societies.

2.2.6. The Triple Role of Women

It has been discovered that in low-income households' women's work includes three areas namely reproductive work, productive work and community managing work (D'Haese & Kirsten, 2006). Reproductive work includes childbearing and rearing responsibilities which are required to guarantee the maintenance and reproduction of the labour force. Productive work is done when women work as secondary income earners, and community managing work is undertaken at a local community level in both urban and rural contexts. Women are severely constrained by the burden of simultaneously balancing these roles while only productive work is recognised as work.

Reproductive and community managing work are often seen as natural and are not valued and this means that most of the work that they do is made invisible and fails to be rewarded. In contrast, most of men's work is valued either directly through paid remuneration or indirectly through status and political power (D'Haese & Kirsten, 2006). Planners do not realise the triple role of women and the fact that women's needs are not always the same as men's and this leads planners not to relate planning to women's specific needs. If development planning is to succeed, it has to be gender aware and sensitive. It has to develop in such a way that both men's and women's needs are recognised and fulfilled accordingly.

Ways need to be investigated regarding how women's free time can be increased by finding ways to reduce the walking time spent collecting water and fuel. Researchers

still study women as passive recipients of development efforts or in isolation, as if women are a homogeneous category in the society. Women need to be treated as full agents to whom authority and decision-making power should be handed over, rather than just being consulted (Chatterjee & Finger, 1994, 53). The danger of focusing on women only tends to imply that the problem and the solution could be confined to women (Kabeer, 1994). More attention must be devoted to analysing the ways in which policies affect men and women respectively. The different types of policy and levels of gender 'neutrality' need to be distinguished (Cornwell, 2004). Community workers, development practitioners and consultants need to become conscientisers and advocates to ensure that ways are found in which to reduce the triple workload that women face.

2.2.7. The Emergence of the Gender Mainstreaming Initiatives

The Dublin and Rio principles, endorsed at the International Conference on Water and the Environment in 1992, recognised that “women play a vital role in the provision, management and safeguarding of water.” The statement called for the recognition of the contributions of women as providers and users of water and guardians of the living environment in institutional arrangements for the development and management of water resources (UNESCO, 2002).

The above mentioned conference was then followed by the United Nations Conference on Environment and Development which was held in Rio in 1992. The conference outlined approaches to Freshwater Management which include numerous references to issues such as participation, capacity building, education and mobilisation of women as decision makers and managers of water resources and sanitation. One of the principles declares that “Women have a vital role in environmental management and development. Their full participation is therefore essential to achieve sustainable development” (UNESCO, 2002). In 1995, the UN Conference on women, which was held in Beijing, continued fostering women's participation in water and sanitation services with the emphasis on gender mainstreaming. The Gender Mainstreaming Strategy was established as a global strategy for the promotion of gender equality.

The Gender Mainstreaming Strategy was endorsed by the Beijing Platform for Action in 1995 as the approach by which goals under each of its critical areas of concern should be achieved. Governments and other actors should promote an active and visible policy of mainstreaming a gender perspective in all policies and programmes so that before decisions are taken, an analysis is made of the effects on men and women respectively. The mainstream is comprised of the decision-making processes of the organisation. Information gained from socio-economic and policy analysis is what is being brought into the mainstream. Mainstreaming is done through analysis in the first place, and then through advocacy, networking, teamwork and other skills useful to influencing decision-making process. It is important to track the outcomes of the decisions taken, using a variety of means many of which are still in development. If gender mainstreaming is done effectively, the mainstream will be transformed into a process much closer to true democracy (Singh, 2006).

2.3. The Application of the Gender Mainstreaming Strategy

In the past, women were seen as mothers and housewives only and their economic activities and contributions were not valued whereas men were viewed as agents and actors of development (D'Haese & Kirsten, 2006). The UN Decade for Women (1975-1985), subsequently held conferences around the world and the themes for these conferences were Equality, Development and Peace. The driving principle of the Women's Decade in relation to water and sanitation is that the health of human beings, especially children, is greatly affected by the quality of drinking water and that water and sanitation related diseases are the major causes of mortality and morbidity in developing countries (Manase *et al.*, 2003).

Since the Beijing Platform for Action in 1995, many institutions have revised their Gender Mainstreaming Strategies, which now include concrete actions that make it mandatory for institutions to ensure an active and visible policy of mainstreaming gender perspective in all policies, programmes and projects. The implication is that institutions are required to undertake an analysis of the effect of development actions on

women and men before decisions making. The Gender Mainstreaming Strategy is seen as both a technical and political process which requires shifts in organisational culture and ways of thinking, as well as in the goals, structure and the resource allocation of international agencies, governments and NGOs (World Bank, 2004).

These conferences provided space where women around the world discussed issues that specifically affect them. Women from developing countries challenged the western feminist global sisterhood ideology that all women share and experience the same oppressions and marginalisation, not taking into consideration culture and other factors (Singh, 2006). The successful application of the strategy is determined by the proper implementation of the measures that the literature suggest. The Gender Mainstreaming Strategy is measured using certain elements which are highlighted in the literature. They are discussed in the next section.

2.3.1. Measures Suggested In the Literature for Practising Gender Mainstreaming

There are four measures to be discussed, which determine the successful application of the Gender Mainstreaming Strategy. The measures are gender mainstreaming for women empowerment and consideration of human rights, participation, consultation and capacity building of women. Each measure will be discussed under its own sub-section.

2.3.1.1. Gender mainstreaming for women empowerment and consideration of human rights

Gender empowerment enables women to articulate their own aspirations and strategies to change, develop the skills and have access to resources to achieve their aspirations and examine and articulate their collective interests and to organise to achieve and link them to other organisations for change. This includes the power to change the underlying inequalities in power and resources which constrain women's aspirations and their ability to achieve them (Mayoux, 2000, 18). The focus on gender empowerment, especially on women's participation in decision-making processes, having their voices heard and the power to have inputs in agenda-setting is essential for

their development (Moser & Moser, 2005). There is no tool for development which is more effective than that of women empowerment (Kotze, 2009).

Although women's empowerment may be the primary aim of the Gender Mainstreaming Strategy, in practice it continues to marginalise women because attention is not paid to gender concerns as an integral part of the strategy (Mayoux, 2006) and this has a negative impact on development as a whole. It is undeniable that development is a human right (Painter, 2004). Mayoux (2002, 39) describes human rights as tools that help people to gain power and control over the decisions that affect their lives. They are a power source to end the powerlessness experienced by poor people, especially women (Kotze, 2009).

Gender equality in itself is a human right which makes human rights and gender equality central to the process and success of all development efforts (Painter, 2004). People are at the centre of the development process and are also agents with the right to participate in any activity or decision that might affect their lives (Kotze, 2009). Gender inequality and discrimination prevent women from enjoying and benefiting from their full human rights (Kotze, 2009). True development cannot take place unless women's rights are acknowledged and exercised (Dungumaro, 2007). To achieve gender equality and women's empowerment, the implementation of the Gender Mainstreaming Strategy must be grounded in a rights-based approach.

However, a rights-based approach requires active participation of all involved stakeholders and thus includes the participation of women in the gender mainstreaming process, which is something that cannot be achieved without gender equality and women's empowerment (Women's Environment and Development Organisation, 2005). The United Nations (2005) also expressed the notion that gender equality and women's empowerment are central for the successful application of the Gender Mainstreaming Strategy which can be achieved depending on how gender discrimination and women's rights are addressed.

Goal 3 of the MDGs also plays a part in gender mainstreaming for women's empowerment. Achieving Goal 3 (promote gender equality and empower women) of the Millennium Development Goals (MDGs) will not only have the double effect of improving women's lives but it will also contribute to the successful application of the Gender Mainstreaming Strategy (United Children's Fund, 2006). The integration of gender equality and empowerment goals throughout the application of the Gender Mainstreaming Strategy may have positive impacts on the management of the water resources (Blackden, Canagarajah, Klasen & Lawson, 2006). In order to achieve gender mainstreaming, there should be a partnership between governments and civil society on all levels in order to ensure joint action on critical gender issues (Kotze, 2009). Commitment to gender equality is the "glue" that allows diverse actors in development to come together (Bureau for Development Policy, 2005, 9).

Despite the commitment to gender equality, millions of women are still living under inequalities and disempowerment (Kotze, 2009). Gender justice and women's empowerment are barely treated as cross-cutting issues in the application of the Gender Mainstreaming Strategy. They are in most cases gender-blind despite the fact that gender equality and women's empowerment lie at the core of gender mainstreaming (Neuhold, 2005). However, even though education plays a major role in women's empowerment, it is not enough on its own. The education level of women does not directly correlate with women's representation in decision-making positions (Dungumaro, 2007).

For instance, Mozambique, which has the lowest levels of education, is one of the countries with the highest percentage of women in decision-making positions. The opposite of that, is experienced in Mauritius, one of the countries which has the highest levels of education but among the lowest levels of women in decision-making positions. The reasons behind this are the structural causes of inequality which must be studied and addressed if the goal on gender equality and women's empowerment is to be achieved (Kotze, 2009). Empowering women through gender mainstreaming policies with the aim of improving their living conditions and capacitating them to actively

participate as planners, decision-makers and implementers in the social, political and economic spheres could be regarded as the key for long-term sustainable development and increasing the prospects for achieving gender equality (Drechsler, Jütting & Lindberg, 2008).

2.3.1.2. Gender mainstreaming initiatives for women's participation

The governance of water consists of all political, social, economic and administrative systems that should be able to develop and manage water resources and water services delivery at different levels of the community and participation of all stakeholders (Singh, 2006; Quan-Baffour, 2008). In order to achieve effective water management, men and women should participate equally in the management of water (Singh, 2000). In the past years, the perspective on women's participation has grown in water resources management as a whole. During the International Conference on Freshwater, in Bonn 2001, the Ministerial Declaration was adopted which states that water resources management should be based on a participatory approach. Both men and women should be involved and have an equal voice in managing the sustainable use of water resources and sharing the benefits. The role of women in water-related areas needs to be strengthened and their participation broadened (Singh, 2006, 62).

Participatory development emerged as a result of the need to expand the development agenda to include the creation of water resources management structures that involve stakeholders in maintaining and managing technologies (Singh, 2006; Dungumaro, 2007). Participation has been conceptualised as representative of partnership and ownership from the bottom-up (Curtis, 1994), with involvement of people in decision-making processes, implementing programmes, sharing the benefits of development programmes and their involvement in effects to evaluate such programmes. Participation is seen as a way of improving decision-making by ensuring that decisions are based on shared knowledge and experiences and that decisions are influenced by views and experiences of the people affected by them (Lubis, 1998). It also represents a shift from consultation to shared decision-making and self-determination with respect to water management plans at the local level (Narayan, 1995).

Debates have focused on the needs to improve women's participation, because they are seen as a marginalised group in society who face inequalities of formal power and authority in the public sphere and they are also denied equal access to and control over resources (Singh, 2006). This can be seen in the water sector where the inequalities are perceived in terms of access to water resources and the benefits from the water development projects and decision-making powers with respect to the management of these resources (Gender and Water Alliance, 2003b). In order to redress these inequalities, the new institutional structures introduced gender equality- based on participatory models of water resources management by offering a platform where women can participate in decision-making processes.

2.3.1.3. Gender mainstreaming as a tool for women's consultation

The application of the Gender Mainstreaming Strategy is partially demonstrated by bringing on board the under-represented group which in most cases is women. This will enable them to take part in decision-making and ensure that they are truly part of the change process (Kwesiga & Ssendiwala, 2006). With the acquisition of basic knowledge and skills, women may demand to be consulted, heard and be involved in the development projects and programmes (Quan-Baffour, 2008). It is through consultation that women's views and perceptions can contribute to development that affects them (Singh, 2006).

Women's needs must be fully addressed in the development projects and programmes and they must also form an integral part of the processes (Beck & Nesmith, 2001; Greed, 2005). Consultation of women can result in sustainable development if women's needs are addressed (Quan-Baffour, 2008). However, lack of women's consultation in development projects and programmes, has a negative impact on women's lives because the results of the projects do not represent their own real needs (Manase *et al.*, 2003). As part of gender mainstreaming, women should be invited to attend community meetings. This also helps in the consultation process.

2.3.1.4. Gender mainstreaming for capacity building of women

A number of studies have determined that the capacity of human resources in development needs attention (Forster, 1997). There is shortage of human resources capital which is needed for successful development of the people in order to improve their standards of living (Gumbo *et al.*, 2005). In order to ensure that there is equality between men and women through the gender mainstreaming initiatives, capacity building is required at all levels for democratic and demand-responsive approaches in development projects and programmes (Gumbo, Van Der Zaag, Robinson, Jonker & Buckle, 2004).

Women as professionals in development projects and programmes need to be made aware of the necessary activities and appropriate procedures and technologies of the development process. They also need to be provided with skills (capacitated) to assist them on how to plan, design, implement and monitor the development process (Gumbo *et al.*, 2005; Dungumaro, 2007). Women can also educate and build the capacity of the end-users and the beneficiaries of the development process, especially within their communities to which management and maintenance of the services will be increasingly devolved (Gumbo *et al.*, 2005). Women need to be sensitised and encouraged to be responsive to the specific needs of socio-economically vulnerable groups including disadvantaged women and children who are mostly in rural areas (Forster, 1997).

The purpose of capacity building for women is to raise awareness and build the capacity of women in order for them to overcome the obstacles of development (Gumbo *et al.*, 2005). Capacity building of women can be done by enhancing women's understanding of the background, constraints and benefits of development in their areas through their participation (Forster, 1997).

2.3.2. International Experiences of the Application of the Gender Mainstreaming Strategy

After the world conference on women in Beijing in 1995, gender mainstreaming officially became an internationally recognised strategy for promoting gender equality in all stages of policy making (Hankivsky, 2008). More than ten years after its adoption in both developing and developed countries, the efficiency of gender mainstreaming is being questioned and research is starting to focus on understanding the impacts of various gender mainstreaming strategies (Hankivsky, 2008). To date, however, there have been few case studies of the impact of the application of the Gender Mainstreaming Strategy (Donaghy, 2004). Most studies that have been done have not examined the full range of actors and stages in policy making that are important in exploring the current situation of gender mainstreaming (Hankivsky, 2008). The studies tend to focus more on singular actors in gender mainstreaming, such as the role of national machineries (Rai, 2003), the importance of women's movements (Honculada & Ofreneo, 2003), or on specific elements related to gender mainstreaming, such as how to implement gender mainstreaming 'best practices' and critical factors for predicting success (Hankivsky, 2008).

According to Rai (2003, 274), "more research needs to be done to establish a more sophisticated analysis of the best practices and common pitfalls of gender mainstreaming". However, the most noteworthy contribution is that research illuminates a number of serious limitations of gender mainstreaming including the strategy's lack of responsiveness to issues of diversity (Hankivsky, 2008). Many institutions question the future use of gender mainstreaming and call for the development of alternative approaches for promoting equality in public policy (Hankivsky, 2008).

There is, however, considerable disagreement in the development field about whether or not gender mainstreaming has been effectively implemented. There are debates world-wide about whether mainstreaming has improved the chances of advancing women's cause, or whether it has worked against women's equality (Hankivsky, 2008). In a study of European Union mainstreaming policies, for example, Guerrina (2003,

104) concludes that “far from creating the necessary conditions for substantive equality, mainstreaming can serve to silence women and remove gender from the political agenda”. An important concern is that units dedicated to pursuing women’s interests have been disbanded on the grounds that they are no longer needed, since gender is now “mainstreamed”. Teghtsoonian (2003) shows how this has occurred in British Columbia, Canada, with a neoliberal government demolishing the free-standing Ministry of Women’s Equality, which for a decade had provided a voice for women in high-level decision-making.

In Australia, gender mainstreaming is widely considered to have provided the “rationale for abolishing or downgrading women’s units, services and policies at various government levels, by different administrations, at different times” (Mackay and Biltong, 2000, 62). With a gender mainstreaming agenda and its profile in organisations, some commentators conclude that the compelling logic of the mainstreaming argument, that equity matters should become everyone’s responsibility in the organisation has distracted attention from the result, whether intended or not, that there is a danger that it will become nobody’s (Ramsay, 1995; Beck & Nesmith, 2001). In short, Australia did not meet the set goals of gender mainstreaming.

In the Dutch approach, called Emancipation Impact Assessment used to mainstream gender, the problem was identified not as differences between men and women, but as “unequal power relations between men and women” (Bacchi, 2004). Three structures were identified as central to the operation of those unequal relations: the gendered division of labour, the organisation of intimacy and the organisation of citizenship. Two processes are described as pivotal to their reproduction, the distribution of resources and the operation of rules (interpretations or norms) about or connected to gender (Verloo & Roggeband 1996; Verloo 2001). The Dutch approach also includes criteria as the normative grounds for assessing whether a policy development is to be judged positively or negatively.

2.3.3. Sectoral Experiences of the Gender Mainstreaming Strategy

In this section, the focus will be on two sectors, namely the education and health sectors. The gender mainstreaming experiences of the sectors are addressed according to the project life cycle which consists of the following stages: project identification, preparation, appraisal, implementation and project completion.

2.3.3.1. Gender mainstreaming in the education sector

Education is crucial for the empowerment of both men and women. It expands opportunities, enhances people's capacity to develop their full potential, contributes to gender equality and enables recipients to benefit from development interventions (African Development Bank Group, 2009a). Education furthermore enables the use of voice to be more effective in decision-making within the households, community and the workplace (World Bank, 2004). When it comes to women, basic literacy is important in improving their standards of living. Moreover, investing in women's education provides multiple benefits for overall development goals which contribute extensively to the reduction of poverty (African Development Bank Group, 2009a).

In this sector, gender equality is concerned with fairness and justice in girls' and boys' access to and benefits from education. In order to achieve gender equality in the sector they have incorporated gender concerns in all the stages of their projects. Looking at the project cycle in this sector, the purpose of the project identification stage is to define gender issues that are community specific and related to the kind of interventions that are considered in the education sector (African Development Bank Group, 2009a). The interventions include, among others, infrastructure development, teacher training and curriculum review. The defined gender issues are supported with available disaggregated data such as levels of literacy differences between men and women, proportion of female to male teachers and explanations on gender specific constraints related to accessing education facilities. This project stage also identifies gender information gaps which are critical to the next stage (African Development Bank Group, 2009a). Gender concerns in this regard are given attention in order to determine if both men and women will benefit from the project.

The aim of the project preparation stage is to verify and gather additional information in order to complete the gender information gaps. This is done through the collection of secondary data from the department of education, gender/women's ministry and research institutions (African Development Bank Group, 2009a). During this project preparation stage, an in-depth gender analysis is done through consultation with stakeholders (both men and women) including students, teachers, parent organisations and development partners. The stakeholders are consulted through field visits, focus group discussions and workshops. The reason for the consultation is to strengthen the project design by verifying that the objectives clearly articulate gender constraints and issues that are addressed by the project and that the component activities spell out the actions that address gender issues related to the achievement of identified objectives (African Development Bank Group, 2009a).

During the project appraisal stage, gender issues which are identified during the consultation of stakeholders are mainstreamed throughout all the possible entry points in the project components. This assists during the implementation stage where gender mainstreaming is applied in all the stages of the project so that it does not appear as an add-on (African Development Bank Group, 2009a). It also ensures that the planned activities are gender responsive and that there is capacity to implement the Gender Mainstreaming Strategies and actions proposed in the project. As a result, there is gender balance in the project staff which is trained in gender mainstreaming in order to ensure that the project is always gender responsive. During this stage, there are ongoing monitoring and evaluation processes which are conducted in order to check if the project is implemented as promised (African Development Bank Group, 2009a).

When the project is completed, the evaluation and completion reports are used to assess the extent to which the systems designed have contributed to the realisation of the gender equality objectives. The assessment is done through a number of tools including field visits, interviews and reviews of gender disaggregated data. This is done

to determine the extent to which the objectives were met (African Development Bank Group, 2009a).

2.3.3.2. Gender mainstreaming in the health sector

Gender inequalities are the major concerns in the health care systems due to the different roles that men and women play in the society (African Development Bank Group, 2009b). For instance, with reference to gender specific diseases, women often have less direct access to health facilities and they are also less able than men to take measures to protect themselves against certain diseases. The different roles that men and women are assigned to, have an impact on who takes care of the sick and the elderly at home. In most cases, women even wait longer than men, to seek medical care, partly due to their unwillingness to disrupt household chores until they are incapacitated (African Development Bank Group, 2009b). Therefore, gender disparities in health status, access and use of services make it significant to address gender inequality in the health sector through the project stages.

The project identification serves as the entry point for gender mainstreaming. During this stage, a project plan which considers gender issues is designed. During the preparation of the project, a field visit is arranged which verifies and gathers additional information in order to build a preliminary consensus on the project design. The verification is done through stakeholders' (both men and women) consultations in order to complete the gender information gaps identified during the identification stage. Some of the information is obtained from the department of health and other related organisations. With the acquired information, project activities such as construction of health infrastructure, training of health services providers and staff, sensitisation of health services users should be clearly spelled out and how they lead to identified gender equality objectives in the proposed health sector projects (African Development Bank Group, 2009b).

The project appraisal stage primarily aims at refining the project design in terms of the gender issues to be mainstreamed. The identified project gender activities are critical for

ascribing a project's benefits in the health sector. Gender indicators for monitoring are set with the project gender equality objectives by using data from the baseline survey. During the project implementation stage, all the planned activities are put in practice and gender balance is ensured in the project staff. After all the activities are complete, the completion and evaluation stage follow. The extent to which the planned activities have contributed to the realisation of the proposed gender objectives and how they are met is assessed. This determines the equal access of health services to both men and women in the project target area (African Development Bank Group, 2009b).

2.4. Gender Mainstreaming Initiatives: “Old Wine in New Bottles?”

It is very clear that the Gender Mainstreaming Strategy is presented as new and even as revolutionary (Verloo, 2001). Gender mainstreaming is not a new strategy, in fact, countries like Canada and the Netherlands were among the first, during the mid 70s, at the beginning of the development of the gender equality policies, to highlight the importance of trying to effect change by fully integrating women and their policy concerns throughout the policy process (Wilcox & Wigle, 1997).

Equality policies were started by the Netherlands from the beginning, as a two-track policy, aimed simultaneously at producing sector policies and what is called facet policy. This was the integration of the emancipation of women as a facet of all general policies (Outshoorn, 1995 & Verloo, 2000). Both in Canada and the Netherlands, the integration of gender equality in general policies proved to be much more troublesome than was expected, not in the least because of a lack of political will, and a bureaucratic wall of indifference, if not hostility (Verloo, 2001). It is interesting to know that an earlier attempt of the United Nations Committee on the Elimination of Discrimination Against Women (CEDAW) to recommend the same strategy hardly got any attention. This refers to the Resolution 42/60 that recommends that state parties establish and strengthen effective national machinery, institutions and procedures at a high level of government, and with enough resources, commitment and authority (among other things) to advise on the impact on women of all government policies (Wilcox & Wigle, 1997). The problems with

the CEDAW recommendation are the same problems that were faced earlier by Canada and the Netherlands.

With reference to the experiences of Canada, the Netherlands and CEDAW, it can be concluded that the Gender Mainstreaming Strategy is not new. However, what is new in the past years, since the World Conference on Women in Beijing (1995), is the strong political support for this strategy and a more precise definition and clarification of the strategy. This goes along with a proliferating development of new instruments. Since the World Conference on Women in Beijing in 1995, the political support for the Gender Mainstreaming Strategy has improved substantially (Verloo, 2001). The idea of the Gender Mainstreaming Strategy of taking into account the impact of gender before decisions are taken has diffused widely, and a whole world wide process of further developing this strategy has started. This increased political support has been attributed to changed political opportunities, which mobilise feminist groups facilitated by women's conferences (Hafner-Burton & Pollack, 2000).

