Gender and Community Development: *Examining women's participation in Gender Mainstreaming Community Development projects in Rushinga District, Zimbabwe.*

By Chiedza Elizabeth Zanza

210546264

(2015)

This dissertation is submitted in fulfilment to the requirements for the degree of Master of Social Sciences (Gender Studies) within the School of Social Sciences, College of Humanities: University of KwaZulu Natal, Howard College,

Supervised by Dr Gabisile Mkhize

Declaration of originality

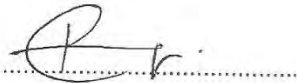I, Chiedza Elizabeth Zanza (210546264) declare that:

1. The research reported in this thesis, except where otherwise indicated, and is my original research.

2. This thesis has not been submitted for any degree or examination at any other university.

3. This thesis does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.

4. This thesis does not contain other persons' writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:

a. Their words have been re-written but the general information attributed to them has been referenced.

b. Where their exact words have been used, then their writing has been placed in italics and inside quotation marks, and referenced.

5. This thesis does not contain text, graphics or tables copied and pasted from the Internet, unless specifically acknowledged, and the source being detailed in the thesis and in the References sections.

Signed

Declaration by supervisor

This dissertation, which I have supervised and submitted with my approval

Dr Gabisile Mkhize

Table of Contents

Abstract

Over many decades, there has been mounting global cohort on women empowerment and gender equality and noticeable theories, frameworks and approaches to gender and development are being developed. In response to gender disparity and women marginalisation, the global village has made strides in mainstreaming gender and promoting equality. This has been a success and some nations have achieved their goals whilst in other nations it is still on-going process. Every nation, including those in Africa, is empowering women, creating a democratic space for their participation and eliminating gender based violence, as such, therefore, there is a need to revisit or examine the response of women to these initiatives. Mainstreaming gender from grassroots levels leads to development of sustainable communities and emancipation of women. In women's empowerment, the policies must involve the individual perspectives of every woman before addressing gender disparities at national or international levels. This is an indispensable requisite and women's empowerment has to be from local level, (individual and family, community to national and global level).

For such reasons, in this paper, I examined women's response to gender mainstreaming, specifically their participation in community gardening projects in rural communities of Rushinga District, Zimbabwe. I investigated if more women were responding to the efforts development and government agencies in a positive manner. I also find out some of the barriers women encounter during participation or in response to gender mainstreaming. Some women, as a target populace in gender mainstreaming projects, are being excluded in empowerment strategies and initiatives due to a range of barriers while some women are fully emancipated and own the programs (Moser, 1993). Some of this study's findings concluded that women response to gender mainstreaming efforts, their involvement, participation and commitment to community development projects designed for them are influenced by multiple factors ranging from, structural, environmental and individual. The structural factors comprise of social, economic and political issues that are limiting or enabling women to participate in gender mainstreaming community projects.

Key Words: Gender mainstreaming; community development; women participation and barriers

Acknowledgements

List of tables

List of figures

List of plates

List of appendices

List of abbreviations and acronyms

AFM	Apostolic Faith Mission
AIDS	Acquired Immune- Deficiency Syndrome
BBWEEF	Broad Based Women's Economic Empowerment Framework
CADEC	Catholic Development Committee
CoHG	Channels of Hope for Gender
DAPP	Development Aid People to People
GAD	Gender and Development
FACHIG	Chiefs and Headmen self-Help Investment Groups
FAO	Food and Agriculture Organisation
HIV	Human Immune Virus
ISAL	Internal Savings and Landings
MWAGCD	Ministry of Women Affairs Gender and Community Development
NGOs	Non-Governmental Organisations
NGP	National Gender Policy
SADC	Southern African Development Committee
SAT	Sustainable Agriculture Trust
SVA	Structural Violence Approach
ZAOGA	Zimbabwe Assemblies of God
ZAPSO	Zimbabwe AIDS Prevention Support Organisation
ZIMASSET	Zimbabwe Agenda for Sustainable Socio-Economic Transformation
ZIMVAC	Zimbabwe Vulnerability Assessment Committee

CHAPTER ONE: INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 Introduction

This study examined women's participation in community development in Rushinga District of Zimbabwe, specifically in wards A and B [1]. Zimbabwean districts are similar to municipalities within the South African context. The motivation behind this research originated from the researcher's internship with the Ministry of Women Affairs, Gender and Community Development (MWAGCD) and Non-Governmental Organisations (NGOs) in Rushinga in 2013. During the internship, the researcher's task was to monitor and evaluate women's community development projects. These projects comprise of gardening, mining, poultry, piggery, sport and landing schemes and they are designed to empower women. They encourage women to utilise locally available resources and their individual skills towards developing their communities. Moreover, the projects specifically targeted women who are not formally employed.[2] Based on this internship experience, the researcher noticed that not all women were participating in community development projects. Working with women in these projects motivated me to examine their responses to gender mainstreaming and the possible reasons behind their lack of participation. This research study managed to investigate women's response to gender mainstreaming and community development projects and barriers they encounter.

This study employed qualitative research method. Using this method, I conducted research interviews with twenty-four women and ten men in wards A and B in Rushinga district from December 2014 to April 2015. It was my intention to interview women since the projects are meant for women only. However, when I arrived in the field, there were some men involved in these projects as well. The men involved were helpmates to their wives and projects leaders appointed by donors and government. This was advantageous to me since these men also

---

[1]Wards A and B are pseudo names for the wards where the research was conducted as per the ethical principles of autonomous and confidentiality of research participants and communities. Rushinga District of Zimbabwe actually has 25 wards, however my research focused only on two of those (please check methodology).

[2] These projects are formulated and funded by the government through Ministry of Women Affairs, Gender and Community Development so as to fulfill its vision on the National Gender Policy of 2004. Some NGOs such as *Caritas*, DAPP are working in conjunction with government to fund, monitor and evaluate the projects. The vision of this policy is to create a gender just society in which men and women enjoy equity, contribute and benefit as equal partners in the development of the country (NGP, 2013)

provided their views and opinions around women's responses to gender mainstreaming and community development. The research findings brought out that even though there is a lack of participation by some women, gender mainstreaming and women's community development projects in selected Rushinga district's wards are mainly effective. Similarly, the Zimbabwe Vulnerability Assessment Council (2014) indicated that community gardens by women are positive projects that contribute 21.4% of food and nutrition security to the nation. For example, women generate income by selling vegetables to the community to sustain the livelihoods of their families. Also, the study found out that most women involved in gardening projects utilised their personal skills and talents. For example, some women reported that they joined the gardening projects because they have skills and experience in gardening. Even though these gender mainstreaming projects (gardening) are effective, another finding of the study concluded that there are some structural, environmental and individual barriers that women face. These barriers include political discrimination, patriarchy, poor health, limited water sources and individualism. This study found out that, even though women showed high level of commitment to the projects, the barriers negatively impact on their participation.

Out of these backdrops, this chapter provides the study background and outline of research problem, a brief overview of research setting and the aims and objectives of study. This includes key questions answered, the problem statement and significance of study and structure of dissertation.

1.2 A brief overview of research setting

Rushinga district is located in Mashonaland Central Province of Zimbabwe which is a highly, (an estimate of 98%) populated black community of the Shona speaking ethnic group. In this district black women are hard workers and some of them reside with their husbands, children and grandchildren. However, there are some single parents due to divorce or widowhood and some with partners working in the cities. The Zimbabwean Vulnerability Assessment Council (ZIMVAC) (2014) reports that 65% of households in Zimbabwe are male-headed and only 35% are female-headed. The ZIMVAC (2014) adds that in Mashonaland Central Province, only 29% of households are female headed whilst 71% is headed by men. These findings are similar to my study, as most of my respondents were from male headed households.

The populace of this district is similar in political, economic and social organisation. Its economic setting covers economic activities, standard of living, incomes and expenditures and

employment rate within and outside the communities. The social organisation of the wards comprises of social networks, solidarity, service delivery, social issues and needs of people in particular and communities in general. Macionis and Plummer (2008) define the social organisation as a system organised by characteristics pattern of relationships or social structure for example patriarchal or matriarchate. The social structures of communities under this study is patriarchal, meaning men dominate all societal institutions also including many women, children and family resources.

Communities in Rushinga are rich in social resources that contribute towards successful gender mainstreaming and community development projects. Accordingly Haines (2009) cited in Mathie and Cunningham (2003:479-480) define social resources as social capital in which "bonding and bridging of social capitals or resources (the relationships or networks that bind individuals, communities and organisations) within a particular community". In relation to Rushinga, bonding and bridging social capital sustain diverse women's projects, especially gardening projects. Group members are connected internally within the community and externally to the government and other donor agencies, such as World Vision and *Caritas* which work with women in development projects through the government. For instance, respondents stated that *"We have many resources in this district that sustain our projects; there is a plenty of water, land, schools, shops, hospitals and minerals"* **(Carrington, Ward A).**

Rushinga district is diverse in cultural and religious values, moral and beliefs and this diversity influences women's participation and contribution to the society. Culture and religion are collectively shared values, norms, attributes and beliefs that govern how a particular group of people is expected to behave (Khan 2012). Some scholars such as Muthuki and Ojong (2010) argue that religion and culture provide individual space of self-realisation and participation and it is an individual choice to belong to a certain group. Ojong and Muthuki (2010) further argue that religion determines personal choices and attitudes of people. It also influences people's behaviour as well as foundations of individuals that shape people's social environment and empowers them to work and change their situations through self-realisation. This directly applies to people of Rushinga communities. They interact, participate and contribute at a societal level according to their religious and cultural orientation. Rushinga is made up of diverse indigenous cultures and two main religious groups: Christianity and Ancestral Worship. Therefore the lives and beliefs of people in these wards are grounded in their religious

and cultural values, beliefs and norms that influence their participation in social, economic and political institutions.

Also, many people in this district are subsistent farmers, miners, traders and some are involved in the formal employment sector. Nyamusimba (2014) states that smallholder farming and irrigation are the spine of agriculture and food security in Rushinga district, especially in ward 13 and 15. Farming and irrigation in the district are normally carried out by women and children as most men are usually working in towns. However some unemployed men help their families whilst others do not assist at all. I chose this research site because gender mainstreaming projects were implemented for a longer period than in other wards. Also the significance of this study to the communities is to showcase the barriers to participation and provide a strategy towards ensuring full participation of women in gender mainstreaming projects aimed for them.

1.3 Background of research problem

Over the past decades, community development in Third World countries, including African nations, has intensified progress on women's empowerment and gender equality through gender mainstreaming projects, campaigns and strategies to promote women's participation in development. Crowley and Meara (2002) define gender mainstreaming as a process promoting gender equality in every stage of development, policy formulation and implementation. In Africa, gender mainstreaming acknowledges that women and men have not been equally participating in community development projects. For example, in 2004, the Zimbabwean government introduced gender mainstreaming approaches to integrate women in community development (National Gender Policy 2004).

Many women, especially those in poor rural communities of Zimbabwe, do not actively participate in community development projects due to gender, personal and social issues (ZIMVAC, 2014). Moreover, community development in this study refers to a process of building or creating sustainable communities through the creation and utilisation of natural, financial, human, social and physical resources within a particular community (Mathie and Cunningham, 2003). Community development process aims to achieve healthy communities through integrating all citizens, including women, to address community needs and improve livelihoods. For instance in Africa, women are encouraged to participate in community development because they are regarded as the main workers of the land who play a huge role in the sustainability of many families (Mehra 1993; Gwendolyn, 1997 and Mkhize, 2012).

Furthermore, Gwendolyn (1997) and Mkhize (2012) assert that many African rural women are the heart of community development and well-being of their families.

Therefore, gender mainstreaming policies act as the main framework in integrating women into development programmes. African rural women are targeted for management of services and resources in many communities and for a successful community development especially in rural and poverty stricken communities (Johnson, 2010). In agreement, Moser (1993) argues for the integration of women in development to facilitate a sustainable community development in developing and underdeveloped communities. Additionally, the Zimbabwean Ministry of Women Affairs, Gender and Community Development argues that involving women in community development improves the welfare of communities, families and livelihoods of the poor, as well as reduces poverty (MWAGCD, 2013).

Moser (1993) adds that integrating gender in community development improves the welfare of involved communities and individuals, it empowers women and leads to antipoverty as all members of society have access to management and benefit despite their gender disparities. Significantly, MWAGCD which currently spearheads women's empowerment, gender equality and equity for community development, emphasises the use of local women's resources, talents and skills. These are some of strategic tools that the ministry applies in addressing poverty especially in disadvantaged rural communities. MWAGCD also introduced gardening, mining, sporting, amongst other projects to empower not only rural but all disadvantaged Zimbabwean women according to (National Gender Policy, 2004).

However, despite the ministry's efforts to empower poor rural women in Zimbabwe, there is a persistent lack of many rural women's participation in some of these projects. For instance, during my 2013 internship I witnessed the lack of poor rural women's participation in community development projects. This makes it difficult to alleviate poverty and eliminate gender inequalities effectively in community development. This specifically led the researcher of this study to further examine the lack of participation of some rural women in these gender mainstreaming community development projects. Also I wanted, as a researcher to investigate if there were possible barriers to rural women's lack of participation. In addition, I specially focused on gardening projects because they run throughout the year and with limited women's participation as compared to others such as piggery, poultry, mining and, landing and saving schemes bakery.

Plate 1: Women in gardening in Rushinga

Captured by Chiedza, 2015

1.4 Problem statement

This study's research problem identified is that though poor rural women are being identified as the target populace in development initiatives (Johnson, 2010), not all are responding to this call. Many community projects that focus specifically on women were implemented and some are still on-going, however some women are not involved in or committed to these gender mainstreaming community projects. Looking at the Rushinga district, community projects mainly target poor women as the most disadvantaged and they have potential to improve area-based livelihoods. For these reasons this research focused on examining women's participation in gender mainstreaming (gardening) projects designed to promote gender equality and women empowerment in development.

1.5 Research aims objectives and findings

The main objective of this study was to examine poor rural women's participation and response to gender mainstreaming community projects designed specifically for women in Rushinga district of Zimbabwe. This research intended to explore why some women (the target populace) do not participate or get involved in these initiatives and identify specific reasons behind the lack of participation and commitment of women to these projects. By examining women's participation in these community projects, the study anticipated to identify barriers to participation. The broader issue for identifying the barriers faced by targeted women in community development projects was to undress existing barriers and to ascertain the extent to which these barriers impact upon women empowerment and gender mainstreaming at the community level. This study found out that barriers are however, often created by large social and structural forces that determine who would participate and how much time would be spent on the project. Some of the main objectives of the study included:

1. To explore the effects of the governments' gender mainstreaming and community development projects on poor rural women. Gender mainstreaming projects are somehow effective with positive results even though not all women are participating.

2. To identify issues related to the lack of women's participation in gender mainstreaming community development projects. The research identified structural, environmental and individual issues that are related to lack or limited women's participation in community development projects.

3. To discover if women were aware of gender equality and their rights and power to participate in community projects. The study discovered that women are somehow aware of gender equality (between men and women), their rights to participate and the importance of gender mainstreaming but they feel male dominance is normal and they cannot change it.

1.6 Key questions answered

The research questions answered by this study were based on the assessment of women's participation in gardening projects (part of gender mainstreaming projects). The key questions included:

1. What are these women's daily activities at home and in the projects?

2. What prevent some rural women from participating in gender mainstreaming community development projects (in ward A and B) in Rushinga District?

3. How do women feel about the government's gender mainstreaming designed projects?

The research findings answered all the questions. Responses included the individual, environmental and structural issues as some of the barriers preventing some women from participating in gender mainstreaming projects. Some women reported gender as one barrier to participation especially within the household. This concern was raised by women who perform household chores. According to these women responses, households' chores in many Rushinga families are gendered with women doing a lot of feminine household chores including, cooking, farming, fetching water, cleaning, gardening and taking care of children and elders. This directly affects many women's participation in gender mainstreaming projects designed for them. Women, my research respondents, reported that the government projects are directly pitched for their participation, involvement, poverty reduction and community development but they are denied access to leadership skills and positions.

1.7 The significance of the study

This research intends to advance knowledge in the field of gender and community development. It can be useful in informing further development initiatives in the area of study. Also, the researcher aims to communicate the findings of this research study back to the research area, to the project leaders, community leaders and the local government who have direct connection with the community members to address the barriers. The project leaders, community leaders and the local government in developing nations are crucial because they work with the women in projects and are in a position to address the barriers to enhance participation of all women. This study intends to influence the studied population to participate in community development projects and in any other development initiatives that are introduced to empower and develop their communities and country. Research findings will be further presented to the sample population to raise gender awareness and barriers and this may help them understand and claim ownership of their gardening projects. It is anticipated that this research and its findings can be supportive in formulating community development policy around equal participation and eliminating gender inequalities and addressing barriers that hinder women's participation in gender mainstreaming projects Zimbabwe as well as in the interested African and developing nations.

1.8 Dissertation structure

Chapter 1: Introduction and background of the study

Chapter one introduces the research study. It provides a brief overview of the research setting, highlights the background of research problem and the problem statement. The chapter also presents research objectives, key questions answered and the significance of the study.

Chapter 2: Literature Review: Global overview of gender issues in community development

This chapter comprises of a comprehensive background of literature review. This literature highlights the global and local overview of gender and community development. The Zimbabwean National Gender Policy and practical examples are also discussed in this chapter.

Chapter 3: Theoretical Framework: Gender mainstreaming and development theories

This chapter discusses Structural Violence Approach (SVA) and Gender and Development theory (GAD) in relation to gender and community development. These theoretical frameworks helped with greater insights of how gender and social structures impact mainstreaming of gender and women's participation in community development projects.

Chapter 4: Research Methodology: Logistical information

This chapter discusses research methodology, design, sampling, methods of data collection and its analysis. It basically provides an overview of the research process. The chapter also presents ethical considerations and the way the research was conducted in adherence to standards of confidentiality, trustworthiness and authenticity. It concludes with a brief discussion on the limitations of the study.

Chapter 5: Data Presentation

This chapter presents research data. The empirical verdicts of research setting, a detailed description of the sample population and the description of the gardening projects will be discussed in this chapter.

Chapter 6: Critical Data Analysis

This chapter critically analyses data collected from participant observation in-depth interviews and focus group discussions. It covers common themes developed from the interviews and focus group discussions.

Chapter 7: Conclusion and Recommendations

As the final chapter, here the researcher highlights research findings and conclusions drawn from obtained data presentation and analysis. The chapter also make some recommendations for future studies and development initiatives that can be put in place to encourage more women participation in community development. The chapter also makes recommendation in regards to sustainable gender mainstreaming.

CHAPTER 2: LITERATURE REVIEW: A GLOBAL SYNOPSIS OF GENDER AND COMMUNITY DEVELOPMENT

2.1 Introduction

This chapter reviews the existing studies on gender and community development from a local and global perspective. Bless et al. (2008) claim that literature review identifies some strengths, weakness and gaps in knowledge production in previous studies. Shortly, literature review helps to identify what needs to studied and improved in the area of study. Studies on gender and development have been carried out around the world. For example, Mehra (1993) studied the livelihoods of women in developing nations in Africa, including Zimbabwe, Zambia, Cameroon and Botswana. Also, True (2009) studied the problems faced by women undertaking projects at a global level and some African nations such as Uganda, Zambia and Namibia. In response to gender and development, the Zimbabwean government had implemented the National Gender Policy (NGP) in 2004 and 2013 with a vision of a gender just society but there are still gender issues perpetrating and hindering this vision (NGP, 2013).

