GENDER MAINSTREAMING AS A STRATEGY FOR POVERTY REDUCTION IN SMALL-SCALE COMMUNITY FISHERIES: A CASE STUDY OF NANDONI DAM, LIMPOPO PROVINCE, SOUTH AFRICA

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A RESEARCH REPORT SUBMITTED IN FULFILLMENT OF THE REQUIREMENT OF A MASTERS DEGREE IN GENDER STUDIES, UNIVERSITY OF VENDA

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Declaration

I Bassey A. I. hereby declare that this dissertation submitted in fulfillment for the requirement of a Master's Degree in Gender Studies at the University of Venda is my own study design and all reference materials contained therein have been duly acknowledged.

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Dedication

This degree is dedicated to my parents Mr. and Mrs. Bassey, my brothers Runyi Bassey, Daniel Bassey, Inyang Bassey, and George Bassey as well as my sisters Alice Bassey and Rofem Bassey. I also dedicate this work to my cousin Dickson Bassey. Their general support as a family got me this far.

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Abstract

Small-scale community fisheries contribute significantly to food security and livelihoods of people in communities that are endowed with the resources. The fisheries sector negotiate cultural practices for it conduct. The cultural practices in many ways are found to be gender bias in favour of men. This study sets out to assess the basis of gender discrimination in the management of the fishery sector of the Nandoni dam and to examine the role played by patriarchy in the management of the small-scale community fisheries of the dam. It analyzes the role of gender in the fisheries sector by focusing on the fishing experiences of three communities; Budeli, Manini and Dididi located around the Nandoni dam, Vhembe district of Limpopo Province (formerly, Northern Province) of South Africa, with a view to identifying the source of gender discrimination in the fisheries.

A combination of qualitative and quantitative methods/approaches of data collection was used to carry out the study in order to identify the people who are managing the fisheries sector and examine how they are chosen to manage the sector; to also examine the recognition and inclusion of gender in the selection process of the managers; examine the criteria used in the allocation of the fishing rights to the individuals and observe the gender equity in the allocation of the fishing rights; and finally propose gender mainstreaming strategies to be adopted by men and women to alleviate poverty in the fishing communities. Qualitative methods were used to analyze how men and women access the fisheries, as well as to highlight certain traditional aspects and life experiences of the women and men. The data were collected through interviews and focus group discussions. Quantitative methods were used to present key demographic and socio-economic characteristic of the respondents. The social construction of gender was used as the theoretical framework to discuss the findings of the study.

The key findings are that the Nandoni dam community fisheries are managed through the local authorities. The local authorities consist of the community chiefs and their ruling council who form the management. They assumed the managerial position as chiefs of the communities as part of their structural roles through traditional norms and practices. They are not selected or appointed; rather they become community chiefs on the grounds that they are born into the royal family (ancestral right), thus qualifying them to chieftaincy positions and to assume the status of managers of the fishery sector of the dam. Furthermore, the discrimination in the management of the fisheries does not only mark women but also men with no royal ties. The right to fish in the dam is an indigenous right and is not supposed to be restricted to male or female fishers.

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List of abbreviations/acronyms

BBS—Bangladesh Bureau of Statistic

CCD—Community Capacities for Development

CIDA—Canadian International Development Agency

COBs—Cooperative Business Organizations

DFID—Department for International Development

DoF—Department of Fisheries

DSFSSA—Draft Policy for Small-scale Fisheries Sector in South Africa

FAO—Food and Agriculture Organization

FGDs—Focus Group Discussions

GED—Gender and Development

GTUC- Ghana Trade Union Congress

HIV/AIDS—Human Immunodeficiency Virus/Acquire Immune Deficiency Syndrome

ICAR—Indian Council of Agricultural Research

IDRC—International Development Research Center

IGNOU—Indira Gandhi National Open University

KG—Kilograms

KM—kilometres

MCM—Marine and Coastal Management

MLRA—Marine Living Resources Act

NGOs—Non-Governmental Organizations

NCWFDA—Nandoni Communities Women Fishing and Development Association

SFTG—Subsistence Fisheries Taskforce Group

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SOFIA—State of World Fisheries and Agriculture

SPSS—Statistical Package for Social Sciences

UN—United Nations

WCRL—West Coast Rock Lobster

WSSD—World Summit on Sustainable Development

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Chapter 1

Introduction and Background of the study

1.1 Introduction

The socially constructed statuses of men and women arise out of the fact that in many cultures, society assigns different roles and responsibilities to men and women on the basis of their sex. The roles are based on ideas regarding their masculinity and femininity and prescribed behaviour towards their performance. In simple terms, gender refers to the socially and culturally constructed roles and responsibilities society assigns to men and women and the relation between them. Hence, gender mainstreaming addresses gender issues in relation or based on the roles assigned to men and women (UN ECOSOC, 1997). Mainstreaming implies an opposite policy strategy of segregating gender issues and is mostly used when you are aiming at women's development as it regards their participation and empowerment which is targeted to address gender inequalities (Franceskides, 2004). From this viewpoint, the mainstreaming of gender in any development project involves an alteration of the existing policies and programs that are seen to be biased towards one gender.

Mainstreaming from gender perspectives requires evaluating the implications for women and men regarding policies or programs that are geared towards redressing gender imbalances (UN ECOSOC, 1997). When there is gender inequality in any development project or program, its outcome leads to poverty experience (Jato, 2004). The relationship between gender inequality and poverty is that, the incidences of poverty experience are gendered by the differential impact on the women and men (Jato, 2004). Consequently, poverty alleviation programs require strategies that are fundamentally social and gendered. Poverty in the fisheries sector is linked to deeper social factors such as community leadership. Thus, poverty alleviation in the fisheries is not only the issue of sustainable resource management but also that of societal governance.

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Poverty alleviation in small-scale community fisheries presents a good area for exploring the merits of governance systems because of the way such businesses are understood and conceptualized. For example, poverty is typically understood as a problem and a cause of fisheries management and resource deprivation. In such a situation, in order to address poverty, the problem of the fisheries management and the decisions and institutions that are established must be addressed (Onyango, 2011). Although studies regarding fisheries management and the gender factors are still evolving, what has emerged points to the fact that poverty in small-scale community fisheries is not only related to the state of the fisheries resources management, nor is it specific to the fishing or a fishing problem as the case may be (Bene et al., 2007); rather, the incidences of poverty have much to do with the distribution of responsibilities and roles assigned and the wealth generated from the fisheries sector (Franz et al., 2004). This, as noted by Bene et al. (2007) reflects the wider issue of rural poverty and the general lack of economic, political and institutional development that affects rural areas in which fishing communities tend to depend on.

Generally, poverty is viewed through a macro-analysis approach that revolves around the issues of good governance, economic growth and institutional development at the level of the nation state and beyond (Onyango, 2011). Currently, a new dimension of understanding poverty and its alleviation strategies is evolving, which places emphasis on the need for a micro-analysis (Onyango, 2011). This micro-analysis proclaims that an effective way of addressing poverty demands a focus on the details of a person's everyday life or struggle. According to Krishna (2010), poverty alleviation strategies are obtained from the real life experiences of the poor themselves. This new perspective is embedded in the fact that poverty is context-specific and that poverty alleviation strategies must take into account how poverty is actually

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experienced (Alcamo et al., 2003). Hence, knowledge about poverty must be generated on the basis of the situations and locations and should be concretized from below (Onyango, 2011). This is not only necessary but unavoidable in order to come up with effective policy designs that will contribute to the improvement of people's lives.

Small-scale community fishery is a special fisheries subsector that is dynamic and evolving and employs labour intensive harvesting, processing and distribution technologies to exploit marine and inland water fishery resources (FAO, 2004). The activities of this subsector, whether full-time or part-time or seasonal, are often targeted to supply fish and fishery products to local and domestic markets, and for subsistence consumption. Recently, an estimated 90 percent of the 38 million people recorded by the FAO 2004, as fishers and fish-farmers, are classified as small-scale community fishers. Yet, these small-scale community fisheries sector lacks attention mostly from the top decision-making level where policies to the management of fisheries are made. Despite the considerable numbers of people involved and the resulting benefits such as poverty alleviation, states, donor agencies and researchers have not done enough in the policy programs of small-scale community fisheries. A starting point in making this sector substantially beneficial for the poor is to recognize and address the small-scale fisheries sector and other sectorial policies and programs. One of the major issues to be considered first is the gender component in relation to the management of the fishery projects.

The developing world's fisheries sector is modeled on those of the Western countries and is typically male-dominated regarding the management of that sector (Novaczek & Mitchell, 2005). As a result, women's fisheries attract less attention from development and improvement policies. This is the vicious circumstances that eventually restrict women's opportunities in activities related

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to fisheries management and development. This in turn reinforces women's lower status in the fisheries sector and the management (Novaczek & Mitchell, 2005).

In Europe, only a few women are involved in the small-scale community fisheries sector, but they play an important role in the fisheries sector. Historically, European women were more involved in shore-based community fishing activities. Women collected shellfish, seaweed or fish on the shore during low tides (Pettersen, 2004). This form of fishing by the European women contributed much to their wellbeing. Nowadays, apart from these activities, a few women are now working on board fishing boats with their male counterparts (Frangoudes, 2005). However, women's participation in fisheries differs from country to country. Women are more active in the small-scale community fishing enterprise than the actual fishing. In some counties, women together with their husbands, work on small family fishing boats.

Among the European countries, Portugal has the highest number of women involved in community fishing (Frangoudes, 2005). Portuguese women work on boats that operate close to the coast, particularly in estuaries and bays. They make daily fishing trips that would give them the opportunity to return home every day. In most cases they perform more tasks than men on board the vessel or boat in that they set and pull in the nets, sort and auction fish, while men's only task is to steer the fishing boat (Frangoudes, 2005). It is women who also take charge of the administrative work related to the boat, such as accounting, auctioning and payment of invoices. This is the traditional way of life in fishing communities. Traditionally, women in Portuguese fishing communities did not engage in actual fishing, but they were involved more in fishing-related activities (Pettersen, 2004). In France, women fish with their men in both small and big boats (MacAlister et al., 2001). In a way, it apparently shows that each

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family involved in fishing offer themselves some level of flexibility in that they have the right to choose the scale of fishing they prefer.

In the above scenario, the fishing activities are organized in such a way that the women have the time to return home and take care of the children and to do household chores, while the task of men is only limited to the fishing vessel or boat. This gendered division of labour in the fishing communities of European countries has socially constructed men as superior (with less social reproductive actives) to the women. It is obvious that women performed more tasks than men, but men are ranked above the women in terms of accountability. For instance, women take charge of the administrative work related to the boat, such as accounting, auctioning and payment of invoices as well as processing and marketing the products while men steer the fishing boat.

In Sri Lanka, small-scale community fishing activity provides certain opportunities for women. Their roles are traditionally important because they are the processors and handlers of fish for the domestic market (De Silva & Yamao, 2005). The small-scale community fisheries sector in Bangladesh involves both men and women; they both perform virtually the same task (Halim, 2001). There are as many women engaged in small-scale community fisheries as men in the Philippines, India, Thailand and Sri Lanka (Khader et al., 2005). Nonetheless, the gender division of labour in the fishing communities of Asian countries also has a social function that constructs men above women, even where women play a dominant role. There are areas where both men and women are dually represented in actual fishing like Bangladesh, but at the national fishery management level, women are not represented like men (Halim, 2001).

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In Africa, men do the actual fishing and bring the fresh fish caught to the women to process, preserve and market (Okorley et al., 1998). Assessing the task performed by women critically, it is clear, they perform more tasks than the men just as in the case of Europe. Table 1.1 shows the complexities of gender roles in fisheries in various countries.

Table 1.1 Comparison of gender roles in fisheries

Country	Gender roles		Shortfall	references
Europe scenarios (France, Spain, UK and Portugal	Men	Fishing, processing, marketing, administration and management	European men perform all fisheries activities, but more dominant in actual fishing and management. European women perform all fisheries activities, but more dominant in processing and marking	McAlister Elliott and Partners Ltd. (2001)
	Women	Fishing, processing, marketing, administration and management		
Asian scenarios (Sri Lanka, India, Thailand	Men	Fishing, administration and management	Asian men dominate the actual fishing activities as well as administration and management. Their women are not given much opportunity in the actual fishing management, rather they dominate the processing line and marketing which does not generate enough income for them	Khader et al., (2005)
	Women	Processing and marketing and administration		
African scenarios (Ghana, Sierra Leone, Nigeria, Cape Verde Malawi)	Men	Fishing, administration and management	African men dominate actual fishing, administration and management. Their women are not represented in the fishing and management. They dominate fish processing and marketing	Oleksandr, (2010); Browne, (2010); Donda & Njaya (2007) Sharma, (2003)
	Women	Processing and marketing		

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As presented in Table 1.1 the shortfalls in the fisheries show the lack of recognition of gender issues in the sector resulting to failure in promoting sustainable livelihoods especially for women. Neis et al. (2005) therefore remarks that the fisheries laws, policies and programmes are gender-blind and their effects tend to reinforce the existing social inequalities. This is because men have the sovereign power, while women are relegated to a lower hierarchy compared to men in fishing communities (Balk, 1997; Acharya, 2003).

The interest of this study is therefore to look at all those social imbalances resulting to failure in promoting sustainable livelihoods in the Nandoni dam communities. The following sections highlight the problem statement and give a detailed background of the study with the study objectives.

1.2 Background of the study

Small-scale community fishers in South Africa were formally recognized as a special fisheries sector in 1998 by the Marine Living Resource Act (MLRA). The political changes in the country which led to the end of the apartheid regime, added both exigency and the prospect of broadened access to marine resources. Marine living resources have been harvested for consumptive uses, livelihoods, medicinal purposes and as part of cultural and spiritual practices for centuries along the coastline communities. In recent times a large number of people have subsisted on marine resources in South Africa (Branch et al., 2002).

Archaeological evidence and oral history confirm that small-scale community fishers have a long history of harvesting marine living resources in South Africa. For example, inter-tidal resources have been harvested for centuries along certain areas of the KwaZulu Natal coast (Thackkery, 1988). Many of the KwaZulu Natal coast's fishing communities have ancestral links with the indigenous communities and evidence, such as fish traps, shell middens,

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archival records and vestiges of customary practice, remain. Spiritual ancestral beliefs and traditions abound and are linked to the sea's role in healing processes "such as drinking sea water and bathing in the sea for healing", baptism, cleansing rituals and the use of a variety of marine living resources for traditional medicine (MLRA-SA, 2010).