It is clear that the Gender Mainstreaming Strategy has been presented as new and it is important to note that its presentation as new is essential in explaining its success (Verloo, 2001). The concept gender mainstreaming uses the newness of the strategy as a marketing argument and this has obviously been successful. One could say that the strategical framing of the Gender Mainstreaming Strategy as new has been one of the best ways which made the importance for gender equality reactive (Verloo, 1998).

Along with the presentation of the Gender Mainstreaming Strategy as new, there is a frame which portrays gender mainstreaming as the better strategy. This is in comparison with the gender equality policies (Schalkwyk & Woroniuk, 1997). The strategy responds to the dissatisfaction with the major emphasis on separate projects for women. Even though these projects were innovative and catalytic, most were small isolated initiatives that made minimal contributions to changing gender equality (Beck & Nesmith, 2001). When comparing the description of gender mainstreaming with other specific policies, gender mainstreaming appears to be a strategy that can get gender

equality out of the ghetto of “women’s projects” (Verloo, 2001). The Gender Mainstreaming Strategy also assures that specific equality policies will also be necessary in achieving gender equality.

The Gender Mainstreaming Strategy is considered the better strategy because there seem to be contradictions between the failure of earlier attempts at integrating a gender perspective in all policies, and the optimism that surrounds gender mainstreaming (Outshoorn, 1995). The attempts to integrate gender equality in general policies took place in a number of countries, notably Canada, New Zealand, the Netherlands and Norway and they were not successful. It has been very clear that at least for the period 1975 till 1995, success in gender equality policies have been reported almost exclusively in specific policies such as policies to counter violence against women and to offer support to women who are victims of sexual violence, or projects concerning women’s participation in the job market (Verloo, 2001).

It seems that the early negative experiences can be attributed for a larger part of the conceptualisation of the strategy, to a weak political and bureaucratic support, and to the lack of concrete tools and instruments to implement the strategy (McBride & Mazur, 1995). At this point, it is definitely too early to claim that gender mainstreaming is a better strategy on the basis of an empirical assessment of gender mainstreaming experiences. There is simply not enough material yet for an empirical evaluation (Hafner-Burton & Pollack, 2000). Therefore, the claim that gender mainstreaming is better at this point in time must not only be based on the evaluation of the strategy but on the assessment of its potential to be a more comprehensive strategy than other available strategies. This is because of its diagnosis which includes an accent on gender combined with its accent on the institutional level (Verloo, 2001).

Hafner-Burton and Pollack (2000), see gender mainstreaming as a potentially revolutionary strategy, in a more theoretical way. Warnings come from the field of development policies where attempts at integrating women in development have proven to be all but revolutionary (Boserup, 1970). The results of these policies often are to

offer women a place within an agenda that is designed along traditional lines. Gender issues or attention for women were build into existing paradigms. Women have to twist themselves into more stereotypical and unequal life positions than before to fit into those paradigms and the mainstream has not changed at all. Gender mainstreaming is not an automatically revolutionary strategy. Just as other strategies for gender equality and maybe any policy, it can easy be perverted (Outshoorn, 1991). The main dangers identified so far are the danger of disappearance of gender equality policies altogether, and that of being swept away by the mainstream instead of changing it.

Besides, now that the conceptual confusion has diminished, political support has grown and more instruments are developed, there is reason to assume that the earlier negative experiences can be overcome and even a further development of the strategy can be expected (Hafner-Burton & Pollack, 2000). Evaluation of these practices will indicate if the Gender Mainstreaming Strategy has potential and if ever it can be realised.

2.5. Conclusion

The concepts of gender, equality and mainstreaming have been turned into symbolic and technical tools to achieve objectives that threaten and ignore women's concerns (Painter, 2005, 81). A rights-based approach is essential to ensure that the Gender Mainstreaming Strategy is not in conflict with women's human rights and gender equality (Kotze, 2009). Gender mainstreaming does not only consider women's concerns, it also serves as a tool to empower and capacitate women. Additionally, it can also be used as a consultation mechanism and to stimulate women's participation in the development projects and programmes.

The next chapter focuses on gender inequality and the challenges of gender mainstreaming in South Africa. It will start by discussing the South African apartheid system which constructed women's lives.

CHAPTER 3: GENDER INEQUALITY AND CHALLENGES OF GENDER MAINSTREAMING IN SOUTH AFRICA

3.1. Introduction

South Africa was among many countries which needed to deal with the gender disparities in most societies. Apartheid together with the people's traditions contributed to the gender inequalities in the country. Even though there were approaches to gender equality such as the gender equality approaches, development-specific approaches, and different approaches in gender equality, little was changed between South African men and women. In 1994, during the Beijing Platform for Action, gender mainstreaming was considered to be the appropriate strategy to achieve gender equality amongst different communities, structures, various government departments and in all the development projects and programmes. Post-apartheid, South Africa was in need of strategies to ensure gender equality and gender mainstreaming came to the rescue. It is in this context that this chapter addresses gender mainstreaming from the South African point of view.

The chapter is divided into six sections including the introduction. The *first* section is the introduction. The *second* section discusses the apartheid construction of women's lives in order to clarify how it affected the present lives of women. In the *third* section, South Africa's Principles and Measures of Gender Mainstreaming Initiatives will be discussed while the *fourth* section focuses on Gender and Water in rural South Africa. This will assist in identifying the challenges that are faced during the application of the Gender Mainstreaming Initiatives in South Africa, which will be discussed in the *fifth* section. Lastly, the *sixth* section will be the conclusion.

3.2. Republic of South Africa – Apartheid Construction of Women's Lives

South Africa's system of apartheid is characterised by the need for cheap labour and a constant supply of labour in order to ensure the exploitation of and profit from the country's mineral wealth (Secretariat for the World Conference of the United Nations Decade for Women, 1980; Rangan & Gilmartin, 2002). Due to minerals such as gold,

copper, platinum and others, South Africa has always played a very important role to most industrialised countries in the world. Therefore, a labour force is needed to extract these minerals and the African (non-white people) population has been targeted to perform such duties (Hargreaves, 1997; Rangan & Gilmartin, 2002). The system of apartheid evolved with the aim of controlling the lives of the African population. The system's legal, political and economic structures were firmly based on racial discrimination. The ideology of racism provides justification for and reinforces the extreme inequality that persists in South Africa (SWC-UNDW, 1980).

In 1975, South Africa was still far from achieving equality, peace and development; this was due to apartheid and racism. During that period, discrimination along the racial and gender lines was common among communities which resulted in the inequality between black and white people (Meer, 1985). There was also discrimination between black and white women, and even though black men were also discriminated against, black women were the ones who suffered the most. During 1975, the International Year of Women was opened for all the women in South Africa regardless of their colour (Mohanty, 1991). Black and White women came together and discussed their relations with each other, prospects of working together in some projects and their commitment to the society. But this did not last for long, and the violence that erupted between black and white children against inferior education was blamed for the failure of the women working together (Meer, 1985).

After the United Nations Decade for Women, South Africa experienced a decade of increasing repression, unemployment and underdevelopment. Additionally, only 13% of land had been allocated for African people as their homelands/Bantustans or reserves (Rangan & Gilmartin, 2002). However, the land that was allocated in rural areas for each family decreased in size, livestock diminished and subsistence from the land had almost disappeared (Meer, 1985). This affected black women directly as they remained the last of the rural peasants and despite rural bankruptcy today, they are still responsible for maintaining the unemployed who are returning to the homelands (Hargreaves, 1997).

The system of migrant labour and the establishment of Bantustans or reserves for blacks are the two most far-reaching aspects of apartheid (Hargreaves, 1997). Blacks were only allowed to live in white urban areas in order to sell their labour and their families were not allowed to come and live with them but instead had to remain in the reserves. In most cases, women were the ones who stayed in the rural areas with their children while the men went to urban areas to look for jobs (Rangan & Gilmartin, 2002). When those who were working in urban areas were no longer considered to be economically productive, they were expected to return to their families in the reserves.

In order for Africans to be employed in urban areas, they have to carry a 'pass' from the age of 16 (Sivanandan, 1981; Rangan & Gilmartin, 2002). The pass had to be in black people's possessions at all times as it indicated whether or not the bearer was lawfully in a certain area. If blacks were found without the pass, they were arrested and these pass laws enabled the Government to control the flow of Africans into white areas. Even though the policies of apartheid were meant to affect the whole black population, women were the most affected. While men constituted the majority of the cheap labour, women were expected to support their families without the help of their husbands (Meer, 1985). This created problems for women who already suffered discrimination based on their gender.

Black South Africans have suffered a number of inequalities. For example, the whites consumed 60% of the nation's income, were eligible for free and compulsory education, enjoyed extreme good health and lived in luxurious homes with the service of poorly paid domestic workers (SWC-UNDW, 1980). On the other hand, Africans did not have access to free and compulsory education and the housing they were provided with in towns was inadequate, lacking running water or electricity (Sivanandan, 1981). Furthermore, the gap between black and white people in wages and social and welfare services in South Africa had not decreased much.

In sport, there was still segregation and inequality among players. For example, 99% of South Africa's swimming pools were reserved for white people only and most whites had access to all the sporting amenities they desired while blacks only had token facilities (Hargreaves, 1997). The government spent more on sport for the whites than for the blacks. The inequality and segregation also continued to other areas such as beaches, hospitals, transport and others (Hargreaves, 1997). There have been some changes in the statutory position of women regarding marriage and divorce laws, but these did not extend to women. Instead the laws tortured them, for example, rape laws and maintenance claims against unmarried fathers continued to favour men which resulted in the majority of women not laying charges in order to avoid the humiliation of cross-examination of the sexual activities in court publicly and they were also required to give impossible evidence in order to succeed (Meer, 1985; Rangan & Gilmartin, 2002).

Simultaneously, South African mothers suffered great pain due to inadequate financial and emotional support. This resulted in the country having the largest infant mortality rates in the world (SWC-UNDW, 1980). Blacks were always treated differently from the whites. For example, diseases like cholera, hypertension, tuberculosis, malnutrition and related diseases, and mental illness were high in the homesteads among black communities (Rangan & Gilmartin, 2002). Due to lack of/ inadequate medical personnel and services, the health of black communities deteriorated. There was one doctor for every 330 whites compared to one doctor for every 12000 blacks. Moreover, there was one nurse for every 14 whites and 707 blacks were catered for by only one nurse (Sivanandan, 1981). To make matters worse, only 5% of the doctors practised in rural areas where the incidences of diseases was ten times higher than that in urban areas (Meer, 1985). It is against this background of repression and non-development that one must view the position of South African women.

Women of all races in South Africa take their positions within the framework of male domination in the family, polity, economy and the society in general (Meer, 1985). However, coloured and white women share a common cultural system which seems to

be less repressive of women than the Indians and black women. White women tend to attain much higher standards of education and are able to live a relaxed life (Meer, 1985; Hargreaves, 1997). The male domination is experienced among both coloured and black women which, in most cases, results from women not finding adequate paying jobs. Therefore, these women fail to fulfil the positive aspects of their patriarchal roles and tend to lean on the negative aggressive part (SWC-UNDW, 1980; Rangan & Gilmartin, 2002). Even though some women make equal or even more cash contributions than that of men in the household, they are ignored when it comes to major issues such as decision-making. The traditional African society accepted women as equal producers of the self-subsistent economy. Again, women have poor access to property when compared to men. In most cases, family property is placed in the custody of men as women are subordinates to men (Meer, 1985).

3.2.1. The Conflict of the South African Law and Tradition within Marriages

The South African law and tradition modified the African and Indian definitions of the rights of women (Meer, 1985). The legal position of black women is making things more complicated as they are put between two systems, white and African. While the general impressions indicate that this has improved black women's status, the reality is the opposite of what people see. In South Africa all marriages were in community of property and this implied that couples became joint owners of the estates. However, administration was vested in the husband and the status of the wife was reduced to that of a minor (Rangan & Gilmartin, 2002). The Government then adjusted the law and it gave equal status to married couples; but it does not apply to Africans due to their cultural beliefs (Meer, 1985).

Polygamy is the tradition of the African society; hence the South African law previously recognised only one legal marriage (Meer, 1985). This results in the second marriage and its children not having legal status and this affects the second wife negatively if the husband abandons them. Again, teenage-pregnancy is common in South Africa and most fathers tend not to support their children. As a result, the teenage-mothers often leave school and look for employment so that they can raise their children (SWC-

UNDW, 1980). Women in South Africa were disadvantaged by the prevailing law, but black women in particular, were the worst sufferers. It was against the African tradition to sue a man for maintenance of the child/children. Even if women tried to sue men for maintenance of the children, they often failed to provide the state with paternity proof which tends to be difficult under the African tradition (Sivanandan, 1981).

3.2.2. Women's Organisations in the Past South Africa

In 1954, the Federation of South African Women was founded in Johannesburg with the aim of eliminating wide protests against passes, inadequate housing, high transport costs and inferior education (Meer, 1985). The Women's Charter was designed as a tool which would help to deal with the inequalities experienced in South Africa. The aim of the Women's Charter was to strive for removal of all laws, regulations, conventions, and, customs that discriminate against women and that further deprive them in any way of their right to the advantages, responsibilities and opportunities that the society offers to men (Federation of South African Women, 1954). In order to achieve the aim, women had to be given the right to vote and to be elected to all State bodies without restriction or discrimination. Women should also be given full opportunities for employment with equal pay as men and possibilities of promotion in all spheres of work. There should also be equality between men and women in relation to property, marriage and children, and all laws and customs that deny women such opportunities should be removed (FSAW, 1954).

Amongst other issues, the Women's Charter addressed the fact that men and women form one society and the two groups should not be treated as if they are separate societies. It also emphasised that women should no longer be treated like minors as they are always under men, usually the husbands' control (FSAW, 1954). The initiative of the federation came from white women of the Congress of Democrats and it drew women from all races throughout the country. The pass issue was particularly an African issue concerning both men and women (Meer, 1985). In 1958, the African National Congress (ANC) became part of the protests organised by women as a result of the victimisation of African women suffering imprisonment and fines. In 1960, the

ANC and the Pan African Congress of Azania took the passes issue to the national level (FSAW, 1954). The protests led to the organisation being banned including the Congress of Democrats and this led to the end of the federation.

In 1972, Kwa Zulu Natal started organising women again on a non-racial political basis with the founding of the Women's Federation, Natal (FSAW, 1954). However, there were strong feelings against the inclusion of white women. The federation became national in 1975 and was known as the Federation of Black Women. There were over 300 delegates, representing over 100 women's organisations and groups. The federation's focus was on key areas such as education, franchise, housing and women's disabilities. Attention was also given to women in rural areas by setting branches within the rural communities (Rangan & Gilmartin, 2002). The federation was involved in the Soweto violence that erupted in 1976, and, following that, its members were banned including its president and imprisoned without trial. Then this led to the federation being banned after its second conference. The failure of the federation led to the continuation of the oppression of women in South Africa, especially blacks in rural areas (Meer, 1985).

3.2.3. The Effect of Apartheid on Women in South African Rural Areas

Black women in South Africa suffered oppression due to apartheid; which defined their class positions, and ensured alien control over all facets of their lives (SWC-UNDW, 1980). Additionally, women had to live with the fact that they were regarded as dependents and as inferior to men and they were further discriminated against by the framework of apartheid.

Since the establishment of apartheid, women's economic and social role had deteriorated. This resulted in an increased workload to inhuman proportions as women tried to produce enough food from the land to feed their families. The absence of men from rural areas while working as poorly paid migrant labourers had a negative impact on the women left in the Bantustans (SWC-UNDW, 1980). The labourers were paid low wages, below the poverty line because of the assumption that their wives and children

could provide for their own subsistence. However, it was not easy for a large number of women, children and old people in the rural areas to live on reserves for their subsistence which constituted only 13% of the total South African area (Sivanandan, 1981; Rangan & Gilmartin, 2002). In addition, women's work included all the work involved in cultivation, preparing mud for hut walls and thatch for roofs and taking care of the livestock. While it was difficult to survive only on the land, the wages of the migrants were also not enough to support the reserve incomes (Meer, 1985).

The effect of migrant labour on women and their families did not end at the economic hardship (Meer, 1985). Women also suffered emotional stress from living apart from their husbands and having to raise the children alone. Despite the suffering that women went through, many understood that it is not their husbands but the social conditions resulting from the apartheid laws that are responsible. Men also suffered as they experience loneliness as they have little contact with their wives back in the reserves (Rangan & Gilmartin, 2002).

3.2.4. The Effect of Apartheid on Women in South African Urban Areas

Permission for staying in urban areas had to be granted. It was not a right and blacks had to be there for one main reason: to provide labour to the industrial sector. This left the majority of women in rural areas as they had to take care of their families. Apartheid only allowed a limited number of women to reside in urban areas. For blacks to stay in urban areas, they had to qualify under Section 10 of the Bantu Consolidation Act of 1925, as amended by the Bantu Laws Amendment act of 1964 (SWC-UNDW, 1980). Africans' rights to be in a certain place and also the conditions under which they were allowed to stay there were governed by Section 10.

The fact that blacks were required to have passes in order to work and stay in urban areas did not make them permanent residents. The subdivisions to Section 10 of the Act were the ones which determined the permanence of black people in urban areas. Section 10 (a) indicated that those who were born in the urban areas and had lived there continuously after birth could stay in an urban area, but if the child was sent to

rural areas to stay with relatives then he/she lost the status. Section 10 (b) accommodated those who had worked for the same employer continuously for a period of 10 years or who have lived continuously for 15 years in a certain area. Section 10 (c) covered wives of men who qualified under Section 10 (a) or 10 (b) who entered the area legally and then resided with their husbands in quarters that were considered to be suitable for married couples authorised by the employer (SWC-UNDW, 1980).

The strict enforcement of the Section 10 regulations resulted in greater hardships for women than men. Few women qualified under Section 10 of the Urban Areas Act and those who do qualified found it difficult to find jobs (SWC-UNDW, 1980). For those who were working it is difficult to secure a place to stay in the urban areas. Most people who worked in the cities stayed in squatter-camps in order for them to have accommodation. Black women were not offered jobs in the urban areas because their labour could be exploited sufficiently to satisfy the needs of the white capitalist sector.

The process of working towards equality in South Africa had been affected by apartheid and racism (Meer, 1985; Rangan & Gilmartin, 2002). Since 1994, in order to encourage women to play an equal role in the political, economic and social structures within this country, the apartheid system was completely abolished and replaced by a government in which women are able to participate on an equal footing with men.

3.2.5. The Emergence of the Gender Mainstreaming Initiatives in South Africa

After the Beijing Platform for Action in 1995 and the Johannesburg Plan of Implementation of the 2002 World Summit on Sustainable Development, the South African government agreed to support capacity building for water and sanitation infrastructure and services development, ensuring that such infrastructure and services are gender-sensitive. Building on all these commitments at the end of the International Year of Freshwater in December 2003, the General Assembly proclaimed the International Decade for Action “Water for Life” from 2005 to 2015. The goals of the decade should be a greater focus on water-related issues and the implementation of water-related programmes and projects whilst striving to ensure women’s participation

and involvement in the water-related development efforts (RSA, 1997). Following these principles requires determining what consumers want, what they will contribute and how they will participate in decision-making of the types and levels of service and operation and maintenance. Recognising the different roles of men and women through the Gender Mainstreaming Strategy when designing projects can increase chances for project sustainability.

3.3. South Africa's Principles of and Measures for Gender Mainstreaming Initiatives

Nowadays, gender mainstreaming is an essential component in the policy field and in the strategy of water resources management (Mairhuber, 2002). In this section, South Africa's principles and measures of the Gender Mainstreaming Strategy will be discussed. The section will be divided into two subsections as follows:

3.3.1. Principles of the Gender Mainstreaming Initiatives

The Gender Mainstreaming Strategy is developed around the following principles (RSA, 2006):

- Equal participation of men and women as agents of change in the water resources management is essential to achieving gender equality.
- Individual and collective empowerment is central for men and women in order to meet their immediate practical needs as well as their long term strategic interests which lead to self-realisation.
- The strategy should at all times protect and promotes human rights for all.
- The strategy should address gender concerns in policy planning, programming, implementation and evaluation in all areas. Gender perspectives should be incorporated into the planning processes of all ministries and government departments.
- Partnership between men and women is encouraged by giving equal roles to men and women in creating more equal societies.

Additionally, there are six objectives that the Gender Mainstreaming Strategy has to meet. The objectives of the strategy are as follows (RSA, 2006):

1. Gender mainstreaming should be positioned at the centre of the water services delivery.
2. The Gender Mainstreaming Strategy should make water management and delivery of services more effective and sustainable.
3. Issues across all areas of water management should be defined in such a manner that gender differences can be diagnosed.
4. It requires that every effort be made to broaden women's participation at all levels of decision-making.
5. The strategy does not replace the need for targeted, women-specific policies and programmes/positive legislation, nor does it substitute for gender units or focal points.
6. Clear political will and the allocation of adequate and, if need be, additional human and financial resources for gender mainstreaming from all funding sources are important for the successful translation of the concept into practice.

In post-apartheid South Africa, development policies have reflected the broad trend in gender awareness (Rangan & Gilmartin, 2002). After the African National Congress (ANC) won the political power, it outlined a strong commitment to gender and human rights in its approach to development. South Africa has promulgated a number of legislative and policy reforms that empower women and provide new ways to govern gender relations in the private and public sectors (Rangan & Gilmartin, 2002). Consequently, women's empowerment and gender mainstreaming occupies the centre stage of the transformation process in all institutions, policies, procedures, practices and programmes of the government. There are a range of policies that inform gender mainstreaming in the provision of water services such as: the Constitution of the Republic of South Africa (RSA, 1996), the White Paper on a National Water Policy for South Africa (RSA, 1997) and the Department of Water Affairs and Forestry gender policy (DWAf, 1997a) and the South African National policy framework for Women's Empowerment and Gender Equality (RSA, 1997).

In spite of the introduction of legislative and policy frameworks to influence the provision of water services, the involvement of women is still minimal when compared to that of men, who still handle the management decisions regarding water services.

3.3.2. Measures of the Gender Mainstreaming Initiatives

In chapter two, the gender mainstreaming measures were identified as women empowerment, participation, consultation, capacity building and gender equality as a human right. In this section, the measures will be discussed collectively, paying attention to how South Africa uses the measures when mainstreaming gender.

In November 2005, the African Union's Solemn Declaration on Gender Equality was introduced. The declaration does not only support the spirit and letter of the UN Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), but it also endorses the Protocol to the African Charter on Human and People's Rights on the rights of women (Duarte, 2009). South Africa stands out as a country which is progressing in terms of the representation of women in decision-making. For example, the African National Congress (ANC), which is the ruling party in South Africa, has taken a decision to practise equality within structures where it is involved. In 1990, the ANC held a conference in Durban where it introduced the 30% quota of women representation within its party. Those who did not agree to this argued that that the notion is a Western feminist idea and that it had no place in the African social and political life. Fortunately, the tradition of the ANC is that if a decision is reached, it has to be implemented (Duarte, 2009).

South Africa has achieved a great deal regarding women's representation in government. The ANC did better than the stated 30% quota with the average representation of women in parliament being 32.7%, women in the cabinet representing 42.8% of the ministers and 47.6% women who are deputy ministers. At the local government level, the ANC reached an average of 23% women's representation. It is at this level where the service delivery is the most critical (Duarte, 2009).

South Africa still faces the prospect of managing the reality that the emancipation of women goes beyond the right to vote in the election. Women's emancipation is the continuation of a struggle to have women's rights recognised as human rights (Duarte, 2009). Human rights and the equality clause in the South African constitution are ignored when the places of power have to be shared and the historical role that a patriarchal society has designated to men is threatened. Even though the constitution entrenches equality, people still have beliefs, attitudes, myths and traditional practices that continue to inhibit the freedom of women. There is still elusiveness in women's full access to and control over productive resources to reduce poverty and the reason behind this are the long ruling structures and the nature of the country's economies (Rangan & Gilmartin, 2002).