Even though this literature review discussion is drawn from different communities of developing countries, emphasis is placed on the Zimbabwean communities and NGP as the focal point of this research. In this chapter therefore, many practical examples of gender mainstreaming are being discussed in relation to the Zimbabwean case of examined women participation, commitment and involvement in gardening projects in rural areas of Rushinga district. This section starts with a review of gender mainstreaming, community development and gender issues as related to community development. It concludes with the relevance of literature reviewed to this research study.

2.2 An overview of gender mainstreaming

Crowley and Meara (2002) define gender mainstreaming as a process that incorporates gender equality issues into every stage of development from formulation, implementation, practice and evaluation of mainstream policies. In this way, gender mainstreaming aims to present men and women at the same level of development initiatives and practices (Moser, 1993; Mkhize, 2012). This includes formulation, implementation, monitoring and evaluation of development policies (Moser, 1993; Crowley and Meara, 2002; Mkhize, 2012). The equally representation of gender in development intends to encourage and promote women's participation in development (Moser, 1993; Mkhize, 2012). Women have been at the centre of community and family well-being including development (Mkhize, 2012) and agriculture (Gwendolyn, 1997)

in Africa. Women empowerment and gender mainstreaming has a historical origin for example, Wollstonecraft (1793) argues for women endeavour to acquire strength, both of mind and body and to challenge the epithets of weakness attached to women. Women empowerment is rooted in self-realisation that they can bring change with their skills, mind and body.

Therefore the promotion of women's participation in development initiatives and practices help to sustain livelihoods of households and families, communities and nations. Todes et al. (2010:72) add that gender mainstreaming "(i) addresses poverty and promote sustainability, (ii) transform unequal power relations and introduce gender redistributive change, policy and program (iii) opens new spaces for participation through decentralization and direct engagement with women and giving them decision making power". Gender mainstreaming emphasises women voices and skills to be heard and seen. In Zimbabwe, gender mainstreaming has achieved institutional and structural reforms with the creation of a separate government ministry responsible for gender and women affairs[3]. In support, Moser (1993) argued that gender mainstreaming must address gender imbalances in different sectors of a community.

Additionally, the process of gender mainstreaming is a practical aspect encouraging women involvement in development policy and practices. True (2009) argues that gender mainstreaming looks at gender different perspective aiming at scrutinising and reinventing processes of policy formulation and implementation across institutional spheres and levels. The author maintains that gender mainstreaming also addresses and rectifies persistent and emerging disparities between men and women in development. True (2009:369-370) further explains that gender mainstreaming can also be "viewed as a reference to the existence of gender differences that shape policy processes and outcomes, henceforth as an attempt to remove institutional gender barriers". Thus gender mainstreaming is about treating men and women as equals in community development despite their specific gender differences. As a result, the Zimbabwean government in conjunction with some Non-Governmental Organisations (NGOs) had a positive report on gender mainstreaming with women in rural communities of Rushinga district (Ministry of Women Affairs, Gender and Community Development, 2013).

Just like in Zimbabwe, many governments globally adopted and developed some gender mainstreaming frameworks and some of them have been implemented as policies for gender

---

[3] Ministry of Women Affairs, Gender and Community Development

equality and women empowerment (Johnson, 2010). For example, the South African government developed the Integrated Development Plan to include women voices in development and it was implemented in certain communities such as Msinga and Hibiscus Coast and eThekwini with notable achievements (Todes et al. 2010). However, Johnson (2010) adds that there are still gender barriers to mainstreaming gender across the globe, especially in Australia and Africa.

Integrating women in development is seen as a major concern by a range of development agencies such as NGOs. Hines (2009) suggests that most development agencies in Africa need to integrate women in agriculture to be development drivers through harnessing their personal skills. For example, the Rwandan Community utilise women skills in management of natural resources and development (East African Community Secretariat, 2009). Women are being empowered to use their skills to steer development at the same time leading and participating in development. In my research study communities, most of NGOs mainstream gender and advocate for women's empowerment. *Caritas,* for instance, is an international NGO working in Rushinga district to support women in agriculture. It further provides them with farming and gardening inputs, funds and ensures sustainability of gender mainstreaming projects. *Caritas* works hand in hand with the Ministry of Women Affairs Gender and Community Development (MWAGCD) to monitor, fund and sustain the community nutritional gardens[4] in wards A and B of Rushinga.

Therefore, gender mainstreaming is important for a successful and sustainable development in many developing countries in which women are included as the drivers of change. Citing an example of Zimbabwe, women involved in gender mainstreaming and development projects (gardening, sport, bakery, poultry and lending and saving schemes) generate income and sustain livelihoods of their families and communities.

2.3   Gender mainstreaming in Zimbabwe: National Gender Policy

This section provides a practical example of gender mainstreaming in Zimbabwe, my research based country. The Zimbabwean government formulated the National Gender Policy (NGP) in 2004 and further developed it in 2013. This policy was initiated by the government to eradicate

---

[4]Gardening projects are aimed at alleviating food shortages, which are normally experienced between December and January and for nutritional purposes. Gardening is regarded as a "quick win program" to food shortages and malnutrition and the quick win program was focusing on providing garden inputs before the main harvest to women with easy access to water. (MWAGCD, 2015)

gender discrimination and inequalities in institutions of development through women empowerment (NGP, 2004). Thus, it aims at creating an enabling environment for women's and men's participation and contribution in building sustainable livelihoods and communities for developing the country.

The (NGP: 2013: iv-v) states that the first policy was formulated to address gender inequalities through a range of initiatives under four thematic areas namely:

(i) **Women in Politics and Decision Making -** This was to empower women politically, to be included in leadership and decision making.

(ii) **Women and the Economy -** This was meant for women economic empowerment through employment and entrepreneurship.

(iii) **Education and Training of Women** - To improve women's literacy and access to education despite gender prejudices given towards women.

(iv)   Institutional Mechanisms for the Advancement of Women

The above approach was done to mainstream gender in a multi-dimensional approach as recommended by Cohen, Taylor and Cortes (2013). Cohen et al. (2013) argue that gender mainstreaming should be implemented in a multi-faceted approach so as to address gender disparity in various ways. This involves including gender parity in social, economic and political institutions of the society.

The analysis and review of the 8 years of implementation of 2004 NGP in Zimbabwe indicated some notable achievements. The NGP (2013) states that there are in process of passing series of legislation to operationalise gender policy, institutional and structural reforms that saw the national gender machinery being streamlined and strengthened through creation of a separate ministry responsible for gender and women affairs. There is institutionalization of processes for gender mainstreaming including gender budgeting. The policy also achieved the development and launch of a framework for broad based women's economic empowerment and lastly the constitutional provisions for gender equality and equity. However, despite these achievements, representation and participation of women remains below the gender parity in education, employment, commerce and political and economic decision making and increasing cases of gender based violence (NGP, 2013).

In addition, the second NGP of 2013 seeks to address the shortcomings of the former policy and the emerging issues prevailing from political, economic and social changes at local, regional and global levels. To cite a regional example, the 2008 Southern African Development Committee (SADC) Protocol on Gender and Development sets out 28 substantive targets for achieving gender equality by 2015 and so revision of the 2004 NGP was to incorporate these SADC targets (NGP, 2013:2). The key developments at national level challenge was to implement a Medium Term Plan (2012-2015), which was a national economic development strategy that introduced a development paradigm emphasizing on gender responsive budgets and gender mainstreaming into economic activities and committed to advancing equal participation in productive sector (NGP, 2013).

The 2011 Broad Based Women's Economic Empowerment Framework (BBWEEF), a mechanism for women's economic empowerment applicable across all sectors and levels of society was to be included in the NGP and this call for the edition of the policy (NGP:2013). The NGP asserts that a gender just society can only be achieved through including women and economy, education and training of women; women in politics and decision making and gender based violence. All these initiatives were to mainstream gender and include women in development. Some of the reasons this research concerned about are rural women's response to these government efforts to women's empowerment and eradication of gender disparity in their communities.

a. Women and economy

The policy seeks to achieve economic empowerment of women, in which they have direct access and control over resources, means and modes of production that contribute to national development. The NGP (2004) states that women and men should have an equivalent access to productive resources, employment benefits and opportunities in trade and entrepreneurship to achieve what can be termed *"womenomics"* (NGP, 2013:5). Correspondingly, in 2010 the Zambian government strengthened women economic empowerment through supporting women in agriculture and improving their small scale farming (Gender-net, 2012). The community development projects in Rushinga are designed to economically empower women to improve their status and position in a country (MWAGCD, 2013). Henceforth, women are being incorporated in economic empowerment through gender mainstreaming. Women economic empowerment is regarded as a tool in implementing gender mainstreaming framework. Lehn (2009) argues that women economic empowerment is a backbone of gender

mainstreaming as women gain economic power to support them in meeting social, political and other aspects of living.

b. Education and training

Some general assumptions assert that women are being regarded as less privileged in accessing education and attaining a higher level education as the priority to education is mainly accorded to boys. Global statistics states that "Millions of girls around the world are still being denied an education" (UNESCO, 2013:1). "Gender inequalities are intensified among the poor. Poor girls face a significant schooling disadvantage in much of Africa and South Asia, a disadvantage that increases at lower incomes, as in Benin, the Democratic Republic of Congo, the Gambia, and Togo" (Razavi, 2012:74). The Zimbabwean NGP from 2004 to 2017 seeks to accord right to education for all and gender parity in accessing education and training programs till highest level. Even though this is the aim of the policy, there is a low women outcome at tertiary education (NGP, 2013). ZIMVAC (2014) states that in most rural communities of Zimbabwe, the majority of women are only completing secondary level and only 3% are accessing tertiary education and the minority of men is not accessing tertiary education. Similarly Mocan and Cannonier (2012) found out that in Sierra Leone, there is an increase in women education since 2002. From all these examples, there is a prevalence of gender disparity which gender mainstreaming framework is rectifying.

c. Women in politics and decision making

Moreover, mainstreaming gender as a process needs to integrate women in political positions and to include gender in government through representation by and participation of women. Tesoriero (2010) argues that successful community development in poor and rural communities should ensure women empowerment in politics and decision making towards meeting community needs. The NGP, since 2004, is crafting a supportive environment for gender policy in politics and decision making positions (NGP, 2013). The Zimbabwean government strive for a 50:50 balance representation of women and men in public services institutions (NGP, 2013). There is an improvement in this sector since some women are endowed to partake in political leadership positions. This resulted in 24 women in Parliament of Zimbabwe House of Assembly, 33 in Public Service Institutions and 20 Cabinet ministers (NGP, 2013). This illustrates gender mainstreaming enhancement in Zimbabwe. Even though women are being given decision making and political power, it prompted me to examine if all women are being empowered to participate at local or grassroots or household level, and if there any barriers

that hinder participation and representation of women in community development politics and decisions?

d. Gender Based Violence

The NGP of 2013 states that the government aims to reduce all forms of gender based violence in schools, workplaces, homes and cultures through acting against it. The Ministry of Women Affairs, Gender and Community Development (MWAGCD) set up the Anti-Domestic Violence Council in 2007 to enforce laws, increase awareness on gender based violence and support victims of domestic violence (NGP, 2013). According to the United Nations(1993:1), gender based violence is "any act of gender-based violence that results in or likely to result in physical, sexual or psychological harm or suffering to woman, including threats of such acts, coercion or arbitrary deprivation of liberty whether occurring in public or private sphere" From this definition and my pragmatic findings on literature, there are some forms of gender based violence that are hindering women in rural communities to participate in development projects. Whitzman (2008) states that the forms of gender based violence include arbitrary deprivation of liberty which denies women's access to participation outside household sphere, psychological abuse through accusing wives for infidelity and women's oppression through extending their feminine roles to masculine roles. For instance, women in Rushinga communities have limited access to development initiatives and services due to some forms gender based violence (MWAGCD, 2013).

In addition, practical examples of gender mainstreaming in some nations are based on addressing gender based violence and enhancing women's participation. For instance, Razavi (2012) compiled a world report on gender equality and development and found out that gender based violence is denying women's access to education, economic empowerment and political power. Razavi adds that some women in Tanzania were being abused by their intimate partners despite gender equality and awareness campaigns chronicled in the country. The domestic sphere is a sticky domain in mainstreaming gender despite the efforts. However, the Zimbabwean NGP seeks to eliminate these forms of gender based violence so as to enhance women participation in development (NGP, 2004). Considering my study, it explored the magnitude at which gender based violence shakes women participation in community development projects.

2.4   Community development

Community development is a progression of building or creating sustainable communities through the establishment of natural, financial, human, social and physical resources within a particular community (Neefjes, 2000). Natural resources are referred to, in community development, as the natural capital which comprises land, water, forests, minerals and all naturally made features on earth, as posed by Neefjes (2000). Whereas, financial resources or as financial capital include financial services present within a particular community such as community banks, credit unions and landing schemes. Human resources are personal skills that an individual has that are essential for development such as personal health, physical fitness, skills, talents and capabilities (Mathie and Cunningham, 2003). Physical resources or capital refers to man-made or physical features in communities that are made by people which can promote or sustain community development such as industries, schools, churches, clinics and infrastructure. Mathie and Cunningham also define social capital or resources as relations or ties, networks and connections a particular community has.

Furthermore, social capital is regarded by most development agencies and policies as a tool of development at grassroots capacity as it connects the community to external networks, funds and resources for development. Tinley (2014) argues that women's social capital is the relationship amongst women based on trust, social cohesion and solidarity. The author adds that social capital in women's group is maintained by the existence of rules and norms and repeated interactions in their groups that sustain cohesion and group work, empowering a range of women with diverse skills. For instance, utilisation of social capital by women in Mozambique has changed their economic status increasing household income and food security (Neefjes, 2000). Tinley (2014) however adds that group work impacts on women's participation in projects due to variance in characteristics of group leaders and individuals and repeated interpersonal interactions. Social resources are the major resources that promote or hinder women's empowerment in rural communities in Rushinga district MWAGCD (2013). Working in groups can be a barrier to some women who prefer individualism. Some women though, reported that working in groups benefit them through sharing project ideas and work and it is an open forum for them to discuss some issues such as gender, social, economic, religious and personal.

```
                    social capital

        financial                    human capital
        capital

            natural capital    physical capital
```
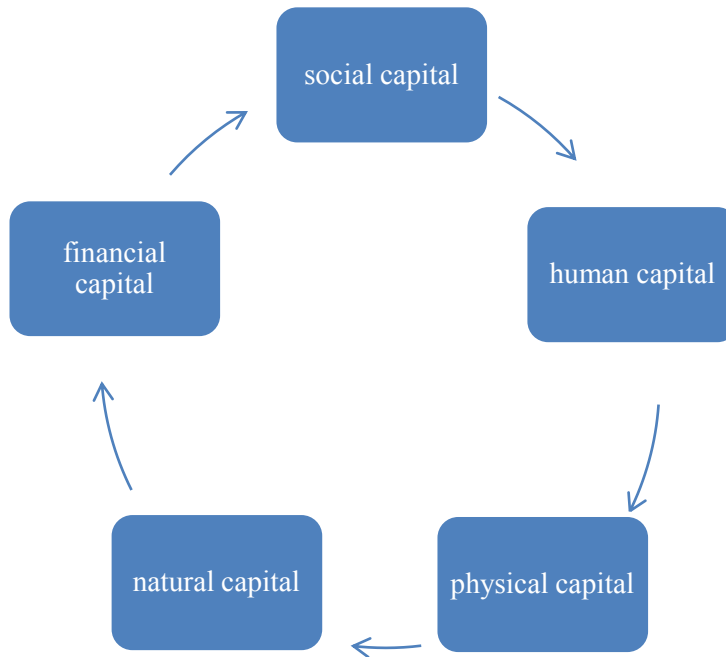
Community development is seen as a process of improving human, social and financial capital of a community through utilisation of natural and physical resources within the vicinity of the community (Neefjes, 2000). It can be an interdependence of natural, social, human, physical and financial resources within a certain community. This process aims to achieve healthy communities, and integrating women is considered to be crucial in focusing on creating a democratic space for individuals to participate. Tesoriero (2010) argues that sustainable community development incorporates gender mainstreaming. Lewis and Kanji (2009) define community development as an achieved goal or an outcome of a formulated policy in which community citizens were active members of development project from need identification, policy formulation, strategy implementation and monitoring to evaluation processes. Community development involves active participation of all citizens of a particular community despite gender, age, race and status.

Community development is a strategy of changing community members from clients and consumers of services to citizens (Mathie and Cunningham, 2003). Thus, changing community members from being clients of development into citizens, who own development initiatives and participate and contribute to development of their communities. With reference to Rushinga district, women in are empowered to be active members of development, not to be clients or consumers of services without incentive to the producers. Community development

is still a process underway globally and gender is being incorporated to ensure sustainability of communities and livelihoods with women participation even though there are some environmental, individual and structural issues denying women's participation.

Moreover, sustainable community development can be assessed by participation, involvement and inclusion of all citizens of a community despite gender and other social facts. Moser (1993) deliberates on gender and development in which she proposed sustainable community development, through integration of women efforts. She adds that incorporating gender in community development does the following:

- It improves the welfare of involved communities and individuals.
- It leads to antipoverty as all members of society have access to management and benefits of the initiative despite gender differences.
- It leads to empowerment of women as they now have access to resources, an enabling environment to participate in decision making and implementation processes.

Including women in community development can improve the welfare of the community, improve the livelihoods of the poor, and reduce poverty. The Msinga community in South Africa introduced community development projects utilising women skills and this resulted in poverty reduction and livelihoods improvement (Todes et al. 2009).

The Ministry of Women Affairs, Gender and Community Development, through the goal of the NGP of 2004 and 2013-17, attempted community development through supporting women to realise and utilise local resources, their skills and talents. The community development department within MWAGCD focuses on empowering communities to be self-reliant through encouraging community participation in identifying their needs and ways of meeting them. It also aims at reducing dependency syndrome within communities and building women capacity for sustainable development NGP (2013). This aims at enabling women as active members of community development to participate in eradicating extreme poverty and hunger in their households and communities and making a national economic contribution (NGP, 2013).

2.5   Gender and community development

Over many decades, global development has intensified women empowerment and gender equality through gender mainstreaming projects, campaigns and strategies for women development. Increasingly, women are targeted for sustainable livelihoods, management of

services and resources and successful community development and the need to integrate women's efforts, especially in rural or poverty stricken communities has been recognised (Johnson, 2010). Johnson (2010) writes that women have become the target of microfinance and microenterprises and are now commonly regarded as a pivotal point in reaching development from the micro level. Even though community development seeks to empower all community members, the prevalence of gender disparity still exist in some communities, making the processes and outcomes of gender mainstreaming and community development to be futile as some women are still under patriarchal societies. Razavi (2012:79) argues that there are many sticky domains in gender equality across the globe stating that "among the self-employed, women outside agriculture tend to operate small in formal businesses, often out of their homes. Of industrial home workers in some developing countries, such as Chile and Thailand, 80 percent are women". In Rushinga district, women's responses to community development projects confirm the existence of gender inequality.

The social construction of gender is a barrier to community development and gender mainstreaming. Sanger (2007) views gender as socially constructed through cultural, political, religious and economic doctrines and ideologies that are designed to maintain social order, though marginalizing women. Johnson (2010) studied, numerous problems faced by women when engaging in gender mainstreaming projects that targets them at a global level. Johnson (2010) found that poor and unemployed women in Bangladesh, Kenya, and Zambia frequently lack access to financial services such as banks; they have limited access and control over land, labour and inputs, culturally or socially limited power in decision making.