The colonial and apartheid era witnessed many traditional fishing communities being dispossessed of their lands adjacent to the coast. In the 1920s, South Africa introduced policy and legislation to establish fisheries management system. This system was aimed mainly at the growing of the commercial fisheries sector; however it largely neglected the small-scale fisheries sector. The commercial sector was dominated by wealthy white business men, which from the 1940s onwards was assisted by a range of measures that the apartheid regime introduced to support the establishment of a flourishing export-orientated commercial fishing industry (MLRA-SA, 2010). During this period most of the coloured and black coastal communities living outside of the designated Bantustans were deprived of the access that they traditionally had to the sea and marine living resources. Furthermore, prohibitions and regulations forced many into working for the white owned fishing companies. Thus leaving their own small-scale community fishing meant for their family upkeep thereof.

The dispossession of land, combined with the imposition of new systems of fisheries management, led to many communities losing some or all of their customary access to resources and traditional fishing practices. Very few communities managed to retain their traditions and customary practices of small-scale fishing where they resided for example, small-scale fishers in the Eastern Cape, KwaZulu-Natal and the Northern Cape live predominantly in rural areas, compared to those in the Western Cape, who live mainly in urban and peri-urban areas (MLRA-SA, 2010).

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Fishers in the Western Cape are mainly males whereas in Eastern Cape and KwaZulu-Natal there are few women involved. In the Western Cape, women were involved in community fishing but in more recent years, they have been marginalized completely. Women are however involved in many activities that are integral to the small-scale community fishing activities such as fetching of firewood to dry fish, mending and repairing nets, monitoring fishing tools etc. The small-scale community fisheries sector in South Africa has received little or no attention from the apartheid regime. This is because the regime did not favour the rise of blacks and colored communities to dominate the commercial sectors or simply did not regard it as important enough to warrant attention. In addition, the apartheid regime gave no recognition to the gender component which is the major issue in the fisheries sectors. The regime that came after the 1940s tried to introduce policies to develop the fishery sector, but they were not focused on the small-sale community fisheries sector. Reforms and policies during the Apartheid era did not consider the small-scale community fisheries sector important, but this sector employs the largest population in the fisheries sector of South Africa. The apartheid regime's interests were therefore meant at moving subsistence fisheries to the commercial and global market which the white population people dominated.

Several reforms seeking to develop the fisheries sector of South Africa have being made from 1994 onwards, but the small-scale community fisheries sector still lacked recognition at the government policy level. The post-apartheid minister for Environmental Affairs and Tourism, Marthinus van Schalkwyk 1998 launched a process which led to the development of a new fisheries policy for South Africa. The development of the new policy was guided by the fisheries Policy Development Committee. The final outcome of this process was the Marine Living Resources Act (MLRA-SA, 1998). This was founded on a

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policy of sustainable resource use, equitable access to resources and stability of the fisheries industry.

To give substance to the part of MLRA that dealt with subsistence fishers, marine and coastal management (MCM), the national agency managing marine resources, set up a Subsistence Fisheries Task Group (SFTG) to advise on the management of subsistence fishers (Kashorte, 2003). The terms of reference for the SFTG that were developed were; to define subsistence fishers; identify coastal zones appropriate for their use; provide recommendations on the proportion of individual stocks that should be allocated to the various fisheries subgroups or segments; identify protocols to involve local communities and relevant authorities in the fisheries management process; recommend models for the implementation of management, monitoring, enforcement, training and research; finally, develop guidelines and mechanisms for the formation of fisheries subgroups or segments as an alternative to subsistence harvesting for food security.

Despite the efforts and policy statements made by the Government and the SFTG to develop the new fisheries sector policies in South Africa, development in this sector, especially in rural communities, has been slow. Aspects which would have recognized and dealt with the small-scale community fisheries subsector were not well defined. The small-scale community fisheries sector in South Africa has not yet been given deserved recognition, even though this subsector employs the largest number of people in the fisheries sector business. This isolation has led to poor livelihoods among the South Africans involved in the sector. As a result also of this isolation, the small-scale community fisheries sector ranks among the poorest management sectors in South Africa.

A considerable number of policies regarding gender equity legislation in the 1990's, in addition with the emphasis on women's equal rights in the

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Constitution led the Government to encourage women to apply for fishing rights during the medium-term (2002) and the long-term (2005) application periods. As a result, this impacted mainly on women in the Northern and Western Cape where they were allocated quotas in the commercial WCRL during the medium-term phase. A large number of these women, without previous experience as fishers, did not fish their quotas personally, but since they have quota holders they came to see themselves as being legitimate stakeholders in the fisheries. This post a huge number of problems in the process of Rights Allocation subsequently as a result of the women believed that they were entitled to rights (MLRA-SA, 2010). For the women who were unsuccessful later turned towards the Interim Relief (2007 and 2008) to enable them sustain (MLRA-SA, 2010). The majority of these women worked in the processing plants before there were closed down due to retrenchments.

A lot have been done in terms of policies to integrate women into the small-scale fisheries sector of South Africa; however, there is an aspect which has not been done which is the implementation of these policies in rural areas. Secondly, as a way of promoting human rights based approach the policy recognizes the need to address women's historical legacy of discrimination and inequality; and the importance of placing gender equality at the centre of transformation in the sector in line with the vision and principles set out in the National Gender Policy Framework (MLRA-SA, 2010). Most of the policy stress on adding important value and support role to women in the Small Scale fisheries sector and addressing the role of women in the set of management plans.

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1.3 Statement of the problem

The fishing industry is highly gender-segregated in favour of men and requires an equitable reorganization of gender relations to improve the wellbeing of all those involved in it. In South Africa, like all maritime nations, fishing is an important industry along the coast and in inland dams and rivers, but like everywhere else in the world, the industry is gendered. Nandoni dam, which is situated in the Vhembe district of the Limpopo Province, provides drinking water to the surrounding villages, but also has a fishing sector. This fishing sector has a potential to generate livelihoods to both women and men in the area.

1.4 Purpose of the study

The purpose of the study was to assess the basis of gender discrimination in the management of the fishery sector of the Nandoni dam and examine the role played by patriarchy in the management of the dam fisheries.

1.5 Specific objectives

In order to achieve the purpose of the study, the following objectives were pursued:

- To identify the people who are managing the fisheries sector of Nandoni dam.
- To assess how people are chosen to manage the fisheries sector.
- To examine the recognition and inclusion of gender in the selection process of the managers.
- To examine the criteria used in the allocation of fishing rights to individuals.
- To assess gender equity in the allocation of the fishing rights.
- To assess the role played by patriarchy in the management of the dam fisheries.

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- To propose gender mainstreaming as a strategy to alleviate poverty in the community fisheries of Nandoni dam.

1.6 Research questions

In order to obtain answers that address the specified research objectives, the following research questions were formulated:

- How is the fisheries sector of Nandoni dam managed?
- What criteria are used to choose the people managing the dam?
- Is there any gender recognition and inclusion in the selection process of the managers?
- What are the criteria used to allocate fishing rights to individuals?
- Is there any gender equity in the allocation of fishing rights?
- What role does patriarchy play in the management of the dam?

1.7 Significance of the study

There are limited or no previous studies conducted on this, the current study is a groundbreaking research that will significantly promote future researches and development endeavours.

1.8 Definitions of key terms

1.8.1 During this research, the following terms were used:

1. Gender denotes the socially constructed roles and responsibilities, personality traits, attitudes, behaviours and values, relative power and influence that society ascribes to the two sexes on a differential basis (Vlassoff, 2007).

2. Gender mainstreaming is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels (UN ECOSOC, 1997).

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3. Gender relations are the ways in which a culture or society defines rights and responsibilities, and the identities of both sexes in relation to one another (Bravo-Baumann, 2000).

4. Gender segregation is a controversial policy with critics contending that in most or all cases it involves the unequal distribution or allocation of resources or occupational structures (Odotein, 2003).

5. Gender roles are the different tasks and responsibilities and expectations that society has defined and allocated to men, women, girls and boys. They are not necessarily determined by biological make up and therefore they change with time and according to the situation (Smulders, 1998).

6. Poverty is the lack of, or the inability to achieve a socially acceptable standard of living (Bellu, 2005).

7. Fishing is an occupation that involves catching fish from water to make a living (Novaczek & Mitchell, 2005).

8. Small-scale community fishers refers to people who personally harvest marine resources as a source of food or to sell them to meet the basic needs of food security (FAO, 2004).

9. Patriarchy is a system in which the male is the primary authority figure in a given social organization (Castell & Cardoso, 2005).

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Chapter 2

Literature review

2.1 Introduction

This chapter addresses the following issues: the concept gender mainstreaming and how it addresses poverty; gender mainstreaming in small-scale community fisheries management; co-management of small-scale community fisheries; gender in the fisheries sectors; fish processor-fisherman relations and female economic autonomy; fishery resources and livelihood. The chapter also reviews gender theories and the social construction of gender as a theoretical framework of this research. This is done in order to locate the socio-economic factors faced by women who rely on the fishing industry especially within the context of the Nandoni Dam. The chapter also critiques feminist paradigms of doing research in order to narrate the experiences of women fishers in the above-named villages.

2.2 Gender mainstreaming and how it addresses poverty

Gender mainstreaming addresses poverty through gender issues in development policies and programs. Mainstreaming gender in development policies and programs, point to the fact that women and men are not the same and their needs are different. The concept gender mainstreaming is a deliberate strategy to apply where gender inequality is structured or exists. Gender mainstreaming highlights the different needs and problems of women and men in order to ensure that policies and practices are not based on inappropriate assumptions and stereotypes regarding men and women (Franceskides, 2005). Gender mainstreaming is relevant especially in highly patriarchal communities such as Budeli, Dididi and Manini where the Nandoni Dam is situated.

Gender mainstreaming targets development through a deliberate integration of women and men in any development and/or economic structures. In September

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2000, at the United Nations Millennium Summit, 189 governments across the world made a commitment to take collective responsibility to reduce world poverty by 2015. The millennium declaration laid out a number of key development goals to reflect its fundamental values. These include the reduction of poverty and hunger, commitment to the promotion of human development, environmental sustainability and development partnerships, and an explicit commitment to gender equality as an end in itself.

Gender mainstreaming is a practical process intended to tackle gender inequalities that can discriminate against either women or men. It also aims at reducing poverty to promote the wellbeing and empowerment of an individual. Gender mainstreaming also involves a willingness to establish a balanced distribution of responsibilities between women and men, and recognizes that gender is one of the most fundamental organizing features in society that affects our lives (Franceskides, 2004). On the other hand, it recognizes that differences do exist in men's and women's lives and therefore our needs, experiences and priorities are different. Gender inequality explains gendered poverty differentials. The relationship between gender inequality and poverty is that poverty experiences are stratified and the stratification is in accordance to gender (Jato2004). This is why many gender experts indicate that investment in gender equality can boost both economic growth and poverty reduction (Healey et al., 2006).

Thus, the causes and outcomes of poverty are heavily engendered. Targeting women in development practices is one vehicle for gender sensitive poverty alleviation. Poor women have become the main focus of research, especially in areas such as environmental sustainability and income generation activities. It is on the basis of this that Seniloli et al (2002), indicate that for any development project to be relevant and sustainable, the inclusion and consideration of gender

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issues should be given a priority, no matter how small the project may be. The inclusion would take the needs of both women and men into account in dealing with policies and programs of the project, with the purpose of making these projects sustainable and as means to stave off poverty. It is in light of the above that we now look at gender mainstreaming in small-scale community fisheries management to ensure women's active participation in the fisheries sector.

2.3 Gender mainstreaming in small-scale community fisheries management

A core value of gender mainstreaming within small-scale community fisheries management is to ensure women's active participation in fisheries programs and the management activities. Gender mainstreaming in small-scale community fisheries management is a process of integrating gender concerns into the management structures and practices. Mainstreaming gender within natural resource management frameworks requires a strategic process that would systematically integrate gender into all natural resources projects, structures and practices (Woodford-Berger, 2004). In its original form, gender mainstreaming in the fisheries sector reflects a feminist heritage, aiming to prompt changes in fisheries practices and to prompt women's empowerment and gender equality in the fisheries sector because the sector has long been dominated by men.

Thus, the vital aim of small-scale community fisheries should be community management of resources. The management includes protection of the resources, through local knowledge and conservation activities, to benefit the indigenes. It is within the purview of this objective that women should be encouraged to help in fisheries management and protection, because women have strong ties with the environment and the natural resources (Resurreccion, 2008). However, as the introductory section above demonstrates, women are not able to engage in such activities since the activities are largely male dominated.

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Gender mainstreaming as defined by the developers of community fisheries is relevant only in terms of women's participation in the fisheries activities as well as its management and poverty alleviation policy. It is virtually silent on the issue of power and gender relations that continue to assign women social reproductive responsibilities on top of their often undervalued roles in productive and income-generation (Resurreccion, 2008). This is where a good number of gender mainstreaming projects fail since they are unable to address the rather complex problems of unequal power relations in socially-created institutions and in communities (Jackson, 2000).

Many scholarly works make policies and programs regarding gender mainstreaming in the fisheries sector with a clear plan (development) leaving out the more socio-political and gender marginalization on the sidelines (Mosse, 2001).

2.4 Co-management of small-scale community fisheries

The co-management of community fisheries is a modern approach to fisheries management, which is a deliberate departure from former approaches which involve the government and the community members. Co-management is a more dynamic partnership that uses the capacities and interest of the local fishers and community and the state to provide enabling legislation, enforcement and other sectorial assistance (Berkes et al., 2001). This approach to the fisheries management requires a transformation or a shift from centralized form of management to a new strategy in which fisheries managers and the fishers jointly manage the fisheries.

Primary concerns of fisheries management should begin with addressing the relationship of fisheries resources to human welfare and the conservation of the resources for use by future generations. This suggests that the main focus of

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community fisheries management should be the people rather than fish as is always mistakenly put especially within the context of the Nandoni Dam and its surrounding communities. Therefore, if policy interventions are to bring about lasting solutions to the problems in fisheries and poverty alleviation, they must address these concerns.