When discussing the future of the country, men are in the majority, and women's voices are seldom heard. Women understand the problems better but are seldom in the position to change and redirect resources towards solving the problem (Rangan & Gilmartin, 2002). Women are only involved in the review process when the efficiency of the development projects and programmes is tested. This is an indication of a patriarchal mindset that needs to be changed (Duarte, 2009). When discussions are held on the right to equal pay for equal work in the International Labour Organisation (ILO), the voices of women are again not taken into consideration. The only recognised difference is the mobilisation of people in favour of promoting the rights of women.

The energy and changes that women might bring to the development process need to be recognised. Women should form part of the decision-making process in all the development projects and programmes in order for their needs to be recognised. South African women must form part of the substantive change in the county.

3.4. Gender and Water in Rural South Africa

Three fourths of mankind live on water drawn from outside the home. Two decades ago in South Africa, 9 out of 10 people were carrying water from outside their yards and this

has not changed much (Curtis, 1994). The majority of the world's population lives in rural areas and does not have water on tap. In households where women are working, their daughters carry the water to the households with the help of their siblings. In Africa, women and girls spend 40 billion person-hours annually in collecting water (van Wijk, 1998) and it has been noted that, in rural areas of South Africa, girls could spend up to 6-7 hours in water related activities like collecting the water, washing, cooking and others (Curtis, 1994). In order to understand the energy spent on water collection, one would not only look at time spent and transportation but also the ratio of carriers to consumers in a family (United Nations, 1991). On average, women perform 90% of the work which includes processing food crops and providing household water and fuel (Cornwell, 2004).

Men sometimes carry water for usage by livestock. This water is only half of that used for domestic purposes (Lubis, 1998). As water collection is an activity particularly reserved for women and children in many countries, for a man to be seen even collecting water would bring shame. The gender differentiation in water carriage is noticed as one considers that water carried for domestic usage is by women but the commercial scale of water is carried out by men (Curtis, 1994). Women's link to water and its gendering begins with reproduction of new life. Water, as a natural resource has always been free and accessible from rivers, lakes and other related sources. Though women's work related to this natural resource has been heavy, its access has been free (Jacobson, 1993). In rural areas, women due to gendered division of work, will always be involved in water related activities.

Planning involved in the construction of water-distribution systems has always been with men. They are also in charge of implementing the water resources (Curtis, 1994). Men determine the design and supervise the construction, whereas women are credited with determining water usage (UNESCO, 2000). Water problems are not related to scarcity or quality alone, the main problem is when men's needs and standards provide a standard against which women's interests are measured and often minimised (Michael, 1998). Putting the emphasis on women as water providers and users in the

households alone without providing them a space in the planning process, would further obstruct their access to the general benefits attained in the public (Curtis, 1994).

3.5. General Challenges of the Application of Gender Equality in South Africa

In the context of the rural communities, the Gender Mainstreaming Strategy is divorced from the traditions and cultural beliefs of most villages. Singh (2007) argues that the Gender Mainstreaming Strategy does not represent a truly bottom-up approach and it further raises the concern that if the strategy is contradictory to the traditions and cultural beliefs of the rural communities, then its objectives will never be achievable. The key challenge is making sure that gender constraints and gender mainstreaming become central in all development efforts, not as a marginalised issue (Kotze, 2009).

It is no longer considered radical for academics, policy-makers, and practitioners engaged in development to assert that their work has to be guided by gender equality, and more attention must be given to the needs of poor women (Rangan & Gilmartin, 2002). In the context of the rural communities of South Africa, the Gender Mainstreaming Strategy is not working hand in hand with the traditions and cultural beliefs of most villages (Singh, 2007). Due to the contradictions between the Gender Mainstreaming Strategy and the traditions and cultural beliefs of the rural communities, the objectives of the strategy will never be achieved. Ensuring that gender mainstreaming is given attention in the development projects and programmes, still poses a challenge in South Africa (Kotze, 2009). There are different degrees of success in its implementation and the relationship between macro (national and international), meso (organisational and departmental) and micro-level (groups and individuals) changes is still a problem (Morley, 2006).

The success of the application of the Gender Mainstreaming Strategy is demonstrated by its capacity to ensure participation of the under-represented groups, enabling them to take part in decision-making and in driving the process of change. South Africa, like many other countries, is facing a variety of apparently intractable challenges in the application of the Gender Mainstreaming Strategy. Even though there are policies,

measures and initiatives to ensure that gender is mainstreamed in almost all the sectors, the challenge of practising what is on paper in real life still stands. In this section, the challenges that South Africa faces during the application of the Gender Mainstreaming Strategy will be discussed. The challenges include, among others, constitutional contradictions, structural issues, sustainability, the commitment of actors involved, the increase of the numerical visibility of women, cultural/traditional issues and the requirement for attitudinal change at both ends of individual and institutional scales. The challenges are discussed as follows:

3.5.1. Constitutional Contradictions

There are three aspects to South Africa's post-apartheid Constitution that create contradictory conditions for pursuing gender equality (Rangan & Gilmartin, 2002). These are more noticeable in the former homelands and Bantustans which are still used as spaces of concentrated settlement for the majority of ethnic African populations (Hargreaves & Meer, 2000). The *first* contradiction is that, although the new Constitution has formally abolished the homelands and Bantustans, it continues to protect the status of traditional authorities who were appointed to control the areas. Through the traditional authorities, the apartheid government maintained indirect rule over African populations that were spatially concentrated in Bantustans (Rangan & Gilmartin, 2002).

The *second* contradiction is that while the post-apartheid Constitution protects the status of the traditional authorities, it has introduced the Bill of Rights which is based on governance through elected representatives (Rangan & Gilmartin, 2002). The traditional authorities in South Africa, function on the principle of hereditary rule initiated by the past apartheid government. This means that the selected representatives of local governments struggle against the presence and powers of non-elected traditional authorities. This means that both forms of governance are expected to function together at the sub-national level (Bennett, 1995; Ntsebeza, 2000).

The *third* contradiction is that while the Constitution promotes equal rights for both men and women, it simultaneously allows the exercise of traditional customary law in the

former homelands. The problem with customary law is that it does not operate on the principle of gender equality and offers few formal means through which women's needs must be addressed (Rangan & Gilmartin, 2002). The situations and conditions in the former Bantustans make it difficult to mainstream gender within the community development projects and programmes including in the water sector. Women tend to be excluded from the water resources management structures due to laws in their areas.

3.5.2. Structural Challenges

Official sanction is required in order for the Gender Mainstreaming Strategy to take root. The structural challenges include lack of gender policy guidelines, *ad hoc* decision-making, top-down management and lack of integration of the needs of both genders. Many institutions have not developed a gender policy to guide their programmes and make to their actors accountable (Kwesiga & Ssendiwala, 2006). This results in gender equality being an end-of-pipeline concern in many water resources management institutions. There is a need to put in place an operational framework which will highlight the guidelines, rules, regulations, non-compliance measures and other important aspects (Kwesiga & Ssendiwala, 2006).

In the initial process, decisions tend to be made in an *ad hoc* manner evolving as needs arise. Due to the lack of gender policy in the water resources management structures, some decisions are made because the necessary needs are realised with time (Kwesiga & Ssendiwala, 2006). Some of the gender issues are incorporated as time goes on. Decisions are also made by the top management without a real blueprint. The management tend to make decisions without a clear and true knowledge of what is going on the ground. Their decisions are mostly based on assumptions and this top-down strategy results in the lack of ownership of the water resources. The people involved in the water resources management tend not to have a sense of ownership of the water resources due to this top-down management strategy. It is in this regard that the real needs and concerns of both men and women have not been fairly addressed (Kwesiga & Ssendiwala, 2006). People do not have any influence on the planning, implementation and operation of the water resources.

3.5.3. Creating Awareness and Understanding

The concepts of gender and gender mainstreaming emerged from the feminist thinking which highlighted the social and cultural nature of the differences between men and women (Vlassoff & Moreno, 2002). The thinking slowly infiltrated into the development debates, including those of water resources management and development. However, gender issues have not been mainstreamed into the training of water resources management professionals who have not been exposed to these concepts and their importance to water resources management (Boserup, 1989). Even though there has been progress in the past years in building a theoretical and practical basis for the incorporation of the Gender Mainstreaming Strategy into water resources management issues, empirical and other data demonstrating the importance of gender is still scarce and it is often overlooked (Byrne, 1996).

There is still a need for more complex analyses that will look at the relationship between water resources management and the gender issues. Furthermore, there is also a need to move from a diagnosis of gender-related problems to identifying solutions and interventions to address those problems. Water resources managers and policy makers often feel that gender inequalities are beyond their control and that they can only be addressed by profound societal change (Vlassoff & Moreno, 2002). It is clear that broad societal change is needed, but there are also ways in which the water sector can begin to incorporate gender issues into their policies and programmes. The changes might often be small and simply require an increased level of awareness and sensitivity to gender concerns and disparities (Vlassoff, 1997).

3.5.4. Epistemological Issues

The philosophy of knowledge still poses a challenge. The view that gender is originally a Northern feminist issue continues to be used by some as an argument against integrating gender into the water sector (Vlassoff & Moreno, 2002). Some people still take gender mainstreaming as women's issue and believe that women should be the ones leading the process (Kwesiga & Ssendiwala, 2006). They tend to think that the

Gender Mainstreaming Strategy is put in place in order to address women's issues only. It is within that context that the other sector of our population is left out and this result in their needs and concerns not being considered in the planning, implementation and operation of the water resources.

They also believe that being a woman turns one into a gender expert (Kwesiga & Ssendiwala, 2006). In most cases women are the ones who drive the Gender Mainstreaming Strategy within the water resources management structures. The skills and expertise of men in this matter are left out without them being taken into consideration in the design, implementation and operation of the water resources. It is assumed that since domestic water use is the responsibility of women in most cases, women should be the participants of the Gender Mainstreaming Strategy (Singh, 2006).

3.5.5. Actors/Change Agents

Interested and committed actors or change agents are needed for the implementation and operation of the Gender Mainstreaming Strategy. Many people view this strategy as belonging to a few activists which presents a challenge of ownership of the strategy (Kwesiga & Ssendiwala, 2006). The strategy tends not to be effective because some people feel and think that it is not their responsibility to make sure that it is successful. Another challenge which is related to the actors is the question as to how far the decision-makers, beyond the implementers, are committed to the required change (Howe, 1997). It should not only be the implementers of the strategy who are committed to the needed change which the strategy will bring.

The other challenge is the commitment to translate what has been agreed on in meetings into action. In some cases it tends to be very difficult to implement what has been agreed on due to lack of knowledge. The experience so far in the water resources management is that while a few of these have been converted to the course and act as expected, many still have to be persuaded, reminded if not forced into accepting the change (Kwesiga & Ssendiwala, 2006). In most cases it is still men who attend most meetings as compared to women. While women tend to cite domestic workloads and

inconvenience of time and venues as their reasons for not attending the meetings, in-depth investigation reveals heterogeneity among women members themselves. Female management committee members tend to ignore their own individual membership within the water resources management (Singh, 2006). They tend to think that membership in the committee is on the basis of household rather than on individual membership.

3.5.6. Linking Gender to Training and Performance of Management Professionals

Lack of understanding and appreciation of gender differentials and their implications for water resources management have a negative effect on the water services as a whole. Gender is not mainstreamed in most training and development of the water resources management professionals (Vlassoff & Moreno, 2002). Men are still trained for high levels positions (management) whereas women are trained for low levels positions (administration) within most water management structures (Hartigan, 2001). In some of the water management structures, training is not provided for the professionals. This has a negative impact on the performance of the professionals.

Linking gender mainstreaming to performance appraisals is still a challenge with the water resources management. This results in gender mainstreaming not being taken seriously and not translated into practice. Indicators of gender sensitivity in work performance can be determined by whether the employees (mostly water committee members) have participated in the gender training course, performance in the course, use of gender sensitive language and the application of gender mainstreaming and analysis of the work (Vlassoff & Moreno, 2002). While gender mainstreaming usually means providing greater opportunities to women in lower positions, it also means providing opportunities for men to work in traditionally female positions such as secretarial work within the water resources management (Hartigan, 2001)

3.5.7. Implementation of the Strategy

Most institutions have developed their Gender Mainstreaming Strategies and policies but their implementation still poses problems (Kotze, 2009). Even though most institutions recognise and accept the importance of gender equality within the water

resources management, there is a serious lack of institutional mechanisms to evaluate and monitor failures. Gender mainstreaming without accountability is nothing more than just a technical exercise without any long term positive impacts (Mukhopadhyay, 2004). The structural gender inequalities and constraints cause practical and strategic constraints to effective gender mainstreaming (Clisby, 2005). The process of gender mainstreaming is characterised by very few activities instead of a coherent and integrated process (Moser & Moser, 2005).

Even though most institutions have developed and introduced a gender policy, major challenges exist at the level of implementation where in most cases policy commitments and documents disappear into thin air (Kotze, 2009). The other reasons for failure during the implementation stage are lack of staff capacity, organisational culture and attitudes which often includes resistance to gender equality, treating gender equality in isolation as a separate process without mainstreaming the gender issues and lack of ownership of the policy (Moser & Moser, 2005). Gender mainstreaming should be treated as a process rather than as a goal and to build on what is already in place and address the overall constraints preventing the implementation of gender mainstreaming as a comprehensive strategy (Moser & Moser, 2005).

3.5.8. Sustainability Issues

There is always the worry on how to sustain change, and in particular how to avoid backlash when applying the Gender Mainstreaming Strategy (Kwesiga & Ssendiwala, 2006). All the related resources must be utilised in such a way that the change will at all times be easily sustained. Even after the implementation of the strategy, people should be able to operate within the changes that the strategy has brought about. In particular, the facilitation of the whole process is essential, in terms of the committed actors, financial and other related resources.

Another issue relates to personnel, in terms of numbers and expertise to perform the function (Kwesiga & Ssendiwala, 2006). The involved change agents seem to be few and not well experienced and trained in gender issues and this makes it difficult for

them to apply the Gender Mainstreaming Strategy successfully. A more important issue is the need to keep the fire burning in all the stages of the implementation and operation of the strategy (Kwesiga & Ssendiwala, 2006). The strategy should be well applied in all stages of the application of the strategy. Although it is important to get the management of the water resources owned by the community, there has to be a critical mass of people who believe in its usefulness and who want to see it succeed. The challenge therefore is how to periodically inject that required stimulant to make sure that the process of change does not stall. Experience has also shown that there is still a challenge to translate what is on paper into action.

3.5.9. Cultural/Traditional Issues

Rural communities are organised around institutional lines such as kinship, marriage and religion. These, in turn, critically relate in different ways to the natural resources available in the environment (Berkes, 1999). Traditional knowledge and water resources management systems have always been found to be gendered, with differences between women and men with respect to needs, roles and natural resources (Berkes, 1999; Singh, 2000). South Africa also faces the problem of mainstreaming gender within traditional settings. The problem is that traditions and cultural beliefs, and, gender do not work together (Morley, 2006). Moreover, traditional knowledge and water resources management systems have always been found to be gendered, with differences between women and men with respect to needs, roles and natural resources (Berkes, 1999; Singh, 2000).

Several barriers prevent women in rural areas from reaching more meaningful levels of participation even when they are registered members of the water resources management committee (Evertzen, 2001; van Wijk-Sijbesma, 1995; World Bank, 1996). There is still a belief that men do a better job than women; that is why in most cases women are not selected as committee members or even promoted as men are in the working environment (Morley, 2006). Two types of factors can be identified as responsible for such a situation. *Firstly*, there are individual factors which include a disinterest in political decision-making processes, lack of confidence, low levels of

education and professional experience outside the household and lack of leadership experience. *Secondly*, there are institutional factors that include lack of support from husbands or family with respect to domestic responsibilities, religious and patriarchal norms and values that may exclude women from public life, all of which may influence their practical limitations such as their availability to attend meetings and be present at particular locations (Singh, 2006).

However, given the complexity of the rural communities' situation, it can be argued that such factors alone do not adequately demonstrate more complex social processes on the ground. Singh (2006) stated that "the roles and responsibilities, powers and privileges of rural men and women are situated within institutional matrices traditionally operative in a community marked by heterogeneity." Gender, religion and ethnicity shape the way women and men use and manage the natural resources. Development programmes assume that women are naturally disposed to manage water resources as an extension of the way gender assigns them household caregiver roles. The expectations of women vary according to ethnic or generational position and households or communities (Curtis, 1994).

3.5.10. Attitudinal Change

The core challenge for everyone is how to stimulate attitudinal change to embrace new approaches, especially at a personal level (Kwesiga & Ssendiwala, 2006). The experience therefore is that one needs personal commitment as an actor in the gender mainstreaming process, in order to relate theory with practice. This simply implies that the attitudes and stereotyping arising from the socialisation process have been re-oriented by the individual.

In most institutions, change is required in the operations of water resources as a whole. A commitment to an enabling working environment for both men and women is needed. This includes changes in language, attitudes and behaviour (Vlassoff & Moreno, 2002). It starts with an individual accepting and being willing to work according to the strategy before the entire institution is affected (Kwesiga & Ssendiwala, 2006). If gender

mainstreaming is to become a reality, and not just rhetoric, clear commitment is needed mostly from senior management in the water sector. There should also be resource allocations to undertake capacity building and other necessary changes at all levels (Vlassoff & Moreno, 2002).

3.5.11. Unintended Consequences of the Gender Mainstreaming Strategy in the Water Resources Management

According to Imam (1997, 3), development theorists and practitioners have always assumed that policies are automatically gender-neutral, accommodate both men and women fairly and equally and do not discriminate against either of them in any way. However, gender policies are often gender-blind, lacking awareness of distinction of gender and also refusing to acknowledge it. The theories and policies which insist that they are gender-neutral may be gender-biased, by basing their assumptions on consideration of one gender, usually men (Imam, 1997).

There have been a number of false assumptions that were made about how development occurs and about women's role in the society and their place in development, especially within the water sector (Cornwell, 2004). It is argued that the government's water development policies lead to sustainable water services delivery that improves the standard of living of both men and women. These assumptions fail to realise that men and women are just social constructions and that the two occupy different positions in the society. Gender identity determines the ways in which they are to participate in different positions in the society and within the water resources management (Cornwell, 2004). This identity also shapes and determines the roles and activities that the society approves as appropriate and the level of access those men and women would have to services and resources. It also determines their exclusion from such services and resources. The gender identity once again shapes the relations between men and women including their relative power in the Water resources management (Imam, 1997).

The Western notions have defined households as nuclear institutions, which are made up of paid men and unpaid women (Cornwell, 2004). Due to the fact that women's labour is unpaid, it is therefore considered to be value-less labour. This also affects women's roles and outputs in the Water resources management which are also overlooked (Sow, 1997). The Water resources management is largely informed by the traditional and cultural beliefs about matters such as the nature of development, male-headed households and the nature employment (Cornwell, 2004).

3.6. Conclusion

Apartheid constructed women's lives in such a way that they suffer the most when compared to men. Men have always been given the opportunity to access many services that women did not have access to. They were also considered as the ones who can benefit the economy, positively so. Men were given the chance to go and work in cities while their wives stayed in the homelands taking care of their children and the old people within the family. Women were also treated as minors who were always under the control of men. For example, men held ownership of all the properties in the households starting with the stands, livestock, etc. Along the way, there were legislations and organisations that tried to improve women's lives by striving for gender equality but failed as time went on. The discrimination of women in South Africa prevented women access to many basic services which men accessed easily. Single women suffered the most compared to married ones as these could access the basic services through their husbands.

After 1994, things started changing for the better as apartheid was abolished. Equality was introduced as a strategy which would solve the problems that apartheid created. Women were considered to be equal with men and that was also supported by the Bill of Rights and other policies which the government initiated. After the Beijing Conference in 1995, gender mainstreaming was identified as the best strategy to promote gender equality in all development projects and programmes and in all institutions and communities. The principles, measures and objectives of the South African Gender Mainstreaming Initiatives were identified for the easy implementation of the strategy.

However, the application of the strategy faced certain challenges which were discussed under section five. Traditional and cultural beliefs are the main challenge during the application of the Gender Mainstreaming Strategy. Tradition and culture do not support gender equality.

The next chapter discusses the Research Design and Methodology that the researcher used and followed when conducting the research. The chapter will include, among other things, target population, sampling designs and procedures, data collection and analysis procedures and the limitations of the research.

CHAPTER 4: RESEARCH DESIGN AND METHODOLOGY

4.1. Introduction

This chapter confines the research to data collection since the research problem, aims and objectives of the research study have been outlined in chapter one. The chapter indicates how the researcher in this study established the relationship between Gender Mainstreaming Initiatives and the water resources management in the Mogodi village. The purpose of this chapter is to explain how the researcher collected data, if ever the proposed methods in chapter one were followed and then indicate challenges faced during data collection.

This chapter is discussed in ten sections including this introduction. The second section is the research design which explains the approaches that the study followed. Kinds of data collected are addressed in section three in order to describe the relevant population and the documents examined for the study. Section four addresses the target population for the study in order to make sampling easier. The sampling design was discussed in section five indicating the types of sampling techniques used. Section five gives a brief explanation on how the questionnaire was constructed. The limitations and constraints which were experienced during the study are discussed in section eight. Section nine addresses the ethical considerations that were practised in the village during the study. Section ten concludes by giving a brief summary of the chapter.

4.2. Research Design

For this study, the research used both qualitative and quantitative research designs. The qualitative aspect of the study is the part in which the researcher observes the activities in the area and interviews people who live in the chosen area. It tries to give a clear and detailed account of actions and representation of actions for a better understanding of social issues, and so to use it to bring about a measure of change (Henning, Van Rensburg & Smith, 2004). In the qualitative part of the study, individuals are conceptualised as active agents in constructing and making sense of the realities that they encounter (Mouton & Marais, 1990). Quantitative research looks into the social

reality by using a prepared questionnaire with specific items to which people must respond by choosing a predetermined set of scaled responses (Henning *et al*, 2004).

4.3. Kinds of Data

Both primary and secondary data have been collected. Primary data were collected from the Water Committee and the community of Mogodi village through questionnaires. The information relates to biographic data of the respondents, their opinions about the gender mainstreaming measures adopted and applied in the village within the water resources management sector, the progress on gender equality as well as the challenges encountered.

Secondary data have been collected from documented sources such as books, journal articles, government documents, newspapers, magazines, as well as other news media. These data consist of theoretical debates and models of gender mainstreaming conceptions, principles, objectives and measures as well as the international and South African experiences with gender equality within the water management sector in rural areas.

4.4. Target Population

The study was conducted in Mogodi village located in the Lepelle Nkumpi Local Municipality, which is one of the local municipalities within the Capricorn District Municipality in Limpopo Province. Lepelle Nkumpi Local Municipality has 110 villages located within 27 wards; and, Mogodi village falls under ward 25. This village was selected conveniently as a case study because the researcher's familiarity with its context as well as its geographic proximity to her place of abode. The researcher was familiar with the natural settings and the particular cultural context of the village. This familiarity enhanced the understanding of the community's typically lived and perceived gender relations, allowing in-depth investigation of the challenges of the application of the Gender Mainstreaming Strategy within the water resources management structures. The unit of analysis consisted of the households and individual members of the water resources management committee in the village. Mogodi village consists of ±200

households (Lepelle Nkumpi Local Municipality, 2006) and the water management committee has six members.

4.5. Sampling Design

The researcher used sampling because time, costs and effort of collecting data from a sample are usually substantially less than are required to collect the same information from a larger population. The study requires an in-depth investigation into individuals' perceptions on gender mainstreaming from the population. Only a small sample may be possible. In that manner, comprehensive information was collected. It is far easier to check the data of a small sample than those of a large population (De Vos, 1998; Leedy & Ormrod, 2005).

