

**THE INVOLVEMENT OF WOMEN IN GOVERNANCE WITHIN TRADITIONAL
COMMUNITIES: A CASE OF GA- MACHAKA VILLAGE IN MOLEMOLE LOCAL
MUNICIPALITY**

By

LEBOGANG MAKGABO MATLALA

(16012419)

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Supervisor: Prof NW Nkuna

Co-Supervisor: Dr E Mahole

Declaration

I, **Lebogang Makgabo Matlala**, declare that the mini-dissertation titled: 'The involvement of women in governance within traditional communities: A case of Ga-Machaka village in Molemole Local Municipality', hereby submitted by me, has not previously been submitted for a degree at this or any other institution, and that this is my own work in design and execution and that all reference material contained therein have been duly acknowledged.

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Matlala L. M (16012419)

Date

Dedication

This work is dedicated to my lovely husband, Diketso Mashile; my late father Kgaudi Matlala, my mother Tebogo Matlala, my mother-in-law Tsaneng Mashile, my grandmother Elizabeth Matlala as well as my three sisters: Tumelo, Thabang and Mantoa - they are my pillars of strength. I also dedicate this work to Prof Nkuna for motivating me to continue working hard when I almost gave up.

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Without God the Father, the Son and the Holy Spirit, the compilation of the research work would not have been successful.

To the **women respondents** of this study, from Ga – Machaka village; without their inputs and contributions towards data collection support, surveys and interviews, this study would not have been successful. I would like to thank them for their co-operation and participation as well as for their time and sacrifice..

Diketso Mashile, my husband, I would like to thank him for the support and for giving me the opportunity to study and acquire more knowledge.

To my **family**, I would like to express my sincere appreciation to all for their support and understanding during tough and difficult times, especially in cases where I was expected to render and provide full support. I would like to thank them for their patience which enabled me to achieve this goal.

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Abstract

There is a problem with the involvement of women on governance within traditional communities in South Africa. Consequently, the socio-political and cultural constraints narrow the potential of women and the otherwise untapped women contribution to the growing economy. This study investigates the involvement of women in governance within traditional communities in South Africa using the Ga- Machaka Village in Molemole Local Municipality as a case in point. Using the mixed method research approach, the study indicates that women in traditional communities are looked down upon and are disadvantaged from being part of governance and public administration based on gender terms. The study indicates that traditional communities in South Africa implicate negatively on women's independent rights such as direct and equal opportunity to job offers. This is exacerbated by the customary inclination of women as house wives. The involvement of women in governance and public administration is somehow stifled within traditional communities as discussed in this study.

Keywords: *Women, Governance, Traditional communities, South Africa and Public Administration*

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CHAPTER ONE

INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 Introduction

South Africa transcended to new democratic dispensation during 1994. That has ushered in the introduction of the new constitution of 1996. The Constitution of 1996 provides for the bill of rights which among other is section 25 (1) of the South African Constitution on property rights which states that no one may be deprived of property except in terms of law of general application, and no law may permit arbitrary deprivation of property. However, the new political and constitutional dispensation is not isolated from the scepticism. Such scepticism arises from the policy positions that have to be realised in a traditional society beyond the millennium. The question that stands is the extent to which the policy imperatives can be realised without disadvantaging women involvement on governance within traditional affairs in a society that is dominated by patriarchy.

Many times, when women are abused and their rights stumbled on with their independence undermined, sceptics and feminists would lament gender inequality and the absence of Ubuntu in society (Gray, 2014). These shortfalls that are perceived to be the root of how women are undermined are said to be results of the constitutional reform that did not give an extra priority to women involvement on issues of governance in South Africa (Connolly, 2017). Hence, despite what the Bill of Rights aims to inculcate in our society, the customary laws still play a role on how women are perceived in society (Badri &Tripp, 2017). The customary law frames how women's roles are defined, opportunities allocated and expectance (Allen, French, Poteet, 2016) and that eventually have implications on the involvement of women on governance within traditional communities in local government.

This study therefore investigates the involvement of women in governance within traditional communities in South Africa using Ga- Machaka Village in Molemole Local Municipality as a case in point. There has been a debate between human rights activists and traditionalists on whether customary law is in-line with human rights norms stated in international conventions and national Bill of rights in national constitutions (Ndulo, 2011). Whereas traditionalists argue that a traditional value, within which customary law resides, makes a pivotal contribution to human rights;

human rights activists disagree to the extent that they argue that some of customary law norms deeply engrave the undermining of women's dignity and are used as a tool to put women as second-class citizens (Ndulo, 2011). It is largely within this context that this study will investigate the extent to which women are involved on governance in a traditional community. The purpose of this study is to establish the extent of the involvement of women in governance within a traditional community in a South African context in order to suggest some policy frameworks towards the empowerment of women in South Africa. This is understandable because statutory law often does not provide for women's independent rights and when such legislation does exist, mechanisms to enforce it are often absent (d'Amato, 2017).

In traditional or "customary" societies, women's direct access to land through purchase or inheritance is often limited, yet they may have greater management and use rights than men (Solomon, 2017). Since women are frequently the major household food producers, there are usually customary provisions for indirect access to land in terms of use rights acquired through kinship relationships and their status as wives, mothers, sisters, or daughters (Po & Hickey, 2018). This study investigates the involvement of women in governance and public administration despite the patriarchal subjection of women to norms and tradition that work on their disadvantages.

1.2 Background

Over the years as well as recently, the right of indigenous people to be accommodated within the communities they live in has been an integral part of most countries around the world (Pedersen, Lonner, Draguns, Trimble & Scharron-del Rio, 2016). That is how far traditional cultures protect the well-being of their people and illuminates the foundation of human dignity on which human rights protection stand in a country (Kumar, 2009: 01). As it is with many countries that practice customary law, it reinforces the social order by determining the obligations of men, women and children and their entitlement to resources, property ownership, marriage and divorce (Moors, 2018). These characteristics have been contentious and contested terrains in political, social and religious debates (Mamdani, 2018). Subsequently, legal systems were introduced, and these legal systems consist of plurality of rules with received colonial laws, constitutional law, human rights, and customary laws co-existing and interacting with each other (Kiye, 2015: 76). However, Kiye (2015) highlights that there are

difficulties in unifying or reconciling the difference and conflicts between customary laws and constitutional laws, as they operate at different levels and spheres of life.

Constitutional law helps in regulating the manner in which people of a particular country live (Charles, 2017). Within the constitutional laws, there is an emphasis on gender equality, whereby women are being accommodated and by so doing (Hammar, 2017), it seeks to put women at par with men when it comes to social and economic gain within a country (Raz, 2017). Constitutions are of significance as they structure power arrangements, recognize individual's rights and freedom, and provide the basis for judicial protection against abuses of power and rights violations (Basu, 2018; Kayibanda, 2017).

Every nation has its own type of culture that they follow and put it to practice in their existence and culture on its own is very patriarchal as it favours men (Millett, 2016; Tiger, 2017; Cain, 2018). For Benton (2002; 128), customary law was put in place to advocate for cultural practices which form part of culture. Culture is defined in context specific. Cerna and Wallace (1999) as cited in Adefemi (2015) perceive culture within the context of a functioning society. The notion of culture is therefore understood as the knowledge and practices: values, customs, norms, beliefs, practices, and behavioural patterns posed by a select society (Pennycook, 2017; Dagnino, 2018).

However, discussions on culture generate critical perspectives on gender-related issues, especially on matters of equality (Fraser, 2014). Women in most cases feel threatened by cultural practices that dominate acts of political, social and economic developments. Culture does not promote gender equality across all spheres of life, but serves as an obstacle to women's rights (Littleton, 2018: 35-56; Powell, 2018). These practices and cultural influences are threatening the existence and involvement of women in governance and contribute meaningfully in the developmental aspects of a democratic country.

Research has also shown that the culture of customary law is vividly subjecting women to patriarchal constraints (Kabeer & Khan, 2014; Lathabhavan & Balasubramanian, 2017; Ullah, Ashraf & Shah, 2016). Thus, culture, within which customary law resides, creates a form of discrimination that seriously inhibits women's ability to enjoy rights

and freedoms on a basis of equality with men. This study investigates the involvement of women in governance and public administration in South Africa using Ga – Machaka village as a case study.

The dawn of democracy from apartheid in South Africa was accompanied by reform policies to ensure a fruitful democracy where all citizens could participate meaningfully in the new socio-economic and political dispensation. However, there are some patriarchal norms and beliefs that are subjecting women to feel less important in communities. Some of these traditions include practices such as *Ukuthwala* and the portrayal of women by male as inferior to occupy certain positions in governance and public administration. This research investigates the involvement of women in governance and public administration in South Africa using Ga – Machaka village as a case study.

1.3 Problem statement

Leedy and Ormrod (2005) define a problem statement as a clearly constructed paragraph that succinctly states the problem your research study will help to solve and also identifies the knowledge gap, provides a context for the study as well as persuading the reader through logic and documentation that there is a pressing need for the research. For Welman and Kruger (2001: 12), a problem statement should reflect some difficulties that the researcher experiences in the context of either a theoretical or practical situation which they intend to obtain solutions. Problem statement guides and focuses both on the planning of the research and the research itself (Davies, 2012), and it requires a precise description in few words possible, but still retains a maximum amount of information on the research topic (Brynard & Hanekom, 1997: 15).

There is a problem regarding the involvement of women on governance within traditional communities in South Africa (Beall, 2005; Holzinger, Kern & Kromrey, 2016). Typical of this is the traditional or customary laws in South Africa which implicate negatively on women's independent rights such as direct access to land through purchase or inheritance (Brown, 2017: 270-286). This is exacerbated by the customary inclination of women as housewives and food bearers which in turn, undermines critical rights such as that of possessing land (Mutondoro, Farai, Ncube & Addah, 2016), through levels of kinship relationships and their statuses as wives,

mothers, sisters and subsequent daughters (Tsikata & Yaro, 2014). The fact that statutory law in South Africa often does not provide for women's independent rights is problematic, and that when such legislation does exist (Donnelly & Whelan, 2017), mechanisms to enforce these rights become absent, and this presents itself a gap that needs to be filled (Claire, 2017). Consequently, these constraints narrow the potential of women and the otherwise untapped women contribution to the growing economy (Crenshaw, 2018). This study investigates the involvement of women in governance within traditional communities in South Africa using the Ga- Machaka Village in Molemole Local Municipality as a case in point.

1.4 Aim of the study

The aim of this study is to investigate the involvement of women in governance within traditional communities in South Africa using Ga- Machaka Village in Molemole Local Municipality as a case in point in order to suggest some policy imperatives for future use.

1.5 Objectives of the study

This study is guided by the following objectives:

- To examine the role of women in governance using Ga- Machaka Village, South Africa
- To determine the extent of involvement of women in traditional communities of South Africa using Ga- Machaka Village
- To recommend measures that can enhance the involvement of women in governance within traditional communities

1.6 Research questions

A research question is a formal statement of the goal of a study. The research question states clearly what the study will investigate or attempt to prove. The research question is a logical statement that progresses from what is known or believed to be true (as determined by the literature review) to that which is unknown, and requires validation. The following research questions guided this research process:

- The primary question in this research is: What are the roles of women in traditional communities as agents of development in governance and public administration related jobs in South Africa?

- What are the implications of customary laws on the developmental roles played by women in traditional communities of South Africa?
- What are the measures that can be used to lessen the effects of customary laws in traditional communities on women through governance and public administration related jobs in South Africa?
- What are the policies within public administration that can shape the development of women in the socio-political and economic spheres of life in South Africa?

1.7 Significance of the study

This research contributed to the existing body of knowledge on initiatives to emancipate women from the shackles of the patriarchal societies. This research shed light towards the understanding of women from the perspectives of women who are experiencing social, economic and political constraints towards development.

Despite this research intensively focusing on the implications of customary law on women development, the issues provoked and discussed through the data collection tools employed in this research are critical to inform of other social, economic and political aspects that might be hindering the developmental aspects of women in South Africa.

This research also provokes policy-making related concerns in South Africa towards developmental constraints of women in South Africa. Depending on the outcomes of the study, this research is a policy reform approach. The knowledge and understanding of women barriers towards developmental aspects in communities that was generated by this research is fundamental to tilt and influence discourses on policy-making.

This study also enlightens the approach on women in all spheres of society. This helps tilt the odds on the subjection of women to the patriarchal norms and customary laws that are directly and indirectly affecting the way in which women approach opportunities in life. The study condemns the patriarchal norms and values that subject women to inferiority complex and not recognize them as valuable assets towards the

contribution of the economic growth through governance and public administration. This study also portrays the nature of freedom and democracy proclaimed in South Africa and shows how the benefits of this democracy are being experienced and distributed to all classes and minority groups regardless of gender.

1.8 Limitations of the study

The limitations of the study refer to the constraints and potential weaknesses that can redefine the process of the research course. In this research, what might be the limitations of the study could involve the sample population of the study used in this research. The sample population of Ga- Machaka village might be too limited to inform of the true realities of the experiences of women in developmental aspects and constrains of customary law in the general population of South Africa and other contexts of similar structures.

Also, constraints of time and resources that could help smooth the collection and presenting of the data in this research are also a concern. This study required ample time to engage the relevant sample population selected for the study. Resources such as travelling costs for this research were at times limited, which had a slight bearing on the way in which the data of this research was gathered.

Also, there is a potential of some of the information that might have been withheld by the sampled population of the study for privacy reasons since some of the perspectives and information might be considered a secret. This has the potential to affect the scope of this research since the findings of this study were reliably contextualised to the sampled population.

1.9 Definition of concepts within this context

Governance: Governance comprises the way rules, norms, values and actions are structured, sustained, regulated and held accountable (Lawn, 2003). In governments, the degree of formality depends on the internal rules of a given internal structure and organisation as well as external influences of stakeholders (Lawn, 2003). Governance can take many forms which are influenced by different motives and could have different results (Choudhury & Ahmed, 2002). This study contextualises governance as the manner in which

power is exercised in the management of a country's economic and social resources for development.

Women: Women is a general term referring to human beings who are biologically female (Chesler, 2018). It is a neutral term with favourable and unfavourable implications distinguished to men due to patriarchal norms and practices in society. The role of women in societies is sometimes framed within the social and traditional norms, values and practices of the society to which they belong (Gilman, 2018). This study categorises women as a subgroup that constitutes a community of people whose role and contribution as women might be lopsided of gender.

Traditional community: Community refers to either a small or large group of living things sharing something in common such as norms, values, religion and possibly identity (Rawls, 2016). Tradition might refer to the way a select group can conduct its business or the way in which communities do things as understood by them. This study understands traditional community as a group of people sharing the norms, values and practices with a sense of belonging, where individual members are expected to contribute in meaningful ways towards benefiting the community.

African Charter on Human and Peoples' Rights was adopted by the 18th Assembly of Heads of State and Government of the Organization of African Unity (OAU) (1981) (Kiwauka, 1988). This charter refers to the international human rights instrument that is intended to promote and protect human rights and basic freedoms in the African landscape (Jones, 2017: 277-304; Wa Mutua, 2017). This study engages the African Charter as the epitome of embracing and promoting the human rights across gender differences.

Constitutional Law: Scalia (2018) refers to the constitutional law as a body of law which defines the role, powers, and structure of different entities within a state, namely, the executive, the parliament or legislature, and the judiciary; as well as the basic rights of citizens. This study engages the South African Constitutional Law as a reference to the rights and privileges of the South

African people irrespective of gender differences towards their contribution in governance.

Customs: Acemoglu and Jackson (2017) define customs as the set of laws that can be used as norms or customs by a well-defined set or group of people bound to abide by these customs. Islam (2018) defines customs as the body of laws which influence and define the role, powers and structure of different entities such as the state executive, parliament or the judiciary to as far as the basic human rights of the citizens. This study engages customs within the framework of laws and structures of the community that can influence how women participate in communities in which they belong.

Customary law is defined as the customs or the usual practices associated with a particular community, society, place or a set of circumstances (Nguyen, 2017). Radin (2017) also defines customary law as the common traditional rule and practice that has become an important aspect of the accepted and expected conduct in a community, group of people that can now be treated as a legal requirement by the people involved. This study engages the customary laws as customs and practices observed among indigenous people which form part of culture of the people observed.

Law: Scalia (2018) defines law as the board of rules and standards used or to be applied by the government to be applied by courts or similar authorities within a specific context. Law can be understood as a binding custom or practice of a community – rules of conduct or action prescribed or formally recognized as binding by a controlling authority. This study engages Law as the whole body of customs, practices, rule and the control that is brought about by the existence and enforcement of law in governance and the contribution of women.

Lobolo is defined within the Southern African context as a bride price that is traditionally paid in form of money, cattle following the practices and expectations of the bride's family (Dery, 2015). Lobolo can be defined as the pride price that is paid by a proactive husband as part of the marriage practice in most African countries, South Africa included. Lobolo is engaged in this study

in relation to the subjection of women to patriarchal norms which stifled their creativity and contribution to society.

Ukuthwala- It is an ethnic cultural linked term that explains the marriage customary process of the Xhosa speaking people in South Africa. According to Ovens and Van der Watt (2012), '*Ukuthwala*' is an old Xhosa marriage custom which involves the 'legal abduction' of the bride-to-be. The custom entails the 'abduction' of the unsuspecting bride-to-be by the suitor's friends once the marriage has been negotiated between the two families which reduces women into mere objects (Ndindwa, 2014). This study engages the concept of Ukuthwala as one of the cultural practices that restrain women from expressing their creativity towards contributing to society.

1.10 Conclusion

This chapter introduced the research background, the problem statement, the relevant research literature to be explained in-depth in chapter two and the rationale for utilizing a mixed method approach in this research. The sampling method, data collection and data analysis selected were introduced and briefly discussed in this chapter. It is highly indicated that the methodology employed by this study was informed by the objectives and nature of the study. The target population, validity and reliability of data were also presented and clarified. The ethical considerations, bias and limitations to the study are discussed in chapter three of this study and the following chapter two discusses the literature review of this study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The previous chapter focused on providing a detailed introduction and background of the study. It provided the contextual setting of the study by outlining the problem statement, research questions as well as the aim and objectives. The purpose of this chapter, chapter two, is to provide an extensive review of the literature focusing on the implications of traditional communities in the developmental aspects of women, especially those in rural areas. This chapter aims to locate this study within the context of on-going debates on the aspects and constraints towards women development in South Africa and abroad. Central to the discussions in this chapter is the literature on the involvement of women in governance, and the government policy reforms to ensure gender inequalities in governance.

2.2 Governance: Public Management and policy framework

The study by Nkuna and Tsheola (2015) observe the intrinsic intertwine function of public administration and governance in the development planning and management in contemporary societies. The authors stress on the imperative nature of governance and public administration in governing. This posits governance and public administration as fundamental aspects of the socio-economic and political spheres of life for all. Consequently, governance theory is assumed by other scholars as being started and steered by political authorities as they attempt to re-shape the socio-economic, structural and political spheres of life (Mayntz, 2003: 40). The concept of governance has been equated to governing which is the process and aspect of government. Literally, the concept of governance has been used to refer to political structures in government (Mayntz, 2003: 40). In contemporary societies, however, governance is used to refer to the new ways and models of governing that is distinct from the historical hierarchical ways of governing that was controlling and authoritative. The new models of governing are decentralised approaches and more co-operative in a way that allow both government and non-governmental organisations to work together in both public and private sectors (Chhotray & Stoker, 2008). Another approach to governance refers to the different ways that are used to co-ordinating

individual behaviours and different forms of attaining social order (Mayntz, 2003: 40). This new understanding of the term governance has an inclusive connotation to socio-economic, cultural and political aspects of life and not only a political inclination. The review of the literature in this study follows the notion of governance from the socio-economic, cultural and political perspective to enhance the understanding of the concept governance relevant to contemporary applications.

2.3 Understanding the concept of governance

The study by Bache, Bartle and Flinders (2016) indicates that governance is a system of government concentrating on effective and accountable institutions, democratic principles, an electoral process, representation and responsible structures of government to ensure an open and legitimate relationship between civil society and the state (Bache, Bartle & Flinders, 2016). The authors emphasise the relationship between the civil society and the state in a crucial manner. This emphasises that the aspects of government are intertwined with the societal existence. The aspects of governance impact of the socio-economic, cultural and political aspect of the people (Croly, 2017).

Apart from that, since the concept of governance is a broad phenomenon, various scholars attempted to define governance from their perspective interest and understanding of the concept. For instance, Bache, Bartle and Flinders (2016) attempt to define and understand the concept of governance from the nature of the relationship between the civil society and the state since it is the main feature and inclination to their discourse in governance. The authors believe that credibility and legitimating of government can be achieved effectively and efficiently through decentralization and sharing, people's participation, accountability, transparency and responsiveness of the government among other things (Bache, Bartle & Flinders, 2016).

In the same way, the study by Moss, Dahlberg, Grieshaber, Mantovani, May, Pence, Rayna, Swadener and Vandebroek (2016) shows that the Organization for Economic Co-operation and Development's (OECD) definition of governance includes public administration and the institutions, methods and instruments of governing and also incorporates relationship between government and citizen which includes business and other citizen minority groups. The OECD highlights that in order for the government to survive within the challenges of the twenty-first century, there is a need

to understand the relationships between the state and the non-state agencies such as the non-governmental organisations and the citizens. In this way, the government can be adoptive to the global economic and be able to manage and control the potential massive corruption of state agencies, failure of centrally planned economy, elitist bureaucracy, remarkable breakthrough of information technology, and the rising role of the third sector, popularly known as the Non-Governmental Organizations (NGOs) across the developing world (Hossain, 2001).

Also, the concept of governance has been increasingly gaining popularity in management sciences and the academic public policy discourses in the social sciences (Santiso, 2001). Under reform policies, the concept of government has been stressed to show the inclusion and exclusion systems and criterion of the government in democratic governments or states. Consequently, different definitions have been brought forward by different scholars. For example, the World Bank (1994) defines governance as the way in which power is exercised in the management of a country's economic and social resources for development. In other words, it is the way in which rules, norms and actions are structured, regulated, sustained and held accountable (Bache, Bartle & Flinders, 2016).