Fishers' participation in management can provide a wealth of local or indigenous knowledge to supplement scientific information, as well as monitor the resource and improve overall management of the fishing industry. A study conducted by Pomeroy (1996) notes that fishery experts in Southeast Asia currently recognizes that a fishery cannot be managed effectively without the cooperation of the resource users (both men and women). This growing realization of the need for increased participation by resource users in fisheries management and greater localized control over access to the resource can be seen in a wide range of policies and programs advocating for a wider participation throughout the Southeast Asian region. Community-based resource management has re-emerged as a means of involving resource users and to utilize indigenous institutional arrangement and knowledge in fisheries management. This is the ideal scenario that can foster development in the fisheries sector and improve the wellbeing of the fishers themselves. It is on these grounds that we now focus at development practices in the fishery sector, in relation to gender relations and the conduct of the fisheries.

2.5 Gender in the fisheries sector

Several studies on gender differences in fisheries activities focus only on gendered division of labor. Studies on gender within the fisheries sector need to move beyond the differences and also focus on the general conduct and practices of the sector and its impact on gender differentials. By focusing on the conduct and practices of the fisheries sector, it will provide a framework to

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identify research gaps and also the impact of development processes regarding gender employment in the fisheries. Without an adequate analysis of gender, the impact of fisheries and fisheries management on people's livelihoods, their wellbeing and the environment they depend on, will continue to fail in achieving intended outcomes.

Furthermore, despite the fact that fishing is predominantly the role of men, in some areas women have proven to be a force to be reckoned with. Women in the Gambia have a crucial and central role in the fisheries sector. They dominate the processing lines of the fishing sector and work on shift duties either permanently or as casual labour during peak production periods in the industrial fisheries (Touray, 1999). Like many of their other women counterparts in other parts of West Africa, Gambian women fishers live in the same harsh conditions of the fishing communities and also bear the burden of household management, create value on their own and contribute either directly, or indirectly to the process of development. Women shoulder most of the responsibilities within the fishing communities while their relative level of participation in decision-making in the fisheries sector is still low. Some of the challenges women face in fishing communities is as a result of the cultural practices which retard their progress at the top management levels within the fishing industry.

Gambian women together with their fellow West African counterparts have their own independent business activities separate from fisheries related activities that allow them to look after their own needs and those of their children and the household in general (Touray, 1999). Women in fishing communities often rely on themselves, and as a result, engage in various other economic and income-generating activities, either personally or in association with other women, to supplement their income (Rubinoff, 1999). Let us now look at relations between fish processing to fishermen and women economic

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autonomy, as it is essential in the strengthening of the female fisher's livelihood.

2.6 Fish processing in relations to female economic autonomy

The fishery sector provides a classic case of cooperation or complementarity, where the organization of productive activities makes female and male economic activities inter-dependent (Schultz, 2005a). The union is at the same time an economic relationship built within a system of cooperation and dependence. Traditionally, fishing culture obliges fishermen to pass on their fresh fish to the women for processing and marketing. Men, in turn, give the women a percentage of the income earned from the sale of fish. In most cases, the women buy the fresh fish from the men at cash price to sell at the market or process before selling. This process is also highly practiced in the Budeli, Didid and Manini villages near the Nandoni Dam in South Africa.

In fishing communities (including the above–mentioned villages), men are owners of fresh fish and this setting reinforces the gender order that allows male access to female labour in the transformation of the fish into its monetary value and the management of income to protect and maintain male wealth in the communities (Britwum, 2007). Selling processed fish does not give women control over the realized income. The income belongs to men, and the amount a woman gets is subject to the discretion of men (Britwum, 2007). In fishing communities, the fact that men can deny the women access to their fresh fish for marketing to generate income which they depend on, strengthens their position in this economic dependency which implies that men have more advantages as owners of fresh fish. The advantage men have in fishing communities put women in a vulnerable position in that for any woman who solely depends on fishing for survival must play to the dictates of men. On the other hand, household spending priorities in fishing communities, which mediate

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production relations, are constructed around the notions of masculinities and femininities. For instance, women provide food, clothing and school uniform to their family, while men pay the children school fees and provide transport in most cases. The huge responsibilities women bear for family welfare constrain women's ability to generate reasonable wealth from the fisheries as fish processors and marketers and decrease their dependence on men (Britwum et al., 2006).

As a result of this constrain, women in fishing communities suffer. Basically, women and men's spending priorities in their households are determined by their domestic and gender roles (Olaughlin, 1995). Gender roles allocation within the fishing communities in most cases; allow women some measure of economic autonomy and opportunity to reduce dependence on men. But women's ability to gain that economic autonomy depends on the health of the fishing industry and is constrained by the gender separation (Britwum, 2007). If the men do not go out to catch more fish to pass to the women to sell, women economic autonomy would diminish.

2.7 Fishery resources and livelihood

Fishing activities are done every day throughout the year in the context of sustainable livelihoods whether on full-time or part-time basis. People's livelihoods in the fishing communities are heavily challenged as well as constrained in their day to day fishing activities (DFID, 1999). Most of the challenges arise from the productive and reproductive activities of the fisheries. The challenges lead households to get involved in a combination of fishing and other income-generating activities (Sylvain, 2010). The combination occurs as a strategy to maintain livelihoods with different income-generating activities for the households. Many fishing households do farming to support their livelihood separate from fishing, while some engage in petty trade to support the income

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from fish-related activities. Thus, in dealing with poverty alleviation in community fisheries, the socioeconomic problems of the community members should be taken into consideration to be able to determine an alternative source of livelihood for the fishers in case fishing challenges occurred. Ellis (1998) thus suggests that policy options should create opportunities of occupational diversification in fishing communities and at the same time deal with its challenges if poverty must be reduced in fishing communities. The challenges and constraints faced by fishing communities in diversifying their livelihoods should be resolved by the government in order to make income diversification work effectively for the poor (Ellis, 1998). The combination of fishing and other income generating activity is perceived as the method in which households in fishing communities construct social support capabilities in order to survive and improve their wellbeing. It is in light of the views above that we now probe gender theory within the context of this study.

2.8 Theoretical framework

In the gender domain, there are several theoretical dimensions that have been proposed to explain gender development. The framework for this study focuses on the social cognitive theory of gender development and functioning. This theory specifies how gender conceptions are constructed from a complex combination of experiences and shows how they operate in performances that creates gender statuses. This theory unifies psychological and socio-structural determinants in an integrated theoretical structure. In this theoretical perspective, gender development is the product of social influences, functioning inter-dependently across the societal subsystems (Bussey et al., 1999).

The theoretical perspectives of gender are grouped into different ideological underpinnings to explain gender development and how the society continues to create unequal gender statuses. Gender difference is socially constructed and yet

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is universally used to justify stratification. Lorber (1994) argues that the "continuing purpose of gender as a modern social institution is to construct women as a group to be subordinate to men" (p. 33). The nature and extent to which gender difference is viewed in feminist arguments, promotes the social order of gender relations which serves to justify gender inequality and segregation, and the positioning of women in positions of predominately lower status (Bussey et al., 1999 & Bandura, 1999).

Gender approach

The creation of human difference underlies inequality when conceptualizing gender as a social structure. The socially constructed statuses of men and women come out of countless cultural practices within our societies. Society assigns different roles and responsibilities to men and women on the basis of their sex, which comprises thoughts of their masculinity and femininity and prescribes behavior about how they should act in a particular situation. Under this patriarchal framework, women in the society are assigned inferior responsibilities that continually entrench their statuses as subordinates and their roles are constantly tied to their subordination.

Men's work is directly valued through paid employment or either indirectly through leadership positions or management status, whereas, women's work is often not given due consideration or valued in a system structured by patriarchy. This leads to women being vulnerable to exploitation and marginalization. The fact that division of labour is socially constructed means that women have traditionally and historically been deprived of the opportunity of management of the fisheries, a situation which has perpetuated their economic dependence on men and also increased their chances of greater poverty. Men historically have leadership roles and positions in the community and direct access to authority. Women's lower status has made women vulnerable in negotiating managerial

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positions to reduce poverty experiences. Due to the fact that there is no much economic value attached to the work women does in the fisheries sector, many women involved in fisheries are more likely to gravitate towards poverty than the men in the fisheries sector.

The fisheries sector presents a classic case of dependency, a situation where women depend on men to catch fish from the dam or rivers and men on women to process and sell fish. The process also allows men to give the women according to their discretion, the income earned in the transaction. The gender inequality that exists between these dependencies in transforming fish products into monetary value is to a large extent determined, encouraged and perpetuated by the gender disparities that are imminent in the society.

Feminist Research

This study was largely influenced by a Feminist epistemology on doing research. Feminist researchers look at the ways in which gender does and ought to influence our conceptions of knowledge, with a concern on how to understand gendered relations. Their effort is to identify ways in which dominant conceptions and practices of knowledge attribution, acquisition, and justification systematically disadvantage women and strive to transform these conceptions and practices in order to benefit the disadvantaged women. Klein (1983) indicates that it is significant to assume a perspective where women's experiences, ideas and needs are valid instead of using a male-based framework to refer to all human beings. Feminist research methodology validates feminist theories that have helped to explain the oppression of women. In the past, research (especially empirical research) focused on issues that concern men and ignored women experiences in constructing knowledge. Several practitioners of feminist research contend that dominant knowledge practices disadvantage women by excluding them from inquiry, as well as producing theories of

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women that represent them as inferior, deviant, or significant only in the ways they serve male interests. These theories also produce theories of social phenomena that render women's activities and interests, or gendered power relations, invisible (Alcoff & Potter, 1993; Alcoff, 2001). Feminist epistemologists trace these failures to flawed conceptions of knowledge, objectivity, and scientific methodology.

Under any structure of inequality, the major questions a researcher seeks to answer are: what factors are at present constructing inequalities, and how can these factors be transformed or reconstructed to bring equality. A vital point for any feminist research is to take a focus on social transformation that would eventually reduce inequalities and improve the status of women. Feminist research seeks to understand how and why gender differentiation gets done, whether consciously or unconsciously, in order to determine how to stop it (Risman, 2004). This viewpoint provided the processes for this research.

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Chapter 3

Research design and Methodology

3.1 Introduction

This chapter describes the research design and methodology that was used to answer the research questions that helped to achieve the objectives of the study. This is an exploratory study that seeks to assess the basis of gender discrimination in the management of the fisheries sector of Nandoni dam in the Vhembe district of Limpopo province, South Africa. This study employed both quantitative and qualitative research approaches. Quantitative methods were used to collect and analyze quantifiable data. The qualitative approach was used to complement quantitative methods as a way of obtaining the real life experiences of the respondents beyond what an ordinary survey could obtain. The study focused only on primary data which were collected using quantitative and qualitative methods. The study used gender theory and the social construction of gender as described in the literature review as a theoretical framework for discussing the findings.

Specifically, the research design gives a description of the study area, followed by the sample population, entry into the communities, data collection and the instrument used, data analysis and the ethical issues encountered in the process of the study.

3.2 Description of the study area

A field study was carried out in three communities around Nandoni Dam, a facility constructed by the National Department of Water Affairs on the Tribal Land Act. Nandoni dam lies outside of Thohoyandou in the Vhembe District of the Limpopo province, South Africa. The dam was built in 2004, and has a structure that is surrounded by trees and remarkable fishing settings. The dam is fed by the Levhubu and the greater Lethaba rivers and was built to provide

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water to Makhado, Thohoyandou and the rural communities in the Northern part of the Limpopo province. The dam is surrounded by the Nandoni Game Park Resort and Golf Estate which offer a number of activities and facilities; it is about 50km away from the Kruger National Park. It has great fishing potential with bass of well over 2kg already being caught.

There are over 9 communities that are close to the Nandoni dam. The respondnents that were used in the study was drawn from 3 communities around the dam. The three communities, namely, Manini, Budeli and Dididi, were chosen partly for their cultural nature. These communities are inhabited by people from various parts of South Africa and Southern Africa who have different cultural backgrounds. The figure below presents the map and view of Limpopo province and the Nandoni dam.

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Figure 1.1 Limpopo province map

Limpopo is South Africa's northernmost province, lying within the great curve of the Limpopo River with areaof 125 755 square kilometres and population of 5 404 868 making it share of South Africa populationof 10.3%. The province borders the countries of Botswana to the west, Zimbabwe to the north and Mozambique to the east. In the eastern region lies the northern half of the magnificent Kruger National Park, a nature reserve teeming with African wildlife just few kilometres away from Nandoni dam.

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Nandoni Dam, Department of Water Affairs and Forestry

Figure 1.2 Nandoni dam view

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3.3 Sampling technique

Manini, Budeli and Dididi fishing communities were selected using purposive sampling because of their proximity and convenience for the field study. The study population consisted of only adult men and women as ethically defined. The respondents were drawn from different categories and socio-economic groups. A random purposive sampling was applied to select the participants. Every second house was chosen and a label was put on the house to avoid repetition.

In actual numbers, 139 respondents participated and these consisted of 51 females and 88 males. Other categories of the respondents that were interviewed and selected purposively were the community chiefs and the managers of the fisheries sector who were the key informants. Table 1.2 & 1.3 below presents the population sample of community chiefs and ruling council as well as the community members.

Table 1.2 Population samples of the community chief and ruling council

Participants	Male	Female	Total
BUDELI			
Community chiefs	1	0	1
Ruling council	6	0	6
MANINI			
Community chiefs	1	0	1
Ruling council	3	0	3
DIDIDI			
Community chiefs	1	0	1
Ruling council	4	0	4
Total	16	0	16

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Table 1.3 Population samples of the community members

Participants	Male	Female	Total
	BUDELI		
Fishers	21	6	27
Non fishers	10	13	23
	MANINI		
Fishers	14	5	19
Non fishers	7	10	17
	DIDIDI		
Fishers	11	6	17
Non fishers	9	11	20
Total	72	51	123

3.4 Entry into the communities

Due to the fact that the study required the participation of the communities around Nandoni dam, the researcher got permission from the village authorities to gain access to the communities. To achieve that, a letter was written to the Municipal Council who then referred the researcher to the respective community chiefs to grant permission. Seven research assistants and five interpreters who reside in these communities participated in the study. The interpreters helped in the translation of the English to Tshivenda language and back from Tshivenda to English language. The research assistants were students at the University of Venda.

3.5 Data collection

The study used a range of data collection methods. The use of a combination of methods was intended to improve the validity of results and for triangulation purposes. The qualitative tools helped to analyse the gender dynamics in the

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communities and trace certain historical aspects and real life experiences of both women and men. The qualitative tools used to obtain data from the respondents were the key informant interviews and focus group discussions (FGDs). Qualitative tools were used to confine and understand the complexity of relations and seek differences rather than generalisations. Quantitative methods were used to collect quantifiable data such as socio-economic characteristics of the respondents. A Quantitative tool used to obtain data from the respondents was structured questionnaire.

