

**THE EFFECTS OF GENDER DISCRIMINATION IN WATER SERVICES PROVISION  
ON WOMEN EMPOWERMENT IN GAPILA VILLAGE, LIMPOPO PROVINCE**

by

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## DECLARATION

I declare that the dissertation submitted to the University of Limpopo, for Master's Degree in Development Planning and Management has not previously been submitted by me or anyone at this or any other University; that is my work in design and execution, and that all the materials contained herein have been fully acknowledged.

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Signature

MJ Masenya

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Date

## **DEDICATION**

This dissertation is dedicated to my mother Paulina Masenya. It is also dedicated to my family.

## ACKNOWLEDGMENT

I would like to thank God who gave me the wisdom, strength and life. I would also like to give my heartfelt appreciation to my Supervisor *Commander* Dr NW Nkuna and Co-supervisor *Khehla* Professor JP Tsheola for the sterling support that they provided through good and rough times during the study. If it was not for their leadership, criticisms, courage, support, motivation and patience I would have not achieved this. I greatly thank my field workers Mahlatse Ramotebele, Neo Mofomme and Sonny Mashilo for the major role that they played in this study; their effort is highly appreciated. To the Department of Development Planning and Management (DDPM) colleagues, thank you for the support. To my mentor Mrs Noko Sekome, thank you for the everlasting and incessant support throughout the study. Special thanks to my mother Ramadimetja Masenya for the opportunity, support, and courage and believing in me throughout the study. I would also like to thank my uncle Mankopane and my Aunt Ramoraswi Masenya for support. I would like to thank my brothers Phuti, Malesela and sister Mmabatho Masenya for the support, love and care. To my classmates Martina Segage, Loretta Muzondi and Andani Madzivhandila thank you for the words of encouragement. Lastly I would like to give my sincere gratitude to Matseke Moloantoa, Eugene Letsoalo and Jimmy Mabina; they have made my varsity life better.

## **ABSTRACT**

The purpose of this study is to investigate the effects of gender discrimination in water services provision on women empowerment in GaPila Village, located in Limpopo Province. Gender discrimination remains a major challenge both in the labour market and within households. The allocation of resources within households is still much gendered due to unequal gender relations in most rural areas. Men are allocated most resources within households and have many benefits than women. Such also manifest to children. Despite, women being major beneficiaries of the delivery of water services, they are discriminated against as they are not involved with the processes that precede the provision of such services. The study used both quantitative and qualitative research approach to establish the effects of gender discrimination in the provision of water services on women empowerment. The findings of the study illustrated that culture and tradition are the key to the inadequacy of women's access to and control over management of water services. Cultural practices within communities either ignore female participation in water services management. Their participation is obstructed by lack of time, level of education, low self-esteem and flexibility due to substantial workload and numerous household responsibilities. The study also showed that according to local cultural beliefs, the status of women whether high or low, does not determine the amount of work that must be done by her at home, because irrespective of her status or career placement, her primary assignment is to care for the family/home.

The study further revealed that women in the GaPila Village are allowed access to economic opportunities and participation roles during community meetings. Also, women are allowed to occupy positions such as chairperson, secretary and treasurer; however, due to culture and tradition, low self-esteem and lack of support from men, women do not take advantage of such opportunities to occupy these positions of authority in water services. Therefore, the study concluded that, as woman's contributions regarding water services provision remains inconsequential because they

are excluded from decision making processes that affect their level of living and prospects of empowerment. From a water services provision perspective, this study affirms the theoretical principle that discrimination against women disempowers them. Women are the beneficiaries of water services because most of their duties require water. As such, it is important for women to actively participate and to be involved in the management committee relating to water services and provision.

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## ACRONYMS

<b>ADB:</b>	African Development Bank Group
<b>AIDS:</b>	Acquired Immune Deficiency Syndrome
<b>BBEE:</b>	Broad-based Black Economic Empowerment
<b>BBS:</b>	Bangladesh Bureau of Statistics
<b>BPA:</b>	Beijing Platform for Action
<b>CEDAW:</b>	Convention on the Elimination of All Form of Discrimination against Women
<b>CWSA:</b>	Community Based Water and Sanitation
<b>DFID:</b>	Department for International Development
<b>DVA:</b>	Domestic Violence Act
<b>EEA:</b>	Employment Equity Act
<b>EU:</b>	European Union
<b>GAD:</b>	Gender and Development
<b>GWA:</b>	Gender and Water Alliance
<b>HIV:</b>	Human Immune Virus
<b>ICWE:</b>	International Conference on Water and Environment
<b>IDA:</b>	International Decade for Action
<b>IFAD:</b>	International Food for Agricultural Development
<b>ILO:</b>	International Labour Organization
<b>IYS:</b>	International Year of Sanitation
<b>JPOI:</b>	Johannesburg Plan of Implementation

<b>LPD:</b>	Litres per Day
<b>MDG:</b>	Millennium Development Goals
<b>NCBP:</b>	National Contaminant Bio-monitoring Program
<b>SA:</b>	South Africa
<b>SAPs:</b>	Structural Adjustment Programmes
<b>SPSS:</b>	Statistical Package for Social Sciences
<b>UK:</b>	United Kingdom
<b>UN:</b>	United Nations
<b>UNDP:</b>	United Nations Development Programme
<b>UNICEF:</b>	United Nations International Children's Fund
<b>UNMDG:</b>	United Nations Millennium Development Goals
<b>UNWC:</b>	United Nations Water Conference
<b>US:</b>	United States
<b>WAD:</b>	Women and Development
<b>WDM:</b>	Waterburg District Municipality
<b>WHO:</b>	World Health Organisation
<b>WID:</b>	Women in Development
<b>WSSD:</b>	World Summit for Sustainable Development
<b>WWAP:</b>	World Water Assessment Programme

## **CHAPTER ONE**

### **STUDY ORIENTATION, INTRODUCTION AND LAYOUT**

#### **1.1. INTRODUCTION AND BACKGROUND**

South Africa transcended from the country that was combustion of racism and sexism during the apartheid era, with the government of today that is striving to keep it out from such a state. Among others eradicating gender discrimination on women was deeply rooted in the ethnic traditions of the multi-cultural communities, as well as by the compliance of women themselves (Bentley, Mafunisa & Maphunye, 2005; Habib, 2005; Hutson, 2007). In as much as such provisions of eradicating gender discrimination enjoy constitutional protection in terms of the 1996 Constitutional dispensation, the provision of basic services like water within the vulnerable communities remain characterised by such unfair discriminatory tendencies especially in rural areas like the GaPila community found in Mogalakwena Local Municipality, Limpopo Province. Besides, it is phenomenal that a topical issue like the foundation for gender discrimination, water services and women empowerment has increasingly attracted attention from researchers since the 1980s (Ayala, 2008; Akpotor, 2009; Bernardin, 2012; Speer, 2012; Peter & Drobic, 2013). As for South Africa's cultural traditions, compliance requirements and government, gender equality has been an on-going battle, and will continue to be so into the future.

The motive underlying the renewed interest on gender discrimination and water services provision involved the requirement to achieve the Millennium Development Goals (MDGs) which is to "promote gender equality and empower women" (Yvonne, 2010). Despite that the MDGs are veering for review during 2015, the issue of water being a basic resource for survival and women remain at the core of ensuring that such is readily available for community survival due to the customs as mothers of the nation.

In the context of international human rights, the legal concept of gender equality is enshrined in the 1948 universal declaration of Human Rights (Heilman, 2012). It was also reaffirmed in the 1979 United Nations Convention on the elimination of all forms of discrimination against women (Akinboade, Kinfack & Mokwena, 2012). These conventions have established a strong paradigm that women are more than capable of handling specific delegated responsibilities.

In the context of this study, this responsibility is limited to water services provision with the rationale that women are the main consumers and the foremost stakeholders of water and water resources. Constraints on access to water and sanitation facilities may have a negative impact on women in terms of unfinished household activities; a degraded hygienic environment; health concerns; and occupation issues. Bringing gender into the mainstream water services provision was raised at the UN Water Conference in Mar del Plata, Argentina in 1977 (Figueiredo & Perkins, 2013). Thereafter, the International Conference on Water and Environment (ICWE) held in 1992 led to the Dublin Declaration which emphasised the need to empower women for effective implementation of water resource management (Jacques Moraes & Rocha, 2013). The principle was also supported at the United Nations Conference on Environment and Development held in 1992 at Rio de Janeiro, commonly known as the “Earth Summit” (Marumoagae, 2012). At this conference Agenda 21 was adopted and chapter 18 of the declaration emphasised the need for financially and socially feasible projects embracing a participatory approach involving women in water resource management (Vyas-Doorgapersad, 2013). Principles of gender equality were adopted world-wide with the aim of achieving parity between women and men in areas such as access to information, physical work, decision-making and access to and control over services and benefits (Haupt & Fester, 2012).

Developing countries have also adopted various policies and legislation which aims at reducing gender discrimination in order to achieve the MDGs and South Africa is amongst those countries. It is on that background that various pieces of legislation has been enacted and policy reforms that empowers women and provide new ways to govern gender relations in the private and public sectors with more emphasis on the provision of basic services like water. Such provision has also gained expression in terms of Section 8 of the Constitution of the Republic of South Africa of 1996 to effect 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 (Haupt & Fester, 2012). National policy for Women's Empowerment and Gender Equality provides a framework to guide the 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 and areas of service deliverables like water in this case (Funke, 2007).

Interestingly, much attention is increasingly turned towards advancing the status of women from users and choosers to makers and shapers through enhancing more influential role-players in decision-making (Haupt & Fester, 2012) on matters of service delivery. Involving women in decision-making over service provision issues unites fairness by breaking up patterns of particularistic policy-making and thereby empowering women, as well as by promoting public deliberation and citizen involvement on issues that matters (Akpotor, 2009). However, despite the introduction of legislation and policy framework that is meant to influence the provision of water services, the involvement of women has remained negligible in relation to that of men. This clearly indicates that indeed, men continue to dominate the management decisions regarding water services provision (Carter, 2006). The study aimed to investigate the effects of gender discrimination in the water services provision on women empowerment within rural communities using the GaPila Village as a case study.

## 1.2. STATEMENT OF THE RESEARCH PROBLEM

Gender discrimination has been identified as a major problem during allocation of water services, especially in rural areas (Akinboade, Kinfack & Mokwena, 2012) and this situation remains phenomenal even within democratic dispensation like that of South Africa. Generally, a disproportionate number of women are involved in water services provision, yet they remain marginalized in almost all respects (Anokye & Gupta, 2012; Daphne, 2012). A theoretical contention holds that this discrimination of women in the water services provisions disempowers them (Anokye & Gupta, 2012; Figueiredo & Perkins, 2013). A democratic South Africa has not been an exception, especially given its colonial and apartheid capitalism.

The problem is that women in traditional rural areas, like that of GaPila remain in the forefront in ensuring that households do have daily chores like utilising water for washing and cooking as it is an African tradition that they belong to the kitchen if not the nature of human kind. Yet there is low percentage of women involved either in the conception of how services like water provision in this case or in the decision-making process at the community level as to how best such can be realised (Haupt & Fester, 2012; Butler & Adamowski, 2015). This study therefore intended to investigate the effects of gender discrimination in the provision of water services on women empowerment with specific reference to GaPila Village in that despite women being major beneficiaries of the delivery of water services, they are discriminated against as they are not involved within the process that precede the provision of such services.

## 1.3. RESEARCH QUESTIONS

The general research question of the study is how does gender discrimination in water services provision affect women empowerment in rural areas through their involvement on aspects that matters most in ensuring the fulfilment of their daily chores? From the

general research question, the study has formulated the following specific research questions:

- What is the nature of gender discrimination related to the provision of water in rural areas?
- What are the conditions of water services provision in rural areas?
- What are the determinants of women empowerment in water services provision?
- What are the effects of water services provision in gender discrimination on women empowerment in rural areas?

#### 1.4. AIM AND OBJECTIVES

The aim of the study was to investigate the effects of gender discrimination in water services provision on women empowerment in rural areas in order to recommend measures that can best ensure the involvement of women within the process of the provision of water. To operationalize and realise the aim, the following objectives need to be achieved:

- To determine the nature of gender discrimination in relation to the provision of water service in rural areas.
- To establish the conditions of the water services provision in rural areas.
- To determine the determinants of women empowerment on the provision of water services within rural areas.
- To evaluate the effects of gender discrimination in water services provision on women empowerment in rural areas.
- To recommend measures that can be used to reduce gender discrimination during water services provision and promote women empowerment.

## 1.5. DEFINITION OF TERMS

In order to put the study into context, the following terms are defined and operationalised within the study accordingly:

**Gender Discrimination:** Orloff (2011: 305) referred gender discrimination as a “situation in which men and women are regarded and treated unequal in respect to their rights and privileges, opportunities and obligations in every area of life”. Yet discrimination on its own as provided for in terms of the South African Promotion of Equality and Prevention of Unfair Discrimination Act 4 of 2000 it simply means any act or omission, including a policy, law, rule, practice, condition or situation which directly or indirectly imposes burdens, obligations or disadvantage on; or withholds benefits, opportunities or advantages from, any person on one or more of the prohibited grounds. In this study therefore, gender discrimination implies that both men and women are not able to share equitable distribution of power and influence on the process that are necessary for the provision of water services within the GaPila Village.

**Water Services:** Water services are the provision of drinking water and wastewater services including sewage treatment to residential, commercial, and industrial sectors of the economy (Anokye & Gupta, 2012). For the purpose of the study water services refer to the provision of water for drinking, cooking and sanitation within GaPila community.

**Women Empowerment:** Women empowerment is a process which relates to the power of women to redefine their possibilities, options and to have the ability to act upon them (Heilman, 2012). Ayala (2008:172) defined women empowerment as “the expansion in women’s ability to make strategic life choices in a context where this ability was previously denied to them.” Thus, women empowerment is fundamentally about the enhancement of women’s capabilities to make a difference in their surroundings, which affects their life. Empowerment also relates to the influence of an individual on the

social and cultural norms, informal institutions and formal institutions in society. Women can be empowered in many ways; socially, economically, politically and legally. In this study, women empowerment focuses on household dynamics, individual characteristics and gender-related constraints when it comes to social and economic empowerment.

## 1.6. RESEARCH DESIGN AND METHODOLOGY

This section discusses aspects of research design and methodology, inclusive of overall research scheme, plan and strategies, kinds of data required and unit of analysis, study area, target population, sampling design, data collection techniques, data analysis procedure, ethical consideration, validity and reliability as well as conclusion.

### 1.6.1 Research Design

Research design refers to the plan to be followed in examining the thesis statement. It deals with at least four problems: which question to study, which data is relevant, what data to collect and how to analyse that data (Daphne, 2012). The purpose of research design is to obtain and control variances. Similarly, Bernardin (2012: 101) stated that “research design can be defined as a set of guidelines and instruments to be followed in addressing research problem”. It is a means of connecting the research questions to the data; additionally it enables one to expect what could be appropriate research decisions.

The study adopted normative research design to be able to observe events and evaluate the processes with a view of establishing constant relationship between water services, gender discrimination and women empowerment in the village. Historical research design is the process of establishing general facts and principles through attention to chronology and to the evolution or historical course of what is being studied (Heilman, 2012). In this study, historical research design was used to get data from the traditional leaders such as village headman (Induna/Chief) on the historical inputs of

how the village used to operate in the past and also give the inputs on the changes if there are any.

The Study used both qualitative and quantitative research approaches for the collection of data and analysis. Qualitative approach provided information on how people feel about the situation, how things are done in their area and what is it that they would like to see been done or changed. Qualitative approach was further used to describe the nature of gender discrimination in the area by illustrating the group which is mostly affected by discrimination on water services. It was also used to assess the people's conditions which are discriminated from public services looking at social, environmental and economic aspects. The quantitative research approach was used provide the answers to questions of how many and how much, and the results were expressed in numbers, percentages and ratios. Quantitative approach was used after collection of data to analyse and interpret the data in terms of statistical values. The study used quantitative approach to create records of the demographic profile on the views of different people with regard to discrimination when services are delivered in their area.

#### 1.6.2 Kinds of Data Required and Unit of Analysis

The study required theoretical or secondary data; this was on nature gender discrimination, water services provision and women empowerment. Such information was drawn from the existing scholastic literature from established scholars in the field. These data consisted of theoretical debates and models of gender discrimination conceptions, principles, objectives and measures as well as the international and South African experiences on how such affect water services in rural areas and how it leads women disempowerment. Such data was sourced from books, journal articles, published research reports, public policy pronouncements, pieces of legislation and other related reports to the subject. The study also required primary data that included the factual nature of gender discrimination to reflect on the empirical exposition of the study. The information related to biographic data of the respondents, their opinions about the gender discrimination, measures adopted and applied in the village on water

services provision in terms of value of decisions by women and participation, the progress on gender equality, as well as the challenges encountered with water services in terms of availability of water, the frequency of getting water, cost of water, and amount of water supplied, the quality of water, the distance which they travel to get water.

### 1.6.3 Study Area

GaPila Village is situated in the northwest side of Mokopane town under Mogalakwena Municipality in the Waterberg District of the Limpopo Province of South Africa (WDM, 2009). The Village is 23 kilometres away from Mokopane town and 49 kilometres away from Polokwane city which is the capital city of the Limpopo Province. GaPila Village comprises of 500 households and is largely rural. The people in the village depend mostly on mining whereby they get temporary employment to make a living. In GaPila Village there is a non-perennial river which is Mogalakwena River. There is also running water through taps which has no water most of the times. The Village is administered under the Headman (Ntona) Pila. Since the village is largely rural, they still follow traditional norms, customs and values of the African societies of reporting to the traditional authority.

### 1.6.4 Target Population

A study population is a group of people which research conclusion is drawn (Heilman, 2012). GaPila Village comprises of about 500 households. Women within households were the target population of the study. However, men also formed part of the target population to give their views of discrimination. Headman (Induna) and elderly people with the age of 65 years and above were consulted to provide historical background of norms, customs and unwritten scripts of the community, and also provide information of people who are supposed to attend community meetings in order to participate and make decisions on water services in the their area. Government officials who work hand in hand with the community also formed part of target population as they are the one

who knows how the delivery of water services should be conducted, who should deliver water in the area and when should water be delivered, also how many litres of water per household.

#### 1.6.5 Sampling Design

The Village has many households and it is going to be difficult to sample the whole area, the research depended on sampling to collect data. Sampling is concerned with the selection of a subject of individuals from within a population to estimate characteristics of the whole population (Yvonne, 2010). Advantage of sampling is that it enables to collect data without consuming time. To select participants of the study from the target population, systematic sampling was used. The number of the households in the village is 500, as already indicated, from which 150 households were sampled for the study using convenience sampling design. From each of the 150 households one respondent, man or woman, was purposively selected for questionnaire administration. The final sample consisted of 90 women and 60 men Furthermore, purposive sampling was used to select the headman and 7 elderly people aged 65 years and above for interview purposes. Furthermore, one ward counsellor was purposively sampled in order to include him in the interviews as a key informant about the government perspective on women discrimination and water services provision in the village. These 9 key informants were selected in order to solicit data relating to historical background of the way in which community meetings concerning water services are conducted in the area.

#### 1.6.6 Data Collection Techniques

The study used theoretical data which was collected through literature review. The data required from the literature was the arguments and evidences which have been researched on how gender discrimination affects water services in rural areas, the conditions of water services provision and the nature of gender discrimination in rural areas, as well as the determinants of women empowerment. Factual data was collected

through assisted questionnaire (Appendix A) on the methods used to deliver water services, the availability of water, the frequency of not getting water, cost of water, and amount of water supplied, the quality of water, and the distance travelled to get water. To this extent, the questionnaire was divided into Six (6) sections (demographic profile of the respondents, the nature of gender discrimination, the conditions of water services provision, the determinants of women empowerment, the effects of gender discrimination in water services provision on women empowerment and the recommendations on measures to reduce gender discrimination in water services on women empowerment). Sections, with both open-ended and close-ended questions. The objective of section A was to check demographic profile of the respondents in relation to gender, age, monthly salary, marital status. The objective of section B was to uncover all aspects of gender discrimination and how it affects women. Section C was aimed to check the conditions of water services in relation to distance travelled to reach source, amount of water supplied, management of water services, as well quality and quantity of water supplied. The objective of section D was to uncover the determinants of women empowerment looking at access to decision making by women, positions in the community as well as mobility. Section E was aimed at checking whether women have power to influence decision making, access to information in the community and if they are included during community meetings. The last section was on the recommendations on measures which can be adopted to reduce gender discrimination in water services provision, thus, promoting women empowerment. An interview schedule (Appendix B) was used to collect data from the 9 key informants. The purpose of the interviews was to establish a community-based perspective on the issues of women discrimination, water services provision and empowerment.

#### 1.6.7 Data Analysis Procedures

In the study, content analysis was used to examine the theoretical debates, models, conceptions and principles of gender discrimination and women empowerment in water services provision. In this way, a determination of the effects of gender discrimination in water services provision on women empowerment was made. A description of contexts

was made with regard to the historical, traditional, cultural, social, demographic and economic background in order to situate the intentions of the respondents. In addition, qualitative data, especially those about the opinions of the respondents on water services gender discrimination on women empowerment was captured quantitatively to produce percentages, frequencies, proportions using the Statistical Package for Social Sciences (SPSS). The SPSS outputs in relation to the availability of water, the frequency of getting water, cost of water, and amount of water supplied, the quality of water, and the distance travelled to get water were transported to MS Excel in order to produce graphs.

#### 1.6.8 Validity and Reliability

Validity includes the experimental concepts and establishes whether the results obtained meet all the requirements of the scientific research methods and truthfulness of information. Reliability on the other hand, refers to the extent to which results are consistent over time and accurately represent the total population under study (Akpotor, 2009). Validity and reliability of the present study will be drawn from the concepts use, data collection techniques and analysis techniques. The concepts used in the study are water services, gender discrimination and women empowerment. Many authors such as Akpotor (2009); Anokye & Gupta (2012) Haupt & Fester (2012); Heilman (2012) and Peter & Drobic (2013) have conducted studies about water services gender discrimination and the effects on women empowerment. The results of their studies show that there is still gender discrimination on water services and as a result it causes women disempowerment. In their studies they used the same data collection techniques and analysis techniques which were used in this study; as such the data collection techniques that were used in this were valid and reliable because they were tested.

### 1.6.9 Ethical Considerations

Ethics are set of moral principles which are set by people which offer rules and expectations on how must an individual behave. The study was voluntary to the respondents and it ensures anonymity of the respondents. The researcher also checked integrity; psychological abuse; stress or loss of self-esteem; and, copyrights and intellectual property rights of the participants. The study was conducted with integrity (moral rectitude, honesty and truthfulness). The respondents were thoroughly informed beforehand about the potential impact of the study. Involved individuals and bodies were convinced that the research does not pose any form of harm to the community and environment. In order to respect this ethics, respondents were not asked to give their names or even addresses or any other information considered to be confidential.

### 1.7. SIGNIFICANCE OF THE STUDY

Recently, legislation and policies to empower women to actively become involved in the management of the services through the Gender Mainstreaming Strategy was put into place to promote women empowerment, but this has not changed the water systems in most of the rural areas. 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, as such, the study emanates from the knowledge that previously women were not included in the water management services due to factors such as culture and lack of leadership skills which in most cases resulted in poor services. Therefore, this study discussed the nature gender discrimination and how it affected water services delivery in rural areas. It further recommended measures for strengthening the gender equality in terms of access to water services in their community.

## 1.8. STRUCTURE OF THE DISSERTATION

**Chapter One:** The aim of the study was to investigate the effects of gender discrimination in water services provision on women empowerment in rural areas in order to recommend measures that can best ensure the involvement of women within the process of the delivery of water. The study was conducted at GaPila Village, situated northwest side of Mokopane town under Mogalakwena Municipality in the Waterberg District of the Limpopo Province of South Africa. The village is 49 kilometres away from Polokwane which is the capital city of the Limpopo Province. Chapter one which is study orientation, introduction and layout, explained: introduction and background, statement of the research problem, research questions, aim and objectives, definition of terms, research design and methodology, as well as the significance of the study. The study adopted both quantitative and qualitative research approach in order to query and explore data in the village both quantitatively and qualitatively. This data was on the nature of gender discrimination in rural areas, the conditions of water services provision and the determinants of women empowerment.

**Chapter Two:** Literature review discussed the theoretical debates on gender discrimination and its effects and impacts on people's lives on a global scale. It has also discussed the conditions of water services provision looking at how its scarcity affects women and it has also explained what determines women empowerment at an international and national level where various experiences from various countries were discussed on how gender discrimination affected and continues to affect women in terms of mobility, freedom from domestic abuse, workload, education, access to resources, ownership of assets, decision-making power, participation, equal access to opportunities, exclusion of women from employment opportunities, allocation of resources, head of the household and how culture and tradition marginalised women, thus, perpetuating women disempowerment. As part of remedial action, Gender Mainstreaming and development-specific gender approaches (WID, WAG and GAD) were discussed as panacea to problem of gender discrimination.

**Chapter Three:** Discussed the challenges of gender discrimination on water services provision and how it affected and impacted status of women empowerment in South Africa. Apartheid construction of South African women's lives was also discussed. Gender and water were also discussed in order to show the factors and challenges encountered by women and factors influencing household gender inequality. Those factors are: triple roles for women, participation of men and women in decision-making, exclusion of women from employment opportunities. Gender discrimination had and continues to have unprecedented consequences on women, as it marginalised them and leave them with a bleak.

**Chapter Four:** Discussed the findings of the study conducted in GaPila Village. The verdicts were based on the demographic profile of the respondents, the nature of gender discrimination in the community in relation to how it affected women and if there are improvements on how men and women are treated especially looking at the domain which women are classified. The determinants of women empowerment was evaluated using the following: participation of women during community meetings, household decision-making power, freedom of mobility, access to economic opportunities, household chores, access to resources and relevant information, as well as if women are able and allowed to occupy positions which allows them to influence water services provision and lastly positions of women in terms of the traditional customs. The results clearly showed that women are given opportunities, allowed to participate in the community and they are able to and are allowed positions which give them platform to influence water services provision in the village. However, culture and tradition is still followed because there are some household chores (cooking, washing, cleaning, fetching water, etc.) which are still perceived to be for women. Men are still viewed as breadwinners and head of household. It was stated that the study used both quantitative and qualitative research approaches. This means both primary and secondary data were collected. Primary data was collected through observation, interviews and questionnaire survey. Secondary data was collected through literature review where books, journal articles were read, analysed and understood on gender discrimination

and its consequences on women and how it affected them economically, politically and socially. SPSS was used to capture and analyse data to produce frequencies and MSC was used to produce graphs.

**Chapter Five:** provided the findings of the study, conclusions and recommendations that can be implemented to ease discrimination.

## 1.9. CONCLUSION

This chapter has shown that South African democratic dispensation provide for protection against unfair gender discrimination in all areas of provision of services. Women however remain prone to gender discrimination on the provision of basic services like water within the vulnerable communities that are within rural areas like the GaPila found in Mogalakwena Local Municipality, Limpopo Province. Women's roles are often limited by social, economic, and political structures in the majority of countries. These structures dictate the level of education available for women, the number of hours they must work, the level of income that they receive, the voice they are given in decision-making, and directly influence the staggering poverty levels of women. Water access and quality are particularly important to the livelihoods of women, as such adequate and sustainable access to clean water is important to women. To premise the study in line with the aim and objectives provided in this chapter, the next chapter conceptualise water services provision, gender discrimination and woman empowerment. The next chapter discusses the literature on water services provision as well as effects of gender discrimination on women empowerment from both the theoretical and the international experiences perspectives.

## CHAPTER TWO

### CONCEPTUALISING WATER SERVICES PROVISION, GENDER DISCRIMINATION AND WOMEN EMPOWERMENT

#### 2.1. INTRODUCTION

Water is one of the most important natural resources and is the essence of life on earth (Onyango, 2003; Funke, 2007; UN, 2013; Larsen, 2014). The availability of safe water and adequate sanitation is critical not merely for health reasons, but also for economic development World Health Organisation (WHO) and United Nations International Children's Fund (UNICEF) (WHO & UNICEF, 2006). The importance of water and adequate sanitation is recognised at both local and global levels. Global targets and action plans are enshrined in the United Nations Millennium Development Goals (UNMDGs); the International Decade for Action (IDA) "Water for Life" (2005-2015); and the 2008 International Year of Sanitation (IYS) (Funke, 2007; Habtzion, 2013; Larsen, 2014 ). In spite of these concerted efforts, water and adequate sanitation remain a challenge for many people, especially poor populations in developing countries. Globally, more than one billion people, that is 18 percent of the world's population, do not have access to clean water and about 2.5 billion people do not have access to proper sanitation facilities (Abrams, 2001; Alford, 2007; Anokye & Gupta, 2012; UN, 2013). Five million people die every year due to water-borne diseases and lack of hygiene; two million of them are children who die of diarrhoea (Momsen, 2004; Baguma, Hashim, Aljunid & Loiskand, 2013). These circumstances entail serious consequences and result in a vicious circle. Lack of safe water causes illness which leads to unemployment which, in turn, results in poverty (Baguma *et al*, 2013). Thus, water and poverty are closely related issues.

World's population is currently experiencing some kind of physical or economic water scarcity (Momsen, 2004; Ray, 2008; Larsen, 2014). A growing competition for water from different sectors, including industry, agriculture, power generation, domestic use, and the environment, is making it difficult for poor people to access this scarce resource for productive, consumptive and social uses (Bennett, 2002; Halbe, Pahl-Wostl, Sendzimir & Adamowski, 2013). In water-scarce regions and countries, inequity in access to water resources is increasing because of competition for this limited resource, and this particularly affects poor rural people, especially women (Haupt & Fester, 2012), because generally women play a central role in the collection and use of water in the developing countries. However, they are often not viewed as active participants, but rather as the passive beneficiaries of improved infrastructure and, hence, are left out of the decision-making processes (Jacques Moraes & Rocha, 2013). Poverty and gender issues place great importance on women's empowerment as a means to reduce poverty and food insecurity (Akinboade, Kinack & Mokwena, 2012). The notion that women must have access to water and land is central to achieving the Millennium Development Goals, in particular Goal 1 being that of reducing by half the proportion of people living in extreme poverty and hunger by 2015 and Goal 3 of promoting gender equality and empowering women (Kevany, Siebal, Hyde, Nazer & Huisinsh, 2013). Decision-making power of women over water and sanitation are essential precondition of poverty reduction and gender equality, since most of the time women are the ones who are responsible for water usage in households. In order to eradicate poverty, everybody needs to be provided with access to clean water.