There were two levels at which the proposed study had to take samples: the selection of the village; and, households within the village. The village was selected on the basis of convenience sampling. As already indicated in the previous subsection, the reasons for using convenience sampling include costs, time and energy, and accessibility. The researcher was not able to go to villages other than Mogodi village due to lack of funding and time constraints. These constraints made other villages inaccessible to the researcher. Within Mogodi village, the plan was to sample 100 households using a systematic sampling procedure. As already indicated in the previous subsection, there are about 2000 households in the village. To calculate the interval for selecting the sample, the 2000 households were divided by 100 (planned sample size) and that worked out to 20. The households were sampled starting from an arbitrarily chosen homestead and proceeding by taking every other 20th until a total sample of 100 was selected. Finally, all six members of the water committee were surveyed.

4.6. Construction of Questionnaire

The questionnaire for this study was divided into five sections namely: the demographic profile of the individuals involved with water resources management, the nature of the Gender Mainstreaming Initiatives in the village, application of the Gender Mainstreaming Initiatives in the rural areas, the challenges faced in the application of

the Gender Mainstreaming initiatives and the recommendations of the respondents respectively.

Under section A, the demographic profile of the individuals involved in the management of water resources management, comprised the information which the questions were based on and included the gender, age and monthly income category, employment status and the role of the respondent in the village. In section B, which is the nature of the Gender Mainstreaming Initiatives, the questions were based on the measures that are put in place in order to allow women to form part of the water resources management in the village. The application of the Gender Mainstreaming Initiatives, which is section C, focused on women's participation and accessibility of opportunities, how they are consulted and capacitated with regard to the roles they play in the village in the water resources management. Section D, which is about the challenges faced in the application of the Gender Mainstreaming Initiatives, paid attention to participation, empowerment and capacity building, consultation and consideration of women's human rights. This also includes the challenges faced when allocating men and women different roles. In section E, the respondents had to give recommendations to deal with and solve the challenges which were identified in section D.

4.7. Data Collection and Analysis Procedures

Primary data was collected in two ways which include observations and questionnaires which the researcher filled in together with the respondents. The questionnaire consisted of the combination of open and closed questions which were the main data collection instruments. The questionnaire was used to collect information on the biographic profile of the respondents, the nature and application of the gender mainstreaming strategy in rural areas, and, the challenges faced in the application of the gender mainstreaming strategy.

Secondary data was collected through reading, analysing and understanding of the relevant debates and models in gender mainstreaming within the water resources management sector. In order to construct conceptual tools that could be used to

contextualise the survey results from Mogodi village, the literature was consulted about the conception of gender, the gender approaches and the challenges which include structural, epistemological, change agents, sustainability and attitudinal challenges.

Qualitative data was analysed and the underlying patterns were described using a verbal tool. A thick description of context was also made with regard to historical, traditional, cultural, social, demographic and economic backgrounds in order to situate the intentions of the respondents. An attempt was always made to draw meaning and to make connections between pieces of information. In addition to quantitative data, some qualitative data, especially those about opinions of the respondents on gender equality within the water management sector were manipulated quantitatively using frequencies, proportions and graphs. Such data was captured, manipulated and classified using the Statistical Package for the Social Sciences (SPSS). The SPSS outputs were carefully studied, presented and interpreted in relation to the research problem of the proposed study.

4.8. Research Limitations

During data collection in Mogodi village, the researcher had to face certain challenges. Firstly, most individuals did not have any knowledge of water resources management issues, while others were not interested in such issues. So it was very difficult for the researcher to find the respondents of the questionnaire. Apparently there are two groups of people in the village; the people from Ga-Mphahlele area and the others are from Ga-Chuene area. Each group wants the Chief to be from their side, so they are fighting for leadership in the village. Presently, the chief of the village is from the Mphahleles, which the Chuenes do not appreciate nor approve of. This contributed negatively on this study because most of the Chuenes did not want to take part in the study. They were convinced that the study had something to do with the Mphahleles even though the researcher tried very hard to explain the purpose of the study.

Secondly, most respondents could not fill in the questionnaires on their own. The researcher had to help each and every respondent to fill in the questionnaire which was

time consuming. Thirdly, some of the respondents complained, especially because they did not get rewarded for participating in the research. Most participants expected to be paid for the questionnaire they filled in. Lastly, the negative attitude of the respondents towards the study was one of the problems the researcher experienced. Some respondents commented that they would not help the researcher to pass her studies. Due to these challenges, the researcher managed to fill in only 65 questionnaires instead of 100 questionnaires as stated under section 4.5. on sampling.

4.9. Ethical Considerations

It was indicated in chapter one that the research was going to be conducted with integrity (moral rectitude, honesty and truthfulness). The respondents were thoroughly informed beforehand about the potential impact of the study and its aims. Integrity: The researcher was at all times professional and applied his/her expertise objectively, accurately and justly. Consent: Relevant people were informed about the research to be conducted and who, when and which procedures would be followed during the study. In this case the chief of the village was consulted to ask for his permission before the data was collected in the Mogodi village and also to explain all the necessary details about the research. Harm: involved individuals and bodies were convinced that the research does not pose any form of harm to the community, environment and the researcher.

Psychological abuse, stress or loss of self-esteem: participants were not placed under stressful, embarrassing, anxiety-producing or unpleasant situations. In order to avoid this, the researcher filled in the questionnaire together with the respondents so that it was easy for the participants to complete the questionnaire. Privacy, anonymity and confidentiality: issues of privacy, anonymity and confidentiality were considered during the study including that of participants and respondents of the research. In order to respect this ethic, respondents were not asked to give their names or even addresses or any other information considered to be confidential. Copyrights and intellectual property rights: plagiarism is at all times avoided. Information and extracts used in the research not belonging to the researcher was always quoted by acknowledgement of the references. The wisdom of research findings will still be shared with other people.

4.10. Conclusion

Even though there were challenges during the research, the researcher tried by all means to stick to the designed plan on how to execute the research. However, the researcher failed to fill in all 100 questionnaires as planned due to unforeseen circumstances and constraints. Most importantly, the researcher made sure that the ethical considerations were honoured at all times.

Chapter five, which is titled the Survey Results on Gender Mainstreaming Initiatives and Challenges in Mogodi Village, will follow. The chapter will focus on and discuss the results found when conducting research in Mogodi village.

CHAPTER 5: RESEARCH FINDINGS, PRESENTATIONS, ANALYSIS AND INTERPRETATIONS

5.1. Introduction

The survey conducted in Mogodi Village reveals three disconcerting patterns with regard to gender mainstreaming, challenges and outcomes in the water management sector. The respondents show that the gender mainstreaming initiatives in the village are poorly pronounced and implemented; and, they have remained the preserves of the offices of the local councillors with minimal communication to the ordinary villagers. As a result, respondents show that the challenges that they face at the implementation face have seemed intractable largely due to the initiatives being poorly understood. Often, there are conflicting understandings of the initiatives, its principles and objectives among members of the community who are supposed to be the implementers. In the final analysis, it is not surprising that the outcomes of the Gender Mainstreaming Strategy in the water management sector within the village have remained disappointingly limited. This chapter seeks to present the three patterns that emerge from the survey results with substantive evidence, in order to formulate corresponding solutions (answers) and arguments that address the themes (research questions or problems) formulated for the study reported in this dissertation. The evidence provided is both quantitative and qualitative in terms of form, analysis and interpretation.

This chapter is presented in six sections including this introduction. Section *two* discusses relevant aspects of the geography, culture and the development infrastructure of Mogodi Village in order to provide the context within which the gender mainstreaming challenges are analysed. The specific character of the Gender Mainstreaming Initiatives in the village is analysed in section *three* in order to provide the foundation upon which discussions of the application and challenges evolve in successive sections. Section *four* discusses the specific measures used to apply gender mainstreaming in Mogodi Village in order to distill specific challenges. Challenges that are faced during the application of the Gender Mainstreaming Initiatives are discussed in section *five* in order to look at the extent and adequacy of the strategy within the

water resources management of the village. Section six concludes that the Gender Mainstreaming Initiatives in the water resources management sector of the village has met with limited success in its application.

5.2. Geographic, Cultural and Developmental Infrastructure Background of Mogodi Village

Mogodi Village is one of the typical rural settlements in Limpopo Province within the G-Mphahlele area in Lepelle Nkumpi Local Municipality, Capricorn District. The village falls under the jurisdiction of ward 25 and it is ruled by the traditional institution under the authority of a chief. The residents of the village are the Northern Sotho (Bapedi) speaking people. However, there are people who do not fall under this ethnic group and are residents of the village. These people include the Vendas and Tsongas. Those people immigrated to the area. The geographic, cultural and developmental infrastructure of Mogodi Village are discussed in order to explain how they support or militate against the successful application of the Gender Mainstreaming Strategy.

5.2.1. Geographic Background of the Village

The geography of the village is discussed under the headings of: the land, type of soil, rain and temperature. With regard to the land, the village is built on a hilly, fragile, richly fertile and donga-ridden soil landscape (figure 1). Whereas the soil generally supports green vegetation during the summer season, the landscape is rocky in some places. However, the soil is fertile and suitable for farming. The rainfall in the village is seasonal, it rains during summer and it is dry in winter. In terms of the temperature, it is very hot during summer causing high rates of evapo-transpiration. This reduces the soil water content and, therefore, makes cultivation difficult. This situation has to be understood in the context that the majority of residents in the village are female who carry the responsibility to earn a living for their households. Amidst the greenness, women are challenged to search for dry firewood. To a large extent, women are expected to use the land and the elements thereupon to secure a living for their households; and, a greater proportion of their time and energy is expended in such activities.

Figure 1: The Hilly, Donga-ridden Mogodi Village



As a result of the rocky area and difficult cultivation, women's time to participate in the water resources management is reduced as they will be engaged in farming activities which form part of their cultural and traditional practices. It is against this context that the geography of Mogodi Village militates against the application of the Gender Mainstreaming Initiatives.

5.2.2. Culture and Tradition in the Village

The culture and tradition of the village are manifested in a physical form which includes, among others: houses, *lapa*, kraals, spatial layout and farms. Most of the households in the village have traditional houses known as huts. The materials that are used to build those huts include, amongst others, mud, stones or bricks, cow dung, wood and grass (Figure 2). The huts are built with stones or bricks then covered with mud (also used as cement) or cow dung; the wood and grass are used for roofing. In some households they used corrugated iron for roofing the traditional houses. This is one of the signs that show that people still follow their culture and tradition in the village. Another contributing

factor which forces people to live in traditional houses is the high level of poverty in the village.

Figure 2: Traditional Mud House



Again, more than three quarters of the households in the village have built their houses in the modern way. The materials that are used to build the houses include: bricks, cement, wood, tiles or corrugated iron. In some of the households there is a combination of both mud huts and modern houses. But only a few households have used face-bricks; and, a large majority of the modern structures are more revealing of household poverty than otherwise (figure 3). A typical modern house in the village would be fronted by *lapa*, an equivalent to a traditional “ground-floor balcony.” As part of their culture and tradition, 90% of the households have a *lapa*. In cases where there are a number of houses in the yard, the *lapa* serves as the foreground of their outbuildings connecting the houses. However, this *lapa* structure is significant for households during dinner and hot summer nights when some members could even sleep overnight. In many other cases, the structure provides for space for the performance of traditional

religions for the sustenance of the households. The *lapa* concept is deeply embedded with the culture and tradition of the community of Mogodi Village.

Figure 3: A Typical Modern House with a *Lapa* (ground-floor balcony) Foreground



In some households with modern face-brick houses, the *lapa* also serves as the background of the outbuilding (figure 4). For instance, the chief lives in a modern big house without a hut in the yard and there is a *lapa* in the backyard. Used with more decent outbuildings, the *lapa* is typically constructed through modern building materials such bricks and mortar; and, its decoration uses paint.

The *lapa* structure serves a significant cultural and traditional purpose as a meeting place for members of the households every evening and a place of reception for visitors. As a result, this structure has to be taken good care of and to be renewed seasonally through special mud and cow dung glazing. Only women are responsible for these activities that are time consuming and energy sipping. That is, the empowerment of women and their chances to participate in community activities are in such cases sacrificed for the sake of household cohesion.

Figure 4: Modern House with *Lapa* at the Background of Outbuilding



The decoration on the front part of the *lapa* (see figure 3) is evidently old and worn; however, rural women's quotidian existence dictates that as the festive season approaches they carry the responsibility to refresh these glazing decorations. These activities are especially important for the household cohesion because the festive season involves the return of migrants who are largely male and husbands. Embedded with this necessary household cohesion are women's time and energy, making it virtually impossible for women to find space for participation in other community-wide activities such as water resources management. Also, note has to be taken that most of these activities are heavily dependent on the availability of water.

In addition to their culture and tradition, most households still practise animal farming. Animals such as goats, cattle and sheep are kept in the kraals at night and released during the day for grazing. This is an indication of the patriarchal tradition where married women are always subordinates of men. Women are assigned traditional household roles as caregivers, whereas men go out to work for their families and also get involved in community activities. As they are always busy with the household chores, women do not have extra time to participate in the water resources management sector.

Patriarchal tradition also determines roles which should be allocated for men and women within the water committee; and in most cases they are allocated leadership and administrative roles, respectively.

The spatial layout of Mogodi Village is also influenced by the people's culture and tradition. The stands or yards in the village are very big, allowing the people an extra space where they can also practise subsistence farming. The majority of households (about 60%) plant fruit and vegetables crops such as mangoes, oranges, bananas, maize and sorghum in their yards. The villagers are also given land for farming which is \pm 1km away from the settlement area and most households do the farming activities by themselves. Subsistence farming is hegemonic in the village and most villagers depend on it for their survival. In order to provide labour to execute the farming activities, the majority of couples tend to have many children. Raising children consumes most women's time thus preventing their participation in the water resources management in the village as they will be busy taking care of their children. Therefore, the spatial layout and farming within the village militates against gender equality within the water resources management sector.

5.2.3. Developmental Structure in the Village

In addition to the geographic and cultural background of Mogodi Village, the developmental infrastructure also has an impact on the application of the Gender Mainstreaming Initiatives. Households from the village collect water from different sources such as community taps, household taps (stand pipes) and boreholes.

5.2.3.1. Community and household taps

Most of the households in the village depend on community taps as their source of water. On average, a block of houses (which consists of 16 houses) shares one community tap. Some of the community taps in the village have been vandalised (figure 5) and households which have to collect water from them walk to the nearest community taps. However, it has emerged from the survey that water supply in the village is erratic and unreliable.

Figure 5: A Vandalised Community Tap



However, water from the functioning community taps run only occasionally, once or twice per week. As women are normally the ones who collect water for their households, their time is reduced as they stand in long queues to collect water from community taps and also transports it to their households. As a result of some of the vandalised community taps, some women have to walk long distances to collect water. Again, women in the households always have to be ready for the water as there are no specific days and times at which it runs from the taps. This implies that even if women might have extra time, the possibility is that some might not leave their homesteads as they have to collect water whenever it starts flowing from the taps.

5.2.3.2. Standpipes and boreholes

Simultaneously, there are households in the village which collect water from standpipes that are protected from vandalism; and, some households have their own boreholes. Some households extend the water facilities from the community taps onto their site at their own expenses (see figure 6). They bought the material needed, such as pipes and taps, and also paid for all the services provided. Such household, private onsite standpipes have protective coverings to prevent the taps from being stolen or vandalized.

Figure 6: Household, Private Onsite Standpipe with Protective Cover



Those households which use the borehole as their water source also implemented the water system at their own expense. Such households which have stand-pipes and

boreholes in their yards consist of people who are working mostly in the formal sectors. Some of their neighbours, friends and relatives collect water from their yards. However, water from the stand-pipes does not run on a daily basis. Like water from the community taps, the water only runs once or twice a week. Even though some women have taps in their yards, they still lack everyday access to running water. As a result, these women also have to be available in the households at all times, waiting to collect water whenever it starts running from the taps. This routine also militates against gender equality as women are stuck in their households due to irregular water services. Women do not have time to participate in the community's water committees as they will be busy collecting water and if not, waiting for it to flow from the taps.

5.2.3.3. Sanitation services

In terms of sanitation services, the community uses the pit latrines due to lack of everyday running water in the village. To help with the situation, the government provided all the households in the village with ventilated pit latrines. As part of their traditionally assigned roles as caregivers, women sometimes have to assist children, the old and sick people when going to the toilet as they are located far from the houses. Young children's safety is a concern and women have to ensure that they are always safe when using the latrines. The community is once again not provided with the necessary refuse removal services. All the households are responsible for the disposal of their wastes. In most cases, women have to dig a hole where their household wastes will be disposed. This militates too against the successful participation of the Gender Mainstreaming Initiatives in the water resources management sector of the village.

5.2.3.4. Electricity in the village

All the households in Mogodi Village have electricity. However, about 70% of the population in the village uses the electricity for lighting only. Such households still depend on fire for cooking and as a result, they also have a special kitchen (popularly known as *morale*) built for that activity. To make fire, wood is needed and women are mostly the ones responsible for the collection of the fire wood. As part of their patriarchal traditional roles, women have to walk to the nearest forests to collect fire

wood for their households. This routine of fire wood collection in which most women are involved, also militates against gender equality in the water resources management. Women's time is consumed by their everyday household chores and as a result they are mostly unable to participate in the water resources management of the village.

5.2.3.5. Health facilities

Still on developmental infrastructure, the residents of Mogodi Village use the health facilities in Lebowakgomo Township. Both the clinic and the hospital are located in Lebowakgomo Township and in the village there are no health facilities. Mogodi Village is about ±5km away from Lebowakgomo Township. As women are the household caregivers, they take sick people and children to Lebowakgomo clinic or hospital for medical attention when the need arises. Some of the people are not even taken to the hospital or clinic as they are far and do not have money for transport. Sometimes people would walk to Lebowakgomo due to lack of money for transport. As a result, women bear the burden of taking care of the sick until they are healed. This keeps them in their homesteads as they cannot leave them and go and participate in the water resources management activities. Therefore lack of health facilities militate against gender equality in the village as well.

5.2.3.6. Transportation in Mogodi Village

There are morning busses which transport the working community members to and from Lebowakgomo and Polokwane City on a daily basis. The busses pass through the village before six o'clock in the morning and return between six and seven o'clock in the evening. Some of the community members who are not working also use the busses to travel to and from the city and Lebowakgomo in order to access the health facilities, government departments and shops. This is due to their reliability and less costly tickets and mostly because they get into some streets of the village. Alternatively, community members use taxis to go to their desired places. The taxis are always available even though they do not get into the village and are a bit expensive compared to the busses. People who use taxis have to walk long distances to catch them. The taxis cannot take and collect people next to their homes due to the poor roads infrastructure in the village.

Women who are taking sick people and children to the hospital or clinic have to either wake up early to catch the busses or walk long distances if they want to use the taxis. As a result, this has a negative impact on gender equality in the village as women tend not have no time to participate in the water resources management.

5.2.3.7. Other institutions

Additionally, other institutions such as local government departments, municipal offices and the shopping complex are all located in Lebowakgomo Township. People from Mogodi Village have to travel to Lebowakgomo in order to access government departments such as the Departments of Home Affairs, Education, Health and Social Development, Roads and Transport and the municipal offices. More than 50% of the households do their major shopping in the Lebowakgomo shopping complex while others do it in Polokwane City. There are spaza shops in the village but they only sell basic things like bread, milk and other regularly used groceries. For additional or special groceries, the majority of women have to travel to the Lebowakgomo shopping complex to buy them. They often do this once per month after their husbands have been paid. Due to the poor roads infrastructure in Mogodi village, the movement from the village to places such Lebowakgomo and Polokwane City seem to be very difficult. The roads are gravel, with bumps and potholes. As a result, there is shortage of public transport in the area, especially taxis.

The geographic, cultural and developmental infrastructure of Mogodi Village collectively militates against the successful application of the Gender Mainstreaming Initiatives in the village. Women are allocated traditional household roles as caregivers where they are expected to clean the houses, cook and take care of children, the elderly and the sick people. They are also involved in farming activities, collection and transportation of water and fire wood for their households. As a result, the specific measures designed for women's consultation, participation, empowerment and capacity building, and, to listen to their voices so that their concerns are taken into consideration in the water resources management, tend to be difficult to apply as women are always busy with the roles they are assigned to.

5.3. The Characteristics of the Gender Mainstreaming Initiatives in Mogodi Village

The specific character of the Gender Mainstreaming Initiatives in the village is analysed in this section in order to provide the foundation upon which discussions of the application and challenges evolve in successive sections. The Gender Mainstreaming Initiatives in Mogodi village will be characterised as follows: by the mechanisms used to release women from their traditional roles as household caregivers, the measures that are designed to help women to feel able to do things that they could not do before and measures designed to ensure that opportunities that were previously inaccessible to women are made accessible. The character will further be discussed by looking at the mechanisms designed to ensure that women can hold different positions in the water resources management, the measures taken for consulting, raising awareness, promoting and upholding respect for human rights for men and women in the village and the measures put in place to ensure that men and women can perform 'feminine' and 'masculine' roles respectively, that are traditionally assumed to be female and male preserves.

5.3.1. Research Findings

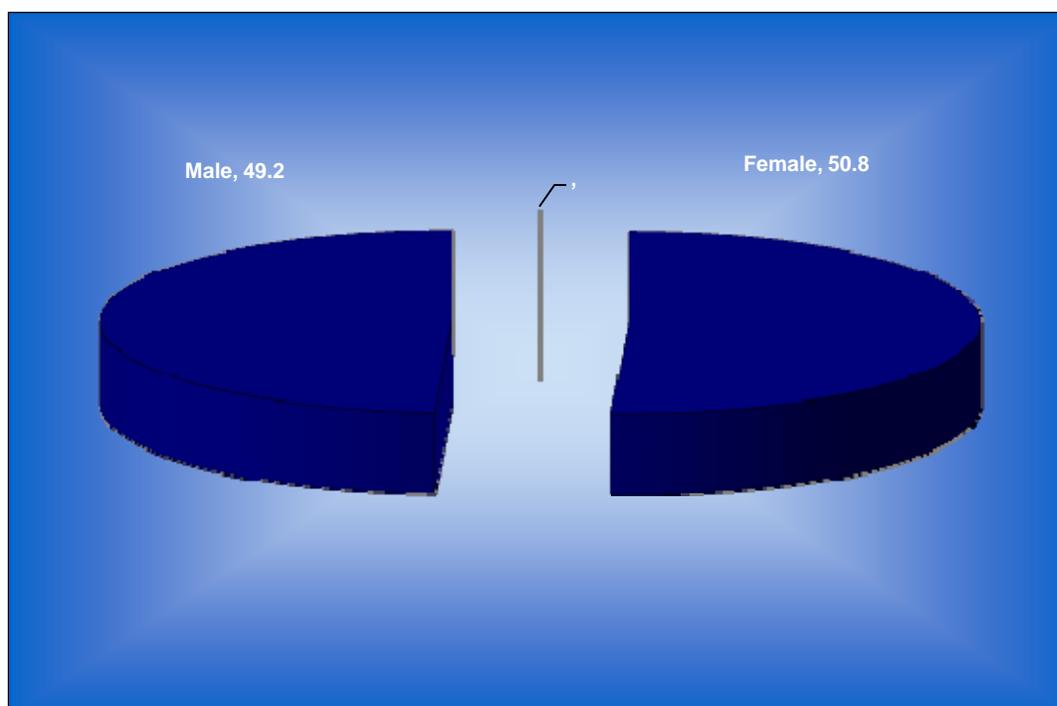
Before the above mentioned characteristics of the Gender Mainstreaming Initiatives in Mogodi Village are discussed, the gender profile, age category, employment status and monthly income categories of the sample will be discussed in order to explain the character of the people who formed part of the study.

5.3.1.1. Gender profile of the respondents

According to the gender profile of the respondents, 49.2% of men and 50.8% of women participated in the study (figure 7). However, this gender balance was not planned, as a systematic sampling technique was used to select the households which participated in the study. Clearly, the probability of a randomly selected household being home to a female with the responsibility to secure a living on daily basis is relatively higher. However, the gender breakdown of the sample could be misleading because during the survey over 40% of the time when a respondent was selected, especially old women,

they would call for assistance from their youthful grandsons claiming that they did not possess the information about the water resources management processes in the community. From such interactions, it appeared as if most old women viewed community water resources management processes as the preserves of males.