3.5.1 Key informant interviews

Key informant interview were used to outline responses from the community chiefs, their ruling council and the managers of the fisheries sector in the communities. Neuman (2011) note that key informant in field research is a member with whom a field researcher develops a relationship and who tells about, or informs on, the field. Not all the community ruling council of each community participated in the process of the interview. However, each of the communities has one head chief. All of them participated in the research. The first point of call was with the community chiefs to seek out relevant information for the study and also to identify the managers of the fisheries sector. In each of the communities, two to three sessions of interviews were conducted. Some of the interviews were conducted at the community chief's palace and other community/local venues. All the interviews were conducted separately, the community chiefs and ruling council, in each of the communities. This was intended to allow freedom of expression in case fear of favour may arise. The exercise took 21 days to accomplish.

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3.5.2 Individual structured questionnaire

Structured questionnaires were administered by the principal researcher and research assistants to members of the fishery communities who had been selected systematically. Neuman (2011) note that structured questionnaire are questions asked which are precisely decided in advance. Furthermore, when used as an interviewing method, the questions are asked exactly as they are written, in the same sequence, using the same style, for all interviews. For the research purposes, the formal interviews were helpful for comparative purposes in that all the respondents answered the same set of questions, which support the comparative analysis of some variables of significance to the study. The interviews were conducted at the different communities of Manini, Budeli and Dididi. The essence of these interviews was to ascertain cultural influence in the conduct of the fishery sector.

3.5.3 Focus Group Discussions (FGDs)

Focus group discussions (FGDs) were conducted to obtain information from different groups of fishers and non-fishers. According to Neuman (2011) focus group is a special qualitative research technique in which people are informally interviewed in a group-discussion manner. A group of men and another group of women as well as mixed groups were planned to clarify some of the contentious issues and also produce supplementary data to aid the study. In each of the communities, six focus group discussions were held. The fishers' category consists of three groups as well as the category of non-fishers. In the Budeli community, the category of fishers consisting of men was 21; while women were only six. A mixed group consisted of 14 community members, and the essence of this mix was for comparative reasons regarding gender attitude towards the fisheries. The non-fisher's category of men consisted of 10 community members and the women who were non-fishers consisted of 13

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community members, while the mixed group consisted of 14community members. It was, however, difficult to get back all the participants from the men's group and women's group, to participate in the mixed group discussion. However, over 95% of the participants for the two groups participated in the mixed group discussions. In the Manini community, the fisher's category of men consisted of 14 community members and the women consisted of 5 community members, while the mixed group consisted of 14 community members.

The men who were not fishers consisted of 7 community members and the women in this category consisted of 10 community members, while the mixed group consisted of 12 community members. In Dididi community, the fisher's category of men consisted of 11 community members and the women consisted of 6 community members, while the mixed group consisted of 17 community members. The non-fisher's category of the men consisted of 9 community members and the women consisted of 11 community members, while the mixed group consisted of 14 community members. The researcher and research assistants also used informal interviews and extended these with verbal interactions with some of the community members for more clarity in some aspect of the discussions. All these activities took place in the different communities on different days. In most cases, the community took almost a week to conclude the exercise. For the focus group discussions, the same set of topic guides was used in the different communities.

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3.5.4 Observation

Observations were made during the field study. According Neuman (2011) observation in research is a method of watching what is happening in a social setting in an organized and systematic way for the purpose of documentation. The intention of the observation made in the research was to complement the data obtained from the study events, activities, processes and others such as fishing methods, landing and sorting catches, handling and processing, selling, marketing and distribution. Specifically, focus was put on observing the patterns of relations between the women and men in the communities with the opportunities (natural resources) set before them. Above all, this observation helped in identifying the fishers without going back to the managers for the said identification or referring to the individual structured questionnaire to identify them.

3.6 Data analysis

Data editing, coding and cleaning was done before analysis. Data obtained by the use of questionnaires were analyzed with the use of the statistical package for social sciences (SPSS) program. Tables and frequencies were created to categorize the demographic characteristics of the respondents. Afterward, multi variant frequency tables were created to analyze responses accordingly and in gender segments of the community fisheries. Cross tabulations were generated to bring out certain distinctiveness of the segments of all the communities in accordance with their location and gender characteristics and also test performance on variables at a confidence level of 95%. For the qualitative data collected through interviews, focus group discussion and observations, matrices were created according to themes. The responses were also grouped in accordance to their relevance with these themes. Above all, broad categories

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were generated to differentiate and explain the thoughts expressed by the respondents.

3.7 Ethical issues

The respondents were receptive to the study. The researcher got informed consent from all of them after explaining what the research entailed and the importance of their participation to its success. Confidentiality and anonymity were maintained as part of the ethic.

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Chapter 4

Data presentation and analysis

4.1 Introduction

This chapter presents the data collected from the three communities around Nandoni dam located in the Vhembe district of Limpopo province. The chapter presents the demographic and socio-economic characteristics of the respondents, and establishes how these socio-economic characteristics influence the participation and non-participation of men and women in the small-scale community fisheries of the dam. It also shows the traditional gender roles in the fisheries and traces how they impact on the management of the fisheries sector in the particular study communities of Manini, Budeli and Dididi.

The influence of culture and its relationship to women's and men's fishing roles is presented. In addition, there is a discussion of the gendered community attitudes, beliefs and practices in the fisheries and their function in promoting or hampering the statuses of either gender in the fishery sector. The management pattern of the fisheries sector is examined. Verification for the managers of the fisheries sector was made and enquiries on how managers are selected or appointed are provided. The recognition and inclusion given to gender issues was also examined in the selection process of the managers, and the allocation of fishing rights to individuals has been achieved.

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4.2 Demographic of the respondents

The respondents participated in the study presented the following characteristics, the main age group participated across the 3 study sites (Budeli, Maniini and Dididi) was the 21-30 range (47.4%) in both genders; age range 31-40 (21.1%) in both genders. Between the age range 41-50, (24%) in both genders; age range 51-60, (26.7%) in both genders and age range 60 and above (16%) in both genders. The participants were mainly single parents across the 3 study sites (Budeli, Maniini and Dididi) (52.2%, 47.4% and 42.2%) also in both genders. The fishing sector employed a significant number of male counterparts across the three study sites (57.9%) compare to female whom only (31.6% and 17.6%) were in the sector. Most female counterparts were mainly involved in trading and farming. Table 1.4 presents the details demographics.

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Table 1.4 Demographic information and socio-economic characteristic of the respondents

Characteristic	Budeli		Manini		Dididi	
Age	Female (%)	Male (%)	Female (%)	Male (%)	Female (%)	Male (%)
21-30	47.4	44.7	40	40	35.3	32
31-40	21.1	15.8	13.3	12	23.5	40
41-50	10.5	10.5	0	24	23.5	0
51-60	5.3	15.8	26.7	8	0	8
60 & above	15.8	13.2	20	16	17.6	16
Marital status						
Single	10.5	23.7	26.7	12	17.6	24
Single parent	47.4	42.1	46.7	36	47.1	40
Married	26.3	21.1	26.7	36	35.3	24
Widow/widower	15.8	13.2	0	16	0	12
Religion						
Christian	84.2	71.1	86.7	76	94.1	64
Muslim	0	0	0	0	0	0
Hindus	0	0	0	0	0	0
African tradition	15.8	28.9	0	24	0	36
Occupation						
Fishing	31.6	57.9	20	44	17.6	60
Trading	26.3	0	40	0	23.5	0
Farming	21.1	10.5	13.3	0	11.8	8
Formal education						
Degree/diploma	15.8	0	0	0	0	0
Secondary	26.3	21.1	53.3	0	41.2	16
Primary	21.1	15.8	13.3	28	17.6	28
None	36.8	63.2	33.3	72	41.2	56
Tribe/ethnicity						
Venda	68.4	91.1	73.3	68	76.5	56
Tsonga	21.1	7.9	13.3	12	23.5	16
Swati	0	0	13.3	8	0	12
Pedi	10.5	0	0	12	0	16
Total	**100**	**100**	**100**	**100**	**100**	**100**

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Furthermore table 1.4 shows that literacy levels across the 3 study sites were relatively low cutting across both genders. However, it became more apparent that men illiterate (63.2%, 72% and 56%) as compare to women (36.8%, 33.3% and 41.2%). The majority of the participants belonged to a Venda trabe followed by Tsonga and few Swatis and Pedis.

4.3 Management of the fisheries sector

This section presents information on the management of Nandoni dam fisheries and the analysis of responses was not based on both genders. All the key informants who provided this information were male respondents. Indicated in brackets is the reported age of the respondent who gave their views. More than one number in brackets indicates that the view was advanced by more than one respondent whose individual ages are stated. Another indication is that an analysis of the views was not separated according to the three communities under study in this section. In addition, the same set of question guides were used during the interviews across the three communities. An analysis of the responses shows that the Nandoni dam community fisheries are managed through the local authorities. Other indications on management are that the managers are the community chiefs who with their ruling council form the management. In addition, some other responses indicate that the police jointly managed the fisheries with the royal council.

There is a clear indication from the responses above, that the community chiefs managing the fisheries take charge of that as part of their constructed roles to manage the fisheries just as every other thing else situated in their community. The primary assignment of a community chief is to maintain peace and order, settle communal dispute amongst community members. So therefore, the fisheries management happens to fall within the purview of their constructed roles which explains the reason for the police to be part of the management to

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provide enforcement. The occurrence of such instances mostly relate to the fact that when natural resources are situated in rural areas, and there is no formal or government presents there to manage and make it beneficial to the entire community, the community chiefs sees it as an extension to their roles. In a way, traditional practices always give the traditional head the opportunity to act or govern her people. Like in case of Nandoni communities, the chiefs are allowed to manage or govern not just the fisheries, but the entire dam. As reported by one respondent, their right to do so is known by their local government. However, if the management of the fisheries would be in the power of the chiefs only, then tradition has automatically dissuaded women from partaking in the management of the fisheries.

Another advanced response was that the Budeli chief made the decision for the entire management. The informant reported this because the Budeli chief has more influence in comparison to the neighbouring community chiefs and whenever an issue comes up to be discussed; the other neighbouring community chiefs go to the Budeli chief palace for such discussions. As far as the management of the dam fisheries is concerned, not all chiefs are managers of the community fisheries. As a community chief, it only depends on whether one is interested in joining the management.

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Table 1.5 Responses on management of the dam fisheries sector

Members in the management	Status & operation of the management	Gender balance	Other issues
Chief and council with police	• Informal • Management is the extension of royal duties • Participation is open and voluntary within the royalties • Police only enforce rules	Only men and no females	

4.4 Selection of managers for the fishery sector of the dam

This section presents information regarding the selection of the managers for the fishery sector of the dam. It examines the criteria used in selecting the managers of the dam fisheries sector. First, it should be noted that some of the views in this section have similarity with the section above (matrix 1); though a different question guide was used; similarities arose from the responses. Furthermore the responses were not gender segregated in that all the respondents were male. First and foremost, the responses indicate that the managers of the fisheries sector of the dam assumed the position as community chiefs.

Furthermore, the community chiefs are only those born into the royal family (ancestral right) that can qualify to assume the status of a manager of the fisheries sector of the dam. The community chiefs are the managers of the fisheries and it is as a result of the fact that their traditional practices allowed them to do so. In addition, there is no external influence (such as the

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Government or other external agents) in the making of the community chiefs. The conduct and practices that bring them to chieftaincy is historically rooted in their tradition. In the communities of Budeli, Manini and Dididi, the community chiefs are the most superior members of the community which naturally gives them the right to oversee matters of their entire community. The Nandoni dam perhaps happens to be one of the sectors they oversee and this is because of the absence of Government management therefore the responsibility rest in the hands of the chiefs.

Community members who are not part of the royalty would not be allowed to manage the fisheries because tradition has already deprived them from managing alongside with the chiefs. In this instance, tradition in the three communities under study does not only deprive women from the management of the dam fisheries but also men with no royal ties. There are structural social inequities and inequalities hindering the ordinary people from becoming managers of the fishing dam. The matrix below shows responses on the selection of the managers.

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Matrix 1: Shows responses on the selection criteria of managers for the fishery sector of the dam

- *We assumed the managerial position of the fisheries as chiefs of the communities*
- *It is our ancestral right in the community to have authority over resources of the community*
- *Government has no say in the selection of the managers*
- *Only male children of the royal family are allowed to become chiefs*
- *The chiefs are the managers of the dam fisheries*
- *There is no appointment among us to manage the fisheries*
- *It is our traditional right, so we take it to be God given right to manage the dams as well*

4.5 The criteria used in allocating fishing rights to individuals

This section presents information on the criteria used in allocating fishing rights to individuals. It examines the standard used for allocating the right to fish at the dam. The analysis is based on a combination of views across the three study areas. The views were not analyzed on the basis of gender segregation in that the key informants who provide this information were male respondents. From the responses, the right to fish at the dam is an indigenous right or resides with members of the community. As a native of the community you do not necessarily need to get fishing right from the management (chiefs) before fishing at the dam.

Furthermore, the management only gives approval to outsiders such as Zimbabweans, Mozambiqueans and the tourist who visit the dam for games before they can fish at the dam. Some respondents indicated that it is

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unnecessary to issue fishing rights to their indigene before fishing in the dam is because the dam is big enough for every community member to do fishing. Other responses were that the management has never practiced the issuance of fishing rights before. In addition, some reported that it does not matter if rights are allocated to fishers because without issuance of fishing rights, the community members still do fishing in the dam.

In the present situation, the right to fish in the dam as a community member is the same as the right to manage the fisheries as community chiefs, in that tradition allows the chiefs to manage the fisheries without restriction as well as the community members to carry out fishing without restrictions. To some extent, one can easily conclude that the way of life in these communities has already shaped the fishing norms for them.

Matrix 2: Shows responses on allocation of fishing rights to the fishers

- *Allocation of fishing rights to individual fishers to fish at the dam is based on indigene or community members residing around the dam*
- *It allows for every indigene who wants to fish at the dam to do so*
- *We do not issue licenses either to the fishers; we just give approval to outsiders*
- *We do not have any reason to issue fishing rights to our indigenes; the dam is big enough for everybody to go fish*
- *We do not have that type of management that issue rights at the dam*
- *It does not matter if we allocate rights to the fishers*

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4.6 Gender equity on fishing rights

The key informants' interviews revealed that open policy to fishing is applied in the 3 study sites. This policy is informed and shaped by the patriarchal system. This is because regardless of the fact that fishing is free especially to the local community men are the ones who enjoy the benefit as they are the fishers. This therefore means that women are unfortunately excluded because of societal systems. As stated in the matrix 3, in the 3 communities fishing has and is still regarded as a male role.