Moreover, Razavi (2012) uncovered that in some countries such as Afghanistan, Serbia and Central African Republic, economically women undertake activities which produce low returns, they have limited time out of household and heavy domestic workload and they normally work in underpaying jobs as compared to men. Likewise, Nkoma (2013) adds that in urban communities of Zimbabwe, women have limited time at the workplace due to feminine roles such as nurturing, caring and social sustainability of the family. Therefore, social construction of gender is a major concern in community development grounded on women participation.

In addition, True (2009) analysed problems faced by women participating in community projects across the globe and asserts that women often lack skills to participate and some have social relations within households, as well as cultural beliefs hinder their involvement. Mehra

(1993) found that some women in developing nations lack skills to participate in any development initiative as they are positioned at the periphery or corner of society due to social, cultural and political structures. The current situation in poor rural communities of Zimbabwe replicates Mehra's 1993 findings. ZIMVAC (2014) report shows that politics, culture, and society play a crucial role in influencing rural women participation in education, training and community development. Social relations contained in households are negatively impacting on women participation in development projects. Similarly, True (2009) asserts that whilst some women are willing to be part of community development projects, their social relations within households discourage them. True proceeds that gender inequality and women suppression affect women participation through verbal, physical and psychological deprivations from participating by men.

Mehra (1993) studied the livelihoods of women in Zimbabwe, Zambia, Cameroon and Botswana and found that women play a fundamental role in economic development and in challenging poverty through agriculture, livestock production and handcrafts. Mehra also observed the social, institutional and program factors that constrain women from participating in community development programs. Women depend on agro-ecological system for survival for example land, water, wild foods, medicine and fuel, more so, any development strategy to empower them should be channelled around nature and environment (Mehra, 1993). She adds that gender, community development and resource management in Africa took critical roles of women in natural resource management and sustainable development as they need support and strength to interact with nature towards development. This scenario was similar to women in Rushinga district.

Women's roles are socially constructed through performing household duties which are frequently contrary to the demands of community projects, for example chicken rearing demands all day attention (NGP, 2013). Sanger and Hedland (2008) further argue that since economic development revolves around labour supply from men, they tend to dominate the environment and women are marginalized. This study has become my point of departure to study gender in relation to community development, in order to ascertain barriers faced by women participating in initiatives introduced by government and NGOs to empower them, improve their marginalized position, status and situation in society.

In addition, Tinley (2014) mentions that rural women micro-enterprises projects and policies are designed to empower women to work in groups, this was meant for strong cohesion and

solidarity among groups of women empowered to development opportunities. There are many development agencies and projects in Africa that target and fund women as a strategy to women empowerment. This funding strategy is to enhance social cohesion amongst women in rural communities or in developing nations. Development opportunities, effective gender mainstreaming and empowerment of households can be enhanced if women work in groups. Linking this to my research study, Tinley's (2014) arguments are vital in that they absorbed women empowerment through group work. However, my research goes further and examines challenges faced by women participating in groups of micro-enterprises projects and policies.

Moreover, Todes et al. (2010) argue that women were attending workshops and meetings but remain passive observers and still needed to be encouraged to stand up and speak. They add that gender mainstreaming in communities faces resistance and hostility from men as they regard it as interfering with their comfort zones and gender is not a priority in these municipalities. Gender is placed at the periphery for example attending to gender issues in eThekwini and Msinga communities, in South Africa, is seen as a luxury (Todes et al. 2010). Even though governments, across the globe, are striving to achieve gender equality and empower women, there is a lot of barriers women face when it comes to participation.

Further, Kilsby (2012) conducted research in the Solomon Islands. The main focus of the study was to change the mind-set on gender norms among male faith leaders and to identify how culture has implications for gender equality and participation of women in community affairs. Kilsby's (2012) study is in line with my study in that it focused on how religious ideals were used for women's subordination resulting in them being excluded from participation. This study was based on the use of biblical approaches to emphasise women subordination which results in them being excluded from participation. It focused on changing the mind-set of the perpetrators of gender discrimination and opening a room for women's participation through creation of Channels of Hope for Gender (CoHG). It highlighted the enactment of masculinity through religion which was a scapegoat for labelling gender. This enriched my study on how religion was barring women empowerment, participation and commitment to development. In development, community development aims at ensuring and enabling women at grassroots level to participate and benefit from development programs and community structures (Tesoriero, 2010).

The East African Community Secretariat (2009) studied gender issues in Rwanda community development programs and notes that even though the main objective for community

development was to create space for all community citizens to participate in development programs, there were various barriers directed towards other citizens such as women. The East African Community investigated gender issues in community development through assessing needs of men and women, their concerns, opportunities, interests, constraints and best practices. This was meant for a harmonised coordination of development where men and women participate and benefit from community development programs at the same ease. Gender issues are at the heart of any development initiative despite hindrances that might arise or affect citizen participation. This relates to my study in that it focuses on why women do not participate in development initiatives aimed at empowering and improving their livelihoods.

The East African Community Secretariat (2009) states that barriers to citizen participation are:

(i)   limited gender mainstreaming expertise in the community
(ii)   lack of measures in assessing needs and constraints of the citizens
(iii)   limited participation of women in extended services and farming techniques

This study examined the participation of citizens in development projects, identifying barriers to successful development and participation especially on women. East African Community noted limited participation of women in extended services and farming and men are seen as heirs responsible for perpetuity, continuity and durability of families. This was noted as a barrier to women as they regard men as responsible for working and providing for family and women to dependent on men. This shows a social construction of women's dependence and men to provide for family. In relation to Rushinga, this study showed that social construction of male and female identity act as a barrier to women's participation, as participation in the public sphere is meant for men and women to hold responsibility on private sphere which is the household. My study goes further and scrutinises why women were not participating in gender mainstreaming development programs in which they were rendered total control without interacting with men in the same place.

Involvement of women in development may reduce poverty and promote sustainability in households and community since women work directly with communities and can identify needs and solutions to community problems. Todes et al. (2010) argue that involvement of women in projects around communities in eThekwini municipality, South Africa benefited these communities through poverty reduction and sustainable livelihoods. They add that in Msinga community women's projects implemented reinforced the domestic and survivalist

activities that poor women traditionally undertake like farming and informal trading. Todes et al. (2010) argue that these projects reduced poverty vulnerability context and improved quality of life but do not transform women's position. Lack of transformation of women's position in this community was triggered by local politics on women participation, lack of municipal support and commitment on women's projects and extremely conservative cultural norms. From the above study, women's participation leads to community development and sustainable livelihoods but the position of women was not transformed. This study advance my research in that it focused on barriers to women participation but mine went further and investigated more barriers in projects which women were being supported and encouraged to participate. The previous studies focused the mitigating factors to gender mainstreaming whilst my study goes further to examine the responses of women to gender mainstreaming.

2.6   Gender Issues in Zimbabwean communities

Mainstreaming gender in Zimbabwe is a process underway with so many notable achievements but limited women participation is still prevalent. Nkoma (2013) reveals that there were few women in positions of power and decision-making in Bindura District of Zimbabwe due to the prevalence of traditional gender roles which were assigning women to domestic sphere and men to work place. Both rural and urban women are constrained by gender roles and their rate of participation in public arena is low. With regards to rural women, most of them were farmers and their work is essential for assuring food security at household level and most women were unpaid family workers. The ZIMVAC (2012) shows that rural women are the unpaid farmers who work 16 to 18 hours a day, spending at least 49% of their time on agricultural activities and about 25% on domestic activities.

Nkoma (2013) adds that most of urban employed women lack confidence to express their views in an environment where men were most dominant populace and there is limited access to expand their choices and to gain access and control of resources and institutions. Despite the vision of women empowerment, there were gender issues that deny their full participation and engagement. From literature reviewed, it was evident that there were many gendered, structural, cultural and religious forces that act as barriers to women's commitment and full participation in community projects designed for them.

In Zimbabwe, women's advancement is flat-lined, progress has been made in gender rights and lives of women have changed significantly but there was still a prevalence of gender barriers that make gender mainstreaming a continuous process (NGP, 2013). This shows that even though gender mainstreaming has been implemented and some goals have been achieved, gender inequality still exists in many spheres of life. Makuwaza (2006) states that in Zimbabwe women were concentrated in professions that reflect their roles as mothers and child carers and jobs that pay lowest income. She adds that some women were also forced to stay away from work to nurse their babies or to care for their children when sick and this minimises their chances of promotion or advancement and increases their chances of losing their jobs. Women in the employment sector were still facing structural, institutional and societal issues that were gender related when it comes to participation and empowerment. In comparison, Makuwaza (2006) focused on employed women and barriers they face at work place whilst my study focused on unemployed women in rural areas and the barriers that hinder their involvement and participation in community development programmes. However, both studies proved that even if women are empowered, oppression still exists.

Culture and religion are regarded as barriers to gender mainstreaming and they affect women mostly. The MWAGCD (2015) conducted community dialogues in wards 13 and 15 on how culture and religion perpetuates violence in societies and how to solve the issues at a societal level. From the dialogues it was established that women were victims of cultural and religious doctrines and this is causing a physical, psychological and emotional abuse and violating their human rights. When women are physically and psychologically abused their agency to participation and commitment to community work would be disturbed (Razavi, 2010). Linking this to my study, it helped me to research on women's commitment and participation to projects other than family work or cultural practices.

In addition to the research done by the MWAGCD (2015), politics is a barrier to individual participation and commitment in any development programme within the district. MWAGCD (2015) notes that the existence of two strong oppositional political parties in the district was disturbing the participation and commitment of other people in community development programmes as the opposition party regards projects as meant for the supporters of the ruling party. They added that some people excluded themselves

from projects because project leaders were from their opposition party. From the community dialogue with women in 2015, MWAGCD founds that when donor agencies were implementing their projects, village heads only choose people who support the ruling party and members of the opposition party were being excluded or placed at a marginal position. Linking this to my research, it helped me to assess how politics is a barrier to women participation and commitment to community development programs in wards A and B. In examining women's participation in community development, I considered political perspectives on development and linked it to gender mainstreaming.

2.7   Relevance of literature to the study

The reviewed literature is vital to this research study in that it focused on how gender and gender mainstreaming are linked and crucial to community development. This literature emphasises on why women are the target populace in community development and what are the barriers faced through gender mainstreaming. However, the literature focused more on gender mainstreaming and women because both are the main focus in this study. This is so because the research problem identified for this study is that despite women being identified as the target populace in development initiatives (Johnson, 2010) and that many community gender mainstreaming projects focused specifically, some women do not participate in these community development projects. Todes et al. (2010) argue that project managers identified women as reliable and hard workers who are willing to work for low level remuneration and they should be targeted in development programs at grassroots level.

Looking at Rushinga district community projects, the projects targeted women specifically and they are improving area-based livelihoods but there is limited participation of women in these projects. Thus, the research, investigated the specific reasons behind the lack of participation and commitment of women to these projects. Literature shows that women empowerment for community development is an agenda of many development agencies henceforth my study is crucial in that it highlights women responses to gender mainstreaming and development efforts. It further explains that barriers to community development are not limited to gender and other socio-economic issues but there are individual, environmental and more structural barriers.

2.8   Conclusion

This chapter focused on reviewing existing literature on gender and community development from a global perspective. It provided the gender mainstreaming framework, what it entails and

examples of gender mainstreaming in community development such as the Zimbabwean National Gender Policy. The section also defined and discussed what community development is. Gender issues in community development in Africa and Zimbabwe have been discussed and the relevance of literature to the study has concluded the chapter. The subsequent chapter provides a theoretical framework of this study.

CHAPTER 3: INTRODUCTION TO THEORETICAL FRAMEWORK

3.1 Introduction

This study employs Gender and Development (GAD) theory as a key point of reference. In this study GAD theory, Structural Violence Approach (SVA), hegemonic masculinity and emphasised femininity approaches are used to discuss how socially constructed masculine and feminine roles are barriers to women participation in gender mainstreaming community development projects. The GAD theory advocates for the role of women in development, gender mainstreaming strategies and gender issues in development, and it has provided a framework for my research topic. From this theoretical perspective, gender is regarded as a barrier to women participation and development. Burr (1995) argues that gender is a socially constructed identity that serves to maintain social order while sustaining gender inequality. For a successful examination of women participation in development, I investigated political, social and economic structures of societies that are limiting women's involvement and participation in gardening projects in Rushinga district of Zimbabwe. Structures of society are the practical environments where citizens became active participants (Galtung, 1969). Therefore, this called for the amalgamation of GAD with the Structural Violence Approach (SVA), which is an approach on how structures of the society violate human rights to participation.

The women under this study performed feminine roles which Butler (1990) referred to as household chores, nurturing, care giving and other domestic duties. These women are also farmers. Many women reported that their participation in the public arena is controlled by their husbands. Relationships between these women and their husbands are based on the compliance between feminine and masculine roles which are deliberated by hegemonic and masculinity discourses (Connell and Messerschmitt, 2005). The GAD and SVA are fundamental in analysing my data as the research findings elaborated the relationship between gender and development. These approaches further allowed me to explore how societal structures influence development and women participation in communities.

This chapter will therefore attempt to provide an insight on how Gender and Development theory and Structural Violence Approach relates with the research problem. Theories of hegemonic masculinity and emphasised femininity will be discussed under SVA as sub-

theories. These sub theories will be used to further to explain how structures of societies impact on gender mainstreaming and community development.

3.2 Gender and Development theory

Table 1: Typologies of Feminism in Development (Moser, 1993 cited in Hartwick and Peet, 2009)

	Theory	Description
1	Women in development (WID)	-integrating women in existing development projects and setting up women-only projects and organizations that address practical gender needs and interests.
2	Women and Development (WAD	-women play roles in economics of their societies as both reproductive and productive actors.
3	Gender and Development (GAD)	rectifies the assumption that women are a homogenous group and asserts that women are divided by class, race and creed, it focus on the structures and processes that gave to rise to women's disadvantaged position and opens door for women as social actors within the structures of constraints such as political, religious and economic.
4	Women Environment and Development (WED	-sustainable development through gendered knowledge on health homes, workplaces and ecosystems; gendered environmental rights that include property, resources and space.

		-gender environmental politics, thus women involvement in collective struggles over natural resources and environmental issues.
5	Postmodernism and Development (PAD).	-providing space for the marginalized voices, deconstruction of development discourses that are disempowering to women and recognize the problems faced by poor women in development issues.

Women are the drivers of development in many nations. To support women, many theories, forms and policies of feminism have been developed to mainstream gender in development. Hartwick and Peet (2009) build upon Moser's (1993) argument on GAD and compiled typologies of feminism in development which provides a foundational base for the adoption of gender mainstreaming approach. All these approaches aim to mainstream gender in development and my research assessed the validity and applicability of these approaches in rural areas and identified barriers faced by women that trendy achievement of these approaches. The researcher chose GAD over all other four approaches because it is a multidimensional approach that addresses gender from structures or systems of influence in a heterogeneous tactic according to Reeves and Baden (2000).

Furthermore, GAD theory is an approach that aims at challenging and redressing gendered division of labour, gender roles and institutional powers that affect women's participation in development (Reeves and Baden, 2000). This approach challenges the structures of the society that constrain women agency and violate their rights. It redresses the structural violence and hegemonic masculinity within societies through women's empowerment. It stands in contrast with gender hierarchy which perpetuates division of labour, inequality and hegemonic masculinity in a given society. In relation to my research study area (Rushinga district) GAD is a process underway and many achievements are being recorded for example the implementation of women community projects. Despite a successful implementation of gender mainstreaming projects not all women are participating in these projects. The research investigated on why some women are not participating in these projects and interrogated the barriers faced by women who are projects participants.

In addition, focusing on gender and development is a multidimensional approach that incorporates many issues other than integrating women into development. Reeves and Baden (2000) argue that GAD theory discharges gender issues in development and in many dimensions; it looks at gender in diverse structures of the society such that gender can be addressed in political, social and economic structures of the society. A successful gender mainstreaming requires challenging societal structures which perpetuates gender disparity and these structures include political, social and economic. According to the structural analysts such as Chapman (1996), the political structure of the society is made up of political power and legal rights. To mainstream gender, there is a need to revisit the political structure of a society and ensure that there is equal gender representation and women's voices are heard and they have equal power in decision making process. The social structure of a society comprises of issues such as gender, education, race, ethnicity, religion and culture (Galtung, 1969). Through GAD, I examined how women development is achieved in these components of the society and how they hinder gender equality and women's participation, e.g. women's participation in gardening projects are limited to decision making power as the projects are controlled by male project leaders.

Gender and development theory appeals for the acknowledgement of women's productive role, differentiating it from reproductive role through promoting women's empowerment and participation. According to Moser (1998), GAD theory emphasises on a greater attention to women in development policy and practice and highlights the need to integrate them into development process through creating employment and income generating opportunities for them and improving their access to resources. Accordingly, women in Rushinga district are realised as agents of change and development. They are seen and integrated as productive and not only reproductive people in communities. Women of Rushinga district are being empowered to apply their productive role but there are some barriers within such as poverty, gender disparity and environmental issues.

In addition to the above idea, Hartwick and Peet (2009) argue that development policies should be reformulated to combine everyday life and wider societal dimension with productive activities at home and work. This approach aims at creating opportunities for women to be included in development of a nation and any development program must incorporate women participation in both public and private spheres. Community gardens in wards A and B are accommodative of a double standard life of women, they are formulated in such a manner that

women can participate at the same time performing their everyday life duties. This is because project management was programmed to three times a week and two hours per day. I used Gender and Development approach to probe how women are being incorporated into development initiatives despite structural, individual and environment barriers that exist.

Most of development theorists assume that women are a homogenous group that experience similar problems and have similar needs as well (Moser, 1993). Therefore, GAD is a theory that intends to inform policy makers to differentiate women according to class, race and culture when planning, implementing and evaluating development strategies (Hartwick and Peet, 2009). It is important for development practitioners to understand the diversity of women as some might be denied access to political power but have influence in economic and social issues. On one end, rural unemployed women might not have the same needs as employed rural women even if they live in the same community. This theory was therefore crucial for my study as it helped me in examining women participation in community projects that are heterogeneous despite working in the same project and living in the same communities. The GDA's postulation that women were heterogeneous group guided me in sampling. I included women from different political views, religious doctrines, economic status and age.

3.3   Structural Violence Approach

The Structural Violence Approach (SVA) is an approach which focuses on how social structures of society such as politics, religion, economy, culture and tradition, together with social facts such as poverty, peer pressure, gender inequality and economic hardships, constrain, harm and shape individuals in society (Galtung, 1969). Similarly, Ho (2007) debates that structural violence shows how structural inequalities systematically deny some people to their basic human needs and violate human rights. Ho (2007) supports that structural violence theorists define violence as the avoidable disparity between the potential ability to fulfil basic needs and their actual fulfilment stating that:

> *"Structural violence exists when there some groups, classes, genders, nationalities, etc. are assumed to have, and in fact do have, more access to goods, resources and opportunities than other groups, classes, genders, nationalities, etc. and this unequal advantage is built into the very social, political and economic systems that govern societies, states and the world"*
> (Ho, 2007:7).