The right to water is essential for achieving other human rights and international development commitments in critical areas such as gender equality, sustainable development, and poverty eradication (United Nations) (UN, 2005; Habtzion, 2013). Even though the water crisis is observed as a general problem for the rural population, women bare the greatest burden because of their socially gendered roles, which involve looking for and collecting water for their households, because of their task of water provision at the households, the participation of women in education, income generating activities as well as in cultural and political engagements is often compromised (Vyas-

Doorgapersad, 2013; Larsen, 2014). This chapter discusses the effects of gender discrimination in water services provision on women empowerment. To achieve the aim, the chapter express views from different researchers on the following themes: the nature of gender discrimination, the conditions of water services, the determinants of women empowerment, and the effects of gender discrimination in water services provision on women empowerment in rural areas.

## 2.2. THE NATURE OF GENDER DISCRIMINATION

Gender discrimination remains a major challenge that most developing countries are facing in both the labour market and within the household (Funke, 2007; Akinboade, 2008; Vlachantoni, 2012). The allocation of resources within households are still much gendered due to unequal gender relations over control of resources that are deeply intertwined with class, “racial” and ethnic stratification (Morrison & Jutting, 2005; Peter, & Drobnic, 2013). For instance, ethnic, racial and political mobilisation for economic dominance in Africa have often distinctly gendered patterns, which are not well documented, this is largely because discourses on ethnicity and race in the context of land questions tend to be underdeveloped in relation to the gender dimensions of the inequalities and repression that accompany ethnic and racial differentiation processes.

Men are allocated many resources in the households and have many benefits than women which is manifesting even on the children (Orloff, 2011; Bucur & Popa, 2014; Smith & Haddad, 2015). In the past, women did not inherit anything from the belonging of their parents but boys did, inheriting property such as land and all their fathers’ belongings (Bennett, 2002; Morrison & Jutting, 2005; Tidsell & Roy, 2009; Akpotor, 2012). The inheritance of parents’ belongings is constructed from the tradition of black people that help in the marginalisation of women within the household (Smith & Haddad, 2015). Making boys the only beneficiaries of the inheritance of their parents shows that gender inequality within the households still prevails. In many countries, women have limited control over resources and access ownership rights, thus, placing

them in a vulnerable position and compromising their ability to care for health and welfare of their children, because the right to control resources is placed on a male child (Overton, 2014).

Traditionally, the last born automatically inherits the house left by the parents, but only if it is a boy (Rangan & Gilmartin, 2002; Tidsell, & Roy, 2009; Akpotor, 2012; Bucur & Popa, 2014). In addition, Sebola (2008) revealed that women in the past were not allowed to own their own property. They could not own land in their own name, but they were using their uncles' names to register the property (Sebola, 2008; Akpotor, 2012). This shows how women were given the lowest status in both the communities and even within the household. Following the Fourth World Conference on Women in Beijing in 1995, gender mainstreaming officially became an internationally known strategy for promoting gender equality in all stages of policy making (Hankivsky, 2008). Even after many years of the adoption of gender mainstreaming, gender inequality remains a challenge within the rural setting (Bucur & Popa, 2014). In Europe, men are given priority when it comes to employment, thus perpetuating the unequal treatment that exists between women and men (United Nations Development Programme) (UNDP, 2005). A similar situation was found in American economy, where men also tend to be favoured over women for employment in lucrative, stable, and prestigious jobs (Mathews & Nee, 2000; Brewster, 2013; Wang, 2014). Furthermore, in America, women are rarely found at the top levels of United States (US) business organisations, comprising of only 15 percent of women that are at the corporate boards of companies (Heilman, 2012; Ali, 2013; Brewster, 2015).

Although, women have made tremendous strides in workforce participation, they remain woefully underrepresented in traditionally male occupations and fields (Peter & Drobic, 2013). Females employed in manufacturing earn only 68 percent as much as their male counterparts in the United Kingdom (UK), and 79 percent as much in France (Brewster, 2013). Even though the pay differential is smaller in Nordic countries 78-89 percent, female workers still earn less than male workers (Tidsell & Roy, 2009; Walton, 2013). In

the Asian countries, women in manufacturing fare even more poorly, commanding only 44 percent of the male wage in Japan, 56 percent in South Korea, 58 percent in Singapore, 61 percent in Taiwan, and 66 percent in Hong Kong (International Labour Organisation) (ILO, 1997; Hankivsky, 2008). These figures suggest that gender wage differentials are extensive at all levels of economic development and in diverse religious, social, and cultural environments.

There is increasing evidence that dearth of women at the upper levels of the organizations occurs, despite women's acquisitions of necessary experience, education and skills for upward mobility and despite a variety of organizational efforts to support their career development (Akinboade, Kinack & Mokwena, 2012; Canuto & Pierre-Richard, 2015). In African countries such as Ghana and Kenya, cultural attitudes such as men being the main decision makers, women seen as inferior to men and the structural hierarchy of the households towards women tend to demonstrate a high level of inequality that exist in rural areas (Mjoli, 1999; Akinboade, 2008; Canuto *et al*, 2015). The poorest and most disadvantaged people in rural areas are women. Women are disadvantaged in terms of their earning power, access to land as a resource, access to education and access to employment. Often, women are withheld from participating in organisations and politics due to various reasons, like heavy workloads, their domestic responsibilities, their restriction to low paid and insecure seasonal work, their lack of land and animal rights combined with masculine attitudes upheld through education, religion and the mass media (Wallace, 2005; Walton, 2013). Women are of course welcome to contribute their workforce, but they are not given a voice in the community or political party which enforces their marginalization.

Tradition is the key problem in African countries because the inadequacy of women's access to and control management of services is constrained by various customary and patriarchal social relations (Wallace, 2005; Ashley, 2012). In Kwa Zulu Natal, women's access to water is extremely insecure, although, women provide labour for farming under severely exploitative relations in terms of both production and reproduction (Manase, 2003, Ashley, 2012). The major source of the unequal water distribution

problem is undoubtedly the on-going dominance of patriarchy, including customary land tenure systems that privilege men's access to land and local authority structures (Wallace, 2005; Ali, 2014). Such perverse social relations, also characteristic in different forms within pre-colonial African society, were contrived during colonial and post-colonial times by male-dominated central and local states in Africa which led to women not being empowered.

Culture and tradition have created an environment where men and women have different roles and responsibilities within households and it is still manifesting even in the 21<sup>st</sup> century (Manase, 2003; Morrison & Jutting, 2005; Ali, 2014). This is not different even in the United Kingdom (UK), women continue to combine dual work duties and are still marginalised (Greed, 2005). The female gender is the one that is over worked within the households. Men are doing a little to help women within the households and this makes the unequal division of labour within households to be visible (Walton, 2013). The manifestation of gender inequality is conditioned by the unequal allocation of responsibilities undertaken by women and men within households.

Unequal gender relations in water services control and use have deepened over time (Ray, 2008). These relations have deprived women of their rights in many parts of the continent, reduced the extent and quality of the water rights that they hold, and failed to cater for new forms of rights and the growing needs of women (Lerner, 1986; Jacques Moraes & Rocha, 2013). There is increasing evidence of women calling and craving for control over water and land service delivery which they can call their own (Ray, 2008; Jacques Moraes & Rocha, 2013). Women's existing rights are insecure and inadequate despite their ascribed roles as critical agricultural labourers and producers, their effectively compelled role as custodians of reproducing children as well as their status as guarantors of family livelihoods in rural areas often in the absence of a significant male presence because of the male migrant labour system (Overton, 2014). Women are regularly excluded from the products of their own labour and from the benefits of the control of land, such that the social and economic. Other sources of gender

discrimination found throughout Africa especially in the rural sphere are: household responsibilities, paid employment, cultural and religious restraints, and dominance of agriculture in national economies and the role of women in agriculture (Overton, 2014).

### 2.2.1 Household Responsibilities

Men have always taken advantage of women to exploit them in households (Manase, 2003; Akinboade, 2008; Akpotor 2012). Women are saddled with too many responsibilities at the same time. They are involved in child bearing and nurturing and completely involved in all forms of domestic chores in the home. This indicates that many women are still exploited within households, especially in rural areas because they hold a lower status in the communities (Debusscher, 2011). Women are still seen as primary housekeepers in most rural contexts, while men are the primary breadwinners (Morrisson & Jutting, 2005; Akinboade, 2008). The status of women as primary housekeepers reduces their chance of influencing the decision making process within the household. The more women are silenced and are unable to influence decisions within the household, the more the strategies to improve the status of women will fail. The low status that women have in the communities shows that women are still marginalised and are thus unequal to men (Kevany *et al*, 2013). The low status and unequal responsibility help in the manifestation of gender inequality and will hinder the process of women empowerment. On the contrary, educated women are entirely not excluded as they are also gainfully employed to augment family expenses one way or the other.

The status of women whether high or low, does not determine the amount of work that must be done by her at home, because irrespective of her status or career placement, her primary assignment is to care for the family/home (Greed, 2005; Anokye & Gupta, 2012). A woman is considered irresponsible when she neglects her primary assignment to her immediate family. On the contrary, working class women who spend more time in paid work are not totally excluded (Mjoli, 1999; Kabeer, 2001; Tasli, 2007; Debusscher, 2011). Domestic servitudes are employed to carry out the assignment on their behalf.

The choice of gender to be employed is usually a female and not a male. This situation was observed in Nigerian homes whereby the female children are more employed and involved in household chores than the males of the home (Anokye & Gupta, 2012). This continues until they are married where they are further exploited by their husbands.

### 2.2.2 Paid Employment

The Beijing Declaration of 2001 clearly recommended 30 percent employment for all women (Vlachantoni, 2012). However, in the area of paid employment, their opportunities have always been highly restricted. In some cases, its either they are not placed on equal terms with the men or they are not employed at all and even when their insignificant number is considered. Although the inequalities between men and women is totally less clear cut in the areas of paid employment but the gap is already created. This discrimination continues unabated despite the Beijing Declaration of 2001 that gives equal employment opportunity to both sex (Manase, 2003; Deen, 2012). In high ranking positions women are seldom given the opportunity as sectional heads or opportunity to be leaders where men are to be subordinates to women.

### 2.2.3 Cultural and Religious Restrains

In the course of creation man was created before the women (Speer, 2012). As both were created differently so also their responsibilities and roles are different. It invariably means that inequality was established even at the point of creation. Traditionally, a child who is born first is ever ahead of the later (Deen, 2012). Thus man's culture and religion has ever remained a distinguishing factor in gender inequality. It is therefore not a surprise that most of rural areas are patrilineal societies. Male children are more often than not, more appreciated than the female.

#### 2.2.4 Agriculture

Agriculture is another important issue in terms of gender relations and gendered division of work because it is often assumed that women`s work is limited to domestic activities and their immense contribution in agriculture is overlooked (Lerner, 1986; Rossi, 2015). In rural areas, twice as much women as men are working in agriculture while in industrialized countries the number of women in this area decreased (Fry, 2014). Here the differentiation between reproductive and productive work is difficult or even impossible because when women work on the field they have to carry their child with them on their back the whole time. Women engage in work on the field, such as caring for livestock, processing the harvested products, storing and marketing (Fry, 2014). The work of women in agriculture is often undervalued, underpaid and hence, not visible (Momsen, 2004; Ayala, 2008; Rossi, 2015). Women mostly do not own their own land so they work on the fields of their husbands and the man decides over the use of the generated money. If women have their own farm, they usually can only afford the small, isolated ones with little fertile soil (Debusscher, 2011). The focus of production on farms headed by women is mostly on internal consumption rather than on export or sale on the market. The female farmers have small animals like chicken and pigs, not expensive cattle (Momsen, 2004; Fry, 2014). So-called Western experts assumed that agriculture was a male domain which is why women were excluded from agrarian training programmes and projects (Ayala 2008). As a result many agricultural projects failed.

Although, women are also working in agriculture, they are not included in meetings about irrigation management because of various reasons related to domestic and public gender roles as well as women`s restrictions in autonomy over their own bodies, in access to and control over resources, independent choices in decision-making, and rights to recognition and self-respect (Ali, 2014). Thus, women do not have time to attend the meeting because they cannot leave the children alone at home or are not allowed to leave the house on their own (Heilman, 2012). It is assumed that men represent the needs of the whole family anyway, so that no woman is needed in the meeting. However, if women do attend meetings very often they are too shy to speak up

because they are not used to such situations or their opinion is ignored by the present men because their lack of education and because of cultural and social norms that value women`s ideas less than men`s (Anokye & Gupta, 2012). Various studies show that if women and men were given the same pre-conditions, like land of equal fertility, equal access to information and equal availability of time, the work of women would be as efficient as that of men (Brewster, 2013). Therefore, extending women`s capacity to participate in decision-making processes is a key to their empowerment. Only then they also benefit from development and can improve their living conditions.

### 2.3. DEVELOPMENT-SPECIFIC GENDER EQUALITY APPROACHES

After the realisation that most women were oppressed, government has adopted various approaches of development-specific gender equality which was established in 1970s with an aim of empowering women so that they can be at the centre of development. The approaches are Women in Development, Gender and Development and Women and Development.

#### 2.3.1. Women in Development (WID)

WID`s goal was to make women visible, empower them and give them the possibility to participate in male-dominated social and economic structures (Yvonne, 2010). It demands the equal distribution of the benefits of development for women and men. The approach acknowledges the reproductive as well as the productive role of women and thus their crucial contribution to development and economic growth. The aim is to challenge the inequality between women and men in terms of division of labour and to redistribute resources and power from men of all classes to women of all classes. In order for this approach to work certain policies of positive discrimination of women are necessary. Relating to the equality approach demand political, social and cultural changes and restructuring (Ayala, 2008). Women should be seen as active participants

in development and their triple role should be acknowledged. Institutional changes together with political and economic autonomy of women should reduce inequality.

### 2.3.2. Gender and Development (GAD)

The GAD approach is based on the concept of gender and gender relations. The focus shifted from women to relations between both sex (Momsen 2004; Khumalo *et al*, 2015) Gender relations are defined as relations between women and men that are based on social, cultural and psychological conventions and marked by norms that are accepted by society. GAD criticize that the term gender makes women invisible and that the heterogeneity of women is neglected. GAD aims at analysing the individual situations of women and men and their relations to each other as well as the relation between females. The GAD approach does not treat women as a homogenous group but takes account of multiple disadvantages of race, class, religious affiliations and so forth (Walker, 2011). Furthermore, the GAD approach is not concerned with women exclusively, but with the way in which gender relations assign specific roles, responsibilities and expectations between men and women, often to the detriment of women (Akinboade *et al*, 2012). The GAD approach was developed with the objective of removing disparities in social, economic, and political balances between men and women as a pre-condition for people-centered development.

### 2.3.3. Women and Development (WAD)

Women and Development (WAD) approach arose in the latter part of the 1970s. The main focus of the WAD approach was on the interaction between women and the development processes, rather than on ways to integrate women into development processes (Funke, 2007; Sutton, 2008; Khumalo *et al*, 2015). 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. Approach argues that dominant development approach lacks women's perspectives and that of developing countries (Moyo, 2004; Gee, 2015). It also argues that women will never get their equal share of development benefits unless patriarchy and global inequality are addressed (Canuto & Pierre-Richard, 2015).

It is common knowledge that gender discrimination is one of the most pervasive forms of inequality, particularly because it cuts across other forms of inequality (Canuto & Pierre-Richard, 2015). Different rules, norms and values govern the gender division of labour and the gender distribution of resources, responsibilities, agency and power (Akinboade, 2008). These are critical elements for understanding the nature of gender inequality in different societies. Gender segmentation in household arrangements in South Africa is prevalent in the face of highly complex lineage-based homesteads (Carola, 2004; Bernardin, 2012; Gee, 2015). Much of South African rural areas are matrilineal, with women's access to land being through usufruct rights through their husband's lineage group (Akpotor, 2012; Khumalo *et al*, 2015). Since women's obligation to the family includes provision of food and caring for their children, they are granted this access to enable them carry out these responsibilities. Women generally have usufruct rights to separate holdings through their husband's lineage.

In most rural areas, culture strongly continues to perpetuate the stereotype of saying "male-breadwinners-female-caregivers". Such stereotype defied the existence of the increasing percentages of female-headed households. In such areas, therefore women have not attained sovereignty, and their environment is not conducive to the establishment of independent female biographies for self-enhancement (Tsheola, 2012). Although, feminist believe in a social welfare state that supports women's participation in the development process by providing amongst others childcare, care facilities for the elderly, social security systems, (Francis, 2002) the move towards promotion of a modernized housewife by increasingly withdrawing some of these supportive social services while enforcing privatization, are seen to be amalgamating

women's traditional roles as caregivers for children and elderly (Tsheola & Sebola, 2012). Historically, rural women and men have different experiences of rurality because the socio-economic activities and circumstances therein, as well as ascriptions of value and worth (Tsheola, 2014). Women continue to live in a constructed tacit script of communitarianism within rural spaces wherein gender is strongly internalized; experienced and performed across spaces and intricately embedded in social structures and power relations (Tsheola, 2014). Given the preeminence of masculine constructions within the hegemonic macroeconomics, women have continued to be the most vulnerable to rural poverty.

#### 2.4. THE CONDITIONS OF WATER SERVICES PROVISION

Water is the source of life and a basic human right. While this is the case, since the beginning the twentieth century, the Earth, with its diverse and abundant life forms, including over six billion humans, has been facing a serious water crisis (World Water Assessment Programme) (WWAP, 2009: 4; UN, 2013). Water is crucial for sustainable development. However, limited access to clean and safe water associated with poor water supply, hygiene and sanitation at household level is widening the poverty gap, gender inequalities and the prevalence of water borne diseases (Gender and Water Alliance) (GWA, 2006). This is contributing to 3.7 percent of the total global disease burden and 2.2 million deaths each year with women and children being the most affected (WHO & UNICEF, 2008; UN, 2013). Although the Millennium Development goals (MDGs) target 7 seeks to “halve by 2015 the proportion of people without access to safe drinking water and sanitation” (UNDP, 2005), it is anticipated that Sub-Saharan Africa will only reach the MDGs water target by 2040 (Sutton, 2008, Larsen, 2014). But still, some 400 million of the people living in sub-Saharan Africa will be left without access to safe water with a majority of them being women and children living in rural households.

Access to safe drinking water is a basic human right and essential for achieving gender equality, sustainable development and poverty alleviation (UNDP, 2005). Having water points nearer the homestead reduces the distance women and girls have to walk, thus allowing time for other activities, including training, childcare, growing food and income generation (Halbe *et al*, 2013). Water near the home produces significant improvements in nutrition and health. The carrying of water over long distances is a health hazard, especially during development and pregnancy periods (Francis & Jahn, 2001; Funke, 2007; Fry, 2014). During daily water collection, women face the risk of drowning (from floods) and injuries from attacks. Although, General Comment 15 on the right to water adopted in November 2002 by the Committee on Economic, Social and Cultural Rights, states: The human right to water entitles everyone to sufficient, safe, acceptable, physically accessible and affordable water for personal and domestic uses. Women still carry a burden of collecting water. It is essential that both women and men be involved in decision making processes regarding the provision, location and technology of water and sanitation facilities in the community and household.

At the Millennium Summit in 2000, Heads of State pledged to halve the proportion of people who are unable to reach or to afford safe drinking water by the year 2015 (Sutton, 2008). This “Millennium Development Goal” (MDG) was reinforced by a similar goal for sanitation contained in the Johannesburg Plan of Implementation (JPOI) agreed to at the World Summit for Sustainable Development (WSSD) in 2002. Even though the water and sanitation goals seem ambitious to some, they are very modest these goals do not envisage providing a tap in every kitchen or a flush toilet in every house.

Gender equality and access to basic water services are complexly interlinked objectives for both poverty alleviation and sustainable development (Yvonne, 2010). Research shows that despite the emphasis on mainstreaming gender equality in the water services sector and the concomitant policies and structures, the lives of poor women in this sector are not substantively being transformed (UNDP, 2006; Jacques Moraes & Rocha, 2013). Women and girls benefit most when services are improved (Peter &

Drobnic, 2013). In eastern Uganda research found that women spend an average of 660 hours per year collecting water for their households, which represents two full months of labor (UNDP, 2006). Cumulatively, one estimate suggests that some 40 billion hours a year, are spent collecting water in sub-Saharan Africa equal to a year's labour for the entire workforce of France (Peter & Drobnic, 2013).

In Nigerian rural areas, water supply is mostly not sustainable (Peter & Drobnic, 2013). There are still millions of people without access to an adequate supply of safe drinking water. The quantity of water available for drinking purposes is seriously impacted upon by global climate change which contributes to severe droughts in certain areas of the sub-continent, while increased frequency and extent of flooding is causing considerable damage in other areas, population growth and urbanization (UNDP, 2006; Funke, 2007). The quality of existing water resources is also deteriorating, resulting in ever increasing problems with finding suitable and sustainable treatment technologies to produce adequate quantities of safe water (UN, 2013). According to the World Water Assessment Programme (WWAP) (2009) in developing countries, "women are habitually responsible for the management of water destined for household use, while men take the decisions concerning the overall management and development of water resources". This situation is especially difficult in countries with low levels of water availability such as Morocco (Sen, 1993). Sen (1993) further stated that "in this type of country, and particularly in rural areas, women are responsible for collecting water from different sources such as ditches, drains and streams". This activity consumes a large amount of time, during which women could otherwise have been involved in other activities to generate income (Peter & Drobnic, 2013). Moreover, previous research linking environmentalist and feminist strategies has found that women working in the tourism sector are more sensitive to environmental issues than their male counterparts for three main reasons (Figueiredo & Perkins, 2013).

Access to water is not just about litres per day, but also about distance to the water source (Water Aid, 2001; UN, 2013; Fry, 2014; Rossi, 2015). Optimal access implies multiple taps in the residence of the individual, intermediate access implies a tap on the plot of the individual, basic access implies a distance of 100–1000 metres which implies a collection time of 5–30 minutes and no access refers to situations where the water source is more than one kilometre away from the individual (WaterAid, 2001). The availability of water also varies considerably within countries and the situation is further complicated by frequent droughts as well as inappropriate water management programmes (WWAP, 2009). According to Wallace (2005), “much of the projected increase in water demand will occur in developing countries, where population growth, as well as industrial and agricultural expansion, will be greatest”. However, per capita consumption continues to rise in the developed countries as well. Recommended minimum amount of water for basic needs varies between 20 and 50 litres per person per day (lpd) (UN, 2009; Abrams, 2010). However, as stated before, this varies from country to country. In rural Ghana it is 20 lpd (Community Based Water and Sanitation) (CWSA, 2009); for rural South Africa it is 25 lpd (Funke, 2007); and 55 lpd in India (Vlachantoni, 2012).

#### 2.4.1 Approaches to Rural Water Supply

There are diverse sources to supply domestic water in rural areas (Figueiredo & Perkins, 2013). This includes; conventional communal sources and self-supply sources. The conventional communal sources are justified for improved water quality and use of high level technology like drilled boreholes equipped with hand pumps, collection tanks and protected springs (Bruno, 2006). Other macro scheme techniques include; powered systems like submersible pumps and gravity flow schemes (Bruno, 2006). However, the conventional communal facilities in most of the rural areas in the developing countries have been proved to be not sustainable because of their high rate of breakdown as a result of poor operation and maintenance, congestion, difficulty in operating the pumps and long distances because sources are too few and yet rural households are many and scattered (Figueiredo & Perkins, 2013).

#### 2.4.1.1 Conventional communal sources

Conventional communal sources have also been observed as grounds for social unrest within the communities and are argued to be not funded enough to achieve the MDGs water target (Sutton, 2008). More still, though the coverage of facilities has increased in most parts of Uganda such facilities have been abandoned by the expected beneficiary communities because of the high iron content in the water (Dungumaro, 2007). This poses a challenge to Uganda, a country with more than 80 percent of its population living in rural areas (Funke, 2007). As a result, self-supply initiatives have evolved as an alternative approach to water supply construction and management.

#### 2.4.1.2 Self-supply sources

Self-supply builds on the initiatives of private households or communities to improve water supply through user investment in water treatment, supply construction, upgrading and management (Sutton, 2008). This should be based on locally available and easily affordable technologies to the users in the rural communities (Funke, 2007). Self-supply initiatives are spear headed by people in the respective communities who have the income and are willing to invest in water supply sources (Bruno, 2006). However, most of the people in rural areas are poor and so they sometimes try to mobilize their friends and neighbours to improve traditional water sources using local labor and materials. But such sources are often associated with poor water quality and seasonal unreliability (Bruno, 2006; Fry, 2014). Although, the self-supply initiatives are private, the use and access to the water source by other households is usually shared at no cost or for a small fee, as a way of promoting social relations (Bruno, 2006; Alford, 2007; Rossi, 2015). This is because water is seen as a natural resource and as a result payment for water in the rural setting is quite unacceptable (Shiva, 2002). However, this leaves the construction and maintenance costs in the hands of the households that initiated the construction of the self-supply sources (Bruno, 2006). This can compromise access to water among the disadvantaged groups in society especially the women who do not have the capacity and ability to construct and or maintain the domestic rural water supply sources.

## 2.4.2 Problems Associated with Water in Rural Areas

Rural women are the most suppressed and impoverished in the society (World Bank, 2003; Permanyer, 2013). They are therefore proportionately more vulnerable to the impact of water scarcity than men. According to Onyango (2003: 1), “rural women in developing countries are more impacted by weather and climate hazards as demonstrated above, women’s daily interactions with the environment to meet household needs are endless”. Women and children are the most vulnerable in fact they are fourteen times more likely to die in a disaster than men (Francis & Jahn, 2001; Butler & Adamowski, 2015). Women are also vulnerable because, in any population they lead in numbers and in disparity of employable skills.

Women also tend to be more vulnerable because they often stay at home in rural areas while men look for work in urban areas (Butler & Adamowski, 2015). Women are rarely trained as professional natural resource managers with policy-making ability, yet they are the key actors in environmental management activities (Francis & John, 2001; Huisingh & Kevany, 2013). In addition to these geophysical constraints, other socio-economic constraints leave many women and people in the rural periphery with little to protect themselves from shocks (World Bank, 2003). Poor health care, limited access to education, information and technical assistance, and higher urban unemployment, reduce the opportunities for out-migration and lower the remittances sent back to the villages (Pelser, 2001; Halbe *et al*, 2013).

### 2.4.2.1 Health problems

The literature on women’s role and responsibilities in relation to water provision and use, little research has been carried out to establish the effects on women on insufficient and poor quality water in terms of household coping strategies, the health impact of water carrying, or the differential impact on women of water-borne diseases (World Bank, 2003; Kevany *et al*, 2013). This is despite the fact that the rural poor are disproportionately affected as they lack access to water and are thus highly exposed to

water related health hazards (Pelser, 2004: 190). A large percentage of the infectious and parasitic diseases that plague the developing world are associated with inadequate water (Huisinsh & Kevany, 2013). In addition, in many places women spend time actually working in the water washing clothes, for instance, and so may be more often exposed to water-borne diseases (Halbe *et al*, 2013). Diarrhoea is said to be the real culprit. Diseases that are prevalent when water quality, water quantity, water accessibility and/or sanitation are deficient can be grouped into four categories, namely: water-borne diseases, water-washed diseases, water-based diseases and water related disease.

An important aspect of primary health care should therefore be the provision of clean water in adequate quantities. For many people in developing countries, this is one of the most difficult problems to cope with (Halbe *et al*, 2013). Women's lack of time and energy affects selection of water sources and can limit the availability of safe water at home and in the fields (Funke, 2007). The high time and energy cost of fetching water therefore govern women's perceptions of the importance of hygiene in disease prevention (Butler & Adamowski, 2015). The problem of water scarcity and long distances is further compounded by the fact that water-storing devices at home are in most cases either lacking or inadequate, both in terms of quantity and quality.

#### 2.4.2.2 Time and energy

Some of the health problems in relation to water are blamed on time and energy spent in selecting quality water (Sutton, 2008). This is because water sources in rural areas are often situated far from the reach of most women and an average of 5km is travelled to reach the water source (Bernardin, 2012). This distance increases during the dry season when most springs and wells drying up, leaving women with no other alternative but to walk further distances in search of water (Halbe *et al*, 2013). The amount of time and energy women spend on household duties can dramatically increase as water resources are depleted (Funke, 2007; Bernardin, 2012). During the dry seasons, women's nights become shortened as they wake up in the early hours of the morning to

go and search for water particularly drinking water when it is still clear, as they usually share water with animals that are led by men to the same resource as the one used for household purposes (Hutson 2007). They also have to wake up early because other members of the family, especially the elderly usually require tea/coffee and porridge in the early hours of the morning.

#### 2.4.2.3 Decreased nutrition for families

Women are often forced to change their families' dietary practices when there is a lack of potable water (Pelser, 2001). Nutrition suffers when water shortages force households to economise on water by shifting to less nutritious foods that can be available even when there is no water or by skipping meals all together (Bernardin, 2012). Although these nutritional changes affect all household members to some degree, women and female children bear the greatest burden and they sometimes eat less and least often.