Matrix 3: Shows responses on gender equity in the allocation of fishing rights to the fishers

- *We don't restrict community members from fishing at the dam whether man or women.*
- *We do not deny rights to fish at the dam.*
- *Only men sometimes come to seek for approval to fish at the dam and they are often not indigenes.*
- *If both men and women seek for our approval to fish at the dam we will definitely issue them.*
- *We have never had a case or instance where women come to ask for fishing rights to fish at the dam before.*

Further, the key informants' findings indicated an opportunity for women to be given fishing rights but it was clear that the idea was unusual as they have never dealt with such a request. It could therefore be concluded that women do not seek fishing rights because of the male dominated sector, thus they are scared to cause taboo when they start to challenge the rights issues. The patriarchal system in some women is embedded into their thinking and way of life subsequently overlooks the opportunities of being involved in such activities.

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The responses regarding the Nandoni dam fishing rights situation display a typical example, where women who might have been interested in partaking in the fisheries just ignore or overlook that opportunity because they do not stand a good chance. As a result, there is no gender equity in the Nandoni dam fisheries sector and this is traditionally structured.

4.7 Traditional practices in the conduct of Nandoni dam community fisheries sector

This study revealed the community's traditional practices and the data reviewed remarkable results about their cultural beliefs which shape and structure roles and responsibilities, and their expectation to the men and women. The cultural practices are negotiated for the conducts of the Nandoni dam community fisheries are responsible for the exclusion of women in the fisheries management and the non-participation of women in actual fishing. Although reviewing the community traditional practices was not part of the study objective, however, it was necessary to unveil and determine the factors responsible for women non-participation compared to men who participate actively in all the community fisheries activities. Therefore, investigating the nature of roles assigned to men and women that has a relationship to fishery was the bedframe of the enquiry. The investigation then proceeded to explore issues related to the cultural attitudes, beliefs and practices that govern the fishing activities in general and how these influence the participation or non-participation of both women and men in the fishing sector.

4.7.1 Gender roles in division of labour

Gender role analysis conducted through the questionnaires and focus group discussions demonstrated the gender roles in performing tasks in the fishing sector. As presented in table 1.6, the catching of fish activity was regarded as a

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task suitable for men because it was perceived that it is more appropriate for women to use their femininity in fisheries related activities.

Table 1.6 Shows the productive activities of the respondents in the fisheries

Men and women productive activities in the fisheries						
Communities	**Budeli**		**Manini**		**Dididi**	
Fisheries activities	**Female**	**Male**	**Female**	**Male**	**Female**	**Male**
Catching fish (actual fishing)		©©		©©		©©
Buying boat	©	©©		©©		©©
Repairing boat	©	©©	©	©		©©
Making local/palm boat		©©		©©		©
Preparing fishing tools	©©	©	©	©	©©	©
Processing fish	©©		©©		©©	
Firewood collection	©©		©©	©	©©	
Selling fish	©©		©©		©©	©
Buying fishing gear	©	©		©	©©	©
Making fishing gear	©©	©	©©		©	©
Collecting fish bait	©©	©	©©	©	©©	
Assembling gill net and hook	©©	©©	©©	©©	©©	©©

As seen in table 1.6, further activities ascribed to men in the fisheries sector include buying and repairing of fishing boats and making local boats out of palm trees. The ascribed activities for women are processing fish, selling fish, firewood collection and preparing fishing tools. Actual fishing at the dam is exclusively done by men and fish related works of the respondents are carried out by both men and women. Traditional gender roles structure men for actual fishing at the dam and women fish related activities. These roles perhaps are embedded in their cultural beliefs and practices especially in the three study communities of Budeli, Maniini and Dididi.

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Regarding social reproductive activities of the respondents, women are involved overwhelmingly with social reproductive activities in the named communities. These activities however, pose a constraint to their involvement in the community fisheries and limit their chances of making reasonable benefits compare to the men whose roles are specific to only generating and productive activities.

As seen in table 1.7, the men do not perform much of domestic task, thereby giving them enough opportunity to attend to their fishing roles. The table below presents the social reproductive activities of the respondents.

Table 1.7 Shows the social reproductive activities of the respondents

Men and women social reproductive activities in the three communities						
Communities	**Budeli**		**Manini**		**Dididi**	
Social reproductive activities	**Female**	**Male**	**Female**	**Male**	**Female**	**Male**
Laundering clothes	©©	©	©©	©	©©	
Cooking	©©		©©		©©	
Washing dishes	©©		©©	©	©©	
Caring of children	©©		©©		©©	©
Cleaning houses	©©		©©	©	©©	
Caring of the sick household	©©		©©		©©	
Caring of the elderly household	©©		©©		©©	
Repairing houses	©©		©©		©©	
		©				©

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4.7.2 Cultural beliefs, attitudes and practices of the communities

There was a contradiction of ideas observed between the men and women across the 3 study sites. The ideas displayed the attitudes withheld by the community that discourages the involvement of women in fishing. This is evident through the findings of the study where (57.9%; 44% and 60%) of men in Budeli, Maniini and Dididi carry out fishing as compare to the low percentage of women. Furthermore, the Nandoni community fishery presents a picture that cultural beliefs, attitudes and practices shape the gender division of labour. Based on this cultural beliefs and practices, the men take actual fishing as their domain, whereas fish processing and marketing is women's domain.

According to the focus group discussions it became clear that societal norms and values guide the way of life and influence the culture, beliefs and practices. As clearly stated males and females in the 3 study sites are governed by the cultural beliefs that males and females carry different roles and fishing task. Fishing in these communities is the primary task for men whereas fish processing and marketing is generally accepted to be a women's task. Also influence by cultural norms and values is the fact that the management of the fish sector is given to chiefs; this is the power that is given to tribal authorities so they can manage the sector however in patriarchal societies such positions are used a power tool for authority. As a result the commoners such as fishers or processors do not stand any chance to be in the management committee. Table 1.8 show the influencing factors that determines men and women's attitudes in the fishing sector.

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Table 1.8 Matrix 5: Community attitude regarding men's and women's participation in fishing

Theme	Quote	Discussion
Masculinity vs femininity	• 'Fishing is solely for men' • Men can stay at the dam all night fishing • Men are hard working • Men can peddle the fishing boat • Women stopped fishing a long time ago, so why should they start again • Women are supposed to be in agriculture • Women are house keepers	
Power & authority	• Men can direct in all fishing businesses • Men can stand the conflict with the community chiefs (management)	
Perceived gender roles	• 'Men pay school fees'	
Decision-making	• Only chiefs are allowed to be into the management of the fisheries • Women are not allowed to be in the management of the fisheries	Most decision taken by the chiefs do not favour the fishers thereby bring conflict between the chiefs and the fishers
Beliefs	• Women have bad omen • Women make fish disappear	
Stereotype	• 'Fishing is God-given' • 'Women fear the dam very much'	

As discussed in table 1.8, culture is a strong barrier in allowing women to participate in fishing. Nevertheless, it was quite interesting to know that at some point women were actually involved in fishing task. The current change is linked to factors that will be discussed below, under challenges limiting men and women's participation in the fisheries.

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The responses concerning cultural beliefs, attitudes and practices held in the fisheries sector represent a situation where the relationship between the three variables produces opposing but interesting perspectives. To a certain extent, the cultural values are not static in nature and sometimes diverse. As shown in Table 3 above, men in Budeli and Dididdi communities do enter women domain of fish processing and trading. Whereas the men's domain of actual fishing is seen by the women as a God-given role to men because of the masculinity required for the process, which account for no percentage of women in actual fishing. Generally, the responses indicate that cultural beliefs and practices existed in the three communities under study, despite that, the level of practice vary extensively in some aspects and depends on the fisher's point of reference and factors such as the depth of beliefs of a person and the type of experience in such practices. Consequently, the cultural beliefs and practices, produces community attitudes towards the participation of women and men in the fisheries sector. In addition, the same beliefs and practices hinder both men and women who are not members of the royalty from managing the fisheries in that only community chiefs manage the fisheries. This has intensified women's beliefs that actual fishing is a man's job.

4.8 Challenges faced by women and men in the fisheries

Regarding challenges in the fisheries sector faced by both women and men, conflict constitutes part of the challenges seen with 31.6% of females and 18.4% of males in Budeli; 26.7% of females and 24% of males in Manini and 23.5 of female and 24% of males in Dididi. The impact of this conflict is experienced differently by women and men. For the men, they all reported conflict amongst themselves (fishers) and community chiefs (managers) in the fisheries. This conflict arises when the community chiefs (managers) stop the fishers from fishing because the dam would be used by tourist for racing in that period. For the women, they reported conflict between themselves and men

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(fishers) in fish price fluctuation. Similarly, (47.6%) of Budeli, Manini and Dididi women cited cultural beliefs, attitudes and practices as another vital constraint for women's participation in the fisheries. At the same time, 52% of women and 26.5% of men cited inadequate and poor marketing strategy, with low sales which generate the conflict highlighted earlier. In Budeli, 10.5% of the females and 15.8% of the males identified limited capital as the most important limitation for their participation in fisheries. There are several fishing gears that enable fishing activities which requires capital to purchase them, lack of capital render a challenge for fisheries participation.

Table 1.9 Identified challenges limiting women and men participation in the fisheries

Challenges	Budeli		Manini		Dididi	
	Female (%)	Male (%)	Female (%)	Male (%)	Female (%)	Male (%)
Conflict	31.6	18.4	26.7	24	23.5	24
Culture	15.8	13.2	20	12	11.8	8
Market structure	21.1	10.5	13.3	8	17.6	8
Capital	10.5	15.8	13.3	20	0	20
Preservation tools	0	5.3	13.3	0	11.8	0
Reduced catches	0	10.5	0	8	11.8	8
No support	10.5	13.2	0	12	11.8	12
Technologies	10.5	7.9	13.3	8	0	12
Price fluctuation	0	5.3	0	8	11.8	8
Total	**100**	**100**	**100**	**100**	**100**	**100**

Another important challenge cited by women was the inadequate preservation tools (25.1), reduced catches (11.8%), and no spousal support and encouragement (22.3%), while technologies and method of fishing (23.8%) and price fluctuation (11.8%) were also mentioned. At the same time, men indicated reduced fish catch (26.5%), lack of modern technology (27.9%) and price

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fluctuations (21.3%). Interestingly, (37.2%) of the men also indicated lack of spousal support as a challenge. This is a clear indication, that the challenges limiting women and men participation in the fisheries sector impact them differently.

4.9 Gender perceptions towards the benefits gained from the dam

It was quite interesting to view the different opinion of how the community is benefiting from the dam. Both genders in all 3study sites concurred that the dam contributed significantly towards improving living conditions and creates employment. However, it was equally fascinating to see that the gender also played a role in how they further viewed the benefits as in all 3 study sites females agreed that the dam contributed to food and nutrition while the male counterparts interpreted as alleviating poverty. Table 2.0 present the details on benefits.

Table 2.0 Summaries community point of benefits from the dam fisheries

Benefits	Budeli		Manini		Dididi	
	Female (%)	Male (%)	Female (%)	Male (%)	Female (%)	Male (%)
Living conditions	15.8	36.8	33.3	12	23.5	16
Employment	21.1	15.8	13.3	12	11.8	20
Investment	15.8	10.5	20	8	17.6	4
Market	15.8	7.9	13.3	8	11.8	12
Food/nutrition	21.1	5.3	20	12	23.5	8
Poverty alleviation	10.5	15.8	0	24	0	20
Lower crime rate	0	7.9	0	24	11.8	20
Total	**100**	**100**	**100**	**100**	**100**	**100**

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As indicated in table 2.0, it men and women perceptions of benefits are not the same as women view the benefits as mainly investment, market opportunities, and enhancing food and nutrition. On the other hand men perceive it as improving living conditions, poverty alleviation and limitation of crime.

4.10 Summary of the findings

This section summarises the findings from the data analysis. The summary of the findings is presented separately according to quantitative and qualitative instruments.

Quantitative instruments results:

- From the overall presentation in the age category, respondents ranging from 21-40 years of age have the highest percentage across the three communities and within that age limit none of them is among the management of the fisheries. Within that age bracket, almost all the respondents (males) are involved in actual fishing and fish-related work (females). This indicates that the dam fisheries activities required an age range. But, between 40 years and above, all the managers of the fisheries fall within the age range and few fish workers (females) fall within the age range as well.
- With regards to the marital status, single parent respondents have the highest percentage. The single parenthood happened to be very common amongst the fishers and fish workers in these communities. Almost every male fisher is a father to a child and yet he is not married to the women who gave birth to the children. This is similar to the females who are fish workers.
- With the religion characteristic, most respondents were Christians followed by the traditionalist. The communities under study are

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dominantly black race, other religious practices like Islam and Hindus are not common in black dominated communities of South Africa.

- For occupational of the respondents, more men than women rely on the fisheries. Actual fishing happens as an only men's work, women are involved in the fisheries through fish related activities such as processing, preserving and marketing. Women are also involved in other diverse occupations such as trading and businesses, farming and casual labour. Unemployment rate is not high in these communities; this shows that the fishery serves as a means of employment among the respondents.
- The majority of the respondents have no formal education. Fishing activities require much time and is carried out every day, mostly on full time basis; it makes it difficult for fisher folks to allocate time for other activities such as attending to education. For this reason fishing communities put less time in formal education.
- In terms of tribe and ethnicity characteristic, Nandoni dam is situated in the Northern part of Limpopo Province and is commonly known as Venda. The majority of the respondents are Vendas.
- With regards to challenges limiting participation in the fisheries, both men and women experience the challenges differently; these are- conflict as well as cultural beliefs and practices, market structure, capital, preservation tools, reduced catches, no spouse support, no modern technologies, price fluctuation are the present challenges at the dam fisheries.
- Community point of benefits varies as a result of their location and participation in the dam fisheries. But, there is substantial evidence of benefits accruing from the dam fisheries.
- At the individual levels, benefits for both men and women are- augmented employment opportunities, increased income, ability to pay education /tuition fees, food/nutrition, household support, leisure and

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popularity. Significantly, individual points of benefits vary on gender lines and the communities' location.