Furthermore, approaches towards understanding the concept of governance from contemporary public management and public policy reforms have been constituting the conceptual framework from their own perspective (Bache, Bartle & Flinders, 2016). For instance, the World Bank (1994) defines governance as a manner in which power is exercised in the management of a country's socio-economic resources for development. The definition of the World Bank illustrates and emphasises on the administrative aspects of governance. Consequently, these aspects emphasise in the following democratic issues of civil service reform policies, public sector downsizing, service delivery – especially the one from the government, contracting out public interventions and institutional capacity towards building. From the perspective of the World Bank (1998), governance involves the process of initiating the government, and monitoring it within accountability measures. The definition of governance by the World Bank (1998) requires the governments to formulate and implement practical and effective reform policies and regulation within the scope of people's participation in the affairs of the state and participation in public administration. This research will

investigate the involvement of women in community governance in South Africa using Ga-Machaka community as a case study.

Again, the study by Head and Alford (2015) also stresses governance as the form in which private and public sectors engage in problem solving in an integrated way with other sectors in society. This perspective views governance as a form of multi-organisational action rather than involving only the aspect of state institutions. These attempts to understand governance have re-defined the role of the state in governance (Alford & Hughes, 2008). This has also led to the distinguishing of governance from the forms of traditional public administration and the introduction of the conceptual understanding of governance within the public-sector paradigm management in contemporary society (Head & Alford, 2015). The new approaches to governance have a democratic aspect and new forms of political inclination. This perspective of governance is based on the principle that the improvement of democracy will also improve political governance (Head & Alford, 2015). The task demands the creation of democratic identities and frameworks, capabilities for appropriate political action among citizens, minority groups, independent institutions, accountability and the advent of politics that is adaptive to the changing demands of the environment (Alford & Hughes, 2008). This understanding and framing of governance is imperative to the nurturing and improvement of democratic principles. The South African government and its democratic principles aim to be an inclusive government dissolving the constraints and potential boundaries in terms of gender, colour or ethnic background of individuals. This study investigates the inclusion of women in governance and public administration In South Africa using Ga-Machaka community as a case study. The perceptions and perspectives shared by the women from Ga-Machaka community are imperative to shed light on the nature of democracy in South Africa and how this is perceived by minority groups from a gender perspective.

Moreover, a study by Ansell and Gash (2008) on attempts to understand the concept of governance widens the discourse of governance from the theoretical perspective. The author defines governance in terms of the rules within the game of politics. The study indicates that governance involves the mindful management of government structures of socio-economic, cultural and political aspects with a view to enhancing the legitimacy of the public realm. The study emphasises more on the political legitimacy of governance and not much on the economic aspects and efficacy. Indeed,

according to the author, governance is a conceptual tactic that frames a comparative analysis of macro-politics and governance involves the creative intervention of political actors to change structures. These conceptualisations of governance have larger implications to countries such as South Africa that aspire to be global best practices of a true democratic country. This study investigates the inclusion and/ or the exclusion of women in governance in South Africa using Ga-Machaka community as a case study. If governance evolves the creative intervention of political actors to change structures of democracy, this study investigates the inclusion of political actors in governance and public administration to show if it is not skewed of gender in the process through perceptions of women in Ga-Machaka community in South Africa, Limpopo Province.

Also, Edelenbos, van Meerkerk and Schenk (2018) define governance as a more encompassing phenomenon than the government philosophy. This definition and understanding of governance includes non-governmental institutions and informal organisation and institutions. The use of non-governmental mechanisms is used to satisfy the needs of non-governmental and informal institutions. The study indicates that governance evolves the self-administrating of the organisation, private entity or the society in a given context. However, there are channels of issuing directives and commands that are framed from the goals and policies pursued. The authors bring the aspect of communication in governance, indicating its importance and as playing a central role in facilitating governance. From this perspective, governance is seen as a sum of mechanisms that are driven from various historical backgrounds, goals, set structures and processes. The view of governance concerns the role of the state in the policy reform sectors, good governance, corporate governance and public management. It becomes clear that from most of the theoretical frameworks and conceptualisation of governance, the involvement of the state is imperative in ensuring good governance. Therefore, from the perspectives of women in Ga-Machaka community in South Africa, Limpopo Province, this study investigates the involvement of women in governance and public administration and showing their perceptions on the involvement of gender and public administration in the new political dispensation of South African post-apartheid regime.

2.4 Governance, Gender and democratic participation

The concept of governance can be employed in different areas and levels of governance. Governance can be understood in global space where it deals with issues outside the individual government scope of influence, national governance, organisational governance, service space governance and community governance (Moss, Dahlberg, Grieshaber, Mantovani, May, Pence, Rayna, Swadener & Vandebroek, 2016). The governance in the national space is governance within the country and it normally involves the governments within nations with their levels of governance from national to provincial, and local municipal levels. From the national approach of governance, governance includes how government actors such as the civil society organisations involve themselves in taking decisions on matters that concerns the public (Bache, Bartle & Flinders, 2016).

The study by Nkuna and Tsheola (2015) investigating the illusions in the practice of public administration, development planning and management indicates that the conceptual argument that South Africa has transcended past the democratic dispensation is missed in the process of defining society, state and the people in it. Sustaining democracy should be envisaged from the practices of public administration and governance, development planning and management within the democratic founding. The study indicates that the authority of governance is so important that it could threaten straining the whole ideology of democracy if the facts and roles of constitutional apparatus are distorted.

The South African government has tried to employ the Integrated Development Planning (IDP) as a means to attain developmental and participants of local governments goals (McEwan, 2003: 469). This has required the government departments to align all the resources and strategies, performance monitoring, community consultation in the process of co-operative governance (Odendaal, 2003: 585). This process has evoked the integration and engagement of women in governance as part of inviting all resources and participative culture within communities (Department of Constitutional Development, 2001:10). However, the problem with the government policies and initiatives to ensure achievement of equality is too rhetoric than practical. Thus, this research engaged the rural community women to explore their experiences and involvement in governance in South Africa.

The concept of governance has been discussed extensively. For instance, the study by Nkuna (2013) studying the etymology of governance in South African public administration shows that society as the custodian of government of contemporary society needs to take charge of the societal affairs to benefit its welfare. Public administration has to be through the will of the people and the citizens should continue contributing to the process of governance and policy formulation within the constitutional ambit. The study maintains that the loose application of the concept of governance and not contextualising it to benefit and suit the needs and realities of societal activities becomes a missing link to full attainment of democratic governance and the benefits associated with it. Thus, this research examines the rules of women inclusion and exclusion in governance in South Africa.

The government have been long seeking strategies to involve the equal participation in local governance and public administration (Lovan, Murray & Shaffer, 2017). The Department of Provincial and Local Government (2001: 9) emphasises the importance of participation and maintains that the principles of participation are supposed to be institutionalised to ensure that all citizens of the nation of South Africa have an equal right to participate and contribute meaningfully to development. The aim is to accommodate diversity of cultures and perspectives and creating an environment for the marginalised groups and gender balance (Lovan, Murray & Shaffer, 2017).

Provincial and local governments are imperative and play a critical role in alleviating poverty in South Africa and the rest of the world where governance is being implemented (Odendaal, 2003). Provincial and community health, housing and even education are key towards the development of communities and promote stronger foundations for national economic growth (Parnell & Pieterse, 2010: 146). Thus, the inclusion of women in the municipal levels for basic service deliveries such as water supply, electricity and solid waste removal is a big step towards the goal of attaining gender equality and participation for all in South Africa.

Research has shown that many countries have taken an initiative to enhance the involvement of women in governance (Lovan, Murray & Shaffer, 2017). The Rwandan study by Burnet (2008: 361) investigates the government initiatives to ensure that women participate in governance through programmes and the creation of Ministry of gender, organising women's councils in government and the instituting of electoral system with seats for women in the parliament. The study indicates that even in the

case of authoritarian countries, policy can be influenced by interest groups such as women emancipation movements and that these transformations are important to ensure effective engagements in democratic governance.

Also, research in governance have attempted to portray how participating in governance can be used to measure the level of involvement of different groups of people within the assumed democracy and independence. The book by Bache, Bartle, and Flinders (2016) on the theories of governance observe that the concept of governance can be used to measure the level of democracy within societies. For Nkuna (2015), equal opportunities and participation for all in governance and public administration are typical and indispensable for a true democracy. Thus, this research explores the involvement of women in governance in South Africa, using Ga-Machaka traditional community as a case study.

In countries such as South Africa that come from apartheid regime and subject to colonial rules of socio-economic and political deprivation, governance and public administration should demonstrate freedom and inclusion of all people regardless of colour to the development of the nation (Nkuna (2015)). The study by Modiba (2017) investigates on the importance of decolonising the governance of secondary school educational administration. The study stresses that the secondary school administration structures and governance need to embrace the post-colonial manner of management and governance that is relevant to the 21st century. This study investigates the involvement of women in governance in the post-apartheid era. This is important to understand the mechanism of inclusion and exclusion of women in national development and decision making.

Again, another South African study by Modiba (2017) critiques why male individuals find it difficult to acknowledge the potential of women in the socio-economic and political spheres of life. The study indicates that the failure of male to value and embrace diversity is perpetuating gender discrimination. Some other male partners are subject to stereotypes that are making them to discriminate women and doubting their capability to produce. This research investigates the involvement of women in governance and public administration in South Africa using Ga-Machaka village as a case study.

Moreover, the study by Adams and Ferreira (2009) investigates the impact of women in the firms on governance and performance. The study shows that female directors have an impact on the organisational decision-making boards and contribute effectively to the inputs and outputs of the organisation in the United States. The study indicates that the female directors have a significant attendance records of the boardroom meetings than male directors. Consequently, the study shows that male directors have fewer attendance problems in relation to the more gender-diverse board. In most instances, women are likely to join the committees for monitoring the organisation and the top management. The authors also find that the gender-diverse organisational boards allocate more effort to monitoring the organisational performance. The more gender-diverse organisational boards tend to be more sensitive to stock performance and directors receive more equality-based compensation. This research investigates the involvement of women in community governance and public administration in South Africa using Ga-Machaka village as a case study.

2.5 Women and governance

The contribution and the development of women in the socio-economic and political development has been key in the discussions of national agendas under the banners such as 'women empowerment', not only in South Africa (Trivedi, 2010), but also in developing countries and the rest of the world (De Vita, Mari & Poggesi, 2014). These discussions and contributions are done as an attempt to add in the paradigms of development, strategies and policies in government towards inclusive and sustainable economic reforms (Braidotti, Charkiewicz, Hausler & Wieringa, 1994). Chambers (2014) observes that women from poor background, especially those from rural and remote areas are of priority concern to these developmental projects aiming to revamp the economic imperative of women in South Africa.

Again, according to the UN (2013), rural women are key agents for development. For Stiglitz (2002), women are perceived to be playing a catalytic role towards achievement of transformational economic, environmental and social changes required for sustainable development. However, despite all these attributions, women still experience continued string of constraints such as being subjected to limited access to credits (Addo, 2017). The implications of this are detrimental towards

women development. For instance, the study by Rathod, Nikam and Landge (2016:33) which was conducted to assess the role of rural women in dairy farming in India observed that women participated less in financial activities with most of them perceiving getting financial loans and credit as the responsibility of men.

Some other scholars are critical of the involvement of women in higher positions such as governance in the working environment. For instance, the study by Glass, Cook and Ingersoll (2016) investigates the impact of women as leaders in the corporate environmental strategies of the organisations. Using a time series study with a dataset of five hundred Fortune CEOs and the board directors for a ten-year period, the study examined several aspects of gender in leadership on environmental strategy, specifically testing the impact of women as CEOs, the promotion of women to better positions on the board of directors, the number of interlinks women hold as board members, and the general interactive of women in gender diverse boards. Significantly, the study observes that the organisations that are characterised with gender diverse leaderships throughout their teams are more likely to be effective than those that are not gender diverse towards pursuing environmental gender friendly strategies. Therefore, the gender mixed composition of leadership within organisations and structures is more effective and becomes important in the corporate governance and enhances accountability in governance through gaining from different perspectives varying on gender preferences and different backgrounds. Thus, this study investigates the involvement of women in governance in South Africa using Ga-Machaka traditional community as a case study.

Also, the scope of gender equity is not only limited to studies in politics. For instance, a feminist study by Harman (2016) examines the conspicuous invisible women in global health governance, specifically looking at the global response to the Ebola catastrophes. The research sought to develop feminist research approaches on gender care, blindness and the male bias through using Ebola as a case study. The study examines how the international health approaches are problematic in using free labour of women in both informal and formal sectors of health care roles and still kept women invisible in policy reforms and the practices of health care from the international perspective. The study shows how women are kept invisible in the narratives of Ebola and the strategies or plans of the World Health Organisation and the World Bank. Thus, this study investigates the inclusion of women in public

administration and traditional governance in South Africa, using Ga-Machaka traditional village as a case study.

Furthermore, a study by Carrasco, Francoeur, Labelle, Laffarga and Ruiz-Barbadillo (2015) examines the appointment of women in boards to identify if there is a cultural bias attached to this practice. The study shows that organisations that are serious about corporate governance and business ethics are enhancing their attention to gender diversity at the most senior levels of business. The gender balance in governance appears to be one of the central trends in the approaches to business ethics and organisational effective in governance (Business Ethics Briefing, 2011, the Global Gender Gap Report, 2010). However, the study observes the general low proportion of women on governance and board of directors.

In addition, the study by Carrasco, Francoeur, Labelle, Laffarga and Ruiz-Barbadillo (2015) also indicates that there is a significant slow pace on the way women are being appointed in the board of executive and governance although this varies from country to country. The study uses the institutional theory to hypothesise and test whether the variation on the proportion of women in governance from one country to another is influenced by the cultural settings across countries. The finding reveals that there are two cultural characteristics that are associated with the observed differences such as the work-related values. The study concludes that most of the countries observed have a strong tolerance of inequalities especially in the distribution of power, and those that tend to value the roles of male have a significant low number of women in the executive board and governance. This study investigates the perceptions of women in their inclusion in governance in South Africa using Ga-Machaka traditional community to investigate if there is a relationship between the involvement of women in governance and the forces of traditional values and patriarchy.

Furthermore, the study by Arayssi, Dah and Jizi (2016) examines the effectiveness of women on board of directors in the organisations, sustainability reporting and the overall firm performance. The paper investigates the effect of a diverse board of directors towards sustainability reporting and shareholders' welfare and assesses the impact and the implication of women of women in the board of executives on environmental, social and governance through selective firms such as the Finance Times Stock Exchange 350 index of 2007 and 2012. The results show that the presence of women in the board of corporate business favourably influences on firm's

risk and performance through promoting a firm's investment in effectual social engagements and reporting on the issues. The study shows that organisations are interested in the ability of women to sustain the functioning of the organisation in times of mounting pressures from the different stakeholders. The study shows the importance of gender diversity in the board of directors in the organisations towards the corporate social responsibility and good citizenship and the enhancement of economical validity in democratic countries.

Moreover, a Nigerian study by Ake and Oke (2018) on economic recession and the challenges of women in the inclusion and participating in governance indicates that even though the local governance predicted a developmental system that will serve as a facilitator for national development on the basis that the grassroots developmental backgrounds or reforms forms the basis for national development since it will be having a direct bearing and influence from the citizens, successive governmental attempts at heralding development from these attempts have been jeopardised by male dominance of the political ground at the high level of governance in Nigeria. The study indicated that the effects of economic recession has implications on women participation in governance and development. Women are disadvantaged in participating in governance and programs such as that of women empowerment and enhanced political participation in all spheres of governance will be compromised. The study concludes that there is a need to provide economic and democratic incentives towards liberating women towards national development and political participation.

Zerai (2018) conducted a study on African women and the uses of Information and Communication Technologies (ICTs) to challenge gendered digital divides towards participating in governance. The study observed that the use of ICTs can promote the participation of not only women, but of all citizens in governance in Africa. The contribution of ICTs is linked to the neoliberal understandings of more democratic governance structures and promotes the rule of law, controls the catastrophes of corruption, enhances the regulation qualities of government effectiveness, promotes the voice of those otherwise marginalised, and promotes accountability and political stability. However, the study observes that the contribution of ICTs towards inclusive governance does not emphasise on the attainment of gender equity and pro-poor policies. The attainment of women participation in governance is two-folded; through the access to ICTs and the recognition of women scholarship to be used to redefine

the experiences of women and serve as indicators of democracy governance in South Africa. This study investigates the traditional challenges towards the inclusion of women in governance in South Africa using Ga-Machaka traditional community as a case study.

Apart from that, the study by Powley and Anderlini (2003) observes the inclusion of women in governance in Rwandan transition in the parliamentary election of 2003. This was achieved with almost 50% of the new representative in the parliament being women, making Rwanda one of the nations with a lot of representatives of women in the parliament. This was also achieved through decentralisation of power and embracing diversity in governance and public administration, ushering a new era in the political dispensation and democracy. This study investigates the inclusion of women in governance and portends the factors that motivates either the inclusion or the exclusion of women in South African governance and public administration using women respondents from Ga -Machaka village as a case study.

Huse, Nielsen and Hagen (2009), observed the representation of women in the employee-elected board members in organisations. Their study also assesses the contribution of women in the boards under Norwegian organisations. The study shows that women contribution in these boards varies from one organisation to the other depending on what the women members were being tasked to be doing. It is important to note that in this study, women were incorporated in the top management, governance and decision-making board and it becomes a matter of how women contribute effectively to these firms, not if women were part of the top management. This study investigates the criterion of inclusion or exclusion of women in governance in South Africa using Ga – Machaka women respondents.

Moreover, the study by Roy (2018) on the discourse on women empowerment and governance reviews the range of non-governmental and governmental discourses and identifies their rationality under the disguise of saving women and upholding their rights. The author indicates that the strategies that are encouraged and motivated to be upheld and employed towards the involvement of women in governance are increasingly both patriarchal and castigatory. The study also critiques that the attempts to enhance women's rights and empower them has relative consequences. For instance, the regulation and reforms on forced marriages in favour of women together with public protests around sexual violence have witnessed both voluntary and

coercive attempts to elicit the compliance of women. This study indicates the effects of attempts on women inclusion in governance and political framework as part of women emancipation and empowerment. What remains unknown is the relationship between the traditional community norms and values and the involvement of women in governance and public administration.

Moreover, the study by Rout (2018) examines gender participation in a community forest governance in India. The study observes that the forestry governance policy in India have highly responded to environmental changes and the livelihood insecurity through focusing the resource governance policies on its local communities. This has impacted on a paradigm shift that involves the participatory inclusive efforts recognising the bottom-up approaches rather than the state-centric. With the National Forestry Policy, the government has witnessed variants of participatory models of forestry governance such as social forestry, community forestry and joint forestry management, however with different levels of success. The policy was later accompanied by the Forests Rights Act to participatory with the aim to address the concerns about environmental degradation, livelihood insecurities, questions on autonomy and identities dependent communities. The study concludes that the participatory programmes, apart from being successful, are also exclusionary towards women engagement and where women are involved, their involvement is under-represented compared to that of men. This study indicates that some of the policy reforms towards women involvement in governance are incomplete and remain skewed of gender in favour of men. Still, what remains unknown are the factors influencing the involvement of women in governance and public administration in traditional communities of South Africa.

The study by Hemachandra, Amaratunga and Haigh (2018) investigates the role of women in disaster risk governance as a response to the magnitude of occurrence of natural hazards increase. This is accompanied by policy makers and field practitioners to embark on establishing innovative risk management mechanisms to attain resilience. The study indicates that to attain resilience, disaster risk governance encourages innovative and accountable approaches that are effective. Since multi-stakeholder engagement is one fundamental aspect of disaster risk governance, women have been identified as key stakeholders in disaster management efforts. This is because women play an important role in disaster response and recovery strategies,

even though women's roles in organisational decision making is still limited based on cultural and gender biases. The study concludes that the socio-cultural factors and individual characteristics such the individual capacity to perform, legal and institutional factors such as the promotional values of the organisation and social economic factors are barriers that limit the role of women in disaster risk governance involvement. This study examines the challenges of traditional communities towards the involvement of women in governance.

Furthermore, the study by Kitada and Langåker (2018) observes the increasing necessity of governance to engage along gender equity in this changing environment. The study observes that as part of corporate social responsibility by both the government and organisations, there is a need to expand the responsibility and the inclusion of women in governance of either organisations and the governments. The study indicates that the act of corporate social responsibility is understood as the extending of organisational and local governance boundaries and hence, should be perceived as holding certain amount of responsibility for the local communities by the way of providing stable employment. Various employment opportunities are created through corporate social responsibility activities through contributions to local institutions, cultural organisations and potentially becoming a political figure attending to community issues that might be at stake. The study engages corporate social responsibility and gender issues to show how imperative it can be to focus on women inclusion in governance in local communities. Therefore, this study examines the challenges of women in traditional communities towards participating in local governance in South Africa using Ga-Machaka traditional community as a case study.

The trends in the discourse on attempts towards the inclusion of women in governance extensively focuses on the necessity of recognising women to participate in governance and public administration as true indicators of meaningful democracy. However, little has been researched on the traditional and cultural factors that might be acting as barriers towards the inclusion of women in governance and public administration. Therefore, this study focuses on examining the relationship between the traditional and patriarchal norms and values on women participation in governance and public administration in South Africa using Ga-Machaka as a case study.

2.4 Traditional communities and constitutional law in women development

The dispute between customary laws and the constitutional or common laws has been a scholarly debate for decades (Burley, 2017). Some scholars frame the discourse as the theme that permeates the history of colonialism in most African countries (Bennett, 2004; Himonga & Nhlapo, 2014). The study by Herbst and Du Plessis (2008) observed that the existence of customary laws allows the traditional leaders: chiefs and village heads to solve problems within the range of their capacities and not through constitutional courts. The idea of customary laws is to harness the traditional disputes and conflicts through good conscience and morality (Burley, 2017). In South Africa, various approaches have been followed depending on ethnic group (Abel, 2015). The implications of traditional communities had hardships to children and women when they are not regarded as legitimate and of less status compared to the women married under constitutional law in matters of interstate succession and maintenance (Hunt, 2017).