#### 2.4.2.4 Poor infrastructure

Most water projects implemented in rural areas, worldwide, usually put great emphasis on training males in the repairing of the pumps and boreholes whenever breakdown occurs (Gaard, 2001). While this is not a bad strategy, it is short sighted, as most of these trained males are never available at the times they are needed, given the nature of their work, and they cannot be blamed, as they need to survive (SabetRaftar, 2011). Women are never trained in this regard and this adds to their problems (SabetRaftar, 2011). Even in areas where water can be piped, women's inputs are never put consulted during the design and or location of the pumps, and the result is that in many cases the handles are often difficult to reach and heavy to use (Peter & Drobnic, 2013). The availability and reliability of the water source is not a reflection of utility and appreciation by the end users.

#### 2.4.2.5 Impact on economic conditions

The water crisis has kept rural women in a cage of poverty in all its manifestations both physical and social because their time is wasted, which could have been used to engage in gainful economic activities (Gaard, 2001; SabetRaftar, 2011; Peter & Drobnic, 2013). Lack of water also impacts on economic activities (Gee, 2015). It leads to extensive crop failures and death of livestock, which are usually their meals and income (Fry, 2014). For girls in rural areas the future also becomes bleak as they are sometimes taken out of school.

Improving access to water services and uses in developing countries is essential for increasing hygiene and sanitation services that affect the productive lives of people, and easing the burden and chore of those who have to collect water from far and unsafe sources (Peter & Drobnic, 2013; Fry, 2014). Improvements enhance the ability of women, as the main actors in household water supply, to live in dignity. It reduces morbidity and mortality (Bernardin, 2012). Lack of safe drinking water exposes people to water borne and water related diseases (Vlachantoni, 2012). Prioritizing access to safe drinking water is vital since all health benefits depends on water, as such lives can be lost if more than a quarter of the people do not have access to it.

### 2.5. THE DETERMINANTS OF WOMEN EMPOWERMENT

The empowerment of women is an essential precondition for the elimination of world poverty and the upholding of human rights (Department for International Development) (DFID, 2000; Tallontire, & Said-Allsopp, 2014), in particular at the individual level, it helps building a base for social change. Women constitute about half of the total population of which 80 percent live in rural areas (Bangladesh Bureau of Statistics) (BBS, 2001). But their status has been ranked the lowest in the world on the basis of twenty indicators related to health, marriage, children, education, employment and social equality National Contaminant Bio-monitoring Program (NCBP, 2000).

Empowerment is the enhancement of assets and capabilities of diverse individuals and groups to engage, influence and hold accountable the institutions which affect them (Bennett 2002; Batliwala, 2007; Roy, 2014; Sado, Spaho, & Hotchikiss, 2014). Batliwala (1994) stated that empowerment is “how much influence people have over external actions that matter to their welfare.” Kabeer (2001) defines it as “the expansion in people’s ability to make strategic life choices in a context where this ability was previously denied to them. Sen (1993) defined empowerment as “altering relations of power which constrain women’s options and autonomy and adversely affect health and well-being.” For women’s empowerment, the 1990s were an important time. The world conferences of the 1990s human rights, population, and social development all provided opportunities to mobilize and build a consensus among many actors around women’s empowerment. This was also crystallized in the 1995 Beijing Platform for Action (BPA) which remains the most comprehensive document of the world’s commitment to women’s rights. The 1990s brought international attention to issues of sexual and reproductive rights, violence against women, and gender inequality. Although, the concept of empowerment is very old and is known from historical struggles for social justice, only in the late twentieth century the term empowerment became popular when it was used by liberation theology, black power and feminist movements which were striving for participation, democracy and development.

Empowerment is not only restricted to women in development cooperation. The concept also aims at changing the climate of power; inequality and oppression that marginalized people live in rural areas (Khumalo, Mckay, & Freimund, 2015). Nevertheless, it is mostly used in terms of women in development and gender equality. Today empowerment is a popular tool in development cooperation and international organisations like the Worldbank, and Gender Mainstreaming (Speer, 2012). Knowing that the empowerment of women generates many positive effects for society as a whole makes the task of determining the underlying factors of women’s empowerment essential. The most common indicators measure capabilities, education and health in particular, and control over economic and political resources and decision-making.

Sutton (2008) stated that empowerment must include six dimensions: economic, socio-cultural, interpersonal, legal, political, and psychological. Each of these dimensions is complex with various sub dimensions. For instance, the economic dimension would include labour force participation, wage differential, and sex segregation among others.

While there is discrepancy on defining empowerment, most measures have only quantified the dimensions of control over resources and outcomes. Women's agency and process remain difficult to measure. There have been several challenges to measuring the dimensions and levels of women empowerment; however, many researchers have identified decision-making, mobility, freedom of domestic abuse, education, access to resources, ownership of assets, participation in household and community decision-making and property rights as the most important on measuring the level of women empowerment (Haupt & Fester, 2012).

#### 2.5.1 Decision-Making Power

Household decision-making power refers to the extent of women's ability to participate in formulating and executing decisions regarding domestic, financial, child-welfare, reproductive health, farming and socio-political matters in coordination with other family members (Akinboade, 2008; Kabeer, 2012). Decision-making power in the household shows the amount of say the woman has in household decisions, and was estimated as an average of several sub-variables (Speer, 2012). It is based on if she has a say in the household income, if she has the possibility to buy goods without needing permission and if she decides over her own work, her children's schooling etc. Funke (2007: 1239) "used decision-making power related to household or economic affairs". Decision-making power can also be viewed through ability to raise a voice (Funke, 2007). Voice is a variable showing the woman's freedom of expression, if she is able to express her views in the presence of her husband, family members, knowledge of laws against domestic violence, respondent's educational attainment, frequency of reading newspapers and watching television.

### 2.5.2 Mobility

Mobility is a variable showing a woman's freedom of movement (Anokye & Gupta, 2012). It is based on if she is able to visit different places without the permission of a family member and if she can go to these places alone. These places include the local market, health care centre, fields outside the village, a temple, relatives and friends as well as nearby villages. Women's mobility includes the variables showing if the women need permission and those showing if the woman can go to these places alone (Anokye, & Gupta, 2012). In GaPila village for example, women's identity as housewives and mothers has provided a basis for collective action, the vast majority of grassroots women's organizations mobilizing around collective consumption issues such as the provision of day care, health services, housing and food.

### 2.5.3 Freedom of Domestic Abuse

Freedom of domestic abuse includes if she fears her husband and if her husband beats her (Ganle, Afriyie & Alexander, 2015). A woman may fear her husband although he does not beat her, due to underlying gender relations in the family where the husband abuses her in a nonviolent way (Anokye, & Gupta, 2012). Freedom of domestic abuse includes women not being raped, sexually assaulted, battered and sexually harassed and sexually abused even at childhood.

### 2.5.4 Education

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) (ADB, 2009; Bhagowalia, Menon, Quisumbing & Soundararajan, 2012; Roy, 2015). 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 (Roy, 2015). Formal education and exposure to media can help

to empower women in all the dimensions. By equipping women with information and new ideas, schooling can lead to an increase in women's role in household decision making and freedom of mobility, and has the potential of enhancing self-esteem as well by promoting reflection and analysis and by demonstrating alternative ways of thinking and doing (Roy, 2015). Moreover, investing in women's education provides multiple benefits for overall development goals which contribute extensively to the reduction of poverty (ADB, 2009). Even before the capabilities approach, education had been regarded as a key to women's empowerment for its ability to raise awareness and open possibilities as well as its instrumental link to economic growth and children's health (UN, 2009). Hence, universal primary education has been a goal in many developing countries for many years. With the articulation of the MDGs there has been increased focus on meeting this challenge.

#### 2.5.5 Access to Resources

Access to resources refers to the right, scope, power or permission to use and/or get benefits from ten selected resources that were divided into mainly two types (UN, 2009). These are: household resources, equal consumption of nutritious food, handling and spending money, selling of minor agricultural products, interpersonal communication, hiring of helping hands and utilisation of credit money if they receive; and social resources which are education/training, credit, rural cooperative and bank (Roy, 2015). Rights to natural resources are extremely important for rural women. Women's livelihoods in rural areas crucially depend upon them, especially in developing countries (Khumalo *et al*, 2015). The nature and extent of these rights affect women's bargaining power within the household as well as within the community and society at large (World Bank, 2003). Yet women's rights to natural resources are often curtailed. Beyond the family and succession law norms examined in the previous section, this may be caused by norms specifically concerning natural resources (Haupt & Fester, 2012). While in most cases these are gender-neutral in formulation, their practical implementation or their interaction with other social norms and practices particularly customary law may lead to inequitable outcomes. As a result, in many parts of the world women have few

independent rights to natural resources. Some interesting developments of the 1990s have attempted to address this issue.

#### 2.5.6 Ownership of Assets

Ownership of assets refers to the ability of a woman to control her own current assets and enjoy benefits accruing from them (Lumumba, 2000). They include: land, cattle, goat, poultry and cash savings, jewellery, television, radio and small vehicle. Women's ownership of physical and financial assets constitutes one of the main means of generating income and hence expenditures and consumption (UN, 2009). This is evident in the case of land and agricultural production, but equally relevant in the case of the urban informal sector where ownership of consumer durables (such as a sewing machine, stove, or refrigerator) may also constitute business assets and make possible a series of income-generating activities (Speer, 2012). In addition to means of production, some assets also generate rent (housing and land), interest (savings), and profit (land and business assets), or components of income. They also have current use value or provide services, such as housing.

#### 2.5.7 Property Rights

Property rights shows if the woman owns land or any other property or valuables (Roy, 2015). According to Jejeebhoy's and Sathar's (2001), property rights, "measure access to and control over economic resources, this variable only includes the indicators showing the woman's full access to and control over property or valuables". Women's say in economic decision-making is included in the decision-making in the household-variable. Norms concerning the internal organization of the family and the conduct of family affairs may affect the ability of women to acquire and control property, including land. Succession law affects women's access to land rights, particularly in countries where land sales are rare and inheritance is the primary form of land acquisition (Speer, 2012). Problems can arise where testamentary freedom is very broad, as testators may leave land to male relatives, following socio-cultural practices. Some legal systems

recognize a nearly absolute testamentary freedom, providing only for the maintenance of the surviving spouse.

The Civil Code of 2002 provides for the equality of rights and duties of the spouses and for the application, in the absence of prenuptial agreements, of a regime of partial community property, with each spouse having equal rights to administer common property and to administer his or her separate property (Singh, Bhattacharya, Jacks & Gustations, 2004; Brett, *et al.*, 2007). Rights in family property may also be determined by customary law. In some customary systems for instance, both spouses have exclusive management rights over their individual property; where the husband administers family property, he must acquire the consent of the wife for land transfers (Hakivsky, 2008). In Ethiopia, the last decade has witnessed some positive changes, particularly in relation to the adoption of community property as the default marital property regime (Vlachantoni, 2012). The Family Code of Ethiopia (2000) grants spouses equal rights in the management of the family; provides for community property in relation to property acquired after marriage, with some exceptions; creates a presumption of common property for goods registered in the name of one spouse; requires the consent of both spouses for transfers of common property; and envisages joint administration of family property (Funke, 2007). In rural areas such as GaPila Village where customary law is applied, women's inheritance rights are often severely limited, not only within patrilineal systems where property devolves along the male line, to the exclusion of women, but also in matrilineal systems where, although property traces through the mother's line, land control usually rests with male family members.

## 2.6. THE EFFECTS OF GENDER DISCRIMINATION IN WATER SERVICES ON WOMEN EMPOWERMENT

Globally, 1.1 billion people do not have access to public basic services such as safe drinking water, electricity, infrastructure, and healthcare, and educational facilities due to gender discrimination (Peter & Drobic, 2013). The poor in developing countries

living especially in rural and peri-urban areas are the most affected (Speer, 2012). Women in many developed and developing countries are more likely to be at the risk of poverty in the later compared to men, as a result of the way their life course interacts with welfare systems (Hakivsky, 2008; Peter & Drobic, 2013; Roy, 2015). Generally women play a central role in the collection and use of water in the developing countries (Haupt & Fester, 2012). However, they are often not viewed as active participants, but rather as the passive beneficiaries of improved infrastructure and, hence, are left out of the decision-making processes.

In China cultural practices within communities either ignore or impede female participation in water management (Akinboade, Kinack & Mokwena, 2012). Their participation is also impeded by lack of time and mobility due to their heavy workload and multiple roles (Vlachantoni, 2012). However, since women may be the biggest beneficiaries of water services, as such services reduce the time and labour they spend in the collection of water, involving women in the management of these services is critical. The gender sensitive approach requires that the different roles and responsibilities of men and women are taken into account in decision-making and the complementarity of the roles and responsibilities of men and women is mobilized to the best effect (Akinboade, Kinack & Mokwena, 2012). The creativity, energy and knowledge of both genders contribute to making different water schemes work better, and the benefits and costs of water use are more likely to accrue equitably to all groups (Anokye & Gupta, 2012). Increasing evidence suggests that water supply services are more sustainable when women have significant on-going responsibility for these services.

Women are generally more motivated to install improved water supply and sanitation facilities; they are also more committed to their proper operation and maintenance (Vlachantoni, 2012). This is simply because of self-interest as they are adversely affected by poor water supply and sanitation facilities. A gendered approach thus becomes an important approach to give more opportunities to women and to have men share the burden and recognize women as equal partners (Akinboade, Kinack &

Mokwena, 2012). This approach calls for empowering women through training, and enhancing their opportunities for participation in decision making, as well as adopting gender justice principles. In India women are disadvantaged in their access to social resources which are embedded in social networks and this relational discrimination is another piece in the dilemma of overall gender inequality in contemporary societies (Speer, 2012). Since women often cluster at relatively disadvantaged socio-economic positions, they may find themselves locked in a vicious circle: Being a woman is associated with fewer memberships reflecting existing patterns of discrimination which translate into a deficit of relational opportunities like meeting potentially important acquaintances and getting access to useful resources and new information (Fry, 2014). This in turn has negative effects on the status attainment process.

Lack of access to safe water is a silent crisis that claims more lives through disease than any war claims through guns (UNDP, 2009). It is holding back human progress, consigning large segments of humanity to lives of poverty, vulnerability and insecurity and reinforces the obscene inequalities in life chances that divide rich and poor nations in an increasingly prosperous and interconnected world and that divides people within countries on the basis of wealth, gender and other markers for disadvantage (UNDP 2006). In many rural areas water management is supposed to be a women`s issue most of the time (Funke, 2007; Kevany *et al*, 2013). Besides that women have various other responsibilities that they have to deal within their everyday lives which can become quite a huge burden (Hakivsky, 2008). In rural areas women spend 30 percent of their energy on fetching water in the dry season (Ray, 2008) which can absorb about 25 percent of a woman`s caloric intake (Momsen, 2004). Moreover, they are mostly exposed to steady, polluted water in puddles and ponds and therefore at risk for parasites and waterborne diseases, like malaria, yellow and dengue fever (Momsen, 2004; Vlachantoni, 2012). But the problem that causes most deaths is the lack of hygiene and appropriate sanitation facilities (Kevany *et al*, 2013). Unsafe water leads to diarrhoea, which is related to malnutrition and is therefore dangerous to children.

More than half a billion women in developing countries do not have an adequate income, no access to medical services and no securities (UNDP, 2006). Most of the poor people today are female which is why experts talk about a feminization of poverty. Women are the ones who suffer most from hunger, diseases, lack of education, property, water and energy. This got worse during the economic crisis in the 1980s and 90s with the structural adjustment programmes (SAPs) of the World Bank. In fact also middle-class women have to be included in the group of the poor because while they have a rich husband they most likely do not have control over resources and money. These problems have to be faced and fought against by governments to support women's economic empowerment (Nzomo, 1995; Kevany *et al*, 2013). In addition to that, women often have limited opportunities since they are excluded from decision-making processes and have to deal with a huge workload (Tasli, 2007). Women in sub-Saharan Africa have the highest fertility rate and at the same time the lowest life expectation which is even getting worse today through the spread of HIV/Aids (Momsen, 2004).

Women are assumed to fulfil three roles: the reproductive and productive role as well as the one in community management (Peter & Drobic, 2013). Social reproduction includes giving birth to children, domestic work and caring for the elderly and sick which is usually more time-consuming in developing countries than in industrialized ones. It also includes community management as unpaid voluntary work, like providing collective commodities such as water, education and health care or organising religious and social activities in order to improve the status of the family. In addition to that women are also responsible for the health, education and socialization of the children. The productive role comprises generating income through work on the field or market and is assumed to be worth more than reproductive work because it generates income (Momsen 2004; Tasli, 2007; Vlachantoni, 2012). Activities of household and family care, like cooking, firewood and water collection or washing clothes, are usually ignored in national accounts, although they are crucial for the economic development of human capital for the nation. These essential jobs are done by women all over the world.

Nowadays water gets scarcer, more polluted, and very expensive and access to safe water gets more and more difficult due to climate change, effects of the economic and financial crisis and the increase of energy and food prices (Sutton, 2008; Deen, 2012). It is women who suffer the most from this because in developing countries it is them who are responsible for providing water for their families (Momsen, 2004). Fetching water in sub-Saharan Africa is 71 percent the responsibility of women (Deen, 2012). Thus, lack of water has the biggest impact on women and girls, including their health, dignity and live chances. They perform a lot of unpaid labour, concerning water and sanitation as well as caring for children, the elderly and sick people. Women have to walk long distances, from 5 to 50 kilometres, to fetch water for their families almost every day (Abrams, 2001; Funke, 2007; Deen, 2012). Sometimes, after walking for hours, water found by women often is polluted, especially in the dry season. Nevertheless, they wait up to five hours with many other women to collect the water. In many societies dominated by patriarchy, girls often are given the task of collecting water, carrying 15 to 20 litres of water from the water point to home (Akpotor, 2012; Deen, 2012). Access to water and sanitation is therefore related to the time that girls need to attend school, and can be the reason why they are kept out of school. In many developing countries, furthermore, girls are often not permitted to attend schools that do not have latrines out of concern for their privacy and modesty.

The UN Human Development Report 2006 estimates that women in Sub-Sahara Africa spend about 40 billion hours per year with fetching water (GWA, 2006). Since this also includes girls it is not surprising that the report found out that there is a close connection between time spent in school and time spent fetching water. Boys are far less affected by this circumstance than girls (UNDP, 2006). This leaves only little time for other activities like education and paid employment in agriculture or micro-enterprises. As a consequence, gender inequality is enforced and women`s poverty perpetuated.

Through close water sources women benefit a lot. They spare 50 percent to 90 percent of time and the number of girls who go to school increases (Deen, 2012). With improved access, the time taken to collect water can be measured in minutes rather than hours or days. Women choose to spend their extra time and energy on activities which ensure family income rather than just family survival (WaterAid, 2001; UN, 2013). Besides consuming time and energy fetching water also affects the health of women badly. First of all, 20 litres containers that are usually carried on the head, back or hip, hold 20 kilograms. A family consisting of five members needs 100 litres of water a day to meet its daily needs which equals the weight of 100 kilograms. This means women and girls have to go two or three times a day to the water source which has serious implications for their health, like muscle pains in legs, shoulders and hips or a deformation of the spine (Funke, 2007). Therefore, access to fresh water and sanitation does not only improve the health of a family, but it also provides an opportunity for girls to go to school, and for women to use their time more productively than in fetching water.

Women's disadvantaged position with respect to access to productive resources such as land, labour and financial services, is often mentioned as a key reason for the greater poverty of female-headed households. Access to water is not in itself seen as the point of vulnerability (Nzomo, 1995; Kevany *et al*, 2013). However, discussion of access to water is often seen in domestic terms, i.e., time spent on water collection or the availability of adequate water and sanitation services. Access might better be linked to productive activities, or the opportunity cost of time and energy spent in fetching water that detracts from the overall productivity and efficiency of women. The real problem faced by many female farmers, however, is that they have very little or no access to irrigation water for agricultural purposes and are entirely dependent on rainfall.

The field of agriculture and irrigation is very often assumed to be male dominated although 80 percent of the staple food in many rural areas is produced by women (Khumalo *et al*, 2015). They contribute majorly to fighting food insecurity through their

knowledge of crop production, local biodiversity, water resources and soils (UN, 2009). Women and men do not have the same access to irrigation water due to land rights. Actually only two per cent of the world's private land is owned by women. Women and men use water differently and have different priorities. Water is needed for various interests like agriculture, domestic water supply and waste disposal, industrial water use, transport, energy and ecosystems (Mjoli, 1999). While women use it for agriculture, domestic tasks, health and sanitation, men use it mainly for agriculture and livestock (International Fund for Agricultural Development) (IFAD, 2007). In order to achieve food security though, it is crucial to provide water for domestic as well as productive use (IFAD, 2007; Khumalo *et al*, 2015). Although, studies confirm that women are productive farmers and their direct access to water increases the productivity of agriculture. The rights are usually given to men who are then legally allowed to irrigate the land. Hence, while domestic water is categorised as almost absolutely female, women are excluded in terms of irrigation which denies women the role as producer and defines them as mothers and caretakers. Consequently, the ignorance of the productive role of women leads to many poor female farmers, food insecurity and marginalisation (IFAD, 2007). Therefore, it is necessary to provide land rights for women in order to give them access to water.

The concept of community empowerment is designed to encapsulate the notion of local control wherein residents are the drivers with command, privileges and responsibilities (Tsheola, 2014). Rural women are expected to be empowered from the process of modernization and deconcentration of power and control over resources. Feminists argue that multi-scaling of politics had led to disempowerment of women by strengthening macroeconomic projects and privatization at the local scale (Perrons, 2002; Tsheola, 2012). Therefore, to feminist, decentralization and deconcentration of power and control of the development process to the local scale merely repudiates and fragments the political powers that women have consolidated at the national scale (Tsheola, 2014), because the local scale continues to be highly considered by relations of patriarchy and male dominated in decision making. The fundamental principle underlying the women-oriented development projects is to liberate women from their

roles and assist them establish independent so that they can participate in the formal economy.

Attempts at reconstructing rural women's lives for productive participation in the public economic sphere are inevitably, complicatedly bound with the myths, assumptions and expectations about rural society and culture (Tsheola, 2014). Therefore, rural women's economic participation and empowerment are reliant on a shift in hegemonic ideology where the distinction and separation between social and economic are removed and skills and capabilities are apparent and recognized in one area are not viewed as applicable. Traditionally, rural women's lives were constructed as social rather than economic, with their agency positioned within the private rather than public sphere (Khosa, 2002). Rural women's development practices deeply rooted in private household domain. Although the shift in the rural socio-economic relations created opportunities for increased quantity of women to participate in the formal economy, rural women's participation remained primarily because their development practices were only deemed if they mirrored the masculine economic attributes and action (Khosa, 2002).

## 2.7. CONCLUSION.

Tradition is the key problem globally because the inadequacy of women's access to and control management of water services is constrained by various customary and patriarchal social relations. Cultural practices within communities either ignore or impede female participation in water services. Their participation is also impeded by lack of time and mobility due to their heavy workload and multiple roles. Nevertheless, since women may be the biggest beneficiaries of water services, it is important to involve women in the management of water services to reduce the time and labour they spend in the collection of water. Water in the households in both districts is used for drinking, cooking, and washing clothes, cleaning including personal hygiene and other activities like watering animals and plants. Women and children are the main people

responsible of looking for and collecting water in these communities, although men sometimes do help their wives when they are sick and or when the nearest water sources in the village is broken down or not functional. This is because they have to go to the other alternative sources which are in most instances far away from the villages and sometimes quite difficult for the women and children to collect the water. The men however do not carry water on their heads like the women do but they go by bike to the nearest villages to collect water for household use. Widowers and those who separated with their wives, children bare the greatest burden. The next chapter discuss woman empowerment, water services and the challenges of gender discrimination in South Africa.

## CHAPTER THREE

### WOMEN EMPOWERMENT, WATER SERVICES PROVISION AND THE CHALLENGES OF GENDER DISCRIMINATION IN SOUTH AFRICA

#### 3.1. INTRODUCTION

For a long time, South African rural areas are characterized by peculiarities in many aspects (Carola, 2004; Hutson, 2007; Ali, 2014; Gee, 2015). Given the history of South Africa, explaining the differences between races and deriving policy conclusion to reduce racial gaps are of course among the top priorities of government (Khumalo *et al*, 2015). Inequality, discrimination and transformation remain the key challenges which most women face in South African rural areas (Marumoagae, 2012). Key among such challenges has also been women's ability to participate in community meetings when water services provision matters are discussed. Discrimination and inequality compound the problems for women and disadvantaged ethnic groups as they are more likely to have restricted access to land, jobs, or promotion, limiting their ability to protect themselves against future poverty (Habtezion, 2013).

Post-apartheid era in South Africa, the new government enacted pieces of legislation with the aim of repealing all kinds of racial and gender discrimination including gender inequality both in the households and in the workplace (Mafunisa, 2006; Gee, 2015). The Constitution of Republic of South Africa, 1996, the Employment Equity Act (EEA), 1998, Broad-base Black Economic Empowerment (BBBEE) and Domestic Violence Act (DVA) 1998, were enacted to protect the South African citizens against all kinds of abuse, such as marginalisation, oppression and vulnerability (Mafunisa, 2006). The Constitution of Republic South Africa (1996) affords that "all South African citizens have the right to equality, security, freedom and democracy". As part of the society, the Constitution further protects women's dignity and improves their status in access to water services in the society and within households (Carola, 2004; Huston, 2007).

However, the lack of equal representation of women in the South African public service highlighted that there is need for government to enact the EEA 1998 to reduce discriminatory practices experienced by them and other designated groups in the public services such as land and water (Ali, 2014).

South Africa subscribes to the global framework for gender equality as represented by a number of international instruments, one of the policies being the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) (UN, 2013). CEDAW covers not only the public and societal arena, but also extends to personal and family life (European Union) (EU, 2005; UN, 2013). The objective of gender equality is a fundamental principle in the Bill of Rights of the Constitution of the Republic of South Africa, 1996. The chapter focuses on the nature of gender discrimination in South Africa, state capitalism and the apartheid construction on women's lives in order to clarify how it affected the present lives of women, the challenges of gender on water in rural South Africa, legislations and frameworks on gender discrimination and the conclusion.

### 3.2. THE NATURE OF GENDER DISCRIMINATION IN SOUTH AFRICA

Gender discrimination is one the most common forms of inequality, particularly because it cuts across other forms of inequalities (Hutson, 2007; Yvonne, 2010; Fabusoro, Sokoya, Ayorinde, Alarima & Oduguwa, 2012; Gee, 2015). Different rules, norms and values govern gender division and gender distribution of resources, responsibilities and power; these are critical elements for understanding the nature of gender discrimination in different societies (Fabusoro *at el*, 2012). Even though a fair amount of attention has been given to discrimination linked to race, religion, and gender, not much has been accorded to discrimination against women, particularly in terms of access to water services provision in rural areas. Women have the right to the enjoyment of the highest attainable standard of physical land. The enjoyment of this right is vital to their life and well-being and their ability to participate in all the areas of public and private life (Cecile,

Van Wijk, Katja, Van Vliet & Annemarie, 2013). A major barrier for women to the achievement of the highest of right is inequalities which both women and men faces, and among women in different geographical regions, social classes and indigenous and ethnic groups. Discrimination against women is one of the worst social stigmas that society has not been able to overcome (Tidsell & Roy, 2009). Women and children are too often amongst the most marginalized in all societies and face unique challenges in the enjoyment of their human rights (Funke, 2007; Garcia-Moreno, Zimmerman, Morris-Gehring, Heise, Amin, Abrahams, Mantoya, Bhate-Deosthali, Kilonzo & Watts, 2015; Khumalo *et al*, 2015). However, it is argued that the majority of women can live independent and productive lives (Garcia-Moreno *et al*, 2015), particularly if they have access to opportunities, resources, environments and technical aids that allow them independence, dignity, self-sufficiency and responsibility.

Gender discrimination implies a situation in which men and women are regarded and treated unequal in respect to their rights and privileges, opportunities and obligations in every area of life (Li, 2004; Hutson, 2007; Tidsell & Roy, 2009; Yvonne, 2010; Butler & Adamowski, 2015). It implies that both men and women are not able to share equitable distribution of power and influence, have equal opportunities for financial independence in work or in business and enjoy equal access to education and opportunities in life to develop and improve personal ambition (Gee, 2015). In South Africa gender discrimination is deeply rooted in the ethnic traditions of the multi-cultural communities, as well as by the compliance of women themselves (Marumoagae, 2012). During Apartheid, the country was in incineration of racism and sexism with the government striving day in and day out to keep the country in such a state (Bentley, 2005, Habib, 2005, Funke, 2007; Habtezion, 2013). The end of apartheid has brought a restoration of research into racial identities, attitudes and behaviour in South Africa (Daphne, 2012). The legacy of systematic racial ordering and discrimination under apartheid is that South Africa remains deeply radicalized, in cultural and social terms, as well as deeply unequal, in terms of the distribution of income and opportunities.

In many rural societies infamous laws governed the lives of African women and men prior to 1994, apartheid acted to curb the participation of women in various aspects of life. It had profound effects on what was possible both in the private and public lives of women through a patriarchy encouraged by violence, conservatism and the rigidity of the apartheid state (Morrisson & Jutting, 2005; Cecile *at el*, 2013; Fry, 2014). Black women's participation in the workforce was indicative of the gender division of labour within the home (Permanyer, 2013). The most common employment of African women was that of domestic work and agriculture, whereas factory jobs for women were largely confined to Coloured women (Marumoagae, 2012). Due to the low pay of these jobs and the high cost of inter-occupational movement, many of these women proceeded to remain in rural areas and lived off the remittance payments of their husbands (Permanyer, 2013). Thus, unemployment for African and Coloured women remained high.

South African rural societies have always been disadvantaged and successful with conflict whether it is between tribes, between husband and wife, or between citizens and the government (Cecile *at el*, 2013). Most of the conflict involves the discrimination and oppression of women. Traditional African culture had clearly stipulated the different roles of men and women in society (Carola, 2004; Fry, 2014). For instance boys and girls grew up knowing what was required for them in society. Boys grew up knowing they had to be strong and wise in order to take care of and provide for their wives (Permanyer, 2013). Similarly, girls grew up knowing that they had to be hardworking and submissive in order to appeal to a man as a wife. Women were victims of injustice not because of what society did to them, but because of what society did not do to them meaning that if society does not change, then it is up to the women to change society (Walker, 2011). Women continued to conform to the social and societal norms with which they were brought up, society had no reason to change. Only when a culture gives society a reason to change, it will finally be altered (Roy, 2015). Because of the norms of society, it was not up to women to make their lives successful; rather it was up to their future husbands.