Qualitative instrument results:

- The Nandoni dam community fisheries are managed through the local authorities. The local authorities consist of the community chiefs and their ruling council who join together to form the management.
- The local authority assumes the managerial position as chiefs of the communities as part of their structural constructed roles through their traditional norms and practices. They are not selected or appointed, rather they become community chiefs on the grounds that they are born into the royal family (ancestral rights).
- Not every member of the royal family that can become a community chief; it is only the male children of the royalty who can become the chief of the community through their traditional practices. Women are not given the opportunity of chieftaincy in the communities; it is a structural position for the men only in the royal family. This structural positioning of men reinforce their managerial status and not giving women the same opportunity leads to the women's exclusion in the management of the fisheries. Furthermore, the discrimination in the management of the fisheries does not only mark women but also men with no royal ties or ancestral rights.
- The right to fish in the dam is an indigenous right and is not restricted to male or female, but at the present situation only males do actual fishing at the dam and this is as a result of the patriarchal structure of the communities that make women believe that they can only partake in the fisheries indirectly through trading in fish products or fish-related work. In addition, the local authority (management) does give approval to carry

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out fishing at the dam to outsiders like the Zimbabweans or Mozambiqueans and the tourist who come for racing games at the dam. For the indigenes, the same traditional rights that allow the community chiefs to manage the fisheries are the same rights that allow the indigenes to fish at the dam without licenses.

- There is no gender equity and equality in the fisheries sector, in as much as men with no royal ties are not allowed to manage the fisheries alongside the community chiefs and the women are not dually represented in the fisheries settings and management.
- Traditional practices in the conduct of the community fisheries deprive women as compared to men who participate actively in the community fisheries. The gender divisions of labour in productive activities and social reproductive activities in the community fisheries locate men advantage over women.
- At the same time, since the tradition demands that only male children born into the royal family can qualify to become community chief and that only community chiefs constitute the local authority that managed the fisheries, therefore, other community men with potentials and desires to manage the fisheries would not be allowed to do so because of the cultural status structured for male children of the royal families.
- The role played by patriarchy in the management of the fisheries which is structured from the cultural beliefs and practices of the communities, shape the level of women involvement in the community fisheries.

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Chapter 5

Discussion of findings, conclusion and recommendation

5.1 Introduction

This chapter discusses the issues that have emerged from the study findings. It discusses the findings in line with the objectives and research questions of the study and relates them to the literature reviewed, the theoretical framework and the broader social context. The chapter also consists of the study conclusion and recommendations that comes out of the findings. The study set out to consider the following objectives:

- To identify the people who are managing the fisheries sector of Nandoni dam.
- To assess how these people are chosen to manage the fisheries sector.
- To examine the inclusion of gender in the selection process of the managers.
- To examine the criteria used in the allocation of fishing rights to individuals.
- To assess gender equity in the allocation of the fishing rights.
- To assess the role played by patriarchy in the management of the dam.
- To propose gender mainstreaming as a strategy to alleviate poverty in the small-scale community fisheries of Nandoni dam.

5.2 Discussion of findings

5.2.1 Identification of the managers for the fisheries sector of Nandoni dam

With regards to the study objective which seeks to identify the people managing the fishery sector of Nandoni dam, the findings indicate that the sector is managed through the local authorities (see Matrix 1). The local authorities (managers) consist of the community chiefs and their ruling council. The combination of the community chiefs and their ruling council (local authorities) together form the management. In addition, the local government police are in

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the management of the fisheries alongside the local authorities to provide enforcement. However, there is substantial evidence indicating that the fisheries sector at the dam is poorly managed. This is as a result of the fact that the managers are not experienced in handling fisheries matters, based on their qualifications or skills regarding fisheries. Rather, they are managers based on blood ties to the chieftaincy. In supporting this viewpoint, the literature studied thus indicate that poor management practices, unsustainable exploitation of fisheries, and environmental problems are some of the problems related to illiteracy and lack of training on environmental issues (UNEP 2007).

But as an alternative to what have been the problems of the poor management of fisheries, experts and scholars in this field have come up with a new approach to community fisheries management called 'co-management of community' fisheries. A co-management strategy of the fisheries in a real case scenario would be much viable in the Nandoni dam community fisheries. understandly, the local authority take charge to manage the fisheries for the purpose of maintaining peace and order amongst the fishers which is an extension of their constructed roles in the community. They took this responsibility because of the fact that there is no a well deserve or desired management from either the government or private experts in fisheries. At the same time, their lack of knowledge to bring in the resource user (fishers) to provide ideas regarding the management is tied to their traditional practices being that a community member with no royal trace is not allowed to discuss with the chief matters pertaining to governance. Bringing in the resource users to assist in the management would have been the best form of management for the Nandoni communities.

Framers of co-management of community fisheries specify dynamic partnership using the capacities and interest of the local fishers and the community that is

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complemented by the state's ability to provide enabling legislation, enforcement and other forms of assistance for the betterment of the people's lives (Berkes et al, 2001). The aspect of the state's ability to provide enabling legislation, enforcement and other forms of assistance is not duly recognized in the management of the Nandoni dam fisheries sector. The police are only called to arrest disobedient fishers who refuse to yield to management instructions (see Matrix 1). Enforcement based on the poor decisions of the managers, which often results in conflict was presented and analyzed in Chapter four.

Regarding conflict as indicated above, the fisheries are managed through the local authorities only. This management has not been the best form of management; as a result conflict often emerges between the fishers and the local authorities managing the fisheries. Apart from fishing, the dam provides a number of activities and facilities like racing; Game Park Resort, Golf Estate and the supply of water to rural communities in the Northern part of Limpopo Province, some of these activities compel the managers to stop fishing activities for weeks or months. Some of the fishers get frustrated and tend to disobey the management decision and this leads to serious disagreement and conflict amongst them and this poses a challenge for active participation in the fisheries an issue which has to be addressed. The poor decisions by the management are as a result of the fact that consultation to make these decisions is centralized and the resource users are not incorporated in the deliberation process of these decisions. In contrast, fisheries experts in Southeast Asia dealing on the management of fisheries, recognize that a fishery cannot be managed effectively without the cooperation of the resource users (Pomeroy, 1996). The cooperation of resource users would provide information as to where and how decisions should be base on. This is what is lacking in the management of Nandoni dam fisheries management.

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In actual situations, the sharing of management tasks and decision-making may favor one group over another, indicating the dynamic and unevenness in power relations commonly found in locally created social institutions that has to be overlooked to maintain progress (Elmhirst & Resurreccion, 2006). This suggects that (a scenario where local authority and the resource users come together to manage the fisheries) community members are enclaves of social equality, uniformity and that people in communities are all equally disposed to manage fishery resources. But, according to the theoretical framework guiding this study, the construction of inequalities is so deeply rooted in the institutional settings of the society and it starts by highlighting individuals in relation to their standing in the society (Lorber, 1994).

The primary concerns of fisheries management, should always address the relationship of fisheries resources to human welfare and the conservation of the resources for use by the community members. Thus, this approach to fisheries management requires a shift away from centralized settings like that of Nandoni dam fisheries form of management to a new strategy in which, managers and fishers jointly manage the fisheries. The findings largely indicate the lack of management qualities and skills for the Nandoni dam fisheries sector.

5.2.2 Assessment on how the managers are chosen to manage the fisheries

In terms of the selection process and how these managers are chosen to manage the fisheries, the results that emerge indicate that the local authorities who manage the fisheries sector of the dam assumed the managerial position as chiefs of the communities as part of their structural constructed roles through their traditional norms and practices. They are not selected or appointed; rather they become community chiefs on the grounds that they are born into the royal family (ancestral right) which qualify or give them chieftaincy positions to assume the status of a manager of the fishery sector of the dam (see Matrix 2).

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This is where gender discrimination and inequality in the management of the fisheries lies. Traditional norms and practices of the Nandoni communities have elevated the royal family to positions of leadership that automatically put the male children in commanding and favourable position and deprive other community men the same opportunities despite them being of the same gender. As noted by the theoretical framework of this study, the society vary in the extent of the social inequality of their women and men, but where there is inequality, the status of women or unfavoured group and role allocation usually held in lesser esteem than the status of men or favoured group (Risman, 2004 & Lorber, 1994).

Nevertheless, in line with the traditional norms and practices which have structured and positioned the local authority in the management of the fisheries sector of the dam, have also deprived women from the management of the fisheries. Two reasons account for the way the managers of Nandoni dam fisheries assume their position; one is the absence of private investors or fishery sector developers and the other is the absence of federal government management which gives traditional practices a fertile ground in the fisheries sector. These two factors would not only lead to the poor livelihood of the fishers themselves but would continue to stifle progress in the fishing communities and amongst the fishers themselves. Like Kashorte (2003) suggests, managers of the fisheries sector should be chosen or appointed to manage the fisheries. The failure to appoint managers to manage the fisheries would always result in the Nandoni dam fisheries management giving a or perpetuating traditional approach that might reinforce social inequality or mark gender inequality in the fisheries management. Accordingly, the gender discrimination and inequality in the Nandoni dam fisheries management is not only unfair but also leads to an incomplete understanding of how a fishery should be conducted and managed. First, the local authority position is to

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manage the fisheries as dominantly a male responsibility since they consist of community chiefs only and only males qualify to be community chiefs. The outcome of what qualifies you to be a manager of the fisheries leads to two social factors which are structural gender inequality (women are not allowed to be chiefs which would qualify them to manage the fisheries) and social inequity (men who have no royal ties are not allowed to manage the fisheries). Fundamentally, this is another observation from the findings, the aspect of inequality amongst men which the fisheries sector of Nandoni dam portrays.

5.2.3 To examine the inclusion of gender in the selection process of the managers

Other findings relate to the study objective regarding the inclusion of gender in the selection process of the managers. The results that emerge indicate that it is not every member of the royal family that can become a community chief who eventually assumes a managerial position in the dam fisheries. It's only the male children of the royalty who can become the chief of the community through their traditional practices. Women are not allowed the opportunity of chieftaincy in the communities; it is a structural position for the men only in the royal family. The structural positioning of men in becoming the community chief reinforces their managerial status and excludes women from same opportunity. This leads to the exclusion of women in the management of the fisheries. The tradition, (cultural beliefs and practices) that constitute the management of the fisheries, in its original form deprive women from taking position of responsibilities in the society. This indicates that there is no gender inclusion in the selection process of the managers.

The basis of what qualifies someone to be a manager of the fisheries has a bearing on structural gender inequality and discrimination. Thus, gender inclusion in the selection process of the managers in the Nandoni dam fisheries

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is to mainstream women into the fisheries practices and conducts, because the sector has being a male domain. This opinion has a similar indication to what Franceskides (2005) further argues that gender mainstreaming is an opposite policy strategy of segregating gender issues and is mostly used when you are aiming at women's development as it regards their participation as a target to readdress gender inequalities. This implies that the inclusion of gender in traditionally constituted authorities involves the transformation of the existing practices.

As noted in the theoretical framework of the study, in almost every society, individuals are "gendered" and their stereotypes are socially constructed (Lorber, 1994). Gender construction is so much rooted in the institutional settings of a society and the sources of gender differentiation stretch out more in social and institutional practices. The creation of gender difference is primarily a means to justify inequalities between women and men. While one would be looking at the situation of the Nandoni dam fisheries management as being patriarchal, it is also evident that in its present form (management) it lacks the prospect of inclusion of gender since the selection process of the management is traditional.

For development projects to be relevant and sustainable; the inclusion of gender issues in environmental management and poverty reduction activities is unavoidably crucial (Seniloli et al, 2002). Without an adequate analysis of gender fisheries management of people's (women and men) livelihoods, the wellbeing and the environment they depend on, all altogether will continue to fail in achieving intended outcomes, and no reasonable impact will be made even if gender is mainstreamed. Like the results indicates, women process fish and trade in fish products, but this involvement is not enough to involve them in the management of the fisheries. Many gender differences in social behaviour

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are viewed as products of division of labour between women and men the result of which are gender status and power (Eagly, 1987a).

Giving the findings and their implications, the inclusion of gender in the community fisheries management of Nandoni dam, is about women active involvement, with the aim to prompt traditional changes in fisheries practices and to prompt women's empowerment and gender equality in the community fisheries sector. In fisheries management, what is required is balanced, equitable and sustainable development of any fisheries sector to take all social groups into account (Woodford-Berger, 2004). The lack of recognition and representation of women and other vulnerable groups in this sector, especially at the Nandoni Dam where women are deprived of managing the fisheries together with men with no royal ties, sets a platform for poverty amongst the fisheries actors.

Studies have shown that women are an integral and important part of the fisheries workforce, and the contribution they make is significant. Without doubt their involvement in some activities is greater than that of men (Woodford-Berger, 2004). Therefore, policies to develop the fisheries should address the role of women and should not underrate or undervalue them. In small-scale community fisheries management, mainstreaming women may unseat the long standing notion that the sector is male-oriented.

5.2.4 Assessment of the criteria used for the allocation of fishing rights and the observation of gender equity in the allocation

In terms of the criteria used for allocating fishing rights to individuals, the results that emerge indicate that, the right to fish in the dam is an indigenous right and is not restricted to males or females. But presently only men do actual fishing at the dam; and this is as a result of the patriarchal beliefs in the communities. In addition, the local authority (management) does give approval

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to carry out fishing at the dam to outsiders like the Zimbabweans or Mozambiqueans and the tourists but for local women there is no gender equity and equality in the fisheries sector. Men with no royal ties are not allowed to manage the fisheries alongside the community chiefs and the women are not represented in the fisheries settings and management.

Many reasons might have led to the situation in which only men (usually those related to royalty) do actual fishing at the dam. This could be as a result of the fact that at the management level, there are no women involved, so efforts to involve them in the actual fishing was not encouraged and protected. Secondly, since the management is patriarchal, there had not been any activity or function that highlights women's involvement in the actual fishing. Gender mainstreaming in the fisheries sector reflects a feminist heritage in its original form (Woodford-Berger, 2004). At the same time, the fishery sector provides a classic case of cooperation or complementarity, where the organization of production systems makes female and male fishing activities inter-dependent (Schultz, 2005a). This union is at the same time an economic relationship embedded within a system of cooperation and dependence.

The conduct of community fisheries negotiate traditional practices in its operations, the communities of Manini, Budeli and Dididi like every other fisheries communities oblige fishermen to pass on their fresh fish to the women for processing. Men, in turn, give the women a percentage of the income earned from the sale of fish. The positioning of men as owners of the fresh fish reinforces the gender order and allows male access to female labour in the transformation of fish to have monetary value and the management of income (Britwum, 2007). Trading on fish does not give women control over the realized income, in most cases the amount a woman gets from the income is dependent on the men's discretion and may vary due to the profit gotten from the fish sold.