The approach further explains unequal exercise of power in distribution of resources that inevitably leads to structural inequalities. Structural Violence Approach explores how structures of a society act as barriers to individual participation or how the structures of a society violate human rights. This approach complemented my study in that it looks at how structures of a society act as barriers or constrains and harm women's participation in community development projects utilising individual skills of women.

Structural violence is hidden within structures of the society and it has an indirect impact on people, especially the powerless people within societies such as women (Ho, 2007). This explains why some victims and survivors of violence are unaware of it and they regard it as a norm or how the structure functions. Galtung (1969) asserts that structural violence is invisible in some structures of the society such as culture and it has a direct impact on people, disabling them to meet their needs or achieve their full potential. As a point of departure, structural violence assisted me in identifying the variables in women participation in community projects, specifically in nutritional gardens around the rural communities in Rushinga District of Zimbabwe. The research investigated the invisible violence within religion, culture, gender, politics and economy of the society which are barriers to women participation.

Accordingly, Beckerleg and Hundt (2005) argue that women are victims of structural violence because of their disadvantaged social status and poverty which make them vulnerable to poor health, injury and death. Farmer (1999) demonstrates structural violence's impact on the lives of people living in particular rural or urban settings, determining their living conditions and limiting their choices. The structures of a society set the living standard of people, influence their livelihoods and govern their interaction. Looking at women in particular, it has been noted that they are victims of structural violence because of how society construct their feminine identity. As Farmer (1999) points out, many women are victims of structural violence because of gender disparity. In my study, political, social and economic structures are being observed as hindrances to fulfilment of human needs especially amongst women involvement in gender mainstreaming projects. This theory guided me in examining why some women are withdrawing, not committed and not involved in gardening projects in wards A and B.

Structural violence approach focuses on how structures of society such as political, economic and social structures yield inequality, limit access and marginalize some people in a society. Violence is not only perpetrated by individuals but also by the systems of a society that constrain and encroach upon human rights. Ho (2007) states that structural analysts focus on

social, political and economic networks that form relationships and interdependence between individuals, organizations and institutions of societies or nations. The major structures that my research focused on are political, economic and social structures and will be discussed in detail below.

a. Political structure

Ho (2007) explains that political and economic structures of a society include political power, decision making power, legal rights, political parties and class coalitions. With reference to my research study, this structure is significant in that it led me to understand how political parties, power and legal rights exclude and limit rural women participation in community projects. In wards A and B, there are only two hostile oppositional political parties (Movement for Democratic Change (MDC) and Zimbabwe African National Union Patriotic Front (ZANU PF). Some women in these wards support the ruling party (ZANUPF) and others support the opposition party (MDC). Most supporters of the opposition party are victimized, marginalized and excluded whilst the supporters of the ruling party are incorporated or privileged because of their political affiliation as one of the respondent said:

> *"On the political view, I did not join the projects because they were accusing me of supporting the opposition party, which is unacceptable in our community"* (**Lee, Ward A**).

Politics is indeed one of the barriers to women participation in these wards even though the funders and leaders of these projects are seeking to empower everyone despite their political affiliation. The working environment, especially community gardens are not conducive for women belonging to opposition political parties.

b. Economic structure

The economic structure of the society focuses on what the community does to generate income and sustain livelihoods of people. Ho (2007) elucidates that the economic structure or organization of a society is made up of revenues of production, distribution and expenditure of income, wealth and commodities within a society that can violate human rights or constrain community participation. In my research, I discovered that the economic base or structure of the district is based on agriculture, mining and formal employment in both government and Non-Governmental Organisations (NGOs). The economic structure presents economic

materials or resources that support the livelihoods of people in Rushinga district. This structure is hindering sustainability and expansion of gardening projects due to lack of adequate markets and privation of joining fee.

c. Social structure

The social structure of a society comprises of gender, race, education, ethnicity and religion (Ho, 2007). In Rushinga, gender, religion and culture are the most crucial sections of the society that I revisited in assessing women's participation in community development projects. Race and ethnicity issues are inapplicable in these communities since it is a black community only and ethnicity is considered in marriages and not in any aspect of social life. In this regard, Galtung (1969) argues that the social structure of the society can deny, constrain and harm individuals' participation in the institutions of the society. This is vital in my research as it investigated the barriers or constraints faced by women in participation or involvement in community development projects in poor rural communities.

The major concern of the research is on gender, women and community development and gender is a social issue discussed as it impacts on women's empowerment and participation. Below is a detailed explanation on gender as a social structure and how it affects women's participation and involvement in community and gender mainstreaming projects.

d. Gender as a social structure

To understand gender as social structure or constructed barrier to women's participation and empowerment in community development, hegemonic masculinity and emphasized femininity approaches are included. This is to examine how gender construction can be a barrier to gender mainstreaming on individuals or women. Hegemonic masculinity provides a clear construction of male identity, behaviour, values, norms and attributes and emphasized femininity clarifies the roles, behaviour, values, norms and identity of women of female label (Boonzaier and de La Rey, 2003). A detailed discussion on hegemonic masculinity and emphasized femininity is provided below with reference to my research findings.

e. Hegemonic masculinity

This is an ideology of male behaviour that guarantees a dominant position of men over women. Boonzaier and de La Rey (2003) argue that hegemonic masculinity is a normative ideal of male behaviour that exist which guarantees a dominant position of some men over all women and

most men. Most men have power over all women and some men, thus acquiring a dominant position over other men, Boonzaier and de La Rey (2003) argue that white men have power over black men, heterosexual men have power over men of different sexual orientation while the rich men have power over poor and unemployed men. Connell and Messerschmitt (2005) argue that hegemonic masculinity is an ideology that is socially endorsed to maintain power of men over women and it relies on relations of subordination and compliance to effectively dominate. This theory views the hegemony of men as denying women access to power and control in the society. In my study, some respondents revealed that that some women are denied access to participate in projects by their husband e.g.

> *"Sometimes my husband does not allow me to go to projects, he is a jealous man and he is afraid of being cheated since we are working with men and maybe I will cheat along the way in fear of infidelity"* ***(Fadzai, Ward A).***

In this case, male dominance is socially constructed to maintain social order within societies, families and cultures. Hegemonic masculinity is constructed in a strategic but not static way to privilege men power over women (Burr, 1995). Community development projects in Rushinga are meant to disentangle hegemony by giving women power and a firm position in development processes. Through participation in these projects, some women now have power over resources and are enjoying as equal and independent citizens who are not objects of men.

Furthermore, hegemonic masculinity relies on compliance of men, marginalization and subordination of some men and all women, with men normalised as breadwinners in public spaces whilst women are presented as naturally confined to the private spheres (Boonzaier and de La Rey, 2003). This theory privileges men to have power over all women in acquiring property, decision making, access to resources and status as these complement the socially expected position of men in society. These ideologies are still perpetuating in the area of my study. Gender relations have an impact on women's participation in development aspects of life and denying them access to resources. One of the respondents stated that:

> *"I wanted to join the project to have money but my husband refused. He said that I must be able to do my own garden before I go there but I was going to get gardening experience and skills in the project"* ***(Fadzai, Ward B).***

Connell and Messerschmitt (2005) state that hegemonic masculinity is a pattern of a patriarchal setting in a society, that is achieved or maintained through culture, religion and institutions of that particular society. From their study in Maputo, Boonzaier and de La Rey (2003) cite examples of cultures that support hegemonic masculinity as hereditary and they argue that women abuse and subordination is a norm as men are the abusers and acting like their ancestors or fathers and uncles. Therefore, hegemonic masculinity represents a way in which men perceive themselves in a society.

Furthermore, hegemonic masculinity is used to justify men's deviant behaviour such as infidelity, violence and crime as a success in masculinity and this is called oppositional or protest masculinity (Connell and Messerschmitt, 2003). They add that when men fail to meet the standards of masculinity or the subordinated men engage in deviant behaviour, they become violent. Referring this to Rushinga, the research identified how oppositional hegemonic masculinity impacts on women's participation in development or involvement in the public arena. Some women face gender based violence which negatively impacts on their response to gender mainstreaming and community development. For example, women face psychological, physical and emotional abuse from their partners (Whitzman, 2008).

In addition, hegemonic masculinity is backed by religion through biblical quotations and church doctrines. Connell and Messerschmitt (2005) argue that religion is the opium of hegemonic masculinity as the bible justifies women passive role and submission to their husbands. An example of biblical verses that justify women passive role are from Ephesians Chapter 5 verse 22 which reads: "wives, submit yourselves unto your own husbands, as unto the Lord" and 1 Timothy chapter 2 verse 12 which states that: "but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence". In this way, hegemonic masculinity is glorified in some diverse institutions of a society and is oppressive to women. This theory is therefore vital in this research in explaining why some women have limited or dined access to community projects by their religious doctrines and practices. For instance, one respondent gave this insightful response:

> *"My social interaction with other women outside my religion is limited.*
> *Spending more time with women from other religious groups can affect me.*
> *My church only allows us to share everything with people from our church*
> *and to spend much of our time amongst ourselves"* **(Shiringai, Ward B).**

f. Emphasised Femininity

Emphasized femininity is anti-essentialist ideology being used to show how women's roles are socially constructed and afforded emphasized feminine roles that act as barriers for many women to participation in community projects. Emphasized femininity is a normative ideal which confines women to the desires of men and designed to complement hegemonic masculinity (Boonzaier and de La Rey, 2003). In addition, the compliance between emphasized femininity and hegemonic masculinity is socially constructed for cohesion and maintenance of social order and it is not fixed. When individuals internalise, interact, assimilate and assume the collectively shared values, symbols, norms, beliefs and values, they maintain social order (Burr, 1995). Most women are seen to complement hegemonic masculinity by playing the emphasized feminine roles of nurturing the family and providing care and love to the sick, elderly, children and husbands (Boonzaier and de La Rey, 2003). Whilst women complement these roles, their participation in public spheres such as development projects is limited, as shown by one participant who indicated that:

> *"...I am a woman who have kids and a husband, I have to perform all the duties as a mother of the house, I have to cook, do laundry, fetch water and firewood and all the household chores as well as attending community meetings. So joining the projects was going to be an additional burden on me..." (Agnes, Ward A).*

Connell and Messerschmitt (2005) argue that compliance of hegemonic masculinity and emphasises femininity portrays men as physically strong and able to use interpersonal violence and authority. This guarantees men a lot of power and control whilst some women are physically vulnerable and unable to use violence effectively. In addition, this results in hierarchical complementarities in which hegemonic masculinity overpowers emphasised femininity or gender hegemony which is symbolic of dominance and submission. With reference to this research, this theory is used to explain how gender hierarchy is a barrier to community development and gender mainstreaming as some women were seeking permission from men to get involved. Theory of structural violence provides a useful framework to understand structural violations of human rights, through an examination of how structures constrain agency to the extent that fundamental human needs are unattainable. From this

discussion on structures of the society, it influenced me to investigate how political, economic and social aspects of a society are barriers to gender mainstreaming and women empowerment.

3.4   Conclusion

This research is mainly built upon Gender and Development theory and Structural Violence Approach but also applies hegemonic masculinity and emphasised femininity theories. These are significant in this study as they provide a theoretical framework in addressing the lack of women participation in development. GAD provides a detailed analysis on gender and development. It enables one to be in a position to answer the following questions: "what is the problem? "What are the causes"? "What needs to be done"? "How it must be done"? "Who needs to be integrated in gender and development"? As a result of the utilisation of GAD theory, the findings of this study concludes that there are some gender and structural barriers that contribute to lack of women's participation in gender mainstreaming gardening projects in Rushinga. Similarly, Mehra (1993) found that gender, economic and political issues were impacting on women participation in development initiatives in rural areas of Zimbabwe, Cameroon and Botswana. Likewise, in this research study, many rural women experience social, political, individual and environmental issues in gender mainstreaming and community development projects.

Structural Violence Approach highlights how structures of a society can be barriers to gender mainstreaming. SVA is useful in this study as it helped me identify areas to focus on when examining women's participation from a structural point of view. Social structures of a society are constraining and harming women's participation in community development projects that are employing individual skills of women. Societal structures discovered as barriers to women participation in this study are political, social and economic. In relation to my research, GAD and SVA are very crucial as they are interlinked with the topic and the current situation in wards A and B of Rushinga. The next chapter provides the logistical information on how data was collected, sample population and limitations of the study.

CHAPTER 4: RESEARCH METHODOLOGY

4.1   Introduction

This study focused on poor rural women participating in government gender mainstreaming gardening projects in two wards (A and B) of Rushinga in Zimbabwe. Women involved in gardening projects grow vegetables such as tomatoes, cabbages, onions, rape, peas and carrots for sale and consumption. This research study was aimed at examining women's participation in gardening projects as part of gender mainstreaming community development projects. However, when I arrived to conduct field research, I discovered few men who were participating in gardening projects. These men were involved as helpmates to their wives and they did not come on a regular basis and they only attended when their wives were absent attending to other commitments like taking care of children and sick elders, going to church and community meetings and when the women were sick. This is the main reason why some men were interviewed in this study, which initially, before field work, had only women as a sample population.

The specific selection of gardening projects was based on the length of projects. The gardening projects studied runs throughout the year and have been implemented for three years. Also, the selection of this rural area and women for my study was motivated by my own life experience as a girl child and now grown a woman, who grew up in rural areas. Growing up in a rural area, I observed that women are hard-working and contribute more to the household labour than men. My experiences of rural life and that of rural women motivated me to study rural women utilising gardening as their only survival strategy.

This research study was carried out using a qualitative research method. It was designed in a qualitative manner in which the methods of inquiry were in-depth interviews, focus group discussions and participant observation. The use of a range of methods of inquiry was done to achieve validity and reliability of research findings as recommended by (Descombe, 2007). The unity of analysis, in both focus group discussions and in-depth interviews was selected using purposive sampling. Research findings are presented in tables, graphs and verbatim and analysed using thematic or content analysis. All information obtained from these two wards is combined, analysed and presented under similar themes. Ethical issues and adherence to standards of confidentiality, trustworthiness and authenticity during the research process were ensured. Also, during my research period, I encountered various limitations and challenges

which negatively impacted on my study though I managed to carry out my study. These limitations and challenges include political issues, financial constraints, sampling issues and environmental issues.

4.2   Research Design

A research design is a plan or strategy of investigating the proposed research questions or problems. Kumar (2011) states that a research design is important to ensure that data collection procedures are adequate to obtain valid, objective and accurate answers to research questions. This study was designed in a qualitative manner which was the most appropriate structure of research method that answered my research questions and found more information about women and gender mainstreaming.

I engaged with qualitative research method to get information on women economic, social, political, individual and environmental issues that affect their involvement in gender mainstreaming projects at community level. Qualitative method helped me understand the condition and orientation of women in my research wards A and B, their economic status, poverty level, religious doctrines, cultural beliefs and political organisation which have reported or portrayed by women as barriers to their participation in gardening projects. Qualitative research method has the ability to humanise the research process and lead to context specific strategies for individual and collective change (Gifford, 1996).

In addition, qualitative research enabled me to understand the thoughts and emotions of women about their participation and involvement in gardening projects. Kumar (2011) argues that qualitative research design creates openness and allows an expansion of responses to new topics that were not initially considered. In this regard, I gathered a range of responses pertaining to women's participation in gardening projects. For example, some women reported that their commitment to the project is limited by other environmental issues such as natural disasters, wild animals, pests and birds. One woman reported that:

> *"Sometimes when floods start whilst we are here, we have to wait until rivers are calm and then go home. It will be late and dark and when you get home you have to start cooking"* **(Tambudzai, Ward A).**

Additionally, environmental issues are good examples of the significance of qualitative research as I would not have known or even considered them as issues if I had not conducted face to face interviews with women involved in projects. At the stage of research proposal, I

did not consider the environment as an issue to women's participation. It only came up from the interviews, making qualitative study important. Similarly, Chew and Ramdas (2005) conducted a research and Sri Lanka and investigated that, women in agriculture and informal business experience on-going economic vulnerability due to natural disasters.

Through qualitative research methods I managed to get detailed information on how gender power relations limit rural women responses to gender mainstreaming for example,

> *"In our culture women do not speak too much in meetings and the father has*
> *the final decision. "These men think that they are the fathers of the project*
> *they want to make laws here as if they are at their homes"* **(Grace, Ward B).**

On the same note, Todes at el. (2010) find that women in eThekwini municipality in South Africa attend gender forums but remain passive observers as men dominate in the discussions. Gender power relations limit women's rights to decision making power and participation. Furthermore, women in my study also reported that their communities are not politically democratic, they do not have political rights and they have to support and believe in the ruling party ideologies. The project leader reported that:

> *"Politics is a major concern that we are not free to talk about, there is no*
> *freedom of speech in this area and I think I do not need to discuss it but yes*
> *it is the rule to get involved"* **(Cephas, Ward B).**

4.3   Sampling

Even though this study aimed at interviewing women only, during field work the researcher found out that there were men involved in gardening projects as helpmates to their wives and project leaders. Only ten men were interviewed from wards A and B; four helpmates in each ward and one male coordinator from each ward as well. Eleven (11) women from ward A and thirteen (13) women from ward B were selected for the study. This makes a total of thirty-four (34) research interviewees or respondents. Bless et al. (1995) argue that a sample population should be manageable and adequate to produce reliable results. They add that a good sample size for a full masters' dissertation should have at least 30 units of study. The proposed sample consisted of thirty-six black unemployed rural women in wards A and B of Rushinga district. However, I ended up with less sample size based on the respondents I was able to reach and access from the field.

The people interviewed were aged from 20 to 50 years. This population was chosen because the district was a black community and women and men aged between 20 and 50 are the active population which participate in daily activities. I chose these wards because this is where most community gardening projects are implemented and run throughout the year in the district. During the research period, the researcher took advantage of the available men who were involved in the same projects and interviewed them. The sampling of women not involved in any gender mainstreaming project was to investigate how women respond to gender mainstreaming initiatives and the barriers to participation.

The sample population was selected using non-probability sampling method and this is when the probability of including each element of the population into the sample is unknown and cannot be determined (Bless et al. 1995). The non-probability sampling type used in this study was purposive sampling, which Bless et al. (1995) argues that it is when the choice of the sample population is influenced by the purpose of study

To access the sample population, I worked under the Ministry of Women Affairs Gender and Community Development with Mr Nyamusimba a community development officer and the ward coordinators. I participated in monitoring and evaluation processes of community projects and also awareness campaigns held around the district by government. During my field work period, I lived in Chimhanda rural community which was central to the wards of research. Living in Chimhanda was part of my field work and it enabled to get information about women and the communities and to access the gardens on a regular basis rather than waiting for monitoring and evaluation period.

a. Population sample

Purposive non-probability sampling was used to select participants. The sample was obtained from the database of women in nutritional gardens under the supervision of MWAGCD funded by Caritas, DAPP and World Vision in Rushinga district. Some respondents were chosen from the selected wards due to their availability and willingness to participate in the study. Those respondents were participants and non-participants in gardening projects in both wards A and B. Following purposive sampling method, twenty-five respondents were selected under the following guidelines:

- Women and men residing in wards A and B

- Women in gardening projects for at least two years

- Women availability during the research period

- Women and men aged between 20 and 50 years

- Unemployed women and relying on gardening

- Woman not participating in any women project

- Ward coordinator of the research area

On the focus group discussion day, some women were absent after they had been chosen for sampling but their husbands were available and offered to respond on behalf of their wives. I included these men to get their views on the challenges faced by their wives that limit or hinder their participation in projects. Therefore, ten men were included in this sample.