In societies dominated by patriarchal social relations, men have greater control over economic activities with higher earning potential, or over the income derived from those activities, while women may be concentrated in activities with lower returns (Ferreira, Moraes & Rocha, 2013). Gender relations not only affect control and decision-making at the household level, they also affect access to productive resources and employment as they are reinforced through institutions such as labour markets and legal systems (Cecile *at el*, 2013). For instance men play a paramount role in determining the health needs of the women. Since men are the decision makers and in control of all the resources, they decide when and where women should seek health care. Despite the fact that women are often the primary care givers in the family, they have been deprived of the basic health care information and holistic health services. The cultural norms dictate that men are senior to women in all respects; as such men have the right to do as they please (Akinboade, 2008). Only in villages where traditional norms and values are not strictly enforced, people are more flexible regarding the participation of women in decision making (Akinboade, 2008; Roy, 2015). As a result, women show a tendency to push men forward in dealings with people from outside of the community. This situation was exacerbated by the fact that the focus of the young girls and women was on the family and the household, while that of the men was on education and training outside the home. Furthermore, the work load of the women and girls was such that they did not have the time to attend school and training courses, while the men and boys had ample time for these activities.

Women have limited control over resources and access ownership rights, placing them in a vulnerable position and compromising their ability to care for the health and welfare of their children (Akpotor, 2009; Roy, 2015). Women are still doing more work within households as they make sure that there is food, children are clean and even the house is clean. This indicates that many women are still exploited within the households, especially in rural areas because they hold a lower status in the communities. The low status that women have in the communities shows that women are still marginalised and are thus unequal to men. The low status and unequal responsibility help in the

manifestation of gender inequality and will hinder the process of women empowerment. Women in South Africa are still seen as primary housekeepers in most rural contexts, while men are the primary breadwinners (Morrisson & Jutting, 2005; Saleni, Nejah, Mahmoud & Knierim, 2015). Traditionally, women could only be responsible for the household and the management of household resources. Moreover, women were not considered in decision-making (Marks, Hassim, January-Bardill, Khumalo & Olcker, 2000; Akpotor, 2009; Khumalo *et al*, 2015). The status of women as primary housekeepers reduces their chance of influencing the decision making process within household. The more women are silenced and are unable to influence decisions within household the more the strategies to improve the status of women will fail. Furthermore, women should be given the opportunity to take part in decision making within households as well as in the community.

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; Saleni *et al*, 2015). The practices of gender oppression and discrimination have been determining and influencing women's position in the development process (Kwesiga & Sendiwala, 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. Gender and Development (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; Tudora, Banica & Istrate, 2015). 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).

### 3.2.1. Factors Influencing Household Gender Inequality

In rural areas women are regarded as species of inferior masculinity, relegated by culture and tradition as a centre of home and family life (Daphne, 2012). Men are still in control of women despite the democratic rights that are given to women to protect them from oppression. Moreover, the different roles undertaken by boys and girls show a clear gender difference, thus conditions the demonstration of gender inequality in the household (Tudora *et al*, 2015). Remarkably, male babies are valued more than female ones. The male child preference and the different roles that men and women undertake help in the manifestation of household gender inequality more in rural areas (Margaret, 1998). Thus, women are always seen as the subordinates of their husbands. If children can be valued equally, it could reduce the gender difference in the role people play in the households.

#### 3.2.1.1. Triple roles for women

In rural areas especially in low-income households', women's work includes three areas namely reproductive work, productive work and community managing work (D'Haese & Kirsten, 2006; Ali, 2014). Reproductive work includes childbearing and rearing responsibilities which are required to guarantee the maintenance and reproduction of the labour force (Walton, 2013). 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 (Margaret, 1998; Akinboade, 2008). Women are severely constrained by the burden of simultaneously balancing these roles while only productive work is accepted as an effort. 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 (Wang, 2014). In contrast, most of men's work is valued either directly through paid remuneration or indirectly through status and political power.

### 3.2.1.2 The household duties of both women and men

Women often undertake duties of households. Women are considered as housekeepers as they take care of the house, children, cooking and washing (Morrisson & Jutting, 2005; Ali, 2014; Wang, 2014). Women are the ones who are responsible for fetching water and fire wood. Men only take care of the livestock and other hard labour and do less to help within households. The responsibilities and duties that are undertaken within household are much gendered (Debusscher, 2011). The work load of women increases as there is a new born in the house and yet again men do little to help. Debusscher (2011) found out that there is a “division of labour between women and men. Women are disproportionately bearing large burdens and men have small burdens of social necessity”. This shows how over-worked women are in the households.

### 3.2.1.3 The participation of men and women in decision making

Men and women should form part of the development in their areas starting from planning all the way until implementation. The involvement of both women and men in the development initiatives is a good way of mainstreaming gender into development (Manase, 2003). One of the reasons why many poverty alleviation projects fail is because women do not take part in the planning and in all phases of the project and that development is imposed on them (Tudora *et al*, 2015). The participation of both men and women is of paramount importance if gender equality is to be achieved. Men are the ones that hinder women from living their lives with freedom that is assured to them in the Constitution of Republic of South Africa (Mjoli, 1991; Ayala, 2008; Walton, 2013). So, men and women together should form an integral part of policy making and planning.

### 3.2.1.4 The exclusion of women's voices in decision-making process

Women's voices in decision-making are often silenced because of the age gap between spouses (Yemisi & Aisha, 2009). The age gap between men and women was inherited from the past tradition and it is still manifesting in our societies and household in South

Africa (Bentley *et al*, 2005; Ayala, 2008; Akpotor, 2009). According to Sidanius (2000: 50), “women are seen as people who should take care of the house while men make decisions for them”. Most rural areas in South Africa are still having cultural and traditional norms and beliefs that disadvantage women (Ashley, 2012). However, men are the only people who are called to meetings to make households decisions, women do not take decision. Few women hold policy-making positions at the national level and those that do tend to be concentrated in social ministries such as education, health and women affairs (Yemisi & Aisha, 2009). Only rarely do women hold such positions in technical ministries such as agriculture, which has far-reaching implications for the policies generated there.

Overall, women hold an extremely low number of decision-making positions in the ministries dealing with agriculture and rural development. It is that the sharing of decision-making between genders varies substantially from tradition to tradition and among different cultural and ethnic groups within the same country (Benjamin, 2001; Bernardin, 2012). While women’s decision-making power tends to increase in many countries when the husband is not present, men may remain involved in many of the most important decisions (Baciamoune-Lutz & McGillivray, 2015). Thus, tradition helped men in the construction of household gender inequality, even though in some areas these cultural beliefs are waning there is still gender inequality in the households.

#### 3.2.1.5 Exclusion of women from employment opportunities

Lack of women in high posts does not increase the voice of women in the household (Wendy, 2010). The underrepresentation of women in professional posts compromise the ideas of women that could be used to alleviate poverty, gender inequality, gender violence and all forms of discrimination in rural areas (Brewster, 2013). Due to lack of women in senior posts or managerial posts, women do not gain the role in decision making process as they enter the labour market because of the lack of confidence, lack of self-esteem and lack of support from men (Keera, 2007). Many women still have the

stereotypical mentality that they cannot lead, but they have to be led and thus exhibiting the subordinate role of women.

### 3.2.2. Gender Mainstreaming as an Approach to Promote Gender Equality

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, achieve and link them to other organisations for change (Mayoux, 2000; Brewster, 2013). This includes the power to change the underlying inequalities in power and resources which constrain women's aspirations and their ability to achieve them. 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; Kotze, 2009; Brewster, 2015). There is no tool for development which is more effective than that of women empowerment.

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; Baciamoune-Lutz & McGillivray, 2015) 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) described 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.

The lack of gender mainstreaming limits women as the group that was marginalised in the past from enjoying their freedom and democracy that has been assured to them in the Constitution of Republic of South Africa 1996 (Bucur & Popa, 2014; Baciamoune-Lutz & McGillivray, 2015). Greed (2005) stated that “gender mainstreaming promotes social inclusive approach to spatial planning and make sure that all groups of people are incorporated in the planning process”. Women are one of the groups that are facing many challenges in the households, especially in rural areas (Ali, 2014). Therefore, the inclusion of women enables them to speak about their challenges in the household and that hinders the achievement of gender equality within households. Moreover, if the challenges that are faced by women on the day-to-day basis can be addressed, poverty and gender inequality could be reduced (Sheena, 1996; Faye, 2002; Ali, 2014). During gender mainstreaming, the cultural roles that are ascribed to men and women should not be overlooked because those roles still persist in rural areas and stand in the way of gender equality. 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.

Women’s low participation in national and regional policy-making, their invisibility in national statistics and their low participation in extension services have meant that those issues of most concern to women have been neglected in the design and implementation of many development policies and programmes (Akinboade, 2008; Akopotor, 2009; Overton, 2014). In some provinces such as the Kwa Zulu Natal, the programmes developed were far from addressing the main concerns of women as they were neither involved in policy making decisions nor were they directly consulted to articulate their needs (Keera, 2007; Khumalo *et al*, 2015). Lack of access to land remains a major constraint for women farmers and land reform programmes have led almost exclusively to the transfer of land rights to male heads of households (Overton, 2014). Even in areas where ownership and inheritance laws have been reformed in favour of women, in practice women do not necessarily have more rights to land, as

local customs and lack of information act as barriers. In the rare cases where women own land, they are still at a disadvantage in the sense that their land holdings tend to be smaller and less fertile than men's (Gee, 2015). There is distinct division of labour between men and women as far as agricultural activities and tasks are concerned (Moyo, 2004; Kabeer, 2012). Women and junior men provide labour on household fields that are controlled by the compound head. Despite legislative and tenure changes in favour of smallholders, women continued to be placed in a disadvantaged position in terms of access to land.

### 3.3. THE APARTHEID CONSTRUCTION ON WOMEN'S LIVES

South African economy is characterized by eccentricities in many respects (Greed, 2005; Cecile, *et al*, 2012). With the official end of Apartheid in 1994, the new openness also reached labour market issues and a number of profound analyses have been conducted to arrive at a comprehensive picture of the current constitution of the labour market and to derive policy conclusions (Carola, 2004; Cecile, *et al*, 2012). The transformation process in South Africa has had far-reaching consequence for institutions in South Africa. The new policy agenda, with its focus on the eradication of all forms of discrimination, has forced institutions to re-think their current practices and arrangements. In 1994, South Africa emerged from a long history of apartheid, the chief purpose of which was the legislated social exclusion of the indigenous black community. These laws not only maintained an economic, social, and political hierarchy based on colour, but also regulated that hierarchy through a system of sanctions and discouragements in the public sphere, through organizational policy and procedure; in the private sphere, through group segregation and permit systems (Marks *et al*, 2011).

The basic elements of the post-apartheid capitalist economy programme were thrashed out in the constitutional negotiations between the apartheid government and the ANC in the early 1990s, and that made a possible the transition to formal democracy in 1994 (Carola, 2004; Butler & Adamowski, 2015). This resulted in a core compromise

between?, on the one hand, constitutional protection for existing property rights at the time, essentially those of the white minority and, on the other, a constitutional commitment to land reform to bring about equitable access to all South Africa's natural resources. While the principle of gender equality is implicit in the provisions of the resulting property clause, the primary concern has always been to redress the deeply racialised inequalities in access, use and control over land that is rooted in South Africa's history (Heilman, 2012). Clearly, past racial discrimination has affected both black women and black men, but the specification of race in the property section confuses the significance of gender inequality as a general, rather than an auxiliary, concern with regard to economic rights. It also complicates the significance of the intersection of race and gender discrimination for black women's social, legal and economic status historically.

It has been observed there is a distinct division of work based on age, sex and race (Walker, 2011). This division of work is influenced by socio-cultural and economic factors and the physical nature of role involved (Marks *et al*, 2011; Overton, 2014). The analysis of gender is based on the fact that specific participation of women, men and children in production is significant and varies with the traditional gender division of labour and other demographic and environmental factors.

### 3.3.1. South Africa's Apartheid Construction of Women's Lives

The South Africa inherited by the post-apartheid government in 1994 presented both challenges and opportunities (Benjamin, 2001; Overton, 2014). At the political level, the apartheid state was not simply designed to service and maintain the apartheid policies of exclusion, segregation and oppression of the majority. Its institutions and leaders were not representative of all South Africa's people (Funke, 2007; Akinboade, 2008; Speer, 2012). The apartheid state machinery was incredibly cumbersome, stretching from the central government in Pretoria to Black local authorities and the Bantustan system, as well as the various departments responsible for Coloured and Indian affairs (Anokye & Gupta, 2012). Although certain parts of the state were efficient, this much

decentralised system of government was very inefficient. Furthermore, the workings of the government were not at all transparent, with little room for freedom of information, a free press or open debate. The provision of and access to basic social services were skewed against the Black majority (Marks *et al*, 2011; Overton, 2014). The economy failed to provide for the basic needs of citizens; millions of people were not supplied with accessible water, adequate sanitation or electricity (Kwesiga & Sendiwala, 2006; Heilman, 2012). The same can be said about the state of the educational and health systems on the eve of 1994.

In labour market, South Africa was often devoted only to racial comparisons (Carola, 2004; Heilman, 2012). Apartheid was structured socially, politically and economically along racial lines (Melkas & Anker, 1997; Heilman, 2012). Through the creation of separate systems of operation, including the structure of the economy, larger and wider income disparities existed and functioned in a way that served to racialise the South African society (Saleni *et al*, 2015). This economic disparity between the races was further entrenched systemically through political and legislative measures resulting in the black majority of the population being ghettoised, politically, socially and economically (Sen, 1993). Black townships were increasingly marginalized in terms of infrastructural development, access to basic services, inferior education, systems, lack of housing development, and the availability of inferior jobs. Africans or Black people were not allowed to work in urban areas (Mjoli, 1999; Saleni *et al*, 2015). 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 (Anokye & Gupta, 2012). 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 (Brewster, 2013). 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 instance, the whites consumed 60 percent 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 (Deen, 2012). 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. Discrimination theorists argued that female employment conditions are negatively affected by certain stereotypes with regard to their commitment to their professional career (Nzomo, 1995; Speer, 2012). As a consequence, employing males is seen as a more secure choice than employing females whereas males in general receive better treatment in the labour market (Peter & Drobic, 2012).

The old apartheid structure of the economy had a direct impact on the structure and workings of the labour market (Momsen, 2003). The creation of a steady supply of cheap, unskilled labour into mining, manufacturing and farming assisted white owned industries in developing and amassing large profits (Vlachantoni, 2012). It also allowed for the creation of policies and legislation that developed the architecture for the apartheid landscape. These policies and pieces of legislation were designed to push black people onto the periphery of social, political and economic existence creating a cesspool of poverty and at the same time creating an abundant flow of wealth to a minority grouping of people (Lumumba, 2003).

The insidious nature of apartheid and its objective of dehumanizing black people had an enormous impact, holistically on the lives of black people (Wallace, 2005; Tasli, 2011; Speer, 2012). Racial segregation and economic deprivation combined with patriarchy had a staggering impact on the lives of millions of black women (Kevany *et al*, 2013). For many poor black women it meant living on the periphery: economically, politically and also in the labour market (Overton, 2014). The denial of proper education through

apartheid and being wrenched out of school to take care of siblings or earn more money for their poverty stricken family resulted in many black women being pushed into unskilled, low paying work as domestic servants or working in a factory.

### 3.3.2. Societal Discrimination and Apartheid Construction of Women's Lives

The economy inherited by South Africa's first democratic government in 1994 had been historically constructed on a foundation of deliberate racial inequality (Haupt & Fester, 2012). Colonial dispossession of the indigenous black majority had culminated in the passage of the Native Land Act of 1913, which ultimately provided for some 87 percent of the land area to be occupied and owned by whites and their racially exclusive state (Yvonne, 2010). The black population was subjected to a despotic labour regime, centered on the circulation of contract migrant workers between Native Reserves later homelands and the mines and industries of white South Africa, restrictions upon black movement and settlement in urban areas, and deliberate denial of educational opportunities to all but a handful of the racially oppressed Africans, Coloured and Indians (Jacques Moraes & Rocha, 2013). Although the industrialisation of South Africa was eventually to lead to the undermining of the classic notions of segregation, and although apartheid was eventually to be undone in large measure, through the irreversible growth of an urbanized and industrially organised black working class the legacy of discrimination by 1994 was still one of systematised racial inequality, in which the advantages of the economy redounded overwhelmingly to the benefit of the white minority (Jacques Moraes & Rocha, 2013).

Racial disparities of apartheid were systematically intertwined with gender discrimination (Canuto & Pierre-Richard, 2015). Historically, black women were left behind in rural areas and homelands and the further reaches of the economy to engage in the tasks of household reproduction, and where they were able to secure industrial employment, encountered lower wages and equally, if not more, autocratic labour conditions than men (Akpotor, 2012). Indeed, apartheid was to foster systematic informal as well as formal discrimination against women of all races, and hence to

enforce the contours of patriarchy and inequality (Canuto & Pierre-Richard, 2015). The challenge of confronting this legacy, which in the present era has concluded in appalling levels of physical and sexual violence against women, remains one of the greatest challenges faced by government today (Alford, 2007). 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 (Ray, 2008). 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 (Wang, 2014). The intersection of racial and gender discrimination lends a unique level of complexity to the gender equality initiatives of the South African government. By large, South Africa's women are situated at home in a certain traditionally female sectors of industry which is usually at less skilled and labour income levels and in the informal sector (Delphy, 1984). The heart of the capitalist economy such as energy, mining, metal, engineering, transport, and petrol; and chemical is all but closed to women. In South Africa, employers in tertiary sectors unashamedly offer training opportunities and employment to males only (Wang, 2014). On the other hand, one area which women dominate, and which needs to be part of economic analysis is an informal sector. In societies dominated by patriarchal social relations, men have greater control over economic activities with higher earning potential, or over the income derived from those activities, while women may be concentrated in activities with lower returns (Manase, 2003).

#### 3.4. THE CHALLENGES OF GENDER DISCRIMINATION ON WATER SERVICES PROVISION IN RURAL SOUTH AFRICA

Drinking water supply in South African rural areas is mostly not sustainable (Shiva, 1989; Bruno, 2006; UN, 2013). There are still millions of people without access to an adequate supply of safe drinking water (Sado *et al*, 2014). The quantity of water available for drinking purposes is seriously impacted upon by global climate change

which contributes to severe droughts in certain areas of the country, while increased frequency and extent of flooding is causing considerable damage in other areas, population growth and urbanisation (Singh, Bhattachanya, Jacks & Gustafsson, 2004, UN, 2013). The quality of existing water resources is also deteriorating, resulting in ever increasing problems with finding suitable and sustainable treatment technologies to produce adequate quantities of safe water for household use (Funke, 2007; Smith & Haddad, 2015). The cause of water crisis is believed to be far from a scarcity problem but rather a result of poverty, inequality, unequal power relations and flawed water management policies evident in most of rural areas. However, the fact that the voices of the marginalized groups especially women, are rarely heard by the policy makers which illustrates another truth behind the water crisis (Brett, Kroma & Steenhuis, 2007). Although, water is seen as a source of life and a valuable natural resource that sustains the environment and supports livelihoods, it is increasingly being seen as a source of risk and vulnerability especially to the women.

Historically, socially and economically, women in many societies have been given the onerous responsibility of travelling long distances, often in unfavourable weather conditions, to carry home containers of water on their heads for drinking and domestic purposes (UNDP, 2006; Smith & Haddad, 2015). Women are over-represented in performing these tasks but are under-represented in offering a significant contribution in water management at decision-making levels (Vyas-Doorgapersad, 2013). Women are the most vulnerable because in most societies, it is women's responsibility and not a choice to ensure that there is enough clean and safe water for their households (Ray, 2008). Women have devoted time and energy to the organisation of environmental reserves. From a global perspective, they accept noticeable responsibility distinctive from men for the equitable use and consumption of natural resources, complemented by their collection of water, firewood and fuel (Tallontire & Said-Allsopp, 2014). Their responsibilities incorporate involvement in and development of family, society and community at large (Vyas-Doorgapersad, 2013). Despite these diverse dimensions of responsibility, capacities and experiences, women's role in water resource management remains negligible.

According to WWAP (2009), “women are habitually responsible for the management of water destined for household use, while men take the decisions concerning the overall management and development of water resources”. This situation is especially difficult in countries with low levels of water availability such as South Africa. In South Africa, particularly in rural areas, women are responsible for collecting water from different sources such as ditches, drains and streams (Abrams, 2001; Manase, 2003; Ray, 2008; Tallontire & Said-Allsopp, 2014). This activity consumes a large amount of time, during which women could otherwise have been involved in other activities to generate income.

When women and girl children have to spend hours fetching fire wood and water in an increasingly barren environment, this takes time away from other economic and education activities, deepening the hold of poverty on them and their families (Baguma *et al*, 2013). The connection between women and water is often viewed from the perspective of women as caregivers and homemakers, and therefore not enough emphasis is placed on the needs of women for water productive purposes (Ray, 2008). Women are the main food producers in the rural areas in developing countries; the food produced is often not solely for home consumption. However, women are not likely to own the land being used for agricultural production, and when land is cultivated, women do not have equal access to markets and credit (Baguma *et al*, 2013). Therefore, issues such as land ownership and inheritance, and access to markets and credit to establish business ventures are important to expand the productive use of water by women.

In rural areas in order to get water suitable for drinking there is a single water pump, a single pump might be overwhelmed by a variety of demands for water from the community (Funke, 2007; Baguma *et al*, 2013). Women in particular, need water not only for drinking, but also to care for young livestock, to cook and clean, maintain sanitation facilities, to care for ill people, subsistence farming, and full-scale farming (Bhagowalia, Menon, Quisumbing & Soundararajan, 2012). Furthermore, unequal gender relations will mean that women may be made to wait at the pump while men

water their livestock. Lastly, poor women, particularly those heading households, are greatly disempowered when their access to water is dependent on their ability to pay for it (Bhagowalia *et al*, 2012).

### 3.5. LEGISLATION AND POLICY FRAMEWORK OF GENDER DISCRIMINATION

South African has committed itself not only to overcome the legacy of racial and gender discrimination, but also women discrimination especially, in the rural societies, in order to give women an opportunity to participate fully in their communities without being unfairly discriminated against. In order to effectively eradicate the barriers, South Africa has adopted policies, laws and framework which aims to ensure that gender discrimination is eradicated, the framework includes The Constitution of the Republic of South Africa of 1996, The White Paper on Affirmative Action of 1998, Employment Equity Act of 1998 (EEA), National Policy Framework on Women's Empowerment and Gender Equality and Gender Mainstreaming.

#### 3.5.1 The Constitution of the Republic of South Africa of 1996

Constitution is the cornerstone of democracy in South Africa. In terms of Equality, the Bill of Rights articulates that the state may not unfairly discriminate directly or indirectly 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. In terms of the Constitution of 1996, Chapter 2: Section 9 further emphasizes equality of mankind. It prohibits unfair discrimination against anyone on the basis of race, gender, sex etc. Gender equality is therefore, enshrined in the Constitution of the Republic of South Africa of 1996 as a fundamental principle. It provides specifically for gender equality, affirmative action, freedom and security of the person and socio-economic rights. In this section of the Bill of Rights, emphasis is placed on the corrective measures to be taken to promote the achievement of equality. Chapter 7 of the Constitution of the Republic of South Africa of

1996 mandates local government to promote social and economic development of communities and community participation in matters of local government.

### 3.5.2 The White Paper on Affirmative Action of 1998

The first overarching policy to be legislated in South Africa to promote equality in the Public Service was the White Paper on Affirmative Action of 1998. Affirmative action can be defined as laws, programmes or activities designed to redress past imbalances and to amend the conditions of individuals and groups who have been disadvantaged on the grounds of race, gender or disability. The goal of this policy was to speed up the creation of a representative and equitable Public Service and to build an environment that supports and enables those who have been historically disadvantaged by unfair discrimination to fulfil their maximum potential within it so that the Public Service may derive the maximum benefit of their diverse skills and talents to improve service delivery. The White Paper refers to women as one of the designated groups race and disability being the other and recognizes that these groups are poorly represented at decision-making levels and in other technical occupational classes (Moagi, 2008).

### 3.5.3 Employment Equity Act 55 of 1998 (EEA)

The EEA is the principal legislation for protecting and promoting the right to equality in the workplace. It is designed to overcome the disadvantages that have been endured by historically marginalized groups such as people with disabilities and women. The EEA aims to achieve equality in the workplace and the equitable representation of disadvantaged groups in all occupational categories and levels in the workforce. The aim of the EEA as stated achieves a diverse workforce broadly representative of the people; and to promote economic development and efficiency in the workforce. The EEA seeks to achieve equity in employment through promoting equal opportunities and fair employment practices. To achieve this objective the EEA requires employers to eliminate unfair discrimination in their employment policies and practices, as is stated in Section 6 of the EEA that 'no person may unfairly discriminate, directly or indirectly, against an employee, in any employment policy or practice, on one or more grounds.

### 3.5.4 National Policy Framework on Women's Empowerment and Gender Equality

The National Policy Framework on Women's Empowerment and Gender Equality was formulated by the National Office on the Status of Women. This policy framework was adopted by Parliament in 2000, and provides guidelines to spheres of government with regards to the formulation of gender policies. Gender Policy Framework was established to provide a clear vision and framework to guide the process of developing laws, policies, procedures and practices which will serve to ensure equal rights and opportunities for women and men in all spheres and structures of government as well as in the workplace, the community and the family. The Policy Framework recommends gender mainstreaming as an approach towards achieving gender equality, and also stresses the importance of Women's Empowerment as a further requirement for achieving gender equality.

### 3.5.5 Gender Mainstreaming

Mainstreaming is a process that brings what can be seen as marginal into the core business and main decision-making process of an institution (Yvonne, 2010). The term mainstreaming is derived from the objective to prioritize gender equality as a development activity. An important element in the mainstreaming strategy is to give attention to gender equality by influencing goals, strategies and resource allocations, and thus bring about real changes in policies, programmes and other activities. It is essential for good governance and is critical if the Public Service wants to ensure that institutions, their policies and programmes respond to the needs and interests of all employees, and distribute benefits equitably between men and women.

### 3.5.6 Broad-Based Black Economic Empowerment Act 53 of 2003

South Africa's post-apartheid era was confronted with challenges such as poverty, high inequality and marginalisation of black people predominantly rural women within the economic sector. The Broad-based Black Economic Empowerment (BBBEE) is a form

of economic empowerment by the South African government in response to the criticism of the narrow nature of empowerment in the country. The Broad-based Black Economic Empowerment Act, 2003 was enacted to resolve the lack of representation of black people within the economic sector and promote community empowerment especially in rural areas. Broad-based Black Economic Empowerment Act, 2003 established a legislative framework that promotes black economic empowerment in South Africa (Mafunisa, 2006). The concept of BBBEE means the empowerment of all black people including women, youth, and people with disabilities and those living in rural areas. This demonstrates the importance of women within the economy and in resolving the perpetuation of gender inequality in rural areas.

In the introduction of Broad-based Black Economic Empowerment Act, 2003, it is stated that South Africa's economy has excluded a vast majority of its people in the ownership of assets and possession of advanced skills. However, Broad-based Black Economic Empowerment Act, 2003 promote equality and increasing participation of black people within economic sector. The participation of women within the economy has that potential to empower them and thus, could bring about gender inequality within the country (Carter, 2006). BBBEE tries to resolve the marginalisation and discrimination of black people within the economy. This shows the commitment of the South African government to resolve the perpetuation of poverty and thus, reduce the gendered discrimination within the country.

Despite introduction of the above mentioned policies and framework for gender discrimination, women's social and economic position in society differs from that of men, leading to problems. Women's position in society also leads to different needs and expectations regarding public service delivery. Women use water services more often than men do, but they do not have access to control to that resource over men. As such women therefore, carry the major burden. Summarizing the above, the impact of gender, the different cultural roles and expectations of men and women, in determining

how quality of public services is defined and assessed has been severely underexposed.

### 3.6. CONCLUSION

This chapter has shown that in rural South Africa men have continued to be in the driving seat, especially when it relates to allocation of resources, decision making and community regulatory activities. On the other hand women's roles are domestic chores and processing. The roles of men are crucial in securing household livelihoods but the overbearing of men's role in rural areas overshadowed women's potentials. Women have less control over resources despite their immense contribution and ownership of resources. They also have less input into the household decision. Their lack of control to resources exposes women to greater risks and livelihood vulnerability and their little contribution to decision making limit their participation in community development. Their higher time of work indicates a higher workload, which has implications for healthy living and nutrition of their children.

The lack of control over resources and lower input into decision among women is suggestive of livelihood immobility, which may subject the women to poverty. Their mobility is also limited by both religion and culture implying they cannot take advantage of nearby livelihoods opportunities. Therefore, it is essential that there should be an increase of attention placed in women rights and security on a gendered approach. Empowering women will mean sustainable development, poverty reduction, and conflict resolution and mostly they will feel secured. Women empowerment and gender equality is central to human security. Improved water supply services in rural areas can in turn give women more time for productive endeavours, adult education, empowerment activities and leisure. Therefore, the promotion of gender mainstreaming is pivotal for resolving all forms of discrimination and gender inequality that exist in societies and in the households. The next chapter tests the tenets established in chapters 2 and 3 to

determine the connections between women discrimination and empowerment in the water sector using GaPila Village.