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Relating these findings to the theoretical framework of the study, the socially constructed statuses of men and women arise out of the fact that in countless cultural practices, society assigns different roles and responsibilities to men and women on the basis of their sex. This prescribes how they should act on a particular situation. Under a patriarchal framework, women in the society are assigned inferior responsibilities that continually subject their statuses as subordinates and their roles indicate lower esteem as well, for example, fish processing, fish smoking and drying, fish vending, fish marketing and other fish related/reproductive activities are seen to be their domain. Men's roles include activities which generate more income, such as actual fishing from the dam and management of the fisheries and as a result they frequently control and undervalue women efforts in the fisheries; thus continually giving themselves power and higher status in that context.

In most developing countries such as Nigeria, patriarchy dominates the social setting of community fisheries such that no woman is found doing actual fishing (Enomuoh, 1995). Similarly, Odetein (2003) indicates that fishing is a highly gender-segregated occupation in favour of men and the role of women in a community fishery is embedded in the culture of their communities through the structuring of their norms for accessing the fisheries resources. Women in the Gambia have a crucial and central role in their fisheries sector. They dominate the processing line, just as Nandoni community women, but the aspect which their work dominates does not always give them a say in management policy deliberations (Touray, 1999). According to the theoretical framework of this study, practitioners conversant with feminist struggles contend that dominant knowledge practices disadvantage women by excluding them from investigation and discussions of which policy best suit their interest. This exclusion leads to an inferiority complex on the part of women.

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The patriarchal system available in community fisheries reinforces behaviours that dissuade women from actual fishing. In the fisheries sector, what is significant and people see and take into account is who catches the fish. What happens after a fish is caught is not regarded as important because women dominate that area. The occurrences of gender as a way of structuring social life demands that gender statuses and roles be clearly differentiated (Lorber, 1994). If men do actual fishing and women do the processing and marketing of the fish caught by the men, it therefore means that there is need for a union of an economic relationship embedded within a system of cooperation and dependence. So there should be same management policies to govern both men and women involved in fishing. Leaving one sector unattended to, would not only lead to social inequity but also gender inequality. In the social construction of gender it does count what men and women do, or matter if they do particular things. The social institution of gender insists only that what they do is perceived as different (Lorber, 1994). Even though men and women are doing the same tasks, they are usually spatially segregated to maintain gender separation, and often the tasks are given different job titles as well.

5.2.5 The role of patriarchy in the management of the fisheries sector

With regards to the study objective that seeks to examine the role of patriarchy in the management of the fisheries sector, the results that emerge show that in the three fishing communities of Budeli, Mainin and Dididi women do not participate in community issues including fishing and the management of the sector. Although women's involvement in the fisheries sector is seen as indirect (such as processing and marketing the fish product) with fairness, the part of the processing and marketing is more than enough to bring them into managerial positions. However findings point to the fact that the management is patriarchal and this is due to the gender roles assignment in the communities. What are

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considered to be women's roles are subsistent jobs such as trading, small businesses, farming, casual and domestic labour.

Results from the three communities under study largely indicate cultural practices and how these have structured the activities of the fisheries sector. Berkes et al (2001), indicates that the conduct of community fishery cannot be divorced from culture; as witnessed in the Nandoni dam fisheries.

For the reason that community fisheries are traditional activities that negotiate culture, Nandoni community women have defined fishing in the dam as a men's job whereas them as women do fish-related work. This view is supported with the findings regarding fishing/fish related work of the respondents (see Table 3). As noted in Table 3, fishing "is genuinely defined as going to the dam to capture fish" and it is especially a male domain as the percentages are 31.6% of males in Budeli, 32% in Manini and 40% in Dididi. No percentage accounts for females except fish related work such as processing and marketing the fish products. This finding is contrary compare to the study by Pettersen (2004) concerning women activeness in small-scale community fishing in European countries.

Trading in fish tends to be women's area of expertise. This might actually describe women's dominance in Nandoni fishing communities (see table 3 above). As far as the drive for engaging in fishing related activities is concerned, the majority of the respondents are women (57.9% for Budeli, 32% in Manini and 37.6% in Dididi) (see Table 3). Women's involvement in the fisheries is indirect fishing; though it was stated as their secondary occupation. Men's dominance in the fisheries sector is indicated by female and male respondents in the three communities under study. The percentages are 67.3% men in Budeli, 71.5% in Manini while 79.1% of men in Dididi respectively.

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As noted in the theoretical framework of this study, the fact that division of labour is socially constructed has traditionally deprived women of the opportunity to manage the fisheries; a situation which has perpetuated their economic dependence on men and increased women's chances of greater poverty. Men historically have leadership roles and positions in the community and direct access to authority. Women's lower status in the society in combination with socially constructed poverty and gender roles, has transformed women's vulnerability in negotiating managerial positions to deeper poverty experiences. Because of this poverty experience and their economic dependence on men, women have limited influence and no bargaining power to negotiate for chieftaincy positions in the communities that would have eventually put them in the community leadership and managerial positions. Due to the fact that there is no much economic value attached to the work women do in the fisheries sector, many women involved in fisheries, are prone to poverty than the men in the fisheries sector.

5.2.6 To propose gender mainstreaming as a strategy to alleviate poverty in the small-scale community fisheries of Nandoni dam

In order to come up with a gender mainstreaming strategy in the fishing communities of Nandoni dam, a host of findings from the present fishing conditions of the communities are put together. First, a look at how the fisheries sector of Nandoni dam is managed; secondly, the criterion used to select the people managing the fisheries, thirdly, enquiry on gender recognition and inclusion in the selection process of the managers, as well as the criteria used to allocate fishing rights to individuals and the observation of gender equity in the allocation of fishing rights; finally, the role patriarchy plays in the management of the fisheries sector and the fundamental findings in Budeli, Mainin and Dididi fishing communities.

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It must be noted that the Nandoni dam community fisheries is no different from other community fisheries elsewhere in the world. Notably, berkes et al (2001) says community fishery is a traditional activity whose conduct is within the purview of social and cultural practices of that community. The results that emerge from the Nandoni dam community fisheries largely demonstrate similarity in the aspect of cultural practices of the fisheries. Gender as a social construct is largely ignored in the community. Ignoring this factor leads to discrimination of women.

Regarding the objective that seeks to propose a gender mainstreaming strategy in this sector and the alleviation of poverty, the findings advocate for a gender inclusive practice and also suggest that both cultural and social factors that are against gender mainstreaming should be discouraged in all respect.

Gender mainstreaming in this sense addresses gender issues that relegate women to the economic margins. Mainstreaming is the very opposite of a policy strategy of segregating against gender. Poverty alleviation requires strategies that are fundamentally social. Poverty in the fisheries sector is linked to deeper social factors and processes. Poverty alleviation in the fisheries sector is not only an issue of the fisheries resource allocation and management but also one of societal governance (as witnessed by the understanding of women's roles in the context of Dididi, Manini and Budeli).

Gender is entwined with the society, the relationship between gender and the society is used to construct the way of life of a society. Gender mainstreaming therefore is a practical process designed to tackle inequalities that discriminate against either women or men and also seeks to reduce poverty (Franceskides, 2005). Mainstreaming of gender in community fisheries is relevant only in terms of women's participation in fisheries activities and poverty alleviation

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because the sector has long been structured to favour men. As a result, mainstreaming women in the fisheries sector would erase the inequality that exists in the fisheries sector and also balance the status qou that would bring a platform for proper mainstreaming of gender.

Gender mainstreaming is a millennium policy statement that targets development through a deliberate integration of women and men in development structures. A core value of gender mainstreaming within community fisheries activities is to ensure women's active participation in fisheries programs and the management (Woodford-Berger, 2004). If we need to erase gender inequality in community fisheries women should be integrated and mainstreamed into the fisheries sector. This implies that, gender mainstreaming in the fisheries sector should reflect women's involvement with a view to bring about change in this sector and to increase women's empowerment and gender equality.

5.3 Conclusion

On the basis of the findings, the study came to the following conclusions:

- There has to be a management structure that includes both men and women in the fishing sector of the community. The government has to be involved in the process of gender mainstreaming in this industry.
- That the dam fisheries sector management remains a traditional activity run by the local authorities because the Nandoni community members adhere to their traditional way of life.
- That while gender inclusion in the management of the fisheries would not be seen sooner, it is because it would constitute a cultural taboo in these communioties.

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- That fishing rights are not allocated to individual fishers because the local authorities believe that it should be an indigenous right for the community members to fish at the dam freely.
- That also, the management (local authority) does not allocate fishing rights because they are not aware of the fact that rights to fish at the dam should be allocated by them to any fisher.
- That in the communities under study men possesses leadership positions and manage fishery. At the same time, fishing has also been traditionally understood as a given male activity in the three villages. Therefore, to mobilize women for actual fishing may place undue pressure on their time since they are largely engaged in both productive and social reproductive activities. It could be more helpful for programs addressing gender roles in the community fisheries to build on women's current work, addressing issues directly related to their interests that will define the possible terms of their involvement in the final analysis.

5.4 Recommendations

In view of the previous discussion and the conclusions, a host of recommendations are proposed. First, there is a need to review and restructure the present management of the fisheries sector to incorporate community members who are not part of the royalty in the management. At the same time, representatives from the government should also be incorporated to provide legislation, enforcement and other assistance that the management might require in the process of discharging their duties. In doing that, priority should be given to women. There is also a need to promote cooperative fishing in the dam. These cooperatives need to be promoted not just because of socio-economic convenience but also for the fact that they can promote communal bargaining. It is evident that men in these fishing communities are the beneficiaries.

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Therefore, women should be systematically included to gain equal benefits with men.

Women's organisations need to be promoted as these would provide women with their own liberty. For instance, this research suggests that the Nandoni Community Women Fishing and Development Association (HCWFDA) should be inaugurated. This organisation would help in strengthening the women in the actual fishing activities. This will include support from Gender professionals, Labour and Social Development agencies, donor agencies for women empowerment and women's organisations with a national reputation such as the National Association of Women Organisations in South Africa.

It is also very important for South Africa and the small-scale community fisheries policy drafters to ensure that policy adoption, formulation and implementation take the local cultural and gender dynamics into account. This will eventually require a lot of changes/transformation and additional support if the local women and men have to benefit from this sector.

Yet as confirmed, fishing communities largely exhibit low levels of formal education and skills in modern fishing, and are constrained by inadequate capital. Some people still believe that fishermen and women are illiterate or that fishing is the job for people with no education. While some may argue that fact, our results demonstrate otherwise. A comprehensive education system that encompasses all Nandoni people and in extension, other fishing communities in South Africa including adult literacy programmes should be provided as a matter of urgency. There is also a need for the provision of capital from government, including grants and loans at affordable interest rates as well as training in skills of entrepreneurship, so that women and men will endeavour to

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live better than just subsistence in order for them to participate commercialized fishing and gain more profit.

Finally, the fishing occupation is a sector that is still under study mainly from a sociological and gender perspective. This study is therefore significant in that it broadened the body of knowledge regarding gender mainstreaming in the fisheries sector.

5.5 Recommendations for future studies

1. Gender, fisheries and development in Nandoni communities.
2. Assessing the contribution of small-scale fisheries to poverty alleviation and food security.
3. Management of small-scale community fisheries as an alternative from cultural practices.
4. Gender dynamics and patriarchal influence in small-scale fisheries in Nandoni dam.

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APPENDIX A

NAME OF PROVINCE……..

NAME OF INTERVIEWER……..

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APPENDIX B

INTERVIEWS, STRUCTURED QUESTIONNAIRES/INTERVIEWS, OBSERVATIONS AND FOCUS GROUP DISCUSSIONS

INTERVIEWS: GUIDE I

COMMUNITY CHIEFS AND THEIR COUNCIL

1. How is the fisheries sector of Nandoni dam managed?
2. What criterion is used in choosing the people managing the dam?
3. What are the criteria used in allocating fishing rights to individual?
4. Is there gender recognition and inclusion in the selection process of the managers?

STRUCTURED QUESTIONNAIRE: GUIDE II

COMMUNITY MEMBERS NOT INVOLVED IN FISHING

1. Reasons that made community members not to be involved in fishing.
2. Reasons that made the Nandoni dam fisheries to be dominated by men.
3. Present occupation and alternative occupation.
4. Likelihood for fishing prospects.

FOCUS GROUP DISCUSSION: GUIDE III

COMMUNITY MEMBERS INVOLVED IN FISHING

1. Community attitudes towards fishing.
2. Cultural beliefs and practices.
3. Constraint and challenges in the fisheries.
4. Technologies use for fishing.
5. Benefits derive from the fisheries.
6. The relationship between the management and fishers.
7. Alternative occupation.
8. Integrating prospects for fishing activity and technologies.

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9. Coping mechanism prospects for alternative income activity.

OBSERVATIONS: GUIDE IV

The observations that were made during the field study was intended to complement the data collected from the study events, activities, processes and other affairs, such as fishing methods, landing and sorting of catches, handling and processing, selling, marketing and distribution. In particular, focus was given on observing the patterns of relations between women and men in the communities with the opportunities (natural resources) set before them.