Also, the study by Mokgoro (1996: 60) observes that there are problems that were inherent in the post-apartheid South African reconstruction of its socio-economic and political ills. One of these problems was not being aware of the extent to which the traditional authority should be incorporated into the new era. The study argued that the role of traditional authority is problematic because it has not been acquired democratically and it is often patriarchal inclined. According to Mokgoro (1996: 60), this traditional background poses a threat to the progressive loft of democratic ideals that are inspired by South Africa. The author argued that even though the traditional Chiefs and leaders are important in the new democratic dispensation that they do not need to be completely excluded, they need to be democratically included and constitutionally practicing their power. This research investigates the influence that traditional community have towards the involvement of women in governance and public administration in South Africa using Ga – Machaka village as a case study.

The study by Klug (1996) observes that as South Africa's transits from apartheid to a democratic state, it becomes important for the socio-economic and political to be built in a less complex and cluttered interests of individuals or minority groups. The study discovered that racial groups and differences that were central in the apartheid regime found their way to the post-apartheid era within the back formed political parties. These

differences and interests of racial groups and minority influences the making of the constitutional laws. The author proceeds to indicate that the post-apartheid era reflects claims based on gender, class and minority recognition that were previously neglected in the apartheid era.

2.5 Women and agriculture in traditional communities

The contribution of women to the socio-economic growth is undisputed (Nair & Shyam, 2017; Hope, 2016). Agriculture has been identified as one of the key factors that is empowering women to be essential, not only for the well-being of individuals, families and rural communities, but also for overall economic productivity, given women's large presence in the agricultural workforce worldwide (Ali, Deininger, Goldstein, 2014). As already indicated, there is an ongoing debate between human rights activists and traditionalists on whether customary law is in-line with human rights norms stated in international conventions (Stephens, 2017).

Also, debates emanating from the fact that the content of law and the legal system operate on the presumption that every person is equal, and that equality of opportunity exists for all persons to seek protection of the law is skewed of gender (Rodríguez-Garavito, 2017). In practice, this is not the case as frequently, both the content of law and administration of justice are obstructed for the less powerful and privileged, very often rural women (Douglas & Sebba, 2016). While capacity gaps in justice service affect all its users, gender-based ones translate into women typically having less time, money and lower levels of education, exacerbating the already existing ones (Rodríguez-Garavito, 2017). In many countries, the major obstacles to women's access to justice and equitable enjoyment of their rights and entitlements remain inadequate or discriminatory legal frameworks, complexity of legal systems, and lack of information and knowledge, and socio-cultural obstacles (Decker, Crago, Chu, Sherman, Seshu, Buthelezi, Dhaliwal & Beyrer, 2015; Sen, 2017).

The contribution and the development of women in the socio-economic and political development has been keen in the discussions of national agendas under the banners such as 'women empowerment', not only in South Africa (Trivedi, 2010), but also in developing countries and the rest of the world (De Vita, Mari & Poggesi, 2014). These discussions and contributions are done as an attempt to add in the paradigms of development, strategies and policies in government towards inclusive and sustainable

economic reforms (Braidotti, Charkiewicz, Hausler & Wieringa, 1994). Chambers (2014) observe that women from poor background, especially those from rural and remote areas are of priority concern to these developmental projects aiming to revamp the economic imperative of women in South Africa.

Again, the UN Women (2013) states that rural women are key agents for development. For Stiglitz (2002), women are perceived to be playing a catalytic role towards achievement of transformational economic, environmental and social changes required for sustainable development. However, despite all these attributions, women still experience continued strings of constraints such as being subjected to limited access to credits (Addo, 2017). The implications of this are detrimental towards women development. For instance, the study by Rathod, Nikam and Landge (2016:33) which was conducted to assess the role of rural women in dairy farming in India, observed that women participated less in financial activities with most of them perceiving getting financial loans and credit as the responsibility of men.

Women are key agents of community development (Maton, 2008). According to UN Women (2013), rural women are imperative and play a catalytic role towards achievement of transformational economic, environmental and social changes required for sustainable development. However, the limited access to credit and opportunities towards economic development is crumpling the overall economic productivity of women especially those in the agricultural sector (Denanyoh, Adjei & Owus, 2013).

Also, women account for a substantial proportion of the agricultural labour force, informal work, and perform the bulk of unpaid care and domestic work within families and households in rural areas (Boserup, Tan & Toulmin, 2013). Consequently, they make significant contributions to agricultural production, food security and nutrition, land and natural resource management, and building climate of resilience (Boserup, Tan & Toulmin, 2013). However, it is nasty to say that women and girls in rural areas suffer disproportionately from multi-dimensional poverty within the communities they save in (Cook & Dong, 2011).

Again, research has indicated that while extreme poverty has declined globally, the world's 1 billion people who continue to live in unacceptable conditions of poverty are

heavily concentrated in rural areas (Hill, Smith, Wiesmann, Frankenberger, Gulati, Quabili & Yohannes, 2007). Poverty rates in rural areas across most regions are higher than those in urban areas (Hill, Smith, Wiesmann, Frankenberger, Gulati, Quabili & Yohannes, 2007). Interesting to note is that small holder agriculture produces nearly 80 per cent of the food in Asia and sub-Saharan Africa and supports the livelihoods of approximately 2.5 billion people across the globe (Dixon, Gibbon, Gulliver & Hall, 2001). Women farmers may be as productive and enterprising as their male counterparts, but are less able to access land, credit, agricultural inputs, markets and high-value agricultural food chains and obtain lower prices for their crops (Bruinsma, 2017).

Structural barriers and discriminatory social norms continue to constrain women's decision-making power and political participation in rural households and communities (Kiamba31, 2009). Women and girls in rural areas lack equal access to productive resources and assets, public services such as education and health care, and infrastructure, including water and sanitation, while much of their labour remains invisible and unpaid, even as their workloads become increasingly heavy due to the out-migration of men (Kabeer, 2005). Globally, with few exceptions, every gender and development indicator for which data are available reveals that rural women fare worse than rural men and urban women, and that they disproportionately experience poverty, exclusion and the effects of climate change (Kabeer & Khan, 2014).

2.6 Women and national development in governance and public administration

Fineman (2010) contends that the content of law and the legal system operate on the presumption that every person is equal, and that equality of opportunity exists for all persons to seek protection of the law. Yet in practice, this is not the case as frequently both the content of law and administration of justice are obstructed for the less powerful and privileged, very often rural women (Hoebel, 2009). While capacity gaps in justice service affect all its users, gender-based segregation against women is still at par (MacKinnon, 2007).

In many countries, the major obstacles to women's access to equitable enjoyment of their rights and entitlements remain inadequate on discriminatory legal frameworks (Hunt & Bueno de Mesquita, 2007). This is however, attributed to the complexity of

legal systems, lack of information and knowledge, and of interest are the socio-cultural obstacles. It is important that access to justice, particularly in rural areas (Fineman, 2010), shouldn't be conceived as limited and only access to lawyers and courts (Hoebel, 2009). It should be understood broadly to include the insurance that rights, and their correlative protections, are recognized through law – formal and informal (Sabates-Wheeler & Devereux, 2008). Thus, access to institutions and higher education though increasingly acknowledged by the South African government, should be enhanced, alongside flexible customary procedures to remedy the constraints of women towards sustainable development.

Access to justice also means that relevant authorities respect laws and regulations, and that everyone understands their rights, together with the ability and the power to claim those rights and to seek remedy when such rights are infringed (Donnelly, 2013). In other words, it means making law and justice mechanisms less complex and accessible to all women and men, including the most vulnerable amongst them (Pogge, 2008).

Also, the study by Mabasa and Themane (2002) on stakeholder participation in school governance in South Africa using Mankweng village in Limpopo as a case study observed that there is still a serious problem of the way the stakeholder participation in school governance is being conducted in the region. Through semi-structured interviews and general observation, the study observes that stakeholder participation and power sharing in schools' governing bodies is still skewed of gender. The other challenges that the study observed was the creation of the constitution of these schools' governing bodies, interests served and the manner in which decisions are made is somehow skewed of gender and minority interest groups. However, this study investigates the involvement of women in governance and public administration in South Africa using Ga – Machaka village as a case study.

Again, Goetz (2009) examines the effectiveness of women in governance and their occupation of public offices in advancing socio-economic and political justice as part of the inclusive governments under the new democratic dispensation. The study observes that issues of gender equity and gender-biases in governing institutions distort public spending, justice systems and accountability measures in a way that is exposing or portraying women as ineffective in governance, public administration and

incompetent political figures. The study also indicates that the manner in which women are portrayed and their impact in governance, especially through the media, shapes and reinforces how the women are evaluated as incapable in governance and this also reinforces the way women are perceived and subjected to gender-based disadvantages and stereotypes.

Also, in some other communities and professional careers, men find it difficult to accept women as equally important as men's contribution to the organisation or the given society. For example, the study by Flynn, Haynes and Kilgour (2017) investigates the experiences of women and also the reaction of males when women invade the law profession. According to the study, some of the male assume the law professional career as a male domain professional and training. Through exploring the functioning of the small company of women students in the law school at Southwest University, the study indicates that there was the process of identity formulation that was linked to every developmental state with the need to articulate a certain person in comparison to that of males with their given deep-seated identities as women. The study also discovers that there is a feeling of women thinking that they are encountering problem in meeting the academic demands as female students. This study is typical of the resistance that women experience in the working environment and pursuing their professional careers. This study investigates the involvement of women in governance and public administration in South Africa using Ga-Machaka community, Limpopo Province, as a case study.

Furthermore, the study by Bauer and Britton (2006) on women in African parliaments indicates that factors shaping the government chances of gender equality and the inclusion of women in governance and public administration – regardless of women protests and campaigns against inequality through collective groups and emancipation movements – need to be involved to make this a success. The study indicates that the governments needs to generate enough resources and the capacity to make the inclusion of women in governance and public administration. This will then promote gender equality and appreciation of women in governance, especially when the involvement of women is facing resistance. Therefore, this study investigates the perception of women in their involvement in governance and how they perceive the

government involvement in promoting gender equity in South Africa using the women in Ga – Machaka village.

Moreover, the study by McEwan (2005) on new spaces of citizenship and rethinking gender participation and women empowerment in South Africa observe that participatory citizenship needs to be reconceptualised through gender lens. Through policy observation around the issues of citizenship, participation and gender equity, the study observes that discussions towards the accommodation of women and gender equity by the government is not fully recognised on the government's attempts to create an inclusive government and participatory citizenship. The study indicates that the emergence of spaces for radical citizenship that marginalised groups seeks, particularly women, is indicative of the exclusion of minority groups in governance participation and citizenship participation. The study indicates that the government needs to promote citizenship participatory and rethink citizenship participatory as non-instrumental socio-economic status that is distinct from economic and political independence. The government needs to reframe participatory citizenship that take cognisance of women emancipation of possible gender subjectivity and other minority groups. The study concludes that citizenship participation in all its conduits is shaped by different socio-political, economic and cultural differences that brings the sharp focus on true democracy and its functionality.

Also, the study by Blackstone (2017) on women's empowerment, household status and contraception use in Ghana observes that dominant conceptualisations of citizenship are still at large, utilising the universal and western-centric notion of the individual and are consequently unable to recognise the political relevance of gender and the non-western perspective and experiences of citizenship. The approach to citizenship is that they reduce the notion of citizenship to political citizenship – political participation, and/ or social citizenship in terms of economic independence. However, this conceptualisation and framing of citizenship is criticised for not including the aspect of gender equity to citizenship. Feminists debates are poignant to bring the aspect of gender into the development and governance of the nation among other issues of citizenship in South Africa in the theorisation of citizenship in the context of the post-apartheid South Africa. This is the fundamental of this research that seeks to understand the mechanisms of women inclusion and exclusion in governance in post-

apartheid South Africa, exploring the nature of citizenship and rethinking policy reforms through the lens of gender equity.

Also, an African study by Gottlieb, Grossman and Robinson (2018) examines whether females and males have different preferences to policy and how it implicates gender gaps in policy prioritisation. The study presumes that the policy reform process that intends to increase women representation and participation is based on the premise that female and male have different policy preferences. The study observes that policy reform priorities on gender equity are at low levels in Africa even though they could vary significantly across different policy frameworks and nations. The study indicates that women's participation in labour force serves as an indicator of economic empowerment to women, since the socio-economic empowerment of women varies from different domains of inclusion. The policy prioritisation of women to infrastructure investments and increased access to clean water has the potential to reinforce the gender-based stereotypes of women as incapable of focusing on addressing the pertinent social and economic ills of the nations that could transform the democratic landscape of nations in Africa. Consequently, the study shows that females and males have divergent policy preferences in circumstances that place women as poorly represented and least active in politics.

2.7 Traditional communities and the legal framework of customary laws in South Africa

According to the customary law of South Africa, Act 211, there are written and unwritten rules which have been developed from the customs and the patterns of traditions followed by communities (Roberts, 2001). The customary law is however used by magistrates and judges, who rely mostly on written customary law (Dicey, 2013). Also, the written customary law does not always give a complete picture of the rules of customary law (Scalia, 2018). This means that customary law is often not understood or used properly when it is needed (Scalia, 2018). Thus, customary law must be understood within the principles of the Bill of Rights.

The Constitution states that customary law is protected, but the rules of customary law must be in line with the principles in the Bill of Rights (Aust, 2013). Some argue that the Bill of Rights in the South African constitution protects the right to culture (Tushnet,

2017). But it also protects the right to equality and non-discrimination, and the right to dignity (Shulztiner & Carmi, 2014). This study examines the realisation of women participation and contribution to society through involvement in governance and public administration in South Africa, using Ga-Machaka traditional community as a case study. The study also examines how female perceive that they are being represented by the law itself towards their involvement in governance and public administration in traditional communities.

Tobin (2014) observed the background of the call for an African revitalisation in all aspects of the social, economic and political frameworks, and demonstrates the potential of traditional African values of Ubuntu on influencing the development of a new South African law and jurisprudence. Mokgoro (1998) indicates that the African traditional values such as Ubuntu are described as a philosophy of life. The study by Mokgoro (1998) extends that the multicultural aspect of the South African society is problematic towards women development. While some other aspects of the values of Ubuntu have been incorporated in the integral part of the established interim constitution of South Africa, most of the tradition laws, especially customary procedures included are not followed from a constitutional perspective but from a traditional approach (Cornell, 2014). Thus, the problem emerges when these traditional laws are undermining the rights of others within the community they are being exercised. This study focuses on policy related constraints and the undermining of women in the socio-political, economic and cultural spheres and administration.

2.8 Gender constraints on socio-economic and political development of women

The traditional communities are sometimes critical and changing due to the social and cultural tolerance within the society concerned (Bennett, 2014). Sometimes the constitutional laws are dismissed as indigenous laws within the traditional communities (Rautenbach, 2015). Constitutional laws are however, seen from the lens of oppression and undermining the cultural set-up of the society, especially in Africa (Rautenbach, 2015).

Izumi (2007) identified that some traditional communities in South Africa restrict women to inherit anything from their parents. Some of the restricting traditions involve customary inheritance law which was originally supposed to help and support the

family, and not just benefit any heir (Esposito & DeLong-Bas, 2001). For example, the law indicates that the family members of the deceased should be cared for (Agarwal, 2003). However, in practice, customary inheritance law does not protect the deceased family members (Agarwal, 2003). Women are not economically independent and are usually dependent on the husband's family members for survival (Grant, 2006). In South Africa, Customary Succession Bill proposes changes to this system, so that Africans in customary marriages (including polygynous marriages) who die without a 'will' should be allowed to have their property divided up under the rules of the Intestate Succession Act.

The study by Grant (2006) observes the gender-based segregation of women towards inheritance and other assorted benefits and opportunities to boost their economic freedom and opportunities in life. The paper assesses the judgement critically in the context of debates on the application of human rights in diffused cultural sphere of South Africa. The study indicates that the male primogeniture rule that accords men right to inheritance and excluding women as enshrined in the South African Customary law of succession violated the right of equality guaranteed under the section 9 of the South African constitution. This causes the commotion between human rights and cultural procedures (Fenrich & Fenrich, 2001). This study investigates how the subjection of women to the patriarchal norms and tradition that works to their disadvantage make them feel within working environments, especially in governance and public administration.

Also, the study by Ndun, Suttor and Widhiyaastuti (2018) observes the stereotypes that are experienced by the Balinese women against the human rights of equity. The study indicates that there are general speculations about the law not favouring women within developmental aspects and how opportunities are presented in favour of men and against women. The paper criticises the contemporary societies on the lack of demonstrating principles of equality in practice. The authors also stress the nature of customary laws that are undermining the potential of women. For instance, the customary law of inheritance has been practiced not favouring the women capabilities to uptake and sustain a potential business through inheritance. This is exacerbated by the fact that some concerns and legal complains by women are not resolved through national legal instruments and court decisions but through traditional leaders applying traditional beliefs and norms, they are skewed in favour of males. The rights of women

are thwarted and dwindled upon and the rights of female counterparts to enjoy the privileges of inheritance are being taken from them not through legal procedures of the courts, but through opinions of community leaders and the chief. Women and men are not subjected to same conditions when it comes to inheritance. This research focuses on the involvement of women in governance and public administration in South African using Ga – Machaka village as a case study.

Furthermore, the study by Bratton and Mattes (2001) on the comparative analysis for the support for democracy through the attitudes of citizens in Africa through a survey of data from three Southern African countries of Zambia, Ghana and South Africa observed that Africans across these African countries' democracy are being valued even though the citizens are not much satisfied with the achievements of this democracy. The study indicates that democracy in Africa is valued in terms of instruments such as being seen as a means to improve material living standards. This implies that the approval of democracy remains performance-driven that is expected of the government to deliver to the citizens. Interesting to note is that the study observes that the approval of contentment among people is focused less on the government's capacity at delivering economic goods and more on the ability to guarantee basic political rights to citizens. Thus, this study investigates the women's capacity to be involved in the governance and public administration in traditional communities of South Africa using Ga-Machaka traditional community as a case study.

Also, the study by Ratele (2014) on the trends on gender transformation in South Africa observes that not much research has been accomplished in South Africa on the way in which masculinities are produced and the discourses in masculinities are produced. The study indicates the increasing domination of male in the post-apartheid South Africa. The inventory of the eager for domination by male has roots from the chaos and struggles for dominance among the forces pressing against the project of changing gender power relations and transformation. The study indicates that although there are hegemonic ideologies about masculinity in South Africa, the ideologies are complicated by the marginality of South African society in juxtaposition to powerful multinational capitalist ideologies. The study concludes that what the society might need to transform is the availability and the capacity to produce culturally-intelligent studies and the activism of citizens across the world. The subject

of masculinities presents the opportunity for presenting pro-feminist activism work and campaigns against the potential ideological domination in terms of gender.

Again, the study by Hudson (2005) observes that the feminist perspective can make the security discourse more reflective of its own normative assumptions. The study indicates that the critical feminist perspective is geared towards addressing the politics of multiple overlapping identities. The author indicates that the concept of gender is intertwined with other identities such as race, class and nationality, the contrast between universalism and cultural relativism is by connecting individual experiences in location to wider structures and processes in the different geographical locations. The study indicates that studies on identity politics tend to silence gender issues and the political project of emancipation. The study concludes that there is a need to posit alternative feminist approaches rooted in the African context to facilitates dialogue within and across supposed irreconcilable standpoints. This is indicative that gender equity is a problem in terms of political participation.

Moreover, the study by Ferree (2009) on inequality, intersectionality and the politics of discourse observes that a critical frame analysis has shown that even when the concepts under the field of feminist discourses are expressed differently through the use of different words, they may still be having the same meanings. The study indicates that the concept intersectionality is a contested term under the feminist thoughts. Within attempts to understand what the terms under feminist discourse mean such as intersectionality, the study also observes that the perspectives of women of minority groups and others from marginalised locations argue that the approaches privilege individual level and individual preferences and describe static structural locations on notions of oppression in a background of domination of some other. This study invites different perspectives to engage the concepts under gender inequality in politics. This study investigates the involvement of women in governance and public administration in South Africa using Ga-Machaka as a case study.

Furthermore, an African study by Tamale (2008) on the right to culture and the culture of rights by women observe that the concept and relationship of culture and rights is not yet extensively researched upon. The study indicates that a continued discourse that lacks this perspective and inquiry is critical and potential to create an extremely restrictive framework within which African women can challenge domination in terms of gender equity. The authors indicate that the implication of these studies is that they

limit strategic interventions for transforming society and largely play into the hands of those seeking to perpetuate and solidify the existing structures of patriarchal ideologies not favouring those under domination and oppressed. The study concludes that a more focused approach to the concepts of 'culture' and 'rights' needs to be engaged in a more critical and interpretative approach and present different perspectives that might be constraining the mainstream feminist thinking within the legal frameworks. Thus, this study engages the role of culture among traditional communities towards the involvement of women in governance and public administration in South Africa using Ga-Machaka traditional community as a case study.

Moreover, the study by Jalušič and Antić (2001) investigates the level of democracy and the rule of law in post-socialist countries critiquing the notion of liberal-democratic political system and market approach to the economy towards individual prosperity and political equality. The liberal capitalist approach to freedom prevails as the model for citizenship. Significantly, the study shows that the contemporary democracy is paying little or no attention to the principles of inclusion of new actors and agendas in the new era of changed political environment. The principles of inclusion are imperative to ensure the inclusion and participation of citizens who might be outside the traditional political institutions. The authors critique that definition of 'political' as a concept that has narrowly been defined in confining terms that could block the initiatives for a greater level attainment of political participation on the part of women in contemporary society. There is therefore, a need for mechanisms that would ensure the equal participation of women which, in most instances, is often confused and misunderstood especially by males.

In such a climate where women are under subjective circumstances and their capabilities not equally recognised as men do, there should be initiatives aimed at solving the problems relating to the positions of women and demands for more rights and the presentation of equal opportunities. Policies need to be reformed where possible to accommodate women in political discourses and be part of the socio-economic and political decision making in contemporary societies. This will also harness the situations where women activists will think and assume that equality and access to opportunities can be attained through women mass movements and protests are the instruments of change and to demonstrate the level of dissatisfaction

they are experiencing in the aspects of life compared to male. This study explores the involvement of women in governance and public administration in South Africa using Ga-Machaka traditional community as a case study.