## **CHAPTER FOUR**

### **DATA ANALYSIS, FINDINGS AND INTERPRETATIONS BASED ON SURVEY RESULTS FROM GAPILA VILLAGE**

#### **4.1. INTRODUCTION**

As already stated in chapter two and three, South African rural areas are characterised by distinctiveness in many aspects. Given that the country was combustion of racism and sexism prior 1994 with the apartheid government of the day striving to keep it in a state of discrimination against women that was intensely embedded in the ethnic tradition of the multi-cultural communities (Carola, 2004; Hutson, 2007; Ali, 2014; Gee, 2015). After democratic dispensation, the government enacted various legislations aimed at combating discrimination which are: The Constitution of the Republic of South Africa 1996, The White Paper on Affirmative Action 1998, National Policy Framework on Women's Empowerment and Gender Equality, Gender Mainstreaming and Employment Equity Act no 55 of 1998 with an aim of plummeting gender discrimination. The government endeavoured to escalate women's participation in economic activities that might empower them so that they may be able to influence decisions within households, thus, helping with reduction of gender discrimination in the community.

This chapter is meant to analyse and interpret the findings on the data that was collected at GaPila Village on the effects of gender discrimination in water services provision on women empowerment. The chapter will be subdivided in to the following sections: demographic profile of the respondents, the nature of gender discrimination in relation to provision of water services provision, the conditions of water services provision, and the determinants of women empowerment in the village and the effects of gender discrimination in water services provision on women empowerment in the village.

## 4.2. DEMOGRAPHIC PROFILE OF THE RESPONDENTS

This section elucidates the findings on demographic profile of the respondents looking at the gender, age category, and marital status, level of education, economic status, and monthly salary of the respondent within a household. The demographic properties of respondents are important as in most rural villages people still practice culture and tradition and that lead to the stereotype which amongst others the way in which men and women were raised, the way in which they must behave and their household daily chores. Therefore, it is important to gaze on the facet on those issues as they might influence the way in which people respond.

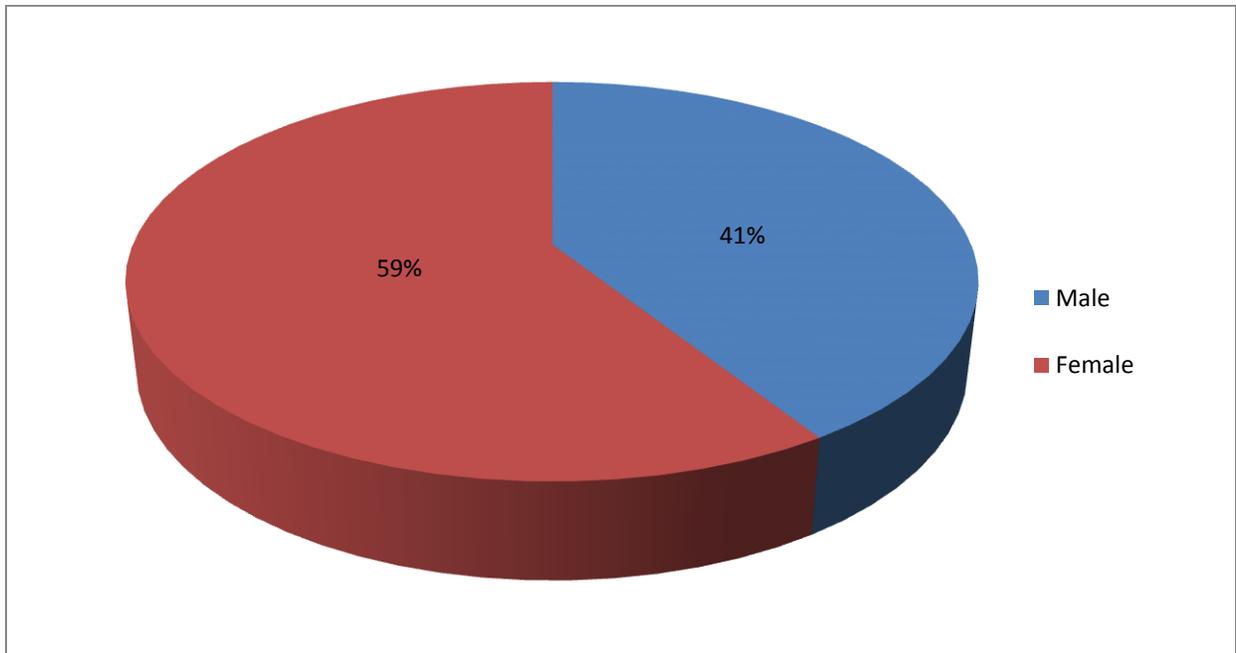
### 4.2.1 Gender of the Respondents

These results demonstrate the variances of gender percentages of males and females which were consulted at GaPila Village; where females equated to 59 percent, while males equated to 41 percent (Figure 1). Although the initial plan of the study was to get at least 65 to 70 percent of female respondents and 30 percent of male respondents' reason being that the study is mainly about women, thus, their sentiments would be much more appropriate as compared to that of men and they are the ones who are severely affected by gender discrimination compared to men. However, the study could not secure 65 to 70 percent, but could only manage 59 percent as already stated above which needed only 6 percent of the respondents to reach the plan.

The 65 percent which was prearranged could not be achieved because women were not keen to participate in the study; instead they sent their children and husbands to respond the questions on their behalf, as they were busy with one of their household chores which was fetching water from the source to secure it in their drums as they were experiencing a severe shortage of water during the period of survey, as such, most of women were not found at their homes. The other reason which was stated about the absence of women was they were at work in a farming activity project

(Groenfontein) which is about 10 kilometres away from the village. Thus, perpetuating the perception of cultural and traditional believes of women must be at the primary sector of the economy whereby they are engaged in farming activities.

**Figure 1:** Gender of the respondents

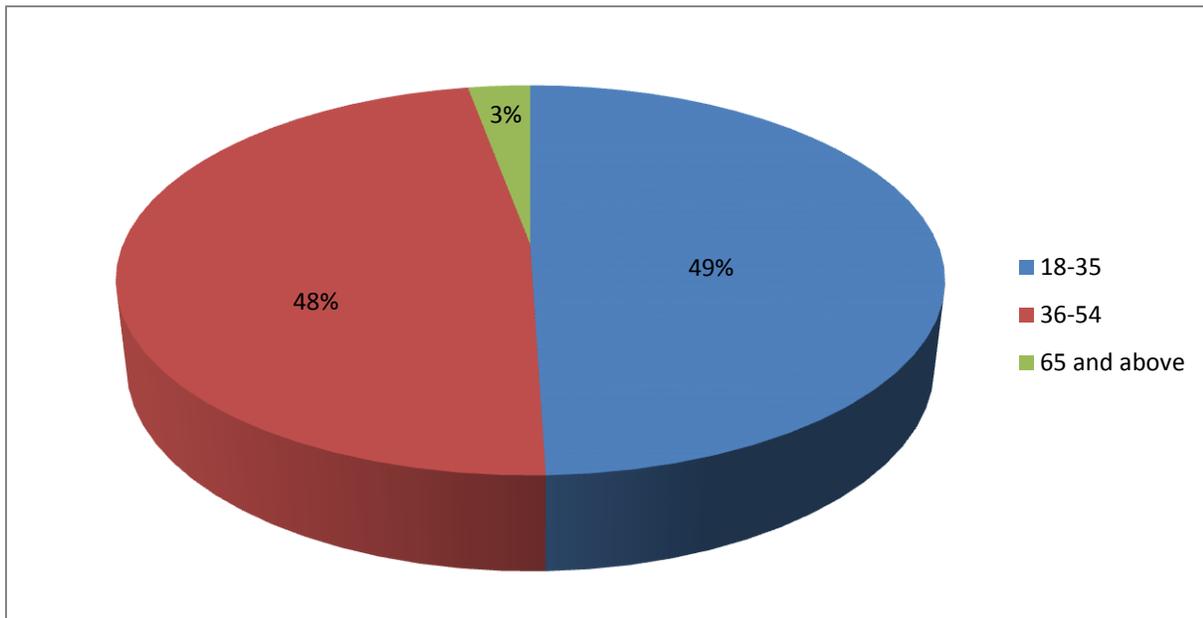


#### 4.2.2 Age Category of the Respondents

Throughout data collection, respondents of various age categories ranging from 18 to 65 years and above participated in the study as illustrated in figure 2. Children under the age of 18 were not permitted to take part in the study because they are not endorsed to attend community meetings of the village; as such it was assumed that they are not familiar with how the village is administered, as such they might provide erroneous evidence. From the sampled population, respondents of the age category of 18-35 dominated with 49 percent, which is 1 percent more than the category of 36-54 which equalled 48 percent and 65 and above constituting only 3 percent of the respondents. The dominance of the 18-35 categories was influenced by old age people who were not

willing to take part in the study, as already stated before they sent their children to answer on their behalf as some of them were afraid to reply the questions themselves.

**Figure 2:** Age category of the respondents



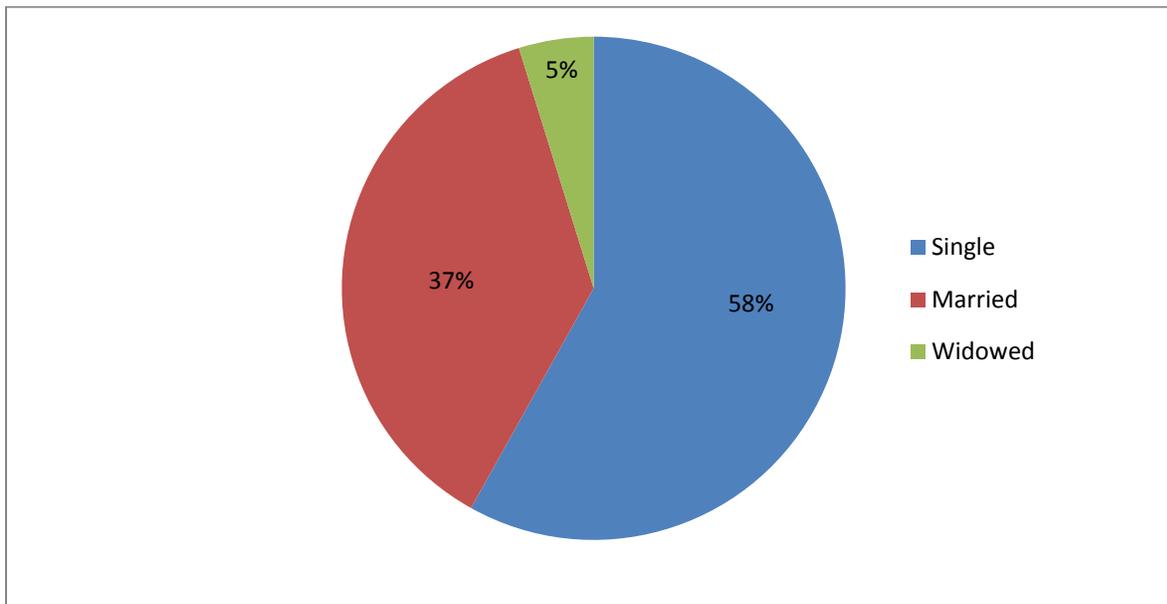
However, despite the reason of old age people not willing to take part in the study; GaPila Village is dominated by young and youthful people. During the data collection it was revealed that is only about 30 percent of the households which has old age people especially those who get old age pension fund. Thus, these variations states that the village have lot of youthful people despite the fact that most of them were sent by their parents to answer questions on their behalf.

#### 4.2.3 Marital Status of the Respondents

Most people from GaPila Village particularly those who participated in the study are single (see Figure 3). Single people equated to 58 percent, married equalled 38 percent and those who are widowed equated to 5 percent. The small percentage of widowed was mainly formed by old age people who get pension grant from the government.

Large proportion of single people who took part in the study was influenced by the commitment of young people who participated in the study. From the 58 percent of single, 40 percent were found to be women and 18 percent being men.

**Figure 3:** Marital status of the respondents



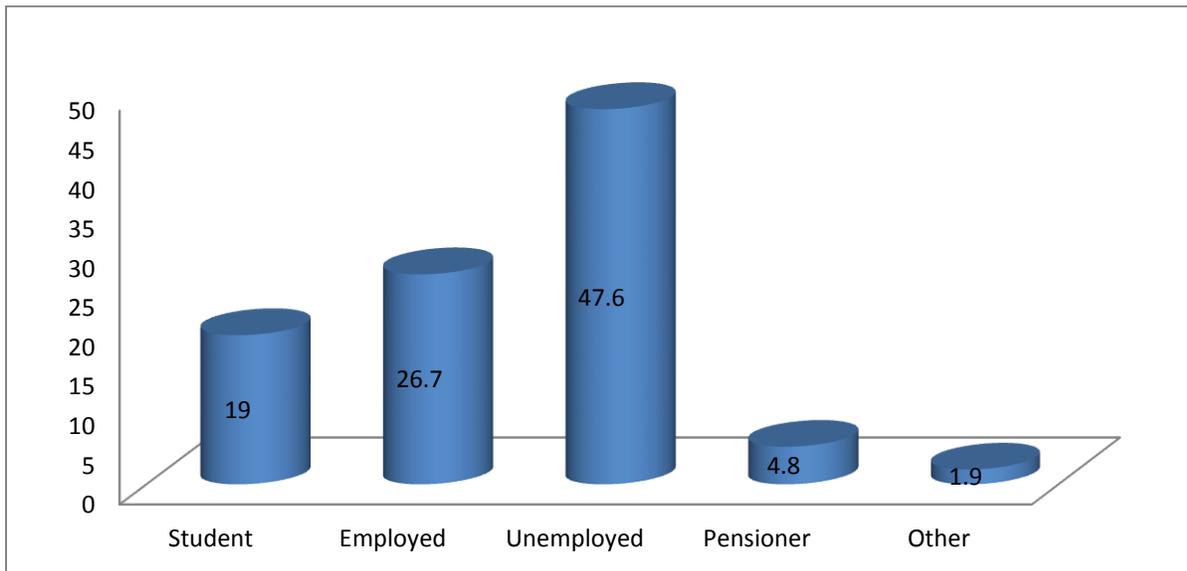
Furthermore, most women from the 40 percent are unemployed, as such they depend on their children's social grants, foster care grants and others work as part-time employees to the wealthy families which generally fall within the 38 percent of the people who are married. Their roles are to clean the house, washing and ironing clothes, washing dishes and sweeping the yard during the day when the owners of the house went to work, and knock off late in the evening and return back to their homes, despite the workload that they were doing during the day, they are expected to cook for their children at home because they are unable to pay a maid. Other women work at Groenfontein farming project where they plant tomatoes, onions, potatoes, pumpkins and peas. As already stated, GaPila Village consists of young or youthful people; therefore, it is not by shock when most of people are not married. During data collection, one of the respondents stated that most men in the village are illiterate and as such they are not working so they cannot afford to pay *lobola*, as such they cannot be married

unlike other cultures; one cannot cohabit because in the village cohabitation will be a *taboo*. They further said that in order for them to be married, there must be an arranged marriage where two families meet and agree upon a small certain amount of money where the family and cousins contribute money and pay *lobola* on behalf of the men.

#### 4.2.4 Economic Status of the Respondents

The economic status of the sample is subdivided into five categories which are: student, employed, unemployed, pensioner and other (see Figure 4). From the sample majority of the respondents are unemployed which constituted 48 percent, employed at 27 percent, students at 19 percent, pensioners at 5 percent and others at only 2 percent. Most of the respondents stated that they are unemployed because there are no job opportunities around the village. It was illustrated that the main employer around the surrounding villages or communities is the Anglo Platinum mine. This mine usually employs youthful people within Mapela Circuit. However, the main challenge that most people are encountering are the prerequisites for employment. They stated that in order for one to be employed he/she must meet the following: passed matric (Grade 12) Physical Sciences and Mathematics stream and must have driver's license code 10, and one must be able to communicate in English. As such it becomes a challenge as most people did not pass matric and others do not and cannot afford to get driver's license. Still on the matter of the requirements for employment, Physical Science and Mathematics as a prerequisite was also raised as a challenge because others passed matric and they have driver's license, however, they cannot be employed because they are from commercial stream. The 28 percent of the employed represents people with formal jobs such as teachers, nurses, doctors, lawyers, police officers, retail cashiers, and mine workers from Anglo Platinum and Medupi Power Station at Lephalale which is plus or minus 3 hour drive. The other people within this percentage are those who work at Groenfontein Agricultural Project which is sponsored by Anglo Platinum mine in collaboration with Mogalakwena municipality.

**Figure 4:** Economic status of the respondents



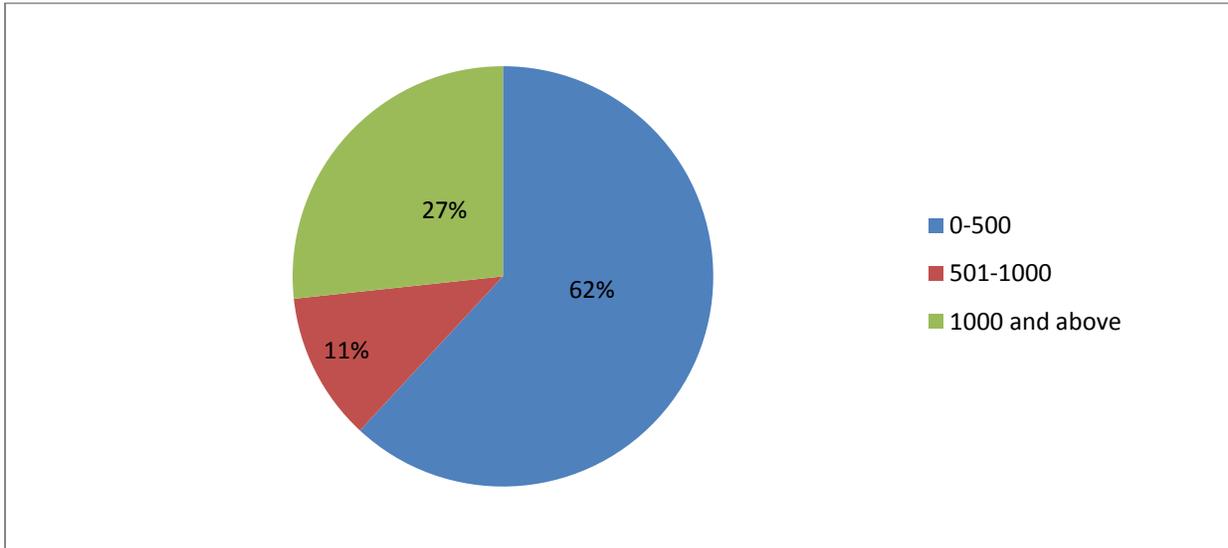
The students which formed 19 percent from the sample are mainly those who were sent by their parents to participate in the study on their behalf, and those who are in charge of the households in the absence of the parents. Two (2%) percent other represents people who are self-employed whereby they own shops, liquor stores, spaza shops and those who do shoe repair and traditional healers. These variations illustrate that most people within the Village are not employed even though there is a mine nearby.

#### 4.2.5 Monthly Salary of the Respondents

From the total sample, 62 percent of the respondents fall under the category of 0-500 Rand. Those who cascade under the 501-1000 Rand formed 11 percent of the survey (see Figure 5). One thousand (1000) and above constitutes 27 percent of the sampled population. The high percentage 0-500 is influenced by the students who were sent by the parents and the people who are not employed. In most cases these people get income from remittances and social grants. Others may be working as part-time whereby they clean and do laundry for the wealthy families and who are self-employed whereby they repair shoes, fix electric appliances and earn little income. The 11 percent

constitutes people who are working at the contracts at the mine, Groenfontein agricultural project as well as pensioners.

**Figure 5:** Monthly salary of the respondents



Those who earn 1000 and above are usually full-time employed such as teachers, nurses, doctors, lawyers, and police officers. Some of the respondents illustrated that others cascade under categories of 0-500 and 501-1000, these people receive income from pension grant, child support grant, foster care grants and remittances. This helps them to secure basic needs such as food, water, shelter and electricity. As already stated that people from GaPila Village are not educated it is therefore not unanticipated that most of them get an income of 0-500 and 501-1000 which is low compared to number of people per household. The variations concurs with what was stated that GaPila Village is a poor community because people earn low wages, such that some cannot afford to purchase basic needs while others depends on old-age social grants for survival.

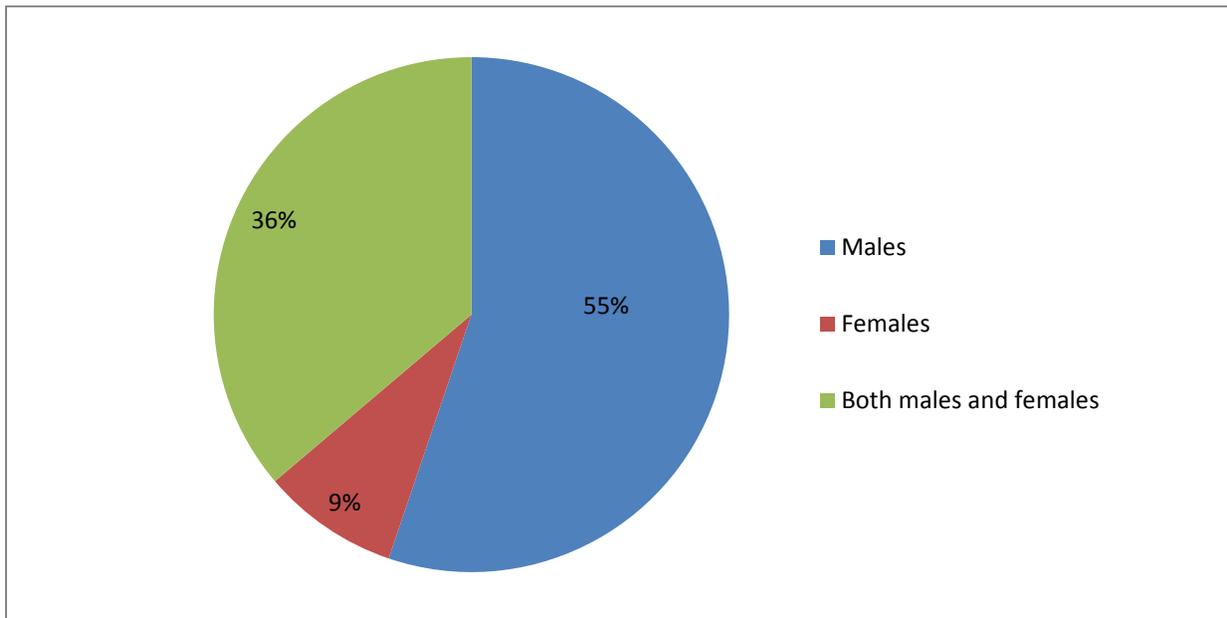
### 4.3. THE NATURE OF GENDER DISCRIMINATION

This section discusses the nature of gender discrimination looking at parents' inheritances, domain within which women are generally identified, cooking roles for females and males, fetching firewood and water roles for men and women, herding livestock roles, earning a living for the family and head of household roles.

#### 4.3.1 Parents' Inheritances

It was stated in chapter two that, "inheritances of parents' belongings is constructed from the tradition of black people that helped in the marginalisation of women. Traditionally boys were the only beneficiaries of their parents' inheritances. This has not changed in GaPila Village as figure 6 clearly shows that 55 percent of the respondents said, male children are the ones who inherits their parents belongings. Households where females receive the inheritance are only 9 percent. Figure 6 clearly shows that males are still valued more than females. Men and women are still treated differently within the household; this is explained by the unequal provision of household inheritance. Fifty-five (55%) percent of the respondents are still exercising the tradition by giving only the last born male child all the inheritances. GaPila Village does not have many old people, however, the few that remains still believe in traditions and culture which disadvantage women. The past cultural and traditional customs helped in conditioning the marginalisation of women and making them subordinates to men. Men are still the dominant gender in the provision of household inheritance. The traditional beliefs that men are the ones to be given the household inheritance is still manifesting even in GaPila Village. The perpetuation of this traditional belief conditions the manifestation of gender inequality in GaPila Village.

**Figure 6: Parents' inheritances**



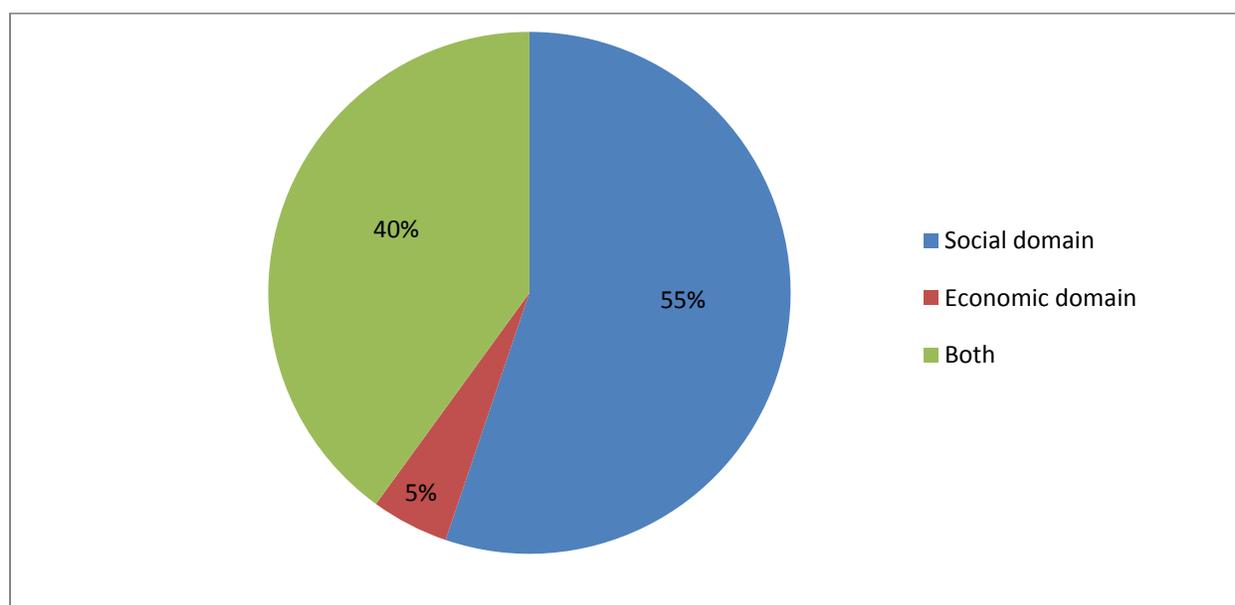
The cultural barriers that hindered women from enjoying their rights are still persisting in GaPila Village. This makes it difficult to achieve gender equality. Thus, in order to resolve the persistence of gender inequality in GaPila Village, the cultural barriers that marginalised women must be eradicated. The 36 percent represents, females that are part of the member of the households that share the inheritance. The percentage (9) of women who are receiving inheritance within households is still small as compared to men. This indicates that women are still given the low status within households in GaPila Village. The unequal treatment of men and women help in the manifestation of gender inequality. Many women are still discriminated and marginalised in GaPila Village which constructed from the past cultural and traditional customs.

#### 4.3.2 Domain within Which Women is Generally Identified

In GaPila Village, there are no specific responsibilities for both men and women assigned by the culture and tradition like other communities. Responsibilities are assigned by the agreement between husband and wife. However, it appears that women are still perceived as people who are social domain which formed 55 percent of

the sample (see Figure 7). Their roles are to take care of the children, the sick, old age, cooking, washing, and fetching water and firewood; farming and processing. Although, some of the female respondents stated that women are not facing severe inequalities in the village, most women are petrified to unleash their potential as they believe that they will be disrespecting their husband by challenging them. In accordance to values and norms women are not supposed to compete with their husband, especially in terms of being head of the household, decision-making and allocating resources, as such this elements leads to women remaining in social domain.

**Figure 7:** Domain within which women is generally identified



During the survey, an old aged woman stated that *“in our culture women are supposed to prepare food for their husband and children, wash clothes, clean the house and take care of the family. However, women of to date are not like the women of our days because most of them are not able to perform household chores, of which the main aim is to cook for the husband instead they depend upon their maids to cook on their behalf. She said this is not how African women should be. She emphasised that the role of women within the household is to nurture for the family”*. One young married and educated lady stated that they have the potential of being independent or producing for

themselves, but she is frightened to reveal it because her mother-in-law would think that she does not respect her husband and she is better than other women. As such she has to be submissive in order to avoid conflicts within the family.

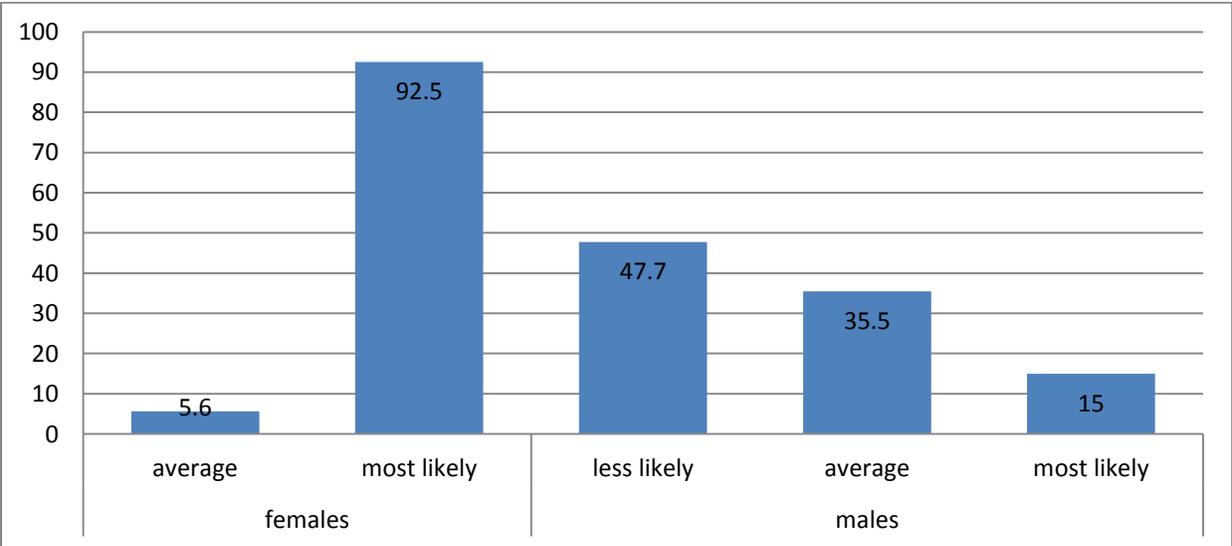
Still on figure 7, Seven (7%) percent of the sample stated that women are in economic domain. This is mainly formed by educated and independent women, especially those who are employed in tertiary sector. Forty (40%) percent of the sample said that women are in both social and economic domain. In social domain as already stated the main roles of women are nurturing of the family. In economic domain, it is where women are employed and can act like a men and become a breadwinner of her family. This usually happens in households of single parents and widowed, whereby women goes to work then send month back home. Although, most of the community members' still practice culture and tradition in almost everything they do, and despite that women are able to produce for themselves, men remains the providers for the family and women are the caregivers. This belief indicates how entrenched cultural and traditional customs are in rural societies, thus helping in the manifestation of gender inequality. In explaining this, the older generation says, "women of today are very disrespectful to their men because of the rights they are given therefore, men should provide for women and lead them".