Table 2 below provides the basic information about the respondents from ward A and their name, age, marital status and gender. The names of people provided in this study are partial (this is when one name is used either surname of first name (Bless et al. 1995). In this study, real first names are provided as per anonymity and confidentiality of information and as agreed with the respondents. This sample is made up of eleven women and five men.

(Table 2) Sample 1: Basic information about participants in ward A

	Name	Age	Gender	Marital status
1	Agnes	23	Female	Married
2	Berita	50	Female	Married
3	Caroline	38	Female	Married
4	Epfania	50	Female	Married
5	Francisca	45	Female	Widowed
6	Kugotsi	45	Female	Single
7	Lee	25	Female	Married
8	Munei	24	Female	Married

9	Lucia	22	Female	Married
10	Ottilia	42	Female	Single
11	Tambudzai	28	Female	Married
12	Admire	36	Male	Married
13	Carrington	31	Male	Married
14	Dexter	30	Male	Married
15	Telekai	36	Male	Married
16	Slavie	27	Male	Married

(Table 3) Sample 2: Basic information about participants in ward B

	Name	Age	Marital Status	Gender
1	Beauty	50	Married	Female
2	Bitty	48	Married	Female
4	Bridget	34	Married	Female
4	Constance	26	Married	Female
5	Fadzai	20	Single	Female
6	Grace	38	Married	Female
7	Kanyama	31	Single	Female
8	Make	47	Widowed	Female
9	Mercy	41	Single	Female
10	Muchaneta	29	Married	Female
11	Olivia	33	Single	Female
12	Shingirai	39	Widowed	Female
13	Yeukai	45	Married	Female
14	Cephas	50	Married	Male
15	Leonard	36	Married	Male
16	Moses	23	Married	Male

| 17 | Phone | 25 | Married | Male |
| 18 | Tavonga | 30 | Married | Male |

Shown in the Table 3 above is basic information about the sample population from ward B, i.e. partial names, age, wards, marital status a gender. This sample was made up of thirteen women and five men. For confidentiality and the protection of the respondents, partial names were used in this sample and the pseudo names are assigned to each ward as presented in the table above.

4.4   Methods of Inquiry

I used three different methods of inquiry for validity and reliability of my research findings. Bless et al. (1995) argues that data collection techniques are tools necessary to collect data and ways in which information should be recorded. Three methods of inquiry were applied in this research and a detailed discussion of them will be given below. Data was collected through participant observation, focus group discussions and in-depth interviews using separate interview guides. Field notes were taken during discussions, interviews and participant observation. The first method used was participant observation and as the research progresses, I conducted focus group discussions and lastly one on one interviews.

a. Interview guide

The interview guide for this study was structured starting from the period of establishment of gardening projects, membership procedures and lastly participation and project commitment versus other social commitments. The interview guide provided guidance and sequence flow of my research on what to do or say next after every question. An interview guide is an interview plan or a list of questions that guide the interview procedure. Kumar (2011) argues that an interview guide directs the conversation toward the topics and issues around the topic being researched and it helps the researcher to know what to ask about, in what sequence, how to pose questions, and how to pose follow-ups.

The interviews were divided into two interview guides, the first guide was for focus group discussions and the second was for in-depth interviews. Accordingly, the interview guides for both focus group discussions and one-on-one or in-depth interviews were semi-structured and they comprised of open-ended and close-ended questions. Semi-structured interviews follow

the flow of a general conversation and allow the respondent to express his or her thoughts freely (Berg, 2000). Semi-structured interviews comprise of an interview plan or a list of questions as a guideline for an interview but both the interviewer and interviewee may deviate from the set of questions as and when it is deemed necessary (Babbie et al. 2006). Semi structured interviews allow interviewer and interviewee freedom to develop ideas and speak broadly on topics introduced by interviewer (Babbie et al. 2006). These interviews allow the follow up on or trace of ideas on challenges women are facing in joining and participation in gender mainstreaming projects in their wards. I asked questions on issues of gender, additional burdens and other factors that might impact on participation in order to stimulate discussion among group members. In response, the interviewees raised political and environmental issues as barriers they face in membership and participation which were omitted by the researcher when questions were drafted.

These types of questions were important in my research as they allowed a free-flowing conversation-type throughout data collection period. Semi-structured questions allowed women to provide detailed responses on their participation and involvement in community projects and these responses were not limited to yes, no, maybe, true, false. This type of questions allowed women to be analytical and think creatively as they respond to questions like for why, who, what, where, when and how. By using semi-structured questions I managed to discover more detailed, descriptive and narrative information about women participation in gender mainstreaming projects. The respondents had the opportunity to express their emotions, responses and perceptions about participating and committing to gardening projects and any developmental strategy at community level.

b. Participant Observation

I did a qualitative study from December 2014 to April 2015. I also used participant observation technique in my field work. I collected data under the guide of my research questions. A qualitative research enabled me to have an overview of the research setting which comprises of economic, political and social aspects of life in wards A and B of Rushinga district. The knowledge of the setting was achieved through observing and recording, events, people and their communities through participant observation. Participant observation which forms the basis of ethnography is when the researcher goes into the community or field, studies people's cultures, religion, social life, politics and economy and at the same time collects data (Bless et al. 1995). Participant observation helped me to spend sufficient time with women and in their

gardening environment and I gained deep and rich information that I think is accurate to my research study. This also helped me to identify barriers to participation on individual bases. The use of participant observation assisted me to explore barriers to participation and experiences of women in their natural everyday setting and to get insights on why some women are not involved in projects. Being in these wards or poor rural communities, gave me a better understanding on the importance of gender mainstreaming at grassroots level.

Accordingly, Bless, Smith and Sithole (2008) argue that participant observation is when the researcher or observers hide their purpose of presence by becoming participants, joining the community or group being investigated and share all activities with them. For me to undertake participant observation, other than being a Community Development Officer, I became a participant in gardens where I had a bed of vegetables in each ward working under the supervision of the garden chairpersons. This method of inquiry enhanced the richness of my data through informally interviewing other participants who shared their oral histories and stories. Kumar (2011) argues that participant observation is a strategy to gather information about a social interaction of phenomenon, making detailed notes on what you observe, watch and listen to. Participant observation allowed me to get a deeper insight of the research problem and I managed to participate and interact with women without disturbing their behaviour.

The qualitative study allowed me to be directly involved in community projects as a Community Development Worker under MWAGCD, undertaking monitoring and evaluation of gardening projects. I had one on one dialogue with women involved in projects on a daily basis. To avoid behaviour change, I approached the community as an insider and built rapport with community members especially women. As an insider I had advantage of asking questions and understanding women's voices since I speak the same language as the women. Also it was easy for women to be open up about their situation as an insider. However, as a child to them it was not easy to probe more questions because of being aware of cultural expectations that expect a child to be always obedient and do not talk back to their elders. However, I tried to ignore the cultural aspect and ask more questions where it was needed. Mkhize (2012) states that she had to act ignorant to some cultural aspects during her research in order to be able to ask all questions needed to be asked for the interviews (she was also a young researcher among the elders, participants, of her culture).

Getting into the community with an insider approach, assisted me to get detailed information on women participation and interaction in the nutritional gardens. Bless et al. (2008) argues

that when the researcher gets into the community with an outsider perspective or observing participants in communities, people may change their behaviour and stop some activities when they feel that they are being observed. My involvement in the community and participation in gardening projects built strong and good relationship with these women and my interaction with them extended outside group and gardens to house visitations. The house visitations were important in gathering information on construction of gender at household level other than a general construction at societal level. It proved to me that these communities are still patriarchal and gender disparity is still prevalent despite of massive gender equality awareness campaigns done in the area.

c. Focus Group Discussions

The research included focus group discussions to gather information on women working together as a group. Focus groups discussions are group interviews, ideally comprising six to eight individuals and are set up to discuss a particular issue or issues (Slim et al. 1993). Focus groups discussions were conducted as pre-individual interviews to cross-check and substantiate information to be garnered from the individual interviews. Kumar (2011) states that focus group discussion is a strategy to explore the attitudes, opinions or perceptions towards an issue or service through a free and open discussion between the participants and the researcher. For my study, interviewing group members together in one discussion facilitated my understanding of participation and interaction of group members and power relations within their groups that might be portrayed as barriers to participation.

Two focus group discussions were conducted with women and men participating in gardening projects in wards A and B. The focus group discussions were done on ward basis. In ward A, there were nine participants (six women and three men) and in ward B there were five women and two men. Mixing men and women enhanced this study by gathering different views on barriers to participation in projects especially on a gendered perspective. Men were free to answer questions as some women. Sometimes men muted their voices when they felt that the question was being directed towards women not to them. With the help of another District Development Officer from Women Affairs, I facilitated the discussions in such a manner that both men and women participated at the same ease. Accordingly, (Slim et al. 1993) assert that for an interactive and responsive focus group discussion, the researcher must choose a homogenous group, equal individuals, increase rapport or relationship respondents and balance participation.

The participants for the focus groups were selected via purposive sampling. Some of the women participants had been included in one-on-one interviews using the same interview guide as of the focus group discussions. This was because the method of moderating data from focus group discussion and in-depth interviews is the same (Kumar, 2011). This was to cross-check information obtained from focus group discussions and individual interviews as some women were not interactive in the discussions.

In this regard, I included both men and women with the knowledge that there is gender equality in these projects as it is encouraged on monthly a basis during monitoring and evaluation phases by ward coordinators. Some women were at unease to answer some of questions and I created a platform for them to answer the questions writing on back of their interview guides in the event that they cannot respond in a group. This assisted me to get information based on individual experiences, feelings, orientation and conditions other than obtaining it from in-depth interviews. To avoid disturbance while discussions were taking place, women who opted to respond by writing on the back of their interview guide were requested to write after discussion.

d. In-depth interviews

I also conducted in-depth interviews for triangulation of my research findings. In-depth interviews were conducted with fifteen respondents and comprise of thirteen women and two men from both wards A and B. Nine respondents were not participating in any gender mainstreaming project and six of them are participating in gardening projects. This allowed the comparisons to be drawn from the sample unit, which is an important component of ethnographic research. Since the research was on examining women participation in gardening projects, only women who were participating were involved in in-depth interviews and men were excluded. The only men included in these interviews are ward coordinators and they were involved to get their perceptions based on their observations as the coordinators of gender mainstreaming at ward level.

In-depth interviews were based on one on one interaction between the researcher and women, and one respondent at a time (Bless at el. 2008). They added that those in-depth interviews are based on one on one interviews. Individual interviews allows the researcher to get a descriptive and analytical information by building a personal rapport between the interviewer and the interviewee as it allows the respondent to share personal experiences and opinions in greater depth and detail that cannot generally be achieved in a focus group setting (Descombe, 2007).

Through in-depth interviews, I managed to get detailed information on how politics, economy and religion are barriers to women involvement and commitment in projects which were not highlighted during focus group discussions or mentioned by some people participating in projects.

The tables below show basic information about respondents who were involved in in-depth interviews and the selection criterion for this sample was given in samples 1 and 2 above. The tables are showing the respondents, their ages, wards, partial names and their status in projects, either they are participants or not. It is envisaged that a total of fifteen in-depth interviews were conducted with women and men who are participating in the gardening project as well as with those who are not participating in any women project.

Table 4: basic information on in-depth interviews in ward A. Key NP (non-participant[5]) and P (participant)

	Name	Gender	Age	Project status
1	Carrington	Male	31	NP
2	Epfania	Female	50	NP
3	Francisca	Female	45	P
4	Kugotsi	Female	45	NP
5	Munei	Female	24	P
6	Ottilia	Female	42	P
7	Tambudzai	Female	28	P
8	Tendai	Female	23	NP

Table 5: The basic information about in-depth interviewees in ward B Key NP (non-participant) and P (participant)

	Name	Gender	Age	Project status
1	Beauty	Female	50	P
2	Bitty	Female	48	NP
3	Kanyama	Female	31	NP

---

[5] Non-participant refers to women not involved in any gender mainstreaming and community development project

4	Leonard	Male	36	P
5	Lucia	Female	22	P
6	Shingirai	Female	39	NP
7	Yeukai	Female	45	P

In addition, one-on-one interviews were important for my research study since some of the subject matters were sensitive though I needed very detailed information and understanding. When a detailed understanding is required (e.g. shopping behaviour, specifics regarding product usage, sensory experiences, etc.) one-on-one provide each interviewee with necessary "air time" to thoroughly explore and explain their underlying motivations, beliefs, attitudes and feelings[6]. Sensitive topics referred to as "When the subject matter is too sensitive, personal or potentially embarrassing in nature to make group discussion comfortable or participants, the topic may be better suited for in-depth interviews"[7]

Political issues, in these communities seemed to be a sensitive topic which was discussed in one-on-one interviews not in focus groups discussions. Some gender issues or other social issues that hinder participation were suitable as general issues to be discussed in focus groups henceforth, in-depth interviews were necessary. A detailed understanding of women involvement and commitment to gardening projects required me to conduct one-on-one dialogue with individuals so as to get a range of information on barriers and other issues surrounding gardening projects in communities. In order for me to generate insights based on personal perspectives, stories and experiences around barriers to women participation in community projects that were unlikely to be shared in a group discussion, I considered in-depth interviews with some women.

4.5   Data analysis

The information obtained is discussed and analysed using content or thematic data analysis. Kumar (2011) argues that descriptive information obtained data collection goes through content analysis. The author adds that content analysis is the identification of main themes that emerge from descriptions given by respondents in response to research questions. The overarching issues that arose from women responses, from both focus group discussions, in-

---

[6]Bryman, A. E http://www.referenceworld.com/sage/socialscience/triangulation.pdf accessed 29 April 2015
[7]Bryman, A. E http://www.referenceworld.com/sage/socialscience/triangulation.pdf accessed 29 April 2015

depth interviews and as well as field notes are classified according to the themes developed. These issues seemed to be the leading barriers to participation and commitment to gardening projects. The Structural Violence Approach asserts that the structures of a society influence individual interaction within a society (Ho, 2007). The main issues that arose from responses of women were categorised as social, political and economic using the structures of the society.

a. Steps in data analysis

To manage the vast information collected during field work, I have processed my data and coded it using different themes or overarching issues that arose from responses. Kumar (2011) argues that data analysis follows a process and the steps in data processing.

Step 1: Identifying the main themes

This step requires the researcher to go through responses given to understand the meaning being communicated and develop broader themes (Kumar, 2011). I went through the responses from interviews and focus group discussions and developed themes from the issues raised and identified. I cross -checked for words and phrases that were frequently used by respondents and new ideas that emerged from responses. Using my field notes that captured a detailed account of the data collected, I identified main themes in conjunction with responses from interviews and discussions.

Step 2: Assigning codes to the main themes

The common themes were identified by counting the number or times a theme occurred in an interview and codes were assigned to each one of them. Due to the immense information I collected, I used letters "p" (political), "s" (social), "e.c" (economic), "i" (individual) and "env" (environmental) on each response to identify themes that came through the most. I wrote down themes and assign codes to each one of them and this made it easier to structure my content or themes. Lastly, I organised all ideas and concepts into categories or codes.

Step 3: Classifying responses under main themes.

After I identified major themes or broad issues, I merged different codes under the main over-arching themes so as to give a deeper meaning of my data. Three key words are used to classify themes and these are individual, structural and environmental. Classification of responses under main themes is done for management of research findings, easy write-up and readability of the work and this will be elaborated further in the next chapter.

Step 4: Integrating themes and responses into my report

The final step that completed my data analysis process was integrating responses and themes into my final research report. After data has been processed into themes, I therefore integrated it in report in chapter 5 of this write-up.

4.6   Validity

The research design and methods were assessed to check for validity. Kumar (2011) argues that validity is a concept of appropriateness, accuracy and quality of the procedures adopted to obtain answers to the research questions. Validation was done throughout the research process. This was done to check if the research investigations were providing answers to the research using appropriate methods. To ensure the validity of my findings, questions on an interview guide were justified in relation to the objectives of the study. This facilitated me to obtain information that reflects the meaning of the concept under research, which was examining women participation in gardening projects in communities. For appropriateness and quality of my research, I conducted focus group discussions and in-depth interviews in Basic English, women in these communities are literate and most of the Zimbabwean rural women between ages of twenty and fifty can read and write (ZIMVAC, 2014). The responses were noted down as the project coordinators were uncomfortable with tape recording and they asserted that due to their political affiliation and political power relations within the district, they were not feeling comfortable with their voices being tape recorded. Even though I have explained to them the purpose of my study, they were unwilling to be tape recorded.

4.7   Reliability

To ensure trustworthiness of data, the concept of reliability was considered in this research. Reliability refers to the ability of the research instrument to produce consistent measurement when used several times and the research instrument captures issues of consistency, stability, accuracy and predictability (Kumar, 2011). In checking for reliability of my research instrument, it influenced change of my core theories to be the supporting theories of research. The reliability of in-depth interviews guide and focus group discussion guide cannot be determined because the experience of the participants is influenced by various factors (Bless et al. 1995). I considered triangulation of data to ensure reliability of data from focus group discussions and in-depth interviews.

Accordingly, triangulation was done to ensure that the findings are more dependable by confirming with several independent sources. I interviewed different members of the communities in research wards and respondents gave their own perspectives on community projects, specifically gardening projects. Triangulation is a multi-method research in which data are being collected using different samples (data triangulation) and different methods (methodological triangulation) (Lewis, 2000). Data triangulation was done through interviewing people participating in community projects and non-projects participants. For my methodological triangulation, I used focus group discussions, in-depth interviews and participant observation. Triangulation can be done by using the same questions in different research methods (Descombe, 2007) and I used the focus group interview guide for in-depth interviews with women participating in the projects. This was done to ensure the reliability and validity of my research findings.

4.8   Ethical considerations

Research ethics refers to the researcher's characters or disposition or morals and values when conducting a research project, to prevent research abuse and to assist investigations to be found (Bless et al. 1995). The principles of research ethics which are crucial to this study are considered for example non-maleficence was achieved and no harm was done during research period. Kumar (2011) argues that in Social Sciences harm involve discomfort, anxiety, harassment, invasion of privacy and dehumanising procedures in data collection. To ensure that no harm will be caused to participants, I excluded sensitive issues in research questions and I studied the interaction environment through participant observation before I conducted interviews and focus group discussions. Autonomous principle was in cooperated as the participants voluntarily participated and agreed to sign the informed consent. I sought consent from participants and I clarified and justified the relevance of my research and their participation. Kumar (2011) argues that ethical consideration is a code of conduct that governs the way in which a research can be carried out. The research process was in accordance with University of KwaZulu Natal's research ethical codes set by the Ethics committee.

It is ethical for a researcher to protect the confidentiality and anonymity of information gathered from the respondents (Bless et al. 1995). Confidentiality is maintained by avoiding sharing information about respondents with others and information is only used for research purposes. The information collected is kept anonymous and its source cannot be identified as I used partial and pseudo names. The appropriate research methods were used. I got an ethical

clearance letter from the University of KwaZulu Natal to carry out my research for degree purposes. The gatekeeper's permission was granted by the Rushinga District Council to study the population in wards A and B and permission was obtained from the Rushinga District Ministry of Women Affairs Gender and Community Development to examine women in gardens they supervise or monitor.