Again, an American study by Krook (2017) on violence against women in politics critiques the weak state capacity to curb the violence against women in politics and the compromised criminal justice systems as a result of incompetent and incomplete democracy consolidation. The author challenges the notion that violence against women in politics should not be taken lightly and as a simple category of violence in politics, rather it should invite different intellectual perspectives to frame the potential motivating factors of this phenomenon. The study shows that these experienced acts of violence violate women's political rights and other legal laws.

Therefore, there is a need to work on policy reforms and legal amendments to tackle this occurrence within the legal frameworks given the widespread of impunity for criminal offenses (Krook, 2017: 74). The authors maintain that the violence against women in politics seeks to prevent women participation in politics, through demotivating them and making them to feel political inferior towards male. The study concludes that violence against women in politics is more than a criminal issue and it poses serious threats to the principles of democracy, gender equality and human rights. Consequently, ineffective law and criminal procedures can play a normative role and validate this phenomenon as simply a problem and not providing sound solutions to the problem. Similarly, Krook (2018: 673) observes that there has been a rise in the reports of assaults and intimidations on politically active women. These acts call for countries to criminalise political violence and harassment, especially against women. Thus, this research investigates the potential challenges to the involvement of women in governance and public administration in South Africa using Ga-Machaka traditional community as a case study.

Moreover, the study by Elder (2004) investigate the factors that make women become underrepresented in the American political institutions. The reasons for this are varied, ranging from being treated not being treated equally as male in resources and budget allocations for the government or any other non-governmental financial support. The study also indicates that the other reason for women to be underrepresented in the politics is that they choose not to participate in politics, to run for a political position or

election campaigns compared to male. The study also indicates that the reasons why women might not want to run for political nominations might be because of the political gender role socialisation, lack of potential confidence and family responsibilities. Thus, this study explores the factors contributing to the women inclusion or exclusion in governance and public administration in South Africa.

The literature indicates that discourses in gender equality have been neglecting to extend the findings into the wider socio-economic and political implications in South Africa. The consequences of this is evident with the women campaign and demonstrations against the socio-economic and political structures that are not inclusive of women in most parts of the world. Thus, this study is an uncompromising insistence on the need to understand the issues around the inclusion and exclusion of women in most important aspect of development in the country through governance and public administration in South Africa using a traditional community of Ga-Machaka, Limpopo Province as a case study.

2.8.2 Marriage customs and traditional communities on women development

The recognition of Customary Marriages Act 120 of 1998 of South Africa indicates that both the bride and the bridegroom must consent to a marriage (Maluleke, 2012). However, in most patriarchal countries, for a man to be considered a man, he needs to prove that he can protect and provide for his family (Maluleke, 2012). Thus, it is important that he pays *lobola* (bridal price), not only as a symbol of thanking the wife's parents but also as a way of proving that he will be able to provide for his family (Ndulo, 2011). Once the bridal price has been paid, it is official that the two are in a consent marriage (Ndulo, 2011). As it is known, the man automatically becomes the head of the family and what he says and does must not be questioned and this indirectly discredits women and places them at an invaluable position (Fenrich & Fenrich, 2001).

The dispute between traditional communities and the constitutional laws has been a scholarly debate for decades (Burley, 2017). Some scholars frame the discourse as the theme that permeates the history of colonialism in Africa (Bennett, 2004; Himonga and Nhlapo, 2014). The study by Herbst and Du Plessis (2008) observes that the existence of customary laws allows the traditional leaders: chiefs and village heads to

solve problems within the range of their capacities and not through constitutional courts (Hoebel, 2009). The idea of customary laws is to harness the traditional disputes and conflicts through good conscience and morality (Herbst & Du Plessis, 2008). In South Africa, various approaches have been followed depending on ethnic group (Abel, 2015). The implications of traditional communities had hardships to children and women when they are not regarded legitimate and of less status compared to the women married under constitutional law in matters of interstate succession and maintenance (Herbst & Du Plessis, 2008).

These customary laws allow men to have the right to reprimand their wives in the same way as they reprimand their children, even by means of corporal punishment (Glenn, 1984; Foucault, 2012). Research has also indicated that men often practice their prowess on their spouses and it escalates to them committing marital rape (Caileba & Kumar, 2010). In justifying this act of marital rape, it is swept under the carpet and called conjugal rights. For countries like Botswana as Caileba and Kumar (2010) observed, marital rape is not recognised; therefore, men can do as they please to their spouses. In the same vein of marriage, as Kumar (2009) purports that men are viewed as bulls, which means they can jump from one kraal to the other. This in a sense means that men can have concubines and their spouses must endure that. This kind of practice has been going on from time immemorial (Herbst & Du Plessis, 2008).

Research indicates that property rights are critical to capital formation and ultimately to economic growth and poverty alleviation (Woolcock & Narayan, 2000). The study by Joireman (2018) traces two impediments to clear definition of property rights in the African context, customary law and the status of women. The study observes that the issues around traditional communities and the status of women is understood within the context of African countries' attempt to rearticulate property law with the goal of capital formation. Indeed, the study warns that constructive attempts to redefine and successful implementation of property rights must be addressed with the understanding of traditional laws (Joireman, 2018).

Moreover, the study by Oppong (2006) critiques the familial roles and social transformations in sub-Saharan Africa among old men and women. The study observes that culture and socio-political systems are shaping the lives of women

interconnectedness, opportunities and their impact in life. This is because of the gender expectations from them that is constraining and not allowing them to participate meaningful as citizens, but expected them to hold positions in reproduction and marital patterns that narrow and reduce the capacity of women to focus on lineal strategies and attending to children and grandchildren rather than being lateral, and partner-oriented strategies that males assume. Men are the ones to migrate to urban areas, leaving women in charge of the grandchildren and performing the motherhood duties in most rural areas that have inadequate resources and infrastructure. The study concludes that since the women's expectations are shaped and influenced by traditional values, norms and roles in their early lives, they find many expectations unmet and some of these traditional norms, customs and values are leaving the women isolated and weakened. This research investigates the position of women and their involvement in governance and public administration in traditional communities in South Africa using Ga-Machaka village as a case study.

Again, another African study by Kawarazuka, Locke and Seeley (2019) critiques the women bargaining with patriarchy in coastal Kenya as creative agencies in the provision of food securities. The study observes that gender analysis challenging the existing patriarchal structures is critical and have long-term impacts on women who might lose support and protection from the kin. The study calls for intellectual contributions that understand that the bargaining aspects of patriarchy relative to context is imperative. Through the case study of Mijikenda fishing community in the coastal Kenya, the study explores the contradictions in gendered power relations and show how women employ these to reinterpret gendered practices without directly challenging local patriarchal structures and social norms and values. The study reveals that an understanding of women's creative agency can expose the value of women in society through culturally-specific gendered roles, responsibilities and the changes that they can negotiate in the complex social structures. Through the assumed role of food provision from women, the women secure household food security and the women will thus create opportunities and creative towards maintaining long-term securities in their families. Thus, this research provides cultural and traditional challenges towards women participating in governance and public administration in South Africa, using Ga-Machaka village as a case study.

Furthermore, another study by Beck (2017) on reconsidering women's empowerment, explores the changing global trends that connect women empowerment and development and how projects aimed at empowering women are related to the women's diverse lived experiences in ways that complicates assessments of success and failure. The paper analyses the incorporation of the concept of empowerment into mainstream development, demonstrating that the conceptual fuzziness of empowerment has allowed it to be associated with the vastly different development strategies such as promoting self-help strategies and impacting in promoting structural changes. Women emancipation has been linked to development with the assumption that it enhances the choice of opportunities to women and tends to have a holistic approach towards an inclusive government and access to opportunities for all. The study reveals both the advantages and the disadvantages of relying on the concepts of empowerment for evaluating development outcomes raises concerns about the ability to generalise the effects of the varying approaches encompassed under the current feminisation of policy. The analysis of the study shows the understanding of women's agency to include the agency of women exercise when they transform challenges and reject projects of empowerment. Thus, this study explores the challenges facing women to be involved in governance and public administration in South Africa using Ga-Machaka village as a case study.

2.8.3 Traditional communities and virginity testing on women

Virginity testing is an ancient practice that has been framed as oppressing and negative to self-esteem wellbeing of female youth and women in general (Wadesango, Rembe & Chabaya, 2011). In South Africa, virginity testing is practised mostly in KwaZulu Natal and the Eastern Cape (Hunter, 2005). Virginity testing is the practice and process of inspecting the genitalia of girls and women to determine if they are sexually chaste. This practice is based on the false assumption that a woman's hymen can be torn only as a result of sexual intercourse (Hunter, 2005). It is a very controversial practice, and to some extent the results are not accurate (Hunter, 2005). The consequences are varied depending on context. However, in most cases, the female child who might not be virgin after the test might feel discriminated, low self-

esteem and side-lined from the societal norms and values (Vincent, 2006; Wadesango, Rembe & Chabaya, 2011; Maluleke, 2012).

According to Maluleke (2012), there are two schools of thought with regards to virginity testing. The positive school of thought towards virginity test submits that it is a form of sex education and it enforces abstinence from sexual activities before marriage (Fine & McClelland 2006). Seiler (2002) avers that girls are taught not to allow boys or men to take away their pride by having sexual intercourse with them before marriage. This has implications to a girl child who might lose their virginity in their early teenage since they might lose self-respect and confidence in society as they are taught to perceive it as a repugnant thing that anyone would have done. This is literary framing women to some constraining life limits that are difficult to bear and to follow.

The study by Clark (2004) indicates that it is believed, through traditional norms and values, that young women should abstain from sex. This is a stigma not only for the girl but for her entire family (Clark, 2004). It is believed that virginity testing substantially reduces the spread of sexually transmitted diseases, including HIV/AIDS, and further, that it reduces teenage and unplanned pregnancies that lead to school dropouts (Clark, 2004). These cultural norms and values are critical towards the creativity and developmental aspirations of a girl child (Seiler, 2002). These customs are skewed of gender. There is no custom that is forbidding the male child from sexual intercourse before marriage. Consequently, the male and the female child are treated differently from tentative ages of their lives. Therefore, this research will examine the impact these customs and patriarchal procedures have within traditional communities on developmental endeavours of women in South Africa using Ga- Machaka in Bothlokwa village, Limpopo province as a case study.

2.8.4 Traditional communities and widowhood

A widow is a woman whose spouse has died. The custom, approach, expectations and experiences of women under widowhood differ depending on context, values and norms that are practices in societies (Sossou, 2002). This is one common custom that is practiced across different cultures in South Africa and the world at large (Clark, 2004). It is part of the mourning process for the spouse after their passing and it

portrays respect for the deceased. Widowhood or the mourning of your spouse is applicable to both genders, although its rituals are different (Adefemi, 2015).

The study by Sossou (2002) observes the suffering and the plight of widows within the socio-political and economic spheres, psychological and human rights violations in the Western African societies. The paper indicates the widows' situation as a silent victim of dehumanising cultural and custom subjection that is experienced after the death of the male spouse (Sossou, 2002). The experience of some of these widows is difficult to bear. According to Adefemi (2015) the freedom, dignity and rights of most widows is trampled upon and compromised by the interpretation of customary laws on these widows. Subsequently, the problem is that the Africa Charter on Human and Peoples' Rights on the Rights of Women is struggling to refute this custom practice that is deeply rooted in cultural beliefs and norms of the society under investigation (Sossou, 2002). This is indicative that the customary law and traditional background of communities has an impact on the way in which women can be perceived and contribute to the socio-economic and political spheres of life.

Traditional communities have implications on divorce and the status of women in different societies (Yuval-Davis, 2004). Curran and Bonthuys (2004) posit that the husband's right to moderate chastisement as discussed above is counter-balanced by another customary law rule which could protect women from more severe forms of physical assault and degradation. Hence, this study investigates the effects of traditional communities and the customary law on women involvement in governance and public administration in South Africa using Ga-Machaka traditional community as a case study.

A woman who has been severely mistreated by their husband is entitled to return to her father's home, provided the father is willing to accept and support her (Yuval-Davis, 2004). Giarretto (1982) indicates that customary laws towards the treatment of women after divorce are constraining the rights of women. Rights enshrined in the Bill of Rights in the South African constitution are not exercised comprehensively, especially when customary laws are to be consulted and applied to solve community conflicts (Kepe, McGregor & Irvine, 2015). This accounts to the reason why most of the women are to be the first partner to sign-up the papers for divorce (Brinig & Allen, 2000).

Complications that evolve around traditional communities and their practices are of critical speculations towards the development and protecting the rights of women in most of the societies (McDermott, 2018). Kitson and Morgan (1990) observe that divorces comes with the violation of norms and customs of the society under discussion. Some of the compromising decisions on women's rights is that the father of the daughter under marriage might have power not to initiate a divorce to the daughter even if the husband is mistreating her (Beteille, 2018). Therefore, whether the assault is of a sufficiently serious nature to enable a wife to return to her family will be judged, in the first instance, by members of her family (McDermott, 2018). If they are not convinced of her claim, they will attempt to persuade her to return to her husband (Beteille, 2018). These are problematic experiences for women and potentially, it can demotivate them in becoming part of the socio-cultural, economic and political change (Molyneux & Razavi, 2002; Peters & Wolper, 2018).

Also, according to Chrisman and Williams (2015), dependence is also another critical factor towards the discourses on women empowerment and emancipation. Research has indicated that women who were in employment or self-supporting were less likely to stay in unsatisfactory marriages than those without independent means (Jasinski, 2001). Families from poor backgrounds may not have the resources to accommodate or help victims of domestic abuse (Chambers, 2014). From a traditional marriage perspective, the wife is not entitled to any assets, apart from personal property, therefore at the time of divorce the women will have no independent means to survive (Agarwal, 2017). Given the general economic stagnation in most of the developing and underdeveloped countries' rural areas and the consequent inability of women to find paid employment (Zhang, Hannum & Wang, 2008), many women will have to remain in abusive marriages for economic reasons. The fact that traditional customary law makes no provision for spousal or child maintenance after divorce means that abusive husbands will also not be obliged to provide economic support to their ex-wives (Agarwal, 2017).

According to the Recognition of Customary Marriages Act, customary divorces should henceforth be handled by High Courts or Family Courts and the rules which apply to civil divorces should apply also to dissolution of customary marriages (Cotton, 2018). The only ground for divorce is now irretrievable breakdown of the marriage (Cotton, 2018). The 96 Customary rules such as the wife's right to divorce based on serious

maltreatment seem to have been eclipsed by the Act (Dugard, 2015). The fact remains that traditional laws appear to be more visible and apparent than the constitutional laws since most of the marriage problems are not often prominent in constitutional cases, yet it is a pertinent and pervasive problem experienced by societies in their daily lives (Dugard, 2015).

Also, the fact that the Family Advocate must now also report about the best interests of the children of customary marriages may also alleviate women's fears about the future custody of their children (Dugard, 2015). However, it is not yet certain whether civil or customary standards relating to the best interests of children will apply when courts consider custody (Himonga, 2016). There is a strong argument that the best interests of African children should be interpreted in accordance with customary or 'traditional' perceptions of children's wellbeing (Todres, 1998; Munro, 2011).

The economic pressure to remain in an abusive marriage could possibly be alleviated by the court's ability to make orders for the redistribution of spousal assets and spousal maintenance in terms of Act 100 of the South African constitution (Himonga, 2016). African customary law and children's rights: intersections and domains in a new era (Ansell, 2016). These constraints against women have implications on women and the way they participate in communities. Thus, it remains imperative to explore the effects this might have on women's self-expression and confidence to contribute meaningful in society as equal citizens compared to men.

What remains unclear, however, is the extent to which the High Courts and Family Courts will be involved in decisions about the return of lobolo upon divorce (Dugard, 2015). No provision in the Recognition of Customary Marriages Act specifically enables courts to make such orders. However, section 8(4) (e) allows a court which makes an order for spousal maintenance to 'take into account any provision or arrangement made in accordance with customary law' (Himonga, 2016), while section 8(4) (c) allows the court to order that 'any person who in the court's opinion has a sufficient interest in the matter be joined in the proceedings' (Wilson, Dugard & Clark, M 2015). These controversies are critical towards the socio-economic and political emancipation, independence and development of women in South Africa (Dery, 2015). This study engaged women perceptions and opinion of the challenges they experience through customary laws towards them participating meaningful as any other citizens especially when compared with men.

2.9 Towards understanding the concept of ‘*Ukuthwala*’

There are other traditional practices that are challenging the Human Rights enshrined in the constitution in South Africa (Dery, 2015). Some of these patriarchal acts can be perceived as inhuman in modernised societies (Hsu, 2017). For instance, in South Africa there is a customary practice called ‘*Ukuthwala*’. *Ukuthwala*, practiced in Eastern Cape and KwaZulu Natal in South Africa, is a customary practice that involves the kidnapping of a girl or young woman and forcing her into marriage, with a person that they barely know (Van der watt & Ovens, 2012). According to Van der Watt & Ovens (2012), this practice involves two families (the girl’s or women family and the one of the suitors) whereby marriage negotiations have already been made but all this happens without the victims’ knowledge.

For Koyane and Bekker (2007), the girls’ tacit consent and her reluctance to this practice, pretty much makes her the willing party of the practice as she is aware of such practice within their clan. This kind of practice compels the victim’s family into endorsing marriage negotiations and as it has been highlighted before that in African cultural customs, it is a women’s pride to be married and have a husband (Thompson, 2015). Thus, in areas where it is rife, they see it as a way of containing and maintaining their culture, without realising the dangers of this practice (Maluleke, 2012).

Furthermore, such practice does not have an exact age requirement, as any girl who is in puberty and initiation ceremonies are viewed as prerequisites for accepting someone as an adult by the community (Maluleke, 2012). Therefore, puberty is regarded as the minimum requirement for marriage as procreation was regarded as the ultimate goal of a marriage (Herbst & Du Plessis, 2008). These practices raise critical perspectives on the value that a female child is ascribed to from the tentative ages of their lives until they can have their own families in societies (Spiro, 2017). This study will examine the challenges of these confining and limiting customary laws are potential to hinder the developmental aspects of women especially in rural areas where these laws are entrenched in every aspect of social, economic and political spheres. To be specific, the study investigates the involvement of women in governance and public administration in Ga-Machaka community.

The study by Ovens and Van der Watt (2012) on contextualizing the practice of *Ukuthwala* within South Africa asserts that the female child is born to be subjected and

experiences inferiority within the society. The study shows how the practice of *Ukuthwala* has deviated from traditional practice to criminal acts of sexual exploitation of a female child in South Africa. The authors indicate that these acts are linked to criminal investigations of child trafficking and abuse cases. The study shows that these abuses of the girl child have multiple and wider consequences of the social participation of a female child in societal aspects. The study concludes that there is a need for policy reforms in this practice to enhance accountability and the need to distinguish clearly between traditional practice and criminal activities. Drawing from the theories of women emancipation and the inclusive government in a democratic country such as South Africa, this study investigates the multiple variables which might contribute to the involvement and recognition of women in governance and public administration.

Also, the study by Nkosi and Wassermann (2014) explores the history of the practice of *ukuthwala* in the Natal/KwaZulu-Natal region up to 1994. The practice spawned debates between modernists and traditionalists on various aspects relating to the practice of *ukuthwala* in the Kwazulu-Natal region, South Africa. The practice is likened to the abduction of a girl child and not how it is being presented as the violent free procedures in the lead-up to the marriage. The study also critiques the fact that the practice of *ukuthwala* is not done in a single one-dimensional manner and practised various manners and procedures just like other customs. This has contributed to the legal interventions to examine if there were discrepancies and possibly the legal infringements in the process. Thus, the current study investigates the consequences of traditional customs and practices on the socio-economic and political participation of women in South Africa, using Ga-Machaka community as a case study.

Moreover, a South African study by Msibi (2015) critiques the teaching of sexual and gender diversity issues to pre-service teachers at the University of KwaZulu-Natal. The study explores the type of education offered in a module on sexual and gender diversity at a South African school of education. This was achieved through the analysis of the responses of the students in an examination setting with the questions focusing on sexual diversity, in a compulsory final year module offered to 661 pre-service teachers at the University of Kwazulu-Natal. The module focuses on human rights education, ethics and teacher professionalism, to pre-assist teachers in the promotion of social justice in their classrooms. The findings indicate that the students

are aware of the heightened awareness of same-sex terminology and related issues among students and the possibilities that anti-oppressive pedagogy offered to teacher educators in teaching for diversity and social change. The study also indicates that mechanisms on anti-oppressive instructions should pay more attention to the interrogation of students' own sexualities to trouble the "asexual teacher discourse" (Msibi, 2015: 1). The study also cautions that the sexual teaching of this nature requires the creation of safe environments such as the creation of smaller classes and more time in teaching on related topics, themes and materials to harness and control the possible negative implications of the teachings. However, the current study investigates the implication of the traditional practices and shows how women perceive these practices and tradition to be disadvantageous to them towards them being important in societies and traditional communities.

Furthermore, the study by Smit and Notermans (2015) examines the surviving change of *ukuthwala* practice to become more violent in South Africa's Eastern Cape province. Similar to the study by Nkosi and Wassermann (2014), the study by Smit and Notermans (2015) avers that the practice of *ukuthwala* is increasingly being perceived as the abduction and rape experience of under-age girls and using the traditional practice as a shield and it is a precursor to marriage. The study indicates that these constraining practises are detrimental and normally led to the establishment of new autonomous identities that are against the constitutional ideals of human rights, through the perpetuated customary and traditional practices. Thus, the current study investigates if these cultural throwbacks have an impact on women socio-economic and political positions and confidence within traditional communities to combat contemporary socio-economic and political challenges faced by women in traditional communities, South Africa, using Ga-Machaka traditional community as a case study.

2.10 Towards good governance: A critical perspective

The study by Vartola, Lumijärvi and Āsādujjāmāna (2010) on assessing good governance in South Asia reveals that good governance does not have a single and straight-forward definition although it has been widely researched in the contemporary discourses of development. However, the authors indicate that good governance involves the efficient and effective administration in a democratic framework and approach. The study indicates that good governance is equivalent to purposive and developmental aspect of administration which is committed to improving the quality of

life of the people and enlarging the scope of people's participation in the decision - making process of development in all spheres of the socio-economic, cultural and political life. Good governance is citizen-centric, friendly and caring, responsive and a decentralised government system from the local, provincial and national levels. Aspects of government accountability, free media and the corporation of services public service providers and the end users have been used as indicators of good governance within societies (Tuurnas, 2016).