#### 4.3.3 Cooking Roles

It was stated in chapter One that men were not helping the female counterpart within the households. The above assertion is supported by figure 8 which shows that 93 percent of the sample said women are most likely to be the ones who cook and only 15 percent said men are the ones who cook, while 48 percent of the sample said it is less likely to find men with cooking role within household. The 36 percent of the samples however, said that it is normal for men to cook especially these days because they live in a democratic world where men and women have to make household decision jointly. However, given the enormous variation in percentages, it is clear that women are still marginalised within rural households and that they are still viewed as people who must perform household chores.

The data share the same sentiments with the literature that the women’s roles are just to nurture the family. It has been said in the literature that women are working long hours as they have too many responsibilities that they have to undertake within the household. This shows a lot of inequalities within the household as men do less to help women. This conditions shows the persistence of gender inequality within the household. Thus, there is a need for men to help women with household duties so that the level of gender inequality will be reduced.

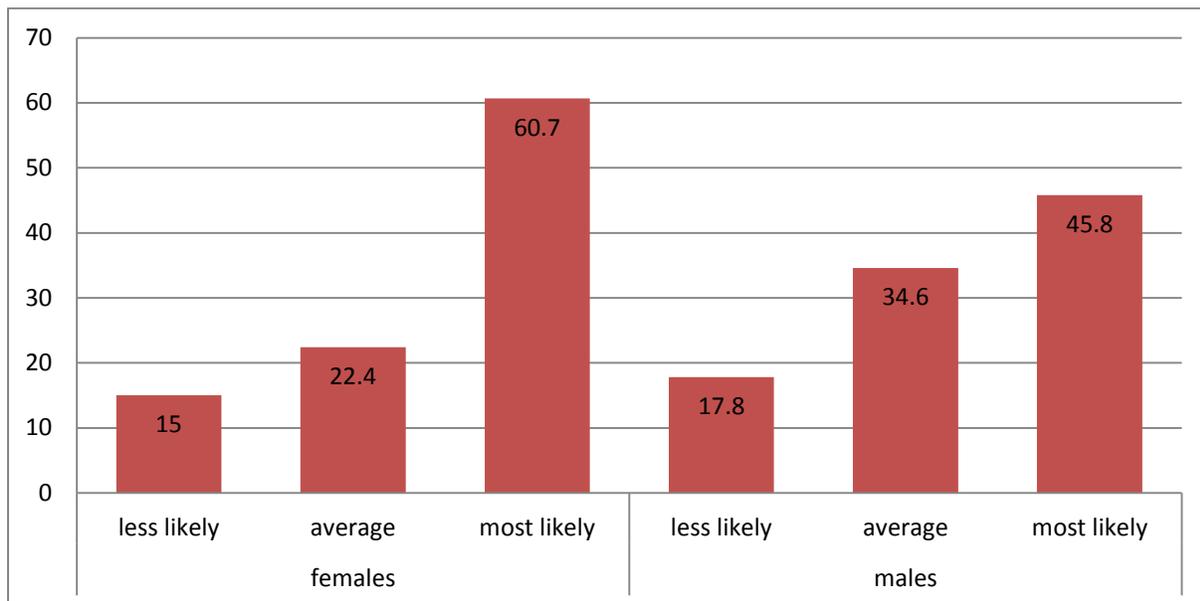
**Figure 8:** Cooking roles



4.3.4 Firewood and Water Roles

Previously, men were not helping the female counterpart within the households. In GaPila Village men are helping their female counterparts. As shown in figure 9, Sixty-one (61%) percent of the respondents said that women are most likely to fetch water and firewood and 46 percent said men are most likely. Again, those who said women are less likely to fetch water and firewood are 15 percent and for men is 18 percent. The proportions show that there are improvements in terms of gender equality in the community as men reduce women’s chores by fetching water and firewood.

**Figure 9: Firewood and water roles**



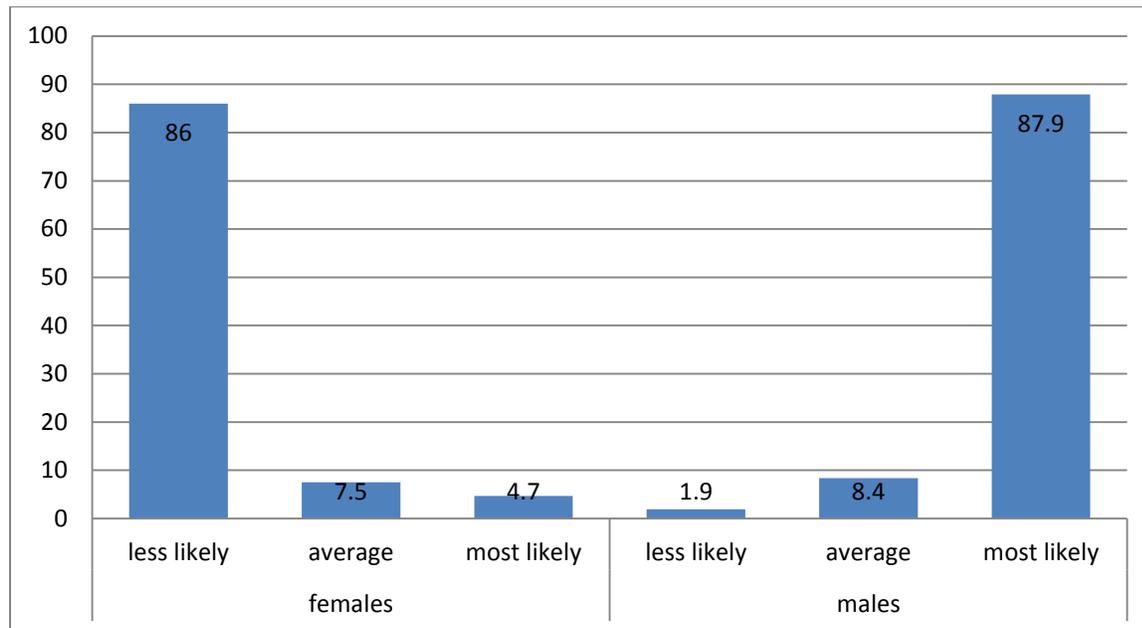
The involvement of men in GaPila Village reduces the gendered nature of households' duties and thus, helps in the reduction of gender inequality. The treatment of women and men within the household is no longer that of exploiting women. Hence, the time spent doing household chores by women is reduced. This clearly shows that the level of gender inequality is diminishing due to the reduction of cultural and traditional beliefs that exploited and marginalised women. In this case, cultural and traditional barriers that hinder women from been liberated are been reduced within households. This results in the reduction of gender inequality in GaPila Village. Women were constructed to be the ones who take care of the family members whereby they have to fetch water and firewood.

#### 4.3.5 Herding Livestock Roles

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. When coming to herding of livestock men still dominates this role (see Figure 10).

**Figure 10:** Herding livestock roles



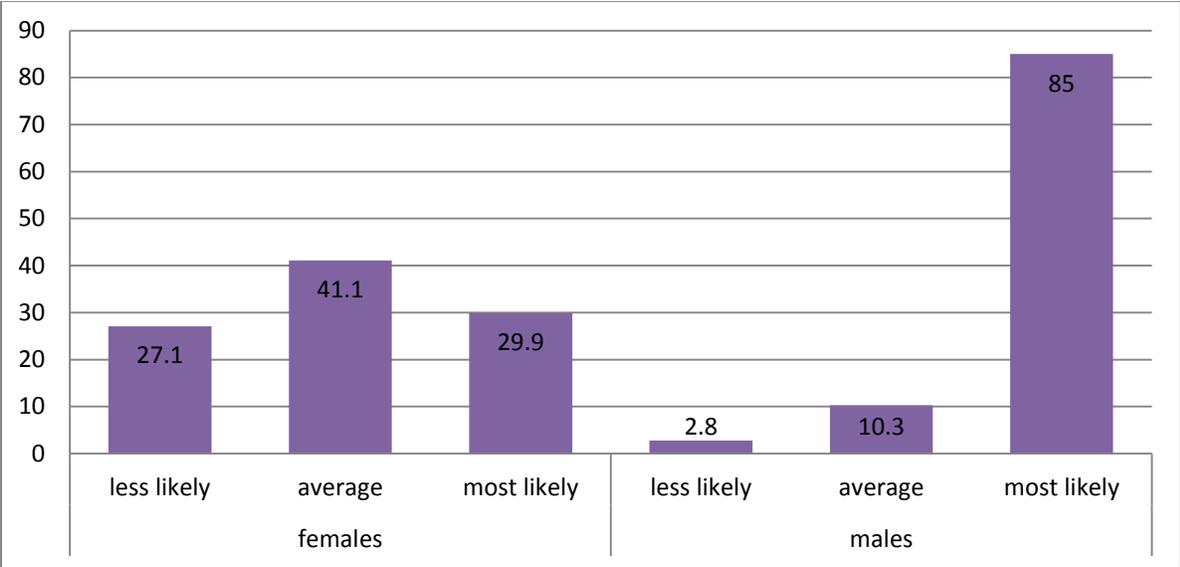
In GaPila Village the livestock role is still masculine as 88 percent of the sample said men are more likely to herd livestock and 86 percent said that women are less likely to herd livestock. Although, it was stated that women are liberated in the community, there are still roles which are referred to as for women and those which are for men. This indicates that there is still much to be done in terms of gender equality village because there are still household chores which are referred to women and men duties.

#### 4.3.6 Earning a Living for the Family

It was stated in the chapter three that men are dominating in rural areas as bread winners. During the survey, 85 percent of the sample said men in the households of GaPila Village are breadwinners (Figure 11). On the other hand, women only constitute 30 percent of the households as breadwinners, which is a small percentage. Figure 11

again shows that only 3 percent of the sample said men are less likely and 27 percent said women are less likely. In the past, men’s primary household duty was to provide for the family and this is still the case. This explains the persistence of men’s domination within the households. 85 percent of men as breadwinners show that there is still a large perception on men being a breadwinner, while women are regarded as secondary breadwinners within the households.

**Figure 11:** Earning a living for the family



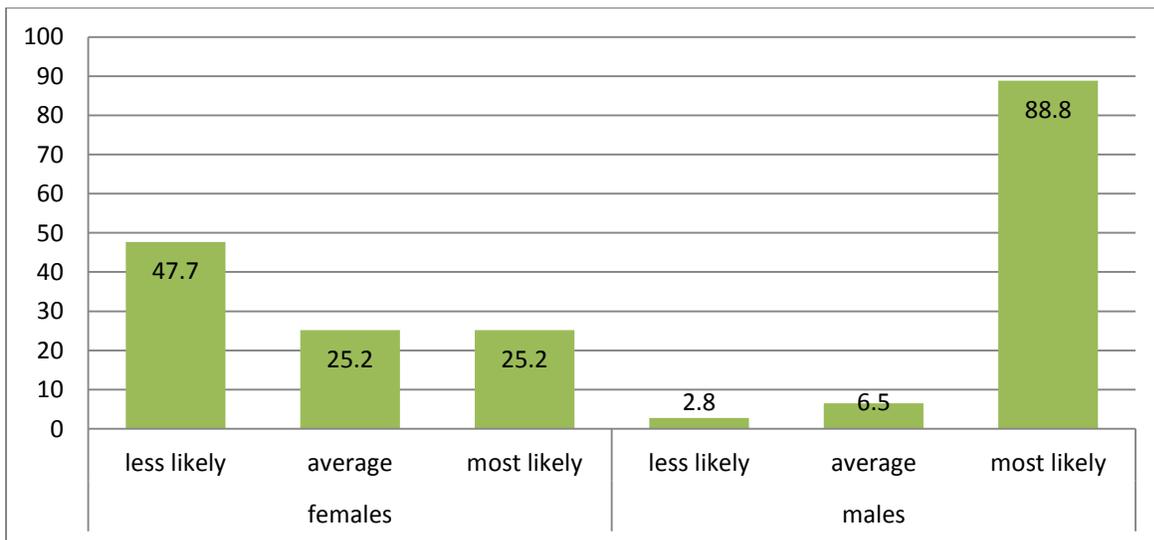
The finding shows that there is still a male domination in GaPila Village. The older generation believes that men should be the provider and the decision makers within households and women should be their secondary breadwinners. The men’s attitude towards the achievement of gender equality in GaPila Village is of paramount importance in the fight to resolve gender inequality. Even though the percentage of men as breadwinners is high (85 percent), there are households where women are breadwinners in GaPila Village. Women are becoming independent within the households as they can provide for their families. Women are moving away from dependency syndrome that men are the provider. This is eradicating the traditional stereotypes that men are the only providers within households. Women are gaining

economic liberation, thus, makes them to have a voice in decision making within households.

#### 4.3.7 Head of the Household

As stated in culture and tradition, men and women determine and allocate roles for males and females. In chapter Two, it was stated that, according to African tradition and culture, “men are supposed be in charge of household decision-making and leading the family (head of the household)”.

**Figure 12:** Head of the household



Women are allocated households chores such as cleaning and cooking. GaPila Village is not different from other rural communities. As figure 12 shows that 89 percent of the sample said that men are most likely to be head of the household and only 3 percent said that they are less likely. In terms of females as head of household, Twenty-five (25%) percent of the sample represented both average and most likely, and 48 percent said they are less likely to be head of household. Although the community is improving, there are still some roles which are specifically for men and those which are for women. As shown at the figure above, in GaPila Village men are the ones which head the family. Women who are heading households are usually in those families which there are no men. During the study one of the respondents said that “for as long as men are

still paying *lobola*, men and women will never be equal". Men will always be head of the family and women will always be subordinates". Thus, this perpetuates the perception gender discrimination.

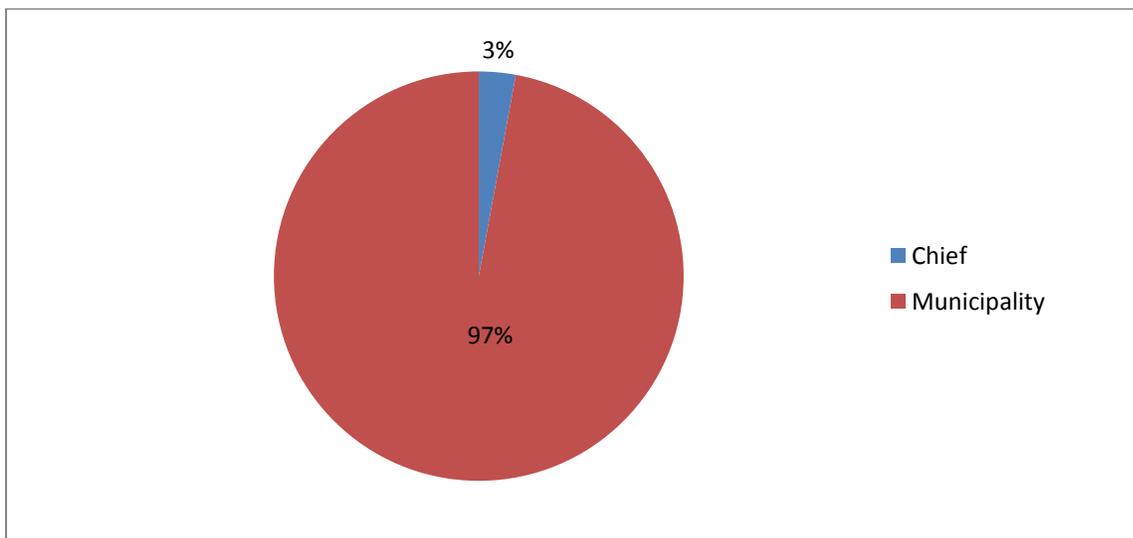
#### 4.4. THE CONDITION OF WATER SERVICES PROVISION

This section illustrates the findings on the conditions of water service provision looking at the following: responsibility of allocating water, management of water services provision in the community, modes of water services provision, amount of water supplied, satisfaction with quantity and quality of water, distance travelled to access water, mode of transport used to collect water.

##### 4.4.1 Responsibility of Providing Water in the Village

It is clear that GaPila Village receives water from the municipality which is Mogalakwena Local Municipality. Figure 13 shows that 97 percent of the sample stated that water in their community is provided by the municipality, and only 3 percent by the chief or Induna.

**Figure 13:** Responsibility of providing water in the village

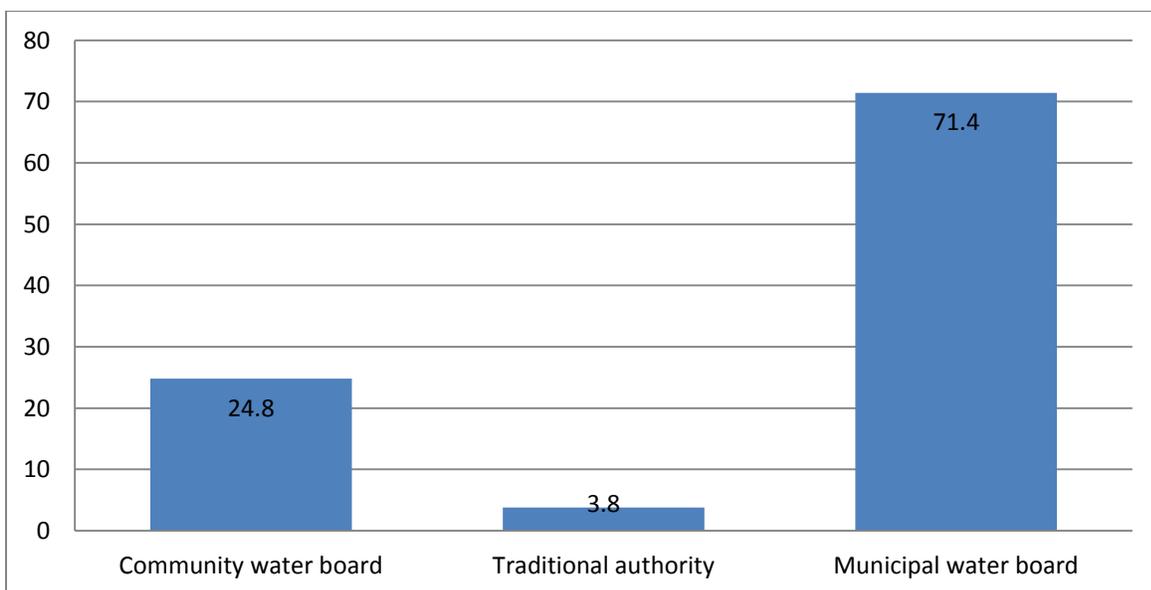


These are households which are nearby the yard of the chief and as such if there is no water in the village, the chief provides nearby houses with water. Water which is provided by the municipality is for free, there are no households which pay for water in the community irrespective of employment status.

#### 4.4.2 Management of Water Services Provision in the Community

Ways in which water is managed in many rural areas are masculine, thus, this becomes a problem because women (the beneficiaries) of water are the ones who are affected severely by how water is managed. Like any other communities, GaPila Village has a way in which water services is managed. In the village certain people either from traditional authority, community or municipality are elected to manage the flow of water within the village. Figure 14 illustrates that in GaPila water is managed by municipal water board with 74 percent of the sampled population. This is where municipality identifies people, basically men trains them on how to operate the reservoir, dam, pumping machines, setting up of the time which the pumping machine is supposed to pump water and how to fix the machine in case of errors.

**Figure 14:** Management of water services provision in the community

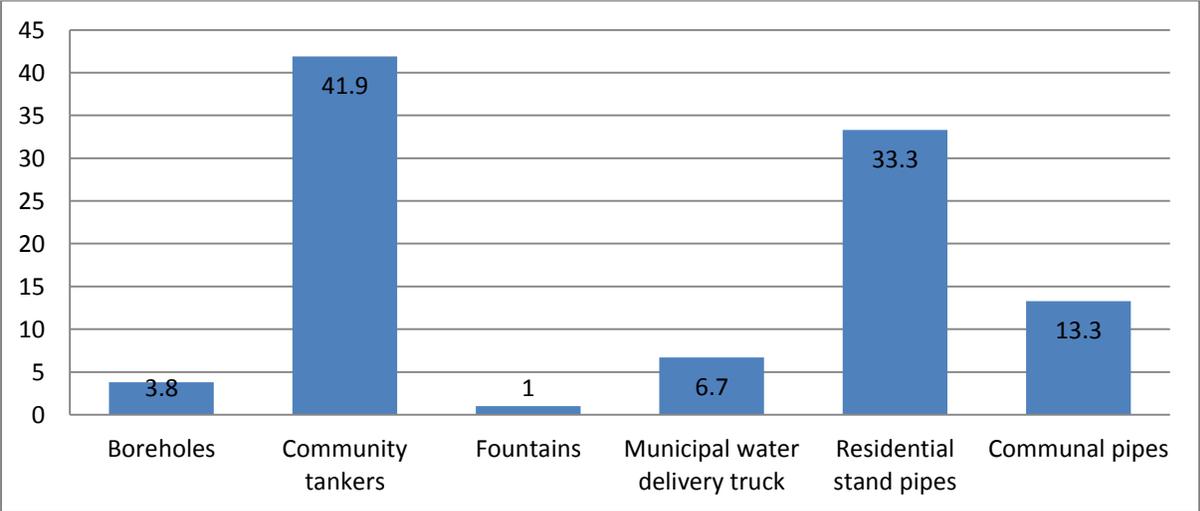


Community water board formed 25 percent; these are the people who are elected by the community together with the chief to represent them at meetings with the municipality when matters of water are discussed. Traditional authority formed only 4 percent of the sample, which mainly represents households which resides nearby the chief residence. As already stated men are the ones who are elected because they are perceived to be more familiar with machine more than women. Thus, leading back to the perception of tradition whereby women are not supposed to perform some certain tasks. Despite the fact that women are the beneficiaries of water, as they use this resource on their daily basis to perform household chores such as cooking, washing, cleaning and others, they are still denied the opportunity to manage water.

4.4.3 Modes of Water Services Provision in the Community

Water is one of the essential needs which human body requires on daily basis. In GaPila Village access to water is not efficient. Thus, there are a number of modes which the community access water from. For the purpose of the study the following were identified: boreholes, community tankers, and fountains, municipal water delivery truck, and residential stand pipes as well as communal pipes. Community tankers were selected as the most used source of water with 42 percent (see Figure 15).

**Figure 15:** Modes of water services provision in the community

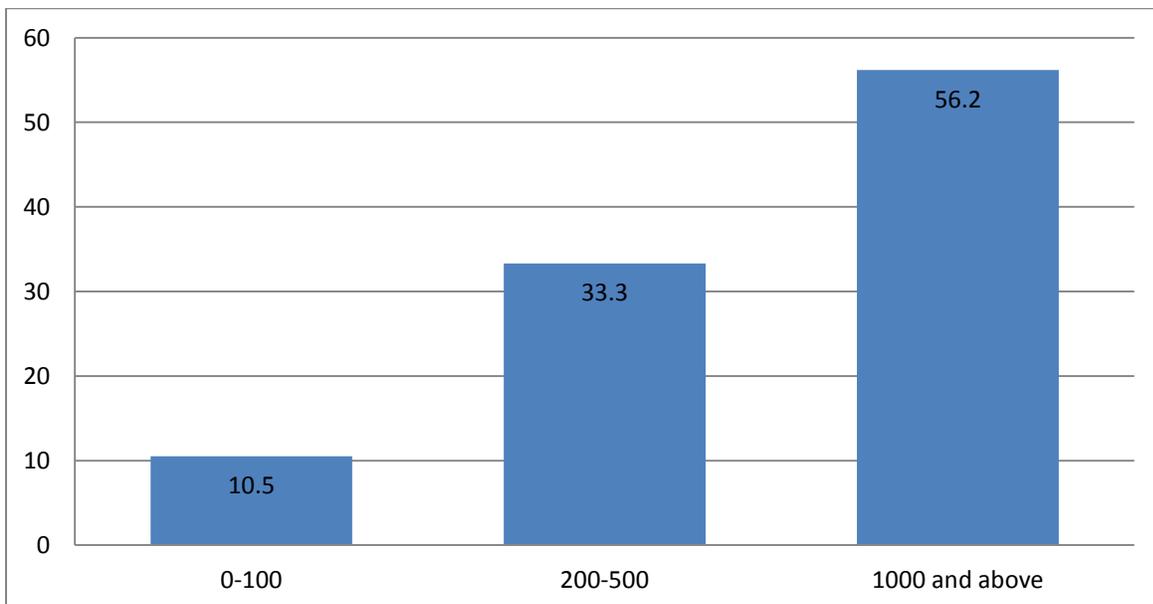


Residential stand pipes followed with 33 percent, communal pipes with 13 percent, boreholes at 4 percent and fountains at 1 percent. The high percentage of community tanks is influenced by two boreholes which are nearby Mogalakwena River. These boreholes pumps water into the tanks, thus; those tanks are always full of water. Residential stand pipes was stated to be another main source of water, however, some respondents posited that they are not trustworthy as at times there is no water from the taps. The main reason which was stated is that the slope of the community is steep, as such; the pumping machine does not have sufficient power to put pressure to supply all households with water in the community, so most rather opt for tanks than stand taps.

#### 4.4.4 Amount of Water Supplied Per Household

From the sampled population, most respondents posited that, municipality provides community with 1000 and above litres of water per household. Figure 16 shows that 55 percent said that 1000 and above litres is provided, Thirty-three (33%) percent said 200-500 litres is provided while 11percent said 0-100 litres of water is provided.

**Figure 16:** Amount of water supplied per household

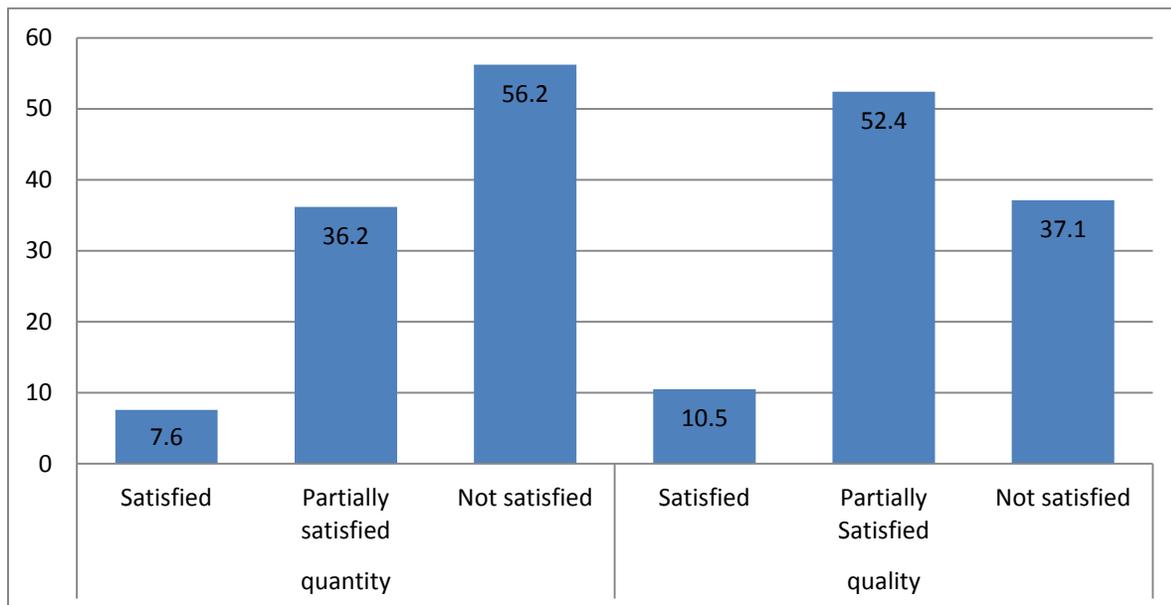


During the survey it was stated that every household is allowed to use water as much as they want. However, households are encouraged to use water as efficient as possible. Households are always advised to secure and save water in their drums and tanks for in case if there is shortage of water tomorrow. However, saving water affects quality because it spends lot of time being stored and it gets contaminated and that might lead diseases to the users. When there is shortage of water in the community, municipality sends the truck to provide every household with 2 drums of water which forms part of 200-500 litres. Although, 2 drums of water might not be sufficient as some families have many people within the household, it was stated that as the community has many houses they are trying to cover all households; hence, they provide 2 drums per house. Provision of 2 drums per house is not sufficient especially for households with lot of people, thus, it can be said that people within the village lack access to adequate water services provision.