4.9   Limitations of the study

Several limitations arose during the entire research process even though I was determined to ensure conducting the research study in an authentic manner. Some limitations changed my sample population although they did not change the research questions and aims. Some of the challenges or limitations of the study were overcome whilst some remained as challenges. The challenges are listed:

a. Political constraints

Due to the political history of the communities, I was not able to tape record focus group discussion and interviews. Some women agreed on tape recording but the project leaders refused and insisted that I must get the permission to record from the district administrator. The district administrator prohibited tape recording of interviews due to untrustworthy of the researchers and the media especially in this era of social networking. I explained how I was going to use information but he insisted no use of tape recorders. The project leaders and the district administrator have experience on how pictures and voice notes were used in previous years on political issues. When I received the gatekeeper's permission, the local government insisted that before I start data collection, I had to report to the office. The community is very political and bureaucratic.

b. Financial constraints

This research was self-funded and finances were a major concern and confounding issue. My research was based in Zimbabwe and travelling coasts were too high for me. Apart from travelling expenses, I had to incur some additional costs by travelling throughout the district. I went several times to MWAGCD offices to get information about women from their database and also two times to the district administrator before I started data collection. During house visitations I had to buy small gifts as a token of appreciation. In Zimbabwe it is culturally unacceptable to visit someone empty handed.

c. Environmental constraints

The research was done during the summer season and in the year 2015, Zimbabwe had heavy rains and the Mashonaland Central province experienced floods. Since gardens are surrounded by many rivers and dams, it was not safe for me to travel to the gardens and houses and women could not to work in gardens and come for interviews. When it rains heavily, people in communities do not travel or go out even if there is an anticipation of a down pour. The gardens are situated in midst of forests where I could not travel alone. I had to travel with other women. The most challenge I faced was travelling from community of residence, to ward B as people reported many cases of seeing dangerous wild animals.

d. Sampling issues

The research sample proposed for poor self-employed women residing in ward A and B of Rushinga district. The target population was only women participating in gardening projects that are monitored by MWAGCD but when I was in the field, I discovered that there were some men involved in these projects. According to the selection criteria, some men ended up being included in this study, since some women selected for the focus group discussions were not available on the day and they sent their husbands to work on that day. However, this worked to my advantage as I managed to get men's views on women's participation and commitment. Men involved in this study also have influential positions in gardening projects. Their involvement allowed me to gain access to projects' database. It was a great challenge for me to interview women without involving project leaders and ward coordinators who happened to be men.

4.10   Conclusion

A detailed outline of the research design and methods was provided in this chapter. This research is a qualitative primary study that examines women participation in gender mainstreaming projects. Purposive sampling was used to choose the unit of analysis and methods of enquiry were participant observation, focus group discussions and in-depth interviews. The steps in data analysis were also given in this chapter. Other aspects of quality research such as reliability, validity and ethical considerations were discussed. The challenges faced during the research period concluded this chapter. The following section is based upon data presentation.

CHAPTER 5: EMPIRICAL VERDICTS OF GARDENING PROJECTS AND THE SETTING OF RUSHINGA RURAL COMMUNITIES

5.1 Introduction

Women's empowerment in Zimbabwe is at the heart of the government, donors and development agencies. Most Non-Governmental Organisations (NGOs) are mainstreaming gender and promoting sustainable livelihoods for poor women, especially in rural communities. The Zimbabwean government integrates unemployed and poor women into community development through gender mainstreaming approaches and initiatives (MWAGCD, 2013). Citing Rushinga Rural District of Zimbabwe, many rural women are involved in gender mainstreaming projects funded by government and a range of donors such as *Caritas*[8], Catholic Development Commission (CADEC), Development Aid from People to People (DAPP) and World Vision International. These women are frontrunners of change and participating in development makes them citizens of communities not clients or consumers of development projects. Gwendolyn (1997) claims that in Africa, it is crucial to integrate women in community development as development drivers because of their personal skills. As in my study, Gwendolyn maintains that African women engage in many economic activities such as farming, gardening, landing and saving schemes, mining and trade. This chapter provides a broader scope of setting of research community, including the background of women studied and a detailed description on gardening projects.

5.2 Broader Scope of Research Community

This section is constructed upon a detailed overview of the researched communities based on empirical evidence from in-depth interviews, focus group discussions and participant observation. This is constructed around the setting or the background of research study area, its economic, social, cultural and religious organisations, emphasizing women's activities. The economic setting of wards A and B of Rushinga District covers economic activities within and outside the wards, the standard of living of households, income and expenditure of people, and employment rate of communities. The social organisation of wards comprise of social networks, solidarity, service delivery, social issues and needs of people in particular and

---

[8] See page 13 paragraph 1

communities in general. The cultural and religious organisations (beliefs, practices and doctrines) of those communities are included.

5.3 Economic setting

Economic setting of research communities focused on what people normally do to generate income and sustain livelihoods of people. It also includes economic activities within and outside the wards, the standard of living of households, income and expenditure of people, the poverty level and employment rate of the community. Macionis and Plummer (2008) define economic setting or organization of the society as the aspects of life that are material and pertains production, distribution and use of income, wealth and commodities within a society. These materials can be referred to as the resources that are individually or collectively owned within a particular individual, society or nation that supports livelihoods of people. With reference to the research area of study, production of income, wealth and commodities is based upon diverse economic activities.

a. Agriculture

In Rushinga communities, economic activities comprise of agriculture (growing of crops and livestock production in both subsistence and commercial farming methods) which is the major activity in the whole district. Agriculture constitutes 41.7% of income sources in Zimbabwe (ZIMVAC, 2014). Nyamusimba (2014) argues that smallholder farming and irrigation is the spine of agriculture and food security in Rushinga district, especially in ward 15. They grow crops such as maize, cotton, millet, tobacco, sorghum, beans, potatoes and many more edible crops basing on seasonal rainfall and irrigation. Irrigation schemes use different water sources within communities. People from wards A and B do gardening and irrigation using water from dams and rivers within the vicinity of communities. Irrigation and gardening are done throughout the year and they were sustaining livelihoods of people as they get fresh crops, fruits and vegetables and this help them to survive in seasons of hunger and drought. Women are the most agriculturists in this district as compared to men. Similarly, Mehra (1993) found that women in most rural African communities practice agriculture and they sustainably manage the environment.

Crop production in the area is done by both men and women nevertheless main labour is supplied by women. The Food and Agriculture Organisation (2014), states that in most African communities women are responsible for subsistence farming or crop production for

consumption whilst men are responsible for commercial farming while women supply labour. It adds that men control the selling of crops and animals whilst women do the hard work. In Rushinga, both men and women are farmers but women work extra hard than men, women practice both subsistence and commercial farming. The crops are grown to sustain families and communities. They sale the products to generate income for family and for barter trade with traders from cities and towns who bring groceries, clothes, blankets and utensils. Women in Rushinga work hard in farming and irrigation. They requested the government and some NGOs to support them in agriculture and other projects to generate more income and improve their livelihoods. *Caritas* is an international Non-Governmental Organisation that supports agriculture and it works in partnership with the government to fund nutritious gardens in wards A and B. These organisations provide farming inputs, cash loans and initiate new projects in communities.

Animal production is also practiced in these wards and they keep livestock for consumption and for sale. They keep animals such as cattle, goats, sheep, pigs, cats, dogs and fowls. These animals are kept for consumption within families for example on gatherings they slaughter a goat or a cow, in these ways, it sustains people's livelihoods. They also sell these animals to generate income for their families. Having many animals at one's compound is portrayed as a symbol of wealth in the community, the richness of a person is determined by the number of cattle, pigs, goats and chicken, the standard of housing and size of land he or she has. Due to the patriarchal structure of a society, men have power over these animals despite working with their families to have them and only women in single headed families own animals. Johnson (2010) finds that women in patriarchal societies have limited access to land, wealth and credit. In my study, some women asserted that they only own fowls and cats which do not have much value at their compounds. The introduction of women community projects that deals with animal production such as piggery and chicken rearing in ward A and B empowered women to generate their own income.

b. Other economic activities

People in Rushinga wards also take part in gold panning activities to generate income. Mining is done along nearby rivers and minerals are sold to local gold buyers. The government has supported these mining activities by linking women to external buyers. Community credit unions e.g. Internal Savings and Lending Schemes (*mukando*-native name) is another economic activity most women were engaging in to access additional money and save it to support other

economic activities. Todes et al. (2010) noted that lending schemes supported and sustained community initiatives in Msinga district of South Africa. Women in Rushinga have their own credit unions to sustain projects they run. The Ministry of Women Affairs Gender and Community Development helps these credits unions to access additional funds to support businesses and projects they do such as dressmaking (knitting and sewing), hairdressing and vending.

In addition, barter trade is practised in these wards and it does not involve cash but only trading with goods and services. People in wards A and B practise this type of trade in which they exchange their farm produce, animals and labour with other people within and outside their communities for survival. Some people who do not have pieces of land, farming inputs and cattle for farming supply labour to other people for money, food and other basic needs. People come from towns and cities with groceries, clothes, kitchen utensils and farming inputs to trade with maize, beans, domestic animals and other farming products. Women are typically individuals involved in these activities.

c. Employment sector

Most of people in Zimbabwe, especially the majority of men in urban areas, are engaging in formal employment to make a living. This sector constitutes 30.4% of household income sources in Zimbabwe according to ZIMVAC (2014). In Rushinga rural areas, people are employed within and outside the district in both government and private sector. Also due to high level of education in most Zimbabwean communities, people are employed as teachers, nurses, police officers and in other public services despite gender. This district has a diverse of private companies such as cotton companies, trading shops and construction companies. There is a wide range of Non-Governmental Organisations that employ local people; World Vision International, Sustainable Agriculture Trust (SAT), Zimbabwe AIDS Prevention Support Organisation (ZAPSO), and Farmers' Association with Chiefs and Headmen self-Help Investment Groups (FACHIG) and many more. Employment is based on meritocracy, in which people with qualification can be employed by the government and private sector. Even though communities are patriarchal, some women were employed according to merit.

Economic activities in these communities increased income of some households, especially those involved in any activity and those who have diverse economic activities (Nyamusimba 2015). Some households received an average income of $800 (American) or R8 000 per month

and those who only depend on other, than formal employment, economic activities receive an income on average of $300 (American) or R3000 (South African) per month. The difference in income generation is based upon the number of employed people in a family and a range of economic activities that a household practices and access to resources.

5.4   Social Organisations

The social organisation of wards in Rushinga comprise of social networks, solidarity, service delivery, social issues and needs of people in particular and communities in general. Macionis and Plummer (2008) define the social organisation of a society as a system organised by characteristics or a pattern of relationships or social structure, for example patriarchal or matriarchate. The families in wards A and B are based on heterosexual relationships and men are head of households and devise final decision in women participation in and outside the family or households. For example, women's attendance of social gatherings, political gatherings, rallies and meetings limit their participation. One of the respondents reported that:

> *"I failed to join any community project because my husband does not like them"* (**Munei, Ward A).**

From my study, it was noted that only single parenting and widowed women were free to undertake programmes outside the household without consent. Widowed women reported that they can do whatever they desire or plan but they have to inform the relatives of their husbands. In essence, the social structure is patriarchal and in the absence of a male figure in a household, patriarchal rules still apply through inheritance and sorrorate. This is also noted in Mkhize's (2012) study on grassroots women in rural South Africa, where many rural women are still obedient to patriarchal rules and regulations even in absence of male figures in their families. This shows that most African communities are patriarchal.

However, looking at social resources within the area of study, the communities are well-connected communities in terms of bonding and bridging social capital. Social resources are defined by (Cohen and Prusak, 2001) as networks, memberships of group's relationships of trust and access to wider institutions of society. This can be simplified as the connections, interactions and relationships that sustain a society through bridging and bonding people together. It is also the active connections among people with trust, mutual understanding, shared values and behaviour which make community action easier. In examining the area of study, it is rich in social resources and functions based upon relationships amongst individuals, government and NGOs inside the communities in a social, political, economic and cultural

manner. This laid a foundation for the government (through the ministry of Women Affairs, Gender and Community Development) and NGOs to network with women. These networks are aimed at improving their livelihoods, and promoting their participation in community and national development.

Accordingly, Haines (2009) refers to social resources as social capital, defining it as the bonding and bridging social capitals or resources within a community. Bonding social capital refers to relationships or networks that bind individuals of a particular society that are within the boundaries of that society for example families and community banks (Haines, 2009). Bonding social capital held the responsibility of bringing people together who have established relationships or ties already (Haines, 2009). Haines adds that bridging social capital refers to the idea of widening individual networks and ties by establishing new networks to access new information, resources and members. It further refers to the extension of community or individual relationships with external members such as government, NGOs and the private sectors. In relation to Rushinga, the implementation and support of women's projects replicate bridging social capital. Women are connected into a wider network than community or individual relationship and accessing additional resources that support their skills. Bonding and bridging of social capital in the area sustains diverse women projects, especially gardening projects, as group members are connected internally and externally amongst themselves, government and other donor agencies.

5.5 Cultural and Religious organisation

The communities in Rushinga are diverse in cultural and religious values, moral and beliefs that influence women participation and contribution to their societies. Culture and religion are collectively shared values, norms, attributes and beliefs that govern how a particular group of people is expected to behave (Khan 2012). Some scholars argued that religion and culture provide individual space of self-realisation and participation and it is an individual choice to belong to a certain group. Ojong and Muthuki (2010) argue that religion determines personal choices, attitudes of people and influence their behaviour and foundations and it shapes people's social environment, empowers them to work and change their situations through self-realisation. People interact, participate and contribute at a societal level according to their religious and cultural orientation.

Marriages in these wards are exogenous, people marry outside their lineages, if one marries within their lineage, it is regarded as a taboo and the man has to pay white cows to the chief

and his relatives as a sign of breaking blood covenant with his family. People are still practicing polygyny (a man can marry many wives). If the husband dies, his brother takes charge of the family and his inheritance. Because of HIV/AIDS and other sexual diseases, the successor has no power over sexual relationship with the wife. Their culture states that in some cases men are decision makers and women are only to believe and obey decisions made by men. Commenting on culture, it can be argued that the patriarchal state of wards limits women's participation in community development projects.

Even though culture is not fixed and people are advancing, most of people in the study area are still prone to traditional culture and leadership. These communities' social, economic and political life is grounded in traditional morals, values and beliefs which then influence their participation in institutions of society. They believe that a woman should be responsible for maintenance and sustainability of family through hardworking and sacrifices and women must not mix with men at any gathering, they should seat separately. Women do not wear trousers or mini-skirts and in any case of violation of these rules, they pay a fine to the chief (who is the traditional leader of the ward) in form of any domestic animal. Women and girls should be at home before sunset. Society uses taboos to regulate women's behaviour for example women who walk at night will not get married, they are referred to as man and no man can marry another man.

There are only two religious groups in the whole district and in particular wards A and B which are Christianity and ancestral worship *"kupira midzimu"* Christianity is the most dominant group in the district and there are many different sects under it, they comprise of apostolic churches, Catholics, Dutch, Watch Tower and many more. These sects believe in the existence of God and the Holy Trinity (God the Father, God the Son and God the Holy Spirit) and they have a biblical understanding and obedience to their God. Christians have theological explanation of development. They explain development as blessings from God. One of the respondents stated that:

> *"It is by God's grace to be rich or poor, for everything we do; only God can provide the opportunities to us to prosper or have a better life"* **(Moses, Ward A).**

Furthermore, Christians have their religious values, morals and beliefs that govern their interaction and participation in the society. To cite an example most of the apostolic sects such as Zimbabwe Assemblies of God (ZAOGA), Apostolic Faith Mission (AFM) and New Life

Covenant encourage women to work extremely hard to provide for their families and to compete among themselves in church for the title of hardworking woman of the year. Women under the mentioned sects grab every opportunity to improve their livelihoods and contributions to church. Johan Marange, an apostolic sect is one of the religious institution in Rushinga that privileges men power and control over the family. It is a patriarchal church and men are allowed to choose wives whom they want. They use dreams as a source of revelation to marry a certain girl or woman. They marry them despite of their age and consent. This apostolic sect has a lot of early and forced marriages which are controlled by church leaders. Under this sect, men marry many wives for labour and children and they do not work but only enjoy the benefits. Men control their wives relationships with other women from different sects emphasising interaction with people within their sect.

> *"Spending more time with women from other religious groups can affect me.*
> *My church only allows us to share everything with people from our church*
> *and to spend our too much time amongst ourselves"* **(Mercy, Ward A).**

Rushinga is also a traditional community with some people believing in ancestors or spirit mediums. They believe that the way to communicate with God is through intermediation or ancestral veneration. Communication with the ancestors is done by both men and women but only old women who have the history of their lineages. They worship through the ancestors and believe it is the ancestors who control their successes and failures in life, in everything they do and they have a supernatural explanation towards it. People hold traditional ceremonies to thank ancestors for any success such as marriage, new birth and employment and if anything goes wrong, they believe that ancestors are angry and they have to conciliate them through rituals. These practices are still prone in some African tribes such as the Azande tribe in south Sudan[9]. Communities under traditional leadership believe in ancestors for their leadership positions and power to rule and lead communities. They make annual rituals for rainfall, good harvests and thanks giving for any success and every household in the community contributes towards ceremonies despite their religious group. Rituals also meant to appease the ancestors and to ask for forgiveness when they violated any rule. Ancestral worshiper's believe that in everything they have to do in their lives, ancestors have to permit. This impacted on some

---

[9] Azande Countries and their Cultures http://www.everyculture.com/wc/Brazil-to-Congo-Republic-of/Azande.html

women's participation in project, ancestors have to approve. Religion and culture plays a huge role in women's participation in community development and gender mainstreaming projects.