Figure 7: Gender Profile of the Sample



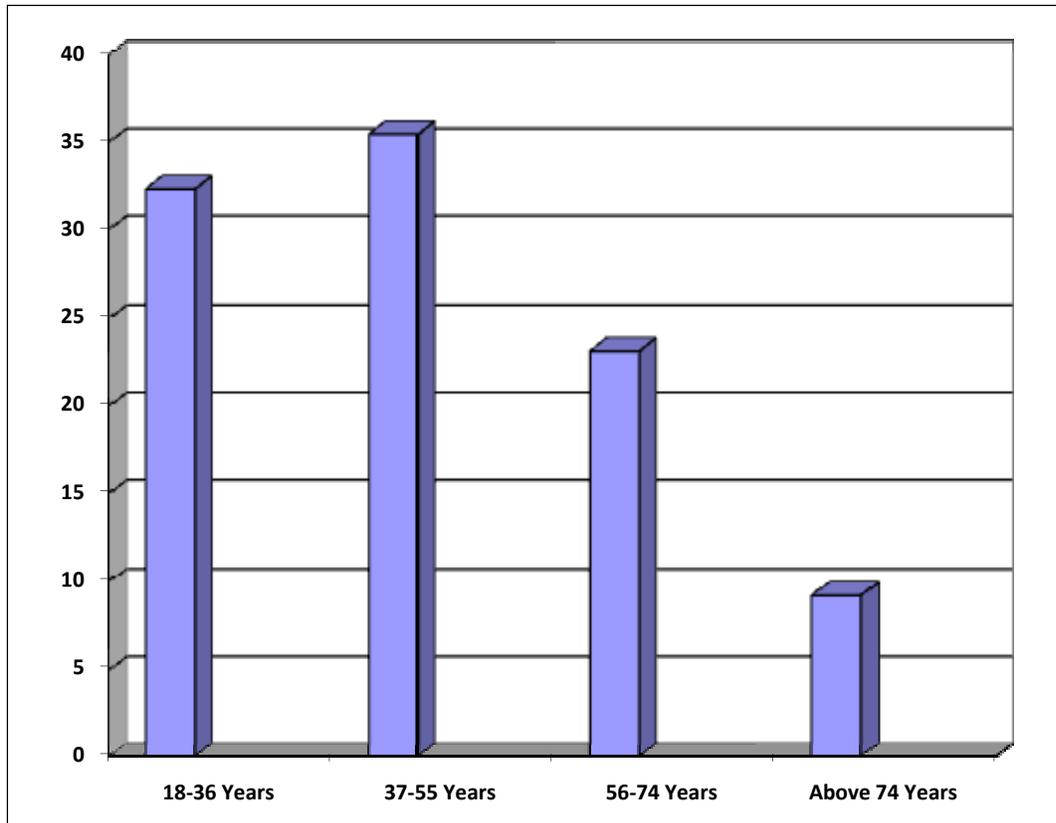
As for choosing the person to talk to in the households, there was no specific sampling technique which was used. Any available person who was willing to be part of the study filled in the questionnaire and it is a coincidence that there is gender balance. However, this gender balance turned out to be a blessing as it contributed positively to the survey results as both men's and women's views form part of the study conducted. Therefore, there will be no gender bias in the survey results from this study.

5.3.1.2. Age groups of respondents

People of different ages, ranging from 18 years to over 74 years, participated in the study (figure 8). Children (younger than 18 years) were not allowed to participate in the study. To ensure this, young respondents were asked their ages before the

questionnaires were completed. The assumption is that most of the children might not know much about the water resources management issues in the village and even explain some of the activities better than adults.

Figure 8: Age Categories of the Sample



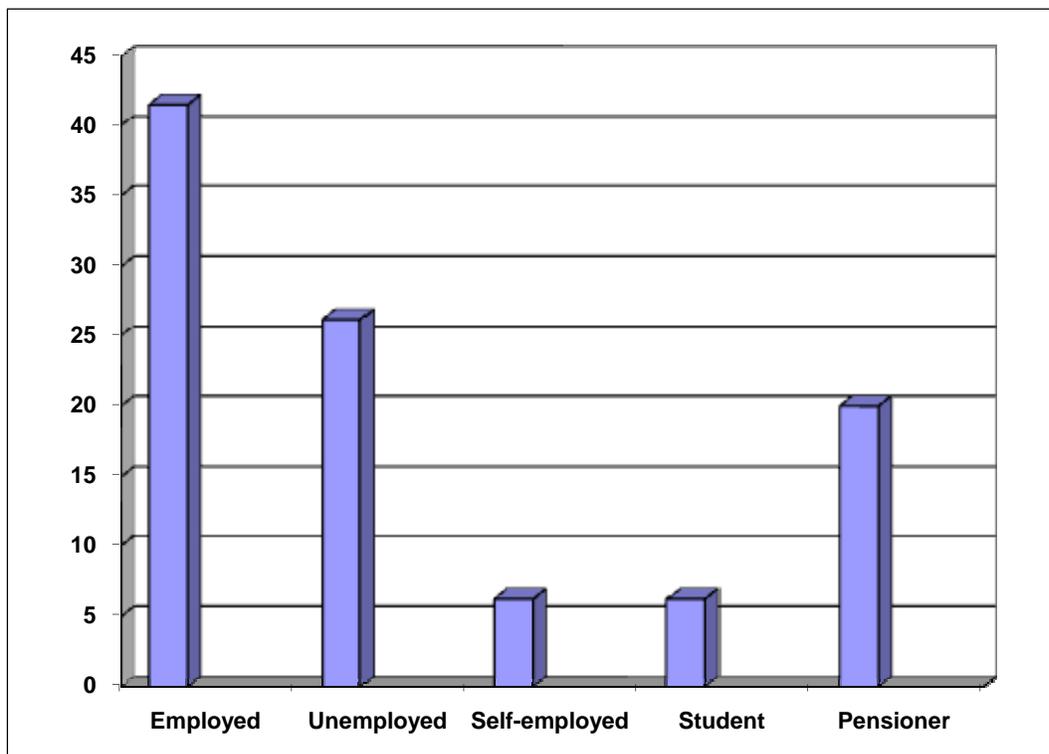
From the sample, the majority of the respondents, 35.4% of the total sample, are between the ages of 37 and 55 years (see figure 8). The reason for this might be that most community members' fall under that age category and that they were the most accessible group of people in the village. People above the age of 74 were also part of the study and they only form 9.2% of the sample. This is the age category with the lowest percentage of participants. One of the reasons for this is, which was observed during the survey, is that old people were hardly ever available to participate in

community issues and most of them referred the researcher to their children and grandchildren.

5.3.1.3. Employment Status

The employment status of the sample is divided into categories (figure 9). There are those who are employed, unemployed, self-employed and students, while the rest are pensioners. The majority of the respondents are employed.

Figure 9: Employment Status of the Respondents



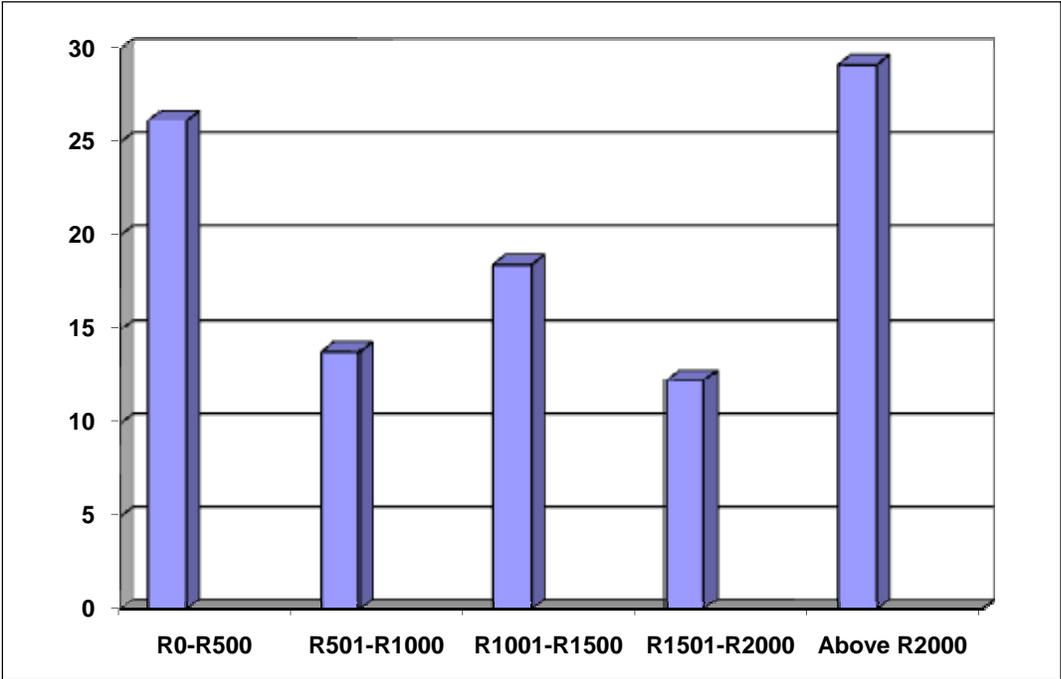
From the total sample, 41.5% of the respondents indicated that they were employed. The unemployed people formed 26.2% of the survey (see figure 9). For self-employed people and students, they both comprised 6.2% each of the total sampled population. The pensioners in the sample made up 20% of the total sample. From the overall survey results on employment status, most residents of Mogodi Village are employed, including women. This shows improvements with regard to their treatment of women.

According to their patriarchal tradition, women have to remain in the households taking care of children, the sick and aged people. They are also responsible for other household chores such as cleaning, washing, collecting water and fire wood. However, women nowadays are allowed to go and work for their families.

5.3.1.4. Monthly incomes of the respondents

The monthly income categories of the respondents were also indicated as part of the survey (figure 10). Most respondents have a monthly income which is above R2000. From the sample, 29.2% indicated that their monthly incomes were above R2000. This consisted mostly of people who are working.

Figure 10: Monthly Income Category of the Respondents



However, there are respondents whose monthly incomes are between R0-R500. In most cases these people get their income from remittances and social grants. Some of the people are either working part-time or are under-paid. Respondents who survive on such incomes form 26.2% of the total sample following those who have monthly incomes above R2000 (see figure 10).

Furthermore, 18.5% respondents have monthly incomes between R1001-1500 while 12.3% of the sample depends on monthly incomes which are between R501-R1500. Some of the respondents whose incomes fall under the above two mentioned income categories get the money either from remittances, social grants or are working as labourers. With the incomes they get, most of the residents of Mogodi Village can afford to pay for their basic needs such as electricity, food and shelter.

5.3.2. Mechanisms Used to Release Women from their Traditional Household Roles

For women to be actively involved in community development programmes and projects, they have to be released from their traditional roles as household caregivers. Some of the mechanisms which can be used to release women are medical facilities, crèches, old age homes and water within reach of their homes.

- Medical facilities in Mogodi Village

As women are always busy with the household chores, the above-mentioned mechanisms will help them to have time to participate in community development projects and programmes in the village. In Mogodi Village, some of the mechanisms do not even exist for the community to use. With regard to medical facilities, there are no hospitals or clinics in the village. Usually, women are responsible for taking care of the sick people in their households. Those who need serious medical attention are taken to the Lebowakgomo clinic or hospital. Some of the villagers cannot afford to take sick people to the hospital so they keep them in their households. This consumes their time and prevents their participation in community projects, especially in the water resources management sector. One of the respondents even said *“there is no need to take our sick family members to the hospital which is also far because women can take good care of them. Again, we cannot afford to pay for transport costs to take them to Lebowakgomo hospital or clinic.”* In most cases, the community members prefer to take care of the sick people on their own rather than taking them to the hospital or clinic.

- Old age homes within the village

Additionally, there are also no old age homes where community members can take their old people to be taken care of. Still, women have to take care of the old people while simultaneously doing other household chores. Another woman from the village said *“even if there was an old age home around the village, we would not use it. It is not part of our tradition and culture to abandon and dump our parents and grandparents in other people’s care especially if there are women in the households who can look after them. It is our duty as women to make sure that we take good care of them.”* As part of their patriarchal tradition, women are supposed to take care of the old people. Traditionally, they do not believe in old age homes.

- Crèches in the village

The other mechanism which can be used to release women from their traditional roles as caregivers is the crèche. There is a crèche in the village, where all mothers can take their children to for care during the day. Most of the mothers who take their children to the crèche are the working women who do not have people to take care of their children when they are on duty. Women who have people that can take care of their children within the households do not take them to the crèche. However, one respondent who is a nurse in Lebowakgomo hospital said *“I leave my children with their grandmother when I go to work and collect them when I knock off. Maybe if they did not have a grandmother I would be taking them to the crèche.”* This is one woman who we would expect to take her children to the crèche, but that is not the case. She prefers to leave her children with her mother. Another woman who is working as a domestic worker in town said *“I leave my child with my neighbour in the morning then his sister collects him after school every day. The reason for not taking my child to the crèche is that I cannot afford to pay for the fees every month. So my neighbour is helping me a lot as she is not working and also has her two grandchildren to take care of”.* Some of the working women cannot afford to pay fees for their children, and that is one of the reasons why they do not take them to the crèche. Women who are not working, take care of their children themselves.

- Water in the yards

Another mechanism which can be used is the availability of water within the yards. Many women spend their time collecting water for their households. They travel long distances, stand in long queues and carry heavy containers of water almost every day. However, if women can easily access water within their yards most of their time spent collecting water can be used for other productive duties such as farming and small businesses which require water within the village. In order to have water within the yard, you have to install the pipes at your own expense. This tends to be expensive and most of the villagers cannot afford to pay the costs. Some use water from boreholes drilled in their yards, also at their own expense. There are only a few households which have access to water within their yards in the village and most community members still get water from the community taps. Another challenge is that water does not run daily from both the standpipes and community taps. This also has an impact on how women use their time in the village. One unemployed women said *“lack of everyday running water is one of the reasons why I am not working. Who will go and fetch water during the day when I am at work? I always have to be prepared to go and collect water whenever it starts running. We should all have access to water within our yards on a daily basis.”* Those households which have access to water at all the times are those who use the borehole as their water source.

In Mogodi village, there are no specific measures put in place to release women from their traditional roles as household caregivers. There are no old age homes, clinics or a hospital in the village. Women still take care of the sick and old people within their households. This tends to consume most of their time which could be used in community development. There is a crèche in the village, which most women do not even use. Most women still take care of their children or even leave them with their grandparents and neighbours. As indicated above, even a nurse who is expected to take her children to the crèche prefers leaving them with their grandmother. Furthermore, even if some households have access to water within their yards, the water does not run on a daily basis just as in all the community taps. As indicated, this also creates problems with regard to how women use their time for community

development. As a result, this militates against gender equality in the water committee as women do not have time to participate in the water resources management.

5.3.3. Measures Encouraging Women to Do Things that they Could Not Do Before

In Mogodi village, there are no specific measures designed to help women to feel able to do things that they could not do before democracy. Most community members still practise their tradition and culture almost in everything that they do. Most men and women are still assigned the traditionally acceptable roles like men having to work and support their families, whereas women remain at home taking care of the households. They still believe that men are the providers and women are the care givers and they do not even see anything wrong with that.

Women who can and feel able to do things that they could not do before, do so because of the education they have. *“These days, most women are educated and they can even do other roles that are considered as ‘masculine’ better than men themselves,”* said one old lady from the village. Education is considered as the mechanism that can empower women in the village. The chief of the village said *“democracy helped a lot of women in South Africa who were oppressed by their tradition. Since 1994, women can do whatever they feel they are able to do and what they can do. Democracy is the best measure ever in the village and South Africa as a whole”*. Adding to what the chief said, one woman in her early 30s said that *“South African women are now privileged and free to do everything they want. There is no challenge for women to do other roles and duties as long as they are willing and ready to learn and participate in community development programmes and projects. Therefore, there is no need to have those measures as women are not stopped from participating in anything in the village”*.

Some of the respondents indicated that women must provide themselves with measures on a personal level before they can be provided with other measures. In addition to that, one respondent said that *“personal motivation and encouragement is what will make women to participate fully in community development programmes and projects. Then the measures that are designed within the village can then help to support them further.”*

The same respondent talked further and cited a Sepedi idiom which is as follows: *“Kgomo go tsošwa yeo e itsošago”* meaning that people who get help from others are those who are also trying to help themselves. Thus, encouragement from other community members, especially men is one of the things that might help women in Mogodi village. One man responded and said *“if we men support our wives, mothers and daughters in what they want to do within the households and in the village, things will be easy for them. Knowing that they get full support from their men, women will have self-confidence at all the times.”*

Training was also identified as a measure that will definitely help women in doing what they cannot and do not feel like doing in the village. One woman who is involved in a vegetable garden project in the village emphasised training and said *“when the project started four years back, men were part of it and its management consisted only of men. As time goes on they all decided to leave the project due to some personal reasons. Presently, there are only women who are participating in the project. Because we were not trained when joining the project, we find it difficult to run the project better on our own as women. Sometimes we go for months without producing anything from the garden.”* Some of the respondents did not have any ideas on the measures that the village has to help women to feel able to do what they could not do before.

5.3.4. Measures Ensuring that Opportunities that were Previously Inaccessible to Women are Made Accessible

In the past, women were not able to access some of the opportunities which men had access to. Tradition, in most cases, was the one preventing women from accessing other opportunities because of the role that was traditionally assigned to them. To solve the problem, the Gender Mainstreaming Initiatives were introduced in all government departments, communities and within all community projects and programmes. One important element of the Gender Mainstreaming Initiatives programme is that women should be able to access all the opportunities that they are entitled to.

Like other measures discussed before, there are also no specific measures in Mogodi village which are designed to ensure that opportunities that were previously inaccessible to women are presently made accessible. Women who are able to access those opportunities do that out of their own will and self-determination. Democracy has given them the chance to access the opportunities which were in the past only accessible to men. One respondent said *“there is no need for those measures as women have the right to access everything in the village.”* Women in the village can access previously inaccessible opportunities in the village when they want to, even without having the measures which can assist them in accessing the opportunities.

5.3.5. Mechanisms Ensuring that Women Can Hold All the Positions in the Water Resources Management

In Mogodi village there are no mechanisms designed to ensure that women can hold positions such as the chairperson, treasurer, secretary and additional members in the water committee. The women who are involved in the Water resources management within the village were elected by the community members without using any mechanism detecting if they are able to hold the positions. Most respondents indicated that there has never been a woman in the village who ever held the position of a chairperson. The community members still consider men and elect them for the position. Women are also not given the opportunity to be treasurers in the water committee. Like the chairperson, the position is always associated with men. One old lady said *“we cannot have a woman leading us, the position is suitable for men. Besides men are more educated than women so they can do the job better.”* One man added and said *“women will not be able to cope if given the chairperson position as it requires more time which I think they do not have due to household chores.”* A certain man indicated that *“for a person to be a treasurer, he /she must be having financial management skills. Naturally, even if they did not study financial management, men are born with the skills; that’s why they are always the ones holding the position.”*

The most common positions that women hold within the water committee are that of the secretary and being an additional member. Even for these positions, there are no

mechanisms designed to ensure that women can hold them. With regard to women being given the secretarial and additional member positions one respondent commented and said that *“in most cases women are not educated and skilled to hold other positions in the water committee. So when involving them in the Water resources management we give them tasks that are easy to execute. We assume that they can all write that is why in almost all the cases they are given such positions.”*

5.3.6. Consulting, Raising Awareness, Promoting and Upholding Respect for Human Rights for Men and Women in Mogodi Village

In South Africa, every person is given the opportunity to enjoy his/her human rights no matter what the circumstances might be. In Mogodi Village, most community members do not know their human rights. One respondent raised the question and asked what human rights are. It became evident that some of the villagers do not even know about their own human rights. There has never been any awareness in the village concerning people's human rights. One female pensioner said *“human rights are the ones which spoil our tradition. People nowadays just do as they please because they have rights. Before these rights, we used to live in peace and harmony. We do not need them in our lives.”* The other respondent who is a student said *“human rights are not really helping much in the village because most people still live in a traditional way. They prefer to follow their tradition and go to an extent of ignoring their human rights.”*

Women, who know about their human rights and exercise them, are not protected when doing so. There are no specific measures which are designed to protect women who exercise their human rights. One woman said *“we are afraid to exercise some of our rights which are against the tradition and culture of this village. We do not want to be seen as the ones who are destroying the community so we just ignore them.”* Again, there are no specific consultation mechanisms designed to listen to the voices of women in the village. The only way that women can raise their concerns is through community meetings. However, most women do not have time to attend community meeting as they will be busy with their household chores and activities.

5.3.7. Ensuring That Men and Women Can Perform 'Feminine' and 'Masculine' Roles Respectively

Traditionally, men and women are allocated different roles within their households and in their community. In the households, women are allocated roles as caregivers, whereas men are providers for their families. When men go to work, women remain at home taking care of the children, the elderly and the sick people. Women are also responsible for other household chores such as cleaning the houses, washing, collecting water and fire wood and cooking. In terms of roles within the community, men are usually allocated leadership and management roles whereas women are their supporters. For example, on the water committee of Mogodi Village, men are allocated the chairperson and treasurer positions and, women are mostly allocated the secretary and additional member positions. Traditionally they believe that men are the leaders and they cannot be ruled by women, both in the households and at the community levels.

Like almost all the discussed measures, there are no measures in Mogodi village which are put in place to ensure that men and women can perform 'feminine' and 'masculine' roles respectively, that are traditionally assumed to be female and male preserves. People still perform most roles in a traditional way. In terms of women performing 'masculine' roles, most women indicated that they are already doing the roles. A woman who is a teacher said, *"education and self-confidence helped us as women to be able to do what men thought and believed we could not do. This can be observed by comparing the number of women who are currently working with that of those who were working in the past. Most women were not working in the past because they thought and believed that it was the men's duty to work for the family. Today, because of the education and self-confidence we have, we are able to do the roles."*

For men to perform the roles that are traditionally feminine is a problem in the village. Most respondents confirmed that men will never perform 'feminine' roles especially the one within the households. One man further commented and said, *"I cannot be seen by people cooking, washing and cleaning the house. People will think that my wife*

bewitched me.” Even some of the women did not agree with the idea of men performing feminine roles. One lady said that “*it is a taboo for men to perform feminine roles in the households especially if there is a woman in the household.*” Some of the respondents indicated that they do not mind helping with what are considered to be ‘feminine’ roles. Another man went further and said “*I always cook and take care of my two children when my wife is not in the house. There is nothing wrong with performing the roles as long as you are comfortable with it.*” This shows that the man was well taught by his mother. A man with high self-esteem does not feel threatened by doing female work.

5.4. The Pragmatic Application of the Gender Mainstreaming Initiatives in Mogodi Village

The successful application of the Gender Mainstreaming Initiatives determines the positive outcomes of the initiatives. Gender equality will be achieved only if the Gender Mainstreaming Initiatives are applied in an appropriate manner. The measures that can assist in the application of the initiatives have to be practically applied. In this section, the application of the Gender Mainstreaming Initiatives of the Water resources management Committee of Mogodi village will be assessed.

This section is divided into four subsections. The *first* section will focus on women’s participation in the processes of the water resources management in Mogodi village. The *second* subsection discusses women’s subjective empowerment; whether they are felt able to hold positions in the water committee that they did not have access to. The *third* subsection is on the capacity of women with regard to holding the positions in the water committee. The *last* subsection is on women’s access to the positions in the water committee.