Also, the study by Kemp, Parto and Gibson (2005) affirm that good governance is central to the creation and sustainability of an environment. Consequently, this fosters effective and equitable development and the important complements to profound socio-economic, cultural and political reform policies. This is also associated with several good governances that include political accountability, freedom of association and participation, rule of law and independence of judiciary, bureaucratic accountability, freedom of the free flow of information, an effective administration system, partnerships between the government and the civil society and non-governmental organisation. This conceptual framework of good governance is imperative to measure the practices of governance and public administration of South Africa using Ga-Machaka community, Limpopo Province as a case study. Since an inclusive and citizenship participation is important to measure good governance, this study investigates the participation and involvement of women in governance and public administration in South Africa.

Similar to the study by Kemp, Parto and Gibson (2005) on the conceptualisation of good governance, the study by Aras and Crowther (2008) indicates that good governance means equal participation of citizens in important decision-making. The governance in this context needs to be transparent, accountable and equitable and abide by the rule of law. Good governance allows the local people, the otherwise neglected or minority groups to be heard of their concerns and their concerns to become part of the decision-making process and resource distribution. According to Aras and Crowther (2008), the aspects of good governance include participation, power decentralisation – power sharing, the rule of law, transparency, responsiveness, consensus orientation, equity, effectiveness, efficacy and accountability. These aspects or characteristics of good governance are key to a true and reflective

democracy. Hence, the involvement of all in governance is important to allow an inclusive decision-making in the process of democracy.

Also, the study by Meadowcroft (2007) consolidates the characteristics of good governance and recommends that the society should determine which of the core characteristics are important to them in relation to their contemporary socio-economic, cultural and political context. However, good governance promotes sustainability and development within the context of its implementation (Meadowcroft, 2007). People should enjoy political freedom and participate in the decisions that are shaping the individual fundamental rights, help citizens from the socio-economic and political catastrophes that may be disadvantageous to the processes of democracy and good governance promotes sustainable development by empowering citizens to influence policies that promote growth and prosperity and reflect their priorities (Hope, 2005).

Again, the study by Young (2017) avers that the lives of women are deeply systematically conditioned by various social norms and cultural expectations. Thus, studies on gender equalities and governance are imperative to enhance understanding and attempts to bring the balance in the women involvement in governance. The study also indicates that there is need to understand governance in broader ways than a narrow focus on the customary implication on women involvement in government and governance. The author observes that the problem with previous studies under governance was the attempts to define and frame good governance as the sound development management and the viable economy, and as the manner in which power is exercised in the management of the country's socio-economic development (World Bank, 201). The other widely recognised definitions of governance focuses on public sector management, accountability of the government activities including service delivery and the extending of information to the citizens. However, this analysis of good governance left the fundamental aspect of politics, which is important since it is the way in which citizens under democracy determine the shape of their societies. Thus, this study examines the involvement of women in governance and public administration in South Africa using Ga-Machaka village as a case study.

Subsequently, the study identifies that new accounts of governance perspectives and discourses have followed a broader understanding of the goals of national development. This includes the discussion of governance to understand how the

political, social and administrative structures within societies affects the access of basic opportunities and realising the capability of individuals. The trends in the understanding of governance within this field of inquiry seek to confine governance as the exercise of socio-economic, political and administrative authority necessary to manage the national affairs. This definition of good governance contains the mechanisms, processes and institutions through which citizens and minority groups articulate legal rights and meet obligations. The aspect of political participation is central to the contemporary understanding of good governance and participation of both formal and non-formal institutions, including the legal, legislative and administrative sectors.

However, discourse to good governance needs to be a holistic approach looking at social, economic, political, cultural, gender and administrative aspects, and also introspect how these aspects are related (Williams, 2018). Unless the account of gender is critically included in governance to ensure that the governance and socio-economic institutions include women in the governing of national, regional and local levels, the democratic principles and aspirations of all will remain an incomplete and obtuse (Young, 2017). The women's social movements, campaigns and demonstrations have been imperative for women to gain access in formal political institutions, governance and public administration positions with less criticism (Young, 2017). The approach towards good governance from this perspective adopts a decentralised tactic that is accommodative of all groups of people in national developmental aspects and broadening the focus of governance and public administration.

Apart from that, the study by Farazmand (2017) affirms that the theoretical framework to good governance has been used as a tool to frame human rights and democracy and for some politicians to gain political advantage rather than the actual help that the people deserve. For Farazmand (2017: 595), the deficits of the concept of good governance, for instance, the concept of good governance is loaded with normative values such as the '*good*' aspect of 'good governance' does not stress the aspect of '*good*' that it refers to, the good to whom, since good governance consists of interplay of the state, civil society and the private sector. Hence, politicians usually manipulate the concept of good governance to their favour to control others. This therefore explains that the meaning and understanding of good governance should entail

cultural heritage, environmental realities, economic structures, traditional values and political cultures and it cannot be confined in timeframes. The current study investigates the involvement of women in governance in South Africa and how the women currently perceive the democratic regime towards their involvement in governance and public administration.

2.11 Conclusion

This chapter focused on the nature of traditional communities in the South African context and abroad. The chapter reviews literature on the involvement of women in socio-economic and political aspects. This study extends the implications of traditional communities on the involvement of women in governance and public administration. The problem is that most customary laws are skewed of gender, favouring the male spouses in relationships and benefits on the economic and developmental opportunities. The next chapter will discuss the research methodology that used in this study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This research employed the mixed method approach. The research employed both quantitative and qualitative research methods. Quantitatively, the questionnaire with closed-ended questions was employed to gather data on the perspectives of women on the impact of traditional communities using Ga- Machaka in Bothlokwa village as a case study. Opinions from this category are relevant for the research questions set since the participants are experiencing the problems.

Also, qualitatively, using the standardised structured interviews, data on perspectives of five women and two men at Ga- Machaka in Bothlokwa village were collected. This was done to gather perspectives of those otherwise illiterate women and men in the village who are not able to read and write. The use of a standardised structured interview guide was used to guide the questions that the researcher asked during the interviews. This old age category of the sample population is important to gain perspective on since they shared both experiences of the pre-policy reforms and after-policy reforms towards integrating women into the social, economic, political developmental aspects of women in South Africa under varied developmental banners such as '*women emancipation*'.

Again, document analysis on traditional communities and the constitution of the Republic of South Africa and relevant print media on the development of women were employed. This was done to extend the scope of the research with relevant data to questions and goals that were set for this study. The data that was collected through document analysis was reviewed through coding to identify common themes that informed on the questions set for this research and interpreted as results.

3.1.1 Research design

This research used a descriptive research design. Descriptive research describes the characteristic of the phenomena, relations between variables or the relationship between phenomena (Du Plooy-Cilliers, Davis & Bezuidenhout, 2014). The descriptive research can be either or both of quantitative and qualitative. This research employed a mixed method of qualitative and quantitative research.

Quantitative research strategy was used since it emphasises quantification in the collection and analysis of data. Quantitative method attempted to further precision, recording facts in terms of quantities, and numbers that were processed by using statistical techniques.

Qualitative research approach was also used where standardised structured interviews were conducted with five women and two men at Ga- Machaka in Bothlokwa village in Limpopo province. These interviews were designed to generate perspectives about ideas and opinions on how customary laws are affecting the developmental progress of women in South Africa.

Again, document analysis on customary laws along with the constitution of the Republic of South Africa was employed. This helped to review the current trends on policy programs and intervention strategies towards integrating women in all spheres of development in South Africa. Though the interpretation of this data was strictly based on the perspective of the researcher and the data collected, the data was reviewed through neutral coding and common themes that emerged were identified and the patterns of analysed results described.

3.1.2 Sampling

Sampling is the process of selecting a sample from the population of the study that is relevant to inform of the research objectives set (Gaur & Kumar, 2017). Du Plooy-Cilliers, Davis and Bezuidenhout (2014) define a sample as a subset of the accessible population. This study adopted a non-probability sampling strategy. Non-probability sampling is when the probability of including each element of the population is unknown (Du Plooy-Cilliers, Davis & Bezuidenhout, 2014). Non-probability sampling is mostly associated with qualitative methodologies, but can be utilised in quantitative projects, usually with conditions attached if a probability sample is not feasible (Müller, Junglas, Brocke & Debortoli, 2016).

3.1.2.1 Convenience sampling for survey data

Babbie (2010) defines a sample as a finite part of a statistical population whose properties are studied to gain information about the whole. A *convenience sampling* method was employed in this research to pre-test questionnaires and in recruiting respondents. This method was used because the research sample consisted purely of elements that the researcher knew, had access to and could get quickly to avoid

time constraints. Women in Ga- Machaka in Bothlokwa village formed part of the sample population for the questionnaire. The village head was approached by the researcher to get permission and access to the residents of this village. The questionnaires were distributed and collected by the researcher immediately after the respondents had completed them.

3.1.2.2 Purposive sampling for semi-structured interview

Purposive sampling method was employed for selecting five old aged women at Ga- Machaka in Bothlokwa village in Limpopo province. This was done to gain perspectives of this category to the research using the semi-structured interviews. Their experience of pre-policy reforms during the apartheid era and the post-apartheid political dispensation is imperative to gain opinions regarding the way in which customary laws affect women in South Africa. The village head was approached to give recommendations on relevant individuals interviewed in this research. This could also be considered as snowball sampling.

3.1.3 Data collection

This research employed a mixed method data collection instrument. The study employed the cross-sectional survey design using questionnaires that were distributed to women in Ga- Machaka in Bothlokwa village in Limpopo province. Again, the semi-structured interviews were conducted at Ga- Machaka in Bothlokwa village in Limpopo province. The women in Ga- Machaka in Bothlokwa village in Limpopo province were used as a representative sample of women in South Africa.

3.1.3.1 Survey

The research employed a cross-sectional survey design. Cross-sectional design survey is used to create an overall picture of a phenomenon at one point in time (Maree, 2007 in Du Plooy-Cilliers, Davis & Bezuidenhout, 2014). The research employed the cross-sectional survey design to create an overall picture on the restrains of customary laws in developmental aspects of women in South Africa using Ga- Machaka in Bothlokwa village as a case study. This was done through the handing out of questionnaire during women '*society group*' that the researcher knew and collected these questionnaires after the respondents had completed them immediately. The collection of data through questionnaire was self-administered. The questionnaires that were completed consisted of closed-ended questions meant to

measure the patterns of how traditional communities affect women in their developmental endeavours at Ga- Machaka in Bothlokwa village.

3.1.3.2 Semi-structured Interviews

Interviews that are structured, face-to-face, where a set of standardised closed questions were asked and responses recorded in a certain setting, were used. These interviews were employed for selecting five old aged women and two men at Ga-Machaka in Bothlokwa village in Limpopo province. This was done to gain perspectives of this category to the research using the semi-structured interviews. Their experiences of pre-policy reforms during the apartheid era and the post-apartheid political dispensation were imperative to gain their opinions regarding the way in which traditional communities affect women in South Africa. The village head was approached to give recommendations on relevant individuals interviewed in this research.

3.1.4 Data analysis

The data that was collected with the questionnaire and through the standardised semi-structured interviews was analysed in ways that minimised the errors and potential bias to the data that was collected.

3.1.4.1 Questionnaires data analysis

The data that was collected through the use questionnaires was loaded on to Statistical Package for the Social Sciences (SPSS) for analysis. The data was analysed using descriptive statistics and the results were recorded. Selected variables were cross tabulated to find varying patterns on the perspectives of women on the effects of traditional communities in developmental aspects of women in South Africa. The data was analysed and presented using frequency tables, through bar diagrams and charts, where after descriptive themes were applied to show variations.

3.1.4.2 Semi-structured Interviews data analysis

Text from the interviews was transcribed, and using thematic analysis, the data was studied for emerging themes. In studying emerging themes, codes, which are words, phrases and sentences were categorised based on their relevance to the research objectives and the interview questions.

3.1.5 Quality criteria

The quality criteria of the research refer to the internal and external validity of the research, reliability and confirmability of the research findings. Quality criterion verifies the extent of correspondence between the way in which participants in the research perceive the social constructs and the way the researcher portrays their viewpoints.

3.1.5.1 Quantitative quality criteria

Quantitative quality criteria were employed in this study to ensure the attainment of quality results. The quantitative quality criterion in this study was measured in terms of internal validity, external validity, reliability and objectivity as explained below.

3.1.5.1.1 Internal validity

Validity refers to the extent to which the instruments used to collect the data by the researcher reflect the reality of the constructs measured (Du Plooy-Cilliers et al., 2014). The findings of the research reflect the realities on issues related to traditional communities and women development in South Africa using Ga- Machaka in Bothlokwa village women as a sample population for the study. The sampled population was appropriate to inform on the objectives set for this study since the category of women engaged shared relevant experiences and were subjected to these traditional communities.

3.1.5.1.2 External validity

External validity focuses on the ability to generalise findings from a specific sample to a large population (Du Plooy-Cilliers et al., 2014). The results from this research could be generalised to broader population. The sampled population was appropriate to inform on the objectives of this study. The researcher has confidence that if the same research is conducted using the same population, method and design used in this research the results should reflect similarity.

3.1.5.1.3 Reliability

Reliability refers to the extent to which the results are consistent if the study would be replicated. This research valued objectivity and pursued an honest presentation of data. The data that was gathered was presented without being scrutinised or tainted with personal prejudices.

3.1.5.1.4 Objectivity

Objectivity implies the extent to which personal biases are removed and value free information is gathered. The research ensured that only the data that was gathered was analysed and presented using the data analysis methods that are valid and relevant for this research. Anonymity is valued in this research to avoid data coding bias since the sampled population constituted of respondents the researcher knew.

3.1.5.2 Qualitative quality criteria

Qualitative quality criteria are employed in this study to ensure that the results of this research are credible. This was attained through assessing and heightened credibility, transferability, dependability and confirmability through-out the study as explained below.

3.1.5.2.1 Credibility

Credibility refers to the extent to which the study's findings are trustworthy and believable to others. This study employed a mixed data collection method to heighten the credibility of the results (Collis & Hussey, 2013). The structured standardised interview was conducted with the officials from universal service and access policy making. The data provided by the participants was accurately interpreted to minimise errors. Feedback from participants on the data or interpretation of the data – member checking – was also employed. This was done to enhance credibility since the sampled population comprised the participants that the researcher knew.

3.1.5.2.2 Transferability

Transferability refers to the extent to which the findings can be transferred or applied in different settings (Mounton & Babbie, 2001; Du-Plooy et al., 2014). The findings of this research were described meaningfully to others by describing them and their context in detail. Traditional communities are not only confined to South African borders, but extend beyond. The results of this study were discussed within the framework of existing literature from other contexts to identify similarity and differences. This strengthened the authenticity of the results of this research.

3.1.5.2.3 Dependability

Dependability refers to the extent to which the findings are consistent in relation to the contexts in which they were gathered. Flexibility and openness were considered to

continuously allow re-examination of data using insights that emerge during data analysis: iterative analysis. A critical analysis of the data was employed until no new themes emerged. The process from data collection method, data analysis and coding to identify new themes was carefully crafted to minimise errors.

3.1.5.2.4 Confirmability

Confirmability refers to the extent to which the findings are based on the study participants and settings instead of researchers' biases. For that, only the data collected was analysed. The researcher discussed the research process with her peers to verify confirmability. All the steps in this research were documented as proof. This supports the findings and interpretation of the research and confirms how well the findings flow from the data that was collected (Collis & Hussey, 2013).

3.2 Bias

This research ensured that the study is bias and prejudice free. Information provided during data collection was not distorted. Only what was observed and identified was analysed. This was done to enhance the research credibility and transferability. Deception was minimised by telling and asking the research participants on the specific enquiry of the research.

3.3 Ethical considerations

Ethics in research are moral and professional code of conduct that sets a standard for the researcher's attitudes and behaviour (Du-Plooy et al., 2014). Abiding by the ethical standards is imperative in research and without it, the complex intertwine of research falls apart in objectionable ways (Du-Plooy et al., 2014). For research to speak of a solid ethical foundation, a researcher has the responsibility to ensure honesty and integrity throughout the research process (Du-Plooy et al., 2014).

This research abides by research moral standards that require, among other things, respondents to be informed on the reasons of the research and their consent asked for, prior collecting data from them. The study respected individuals who refused to take part in the research and they were not forced or bribed to participate in this study. The researcher used the data provided specifically for academic intended purposes and nothing else. The data that was collected was not exaggerated or altered and the results were not falsified to intensify the authenticity of the study.

3.3.1 Informed Consent

Participants in this study were formally informed that they were taking part in this research study and had to give their consent. This was done to make sure that all participants clearly understood what was required of them during their participation in this research (DePoy & Gitlin, 2015). The informed Consent indicate to the participants how their identities will be protected and that the results will be strictly used for academic purposes. The informed Consent was also explained in Sepedi since the literacy level of the participants of this research was not known. Sepedi is the mother language of the selected sampled population.

3.3.2 Avoiding harm

Researchers should not harm their participants in any way (Du-Plooy et al., 2014). The researcher clearly informed the participants about the exact nature of the research. Regarding the questionnaire, the questions were answered individually in writing. This was done to avoid creating situations where participants' contributions could be biased through comparing with other participants' responses. With the semi-structured interviews, the interviews were carried with one participant at a time, in a certain setting that was considered private, preferably in the comfort of their homes.

3.3.3 Confidentiality and anonymity

This research ensured the protection of participants' identities (Du-Plooy et al., 2014). No contact details of the participants were required. This research assured confidentiality, the research only matched the participants' responses to gender, age and race, and no names or identifying information or credentials were used. Afterwards, the data from the questionnaires were analysed using Statistical Package for the Social Sciences (SPSS), but there was no way of knowing which respondent gave a particular answer. To assure confidentiality and anonymity on the semi-structured interviews, the research matched the responses with the identities of the respondents in anyway (DePoy & Gitlin, 2015).

3.3.4 Deception

Deception was avoided by telling the respondents the truth that the research is strictly for academic purposes and nothing else. Deception was avoided to yield credible results. Du-Plooy et al. (2014) observed that credibility can be enhanced in research through avoiding deception and reporting only on the findings of the study. The researcher assured the participants of the value of their participation in this research.

According to DePoy and Gitlin (2015), participants need to be informed of the purpose of the study and their contribution to the research.

3.3.5 Falsifying information and Distorting results

According to Iphofen (2016), it is important for the research results not to be falsified to enhance the authenticity of the results and to abide by the ethical standards in research. Therefore, only the data that was collected in this research was used not deliberately fabricated or changed in any way that is considered unethical. The researcher did not seek any reputation or status in the process of this research through falsifying the information gathered. Strictly, only the collected data was analysed and presented.

3.3.6 Gatekeeper's permission

Gatekeeper's permission is a pre-requisite in most of the data collection processes in research (Iphofen, 2016). Hence, prior the collection of data in this research, the researcher sought permission from the chief or the head of the community at Ga-Machaka in Bothlokwa village. This was done to comply with the ethics and responsible conduct by the researcher in pursuit of the research objectives.

3.4 Significance of the study

This research contributes to the existing body of knowledge on initiatives to emancipate women from the shackles of the patriarchal societies. This research will shed light on the understanding of the perspectives of women experiencing social, economic and political constraints towards development.

Despite this research intensively focusing on the implications of traditional communities on women development, the issues provoked and discussed through the data collection tools that were employed in this research are critical to inform of other social, economic and political aspects that might be hindering the developmental aspects of women in South Africa.

This research also provokes policy-making related concerns in South Africa towards developmental constraints of women in South Africa. Depending on the outcomes of the study, this research is a policy reform approach. The knowledge and understanding of women barriers towards developmental aspects in communities that were generated by this research is fundamental to tilt and influence discourses on

policy-making. This study also enlightens the approach on women in all spheres of society. This has the potential to help tilt the odds on the subjection of women to the patriarchal norms and traditional communities that are directly and indirectly affecting the way women approach opportunities in life. This research also adds to knowledge on potential constitutional reforms and public administration of policies on issues of socio-cultural and economic-political that are constraining women development and independence through the constitution and policy reforms.

3.5 Limitations of the study

The limitations of the study refer to the constraints and potential weaknesses that can redefine the process of the research course. In this research, what might be the limitations of the study could involve the sampled population of the study used in this research. The sampled population of Ga- Machaka village might be too limited to inform of the true realities of the experiences of women in developmental aspects and constrains of traditional communities in the general population of South Africa and other contexts of similar structures.

Also, constraints of time and resources that could help smooth the collection and presenting of the data in this research are also a concern. This study required ample town to engage the relevant sample population selected for the study. Resources such as travelling costs for this research were limited, which had a slight bearing on the way in which the data of this research could have been gathered.

Also, there is a potential of some of the information that might have been withheld by the sampled population of the study for privacy reasons since some of the perspectives and information might be considered a secret (King, Horrocks & Brooks, 2018). This has the potential to affect the scope of this research since the findings of this study were reliably contextualised to this sampled population. There was a possibility of some women participants wanting to protect their prestige and not reveal in-depth some of the cultural constraints towards their developments in the socio-cultural, economic and political spheres. Some women respondents might have also feared that their identities might not be protected even if the researcher clearly outlined the high level of confidentiality and anonymity, and intentionally decided to withheld some information that might be significant to inform on the objectives of this study.

3.6 Conclusion

This chapter discussed the research methodology and explained the rationale for utilizing a mixed method approach in this research. The sampling method, data collection and data analysis methods selected were discussed and elaborated in this chapter. The choice of the methodology employed by this study was informed by the objectives and nature of the study. The target population, validity and reliability of data were also presented and clarified. The ethical considerations, bias and limitations to the study were discussed and expanded on in this chapter. The next chapter provides a discussion, presentation and analysis of the data collected.