5.6   Women in gardening

Figure 2: Organogram of gender mainstreaming in Rushinga District. Developed by Chiedza Zanza 2015
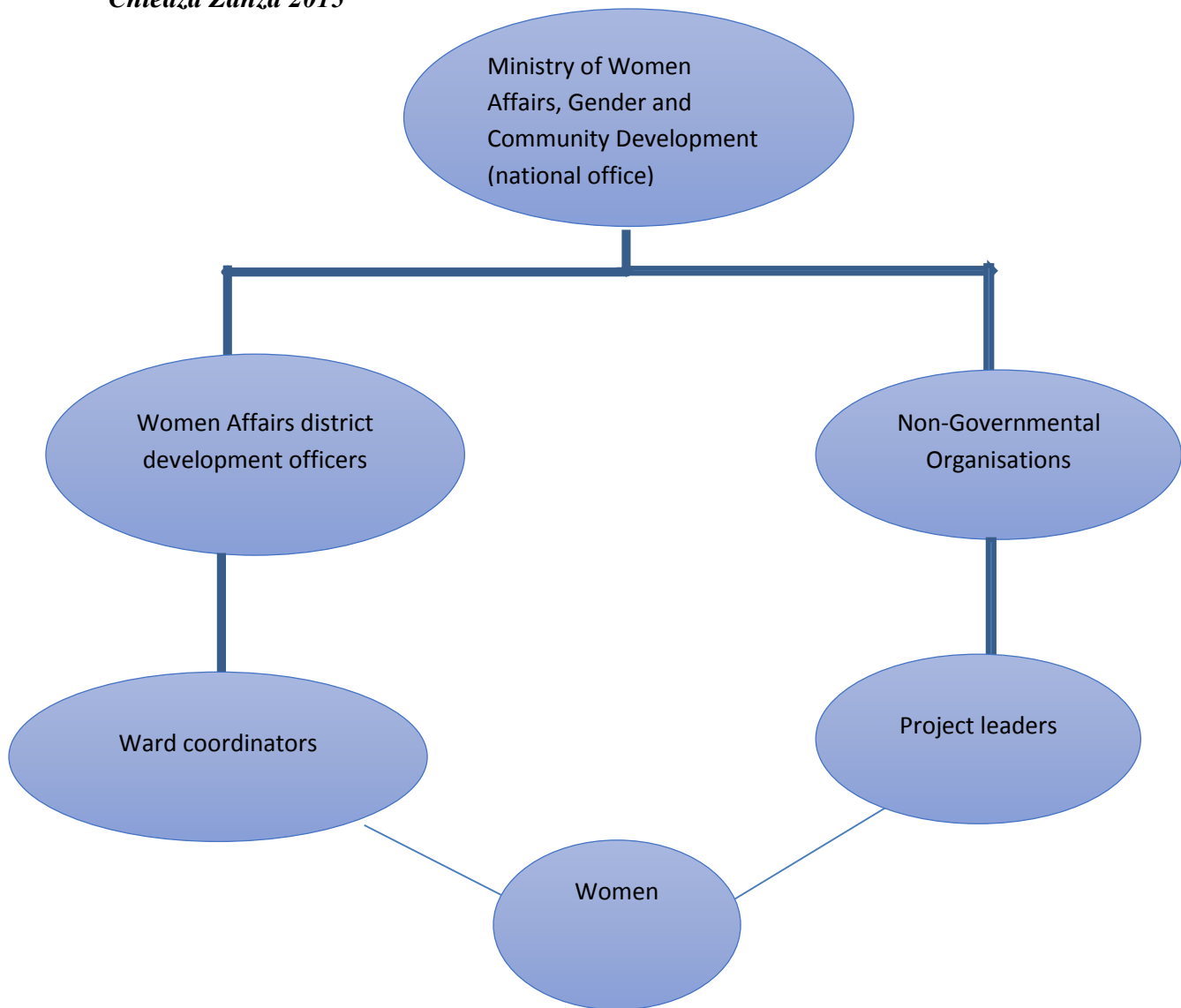
The figure above shows an Organogram of gender mainstreaming program in Rushinga district of Zimbabwe 2014 and 2015. On top of the hierarchy is the national government which operates as the Ministry of Women Affairs, Gender and Community development (MWAGCD). MWAGCD is responsible for policy formulation for example the National Gender Policy of 2013. Beneath the MWAGCD national office is the district development office and Non-

Governmental Organisations (NGOs) which are *Caritas* and World Vision. These organs are responsible for designing and implementing gender mainstreaming initiatives in a strategic and sustainable manner and they are also responsible for evaluating projects outcomes. These organs are also the funders of women projects. Below the NGOs are projects leaders who facilitate and coordinate the projects in communities. The project leaders work hand in hand with ward coordinators from MWAGCD. However, the ward coordinators are only responsible for monitoring and evaluation of projects in which they report to the district development office. Women are at the log of the hierarchy, they are only project participants. I developed the figure above in presentation of the structure of gender mainstreaming projects in Rushinga.

This hierarchal structure of gender mainstreaming program in Zimbabwe is helpful in ensuring efficiency of projects and programs. Bureaucracy and hierarchy is a clear-cut division of labour in which there is specialization of tasks in each and every sector of production (Ritzier cited in Ferrante, 2008). Ritzier adds that bureaucracy is a technical point of attaining the highest degree of efficiency which results in the calculability of results or goal or profit. The management of projects is positive because of the bureaucratic nature of gender mainstreaming and community development projects and some goals are being achieved. However, this structure is a barrier to some women, in order for them to access funds or district development office and they go through long and cumbersome bureaucratic processes. Some women reported that they cannot present their grievances to the funders or the government directly and sometimes project leaders or ward coordinators are reluctant to report or deliver messages. This is a major concern to these women.

Women in gardening projects are aged between 20 and 50 and they are not formally employed anywhere but rely on gardening as their source of income. They reported that they engage in a range of other informal work such as barter trading, informal trading and community landing schemes. Women grow vegetables only and these are tomatoes, rape, onions, cabbages, spinach, carrots, beetroots, potatoes and sweet potatoes. The succeeding chapter is based upon the analysis of data collected via participant observation, in-depth interviews and focus group discussions.

Plate 2 Women at work: Captured by Chiedza Zanza 2015

CHAPTER 6: ISSUES IN COMMUNITY DEVELOPMENT AND GENDER MAINSTREAMING: EXAMINING WOMEN PARTICIPATION IN GARDENING PROJECTS

6.1 Introduction

The findings presented in this section are based on research study I conducted on rural women's participation in gender mainstreaming community gardening projects in Rushinga district of Zimbabwe. This data was collected through a qualitative research method. The empirical findings presented came from the analysis of data obtained from in-depth interviews, focus group discussions and participant observation. The research findings were critically determined exhausting thematic or content data analysis process and application of GAD (gender and development) theory and Structural Violence Approach. Bless et al. (2000) define content analysis an identification of main themes that emerge from descriptions given by respondents in response to research questions. Three common themes are developed from interviews and discussions. Even though major themes and subthemes are similar in both sections, they differ in the meaning conveyed. Each theme had its subthemes and will be presented in form of verbatim, tables, graphs and figures.

6.2 Barriers faced by women involved in nutritional gardening projects

Through this qualitative study on gardening economic activity, the study found out that there is limited or lack of participation of some rural women in gender mainstreaming projects, specifically gardening projects. This is mainly due to political issues, poverty, women subordination and poor health. Similarly, Mehra (1993) studied the livelihoods of women in developing nations in several African countries such as Zimbabwe, Botswana and Cameroon and observed the prevalent and mounting poverty, persistent economic recession and restricted access to productive resources among poor people that negatively impact on women's participation in community development and resources management. My study also found out that some women are facing challenges in their response to gender mainstreaming and community development approaches and these challenges are structural (poverty, women subordination, religious hegemony, corruption and poor markets), environmental (limited water sources and natural disasters) and individual (poor health, lack of personal commitment and time management).

6.3 Biographical profile of project participants

Table 6 and 7 below provide a detailed biographical profile of respondents who participate in gardening projects and their reasons for involvement in these projects. A brief biographical profile of this sample was given in Table 2 of Chapter 4. The respondents were comprised of mainly women and ten men (helpmates).

Table 6 and 7 below show the reasons given by women for joining gardening projects. These reasons were individual commitment, voluntary work, unemployment, vulnerability context, means of subsistence through income generation and consumption, availability of funding, religious motivation and availability of water supply. 50% of the respondents asserted that they joined gardening projects as a means of survival and it is sustaining their livelihoods. 24% of respondents joined projects because they are voluntary and open to all women in these wards and the availability of funds from donors and government. Some women reported that they joined projects because they were not employed.

Table 6: Basic information about women in gardening projects in ward A

	Name	Age	Gender	Years in project	Reasons for involvement.
1	Admire	30	M	2	His wife joined gardening because it is a voluntary government project and open to all women but mostly unemployed.
2	Agnes	23	F	3	She joined the project because it is meant for all women in the community.
3	Berita	50	F	3	It is a project that introduced by church and the priest encouraged church members to join.
4	Caroline	38	F	2	She joined because her husband is the leader of agriculture and gardening projects.
5	Dexter	36	M	2	Gardening is a means of survival and there are free inputs and protected gardens which they cannot afford

	Name	Age	Gender	Years in Project	Reasons for involvement
6	Francisca	45	F	3	She has the ability and time to do gardening and to provide vegetables for family and community.
7	Lucia	22	F	2	Motivated to gardening as survival activity and means of income generating
8	Ottilia	42	F	3	Joined gardening project because they are voluntary projects with free gardening inputs.
9	Tambudzai	28	F	2,5	It is an easy project to her and less labour required.
10	Telekai	36	M	2,5	His wife joined gardening project as she is not employed and this is her workplace.
11	Slavie	27	M	3	It is a project for all women, especially the poor, widowed and single mothers. So since they are poor the wife has to join.

Table 7: Basic information about women in gardening projects in ward B

	Name	Age	Gender	Years in Project	Reasons for involvement
1	Beauty	50	F	3	She was unemployed and wants something to do in her life. As woman she cannot just stay at home but she needs something to do and provide for the family.
2	Bridget	34	F	3	It is means of survival for her through income generation and family consumption.
3	Cephas	50	M	3	The wife is committed to work in any project that comes into the community thus why she is involved.
4	Constance	26	F	2	She reported that she has skills and experience in gardening.

| 5 | Fadzai | 20 | F | 2 | The projects are voluntary and supported by government and donors so she has to get involved. |
6	Grace	38	F	2, 5	She gets involved without consent because the village headman submitted her name to the donors.
7	Make	47	F	3	Gardening is an extension of farming projects by Caritas to include gardening projects. So as a beneficiary of farming project, she gets involved in gardening as well.
8	Mercy	41	F	3	Involved in gardening for income generation as the products belongs to the producer.
9	Moses	23	M	2,5	The wife joined these gardens due to the availability of water supply and protected gardens unlike her home garden.
10	Muchaneta	29	F	2	In order for her to get free vegetables as they are expensive at the markets, she joined gardening.
11	Olivia	33	F	2	She joined the project to get vegetables for family as well as free gardening inputs.
12	Phone	25	M	2	Helping his wife who joined the project because of she does not have any source of income.
13	Tavonga	30	M	3	The church priest encouraged all women to join every project comes to community especially *Caritas* or CADEC.
14	Yeukai	45	F	3	Joined the project because it is voluntary women's project.

Different responses were given by these women, for example Fadzai (ward A) reported that involvement is voluntary and open to all women. Cephas (ward B) said only commitment and time availability are essential for membership in gardening. Some said that involvement is politicised since they are government funded and most of its beneficiaries are supporters of the

ruling ZANUPF party. Berita (ward A) mentioned religious influence since the core founder of projects is CADEC[10] which surrendered to another Catholic organisation, *Caritas*. *Caritas* and government are working hand in hand, funding, monitoring and evaluating nutritional gardening projects in these wards (National Gender Policy, 2013). The reason for studying women's involvement in these projects is to examine if motivation and goals are being achieved and hindrances towards goal achievement. Sustainable gender mainstreaming projects must be built upon open membership to all despite vulnerability context, religious orientation and personal skills. The reasons given concerning involvement helped me to understand that these women are facing different challenges (structural, environmental and individual issues).

Figure 3 below shows the overarching issues that arose from the respondents who are participating in gardening projects and these issues informed themes of my research report. These issues were reported as main challenges or barriers faced by women in nutritional gardening projects. The information provided by respondents is used to verify field notes taken during participant observation. Categorising the responses into themes and subthemes is done for organisation and readability of my research report. All themes and subthemes are presented in Figure: 3 below.

---

[10]CADEC means Catholic Development Committee and it is a committee that focuses on development and helping of Catholics who are vulnerable, thus orphans, poor, widows and elderly. This committee worked closely with Rushinga District for so many years and its programs included relief, food aid and development projects such as agriculture, piggery, poultry and bakery. CADEC has phased out and it is now working under Caritas which is also an international Catholic organisation.

Figure 3: Themes and subthemes that emerge from data collected from project participants
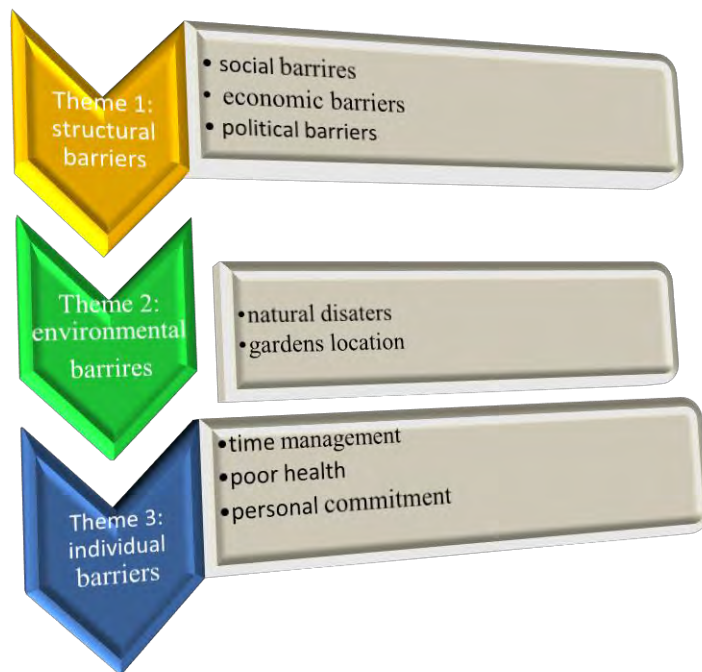
6.4 Theme 1: Structural Barriers

Structural Violence Approach (SVA) proclaims that societal structures of society such as political economic and social, in conjunction with social facts such as poverty, peer pressure, gender inequality and economic hardships, constrain, harm and shape individuals in society (Galtung, 1969). This approach helped to me categorise women responses as barriers many women face when participating in gardening projects. Some of the major responses women mentioned included political, social and economic issues, which I classified as structural issues using the SVA. Below is an example of this question and its responses*:*

> ***Question:*** *Are there any issues that affect your participation and management of your project?*
>
> ***R1:*** *"there is poor funding, sometimes inputs come late and we have to wait, we are not allowed to use our own inputs" (economic issue)* ***(Muchaneta, Ward B).***

> **R2:** *"I am the chairlady of Woman's League so sometimes I have to attend the party meetings and I will send a representative" (political issue) (Caroline, Ward A).*

> **R3:** *"Some of our group members gossip on our religion and sometimes they directly confront and question us about our doctrines" (social issue) (Mercy, Ward A).*

From data collected, structural issues took precedence over other challenges faced by women in gardening projects. This is because women's responses were based on issues that represent the structures of a society. Likewise, True (2009) reveals that some women in developing nations lack skills to participate in development initiatives, they are placed at the periphery of a society by social, cultural and political structures of their societies. Subthemes developed from structural issues are political issues, economic issues and social issues. The discussion below provides an overview of challenges or barriers faced by women participating in gardening projects and the subthemes emerge from women voices in response to research questions.

a. Socio-structural barriers

The most prevalent barriers faced by women participating in gardening projects are based on social issues that arise from the social structure of society. This study examined that under social structure of Rushinga community, gender and religion are the most crucial sections of society that are specified as the barriers by women undertaking gardening projects. For example:

> *"Sometimes my husband doesn't allow me to go to projects" (Fadzai, Ward B).*

> *"I miss the Saturday meetings because I will be at church" (Mercy, Ward A).*

Issues of race, culture and ethnicity are not mentioned in this study. There was no racial issue since there was no racial diversity, women and the government workers were of the same race. Cultural and ethnic similarities seem to be the strength of solidity to these women in addition to belonging to the same class. The most prevalent social facts given in wards A and B as barriers to their participation and commitment to gardening are poverty and inequality. Johnson

(2010) argues that structural barriers placed women at the periphery of development and these structures endorse men empowerment. Furthermore, my research examined how structures of a society limit women's participation in development initiatives that are only meant for women empowerment. Social facts fall under different themes and they will be discussed accordingly. To clearly outline and discuss this theme, gender and religion will be discussed as sub sections of this subtheme.

i. Gender issues in gardening projects

The research findings show the prevalence of gender inequality and women subordination that exists in the studied wards. Todes et al. (2010) argue that gender mainstreaming projects in Msinga community were affected by gender power relations. Todes et al. added that women who were attending workshops and meetings on gender mainstreaming remain passive observers and still needed to be encouraged to stand up and speak. Gender mainstreaming in the community faces resistance and hostility from men. Men participating as helpmates to their wives were dominating the gardening environment and it was impacting on women freedom of expression and participation in gardening e.g.

> *"In our culture women do not talk too much in meetings and the father has a final decision"* ***(Berita, Ward A).***

> *"These men think that they are the fathers of the project they want to make laws here as if they are at their homes"* ***(Grace, Ward B).***

However women reported that whenever men attend to project meetings, they dominate and took precedence over projects displaying their masculine power yet projects are meant for women. In addition, during focus group discussions, men were too interactive and comfortable with sharing information and asking questions. Men seemed to be dominating the discussions. Since the research was examining women participation in these projects, I encouraged all women to respond to each and every question. The research findings outline that women lost projects ownership when an environment is being shared with men.

Similarly, Todes et al. (2010) reported that when women are working with men in same projects, women lack space for their agency of participation in development. The involvement of men in these projects is impacting on women's commitment and participation. However, women stated that sometimes they need men power to carry out heavy duties on their behalf. Nkoma (2013) investigated that most of urban employed women lack confidence to express

their views in an environment where men are the most dominant populace. Limited access to expand their choices and gain control over resources and institutions were also identified by Nkoma (2013) as important factors contributing to women's complacency in the development process.

When these women were questioned about having joint projects with men, most of them reported that they only need men for carrying out heavy duties they cannot manage. One of the respondents disputed that:

> *"This garden should be for women only so that we have an equal opportunity as women only. Men should come if there is hard labour or they must have their own projects?"* **(Olivia, Ward B).**

Despite an idea of creating a democratic space for women's participation, women argued that they only need men in their projects for division of labour, especially heavy and laborious work. The division of labour within gardening projects give men power and position over women and that is against the vision of the projects and gender mainstreaming in Zimbabwe. This division of labour is minimising women capability to carry out heavy duties, such as erecting fence and securing gardens, land clearing and making composts. Women regard these duties as heavy for them but some women working in individual gardens are managing them though they are tiresome. I concluded that women in projects were taking advantage of the availability of men power to excuse themselves from carrying out these heavy duties.

Some women reported that they do not own and control these projects because of male chairman. In both wards, project leaders are men and this is because before the donors started gardening projects, they were working with men as projects leaders in agriculture and piggery. From a theoretical point of view, Gender and Development (GAD) approach states that gender mainstreaming and women empowerment should promote women leadership roles and control of their labour (Hartwick and Peet, 2009).The allocation of leadership positions to men contradicts GAD theory. In ward A, the chairperson reported that *Caritas* assigned him to take charge of community projects they fund. In ward B, the project leader reported that he was chosen to lead the project because he had worked successfully with donors and has the capacity to lead any project despite of gender, age and religion. Even though these leaders have skills and are managing the projects positively, they deny women access to leadership position and ownership of the projects. One of the women reported that these projects are empowering them to be hardworking women towards sustainable livelihoods.

Women in these projects are facing many gender barriers at individual level than group barriers. The individual barriers are based upon patriarchal and social construction of women. Hegemonic masculinity and emphasised femininity[11]disables women's participation in gardens despite GAD aim of challenging and redressing the gendered division of labour, gender roles and institutional powers that affect women's participation in development (Reeves and Baden, 2000). Women reported that their husbands are hindering them from committing full time to gardening and some said performing feminine roles and project management is a double standard work for them. Only 10% of respondents reported that full time commitment to gardens is impacting on their families. The women are failing to cope with house work, sometimes they have to sacrifice for the project abandoning their homes and families in the process. Below are hegemonic and femininity responses from women:

> *"Sometimes my husband does not allow me to go to projects, he is a jealousy man and he is afraid of being cheated since we are working with men and maybe I will cheat along the way in fear of infidelity"* **(Fadzai, Ward A).**

> *"I am a single mother who performs many roles. I am the father and mother of my family and it's a double duty, always get tired but I'm not going to quit. As a woman I am strong and I can manage effectively"* **(Ottilia, Ward A).**

> *"Whenever I come back from the garden, there is always violence and my husband is too abusive and demanding. Always complaining about preparing supper late or whenever I go to the gardens without finishing my household chores it a problem"* **(Bridget, Ward B).**

When I visited one woman at her homestead, I realised that she is hardworking. She has her own garden by the nearby borehole and at the same time taking care of her sick mother-in-law, involved in farming and also performing household chores. It seemed that project management is an additional burden as she was struggling to manage her house work and during the days she did not have time in her garden. Similarly Razavi (2012) found that some women in developing countries such as Uganda, Tanzania and Namibia have limited time outside

---

[11]Hegemonic masculinity theory is an ideology of male behavior that guarantees the dominant position of men over women, and emphasized femininity, as a normative ideal which confines women to the desires of men, is designed to complement hegemonic masculinity (Boonzaier and de La Rey, 2003).

household and heavy domestic workload that limits their participation in development initiatives.