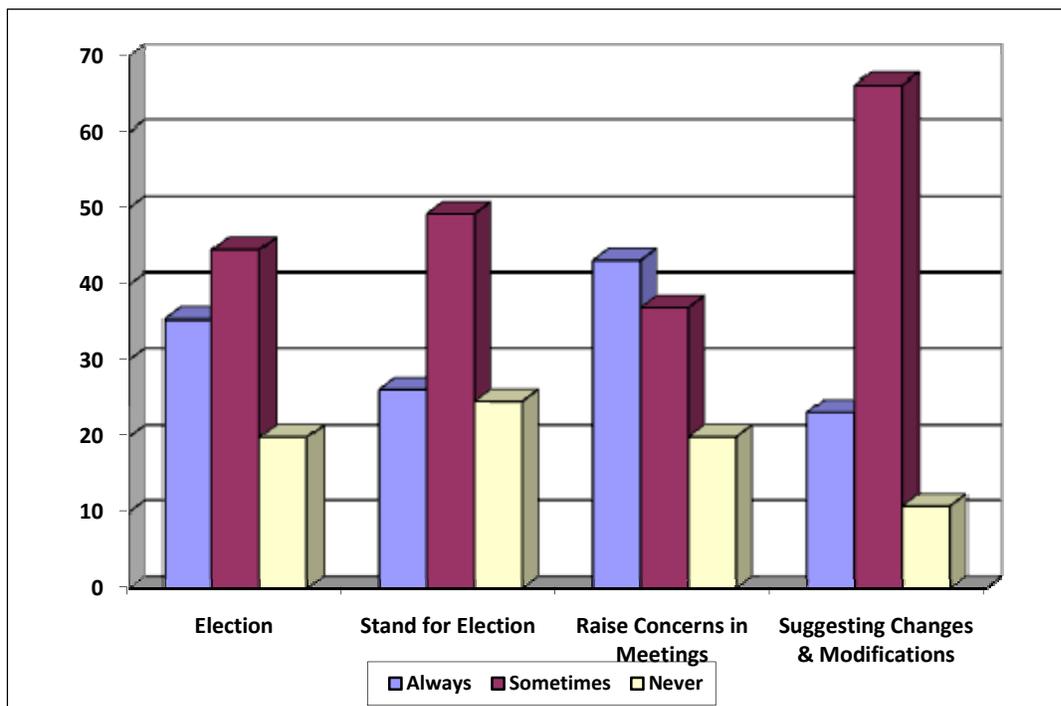
5.4.1. Women’s Participation in the Processes of the Water Resources Management

When applying the Gender Mainstreaming Initiatives, participation of women in community development programmes and projects is crucial. Women’s participation is very essential in achieving gender equality. In the water resources management of Mogodi village, women participate in electing and also standing for elections of the

water committee officials. They also participate in raising concerns in meetings with the officials and in suggesting changes and modifications in the management of the water resources. In the election of the water committee officials, the majority of the respondents indicated that women are sometimes allowed to participate. About 35% of the sampled population said that women are always allowed to participate when electing the water committee officials (figure 11).

Women in Mogodi village stand for elections of the water committee officials. Most respondents indicated that women are sometimes allowed to participate in standing for the elections. Close to 50% of the respondents said that women are sometimes given the opportunity to stand for elections of the water committee officials. About 25% of the respondents were certain that women are always given the chance to stand for the elections, which was close to the percentage of those who said women were never allowed to stand for the elections (see figure 11).

Figure 11: Proportions of Respondents by Opinion of Women Being Allowed to Participate in the Processes of the Water Committee on the Same Footing as Men



The majority of the respondents said that women in the village are always allowed to raise concerns in meetings with the water committee officials. When it comes to suggesting changes and modifications in the management of the water resources, about 65% of the respondents indicated that women are sometimes allowed to participate. This is because women are now on the water committee as members and the only way for them to be involved is through standing for elections. Only about 11% said that women were not allowed to participate in this regard.

Looking across all the four areas namely, election of water committee officials, standing for elections, raising concerns in meetings with the officials and suggesting changes and modifications in the water resources management' women are sometimes allowed to participate. However, this is different in raising concerns in meetings with the officials. Most respondents indicated that women are always allowed to participate. The participation of women in the water committee processes has improved and seems to be still improving as they tend to be more involved.

Most respondents said that women are sometimes allowed to participate in the other three areas. When suggesting changes and modifications in the management of the water resources, that is when most women are sometimes allowed to participate; with the highest proportion of about 65%. Women are mostly never allowed to participate in standing for elections of the water committee officials. This is indicated by the proportion of about 25% of the respondents who said that with regard to women standing for elections. This is due to the patriarchal tradition practised in the area. However, there is positive progress in the participation of women in all the four areas.

5.4.2. Women's Subjective Empowerment to Hold Positions in the Water Committee that they did not have Access to Before

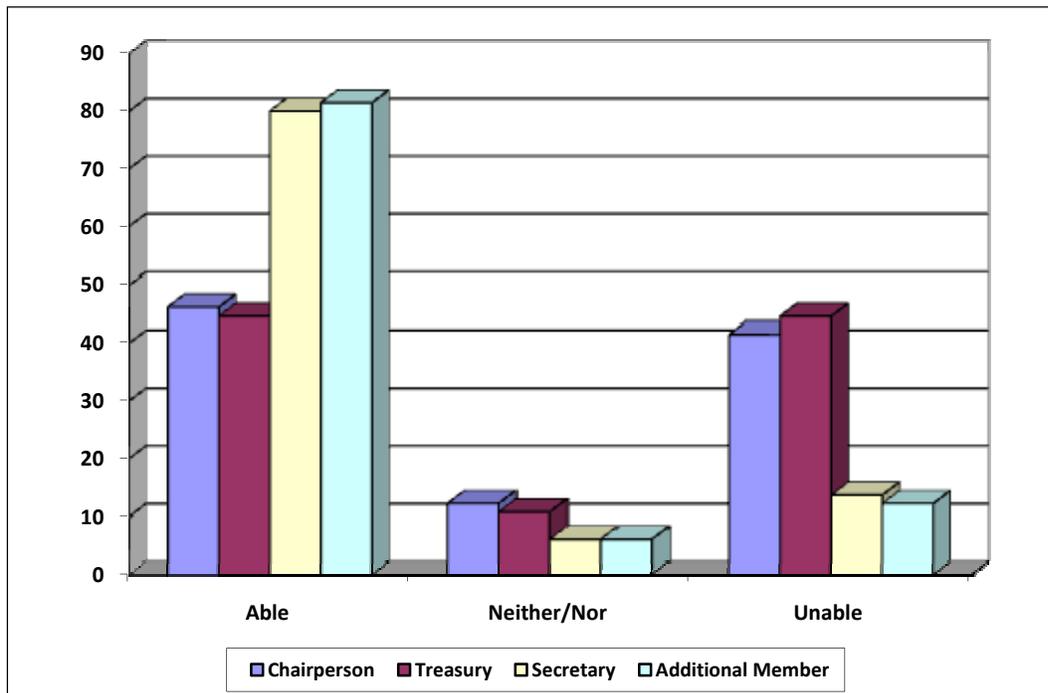
In the water committee of Mogodi village, the following positions are available: the chairperson, the treasurer, secretary and the additional member. One of the requirements of the Gender Mainstreaming Initiatives is empowerment, and in this regard subjective empowerment will be given attention. For women in the village to hold the above mentioned positions, they must be able to feel that they can, which is

subjective empowerment. Looking at the results from the sample, most women feel able to hold the secretarial and additional member positions. About 80% of the respondents said that women in the village feel able to hold the secretarial and additional member positions in the water committee (figure 12). This is because the positions are considered to best suit women and they have always been available to them.

However, most respondents still think that women are unable to hold the chairperson and treasurer positions. More than 40% of the respondents said that women are still unable to hold those positions in the water committee. About 45% of the sampled population said that women are able to hold the chairperson and treasurer positions in the water committee (see figure 12). One of the reasons behind this lower percentage might be that the positions are still considered to belong to men. Moreover their patriarchal tradition always assigns leadership roles to men.

Across all the positions in the water committee, the majority of the respondents said that more women feel more able to hold secretary and additional member positions than not. The reason might be that those are the positions that women have always had access to. There has been a great improvement, even with the chairperson and treasurer positions. More than 40% of the respondents said that women feel able to hold the positions. Only about 10% of the respondents chose the neither/nor option for the chairperson and treasurer positions. Again, the same option was chosen by less than 10% of the respondents for the secretarial and additional member positions. With regard to positions in the water committee, most women still feel able to hold the secretarial and additional member positions.

Figure 12: Proportions of Respondents on Views about Women Feeling Able to hold Positions in the Water Committee

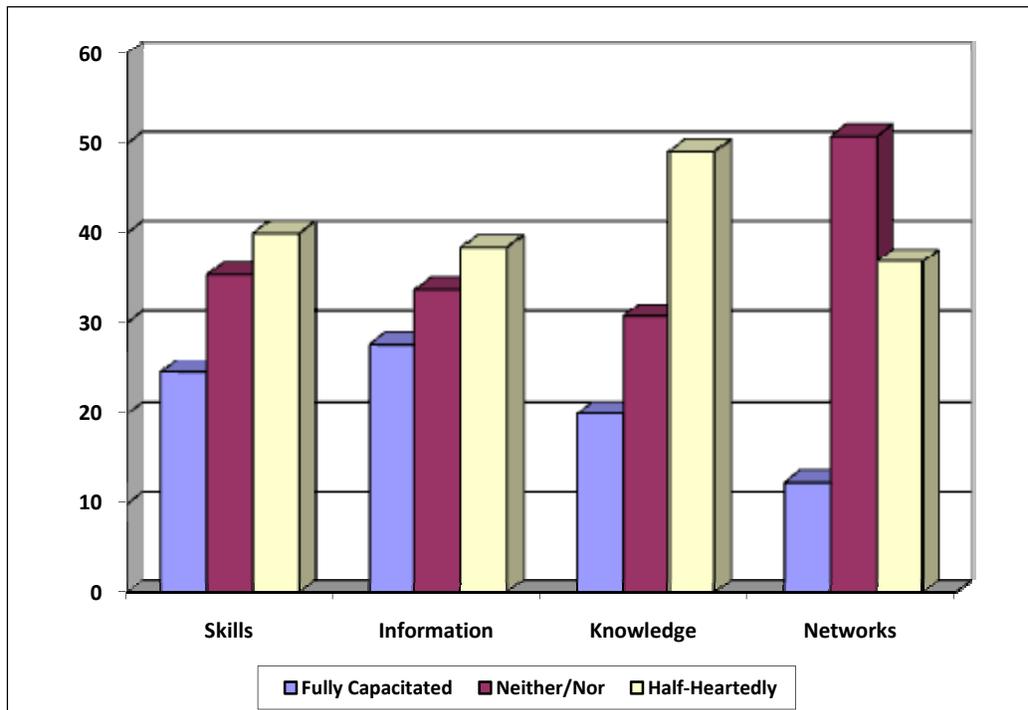


This calls for measures that need to be designed in order to encourage women to feel able to hold the chairperson and treasurer positions. This will assist in achieving the goal of gender equality in the water resources management sector.

5.4.3. The Capacity Provided To Women for Participation in the Water Committee

For women to participate on an equal footing with men, they have to be capacitated with skills, information, knowledge and networks. The capacitating of women is essential because it determines if ever they are capable of holding different positions in the water committee. According to the survey results of Mogodi village (figure 13), the majority of women are half-heartedly capacitated with skills, information, knowledge and networks. This means that most women have limited skills, information, knowledge and networks.

Figure 13: Proportions of Respondents on Opinions about Capacity Provided to Women for Participation in the Water Committee



Most respondents believed that women still need capacity building in the four mentioned areas. Less than 25% of the survey indicated that women are fully capacitated with skills and more than 25% of the respondents said that women are fully capacitated with information. Twenty percent of the respondents said women were capacitated with knowledge and finally, about 12% on networks (see figure 13). The reasoning behind these low percentages might be that women were previously not involved in the water committee processes.

Looking at all the four areas which women's capacity should be built on, women are fully capacitated the most with information (about 28%) followed by skills (about 23%) and networks being the least (just over 10%). Respondents chose neither/nor capacitated for networks (about 51%), followed by information (about 33%) and the least being knowledge (about 30%). Most respondents, about 48%, indicated that most women are half-heartedly capacitated with knowledge. About 40% of the sample indicated that women in the village are half-heartedly capacitated in skills. There is a

need for more capacity building for women in all the four areas. Women need to be fully-capacitated with skills, information, knowledge and networks. This will assist them to feel that they are able to hold all the positions in the water committee and this will then contribute to gender equality in the water resources management.

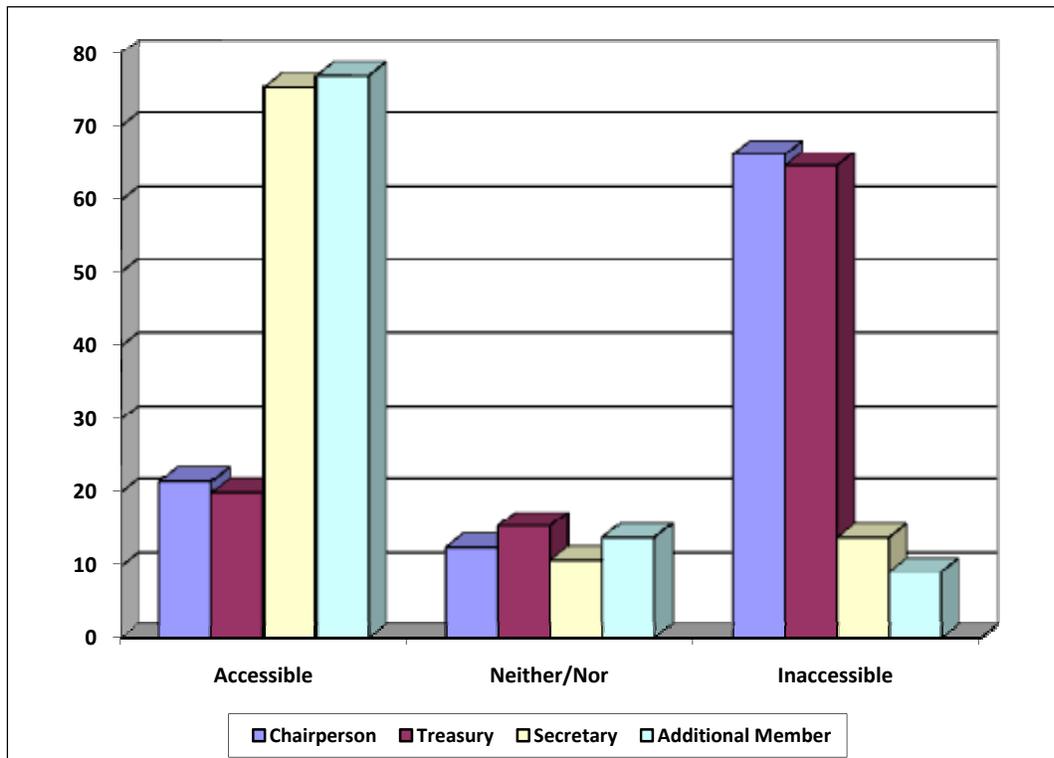
5.4.4. Women's Access to the Positions in the Water Committee

After women have been capacitated with skills, information, networks and knowledge they should have access to all the positions in the water committee. However, women have to be released from their household roles, for them to have time to participate in the water resources management. Therefore, if women have access to the positions in the water committee, are complemented by the capacity to hold the positions and are also available to execute the duties, they will participate in the water committee.

The sampled population was used to determine women's access to the water committee positions. The survey results showed that most women in Mogodi Village do not have access to the chairperson and treasurer positions with about 65% of the respondents supporting that. Only about 20% said that women have access to the positions. The majority of women have access to the secretarial and additional member positions in the water committee. Over 70% of the sample confirmed that women have access to the secretarial and additional member positions (figure 14).

In Mogodi village, the secretarial and additional member positions are most accessible (over 70%) for women in the water committee. This is in contrast to the chairperson and treasurer positions which are inaccessible to women (about 65%). Most women do not have much chances of holding them. The chairperson and treasurer positions are still considered to be more suited to men than to women. Less than 25% of the respondents chose neither/nor for all the positions.

Figure 14: Proportions of Respondents' Opinion about Women Having Access to Positions in the Water Committee

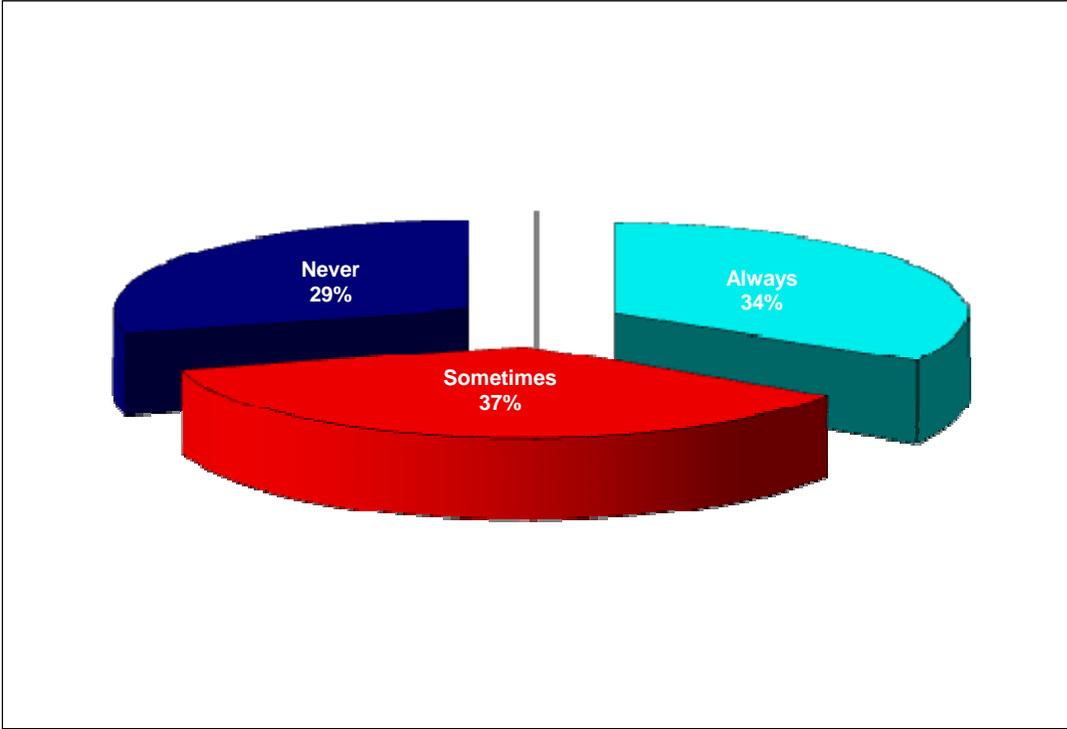


It is then clear that in the water committee of Mogodi Village women are not treated nor given the same opportunities as men. The patriarchal tradition still affects how the water resources management operates, in the sense that men are the people most likely to have access to the chairperson and treasurer positions. Therefore, this militates against gender equality in the water resources management sector.

5.4.5. Women's Enjoyment and Protection When Exercising Their Human Rights

In accordance with the Supreme Law of the Republic of South Africa, all women in Mogodi village have the right to enjoy and exercise their human rights. As discussed under the measures used to ensure that there is gender equality within the village, most respondents indicated that they do not know what their human rights are and only a few respondents seem to know and understand them (figure 15).

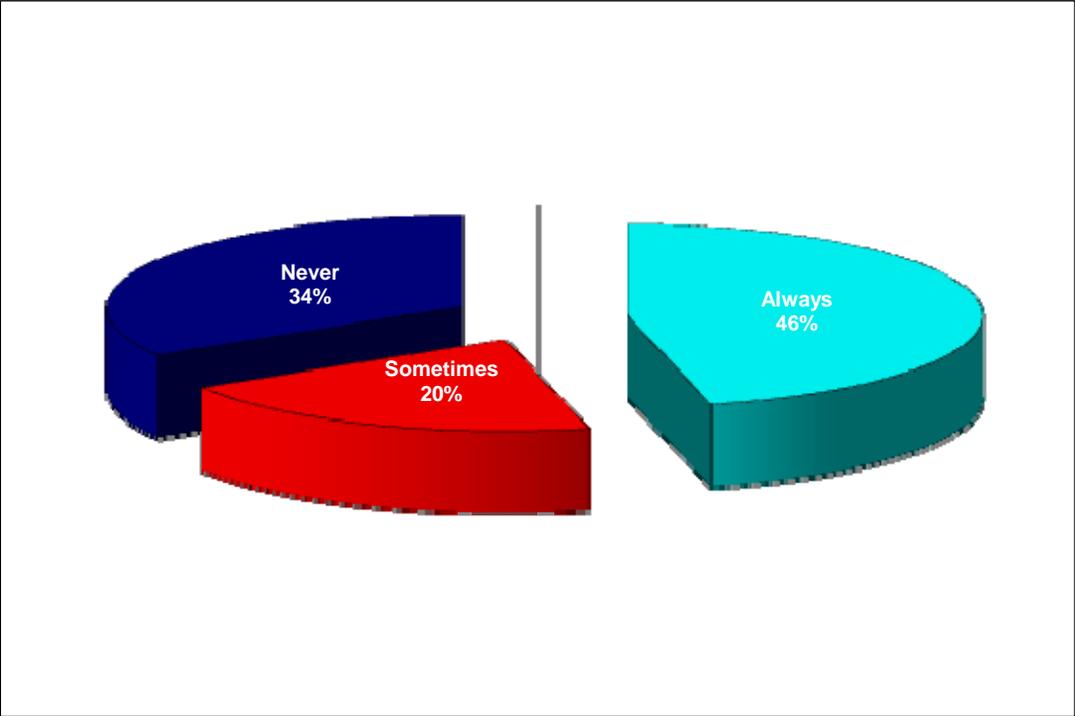
Figure 15: Views of Women Enjoying their Human Rights by Proportion of Respondents



According to the survey results, 33.8% of the respondents indicated that women in the village always enjoy their human rights even if some do not even know what they are. Some of the respondents did not agree that women always enjoy their human rights in the village (29.2%). They said that women only sometimes enjoy their human rights. It is not always the case that women enjoy the benefits of their rights. It was discovered that 36.9% of the respondents in Mogodi village, indicated that women sometimes enjoy their human rights (see figure 15). Some of those respondents also indicated that human rights and their culture cannot work together. Because they are still living the traditional way, women never get the opportunity to enjoy their human rights.

Women who exercise their human rights have to be protected when doing so. Even though it has been proved that there are no measures designed to protect women who wish to exercise their human rights, 46.2% of the respondents said that women are always protected when exercising their human rights (figure 16).