#### 4.4.5 Satisfaction with the Quantity and Quality of Water

As already proven in chapter Two and Three, lack of water in rural areas is severe. Municipalities has the responsibility of providing water services to communities as it is enshrined in the Constitution of the Republic of South Africa 1996, Municipal System Act 32 of 2000 and Municipal Structures Act 117 of 1997, as well as the White Paper on Local Government 1998. Water is one of essential basic needs which a human body needs to function well. Thus, equitable access to this resource is pivotal in every community. Figure 17 show that municipality provides 1000 and above litres of water per household and it is perceived sufficient for survival. However, majority of the sample which is 56 percent were not satisfied with the quantity of water. Majority of the sampled criticized the amount provided to them by saying that “*water provided is not sufficient to cover all family members within certain household, thus, 1000 litres is not plentiful for all household chores (cleaning, cooking, washing clothes, irrigation and others)*”. One of the respondents gave an example of a household which has 10 people to say that 1000 litres cannot be adequate.

**Figure 17:** Satisfaction with the quantity and quality of water



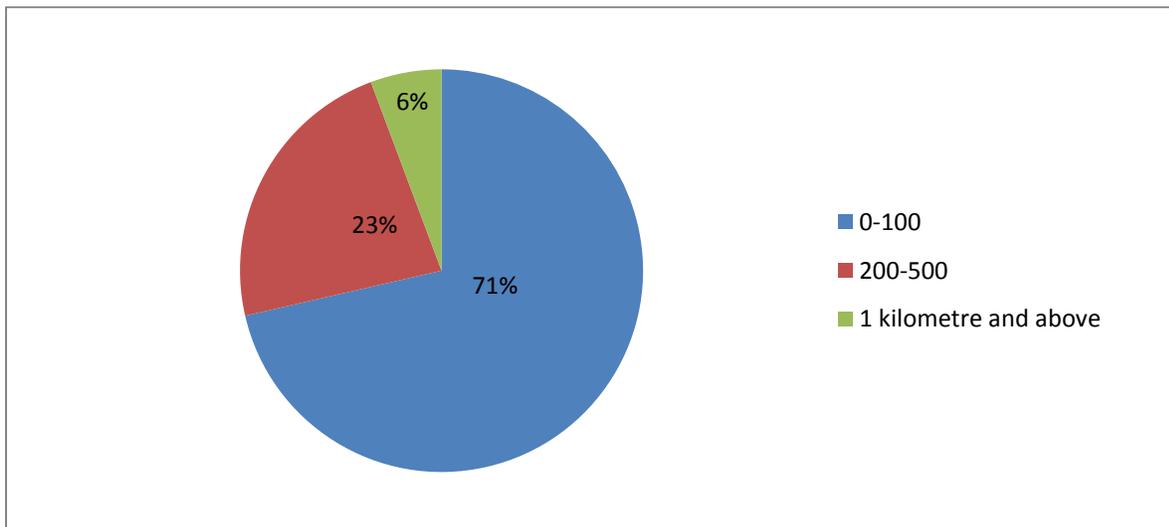
The respondent further elucidated that water is so little to the extent that they are forced to use water which they washed with to irrigate their gardens. They alleged that water would be sufficient if it was pumped every day and there are no specific times which water is pumped. The little proportion of the sample which is satisfied is those families which have boreholes and containers in their back yards.

With regard to quality of water 52 percent of the sample was partially satisfied. 11 percent was satisfied and 37 percent was not satisfied. The respondents stated that water provided through tankers and residential stand pipes is clean because it is pumped and cleaned before supplied, thus, water is safe. 37 percent of sample which was not satisfied represents water which is brought by municipal delivery truck. They complained that water is salty, as such, is not safe for their health. They stated that salt damages their electric appliances such kettles, irons and washing machines.

#### 4.4.6 Distance Travelled to Access Water

Water Aid stated that, “access to water is not only about the litres of water per household per day, but also about the distance travelled to reach water source”. It further stated that optimal access to water implies a household has multiple taps in the residence, intermediate access implies a household has one tap on the plot, basic access is when an individual travel 100-1000 metres to reach source and no access is when people travel 1 kilometre and above to reach the source. As shown in figure 18 people from GaPila Village do not travel long distance to access water.

**Figure 18:** Distance travelled to access water



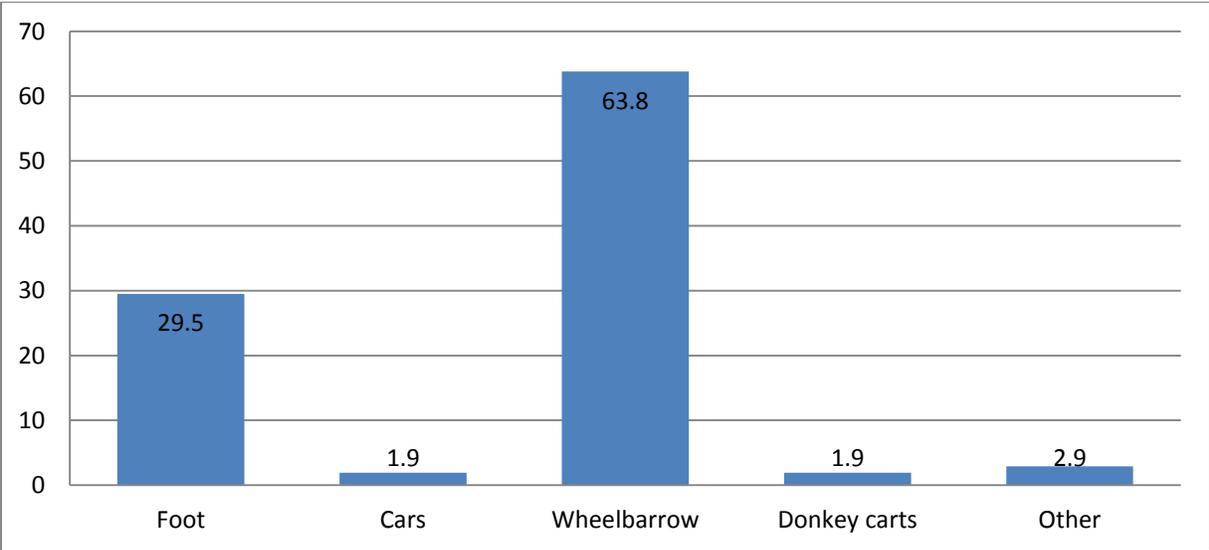
The figure shows that 71 percent of the sampled population which is largely women travel 0-100 metres to reach water, 200-500 is 23 percent while 1 kilometre and above is 6 percent. Thus, it can be said that GaPila Village has basic access to water. Although, people from community travel short distance, people who are mostly likely to be affected by water collection are women because they are expected to fulfil their household chores which require water. As compared to men, women wake up early in the morning to prepare children for school, prepare food, clean the house, while they are tired, they are forced to push the wheelbarrow during the sunny day to collect water,

while men are seated doing nothing. Having water near home produces a significant improvement in nutrition and health. However, travelling long distances to get water contributes to illnesses that women faces because they do not get time to rest and relax their body.

#### 4.4.7 Modes of Transport Used to Collect Water from Source

Most people from GaPila Village use wheelbarrows to collect water. Figure 19 illustrates that wheelbarrows formed 4 percent of the sample, foot formed 30 percent, cars and donkey carts formed 2 each, while others formed 3 percent. It is believed that as the distance travelled to reach water source is not that long, most community, members prefer wheelbarrows. Some of the reasons behind the huge percentage of usage of this mode in the village are: is cheap; it can carry at least 4 of 25 litres bottles of water, does not require fuel and it lasts for years. The other reason is that unlike carrying water in a bucket with a head, the wheelbarrow is much more convenient because they just lift up and push. The last reason is that most rural people have perception that the main purposes of wheelbarrows and donkey carts are: collecting water and fetching firewood.

**Figure 19:** Modes of transport used to collect water from source



However, donkey carts in this community are not used that much because the distance is short. Two (2%) percent of cars and donkey carts and 3 percent of others represent community members who travel 1 kilometre and above. This usually happens where there is dominant shortage of water in the community. Thirty (30%) percent represent households which have boreholes in their yards and those who have residential stand taps. This shows that people from the community still suffer in terms of water services provision as they have to travel to get water.

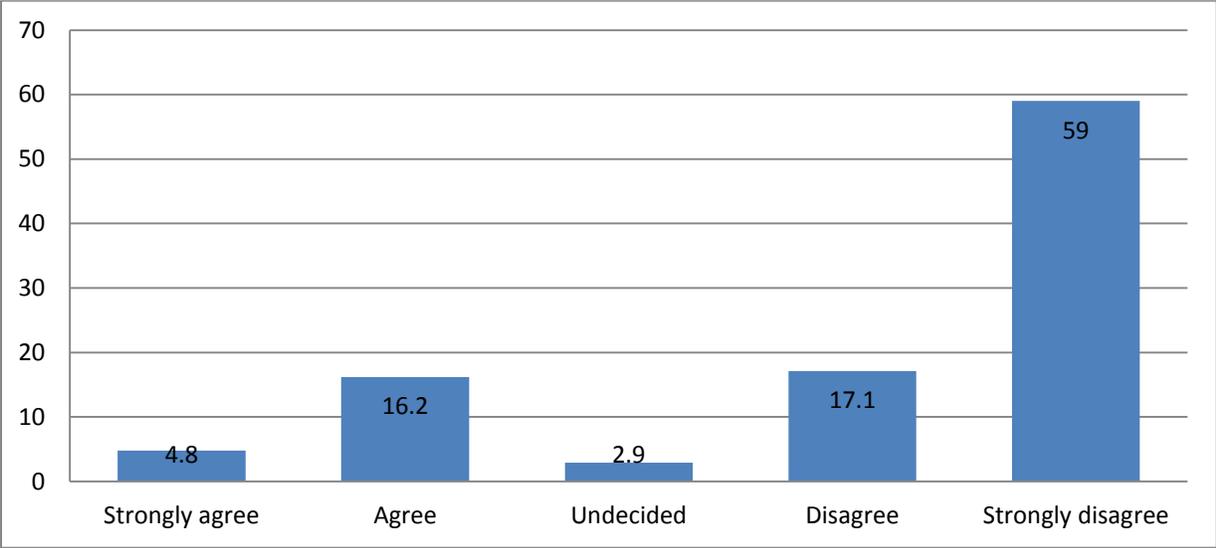
#### 4.5. THE DETERMINANTS OF WOMEN EMPOWERMENT IN THE COMMUNITY

This section will discuss the findings on what determines women empowerment in the community looking at the following: women are able to travel to any place without permission from the husband; women are given economic opportunities, are women able to participate during community meetings, women are allowed and able to be a chairperson, secretary and treasurer, position of women in terms of community traditional customs and how empowered/disempowered are women in the community.

##### 4.5.1 Travelling to any Place without Permission

In most if not all, whether patriarchal or not; women, especially those who are married are obliged to get permission from their husbands before they travel. GaPila Village is not different from other communities as the sample from figure 20 clearly shows that 59 percent strongly disagreed that women are not allowed and able to travel without permission of their husband. It is also complemented by 17 percent which also disagree. Thus, it can be said that 76 percent of the sample disagree that women cannot travel without husbands' concern.

**Figure 20:** Travelling to any place without permission



The manifestation of decision making power placed on men is encouraged by culture. The combination of strongly agree and agree formed 30 percent of the sample. As compared to 59 percent of strongly disagree only, it can be said that decision making power on certain aspects within households in the community is mostly masculine. Again, 30 percent represent widowed women and single women, because they have no husband to get permission from, thus, they do not need to consult with anyone to get authorization to travel. Three (3%) percent of undecided represent young people especially students who were sent by their parents to participate on their behalf. There is no joint family decision making whereby men and women come together to take decision that affects each of them, however, men are the ones who make decisions.

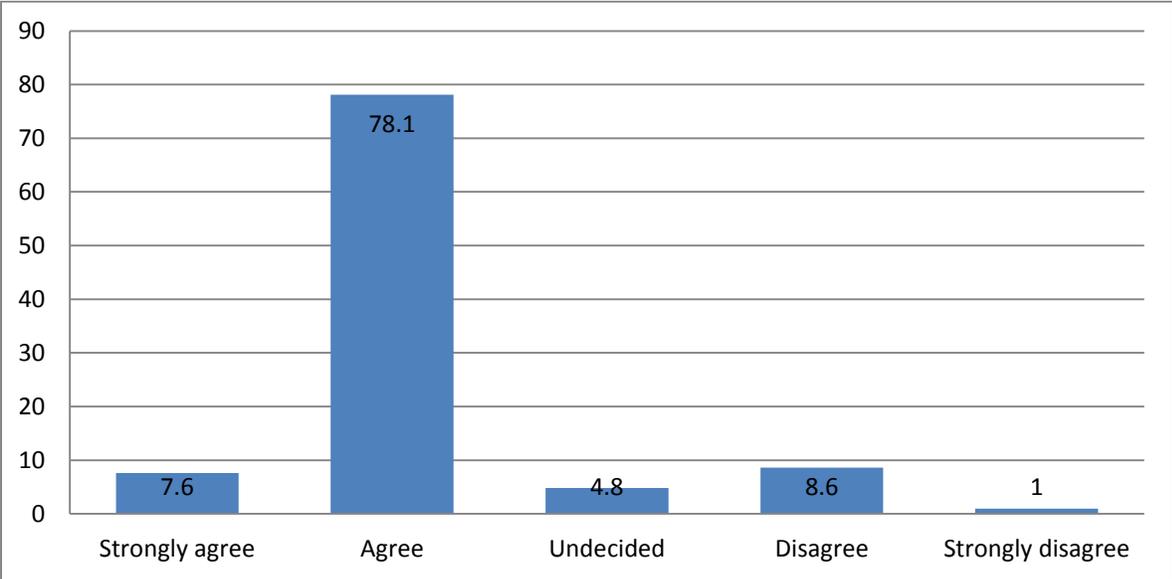
4.5.2 Economic Opportunities

As already stated, in GaPila Village there are no specific tasks assigned to men and women by tradition and culture. However, old aged people still believe that women are destined to perform certain tasks within a household. Despite the perceptions and believes which old aged people have, women are given economic opportunities (see

Figure 21). Although the figure does not compare whether men and women are given equal access to opportunities, it can be said that women have opportunities in the community as 78 percent of the sample agreed and 7 percent strongly agreed. Although, 10 percent of the sample disagreed, it is evident women have access to prospects. Some of the respondents said that there are no job opportunities around as such they do not get employed.

In South Africa, every person is given the opportunity to enjoy his/her human rights no matter what the circumstances might be. In GaPila, most community members especially women do not know their human rights. One women a raised a 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.

**Figure 21:** Economic opportunities

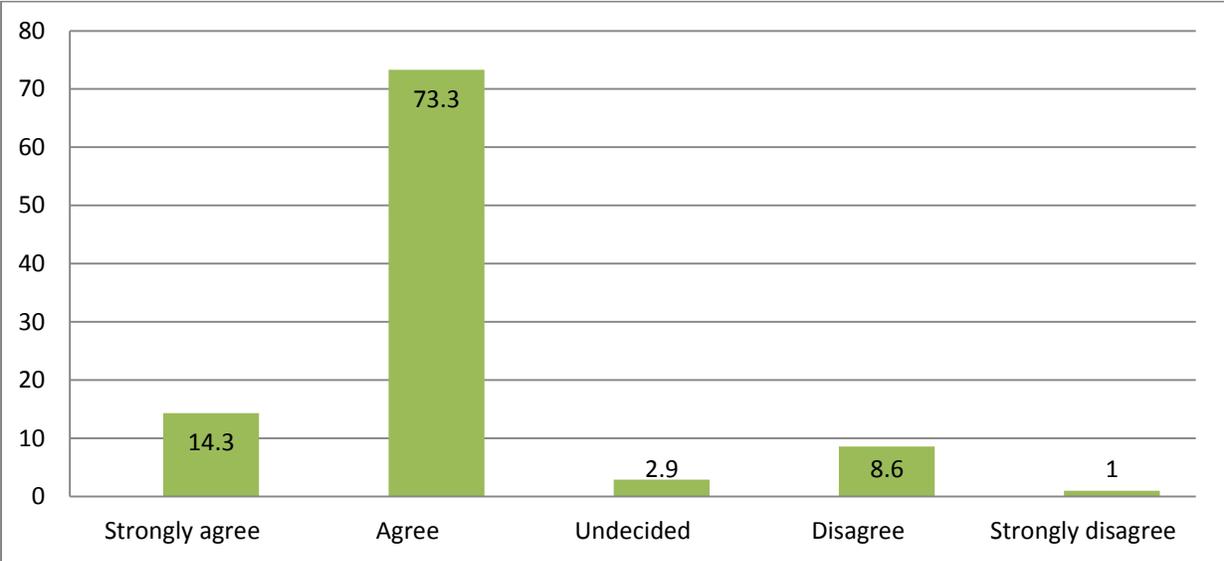


People nowadays just do as they please because they have rights. Before these rights, we used to live in peace and harmony. We do not need them in our lives.” The other respondent who is a student said “human rights are not really helping much in the village because most people still live in a traditional way. They prefer to follow their tradition and go to an extent of ignoring their human rights.”

### 4.5.3 Participation of Women during Community Meetings

Participation during community meetings is one of the major challenges which women face in many rural areas. Prior 1994, women were marginalised in such a way that they were not allowed to sit in during community meetings where those matters which affect their lives are discussed. However, after the African National Congress (ANC) took government in 1994, situation started to change for better where by women were allowed to sit in during community meetings but not allowed to participate. Thus, participation remained a problem which women are faced with in rural areas. In GaPila Village, women are allowed to sit in and participate during community meetings as 73 percent of the sample agreed and 14 percent strongly agreed (see Figure 22).

**Figure 22:** Participation of women during community meetings



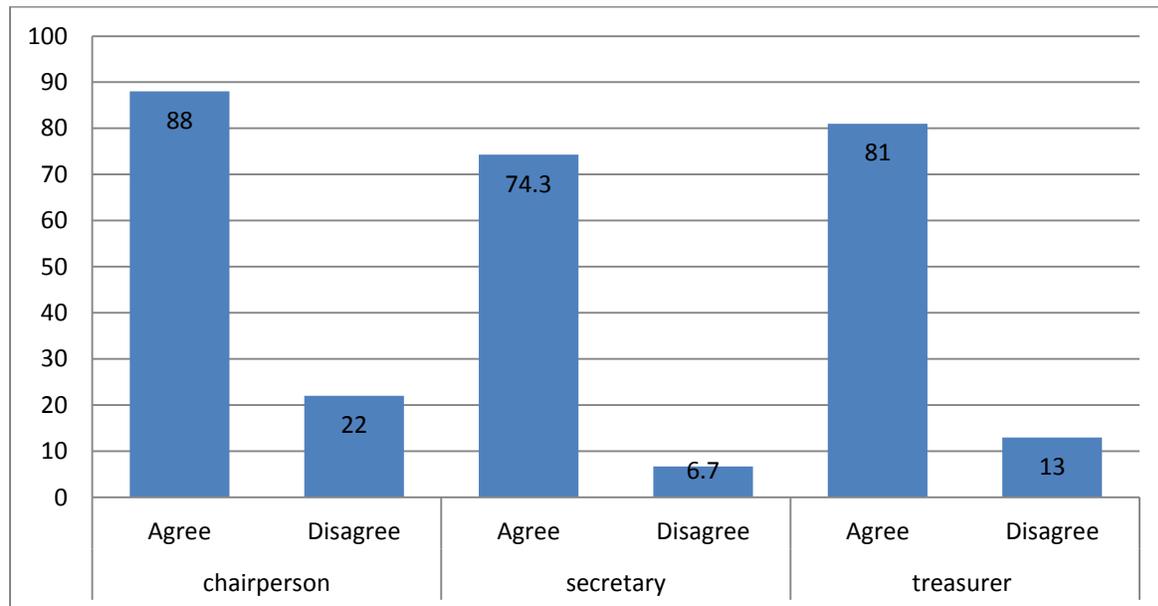
During the survey one of the female respondents said that “we are allowed to participate during community meetings and raise our concerns and grievances which are listened to and heard. However, we are not sure as to whether they are taken into consideration because some of us are not educated, and usually men listen to women who are learned. It is believed that educated women are the ones who are ingenious and familiar with everything and those who are not educated are not taken serious simply because they are always at home doing nothing, they are called “*Mmalehlwele*” meaning woman who are always seating at home.

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 learning the management techniques applied in different development projects, and so we are not yet comfortable in raising our concerns.” Despite the issue of education most of the respondents said women are allowed to participate during community meetings. This shows that there is an improvement of gender equality in the community.

#### 4.5.4 Permission of Women to be a Chairperson, Secretary and Treasurer

As figure 21 showed that 78 percent of the sampled population said that women are given economic opportunities and also complemented by Figure 22 which showed that women are able to participate during community meeting, it is therefore not surprising that women are permitted to be chairperson, secretary and treasurer in the community. Figure 23 show that 88 percent agreed that women able and allowed to be chairperson in the community and 22 percent disagreed.

**Figure 23:** Permission of women to be a chairperson, secretary and treasurer



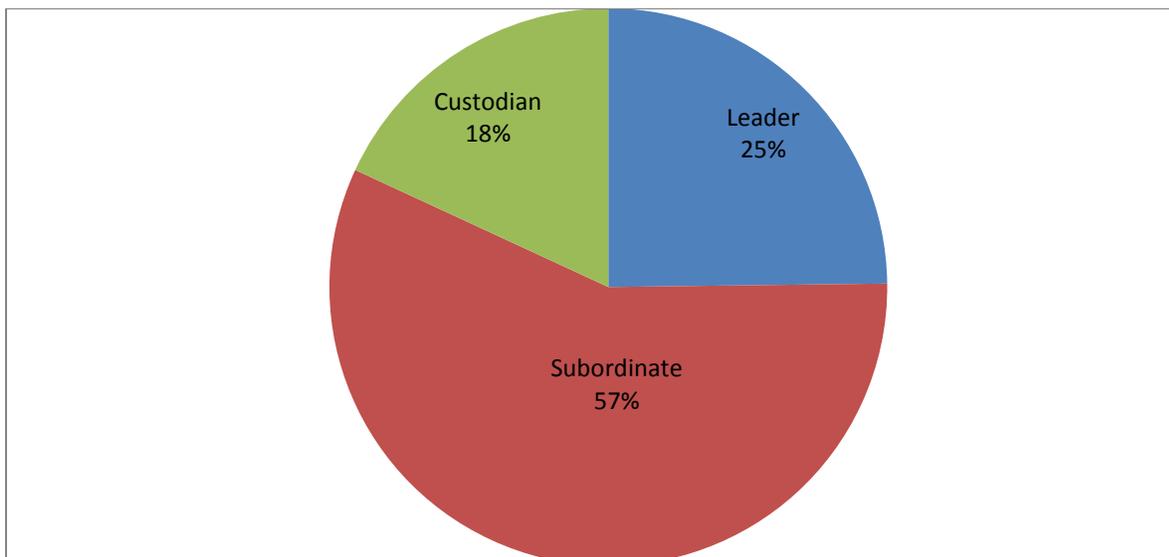
Although, some of the respondents especially old aged men said that in accordance to culture and tradition men are not supposed to be led by women because it is said that “*tša eta ke mosadi pele di wela lengopeng*” meaning that if women lead everything falls apart, women are still allowed to lead in the community. The comments uttered by old aged men evidently show that they still live in a world where women are marginalised and viewed as subordinates after 20 years of democracy. The Induna of the village said that “we live in a democratic country where women occupy top positions in government and the country as a whole, so who am I to deny them positions when they lead at national level. He gave an example by saying that the President of the country gave the position of Speaker of the Parliament to a woman that means he can also allow women to be chairperson at any community gathering. With regard to Secretarial position 74 percent agreed and 7 percent disagreed. While with Treasurers’ position, 81 percent agreed and 13 percent disagreed. Most of the respondents stated that women are known to be good with administrative work, thus, such position are most likely to be allocated to them, as for leadership and strategic position, not every women is allowed to occupy those seats because there are certain requirements which one needs to

possess in order to be on that seat. Education is the most important prerequisite which women needs to have in order to be allowed such position especially the chairmanship.

#### 4.5.5 Position of Women in Terms of Community Traditional Customs

As modernization theory states that in order for rural developing countries to be developed, they must leave and forget all their tradition and culture and travel through the path that Western traversed in order to be developed (Lerner, 1986). However, in Black communities, tradition and culture are considered to be the identity of where a person comes from, defines who people are, and what they are made up of, thus, it is difficult for people to forget and leave their culture and tradition behind. Although, women are allowed and able to occupy top positions in the community, larger proportion of the sample indicated that according to tradition and culture, women will always be subordinates to men. Figure 24 complements the above assertion because 57 percent of the sample said that women are subordinates, Twenty-five (25%) percent said leaders and 18 percent said custodian. During the survey it was observed that majority of men are still threatened by the economic independence of women in many rural societies.

**Figure 24:** Position of women in terms of community traditional customs

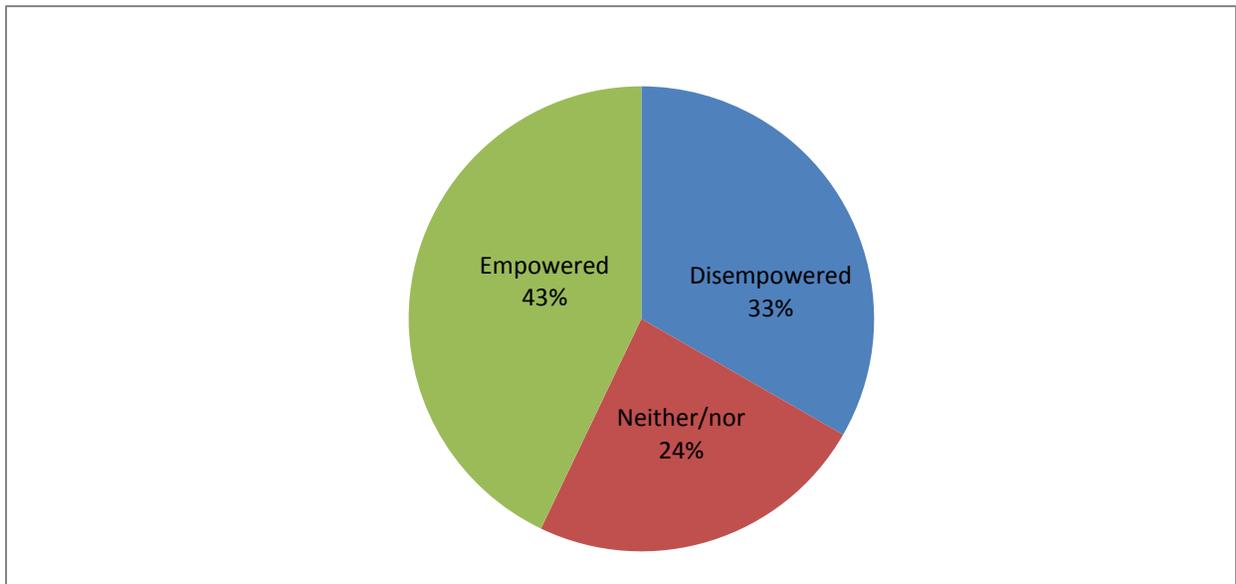


The more men are threatened by women's economic independence, the more men will opt for violence in order to maintain their masculinity and control within the household. Hence, the maintenance of masculinity hinders the realisation of gender equality in the community. The large percent of households where men are threatened indicates that women are not supported when they take up employment that will make them to be economically independent. Men still see themselves as heads of households, at the same time viewing women as their subordinates. GaPila is a rural area which still has the characteristics of other rural areas around (poverty, gender inequality, traditions and culture). Traditional barriers are still there within the village and these hinder the achievement of gender within the household. Men who are threatened by women's economic independence demonstrate that there are still cultural and traditional customs that are still entrenched in GaPila Village. The manifestation of cultural and traditional customs that marginalised women makes it difficult to resolve gender inequality in GaPila Village. The maintenance of masculinity within the households silence women.

#### 4.5.6 Empowered/Disempowered of Women in the Community

As already indicated in chapter one, two and three that empowering is one of MDGs, it is much of paramount to check the progress of women empowerment in the community as it is 20 years of democracy in South Africa and a year only to achieve the target. In GaPila Village women are empowered as 43 percent of the sample previously shows that they are permitted to participate during community meetings, they are allowed to be chairpersons, secretaries and treasurers which were previously not allowed to occupy (see Figure 25). Figure 25 further shows that 33 percent stated that women are disempowered. They said that they are disempowered because in many rural areas women are considered empowered if she is working/employed, educated and independent. However, many women in the village are not employed as such they do not consider themselves as empowered.

**Figure 25:** Empowered/disempowered of women in the community



Lastly 24 percent said that they are not about what determines the empowerment or disempowerment of women, this was mostly students who sent by their parents to answer questions on their behalf. The variations shows that women within the village are empowered, although, in some instances they are excluded from decision making in the village.