CHAPTER FOUR

DATA PRESENTATION, DISCUSSION AND ANALYSIS

4.1 Introduction

This chapter presents the discussion, interpretation and analysis of the data that was collected from the women in Ga- Machaka Village in Molemole Local Municipality using the questionnaires and the standardised semi-structured interviews. There were 15 women who participated in the questionnaire and 5 women who participated in the standardised semi-structured interviews. Both data collection methods used in this research were monitored and supervised by the researcher herself. The questionnaires were handed out to a group of participants who filled in their responses and after finishing, they returned the questionnaires to the researcher. The standardised semi-structured interviews were carried out by the researcher in a concealed environment and questions aligned with the objectives of the research were asked with in line with the interview guide consisting of questions to examine the relationship between traditional communities and public administrative positions and governance among women.

4.2 Perception of women on their involvement in governance and public administration positions

It is imperative to indicate again that the survey questionnaire and the standardised structured interviews, to which the responses were documented, from the women in Ga- Machaka village, were carefully designed in a way that questions were specifically tailored at exploring the socio-economic, cultural and political conditions that influence women involvement in governance and public administration. The questions were thought-out to observe:

- The role of women in governance using Ga- Machaka village, Limpopo, South Africa as a case study.
- The extent of involvement of women in traditional communities of South Africa using Ga- Machaka village.
- If there can be measures that can be employed to enhance the involvement of women in governance within traditional communities.

- If the customary laws have an impact on the developmental role played by women in traditional communities.
- If measures can be employed to optimise the reconciliation of customary laws and constitutional law for empowering women in governance and public administration.
- If there are policies within governance and public administration that aim to pave a way for the development of women from traditional communities.

The responses of the data that was collected both through the questionnaire and the interviews was presented in respect of the demographic characteristics of the women at Ga- Machaka village in Limpopo Province. The demographic descriptions of the women's respondents by race was not significant since all the participants in the study were purely Black African women only. The other races were not intentionally excluded from the study, but the geographical location that was used contained mostly Black African women and there was no other race category available when the study was conducted. Most of the participants in this study were family parents who were aged 25 years and above.

4.3 Patterns on the awareness of public administration positions by women in traditional communities

To inform on the patterns of the general awareness of women regarding the nature and opportunities of public administration within their communities, it is imperative to observe the level of awareness among the women in South Africa using women in Ga- Machaka Village in Molemole Local Municipality as a case study before investigating the perception they have regarding inclusion and exclusion in terms of gender or traditional communities' restrictions.

To begin with, the questionnaires administered in this research show that most of the women in Ga- Machaka Village in Molemole Local Municipality are aware of the public administrative jobs and governance services to be engaged in within their traditional communities. This is indicated by 66.7% of the respondents who claimed that they are aware of the public administration jobs as shown in Figure 4.1 below, compared to only 33.3% of the women respondents who reported that they are not aware of any public administrative or governance job positions that are available for them in their

communities. These results could be interesting to the patterns of inclusion and exclusion of women in governance and public administration in South Africa. While the patterns of the inclusion of women in public administration show that women are at low levels in participating in public administration and being relegated based on gender, this study indicates that they are still aware of the public administration jobs that are available to them. This is similar to the study by Badri and Tripp (2017) that observed that women are limited to participate in public administration related jobs and the segregation is based on gender.

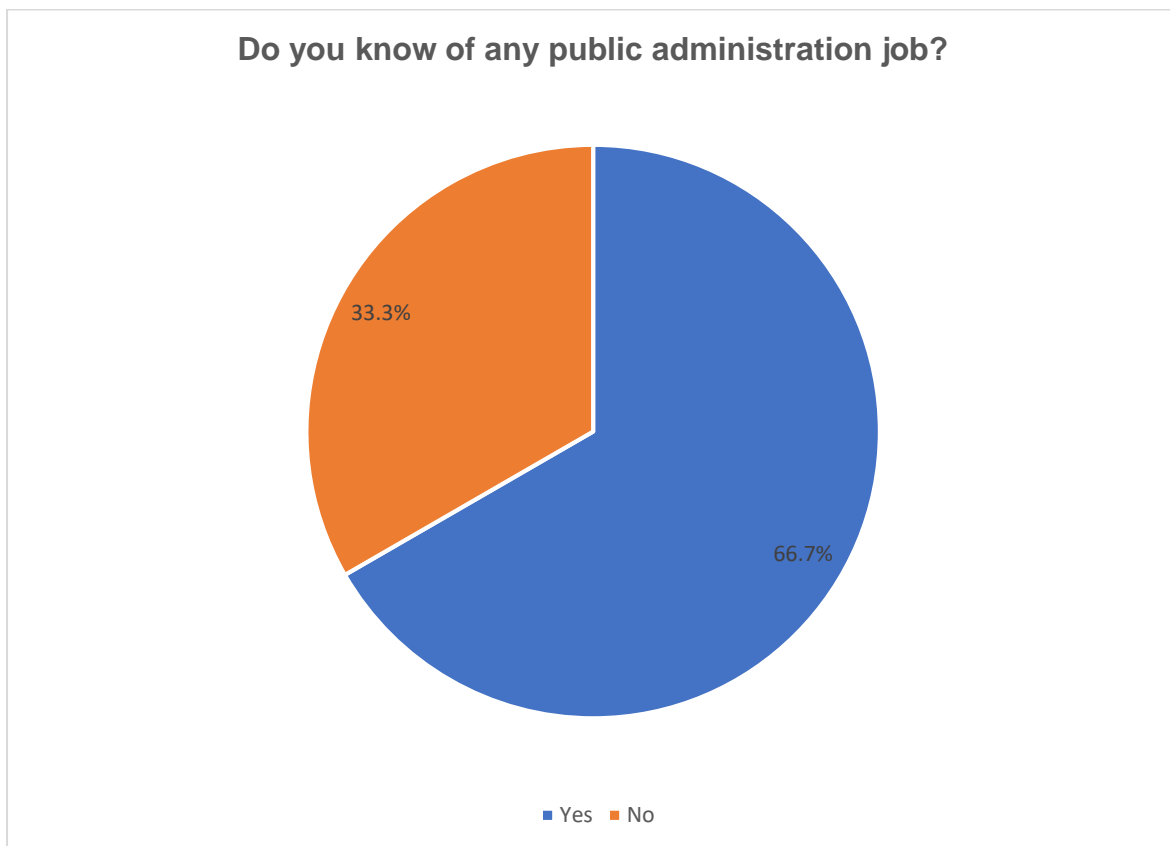


Figure 4.1. *Showing the patterns of awareness among women in public administration jobs*

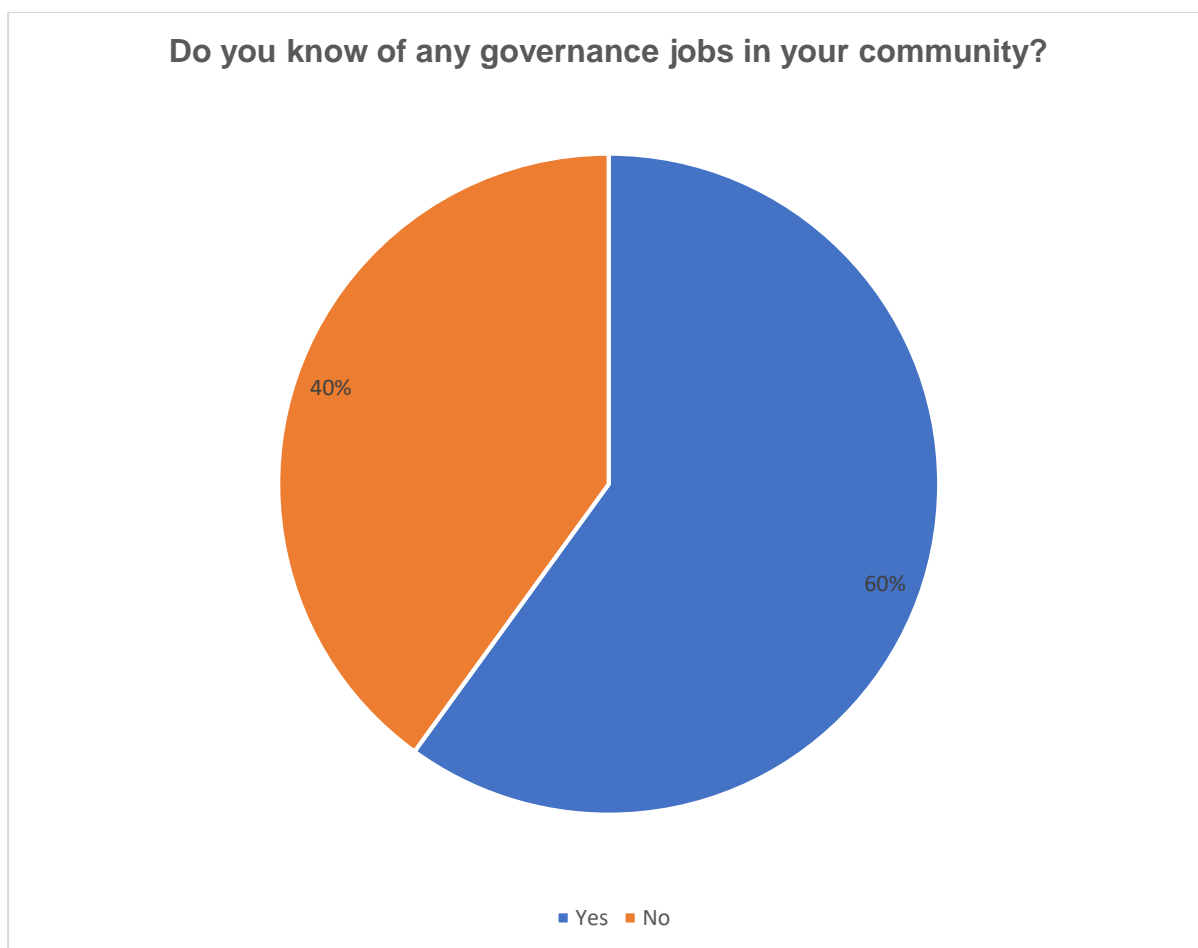


Figure 4.2. *Showing the patterns of the women respondents on the awareness of governance jobs within their community*

Despite the women respondents in this study being aware of the public administrative jobs available for them, it is interesting to note that most of them claimed to be nurses (26.7%) and teachers (40%) as shown in Figure 4.3 below. It is also interesting to note that a significant number of women respondents in Ga – Machaka village are non-employed at 33.3% of the total population of the respondents. There was no women respondent who reported to have been a mayor or being a counsellor, a magistrate or a community developer. This heightens arguments such as those supporting that women are not much participating in the public administration and governance jobs in South Africa. Despite the women in Ga – Machaka village being aware of the public administration and governance positions, they can participate to the contribution of the economic growth in their villages, the study shows that they still do not participate in some of the relevant positions and job titles such as counsellors, community developers or project leaders. Women in traditional communities need to be

empowered through policy reforms to become part of the economic development in South Africa. Murray and Shaffer (2017) observed that the government needs to devise strategies to create an environment that can accommodate diversity of cultures and perspectives in governance. This has portended larger implications for South Africa, especially if a study of a small number of the study population can indicate that women do not take part in community project developments or being counsellors, then it brings much worry on what a larger participating group will reveal about the skewedness of public administration and governance positions in South Africa.

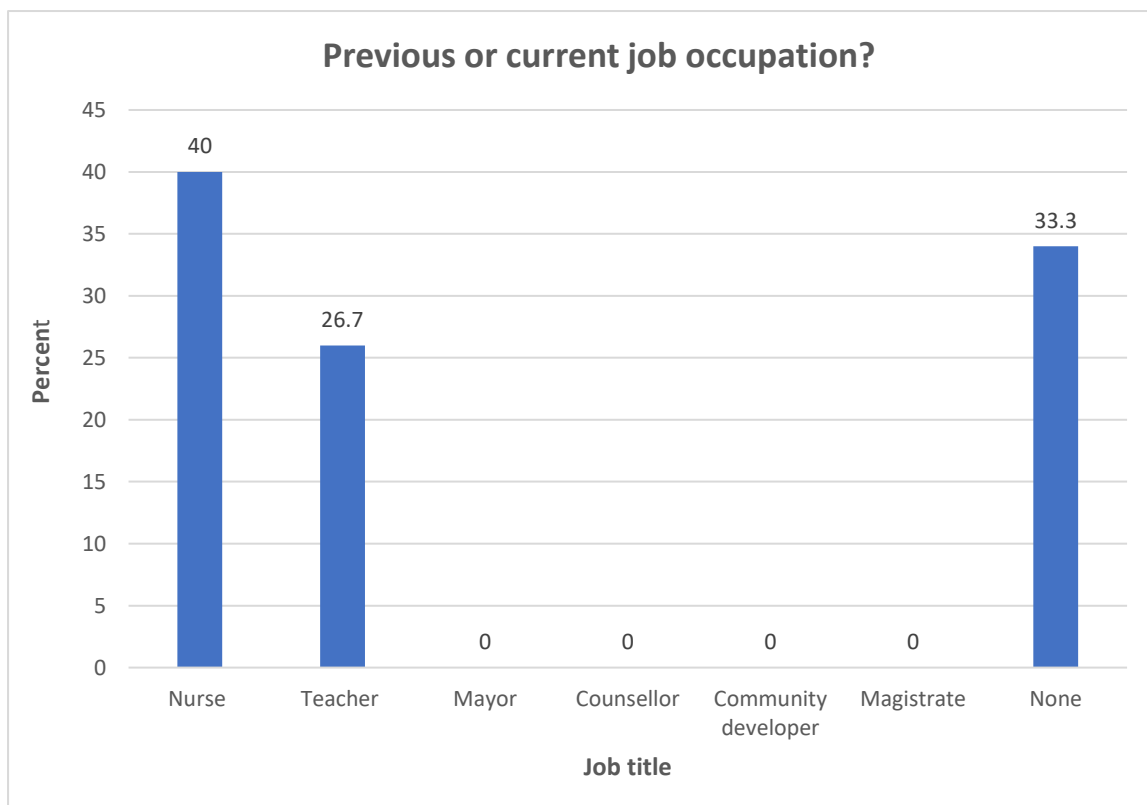


Figure 4.3. Showing patterns in women job occupation in Ga- Machaka Village

To some of these women, it is not by choice for them to be teachers or nurses, but they solicit careers and jobs within these areas of service since to some of these women, these jobs are less criticised and gender biased. Some male counterparts ascribe the position of a nurse as women oriented within these traditional communities. In an interview with the women in Ga- Machaka Village, the women expressed their worry and concerns towards how they end up working as either nurses or teachers. Respondent number one had this to say:

I think it is not much of our willingness as women to end up being nurses or

teachers. In most cases, we try to apply for better job offers but we fail to meet the requirements of the selection criterion. Mostly, it will be male applicants who are successful in these posts that are vital towards development in our communities. Since I started working, I have never heard of a female Mayor or member of parliament representing our community. I think the selection criterion is tilted of gender in favour of male applicants.

Again, in support of the above given assertion by respondent number 1 from an interview, the findings of this study show that of the 33.3% of the women respondents who claimed that they are not having any professional job they are currently occupying, some of the women respondents (6.7%) reported that their husbands do not allow them to work regardless of them being educated as shown in Figure 4.4 below. This has an implication on women who might have the potential to contribute to the economic development of the country through public administration and governance. The way in which the husbands feel that they have the power to control what their wives can do has some historical and patriarchal connotations. This means that the patriarchal subjection of women to men still prevails in society, and it is detrimental to the contribution of women in society. This is similar to the findings of Carrasco, Francoeur, Labelle, Laffarga and Ruiz-Barbadillo (2015) that there is a cultural and gender bias attached to the selection of women to be part of the board members of organisations.

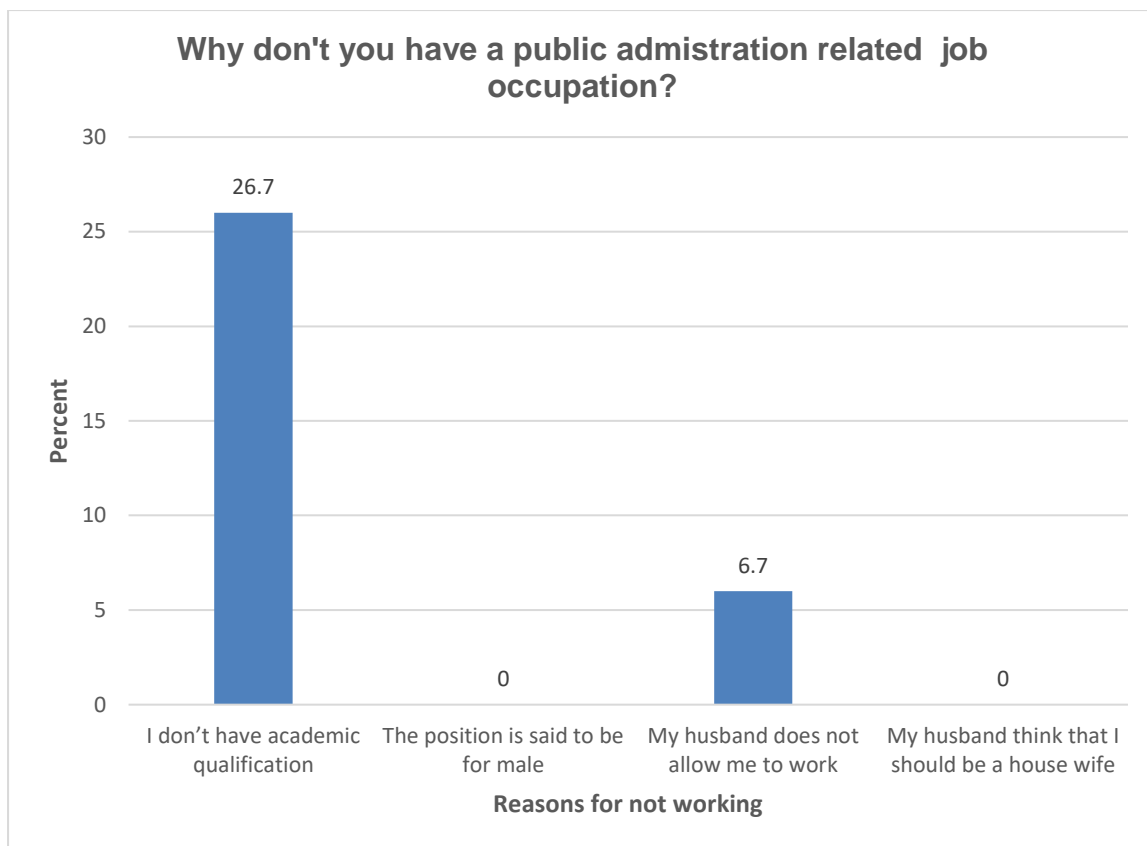


Figure. 4.4. Showing the patterns on the reasons why some of the women in Ga-Machaka village do not have public administration related jobs

The findings of this study show that most women in Ga-Machaka Village in Molemole Local Municipality do not participate in developmental community projects. This is linked to the fact most of the women feel that they are ascribed to participate in less important positions even if they can take part in these community development projects within traditional community. For instance, 90.9% of those who reported that they do not participate in community projects have also reported that women occupy less important jobs as shown in Figure 4.5 below. Therefore, the way in which women are perceived in the community has an influence on the way in which they participate in community projects or any other developmental projects that might be available in the community in which they reside. The inferiority complex that is experienced by most of the women in traditional communities has strong implications on the way in which women can be encouraged to participate in governance and public administration. They become conditioned to assume less important job positions and assume low status occupation within the economic development in traditional communities as evidenced by 90.9% of the women respondents who claim that they

do not participate in community development projects because they feel that they are supposed to be occupying less important positions in society and community development.

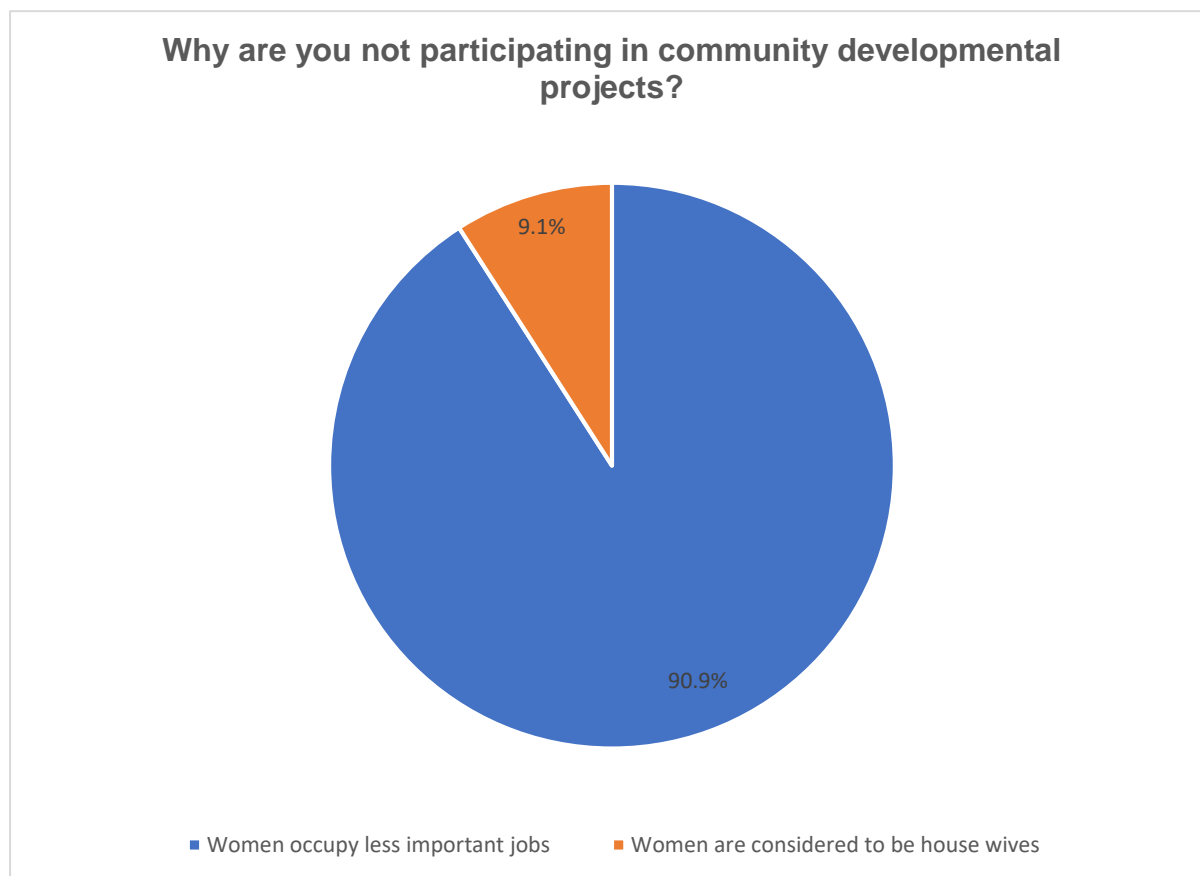


Figure 4.5. Showing the reasons why some of the women are not participating in developmental communities.