Figure 16: Proportions of Respondents by views on the Protection of Women when Exercising their Human Rights



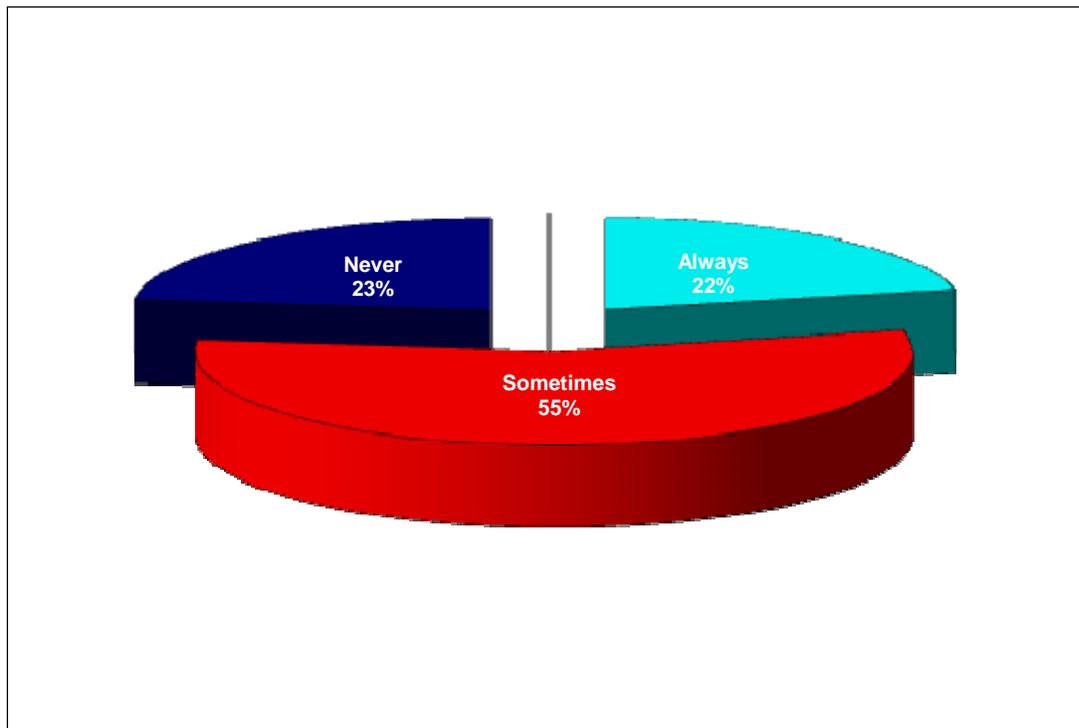
However, 33.8% of the respondents were against the fact that women were always protected (see figure 16). They said that in Mogodi village women were never protected and to support this some also emphasised that there were no measures in the village designed to protect women who exercise their human rights. Only 20% of the total sample indicated that women were sometimes protected when exercising their human rights.

The fact that other people do not know of their human rights, makes it difficult for them to know if they are enjoying them or not. It also makes it difficult to know if they are exercising them or not and whether they are protected or not when doing so. Knowing and exercising human rights also assist in achieving gender equality. Therefore, Mogodi Village will not achieve gender equality if some of its residents do not know their human rights.

5.4.6. Consultation of Women with Regard to Issues Related to Water Resources Management in the Village

One of the measures of gender mainstreaming is the consultation of both men and women in matters that affect and concern them. The survey results show that in Mogodi Village consultation of women is not a norm (figure 17). As discussed in chapter two, consultation gives people the opportunity to raise their concerns regarding issues that affect them. It also helps them to feel and be in control of their development. This will result in the whole community enjoying the benefits of development in the village.

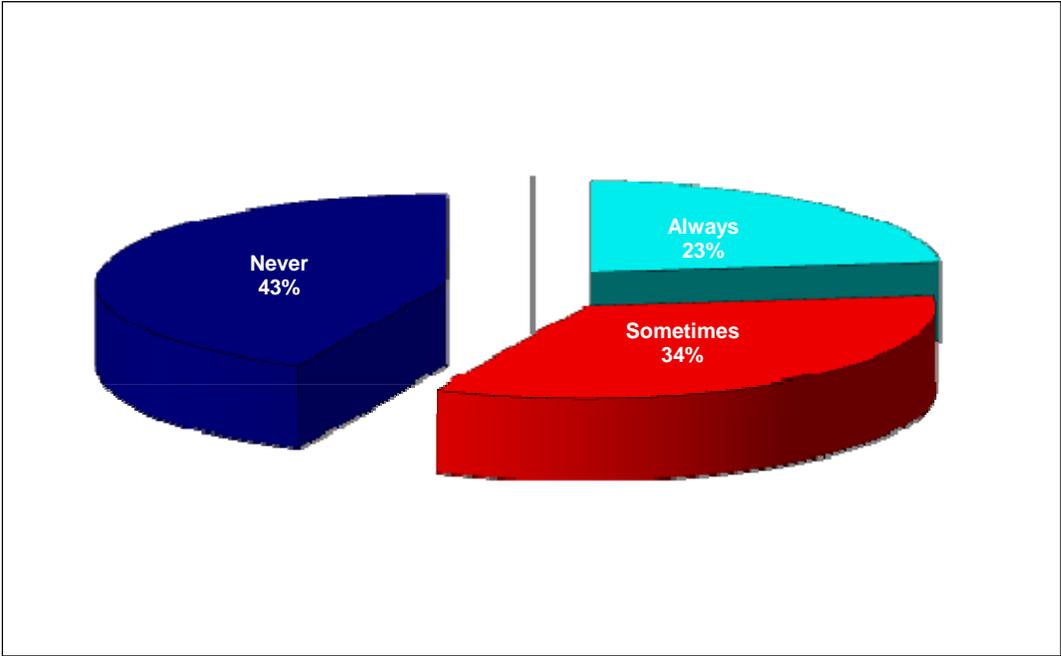
Figure 17: Views on Consultation of Women with Regard to Issues Related to Water Resources Management in the Village



In Mogodi village, there seems to be a challenge in consulting women regarding issues related to water resources management. This was further proved by the survey results of the village. Most of the respondents (55.4%) said that women are sometimes consulted with regard to issues related to the water resources management (see figure 17). Only 21.5% of the sample assured the researcher that women always participated

in issues concerning the water management. The majority of the respondents (55.4%) said that women are sometimes consulted. Some of the underlying reasons for poor consultation of women are that there are no mechanisms designed to consult women in the village. Additionally, women do not attend community meetings which are the only measures which can be used to meet them. This has a negative impact on gender equality in the water resources management of the village. Thus, women's concerns in the water resources management are not always taken into consideration (figure 18) despite the fact that they are at the core of activities that are heavily dependent of water supplies.

Figure 18: Views on Taking Women's Concerns into Consideration Regarding the Water Resources Management



Even after consulting women in the village concerning the water resources management, their concerns are not always taken into consideration. From the survey results, 23.1% of the respondents said that women's concerns are always taken into consideration. The majority of the respondents which makes up 43.1% of the sample were against the respondents who said that women's concerns are always taken into consideration. These respondents said that women's concerns are never taken into

consideration when it comes to the management of the water resources in the village. This might be because the patriarchal tradition of the people in the village considers men as leaders; that is why women's concerns are never taken into consideration. Some 33.8% said that the concerns are sometimes considered by the water committee (see figure 18).

In the village, consultation, especially of women is still a challenge, as their household roles keep them too occupied to attend community meetings. Only a few women are able to attend community meetings and even raise their concerns during the meetings. However, after raising their concerns, in most cases, they are not always taken into consideration. Therefore, this affects gender equality in the water resources management as women feel that their concerns are in most cases neglected. Some women tend to lose courage to attend community meetings as they know that their concerns might not even be taken into consideration. This militates against gender inequality.

5.4.7 The Application of the Gender Mainstreaming Strategy in the Water Resources Management

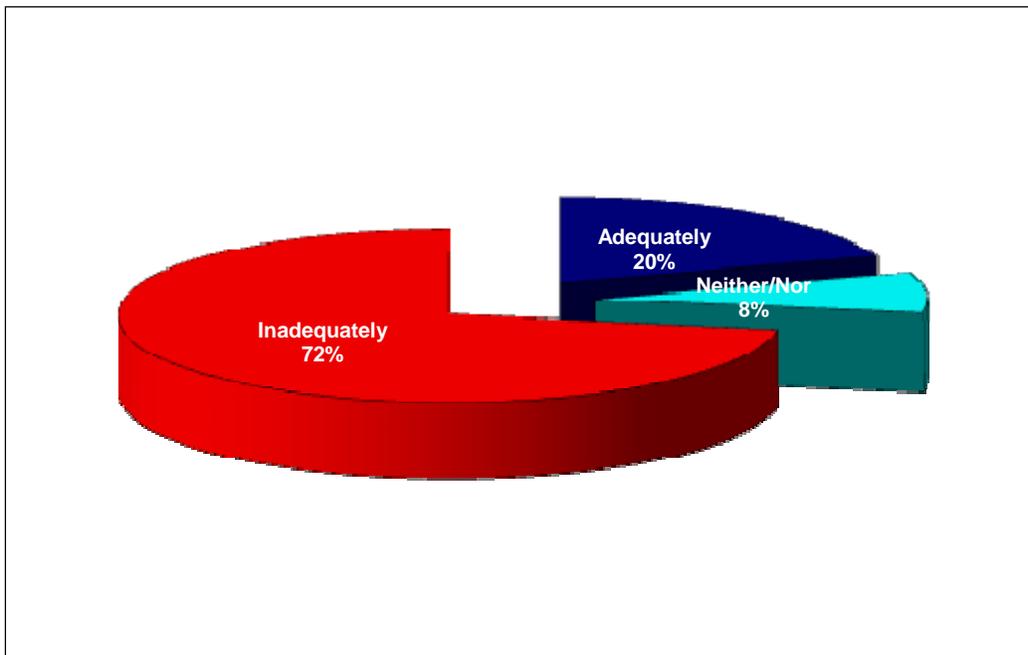
To judge the application of the Gender Mainstreaming Strategy within the water resources of Mogodi village, the following three aspects were investigated. The *first* aspect was on the adequacy/inadequacy of the application of the strategy. The *second* aspect addressed the extent to which the strategy is applied. The *last* aspect addressed the successfulness /unsuccessfulness of the strategy within the water resources management.

Regarding the adequacy/inadequacy of the application of the Gender Mainstreaming Strategy in Mogodi village, the sample results show that the strategy is inadequately applied. The majority of the respondents said that the strategy needs to be improved (figure 19). Even if the strategy was applied in the village, it was not satisfactory. As already indicated in the discussion, there are still no measures designed to consult

women, to listen to women's concerns and women's concerns are still not taken into consideration in the village.

Only 20% of the respondents judged the application of the Gender Mainstreaming Strategy as adequate. The respondents said that the strategy is adequately applied in the water resources management because women are allowed to participate in all the processes of the water committee. A small section (7.7%) of the sample did not know how to judge the application of the strategy in the village.

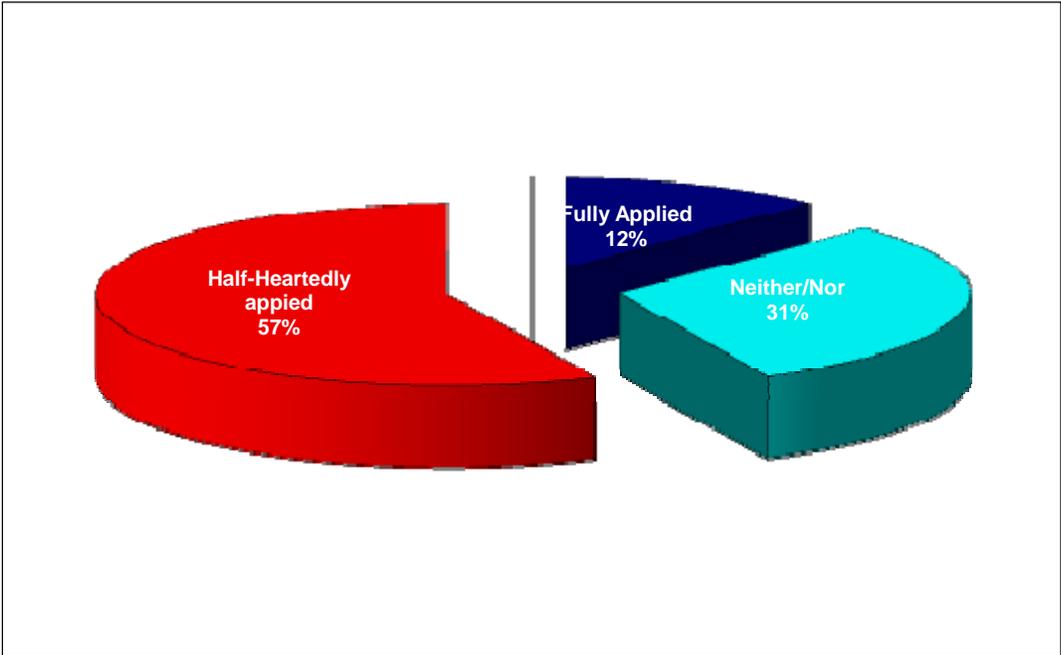
Figure 19: Views on the Adequacy/Inadequacy of the Application of the Gender Mainstreaming Strategy in the Water Resources Management



The Gender Mainstreaming Strategy in Mogodi village is not fully applied. The majority of the respondents (56.9%) said that the strategy was half-heartedly applied within the water resources management (figure 20). This is supported by the fact that even if women are involved in the management of the water resources through the water committee, they are only given the opportunity to hold the secretarial and additional member positions. Additionally, they are not always consulted regarding the water management related issue and their concerns are not always taken into consideration.

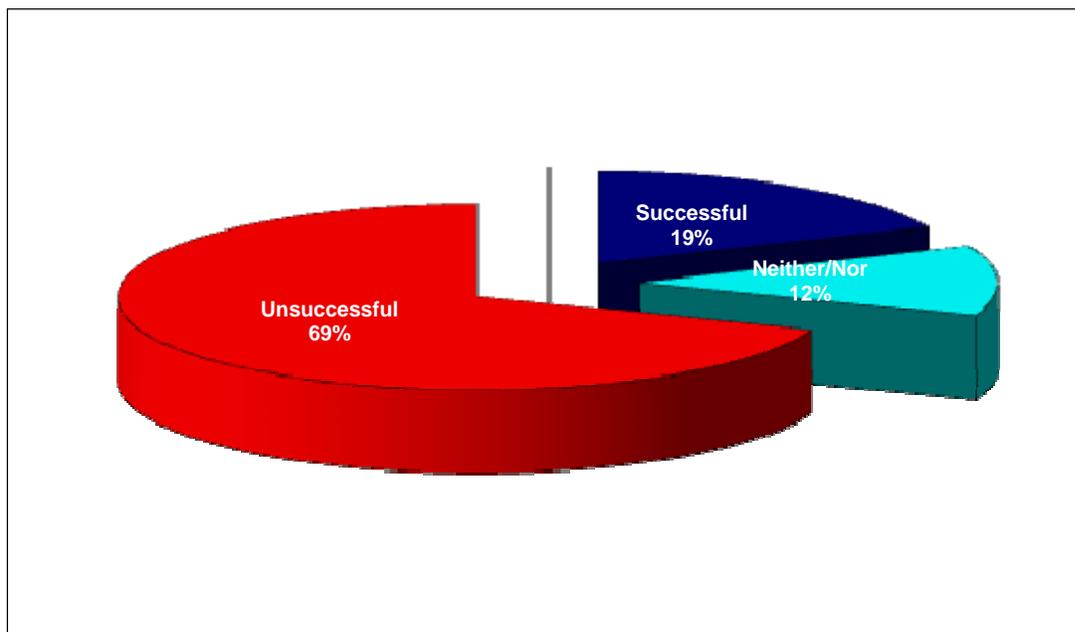
Only 12.3% of the sample said that the strategy was fully applied, whereas 30.8% did not even recognise the application of the strategy in the water resources management of the village (figure 20). The full application of the strategy is still a challenge within the water resources management sector.

Figure 20: Views on the Application of Gender Mainstreaming Strategy in the Water Resources Management



According to the survey results, the Gender Mainstreaming Strategy of Mogodi village is unsuccessful. This has been supported by 69.2% of the respondents (figure 21). This means that there is still more to be done in the village, especially in terms of the water resources management. Only 18.5% of the sample asserted that the Gender Mainstreaming Strategy was successful and the remaining 12.3% of respondents had no idea of the strategy.

Figure 21: Views on the Success of the Gender Mainstreaming Strategy in Mogodi Village within the Water Resources Management



The survey results proved that there is still gender inequality in the water resources management of Mogodi village. As already discussed, men and women are not treated equally within the water committee.

5.5. Challenges Faced in the Application of the Gender Mainstreaming Initiatives

In Mogodi village there are a number of distinct challenges which women face in the application of the Gender Mainstreaming Initiatives. As already discussed in chapter two, the Gender Mainstreaming Initiatives are mostly divorced from the traditions and cultures of the rural people. The challenges are divided into subsections as follows: the *first* subsection addresses the challenges faced when releasing women from their traditional roles as household caregivers in order for them to participate in the water resources management. The *second* subsection addresses the challenges faced in capacitating and empowering women for involvement in the water resources management. In the *third* subsection, the challenges faced in promoting and protecting women's human rights in relation to their participation in the water resources management is addressed. The *fourth* challenge discussed is on the processes of

consultation and consideration of women's concerns in the water resources management and *lastly*, the challenges faced in the determination and allocation of roles for men and women.

5.5.1. Challenges Faced When Releasing Women from Their Traditional Roles

According to the survey results, there are a number of challenges faced in releasing women from their traditional roles as household caregivers. The respondents indicated that if women were released then who would do their household duties. Some of the respondents said "*what women are doing in the households will not be done by men.*" The traditional roles assigned to women can never be performed by men in the village, not because they cannot, but because they do not want to. Their tradition does not allow them to take over the roles. Some women in the village still believe that it is their duty to take care of their families and also do the household chores. One woman who was part of the sample said "*women are there to ensure that their households are well organised. They have to clean, wash, cook and take care of the sick and old people at all times. Men will not be able to do the roles if we do not do them.*" Another man further emphasised by saying "*even if women are released by taking children to the crèche and the sick to the hospital, who will do other household roles? Women are traditionally assigned to the household roles and that will never change.*"

Another challenge is that most women are not interested in the water resources management of the village. The majority of women do not even know what is happening in the water committee, as long as they get water then they are fine. The fact that there are no measures designed to release women from their household traditional roles is not a challenge to them. Women are not interested for a number of reasons. *Firstly*, the sample indicated that women in the village do not have the management skills needed in the water committee. *Secondly*, there is no training provided for those women who are interested in forming part of the water committee. *Lastly*, the fact that they do not have people who will take over their households roles on their behalf when they are attending to water management issues makes it difficult for them to participate. Additionally, they tend to think that those who are involved in the water resources

management are educated. All this makes it difficult to release women in Mogodi village to become involved in the water resources management. From the survey results, one respondent said that *“when we elect the water committee members, we make sure that the members are educated especially for the chairperson and treasurer positions.”* Another woman said *“we do not have interest because we are not encouraged to form part of the water committee and other development projects and programmes in the village. They just conclude that we are busy with the household chores.”*

The problem is that most women in the village cannot afford to pay for domestic workers, even if there were measures designed to release them. For women to participate in the management of the water resources they need domestic workers to do their household's chores. One respondent who is a woman said *“with the money to pay domestic workers we pay for our basic needs. That is why we do not even take our children to the crèche in most cases. It is not because we want to do all the chores but we cannot afford to pay people who can do that on our behalf.”* It becomes very hard to convince women to be part of the water committee and other community activities. However, another woman was against the idea that women are hard to release from their traditional roles. She said, *“it should not be difficult for women to participate in the water resources management because they will not be doing the water committee duties daily. They only attend to the water committee issues once in a while, maybe once in two weeks and that is not something they should worry about. Women are just not interested in community development issues in this village.”*

In addition to that, women feel that they are not taken seriously in the water committee. According to the survey results, women do not want to participate in the water resources management precisely because they are not taken seriously. One respondent further emphasised this and said *“there is no point leaving our household duties and getting involved in the water resources management if we are not taken serious. Our concerns which are raised in meetings are not taken into consideration and we are not given the chance to hold chairperson and treasurer positions.”* Basically, women want to be guaranteed access to all the positions in the water committee before

they release themselves from their traditional household roles. The major challenge underlying the releasing of women from their household roles is the cultural/traditional issues as discussed in chapter three.

5.5.2. Challenges Faced in Capacitating and Empowering Women for Involvement in the Water Resources Management

Previously, women were not involved in community development management, especially in rural areas. Now that they want to involve themselves, they have to be capacitated and empowered. In Mogodi village, women nowadays form part of community development, especially in the water resources management. There is however a challenge in capacitating and empowering women in that field. The major challenge faced is that most women are not interested in the water resources management. This also has a huge impact on their participation as a whole. Only few women who are interested in the water resources management are the ones who participate in water committee related issues. One woman from the sample said, *“I do not care about what they are doing in the water committee; all that I want is running water.”* To capacitate and empower women, they first have to be interested in the water resources management in their areas.

Another challenge faced in this regard is the lack of information about issues related to capacity building and empowerment of women in the village. As discussed in the above paragraph, women were previously not involved in the water resources management, and now that they can participate, they still do not have access to information regarding most community development projects and programmes in their areas. In this context, women tend to be poorly informed about the water resources management in their village. From the survey, one woman said, *“we do not know what is happening in the water resources management and this is also the case when also coming to other development projects and programmes. As women, we are not informed of developments taking place in the village, we just get some of the information from our husbands.”* To be able to successfully capacitate and empower women, information

should be distributed in such a way that it will get to people. Again, information has to be accessible at all times when people need it.

Another challenge is that most women do not attend community meetings at all times. This is a challenge because that is where community members hear everything regarding their village and its activities. If there were to be capacity building workshops in the village, people will be informed through community meetings. Because most women do not attend meetings, they end up not having information concerning their own capacity building and empowerment with regard to the water resources management. This results in fewer women being involved in the water resources management. In addition to that, respondents indicated that many women are afraid, while others do not want to learn new things. One male respondent further said, *“how are you going to capacitate a person who is not willing to learn? And the fact that that they are not attending meetings makes it difficult for everything.”*

As part of the challenges faced in capacitating and empowering women, the other challenge is that some women are too busy to be involved in the water resources management. They have a too heavy household workload which they perform on a daily basis. This prevents them from attending capacity building and empowerment workshops and meetings in the village. Another male respondent said, *“there are no challenges in capacitating and empowering women. They are just lazy to leave their households and be involved in the water resources management.”* The final identified challenge was that some women do not get permission and support from their husbands in the households. Due to their tradition, men are the heads of the households and the final decisions are made by them. If men do not give women permission to be involved in the water resources management, then women will definitely not participate.

Even though there are no mechanisms designed to capacitate and empower women for their involvement in the water resources management, women are hardly given such opportunities in the village, especially concerning management. This was proved by

some respondents who said that *“there was once training provided by the Department of Agriculture for subsistence farmers in the village. This was to help them manage their agricultural products to assist them to become commercial farmers. The majority of people who attended the workshop were men, and, women who attended were either widows or their husbands worked away from home.”* This made it clear that men were interested in issues that will benefit them and also in management related issues. The respondent explained further and said, *“then there was a feeding scheme project where a certain company provided primary school children with food. Women were the only people engaged in that project because all that they had to do was to cook for the school children. But surprisingly, their manager was a man. So one can understand that men did not get involved because cooking was seen as women’s duty and again their interest lies in management issues.”* Women in the village are sometimes denied the opportunities to attend management workshops because of their gender.

From the literature discussed in chapter three, attitudinal change and epistemological issues are the main challenges that Mogodi Village residents are facing in this regard. Some people have not individually realised the importance of gender equality in the water resources management. They are not committed to the processes of the Gender Mainstreaming Initiatives because they tend to think that gender mainstreaming is a women’s issue and believe that they should be the people driving it.

5.5.3. Challenges Faced in Promoting and Protecting Women’s Human Rights in Relation to Their Participation in the Water Resources Management

In Mogodi Village, there are no specific measures for promoting and protecting women’s human rights. Even in the water resources management, there are no such measures. From the survey results, some respondents indicated that there is no challenge as human rights are not promoted and for those who participate in the water resources management do so without even considering their human rights. It is the responsibility of all individuals to find out and know their human rights related to the water resources management and also to make sure that he/she is safe when exercising those rights.

The respondents also emphasised the fact that human rights are not even important in the village as they contradict their traditions.

Additionally, the survey results indicate that the majority of women in the village do not know their human rights while others are not interested in them. One of the respondents asked, “how can they promote and protect human rights of people who are not interested in their own human rights?” once again, the fact that awareness in the village regarding human rights has never been raised, makes it clear that the majority of people might not know or even understand their human rights, nor how and when to use them.