#### 4.6. THE EFFECTS OF GENDER DISCRIMINATION IN WATER SERVICES PROVISION ON WOMEN EMPOWERMENT

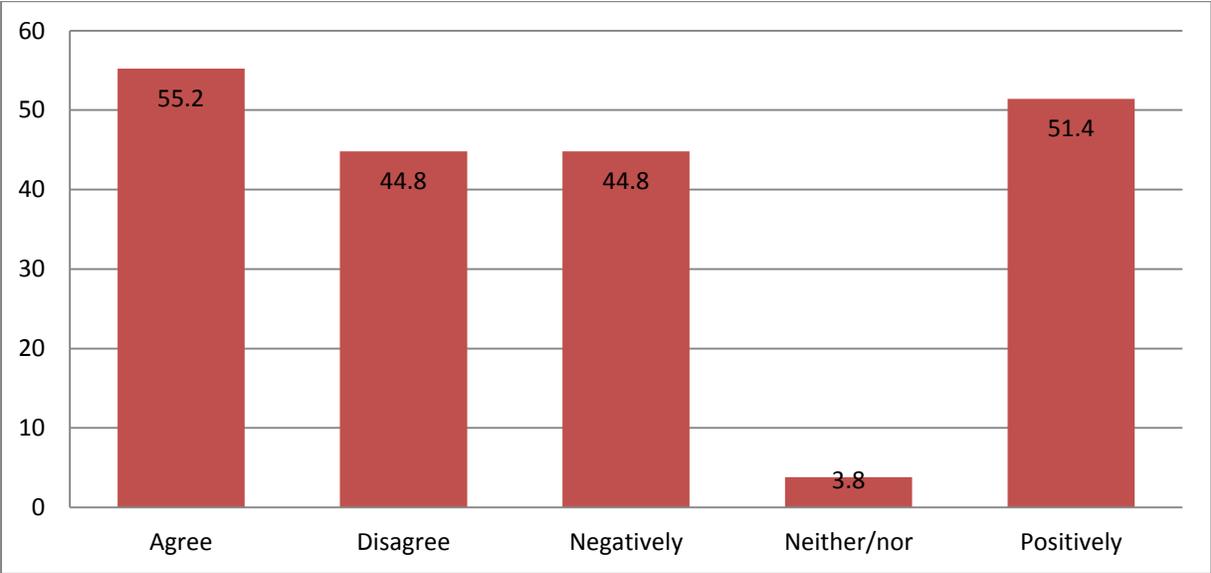
This section discusses the findings on the effects of gender discrimination in water services provision on women empowerment in GaPila Village looking at the following: Power control over water services provision and its effects on the status quo of women empowerment, positions that allows women access to water in the community and its effects on the status quo of women empowerment, women have relevant information to influence water services provision in the community and the effects of this status quo on empowerment, women need certain resources in order to influence water services in

the community and the effects of this status quo on empowerment and what determines of women’s ability to influence water services provision in the community.

#### 4.6.1 Decision-making Power over Water Services

Decision-making power and control over resources by both men and women in matters that affects and concern them is important, because it helps them to be in charge of their development. In terms of control over water services provision in GaPila Village, women have slim power control. As cascaded on figure 21, Fifty-five (55%) percent of the sample agreed that women have power control over water services provision and 49 percent disagreed. Then small variance of proportion was informed by the fact that, it is said that women are allowed to occupy positions which allow them to access decision making power in the village. For women to participate on an equal footing with men, they have to be capacitated with skills and knowledge. The capacitating of women is essential because it determines if ever they are capable of holding different positions in the water committee.

**Figure 26:** Decision-making power over water services



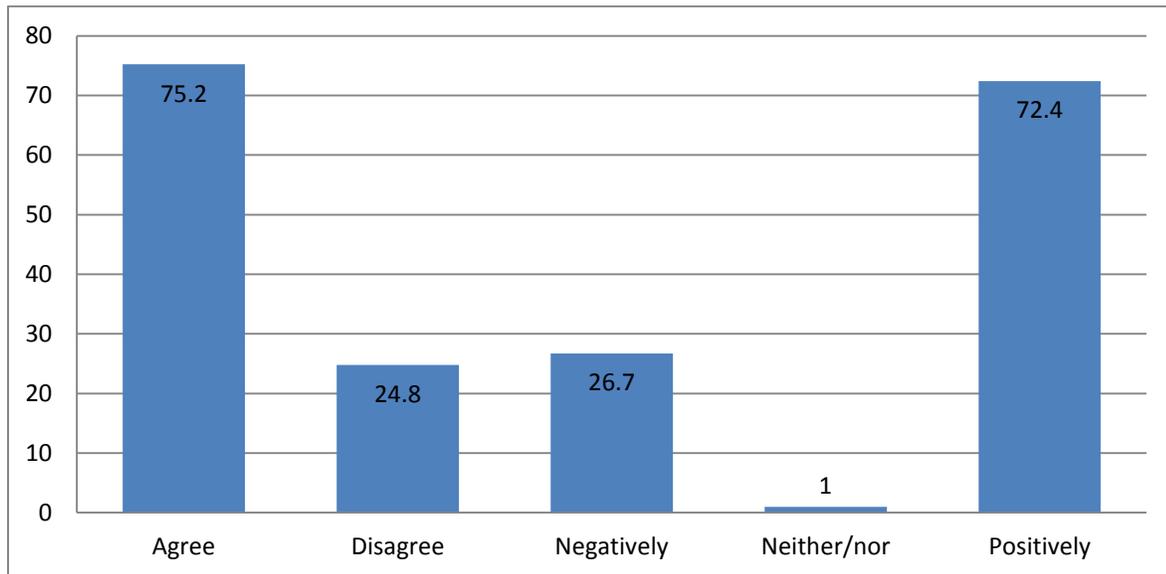
In water services provision, there are some prerequisites which one has to possess in order to occupy a certain positions; as such it becomes a challenge for other women as they do not qualify and they are excluded from making final decision making. However, despite little control which women possess over water services provision as compared to men, 51percent of the sample stated that this affects the status of women empowerment positively and 45 said negatively. One of the female respondents said that “we are not complaining that water is managed by men. All we need is to have water in our community on daily basis, because we are women as such most of our household chores requires water to be performed”. This perpetuates the belief of saying men are the decision maker of households whereas women should be handling household chores such as cleaning, cooking and fetching firewood.

#### 4.6.2 Positions that Allows Women Access to Water in the Community

Women from GaPila Village are allowed to occupy positions such as chairperson; secretary and treasurer in the community (see Figure 27). However, for women to hold one of the above mentioned positions in water services provision, one must meet certain requirements. Looking at the results from the sample, 75 percent of the sample agreed that women are given positions that allow them access to water services and 25 percent disagreed.

Although, these positions are accessible to women, however, some of the female respondents said that “we agree that women are allowed to occupy those positions but there is no even a single women who occupy such positions in water services provision, simply because they are not able to operate pumping machine and such positions are considered to best suit men”.

**Figure 27:** Positions that allows women access to water in the community

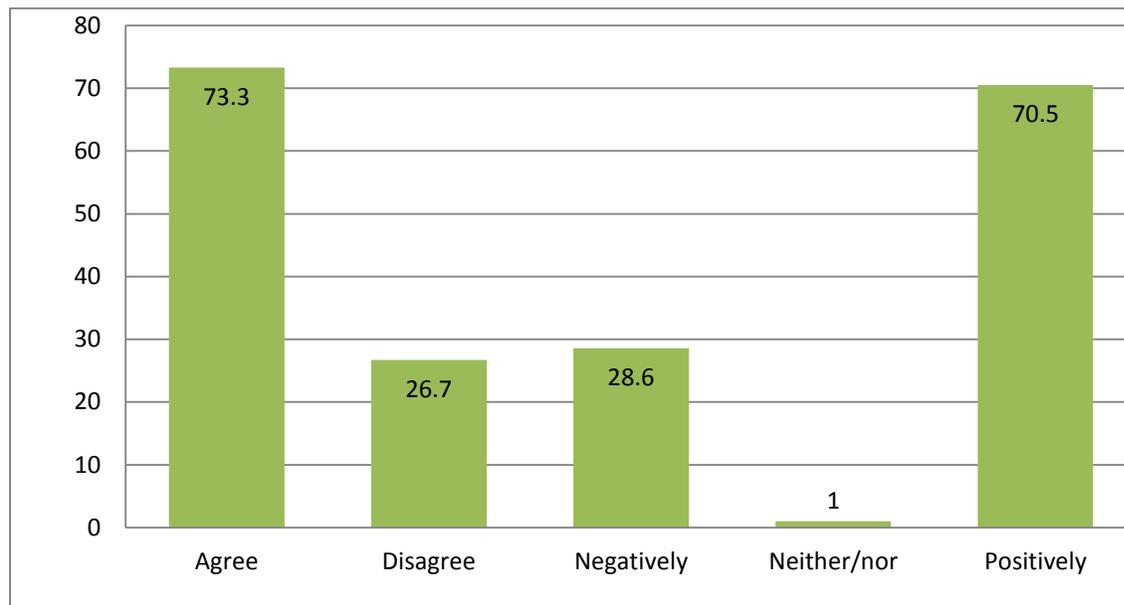


The authorization to women on those positions affects the empowerment status quo positively as figure 27 elucidates that 72 percent of the sample said that it affects them positively and 27 percent said negatively. The percentages illustrate that in terms of women are not excluded in managing water services provision although their opinions are considered in other service delivery in the village especially when the decisions are made.

#### 4.6.3 Access to Relevant Information to Influence Water Services Provision

Women in GaPila Village are privileged because they are allowed to sit in during community meetings and also participate. With regard to access to relevant information in water services provision, Seven-three (73%) percent agreed that women have access to relevant information that can help them to influence ways in which water is managed in the community and only 27 percent disagreed (Figure 28).

**Figure 28:** Access to relevant information to influence water services provision



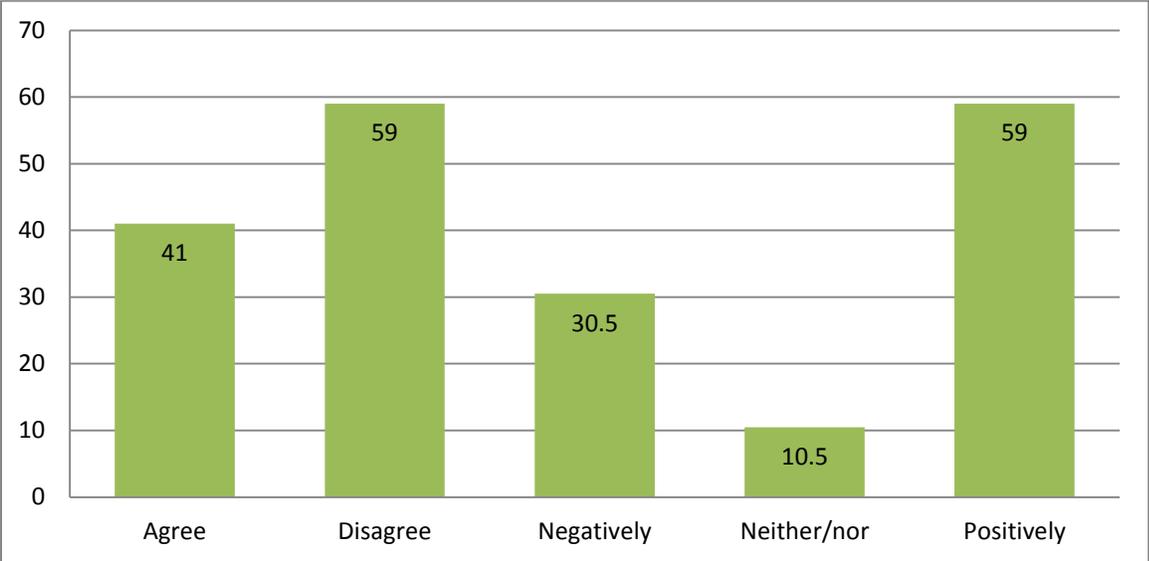
During the survey it was stated that things have changed since the appointment of the new Induna. Women said that these days they are called to participate during meetings and when there will be shortage of water in the community they are all alerted to save water and told when the municipality truck is coming to deliver water so that they can prepare their containers. Thus, this affects their empowerment status positively (71 percent). It can be said that women in the village have access to information which is relevant, and can be used to influence decision making process. However, the questions which can be asked would be 'do they use the information relevantly and are their concerns heard or not'.

#### 4.6.4 Resources Needed in Order to Influence Water Services

As stated in chapter one, in many patriarchal societies' women were marginalised in such a way that they were not allowed in taking part during community meetings. For women to participate in equal footing with men, then they must have to be capacitated with skills and knowledge. In GaPila Village however, it was stated that everyone has the right to participate during community meeting despite having resources or not.

Looking at figure 29, Fifty-nine (59%) percent of the sample disagreed that women need certain resources in order to influence water services provision and 41 percent agreed that they need resources.

**Figure 29:** Resources needed in order to influence water services



Although, the leadership of the village said that everyone has the right to influence water services, some of the respondents stated that an individual must possess money or be educated in order to be heard during community meeting. It appears that in most cases concerns of the less privileged people are not attended to. This affects their empowerment status quo negatively, because they are not educated. Therefore, this affects gender equality in water services provision as some concerns are neglected. Some of women loose courage to go and participate during community meetings as they know that their concerns might not even be taken into consideration. Thus, this perpetuates gender discrimination.

#### 4.6.5 Women's Prerequisites to Influence Water Services Provision

In chapter one and two, empowerment was described to be an ambiguous concept as there is no universally accepted definition. However, various scholars in their definition of empowerment, there are similar elements which are usually used to measure women empowerment inter alia is: capabilities, freedom, employment status, decision-making power, knowledge and skills. In GaPila Village, as shown in figure 30, Forty-eight (48%) percent of the sample stated that for women to be referred as empowered, one must be employed and work a decent job such teacher, nurse, lawyer or doctor. Thirty-one (31%) percent said one has to be educated in order to be referred empowered. While 9 percent marital status.

**Figure 30:** Women's prerequisites to influence water services provision



High proportions on levels of education and employment status are informed by the perception which rural people have about education. It is perceived that educated people are superior and those who are not educated are inferior. Twelve (12%) percent of the sample said women must possess all of the above in order to be referred to be empowered. If women are educated and employed but not married, old people especially those who still follow culture and tradition do not listen to what they say

because they think that such women does not respect. 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. 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. As the village is still a bit patriarchal, women are still expected to perform household chores of nurturing the children, old age and the sick, cleaning, cooking, washing and collecting water and firewood.

#### 4.7. CONCLUSION

This chapter has demonstrated that 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. It was said “there is no problem with traditional allocation of roles in the village. Roles are allocated according to the gender. Men are born to be leaders and financially support their families while women are created to be their husbands’ supporters by doing household chores”. Women’s concerns are not always taken into consideration. When it comes to the water services provision, women are given the opportunity to perform what is considered to be male roles. Women are always allowed to participate on equal footing with men in the processes of the water committee; however, there are requirements which one has to possess in order to manage water services in the community. 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. The next chapter provides findings, conclusions and

recommendations. It will provide summary of the study from the survey and then recommendations will be drawn; this will be from the survey conducted in GaPila Village and from the literature.

## **CHAPTER FIVE**

### **FINDINGS, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1. INTRODUCTION**

Water is one of the most important natural resources and is the essence of life on earth. Availability of safe water and adequate sanitation is critical not merely for health reasons, but also for economic development. The right to water is essential for achieving other human rights and international development commitments in critical areas such as gender equality, sustainable development and poverty eradication. Even though the water crisis is observed as a general problem for the rural population, women bare the greatest burden because of their socially gendered roles, which involve looking for and collecting water for their households. Due to their task of water provision at the households, the participation in education, income generating activities as well as in cultural and political engagements is often compromised. Lack of safe water causes illness which leads to unemployment which, in turn, results in poverty. The aim of this chapter is to provide the summary and recommendation of the dissertation, showing how the study has unfolded. The recommendations of the study are drawn from the research findings. The chapter is divided into five sections and the first section is the introduction. The second section is the summary of the research. The third section will be the findings of the study, the fourth section will be recommendations and the last section will be conclusion.

#### **5.2. FINDINGS OF THE STUDY**

- From the literature review, the study finds credence in the theoretical principle that women are being discriminated against in water services provision with the result that they are virtually disempowered. Water is at the core of

women's activities; and, discriminating them from decision-making processes therein should be expected to have deleterious effects on their prospects of empowerment.

- Regarding South Africa, as a globally acclaimed democracy, the study finds that women have however continued to be discriminated against in the water sector management.
- In relation to gender discrimination, culture and tradition are the key challenges because the inadequacy of women's access to and control over management of water services is constrained by various customary and patriarchal social relations. Cultural practices within communities ignore female participation in water services management. Their participation is obstructed by lack of time, level of education, low self-esteem and flexibility due to substantial workload and numerous household responsibilities.
- Women are the major beneficiaries of water; as such their involvement in management of water is important and it will reduce time and unpaid labour they spend on collecting water. Women play a central role in the collection and use of water in the developing countries. However, they are often not viewed as active participants, but rather as the passive beneficiaries of improved infrastructure and, hence, are left out of the decision-making processes due to level of education.
- It was discovered that access to water is not just about litres per day, but also about distance to the water source. It was also discovered that no access refers to situations where the water source is more than one kilometres away from the individual and the recommended minimum access to water for rural South Africa is 25 lpd.

- Women are most likely to be affected by problems which are associated with water services. Those problems are: poor infrastructure, time and energy, decreased nutrition for families, and health problems.
- Most of the people in the community indicated that they are not aware of their human rights. Thus, they are subjected to unreported domestic violence as they are not aware that they are abused.
- The status of women whether high or low, does not determine the amount of work that must be done by her at home, because irrespective of her status or career placement, her primary assignment is to care for the family/home.

#### 5.4. RECOMMENDATIONS

Drawn from the findings on the study conducted in GaPila Village, the following solutions are recommended to reduce marginalisation of women from traditional beliefs and culture, as well as heavy workloads that they are experiencing on their daily basis.

- South African situation calls for a serious national redress wherein the discrepancies between policy and implementation are addressed. These recommendations appear to be relevant in all spheres of life, beyond matters of women discrimination and disempowerment in the water sector.
- Human rights awareness campaign: Many people are not aware of their human rights, thus, they do not report acts of abuse within the household. Government should raise awareness about human rights in rural areas. All individuals must ensure that they know and understand their human rights. Women should be able to exercise their human rights freely without fearing their husband. This will give them with self-confidence and self-esteem and it

will also assist in the challenges faced when promoting and protecting human rights.

- Sharing of household responsibilities between men and women: Men and women should share household duties. Men should help women by carrying out some of household chores such as fetching water and firewood. This will not reduce workload, time and energy women spend on those unpaid labour, it will also help their body to relax and this will reduce their chances of being affected by diseases. In terms of household decision-making power, there should be a joint decision by both men and women. Lastly men should give women opportunities to lead the household and support them at all times. This will enhance their stand in the community and it will promote independence.
- Resolving of cultural and traditional believes: Culture and tradition has created an environment where women were neglected and viewed as subordinates to men. It has created an environment where decisions are taken using a top-down approach where by men are at the top and women at the bottom. Thus, this led to marginalisation of women in all spheres. In order to resolve and break the barriers of culture and tradition, there should be a bottom-up approach especially on management of water services because women are the end users of water more than men. By so doing, women will be empowered, at the same time all the barriers of culture and tradition, abuse, subordination, marginalisation, hierarchical structures within the households and women as domestic workers will be resolved, thus, making it easy to achieve gender equality.
- Training and active involvement of women on management of water services: Women are the beneficiaries of water because most of their duties require water, as such it is important for them to be actively form part and be involved in the management committee as they are the ones who know time which

certain amount of water is required for a certain duty. As stated in the previous chapter that for an individual to manage water services provision in the community, there are some certain prerequisites which one has to possess in order to occupy that position; it is recommended that municipality should take women for training and capacitate them with skills so that they be able to operate reservoir, pump water, fix errors in case they happen and get drivers licenses so that when there is shortage of water in the village they can use trucks to deliver water house to house.

- Recommendation for further study: There is a need for further study to check if women from rural areas are still marginalised or is it them who are oppressing themselves by holding back in the name of “respect to the husband, culture and tradition”. Further study should be on the hierarchical structure within the household as a consequence of tradition and cultural theories in rural areas.

## 5.5. CONCLUSION

The study conducted at GaPila Village revealed that there are factors that influence the manifestation of gender discrimination in water services provision, thus, perpetuating women disempowerment within the village. The persistence of gender discrimination is caused by the fact that women are still perceived as people who should remain at home and care for the family, perform household chores, while on the other hand men are the ones who make household decisions. These perceptions mostly came from old people who still believe in culture and tradition. The main challenge in GaPila Village is their masculine practice which is enforced by old aged people to administer the community, thus, influencing gender inequality. It treats men and women differently and excludes women from taking part in other activities in the community. Men on the other hand are resistant to change especially in terms of sharing of power, as they are scared of economic independence of women reason being that they will not be able to control them anymore. Thus, their resilient makes it difficult for the government to achieve its

Millennium Development Goal of “reducing poverty and empowering women by 2015”. This dissertation asserts that further studies are required in the subject of South Africa’s apparent lip-servicing of gender equality and women empowerment in order to establish the causes and probable solutions.

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*Research Questionnaire*

*University of Limpopo, Turfloop Campus*

*Department of Development Planning and Management*

*Title: The Effects of Gender Discrimination in Water Services Provision on Women Empowerment in GaPila Village*

- This questionnaire is designed to obtain information on the effects of gender discrimination in water services provision on women empowerment in GaPila Village. In order to obtain such information, it will be appreciated if you could humbly take a few minutes of your time and respond to the questions; and, your responses will be strictly used for academic purposes only. Respondents are also guaranteed anonymity; and, participation in the study is voluntary. I request you to respond to the questions frankly and honestly.
- Do not write your name or any personal details that could reveal your identity.
- **Mark with an X where appropriate**

Researcher	Mr. MJ Masenya
Supervisor	Dr. NW Nkuna
Co-supervisor	Prof. JP Tsheola

### Section A: Demographic Profile of the Respondents

1. What is your gender?

- a. Male [ ]                      b. Female [ ]

2. What is your age category?

- a. 18-35 [ ]                      b. 36-54 [ ]                      c. 65 and above [ ]

3. What is the total number of the people within your household?

- a. 1-2 [ ]                      b. 3-5 [ ]                      c. 5-7 [ ]                      d. 7-9 [ ]  
e. 10 and above [ ]

4. What is your marital status?

- a. Single [ ]                      b. Married [ ]                      c. Divorced [ ]  
d. Widowed [ ]                      e. Other [ ] Specify.....

5. What is your level of education?

- a. Primary [ ]                      b. Secondary [ ]                      c. Tertiary [ ]  
d. Postgraduate [ ]                      e. Other [ ] Specify.....

6. What is your economic status?

- a. Student [ ]                      b. Employed [ ]                      c. Unemployed [ ]

d. Pensioner [ ] e. Other [ ] Specify.....

7. In which category is your monthly salary?

a. 0-500 [ ] b. 501-1000 [ ] c. 1000 and above [ ]

### Section B: The Nature of Gender Discrimination

8. Within which domain does the community generally identify women?

a. Social domain [ ] b. Economic domain [ ] d. Both [ ]

9. Which of the following roles are likely to be allocated to females? Rank using the scale of 1 to 10, where 1 represents less likely and 10 most likely.

a. Cleaning and washing	
b. Cooking	
c. Fetching water and firewood	
d. Gardening	
e. Herding livestock	
f. Earning a living for the family	
g. Caring for the family	
h. Head of the household	
i. Wage and employment	
j. All of the above	

10. Which of the following roles are likely to be allocated to males? Rank using the scale of 1 to 10, where 1 represents less likely and 10 most likely.

a. Cleaning and washing	
b. Cooking	

c. Fetching water and firewood	
d. Gardening	
e. Herding livestock	
f. Earning a living for the family	
g. Caring for the family	
h. Head of the household	
i. Wage and employment	
j. All of the above	

11. Who is likely to inherit parent's inheritance?

- a. Males [ ]      b. Females [ ]      c. Both males and females [ ]

### Section C: The Conditions of Water Services

12. Who is responsible for providing water in the village?

- a. Chief [ ]      b. Municipality [ ]      c. Other [ ] specify.....

13. How is water services provision managed in the community?

- a. Community water board [ ]      b. Traditional authority  
c. Municipal water [ ]

14. What are the modes of water services provision?

- a. Borehole [ ]      b. Community tankers [ ]      c. Fountains [ ]  
d. Municipal water delivery truck [ ]      e. Residential stand pipes [ ]  
f. Communal pipes [ ]      g. Other specify [ ].....

15. What is the amount of water supplied to household per month?

- a. 0-100 litres [ ]      b. 200-500 litres [ ]      c. 1000 and more [ ]

16. Are you satisfied with the quantity of water?

- a. Satisfied [ ]      b. Partially satisfied [ ]      c. Not satisfied [ ]

17. Are you satisfied with the quality of the water?

- a. Satisfied [ ]      b. Partially satisfied [ ]      c. Not satisfied [ ]

If not satisfied, explain

.....

18. What is the frequency of receiving water services provision?

- a. 0-1 day [ ]      b. 2-5 days [ ]      c. 6-8 days [ ]  
d. 9-10 days [ ]      e. 1 month [ ]

19. What is the distance travelled to access water?

- a. 0-100 metres [ ]      b. 200-500 metres [ ]  
c. 1 kilometer and above [ ]

20. What is the mode of transport used for collecting water from source?

- a. Foot [ ]      b. Cars [ ]      c. Wheelbarrow [ ]  
d. Donkey carts [ ]      e. Other [ ] specify.....

#### **Section D: The Determinants of Women Empowerment**

21. From 21.1 to 22.6, state how agreeable or disagreeable you are with the following statements:

21.1. Women are able to travel to any place without permission of the husband.

- a. Strongly agree [ ]      b. Agree [ ]      c. Undecided [ ]  
d. Disagree [ ]      e. Strongly Disagree [ ]

21.2. Women are given economic opportunities in the community.

- a. Strongly agree [ ]      b. Agree [ ]      c. Undecided [ ]  
d. Disagree [ ]      e. Strongly Disagree [ ]

21.3. Women are able to participate during community meetings.

- a. Strongly agree [ ]                      b. Agree [ ]    c. Undecided [ ]  
d. Disagree [ ]                              e. Strongly Disagree [ ]

22. Women are allowed and able to occupy the following positions:

22.1. Chairperson

- a. Strongly agree [ ]                      b. Agree [ ]                      c. Undecided [ ]  
d. Disagree [ ]                              e. Strongly Disagree [ ]

22.2. Secretary

- a. Strongly agree [ ]                      b. Agree [ ]                      c. Undecided [ ]  
d. Disagree [ ]                              e. Strongly Disagree [ ]

22.3. Treasurer

- a. Strongly agree [ ]                      b. Agree [ ]                      c. Undecided [ ]  
d. Disagree [ ]                              e. Strongly Disagree [ ]

22.4. Ordinary member

- a. Strongly agree [ ]                      b. Agree [ ]                      c. Undecided [ ]  
d. Disagree [ ]                              e. Strongly Disagree [ ]

22.5. Tea-maker

- a. Strongly agree [ ]                      b. Agree [ ]                      c. Undecided [ ]  
d. Disagree [ ]                              e. Strongly Disagree [ ]

22.6. Cleaner

- a. Strongly agree [ ]                      b. Agree [ ]                      c. Undecided [ ]  
d. Disagree [ ]                              e. Strongly Disagree [ ]

23. In terms of the community traditional customs, how would you rate the position of women?

- a. Leader [ ]                      b. Subordinate [ ]                      c. Custodian [ ]

24. How accessible are the following to women in the community? Rank using the scale of 1 to 6, where 1 represents less accessible and 6 represents more accessible.

a. Power/decision making	
b. Skills	
c. Networking	
d. Knowledge	
e. Relevant information	
f. Resources	

25. What determines women empowerment in the community?

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26. How empowered/disempowered are women in the community? **Mark with an X**

- a. Empowered [ ]                      b. Neither/nor [ ]                      c. Disempowered [ ]

**Section E: The Effects of Gender Discrimination in Water Services on Women Empowerment**

In number 27, state whether you agree or disagree with the statement and explain why.

27.1. Women have power control over water services provision.

.....

.....

How does this status quo affect women empowerment in the community?

- a. Negatively [ ]                      b. Neither/nor [ ]                      c. Positively [ ]

27.2. Women take position that allows them access to water services provision in the community.

.....  
.....

How does this status quo affect women empowerment in the community?

a. Negatively [ ]      b. Neither/nor [ ]      c. Positively [ ]

27.3. Women have relevant information to influence water services provision in the community.

.....  
.....

How does this status quo affect women empowerment in the community?

a. Negatively [ ]      b. Neither/nor [ ]      c. Positively [ ]

27.4. Women have necessary skills to influence water services provision in the community.

.....  
.....

How does this status quo affect women empowerment in the community?

a. Negatively [ ]      b. Neither/nor [ ]      c. Positively [ ]

27.5. Women need certain resources in order to influence water services provision in the community.

.....  
.....

How does this status quo affect women empowerment in the community?

- a. Negatively [ ]
- b. Neither/nor [ ]
- c. Positively [ ]

27.6. Women have proper networking channels that allow them to influence water services provision in the community.

.....  
 .....How does this status quo affect women empowerment in the community?

- a. Negatively [ ]
- b. Neither/nor [ ]
- c. Positively [ ]

28. What determines women’s ability to influence water services provision in the community?

- a. Level of education [ ]
- b. Marital status [ ]
- c. Employment status [ ]
- d. All of the above [ ]
- e. Other [ ]specify.....

**Section F: Recommendation on Measures to Reduce gender Discrimination in Water Services on Women Empowerment**

29. What could be done and by whom to reinforce women empowerment through their involvement in water services provision in the community?

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***Thank You for Your Cooperation, Your Effort is Highly Appreciated***



*Research Questionnaire*

*University of Limpopo, Turfloop Campus*

*Department of Development Planning and Management*

*Title: The Effects of Gender Discrimination in Water Services Provision on Women Empowerment in GaPila Village*

- This interview schedule is designed to obtain information on the effects of gender discrimination in water services provision on women empowerment in GaPila Village from Chief; old aged people and government officials. In order to obtain such information, it will be appreciated if you could humbly take a few minutes of your time and respond to the questions; and, your responses will be strictly used for academic purposes only. Respondents are also guaranteed anonymity; and, participation in the study is voluntary. I request you to respond to the questions frankly and honestly.
- Do not write your name or any personal details that could reveal your identity.

Researcher	Mr. MJ Masenya
Supervisor	Dr. NW Nkuna
Co-supervisor	Prof. JP Tsheola

1. Within which domain does the community generally identify women and why?

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2. Who is responsible for providing water in the village?

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3. How is water services provision managed in the community?

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4. What determines women empowerment in the community?

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5. Do women take position that allows them access to water services provision in the community.

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6. Do women need certain resources in order to influence water services provision in the community?

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7. What determines women's ability to influence water services provision in the community?

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8. What could be done and by whom to reinforce women empowerment through their involvement in water services provision in the community?

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***Thank You for Your Cooperation, Your Effort is Highly Appreciated***