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APPENDIX 1

QUESTIONNAIRE No:		

Section 1.0 For community chiefs and ruling council

1.0 General information

Section	Question number	Question	Response
1	.a	Gender	
	.b	Name of respondent	
	.c	Age	
	.d	Marital status	
	.e	Religion	
	.f	Occupation	
	.g	Formal education	
	.h	Tribe/ethnicity	

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Budeli community

1.1 Management of the fishery sector of Nandoni dam

Section	Question number	Questions	Community chiefs		Ruling council		Responses
1	1.a	Who are the managers at the Nandoni dam fishery sector?	Female Male	0 1	Female Male	0 6	
	1.b	Are there trained managers among you?	Female Male	0 1	Female Male	0 6	
	1.c	Who is the leading chief of the management team?	Female Male	0 1	Female Male	0 6	
	1.d	How do you manage the fisheries of the dam?	Female Male	0 1	Female Male	0 6	
	1.e	Do you get external support for the management?	Female Male	0 1	Female Male	0 6	If yes (explain)

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1.2 Selection of managers for the fishery sector of the dam

Section	Question number	Question	Community chiefs		Ruling council		Responses
1	2.a	How are you chosen to manage the fisheries of the sector?	Female Male	0 1	Female Male	0 6	
	2.b	As a chief, how are you selected to manage the dam?	Female Male	0 1	Female Male	0 6	
	2.c	What is the qualification to become a chief?	Female Male	0 1	Female Male	0 6	
	2.d	Is the government involved in the selection of chiefs?	Female Male	0 1	Female Male	0 6	
	2.e	Is there a committee of chiefs that is selected by the community to manage the fisheries?	Female Male	0 1	Female Male	0 6	If yes (explain)

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1.3 Allocation of fishing rights to fishers

Section	Question number	Question	Community chiefs		Ruling council		Responses
1	3.a	Which measures do you use for allocating fishing rights?	Female Male	0 1	Female Male	0 6	
	3.b	Are there no measures of restriction or license for the fishers?	Female Male	0 1	Female Male	0 6	
	3.c	Are you aware that as managers, you should have regulations for the fishers?	Female Male	0 1	Female Male	0 6	
	3.d	What are the measures for the allocation of fishing rights?	Female Male	0 1	Female Male	0 6	

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1.4 Observation of equity in the allocation of fishing rights to fishers

Section	Question number	Question	Community chiefs		Ruling council		Responses
1	4.a	Which measures is use for allocating fishing rights to fishers?	Female Male	0 1	Female Male	0 6	
	4.b	Are fishing rights denying in some cases or instances?	Female Male	0 1	Female Male	0 6	
	4.c	Do women come to seek for fishing rights?	Female Male	0 1	Female Male	0 6	

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Manini community

1.1 The management of the fishery sector of Nandoni dam managed

Section	Question number	Question	Community chiefs		Ruling council		Responses
1	1.a	Who are the managers at the Nandoni dam fishery sector?	Female Male	0 1	Female Male	0 3	
	1.b	Are there trained managers among you?	Female Male	0 1	Female Male	0 3	
	1.c	Who is the leading chief of the management team	Female Male	0 1	Female Male	0 3	
	1.d	How do you manage the fisheries of the dam?	Female Male	0 1	Female Male	0 3	
	1.e	Do you get external support for the management?	Female Male	0 1	Female Male	0 3	If yes (explain)

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1.2 Selection of managers for the fishery sector of the dam

Section	Question number	Question	Community chiefs		Ruling council		Responses
1	2.a	How are you chosen to manage the fisheries of the sector?	Female Male	0 1	Female Male	0 3	
	2.b	As a chief, how are you selected to manage the dam?	Female Male	0 1	Female Male	0 3	
	2.c	What is the qualification to become a chief?	Female Male	0 1	Female Male	0 3	
	2.d	Is the government involved in the selection of chiefs?	Female Male	0 1	Female Male	0 3	
	2.e	Is there a committee of chiefs that is selected by the community to manage the fisheries?	Female Male	0 1	Female Male	0 3	If yes (explain)

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1.3 Allocation of fishing rights to fishers

Section	Question number	Question	Community chiefs		Ruling council		Responses
1	3.a	Which measures do you use for allocating fishing rights?	Female Male	0 1	Female Male	0 3	
	3.b	Are there no measures of restriction or license for the fishers?	Female Male	0 1	Female Male	0 3	
	3.c	Are you aware that as managers, you should have regulations for the fishers?	Female Male	0 1	Female Male	0 3	
	3.d	What are the measures for the allocation of fishing rights?	Female Male	0 1	Female Male	0 3	

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1.4 Observation of equity in the allocation of fishing rights to fishers

Section	Question number	Question	Community chiefs		Ruling council		Responses
1	4.a	Which measures is use for allocating fishing rights to fishers?	Female Male	0 1	Female Male	0 3	
	4.b	Are fishing rights denying in some cases or instances?	Female Male	0 1	Female Male	0 3	
	4.c	Do women come to seek for fishing rights?	Female Male	0 1	Female Male	0 3	

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Dididi community

1.1 The management of the fishery sector of Nandoni dam managed

Section	Question number	Question	Community chiefs		Ruling council		Responses
1	1.a	Who are the managers at the Nandoni dam fishery sector?	Female Male	0 1	Female Male	0 4	
	1.b	Are there trained managers among you?	Female Male	0 1	Female Male	0 4	
	1.c	Who is the leading chief of the management team	Female Male	0 1	Female Male	0 4	
	1.d	How do you manage the fisheries of the dam?	Female Male	0 1	Female Male	0 4	
	1.e	Do you get external support for the management?	Female Male	0 1	Female Male	0 4	If yes (explain)

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1.2 Selection of managers for the fishery sector of the dam

Section	Question number	Question	Community chiefs		Ruling council		Responses
1	2.a	How are you chosen to manage the fisheries of the sector?	Female Male	0 1	Female Male	0 4	
	2.b	As a chief, how are you selected to manage the dam?	Female Male	0 1	Female Male	0 4	
	2.c	What is the qualification to become a chief?	Female Male	0 1	Female Male	0 4	
	2.d	Is the government involved in the selection of chiefs?	Female Male	0 1	Female Male	0 4	
	2.e	Is there a committee of chiefs that is selected by the community to manage the fisheries?	Female Male	0 1	Female Male	0 4	If yes (explain)

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1.3 Allocation of fishing rights to fishers

Section	Question number	Question	Community chiefs		Ruling council		Responses
1	3.a	Which measures do you use for allocating fishing rights?	Female Male	0 1	Female Male	0 4	
	3.b	Are there no measures of restriction or license for the fishers?	Female Male	0 1	Female Male	0 4	
	3.c	Are you aware that as managers, you should have regulations for the fishers?	Female Male	0 1	Female Male	0 4	
	3.d	What are the measures for the allocation of fishing rights?	Female Male	0 1	Female Male	0 4	

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1.4 Observation of equity in the allocation of fishing rights to fishers

Section	Question number	Question	Community chiefs		Ruling council		Responses
1	4.a	Which measures is use for allocating fishing rights to fishers?	Female Male	0 1	Female Male	0 3	
	4.b	Are fishing rights denying in some cases or instances?	Female Male	0 1	Female Male	0 3	
	4.c	Do women come to seek for fishing rights?	Female Male	0 1	Female Male	0 3	

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APPENDIX 2

QUESTIONNAIRE No:		

Section 2: For community members not involved in fishing

1.0 General information

Section	Question number	Question	Response
1	.a	Gender	
	.b	Name of respondent	
	.c	Age	
	.d	Marital status	
	.e	Religion	
	.f	Occupation	
	.g	Formal education	
	.h	Tribe/ethnicity	

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Budeli community

Section	Question number	Question	Female	Male	Responses
2	1	Why are you not involved in fishing at the dam?	13	10	(Citing more than one reason was allowed)
	2	Do you do any fishing-related work?	13	10	Yes ☐ No ☐ If yes, explain
	3	What are the benefits from your present job?	13	10	(Citing more than one benefit was allowed)
	4	Do you like fishing work?	13	10	Yes ☐ No ☐ Explain
	5	Do you have/know any relative, friend or person's fishing at the dam?	13	10	Yes ☐ No ☐ Explain
	6	Will you like to participate in fishing in the future?	13	10	Yes ☐ No ☐ Explain
	7	Do you think the fisheries are dominated by men like it is, in other areas?	13	10	Yes ☐ No ☐ Please explain why
	8	Is your community attitude towards fishing responsible for your non participation?	13	10	Yes ☐ No ☐ If yes, please explain why

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	9	Are your cultural beliefs and practices responsible for your non participation?	13	10	Yes ☐ No ☐ Please explain why

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Manini community

Section	Question number	Question	Female	Male	Responses
2	1	Why are you not involved in fishing at the dam?	10	7	(Citing more than one reason was allowed)
	2	Do you do any fishing-related work?	10	7	Yes ☐ No ☐ If yes, explain
	3	What are the benefits from your present job?	10	7	(Citing more than one benefit was allowed)
	4	Do you like fishing work?	10	7	Yes ☐ No ☐ Explain
	5	Do you have/know any relative, friend or person's fishing at the dam?	10	7	Yes ☐ No ☐ Explain
	6	Will you like to participate in fishing in the future?	10	7	Yes ☐ No ☐ Explain
	7	Do you think the fisheries are dominated by men like it is, in other areas?	10	7	Yes ☐ No ☐ Please explain why
	8	Is your community attitude towards fishing responsible for your non participation?	10	7	Yes ☐ No ☐ If yes, please explain why

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	9	Are your cultural beliefs and practices responsible for your non participation?	10	7	Yes ☐ No ☐ Please explain why

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Dididi community

Section	Question number	Question	Female	Male	Responses
2	1	Why are you not involved in fishing at the dam?	10	7	(Citing more than one reason was allowed)
	2	Do you do any fishing-related work?	10	7	Yes ☐ No ☐ If yes, explain
	3	What are the benefits from your present job?	10	7	(Citing more than one benefit was allowed)
	4	Do you like fishing work?	10	7	Yes ☐ No ☐ Explain
	5	Do you have/know any relative, friend or person's fishing at the dam?	10	7	Yes ☐ No ☐ Explain
	6	Will you like to participate in fishing in the future?	10	7	Yes ☐ No ☐ Explain
	7	Do you think the fisheries are dominated by men like it is, in other areas?	10	7	Yes ☐ No ☐ Please explain why
	8	Is your community attitude towards fishing responsible for your non participation?	10	7	Yes ☐ No ☐ If yes, please explain why

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	9	Are your cultural beliefs and practices responsible for your non participation?	10	7	Yes ☐ No ☐ Please explain why

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APPENIX 3

QUESTIONNAIRE No:		

Section 3: For community members involved in fishing

1.0 General information

Section 3	Question number	Question	Response
	.a	Gender	
	.b	Name of respondent	
	.c	Age	
	.d	Marital status	
	.e	Religion	
	.f	Occupation	
	.g	Formal education	
	.h	Tribe/ethnicity	

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Budeli community

Section	Question number	Question	Female	Male	Response
3	1	What is the community attitude towards your participation in the fishing at the dam?	6	21	(Citing more than one attitude was allowed)
	2	Do your belief about the community and the dam influence your fishing activity?	6	21	(Citing more than one belief was allowed)
	3	Do you face challenges when fishing at the dam?	6	21	(Citing more than one challenge was allowed)
	4	Do the challenges constitute constraint or restrict you from fishing at the dam?	6	21	(Citing more than one constraint or restriction was allowed)
	5	What can you say about your relationship with the community chiefs?	6	21	(Citing more than one instance was allowed)
	6	Do you think the community is benefiting from the fisheries at the dam?	6	21	(Citing more than one point of benefit was allowed)
	7	What are the benefits you derive from fishing at the dam?	6	21	(Citing more than one benefit was allowed)

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	8	Outside fishing at the dam, which other work can you do?	6	21	
	9	If you are a women or men, can you do fishing together at the dam?	6	21	
	10	Outside actual fishing, what else related to fishing can you do together?	6	21	
	11	Do you think you can cope with another job outside fishing?	6	21	
	12	How can you cope?	6	21	
	13	Do you think tools use for fishing; women can use them for fishing at the dam?	6	21	
	14	Why did you get involved fishing?	6	21	(Citing more than one reason was allowed)
	15	How long have you been fishing at the dam?	6	21	
	16	Can you change your present fishing activity to another form of fishing activity?	6	21	
	17	If you get a different job from fishing, can you combine the both jobs?	6	21	

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	18	What do you think about fishing at the dam?	6	21	(Citing more than one thought was allowed)

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Manini community

Section	Question number	Question	Female	Male	Response
3	1	What is the community attitude towards your participation in the fishing at the dam?	5	14	(Citing more than one attitude was allowed)
	2	Do your belief about the community and the dam influence your fishing activity?	5	14	(Citing more than one belief was allowed)
	3	Do you face challenges when fishing at the dam?	5	14	(Citing more than one challenge was allowed)
	4	Do the challenges constitute constraint or restrict you from fishing at the dam?	5	14	(Citing more than one constraint or restriction was allowed)
	5	What can you say about your relationship with the community chiefs?	5	14	(Citing more than one instance was allowed)
	6	Do you think the community is benefiting from the fisheries at the dam?	5	14	(Citing more than one point of benefit was allowed)
	7	What are the benefits you derive from fishing at the dam?	5	14	(Citing more than one benefit was allowed)

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	8	Outside fishing at the dam, which other work can you do?	5	14	
	9	If you are a women or men, can you do fishing together at the dam?	5	14	
	10	Outside actual fishing, what else related to fishing can you do together?	5	14	
	11	Do you think you can cope with another job outside fishing?	5	14	
	12	How can you cope?	5	14	
	13	Do you think tools use for fishing; women can use them for fishing at the dam?	5	14	
	14	Why did you get involved fishing?	5	14	(Citing more than one reason was allowed)
	15	How long have you been fishing at the dam?	5	14	
	16	Can you change your present fishing activity to another form of fishing activity?	5	14	
	17	If you get a different job from fishing, can you combine the both jobs?	5	14	

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	18	What do you think about fishing at the dam?	5	14	(Citing more than one thought was allowed)

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Dididi community

Section	Question number	Question	Female	Male	Response
3	1	What is the community attitude towards your participation in the fishing at the dam?	6	11	(Citing more than one attitude was allowed)
	2	Do your belief about the community and the dam influence your fishing activity?	6	11	(Citing more than one belief was allowed)
	3	Do you face challenges when fishing at the dam?	6	11	(Citing more than one challenge was allowed)
	4	Do the challenges constitute constraint or restrict you from fishing at the dam?	6	11	(Citing more than one constraint or restriction was allowed)
	5	What can you say about your relationship with the community chiefs?	6	11	(Citing more than one instance was allowed)
	6	Do you think the community is benefiting from the fisheries at the dam?	6	11	(Citing more than one point of benefit was allowed)
	7	What are the benefits you derive from fishing at the dam?	6	11	(Citing more than one benefit was allowed)
	8	Outside fishing at the	6	11	

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		dam, which other work can you do?			
	9	If you are a women or men, can you do fishing together at the dam?	6	11	
	10	Outside actual fishing, what else related to fishing can you do together?	6	11	
	11	Do you think you can cope with another job outside fishing?	6	11	
	12	How can you cope?	6	11	
	13	Do you think tools use for fishing; women can use them for fishing at the dam?	6	11	
	14	Why did you get involved fishing?	6	11	(Citing more than one reason was allowed)
	15	How long have you been fishing at the dam?	6	11	
	16	Can you change your present fishing activity to another form of fishing activity?	6	11	
	17	If you get a different job from fishing, can you combine the both jobs?	6	11	
	18	What do you think about	6	11	(Citing more

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		fishing at the dam?			than one thought was allowed)

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