The study was also set to investigate the involvement of women in governance and public administration. The findings of this study also show that most women in traditional communities believe that women do not participate in the same way as men in public administration. Only 13.3% of the women respondents reported that they agree that women and men participate in the same way in public administration opportunities that are available in their traditional communities as shown in Figure 4.6 below. This is indicative that the involvement of women in governance and public administration is at low levels compared to that of men. The implications of this are many. For example, women contribution to governance will be less and this might make them to be perceived as less important in the economic growth through

governance in the country. The fact that most of the women agree that the skewedness of public administration related jobs favours men has implications on how women perceive themselves and their capacity to contribute to the economic growth through public administration related jobs.

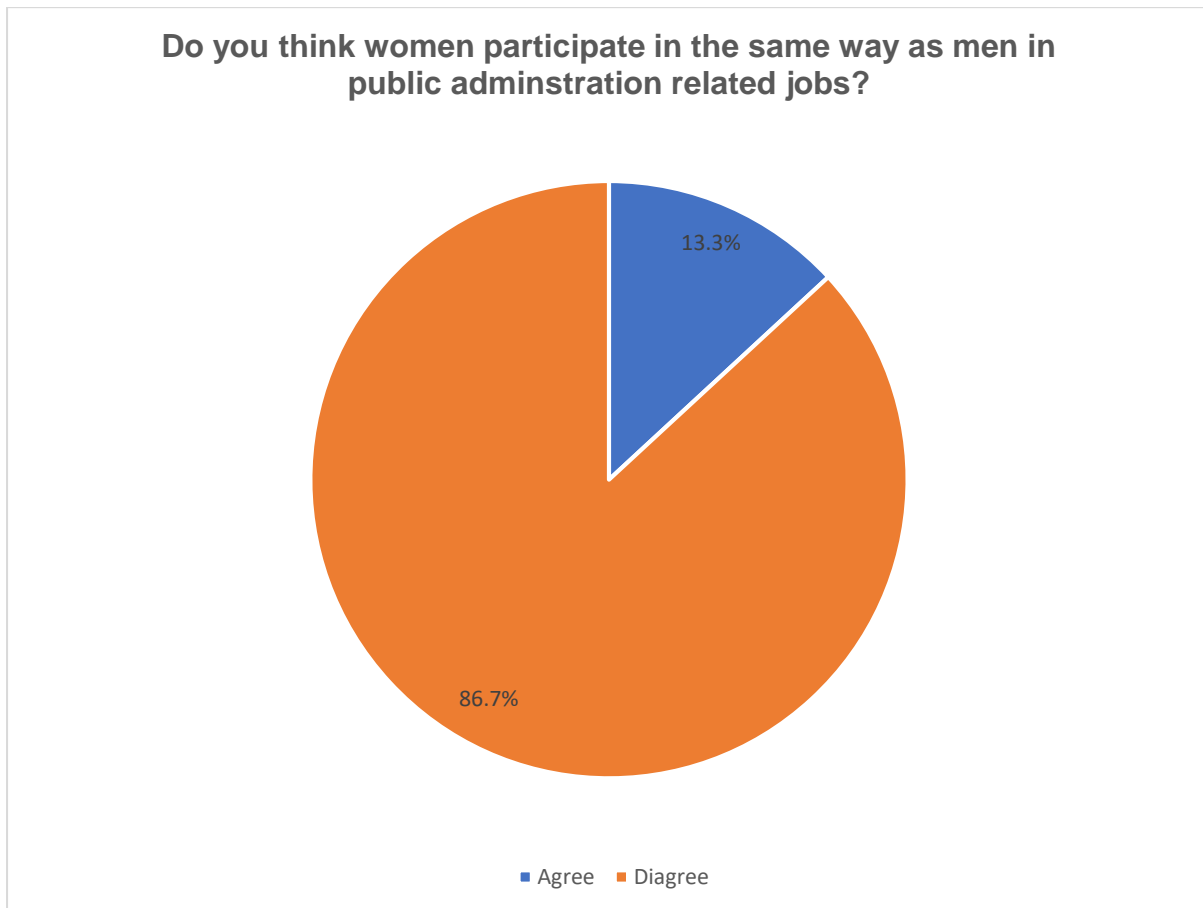


Figure 4.6. Showing the perception of women on the skewedness of public administration jobs in favour of men

These perceptions of women towards the exclusion of women from governance and public administration are also derived from the notion that traditional communities have towards women. The findings of this study show that some of the traditional communities in South Africa, using Ga – Machaka village as a case study, are detrimental towards women creativity and capacity to produce in the socio-economic and political development of the nation. In an interview, respondent number 2 had this to say:

I think that male counterparts are believed to be effective in most of the public

administration and governing positions, some of these beliefs are emanating from our traditional communities' norms and beliefs that are not grounded in theory. The superiority of male over women is promoted within our traditional communities and the government is not doing much to ensure that programs aligned with the women empowerment ideology are effectively monitored and reinforced within the employment sector.

Also, the findings of this study show that women believe that they are not being perceived in equal terms with men within traditional communities. Women are excluded in some of the public administration and governing jobs since they feel that they are being ascribed to low socio-economic and political status within these traditional communities. The study by Ake and Oke (2018) indicates that despite the government's intervention to ensure women inclusion and participation in governance or top positions in public administration jobs, the actual practice and inclusion of women in governance remains difficult to achieve. It appears as if there is a need by the government to provide democratic and economic incentives to liberate women so that they can participate in the developmental aspects of the country. In an interview with the women in Ga – Machaka village, respondent number 1 had this to say:

I think the communities to which we exist still ascribe to some patriarchal societies principles to which they believe male species are supposed to be in control of the socio-economic and political set-up and make decisions that affect everyone revolving in those communities. I think that social beliefs or norms such as a male is the head of the house is also referring in most of the socio-economic and political spheres and continue to shadow the capacity and potential of women to be creative and led in developmental aspects of the nation.

Also, the findings of this study also indicate that women are keen to be part of the developmental aspects in the socio-economic and political spheres. Most of the women (93.7%) of the participants in this study pointed out that they want to be part of governance and public administration as members of parliament as shown in Figure 4.7 below. However, because of the traditional community restraints, women who can thrive to these top positions are very few. Most of the women want to be members of the parliament as part of public administration involvement at 93.3%. Also, 6.7%

reported that they want to be counsellors within the communities in which they reside as part of their involvement in public administration. None of the women respondents reported to aspire to be a traditional chief or a community developer. The findings show that women perceive traditional chieftaincy and/ or a community developer as less important occupations towards involvement in public administration and development in their communities.

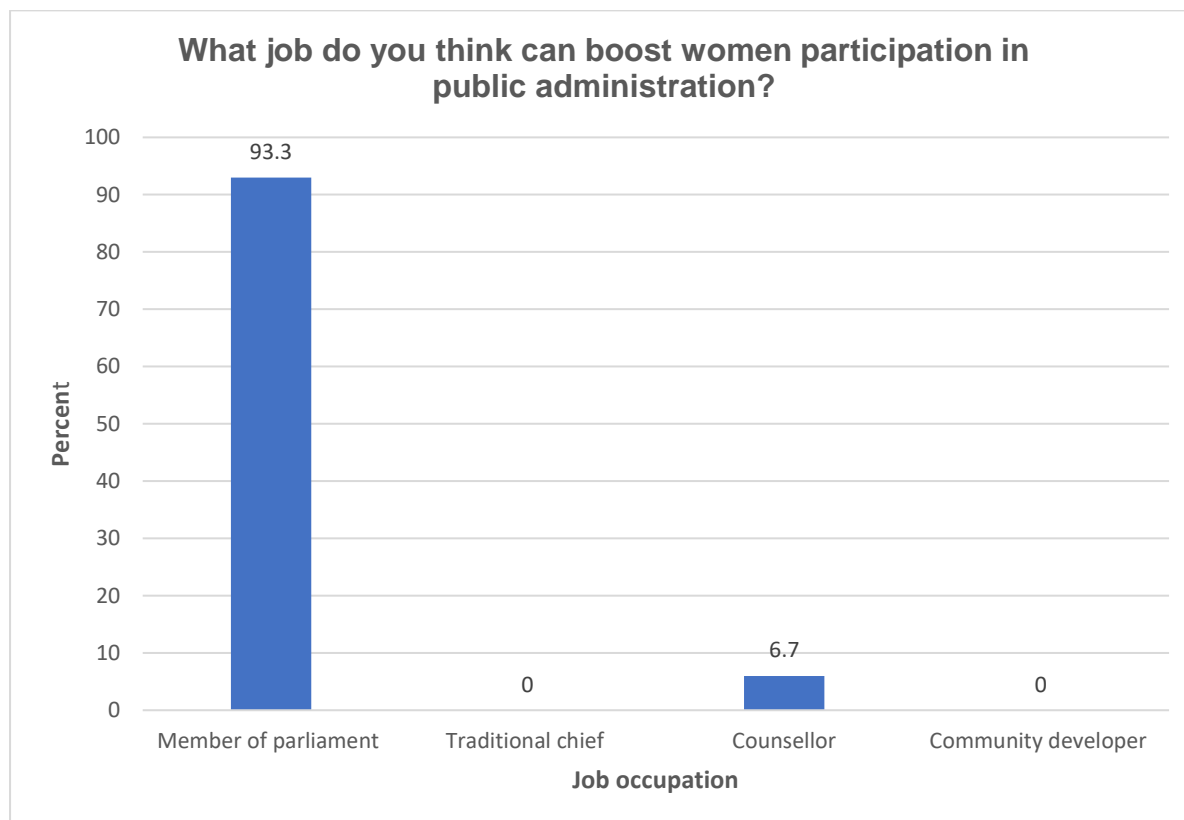


Figure 4.7. *Showing the perception of women towards public administration positions that are key towards gender equity and inclusion*

Also, the findings of this research show the perception of women towards government involvement to ensure that the criterion of employment is not skewed of gender. The research participants are concerned that the government should implement follow-up strategies to ensure that women do not remain disadvantaged and deprived of the privileges available to them through public administration and governance. Women respondents in this study have indicated that they expect the government to enhance their strategies to ensure that women are involved in governance within traditional communities to which they belong. In an interview with the women in Ga – Machaka village, respondent number 5 had this to say:

I think that the government is supposed to implement some strategies to ensure that there is balance within the key areas of public administration and governance with women being recognised as important and agency of change and development. Programs such as women empowerment are rational and progressive, but these programs need to be monitored to ensure that what is advocated in principal is being practiced in real life situations. We as women we are still being side-lined in the developmental aspects of this country in our communities.

Again, the findings of this research show that women feel that their husbands are also subjected to these patriarchal norms and believe that the man is potentially superior over the woman. Only 13.3% of the women respondents reported that they do not agree to the notion that their husbands assume that women belong to the kitchen and not participate in the socio-economic and political spheres of the country as shown in Figure 4.8 below. Therefore, the involvement of women in governance and public administration is also influenced by husbands within traditional communities. The husbands can dictate what their women can or cannot do. This has larger implications in societies in reinforcing the perceived less importance of women within communities and contributing to the low self-esteem of women. This portends larger implications to what a study of a larger population in a country like South Africa can discover, with the country's plethora of traditional communities that still regard women as mere objects. This study indicates that some women participation in governance and public administration is determined by their husbands as shown in Figure 4.8 below with 6.7% of the women respondents showing that they strongly agree to the assertion that their husbands think that they belong in the kitchen and not in the corporate world.

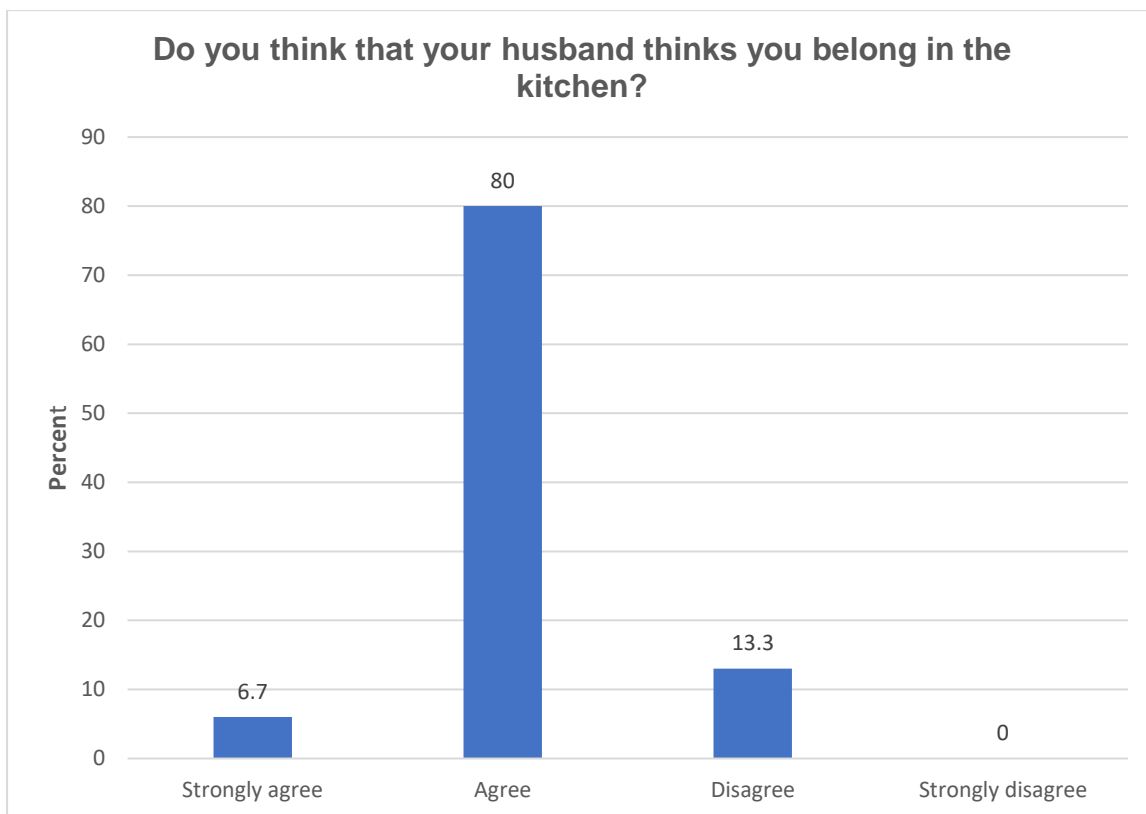


Figure 4.8. Showing the patterns in the perception of women on how their husband ascribe them the kitchen work

Furthermore, the research findings show that the traditional norms and subjection of women to these beliefs in the patriarchal societies is detrimental to the potential to expand their horizons in every aspect of the socio-economic and political development. 23% of the women respondents in Ga – Machaka village reported that these patriarchal prescriptions of women’s position in their communities is making them not to effectively participate in politics as shown in Figure 4.9 below. Also, 20% of the women respondents reported that they have lost hope and self-confidence within the communities they reside in because of the patriarchal subjections they experience. Importantly, 7% of the women respondents reported that they feel reluctant to participate in entrepreneurship since the community does not harness their potential capacity to contribute. Also, 19% reported that their working performance is lessened by the way in which they are perceived in the community. Therefore, the patriarchal structures and social norms are detrimental to women development and participation in governance and public administration in communities to which they reside. For Kiamba (2009), there are structural barriers and discriminatory social

norms that continue to constrain rural women’s involvement in economic development and participation.

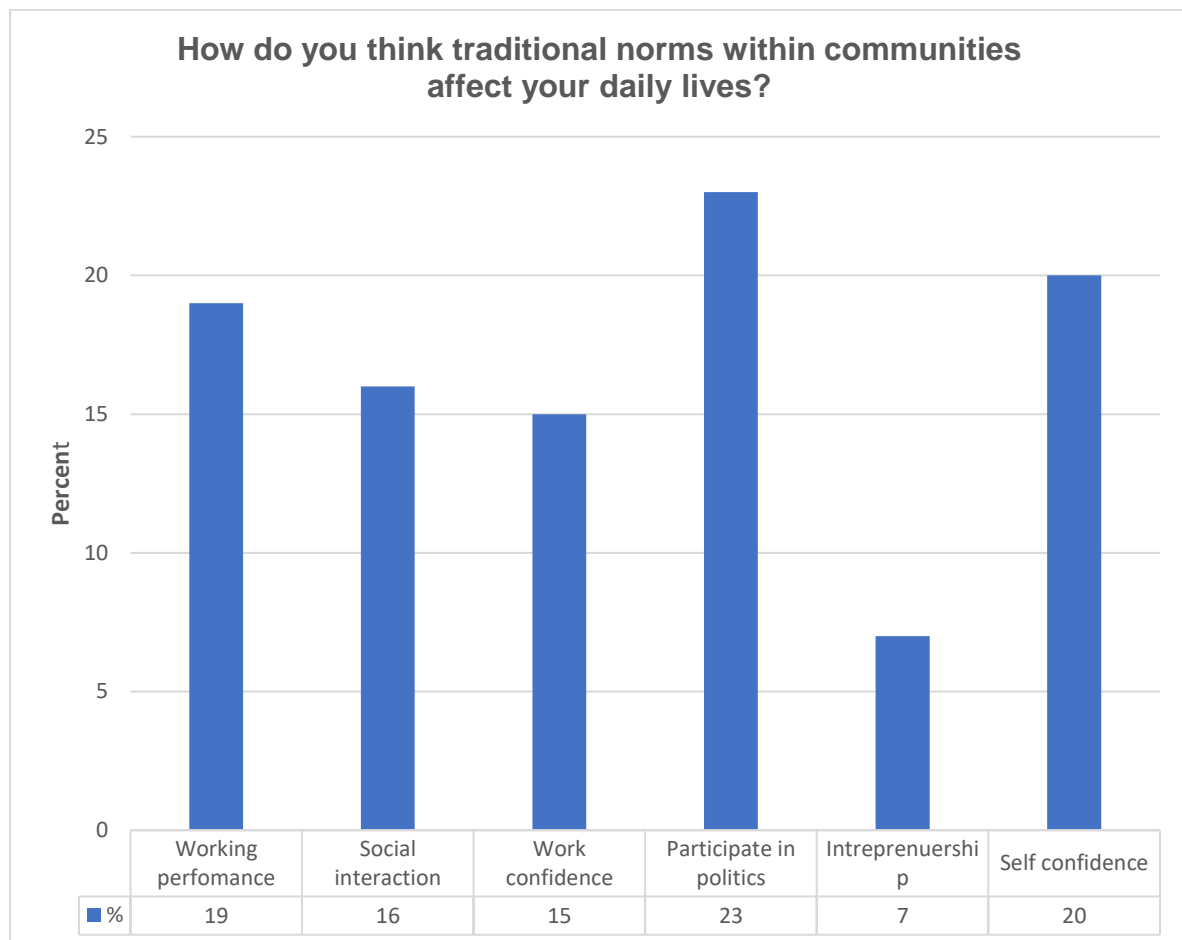


Figure 4.9. Showing how the traditional community norms and beliefs impact on the daily lives of women.

The general view of women in Ga – Machaka village on what the government should do to enhance women participation in governance and public administration is that the government should intensify their policies to improve the inclusion of women in key strategic position towards development. In fact, the perception of the women is that the government should be more involved on the practical aspects than on promoting programs aimed at emancipating women. In an interview, respondent number 3 had this to say:

I think the government should be the one to encourage the employment of women in all aspects of the socio-economic and political developments. The subject of women inclusion in the developmental aspects of life is one that can

be traced back to the national reform policies of post-Apartheid in South Africa. The government seems to have achieved less than what we as women expected. The government should develop strategies to ensure that the inclusion of women is practiced, especially within traditional communities where possibly by virtue of one being a female, one will be subjected to inferiority complex and deprived of the privilege to show creativity on socio-economic and political development of the country.

Using Ga – Machaka village as a case study, it appears that traditional communities, with their norms and beliefs, are detrimental to the socio-economic and political development of most women in South Africa. The feeling of inferiority subjection of women by men is critical towards their contribution to national development as shown in Figure 4.9 above. The findings of this research show women appealing for intervention from government to ensure fairness and equity in the inclusion of both genders in governance and public administration services. Traditional communities, with their patriarchal norms and beliefs, are not promoting the inclusion of women in key areas of development, particularly in governance and public administration. This is similar to the findings of the study by Kabeer (2005) which revealed that women in patriarchal societies do not have equal access to developmental resources and opportunities and thus, single-parented rural women disproportionately experience poverty than male.

Furthermore, some of the women think that an extensive focus to rely on government to encourage the participation of women in governance and public administration is not enough. There are perceptions that the communities themselves can devise mechanisms to raise awareness of the importance of women and gender equity within communities. Some women suggest that women need to form movement groups within communities to campaign against misrepresentation and their perceived incompetence, especially when compared to their male counterparts. In an interview with women, interviewee number 2 reiterated that:

I think women in Ga – Machaka village need to organise motivational groups on women emancipation, but more on helping to enlighten the community about the importance of realising gender equity and empowering women to participate and contribute to the economic growth through involvement in governance and

public administration. This is not a consideration for Ga – Machaka village only, but it should be applied to many communities in South Africa, especially those in remote and rural areas. These groups could raise awareness among women themselves on their importance in the community and this could help boost their confidence to participate meaningfully as citizens in communities.