In Mogodi Village, the main challenge faced with, regarding the promotion and protection of women’s human rights, is with creating awareness and understanding within the community and the water committee. There should be awareness in the village regarding human rights in order for people to understand them. Cultural/traditional issues are the other challenge that is faced in the village. The survey results indicate that culture and tradition, and, human rights do not work together. In some cases, like in water resources management, the community members have to choose either their tradition or human rights when it comes to the application of the Gender Mainstreaming Initiatives.

5.5.4. Challenges Faced in Processes of Consultation and Consideration of Women’s Concerns in the Water Resources Management

One of the measures of gender mainstreaming is the consultation of women in all the issues that affect them. After being consulted, their concerns have to be taken into consideration. In Mogodi village, there are no specific measures designed to consult women in the village. As already indicated, women are more likely not to attend community meetings which are used as consultation mechanisms in the village. Community meetings are where they are expected to raise their concerns. This creates a serious challenge in consulting women and taking their concerns into consideration as they seldom raise them.

Some women do attend community meetings but still do not raise their concerns. One woman said that the reason was *“we are not yet comfortable and familiar with the community development issues because we were previously not involved. By attending meetings we are still trying to learn the management techniques applied in different development projects, and so we are not yet comfortable in raising our concerns.”* Some respondents indicated that there are also women who know and have the management skills and attend community meetings, but they still do not raise their concerns. One respondent clarified this by saying *“most women in the village still lack the confidence to stand in front of men and raise their concerns in meetings. They go there and listen to what men are saying and in most cases just support them.”* The fact that women do not raise their concerns in meetings does not mean that they have nothing to say, they merely respect their traditions and still treat men as their leaders.

From the sample, other respondents identified a lack of women representatives in meetings as a challenge to consulting and considering women’s concerns. They supported this by saying *“women are always busy in their households and cannot attend community meetings. Then they need to have representatives who should be women to attend meetings and raise concerns on their behalf.”* Most respondents indicated that as long as women do not attend community meetings, they will never be consulted and their concerns will never be heard. Some women said that the reasons why they do not attend the meetings are: their husbands do not allow them to attend them; they are not always invited to meetings; and even if they attend their concerns are never taken into consideration. It was within this context that attending community meetings was no longer important to them.

Gender mainstreaming in the village is faced with the actors/change agents’ challenge which was discussed in chapter three. Most women in the village are not interested and committed to the application of the Gender Mainstreaming Initiatives in the water resources management sector. They view the strategy as belonging to activists and this presents a challenge of ownership of the strategy.

5.5.5. Challenges Faced in the Determination and Allocation of Roles for Males and Females

In most rural areas, tradition and culture determines and allocates roles for males and females. There are certain roles which are traditionally performed by women no matter what the circumstances might be and the same applies to men. However, this clashes with the gender mainstreaming measures. In terms of gender mainstreaming, men and women must be allocated roles fairly and women should be given the opportunity to perform roles which they were not allowed to in the past. In Mogodi village, there is a challenge in the application of the Gender Mainstreaming Strategy, especially in the determination and allocation of roles for males and females.

Like in most other rural areas, tradition still determines and allocates different roles to men and women. The community still value their traditional practices and beliefs. In most cases men are allocated community development roles whereas women are always given household roles. From the survey results most respondents did not see anything wrong with the traditional determination and allocation of roles to men and women. They indicated that men and women are treated fairly, especially in the water committees. One respondent said, *“there is no problem with our traditional allocation of roles in the village. Roles are allocated according to the gender abilities we have. Men are born to be leaders and financially support their families while women are created to be their husbands’ supporters by doing household chores.”*

When it comes to the water resources management, women are not given the opportunity to perform what is considered to be male roles. Men are always given the chairperson and treasurer positions whereas women get the secretarial and additional members positions in the water committee. Women are sometimes undermined when it comes to the water resources management, especially in holding the chairperson and treasurer positions. One woman from the sample said, *“even during elections of water committee officials, men and women know which positions are suitable for them. Women do not even try to stand for the chairperson and treasurer positions.”*

Some of the reasons why men are always given leadership positions, besides tradition, are that women in the village are considered not to have management and leadership skills. The fact that a person is a man automatically makes him a good leader in the village. The other reason is that women just do not even have time to participate in community development activities. They are always busy in their households; and the fact that they do not attend community meetings also has an effect on the allocation of duties. One male respondent emphasised more and said, *“we cannot allocate women chairperson role because they will sometimes not be available to attend to important issues due to their household caregivers’ roles. We need men because they have too much time for themselves as compared to women. This will allow them to attend to important issues in the village which most women might fail to do due to lack of time.”*

However, some respondents assured the researcher that there are no challenges in the determination and allocation of roles for men and women in the village. They said that people should just be willing and available to perform the roles regardless of their gender. If they are willing and available, they also get to learn many things which they did not know before. Self-confidence and determination also contribute to the allocation of roles along gender lines. *“If women are self-confident and are determined to work hard, they can hold all the positions in the water committee. This will prevent women from being given the secretarial and additional member positions only,”* said one of the male respondents. Generally, many men are not willing to perform female roles especially traditional households’ roles.

The challenge faced in this regard is the attitudinal change. Traditionally, women and men are allocated certain roles in the village. The challenge is that there are roles that are considered to be male preserves that according to the community women cannot do and vice versa and that is difficult to change in the village. For example, the people in Mogodi Village continue to believe that the chairperson and treasurer positions are male preserves and the secretary and additional member are female preserves.

Noteworthy is that the overall challenges that the respondents identified are evidence that some of the theoretical challenges that were discussed in chapter 3 are indeed experienced in the village. This study shows that challenges such as structural, creating awareness and understanding, epistemological issues, actors/change agents, implementation of the strategy, cultural/traditional issues and attitudinal change which are described and explained in theory, are experienced in Mogodi Village. There is a lack of gender policy guidelines and lack of integration of the needs of both men and women. As already indicated, women's concerns regarding the issues of water resources management are not always taken into consideration. There has never been an awareness in the village of human rights which is one of the measures of gender mainstreaming. This results in most community members not knowing and, some not understanding, their human rights. As already discussed, the majority of women are not interested and committed to the application of the strategy in the village. This has been pointed out by the respondents who indicated that most women do not attend the community meetings which serve as consultation mechanisms. Additionally, there are problems with the application of the strategy due to lack of staff capacity as well as attitudes which often include resistance to gender equality. The attitudes are in most cases influenced by the people's traditions.

5.6. Conclusion

According to the survey results of Mogodi village, there are no specific measures designed and mechanisms put in place for the following: releasing women from their traditional roles; helping women to feel able to do things they could not do before; to ensure that opportunities that were previously inaccessible to women are made accessible; to ensure that women can hold any of the positions in the water committee; to raise awareness about human rights among men and women; to protect women who exercise their human rights, to listen to the voices of women and to ensure that women can perform masculine roles and vice-versa.

Furthermore, there are also challenges which are faced during the application of the Gender Mainstreaming Strategy. The respondents assisted in identifying the challenges

faced, among others, in capacitating and empowering women; in the processes of consultation and consideration of women's concerns in the water resources management and determination and allocation of roles for men and women. with regard to who holds which position in the water committee, the villagers of Mogodi still believe strongly in their traditions. They still treat men as leaders and women as their supporters and followers. Women are not always allowed to participate on equal footing with men in the processes of the water committee. In addition, the majority of women still feel unable to hold and they do not have access to the chairperson and treasurer positions in the water committee. Women's concerns are not always taken into consideration. All this contributes to the challenges in the application of the Gender Mainstreaming Strategy in Mogodi village. The survey results indicated that the strategy is unsuccessful in the village.

The next chapter is chapter six, entitled Conclusions and Recommendations. The chapter will discuss the findings of the survey and from them recommendations will be drawn. The recommendations will include those from the survey of Mogodi village community, the theory examined and the ones from the researcher. The chapter will then be concluded.

CHAPTER 6: CONCLUSIONS AND RECOMMENDATIONS

6.1. Introduction

This chapter aims at providing a summary of the dissertation and also indicating what it has achieved. The conclusion and recommendations are also drawn from the research findings. This chapter will be presented in four sections. Section one is this introduction and section two is the summary of the research in which the whole dissertation will be briefly summarised. Recommendations for solutions to the identified challenges will be made in section three. Section four will conclude this chapter.

6.2. Summary of the Research

This dissertation aimed at investigating and uncovering the challenges of the application of the Gender Mainstreaming Strategy in rural communities. Mogodi Village, in the Limpopo Province was identified as the study area (chapter 1). A literature review has contributed to the knowledge in terms of how gender mainstreaming has emerged. The discussion focused on the location of gender in the broader framework of the international development thinking, practice and policy approach. The approaches to gender studies were also identified and discussed. The identified gender approaches were classified into three groups namely; the traditional gender equality approaches, the development-specific gender equality approaches and the different approaches in gender equality policies. Under the traditional gender equality approaches, three approaches which include the gender equality approach, the gender differences approach and the gender plurality approach were discussed. The development-specific gender equality approaches include Women in Development, Women and Development, Gender and Development, and Third World Women. The different approaches in gender equality policies are the equal treatment in legislation and the specific or targeted equality policies. The aim of these approaches was to achieve gender equality between men and women and they did not achieve it.

Furthermore, the general principles and objectives of the Gender Mainstreaming Initiatives were also discussed. There are four general principles which are as follows:

the integration of gender equality concerns into the analyses and formulation of all policies; to recognise the need not just to add in gender, but to challenge the status quo so that gender issues are not marginalised and ignored; the participation of women as decision-makers in determining priorities in the mainstreaming process and giving men and women equal opportunities to realise their human rights despite the fact that they have different needs and priorities. In addition, the principles of some institutions such as UNESCO and the United Nations were also discussed. The main objective of the Gender Mainstreaming Initiatives is to integrate gender equality concerns into the design, implementation and all operations of the development projects and programmes in order to avoid an “end-of-pipeline” gender equality strategy. Measures for practising gender mainstreaming were discussed too and they included: women empowerment and consideration of human rights, participation and consultation of women and capacity building for women. The international and sectoral experiences were also highlighted (chapter 2).

Still on the literature review, gender inequality and challenges of gender mainstreaming in South Africa were discussed. To address that, the apartheid construction of South African women’s lives was discussed. This was to give the background of the past South Africa and how it influenced the lives of women. In addition to that, the principles and measures of the Gender Mainstreaming Initiatives were discussed in order to assess the application of the strategy in South Africa. Gender and water in the rural areas was also discussed in order to introduce the challenges that are faced in the application of Gender Mainstreaming Strategy. The challenges which are faced in the application of the strategy include: structural challenges, creating awareness and understanding, epistemological issues, actors/change agents, linking gender to training and performance of management professionals, implementation of the strategy, sustainability issues, cultural/traditional issues, attitudinal change, and constitutional contradictions (chapter 3).

As part of the study, the research design and methodology were also outlined. The research used both qualitative and quantitative approaches by means of which both

primary and secondary data was collected. Primary data was collected through observations and questionnaires. Secondary data was collected through reading, analysis and an understanding of relevant debates and models of gender mainstreaming within the water resources management sector. The research limitations and how the ethics of the community were considered were also discussed (chapter 4).

The survey conducted in Mogodi Village revealed its geographic, cultural and developmental infrastructure background and how these impact on the application of the Gender Mainstreaming Initiatives in water resources management. The background militates against the successful application of the strategy in Mogodi village. The characteristics of the Gender Mainstreaming Initiatives of the village were also discussed together with the pragmatic measures applied in water resources management. In Mogodi Village there are no specific measures designed for the application of the strategy. It was also revealed that there are no mechanisms used to release women from their traditional household roles. Both the characteristics of the strategy and lack of pragmatic measures in the village, militate against gender equality.

The application of the strategy was also discussed in terms of women's participation in the processes of the water resources management, women's empowerment and capacity development, access to all the positions in the water committee and their consultation in water related issues. From the survey results, it was clear that most women do not participate in the processes of the water committee. This is due to lack of empowerment and capacity of women. As most women do not attend community meetings because they are too busy with their household chores, they are in most cases not consulted on water related issues. This has a negative impact on gender equality. The extent of the application of the strategy in the village was discussed and it was clear that, the strategy still needs improvements. Moreover, the challenges which were faced in the village during the application of the strategy were also identified and discussed. Among the discussed challenges there were constitutional contradictions, traditional and cultural beliefs and epistemological issues (chapter 5).

6.3. Recommendations

Recommendations on how to deal with the identified challenges are discussed below. The recommendations are derived by examining the current situation and suggesting solutions to improve the status quo. The recommendations are discussed as follows:

- **Sharing of Household Duties**

The participants of the study have identified challenges faced in the application of the Gender Mainstreaming Strategy in Mogodi Village. at the same time, they also made recommendations to deal with them. In order to deal with the challenges faced in releasing women from their traditional roles as household caregivers, the respondents recommended a number of things which have to be done in the village. They said that household duties should be shared among people living in the same household. Women should not be the only people who are responsible for the all the household duties. Men should always help women with the household duties in order to give women time to get involved in the water resources management. Women who cannot get a helping hand in their households should employ domestic workers. Women should also ensure that they manage their time in an effective and efficient manner. However, women must also be willing to participate in the water committee. Men must also give women who want to participate in the water committee support, which will assist in encouraging them to participate.

- **Active Involvement of Women in Water resources management**

The other recommendation was that women should not be involved in the water resources management of the village because they are attached to their roles and it is obvious that they will never leave them. Additionally, women are not comfortable nor are they interested in participation in the water committee. For those reasons, women should not be part of the water committee. To deal with the challenges faced, women's interest in the water resources management should first be improved. This can be done by informing women about processes that are taking place within the water committees. They also have to be encouraged to participate at all times. Once it is satisfactory that women are indeed involved in the water committee, the government must provide

training and support to women. Women must be taught all the management roles and techniques. The government should also provide funding for other skills development programmes that women might need. Women should also make sure that they create time for their own capacity building and empowerment and stop being ignorant and resistant to learning.

- **Government Interventions**

The government should raise awareness about human rights in rural areas. All individuals must ensure that they know and understand their human rights. Women who exercise their human rights should always be free to do so. This will assist in the challenges faced when promoting and protecting human rights.

- **Door to Door Consultation with Women**

For dealing with the challenges faced in consultation and consideration of women's concerns with regard to water resources management, the respondents recommended that women should ensure that they attend community meetings which should be scheduled during times that the majority of women are more likely to be available. They should also make sure that they are actively involved in the water resources management. Additionally, there should be a door-to-door consultation for women who cannot attend community meetings in the village.

- **Equal Roles for Men and Women**

It is recommended that to solve the determination and allocation of roles along gender divides, men and women should be treated equally at all times in the water resources management sector. People's gender should not be used in the allocation of roles. They should also be given an equal opportunity to participate in all the processes of the water committee, especially those who are willing to. Moreover, both men and women should be trained in order for them to be able to execute the allocated roles in the water resources management. After training, the ability to perform the duties can also be used to allocate roles in the water resources management.

- **Further Research**

There is a need for more research in this area of study. This will help to determine areas of concerns when applying the Gender Mainstreaming Strategy in rural communities. The application of the strategy in rural areas will be improved by this. If the strategy is properly applied, the water resources management will consist of men and women who will be given equal opportunities to participate in the water committees. Thus both men's and women's needs will always be taken into consideration. This will result in gender equality and sustainable water resources management and services.

6.4. Conclusion

The fact that there are no specific measures for gender mainstreaming in Mogodi Village makes it difficult to achieve gender equality. The application of the Gender Mainstreaming Strategy in the Mogodi water resources management is being applied half-heartedly. As a result, the strategy is unsuccessful and has not brought gender equality to the village. The challenges faced in the application of the strategy need attention. The main challenge in Mogodi Village is their patriarchal tradition which militates against gender equality. It treats men and women differently and in most cases prohibits women from taking part in other activities such as the water resources management. The allocation of roles in the water committee is a clear example of their tradition. The chairperson and the treasurer positions are held by men whereas the secretary and the additional member positions are occupied by women.

This makes it difficult to achieve gender equality in such a situation. With this kind of tradition, Gender Mainstreaming Strategy will not be adequately applied and, thus gender equality will remain a written goal not an implemented one. Women should always have the choice. Those who are happy in their caregiving roles should be appreciated, and those who would like different opportunities to develop other skills should be allowed to do so.

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APPENDIX A
RESEARCH QUESTIONNAIRE FOR MOGODI VILLAGE HOUSEHOLDS

**The Challenges of the Application of the Gender Mainstreaming Strategy within
Rural Communities: A case study of Water resources management in Mogodi
Village, Limpopo Province**

This questionnaire is designed to solicit information on the challenges of the application of the Gender Mainstreaming Strategy within the water resources management of Mogodi village. This survey is part of a Masters of Administration in Development Management research project registered with the Department of Development Studies at the University of Limpopo, Turfloop Campus. The information collected will be used for academic purposes only. Respondents are also guaranteed anonymity; and, participation in the survey is voluntary.

THANK YOU

**Section A: Demographic Profile of the Individuals involved with the Water
resources management**

PLEASE MARK WITH AN X, THE OPTION THAT BEST DESCRIBES YOUR
RESPONSE WHERE APPROPRIATE.

1. What is your gender?
 - a) Male []
 - b) Female []

2. What is your age category?
 - a) 18-36 years []
 - b) 37-55 years []
 - c) 56-74 years []
 - d) Above 74 []

3. What is your monthly income category?
 - a) R0-R500 []
 - b) R501-R1000 []
 - c) R1001-R1500 []
 - d) R1501-R2000 []
 - e) Above R2000 []

4. What is your employment status?
 - a) Employed []
 - b) Unemployed []
 - c) Self-employed []

- d) Student []
- e) Pensioner []
- f) Other (specify)_____

5. If employed, what is your profession?_____

6. What is your role in the community?_____

Section B: The Nature of Gender Mainstreaming Strategy

PLEASE MARK WITH AN X, THE OPTION THAT BEST DESCRIBES YOUR RESPONSE WHERE APPROPRIATE.

7. How do you use the following mechanisms to release women from their traditional roles as household caregivers?

a) Medical facilities:_____

b) Crèches:_____

c) Old age homes:_____

d) Water within their/your yards:_____

e) Other (specify)_____

8. What are the measures designed to help women to feel able to do things that they could not do before?_____

9. What are the measures designed to ensure that opportunities that were previously inaccessible to women are made accessible? _____

10. What are the mechanisms designed to ensure that women can hold the following positions in the water resources management?

a) Chairperson: _____

b) Treasurer: _____

c) Secretary: _____

d) Additional member: _____

e) Other (specify) _____

11. What measures are taken to raise awareness about human rights among men and women in the village? _____

12. What measures are taken for promoting and upholding respect for human rights, especially for women within the water resources management? _____

13. What are the security measures for protection of women who exercise their human rights? _____

14. What are the consultation mechanisms designed to listen to the voices of women? _____

15. What are the measures put in place to ensure that women can perform “masculine” roles that are traditionally assumed to be male preserves? _____

16. What are the measures put in place to ensure that males can perform “feminine” roles that are traditionally assumed to be female preserves? _____

Section C: Application of the Gender Mainstreaming Strategy in Rural Areas

PLEASE MARK WITH AN X, THE OPTION THAT BEST DESCRIBES YOUR RESPONSE WHERE APPROPRIATE.

17. Are women allowed to participate on an equal footing as males in the election of water committee officials?

- a) Always allowed to participate []
- b) Sometimes allowed to participate []
- c) Never allowed to participate []

18. Are women allowed to participate on an equal footing as males to stand for elections of water committee officials?

- a) Always allowed to participate []
- b) Sometimes allowed to participate []
- c) Never allowed to participate []

19. Are women allowed to participate on an equal footing as males to raise concerns in meetings or with elected officials?

- a) Always allowed to participate []
- b) Sometimes allowed to participate []
- c) Never allowed to participate []

20. Are women allowed to participate on an equal footing as males in suggesting changes and modifications in the management of water resources?

- a) Always allowed to participate []
- b) Sometimes allowed to participate []
- c) Never allowed to participate []

21. Are women feeling able to do things they were unable to do previously in the water resources management?

21.1. Chairperson:

- a) Able []
- b) Neither/Nor []
- c) Unable []

21.2. Treasurer:

- a) Able []
- b) Neither/Nor []
- c) Unable []

21.3. Secretary:

- a) Able []
- b) Neither/Nor []
- c) Unable []

21.4. Additional member:

- a) Able []
- b) Neither/Nor []
- c) Unable []

21.5. Other (specify)_____

- a) Able []
- b) Neither/Nor []
- c) Unable []

22. Do women have access to opportunities that were previously inaccessible to them?

22.1. Chairperson:

- a) Accessible []
- b) Neither/Nor []
- c) Inaccessible []

22.2. Treasurer:

- a) Accessible []
- b) Neither/Nor []
- c) Inaccessible []

22.3. Secretary:

- a) Accessible []
- b) Neither/Nor []
- c) Inaccessible []

22.4. Additional member:

- a) Accessible []
- b) Neither/Nor []
- c) Inaccessible []

22.5. Other (specify)_____

- a) Accessible []
- b) Neither/Nor []
- c) Inaccessible []

23. How capacitated are women with the following?

| | | | | | | |
|----------------|--|--|-------------------|--|----------------------------------|--|
| | Please mark with an x, the option that best describes your response where appropriate. | | | | | |
| a) Skills | (i) fully capacitated | | (ii) Neither/ nor | | (iii) half-heartedly capacitated | |
| b) Information | (i) fully capacitated | | (ii) Neither/ nor | | (iii) half-heartedly capacitated | |
| c) Knowledge | (i) fully capacitated | | (ii) Neither/ nor | | (iii) half-heartedly capacitated | |
| d) Networks | (i) fully capacitated | | (ii) Neither/ nor | | (iii) half-heartedly capacitated | |

24. Do women enjoy their human rights? (Tick next to the correct answer)

- a) Always enjoy their human rights []
- b) Sometimes enjoy their human rights []
- c) Never enjoy their human rights []

25. Are women protected in exercising their human rights?

- a) Always protected []
- b) Sometimes protected []
- c) Never protected []

26. Are women consulted with regard to issue related to the water resources management in the village?

- a) Always consulted []
- b) Sometimes consulted []
- c) Never consulted []

27. Are women's concerns taken into consideration?

- a) Always taken into consideration []
- b) Sometimes taken into consideration []

c) Never taken into consideration []

28. Identify and describe the roles performed by females, as well as the reasons why they are allocated such roles in the water resources management? _____

29. Identify and describe the roles performed by males, as well as the reasons why they are allocated such roles in the water resources management? _____

30. How would you judge the adequacy/inadequacy of the application of the Gender Mainstreaming Strategy in the water resources management?

- a) Adequately []
- b) Neither/nor []
- c) Inadequately []

31. How is the Gender mainstreaming Strategy in the water resources management in the village?

- a) Fully applied []
- b) Neither/nor []
- c) Half-heartedly applied []

32. How successful/unsuccessful do you think the strategy has been in the village, especially in the water resources management?

- a) Successful []
- b) Neither/nor []
- c) Unsuccessful []

Explain _____

Section D: Challenges Faced in the Application of the Gender Mainstreaming Strategy

33. Identify and describe the challenges that you face in releasing women from their traditional roles as household care-givers in order to participate in the water resources management_____

34. Identify and describe the challenges faced in capacitating and empowering women for involvement in the water resources management structures_____

35. Identify and describe the challenges faced in promoting and protecting women's human rights in relation to their participation in the water resources management_

36. Identify and describe the challenges faced in the processes of consultation and consideration of women's concerns in the water resources management_____

37. Identify and describe the challenges faced in the determination and allocation of roles for males and females _____

Section E: Recommendations of the Respondents

38. To overcome the challenges in the following areas, what do you think could be done and by whom?

a) Releasing women from traditional roles: _____

b) Capacitating and empowering women: _____

c) Promoting and protecting human rights: _____

d) Consultation and consideration of women's concerns: _____

e) Determination and allocation of roles along gender divides: _____

End of Questionnaire