4.4 Conclusion

This chapter focused on the presentation, discussion and analysis of the data that was collected using the questionnaires and standardised semi-structured interviews. This chapter presented the data that was collected for this research showing the influence of traditional communities on women involvement in governance and public administration. The influence of traditional communities is detrimental to the inclusion of women in socio-economic and political development. In the next chapter, the findings of the research in detail are explained in detail, showing the relationship of the findings to previous research and providing conclusions and recommendations for future research.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

Key findings of this study were presented, discussed and analysed in the preceding chapter of this study. The complex nature of traditional communities and women inclusion in governance and public administration using Ga – Machaka village as a case study has been discussed and the data presented in the chapter four. This chapter concludes with the summary of this study. The implications of the research findings are discussed showing the relevance of the research findings to the previous studies. this chapter also outlines the implications of the study based on the research findings. The limitations and recommendations of the study are also provided.

5.2 Summary of the study

Chapters in this study were outlined as follows:

Chapter One: Introduction and background of the study

Chapter one of this research discussed the background, the aim and focus of the study. As already mentioned, the study was set to investigate the relationship between traditional community and the involvement of women in governance and public administration using Ga – Machaka village as a case study.

Chapter Two: Literature review

Chapter two of this research engaged the literature on the issues around the traditional communities and the inclusion of women in governance and public administration. It was discovered that the literature in this field of inquiry stresses issues on the subjection of women to patriarchal beliefs and norms. The literature also shows that the notion of women empowerment and the factors limiting its progress are still missing. This research presented the factors influencing the level of involvement of women in governance and public administration.

Chapter Three: Research methodology

Chapter three of this research provides an in-depth discussion of the methodology and procedures used in this study. The chapter also discussed the research paradigm, research design, sampling, data collection method and data analysis. A mixed method approach was used in this research.

Chapter Four: Data presentation, discussion and analysis

Chapter four of this research focused on the presentation, interpretation and discussion of data. The chapter discussed the findings of the research solely based on the data that was collected.

Chapter Five: Summary, conclusions and recommendations

Chapter five presented the summary, conclusions and recommendations. Challenges on the involvement of women in governance and public administration were dealt with, conclusions were drawn and recommendations for future research provided.

5.3 Achievements of the objective of the study

This research has achieved the goals set out at the onset of the study. This study was envisaged to explore the involvement of women in governance and public administration related jobs within traditional communities using Ga – Machaka village in Molemole local municipality, Limpopo Province as a case study. To achieve this, the study employed the use of standardised semi-structured interviews and quantitative survey data collection with the women in Ga – Machaka village. The patterns in the opinions of women towards their involvement in governance and public administration related jobs were identified, discussed and analysed. The challenges of the influences of traditional communities were identified and potential effective ways of improving the strategies and the programs aiming at enhancing the inclusion of women were provided. In this way, the research objectives set for this study were highly achieved.

- *What are the roles of women in traditional communities as agents of development in governance and public administration related jobs in South Africa?*

The study was set to investigate the involvement of women from traditional communities in South Africa using Ga-Machaka village in Limpopo Province as a case study. The findings of the study revealed that women from traditional communities are

limited to participate in governance and public administration related jobs. The findings revealed that the perceptions of women are that they are segregated from governance and public administration related jobs based on gender. The findings of the study also indicated that women are aware of the public administration and governance related jobs that they can participate in, but they cannot participate in these jobs as they perceive these jobs to be for male candidates. Most of the women in traditional communities are nurses or teachers at primary and secondary school levels. This study has shown that women perceive that their contribution to governance and public administration is not recognised as compared to that of men. This is similar to the study by Tobias (2018) which posits that patriarchal societies are subjecting women to inferiority complex and ascribe them to jobs of less important than governance and public administration related jobs.

- *What are the implications of customary laws on the developmental roles played by women in traditional communities of South Africa?*

The findings of the study revealed that the women in Ga-Machaka village are not participating in governance and public administration jobs. This has been indicated to be influenced by the patriarchal and customary laws that reduce them to be house wives. Some women in this study indicated that their husbands are still patriarchal to the extent that they believe that the women's place is to serve and perform duties at home. This has been indicated by 86.7% of the women respondents who reported that their husbands believe that the women's place is in the kitchen as shown in Figure 4.8 in Chapter Four of this study. The findings of the study also indicated that some husbands from traditional communities are determining the involvement of their wives in participating in governance and public administration related jobs.

- *What measures that can be employed to lessen the effects of customary laws in traditional communities on women through governance and public administration related jobs in South Africa?*

The study was set to investigate the perceptions of women on the measures that can be adopted and implemented by the government to ensure that customary laws do not continue to subject women to the level of inferiority complex. The findings of the study indicate that the general trend in the perceptions of women is that the government should strengthen the current policies to ensure that women from traditional

communities are included in governance and public administration related jobs. The findings of this study reveal that most of the women respondents in Ga-Machaka Village are of the view that motivational groups by women in traditional communities are important to raise awareness about gender equity and women empowerment. Women are keen to participate in the development of a nation. Nkuna and Tsheola (2015) observed that the government is important to strengthen democracy and to ensure that the constitution is not distorted to benefit certain categories of the population and neglect the other. The findings of the study indicate that the general view in the responses of the women participants is that government policies and initiatives to ensure women inclusion in governance and public administration are too rhetoric and impractical.

5.4 Discussions

The Ga-Machaka village case study used in this research represents a general pattern of opinions and perceptions regarding the inclusion, exclusion and experiences of women in governance and public administration within traditional communities in South Africa. Although women at Ga-Machaka village recognise the imperative of being part of the governance and public administration within their traditional communities, it remained a difficult attempt for them to attain these positions. This study has also shown that various perceptions of women on strategies and factors towards inclusion in governance and public administration exist.

This study has again shown that the government has some strategies and programs in place such as the women emancipation program to ensure the inclusion of women in governance and public administration as well as other key developmental positions in South Africa. This is similar to the findings of the study by Kaler (2001: 783); Ojong and Muthuki (2010) which advocates for women emancipation and empowerment programmes. The study revealed that women in Ga – Machaka village are aware of developments that intend to enhance their inclusion and recognition within traditional communities.

However, these strategies and programs by the government to ensure compliance on government departments and by private sectors to ensure gender equity and the promotion of women recognition in occupying important positions in the development of the country is still skewed to gender with males still dominating in public

administration and governance. This is similar to the findings of the study by Dodson and Chiweza (2016) which show that access to employment and income is still gender inclined in South Africa with male dominating in high income job positions. This study has shown that until societies embrace the inclusion and value the importance of women towards development, the reality aspect of women emancipation remains a philosophy and not materialising. Feminists have advocated for the rigid approach to the policies aimed at enhancing women visibility in governance and public administration by the government and to come up with innovative ways of women inclusion within the public administration, especially those within traditional community restrictions and socio-economic and political inferiority subjections (Kelly & Gauchat, 2016; Spelman, 2017; Meyers, 2018).

Again, the study has also shown that there are strong links between positions in public administration and governance and patriarchal beliefs and norms that perceive and subject women to inferiority complex. This is similar to the findings of Hartmann (1976); Due Billing and Alvesson (2000); Metle (2002); Blackmore, 2017; Tobias (2018) that women are still subjected to patriarchy and job segregation compared to men.

Again, the general trend in the perception of women towards key developmental positions in public administration and governance is that some positions are reserved for male applicants and occupation. Interestingly, only women at Ga – Machaka village hold strong opinions that the selection criterion of public administration and governance positions are skewed of gender, this raises concerns about what a study on a larger representative sample population of women in South Africa on the effects of traditional community on women participation in public administration and governance will reveal.

The responses of the research participants show that the women are expecting the government to encourage the involvement of women participation in governance and public administration by intensifying policies on improving the inclusion of women in key strategic position towards development. In fact, the perception of the women is that the government should be more involved on the practical aspects than on promoting programs aimed at emancipating women. Various studies have also advocated for the government to be involved in the emancipation and empowerment of women by the government (Lan & Fong, 2015; Kaplan, 2016; Seidman, 2018; Waters & Posadskaya, 2018). Perhaps to ensure that the involvement of women

becomes a reality and not a mystery, the government could put some reform policies and strategies in place to ensure that the involvement of women in governance and public administration is mandated.

5.5 Recommendations

Recommendation made for this study were based on the conclusion of this study with a reflection of the research questions set for the study.:

5.5.1 The roles of women from traditional communities in governance and public administration related jobs

This study has shown that the women perceive that their contribution in governance and public administration is not recognised as much compared to that of men. Perhaps the government could strengthen ties with all the governmental departments to recognise and open opportunities based on gender equity. Perhaps the government could encourage the employment of women in the governance and public administration positions that are directly linked to community development so that the communities might change their perceptions of women towards development.

5.5.2 The implications of traditional communities on women involvement in governance and public administration

The study has shown that traditional communities are reinforcing the belief that women are inferior and that their contribution is lesser in the socio-economic and political spheres. Apart from the government support on the women organisations and emancipation of women, there should also be some educative reform policies to educate women on how they are important and how their contributions matter towards the development of the country and beyond.

Traditional leaders or chiefs need to incorporate women in their national activities and involve them in community development initiatives. The government could educate the traditional leaders on initiatives to include women in the community projects and alternate development. The government needs to promote the involvement of women within communities so that they can enhance the involvement and acceptability of women from community levels.

Again, provincial and local governments remain significant and play a critical role in alleviating poverty in South Africa as indicated in the literature review, chapter two, of this research. Therefore, women are supposed to be included in local government and public administration activities such as in the municipal levels for basic service deliveries such as water supply, electricity and solid waste removal. This could be an enormous step towards the goal of attaining gender equality and participation for all in South Africa.

The increased socio-political and economic participation of women in governance and public administration could present a shifting paradox. These will include the opportunity for women to influence policy making and the increase of female representation in governance. This is important to create a path for women emancipation and voice representation in high level of government and foster a genuine democracy that follows a transformational socio-economic subjectivity stance.

5.5.3 The implication of customary laws on women involvement in governance and public administration

The study has also shown that the implications of customary laws are detrimental to the development and involvement of women in governance and public administration. Customary laws which maintain that women are supposed to be submissive to their husbands in all aspects of the socio-cultural aspects are making women to feel less important in the socio-economic and political involvement. Perhaps the government should consider constitutional reform policies that strengthen the inclusion of women in governance and public administration as indicative of how they matter in the economic and political development of the nation.

5.5.4 Programs and policy frameworks towards the inclusion of women in governance and public administration

The study has shown that women are aware of the government initiatives on attempts to improve the participation of women in socio-economic and political activities. However, the government should also devise strategies on how to sustain the inclusion of women in governance and public administration. Some programs need to focus on the educational aspect of men towards recognising women as equally important in key developmental aspects of the nation.

The constitution and the policies supporting the inclusion of women in governance and public administration should be strongly referred to increase the opportunities for women involvement in governance and public administration. Constitutional and policy reforms become imperative to strengthen the policies and to be relevant in this contemporary societies where the need for inclusion and togetherness is increasingly becoming important than segregation of other groups of people based on sex or colour.

Policy framework towards the inclusion of women in governance needs to bear reference to the concept of “good governance”. Meadowcroft (2007) consolidates the characteristics of good governance and recommends that the society should determine the core characteristics that are important to them in relation to their contemporary socio-economic, cultural and political context. Meadowcroft (2007) avers that the notion of good governance provides for all citizens to have equal opportunities and access to enjoy political freedom and participation in the decisions that are shaping the individual fundamental rights, the socio-economic, cultural and political spheres in democratic states. Therefore, women should form part of governance and public administration as a process of democracy and good governance in a sustainable development that empowers citizens to influence policies that promote growth and prosperity and reflect their priorities.

Again, all policies that ensure good governance should reflect gender equalities and non-discriminatory sentiments. Policy makers need to recognise not only the need to include the women in participating in governance and public administration, but also devise mechanisms that will uplift women to recognise their capabilities. The government should encourage women to participate in governance and public administration and this can also be supported by the advertisement of positions in governance and public administration that are focused on employing women to balance gender and increase the women representatives and participation in governance and public administration. Thus, policy reforms towards women inclusion in governance and public administration could form part of the Employment Equity Act No 55 of 1998 which aims to achieve equity in workplace through promoting equal opportunity and fair treatment in employment through elimination of unfair discrimination and implementing affirmative action measures to redress the disadvantaged in employment.

Also, gender balances in the working environment is not only a technical problem, but also a practical one. Policy guidelines can be established, but without proper follow-ups and monitoring to ensure if the policies are being followed, the achievement of gender equality in governance and public administration will remain a myth. The government could establish mechanisms that will recognise the gender employment trends, especially in governance and public administration in South Africa. This will also inform on the decisions to create positions for women and identify how women can be incorporated in governance and public administration.

The study has also shown that there is a need to understand governance in broader ways that include the customary implication on women involvement in governance and public administration. The problem with previous studies and policy narratives under governance was confining the definition of good governance as the effective development, management and accountability of the government on service delivery and the attainment of viable economy within the socio-economic, cultural and political spheres (World Bank, 1998). This study revealed that the fundamental analysis of good governance should incorporate the aspects of politics, as well as customary and traditional influences which are increasingly becoming important in the way in which citizens under democracy determine the factors shaping their existence and participation in societies.

This study also indicates that political participation is central to the contemporary understanding of citizenship and meaningful participation of women in both formal and non-formal institutions including the legal, legislative and administration sectors. Women in this study pointed out that if they are not part of governance and public administration, the notion of democracy and independence is not fruitful and enjoying the benefits of such a democracy remains skewed of gender in favour of men. The government could therefore, expedite mechanisms and processes through which citizens and minority groups articulate the benefits of democracy in South Africa starting with ensuring that access and equal opportunities to jobs – governance and public administration – is attained across gender, racial and geographical differences. This is important especially for South Africa which is aiming at attaining an inclusive democratic state which is based on the global based practice.

5.5.5 Women's perception of inferiority compared to male

This study reveals that the trend in the perception of women towards their selection and possibilities to be in governance and public administration are at low levels. Perhaps the government needs to reinvent the approaches to the programs that are aimed at enhancing the visibility of women in key developmental positions in governance and public administration.

Programs that are focused on women emancipation remain rational and acknowledged, but what seems to be lacking is the government checking the progressive nature of these programs and to ensure that women are recognised in line with the intentions of these programs. The programs that are aimed at emancipating women should also include educational aspects to make people aware of the norms and beliefs that are detrimental to the development of women, for example, such stereotypical beliefs held by males that women are supposed to be housekeepers.

5.6 Recommendations for future studies

For future research, one might consider increasing the size of the sample population. However, although the number of the participants in this research is small, which is five interviewees and ten questionnaire respondents, the researcher believes that such a size is adequate and informative for a mixed method of data collection. A mixed method of data collection allows for an in-depth of data collection. However, a large-scale research on different groups of women from different traditional communities might provide a broader idea and potential generalisation of the study to other contexts.

The subject of women inclusion and exclusion is one complex area of research that invokes critical perspectives and different ideological approaches. However, there remains a need to investigate factors that determine or hinder the involvement of women in governance and public administration. I believe that these factors are cultural and to some extent, they might be context specific. Hence, a broad research exploring the different experiences of women involvement in governance and public administration is imperative to give a holistic and comprehensive approach to this field of inquiry. Future research might as well investigate the perceptions of both males and females towards the potential segregation of women in governance and public

administration. I believe this will broaden the perspective in this field of inquiry with a gender balanced approach to the investigation.

The tactical dimension towards the involvement of women in governance and public administration should be accompanied by government policies aiming at translating ideas, philosophies and strategies into concrete and practical programs. There is a need to transform the notion of women emancipation from a philosophy to a more practical reality.

5.7 Conclusion

The tactical dimension towards the involvement of women in governance and public administration should be accompanied by government policies aimed at translating ideas, philosophies and strategies into concrete and practical programs. There is a need to transform the notion of women emancipation from a philosophy to a more practical reality. The conceptualisation of women empowerment and inclusion in key developmental aspects in governance and public administration needs effective reform policies to ensure that women can be embraced from community level to provincial and national levels. Regardless of how it is framed, as women emancipation, reform policy towards gender equity, the inclusive government in the new political dispensation or women empowerment, women inclusion in governance and public administration is poignant to illustrate an inclusive government that is not compromising opportunities and framing capabilities in terms of gender, colour or ethnic backgrounds.

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Appendix 1: Standardised semi-structured interview guide

ANNEXURE: Standardised semi-structured interview guide for women in Ga-Machaka Village in Molemole Local Municipality

Background and informed consent

This study is planned for academic research study only. The aim is to investigate the involvement of women in governance within traditional communities in South Africa using Ga-Machaka Village in Molemole Local Municipality as a case study in order to suggest some policy imperatives for future reference.

Information produced by this study will be confidential and private. **No names or personal identifiers are required for this survey.** If the data are used for publication, conference, presentation and for teaching purposes, no names or any identifier of the participants will be used or disclosed. You are under no obligation to participate in this project, and you may withdraw your participation at any time without prejudice. This survey takes minimum of about 25-30 minutes to complete. The data from this survey will only be accessible to me, Lebogang Makgabo Matlala, and my supervisor Prof NW Nkuna and my Co-Supervisor: Dr E Mahole. The data will be protected with a password on my computer.

Please answer the questions honestly to the best of your understanding.

Thank you.

1. Do you think women are being somehow side-lined to occupy job positions in governance?
2. Do you think there is a balance in the selection of individuals to fill positions in public administration and governance?
3. Do you think the government is doing anything to promote the recognition of women in governance and public administration?
4. Do you think traditional communities are also reinforcing the neglect of women in governance and public administration?
5. How would you rate the women empowerment programs in South Africa, if you know of any?
6. In general, do you think women are respected in traditional communities?

7. In your own opinion, what do you think the government should do to promote women to occupy job positions and serve in governance and public administration?

Thank you!

Appendix 2: Questionnaire

ANNEXURE: Questionnaire for women in Ga-Machaka Village in Molemole Local Municipality.

Background and informed consent

This study is planned for academic research study only. The aim is to investigate the involvement of women in governance within traditional communities in South Africa using Ga-Machaka Village in Molemole Local Municipality as a case study in order to suggest some policy imperatives for future reference.

Information produced by this study will be confidential and private. **No names or personal identifiers are required for this survey.** If the data are used for publication, conference, presentation and for teaching purposes, no names or any identifier of the participants will be used or disclosed. You are under no obligation to participate in this project, and you may withdraw your participation at any time without prejudice. This survey takes minimum of about 25-30 minutes to complete. The data from this survey will only be accessible to me, Lebogang Makgabo Matlala, and my supervisor Prof NW Nkuna and my Co-Supervisor: Dr E Mahole. The data will be protected with a password on my computer.

Please answer the questions honestly to the best of your understanding. Thank you.

Put [x] in the correct box of your choice.

Please read all answer options before selecting the most appropriate choice.

Answer all questions relevant to you.

1. Age

Below 18	
18 – 21	
22 – 26	
27 – 30	
31 – 40	
Above 41	

2. How would you describe where you stay?
- a.) Village/ Rural area []
- b.) Township []
3. Do you know of any job description under governance?
- a.) Yes []
- b.) No []
4. Do you know of any public administration job?
- a.) Yes []
- b.) No []
5. Do you have a professional job?
- a.) Yes []
- b.) No []
6. If you have answered **YES** to question 5 above, what could be your job description?
- a.) Teacher []
- b.) Nurse []
- c.) Magistrate []
- d.) Mayor []
- e.) Community developer []
- f.) Counsellor []
- g.) Others, please specify.....
7. If **NO** to question 5 above, what could be your reason?
- a.) I don't have an academic qualification []
- b.) Most job officers are taken by male candidates []
- c.) My husband wants me to stay at home and not work []
- d.) The family of my husband does not approve of me working []

8. Do you know of any women development project? []
- a.) Yes []
- b.) No []
9. Do you participate in women development projects? []
- a.) Yes []
- b.) No []
10. If you participate in women development projects, what could be your role? []
- a.) A participating member []
- b.) Project leader []
- c.) Project advisor []
- d.) Treasurer []
- e.) Others, please specify []
11. Do you think women participate in the same way as men in governance? []
- a.) Strongly agree []
- b.) Agree []
- c.) Disagree []
- d.) Strongly disagree []
12. If you have answered **YES** to question 11 above, what could be the reason for your answer? []
- a.) Men are considered superior to women in my community []
- b.) The employment criterion consider men most than women []
- c.) Women occupy less important jobs in public administration []
- d.) Women are regarded as housewives []
- e.) Others, please specify.....

13. Do you consider the following job occupation to be important for community development?

- a.) Public administrator []
- b.) Traditional chief or community head []
- c.) Member of parliament []
- d.) Counsellor []

14. Do you think the government is encouraging the employment of women in governance and public administration?

- a.) Strongly agree []
- b.) Agree []
- c.) Disagree []
- d.) Strongly disagree []

15. Do you think or suspect that your husband might be thinking that a female belongs to the kitchen?

- a.) Strongly agree []
- b.) Agree []
- c.) Disagree []
- d.) Strongly disagree []

16. Do you think your community assumes that a woman's place is in the kitchen?

- a.) Strongly agree []
- b.) Agree []
- c.) Disagree []
- d.) Strongly disagree []

17. Do you think some traditional norms such as women are supposed to be submissive to their husbands make women feel inferior in the professional field?

- a.) Strongly agree []
- b.) Agree []
- c.) Disagree []
- d.) Strongly disagree []

18. In your opinion, what would you recommend the government to do to enhance women participation in public administration and governance? Please explain:

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.....

.....

...THANK YOU...

Office No. 06
Department of English
University of Venda
P/Bag X 5050
Thohoyandou
0950

22 August 2019

To Whom It May Concern

This serves to confirm that I proof-read and edited the mini-dissertation entitled "The Involvement of Women in Governance within Traditional Communities: A Case of Ga-Machaka Village in Molemole Local Municipality" by Lebogang Makgabo Matlala, student number: 16012419.

Regards

VN Demana

Vincent N. Demana



University of Venda
Department of English
University of Venda
Tel: +27- 015 962-8363 Cell: +27-739912237
E-mail: Vincent.demana@univen.ac.za
Website: <http://www.univen.ac.za/>
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