Through home visitations and participant observation, I studied that these women are struggling to balance house work, other economic activities and project management, especially the assigned days of gardening. These women are not only relying on gardening projects as an economic activity but they are also farmers, they have separate gardens and have to attend to other social commitments. Since attendance to gardening projects is compulsory, these women have to abandon some other activities and some of house work. They reported that the rain season is the busiest period and they spend most of their time on projects and farming than household chores. They reported that they can spend two weeks or a month without cleaning the house and their children can only do it over the weekends.

Conclusively, emphasised femininity and hegemonic masculinity are negatively impacting on women's commitment and participation in gender mainstreaming community development projects. When women commit to gender mainstreaming and community development, they contradict their emphasised feminine roles or they fail to comply with hegemonic masculinity. The social construction of gender is a barrier to gender mainstreaming.

ii.   *Religion and community development projects*

This section focuses on how religion is regarded as a barrier to commitment of women in gardening projects. Religion refers to the collectively shared values, norms, attributes and beliefs that govern how a particular group of people is expected to behave (Khan 2012). Religion is a community of believers who share the same dogmas, sacred books, rites, worships, sacraments, moral prescriptions, interdictions and organization (Gruber, 2005). The district of Rushinga is made up of two religious groups which are Christianity and ancestral worship[12]. Jennings and Clarke (2008) state that involvement of Faith Based Organisations in development impact on the involvement and participation of other people in Asia, Africa and Middle East. Four women from ward A indicated that their religious sect, Johane Marange Apostolic Church is the most despised group as compared to other religious groups in district and particularly at community level. These women indicated that even though they managed to get involved in the projects, they are still facing stigma because of their religious socialisation. For example one of the women indicated:

---

[12]Cultural and religious organisation: page 65-68

> *"Some of our group members gossip on us and sometimes they directly confront and question us about our doctrines. They always gossip saying we are most dirty women and they don't even use our watering containers or even cups that we bring here"* **(Agnes, Ward A).**

Religion limits women's commitment to daily participation in projects. The Johane Marange women stated that after every derogatory comment about their doctrines and practices, they felt uncomfortable to be in the gardens. One of these respondents added that sometimes she had to leave earlier before the finishing time and another one stated that if the comment is directed towards her, she takes days without coming to the gardens. They ended up sending their children or husbands on their behalf. In my ethnographic study, I observed that men and women in these gardens discuss many issues and there were no boundaries on sensitive issues and one of the reasons given was that:

> *"The gardens provide a forum to discuss any issue and its solutions, so whatever being said here is to help everyone, to improve or to avoid. It is a take it or leave it forum, either you get used to the stories of you join the storytellers"* **(Slavie, Ward A).**

The gardening projects are comprised of different religious sects, these are, Catholicism, Apostolicism and ancestral veneration. This diversity indirectly impacts on their team work or commitment to work, some individuals feel inferior to others. For example one of male respondents indicated that his wife wants to quit gardening as the ancestors are not pleased with her participation and involvement with a project that was brought in by white Catholics.

> *"She wanted to quit this project because the ancestors are sending evil spirits to her. Her vegetables are being eaten by the pests. Why only her? The ancestors are not happy because this project came through the white Catholics and this site was used for rites and rituals for rain"* **(Cephas, Ward B).**

The research findings concluded that religion affects participation amongst gardening participants. The involvement of different religious sects in same projects does not create a democratic and conducive environment for all women to participate. Comparably, Ojong and Muthuki (2010) establish that religious conversion had an impact on empowerment amongst Indian women in Chatsworth in Durban South Africa. Some women in my study responded

that they are not facing any religious challenge in gardening project. They are comfortable in working together as a religious and diverse group with one vision of community development through committing success of nutritional gardens.

b. Economic barriers

Many economic barriers were reported by women participating in gender mainstreaming projects, especially women in rural communities. The economic structure of the district is limiting women's commitment to gardening projects which are meant for sustainable livelihoods through consumption and income generation. Using the Structural Violence Approach, economic inequalities systematically deny some people their basic human needs and violate human rights, Ho (2007). Ho adds that structural violence theorists define violence as the avoidable disparity between the potential ability to fulfil basic needs and their actual fulfilment. My study found that the economic structure of Rushinga is impacting on gardening projects, especially when it comes to markets. Gender-net, (2012) reveals that the economic structure in Zambia hinders women development as they are denied access to more economic opportunities other than agriculture and farming.

The overarching issue delineated by 90% of respondents is lack of adequate markets. This is limiting their production henceforth demotivating them to commit to gardening projects. Gardening is one of the most economic activities and almost everyone in Rushinga is involved but and there is nowhere to sell their vegetables in wards. These women reported that sometimes they travel long distances to sell their vegetables, for example a distance of 19 kilometres to a nearby township whilst carrying baskets on their heads. People without gardens are fewer than those who have gardens and there is also an irrigation scheme in another ward which supply vegetables throughout the year in a whole district. These women reported lack of markets in their communities as a limiting factor to their production as well as commitment. Similarly, Nelson (2013) noted that rural women in Asia have limited access to markets in development initiatives as compared to men. In Rushinga women stated that they are just producing vegetables for consumption and not for sale because of lack of markets. The chairman from ward B reported that:

> *"The irrigation scheme is supplying vegetables to the whole district and outside and we don't have customers other than local villagers. The major barrier we are facing as small scale producers is market and most women are losing interest"* **(Cephas, Ward B).**

There is a competition over markets in these neighbouring wards and gardening is generating little income to women involved in gardening. Many of these women are targeting the same markets and the competition is tough for them. Their target customers are working class people in townships, teachers in nearby schools and district hospital. However their targets are also having their gardens due to the economic status of the country. Women reported that long ago markets were very good before the Zimbabwean economic recession e.g.

> *"The current situation taught everyone survival skill and the value of money and they have to produce their own vegetables on the backyards"* **(Tambudzai, Ward B).**

Apart from competition over markets, some women reported that in rural areas most families rely on natural vegetable supplies especially during the rainy season between the periods from December to April. They indicated that there will be a lot of edible wild vegetables, insects and animals in rainy season so their little available markets are not reliable. Mehra (1993) studied that women's dependency on agro-ecological system for survival for example water, land, wild foods, medicines and fuel was a major concern in the politics of development and nature conservation. Mehra adds that agro-ecological dependency was impacting on sustainability of gender mainstreaming and nature conservation. This dependency has impacted on gardening projects throughout the year in Rushinga. Women reported that during summer season, they do not work too much in gardens sometimes they do not even go and only focus on their farming. Their participation is limited in summer season as they also rely on natural vegetable supply. Figure 5 below presents how women participation in gardening projects is being affected by natural vegetable supply and statistics provided on the table are drawn from women responses and complains about vegetable market in the district.

Figure 4: the percentage rate of vegetable market in the district throughout the year (Chiedza 2015)
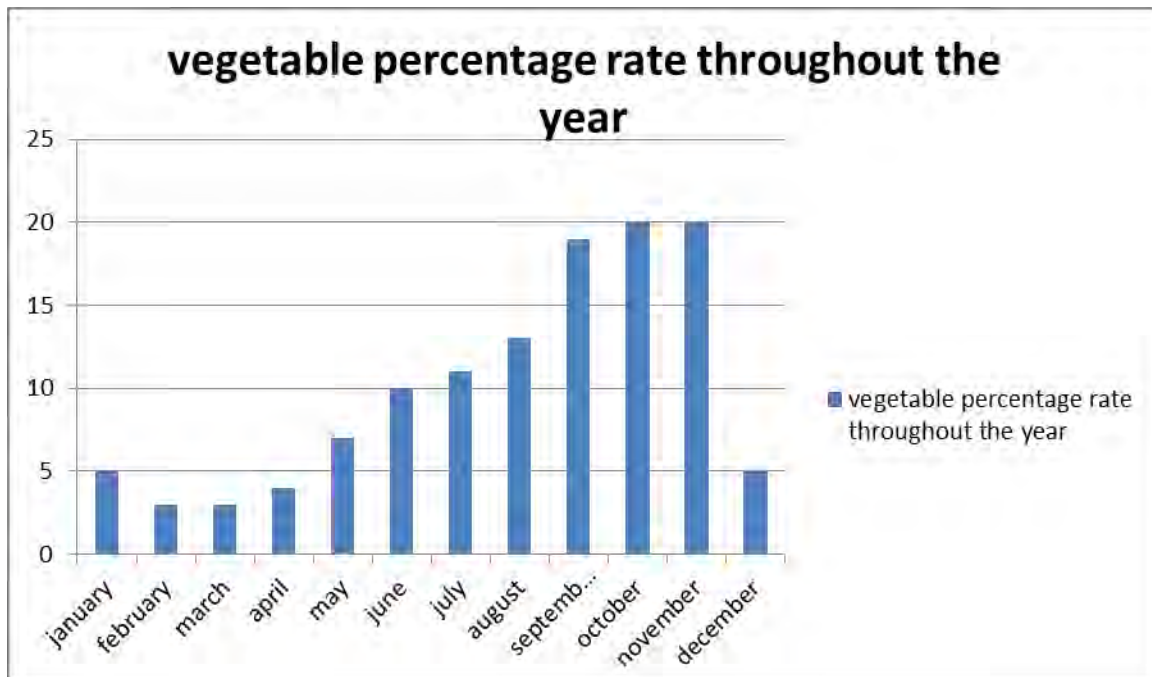
Apart from the aforementioned financial constraints that are impacting on women's participation in communities, financial problems are also mentioned as a barrier to sustainability of the gardening projects and women commitment. Even though the projects are funded by the government and a range of NGOs, women reported the lack of and limited access to additional funding for maintenance purposes for example.

> *"The funders are only providing seeds, inputs and fencing and they are experiencing problems when it comes to maintaining the gardens fences, buying garden tools, watering cans and safety clothing" **(Bitty, Ward A).***

The research found out that gardens funds are not enough for sustainability of projects and many issues need financial solutions. Women reported that the working environment needed safety clothing and they did not have it. For women, working in gardens is not safe but due to their economic status, they have to work. They reported that they needed more funding to be channelled towards water pipes to have sprinkler irrigation than carrying water on their heads from dams. Lack of access to finances was also reported by Johnson (2010) amongst rural women in Bangladesh, Kenya and Zambia. The picture below shows women carrying water on their heads for watering the vegetables.

Plate 3 Women at work Captured by Chiedza, 2015

Gender mainstreaming aims to empower women to be participatory and independent citizens within communities. In Rushinga district, women are being empowered and they are participating in community projects but women in gardening projects are not able to access funding as individuals. These women reported that they cannot access funds as individuals but through the chairperson of the project. Any funding directed towards them, is channelled through project leaders. They are unaware of the budget and they only know that they get funding towards their inputs. They reported that funding is not transparent and they are suspecting corruption from the leaders. Their major concern is the inability to access funding individually and waiting to work as a group at the same pace since it is a long process for them to start the project as stated by one respondent:

> *"It is only the chairmen who do a budget for us and get the funds. Sometimes*
> *he does it at his will and we have to wait for that. This process of failing to*

access funds individually is suffering us. Some of us want to work throughout
the year" (Caroline, Ward A).

c. Political issues in gender mainstreaming and community development

Politics is a major concern in community development and gender mainstreaming programmes and it can affect policy implementers and the target group. My research found that community solidarity and cooperation towards development can be affected by political diversity even though there is political stability. The political structure of a society negatively impacts on community development. Ho (2007) explains that political structure of a society includes political power, legal rights, political parties and class coalitions within a particular society. Green (2012) states that many organisations, such as Oxfam, are aiming at changing communities from poverty yet there are political power imbalances that hinder development across the globe. The study uncovered that in wards A and B and there are only two oppositional political parties which are hostile to each other. Some women in these wards supported the ruling party and others supported the opposition party.

> *"Most supporters of the opposition are victimized, marginalized and*
> *excluded because of their political affiliation" (Carrington, Ward A).*

Politics is regarded as a barrier to women's participation in these wards even though the funders and supporters of these projects are non-political seeking to empower everyone. This was reported by the chairmen, ward coordinators and community development officers who have participated in the study. The garden environment is not conducive for all women as they support different political parties.

Lastly political power relations are unequal in this ward but it was not evident during focus group discussions and I only established it through in-depth interviews with some women and ward coordinators. Some women participated in in-depth interviews mentioned that the core founders of projects are non-political organisations, they recruited everyone and the unequal power relations started subsequently during the participation phase. Green (2012) adds that the privileged groups access development easily as compared to the other. Ward B coordinator reported that:

> *"Even though these projects are not political, members of ruling party are*
> *excessively vocal and they have a spirit of ownership believing that projects*

are funded and monitored by the government are directly pitched for them"
(Leonard, Ward B).

One of respondents stated that leadership board is dominated by leaders of the ruling ZANUPF party. From other key informants, some women are not comfortable with leadership of political parties since projects are open to all. Due to this fact, some women were not too interactive in focus group discussions and from observations some women were not open to disclose their political views on participation in community development.

6.5   Theme: 2 Environmental barriers

The research found that women involved in gender mainstreaming and community development projects in Rushinga Rural district of Zimbabwe are affected by environmental issues. From a theoretical perspective, gender mainstreaming considers integration of women in environmental management and sustainable community development measured by the ability of all community citizens to manage natural resources (Hartwick and Peet, 2009). GAD states that gender mainstreaming approach should have a principle of Women Environment and Development (WED) which emphasises an interactive relationship between women and environment. They further develop that natural environment should sustain the livelihoods of women and women should also utilise natural resources in a conservative manner.

WED focuses on women's involvement in collective struggles over natural resources and environmental issues towards development. With reference to my research, I found that the utilisation of water supplies and land is seen a strategy to mainstream gender and community development. However, environmental issues are regarded as barriers to women's participation in community development and gender mainstreaming projects. The environmental barriers are categorised into two subthemes.

a. Natural disasters

Women reported that natural disasters in their communities are impacting on their project management and sustainability. The gardens are located near dams and rivers. In ward A, gardens are surrounded by three rivers and women reported that during the summer season sometimes rivers flood making the gardens inaccessible. They also stated that sometimes it might start flooding whilst in gardens and they have to wait long hours for rivers to be calm.

"Sometimes when floods start whilst we are here, we have to wait until rivers are calm and then go home. It will be late and dark and when you get home you have to start cooking" **(Bridget, Ward B).**

Garden in ward B was washed away by floods in January 2015 and women had to replant their vegetables and this delayed them to start their projects. They reported that their commitment to gardening during rainy season is limited by fear of floods.

Plate 4: A flooding river in Ward B Captured by Chiedza, 2014

Gardening in summer season is a challenge to all women as they regarded the season as most dangerous. They reported that production during rainy season is low and their commitment and participation is limited due to seasonal natural disasters. They harvested poor yields in that season due to plenty pests that are associated with rainfall, these pests which includes (aphids, locusts, leaf eaters, cutworms, tomato blight, etc.). Even though they receive pesticides from donors, they are not enough for pest control. As a result women reduce their production and

commitment to project in waiting for the dry season. They stated that, it is better for them to reserve their labour for the next season which will produce good quality yields.

Vegetables are also destroyed by heavy rains and hail storms, flowering tomatoes were destroyed and women reported this occurs regularly every rainy season. Some women were requesting to stop gardening during that season and wait until winter. Comparably, Nyamusimba (2014) stated that in Rushinga district, farming is affected by heavy rains and hails storms and the district is characterised by heavy rains. Women reported that they work in gardens every season because in each and every season there are environmental stresses attached to gardening. The chairmen reported that during winter season there would be snow which is their major concern as well.

> "*There are irregular participants who do not come in winter season because it will be cold and fetching cold water for them is a problem and they only want to come when it is hot*"**(Leonard, Ward A).**

b. Limited water sources

Gardening in Rushinga district is done using water from the nearby rivers and dams which are limited in some villages and wards. The district is made up of twenty-five wards and each ward has at least thirty five villages. The community nutritional gardens are situated at annual water source in some wards and this located some villages to a distance of 5 kilometres away from the gardens. The location of gardens is mentioned in both wards as a major barrier to women's commitment and participation in community development and gender mainstreaming projects. Women who stay in remote villages sometimes come late to the gardens or leave earlier as they want to walk before it gets dark. Instead of coming three times a week they regularly come twice. The ward coordinators added that these women travel long distances to the gardens and upon their arrival arrive, they are already tired.

The gardens are situated at a distance away from villages, in the forest and women have to walk some kilometres to reach the gardens. The pathways to the gardens are in the midst of forests and a woman cannot walk alone to the gardens. Women go as a group and they reported that they are afraid of wild animals, snakes and some men. One respondent said that:

> "*I can't walk alone to garden and some men in this community are dangerous. They like women and they can follow you and rape you in these*

forests and who can help you even if you can scream." If others are already

*gone, I will not go that day. I can't go alone" (**Grace, Ward B**).*

The forests are densely populated and covered with vegetation of rainforest and wild animals such as jackals, hyenas, cheetahs and warthogs are a threat to women. The location of the gardens is a major concern to women since it is in the midst of the forests and the gardens are unsafe places to be as an individual and one cannot walk alone on the way. The water sources in these wards are limited to a certain corner of the ward henceforth distancing gardens from other women and making it a challenge for them to travel a long way to the gardens. The picture below shows the location of a garden in ward A.

Plate 5: Location of garden in ward A. Captured by Chiedza, 2015

6.6   Theme 3: Individual barriers

Some of the barriers to women's participation and commitment in community development projects that are introduced as a gender mainstreaming approach are vested upon individuals. Successful gender mainstreaming approaches must examine how women, individually are responding to initiatives and strategies and barriers or challenges faced by individuals in

projects. In Rushinga district, poor women participating in gardening projects are facing various challenges that are at personal level other than community level. The individual barriers investigated are poor time management, poor health and lack of personal commitment.

a. Time management and personal commitment

Gender mainstreaming and community development requires people who can commit themselves and able to manage their time. Personal commitment and individual time management are reported and observed as major challenges faced by women in ward A and B who are involved in gardening projects. Some women reported that it is a challenge for them to manage the project and their everyday life personal and social commitment. Razavi (2012) found that some women in patriarchal and developing communities have limited participation due to heavy domestic workload. Henceforth, heavy domestic workload impact on time and project management. During house visitations, I interviewed women on project management who gave different responses, below are their responses:

> *"Sometimes I don't feel like I have to go garden, it is a tiresome job and sometimes I feel like I want to quit"* **(Lucia, Ward B).**

> *"It is a great challenge for me to be part community gardens and to work in my filed or do other jobs. I ended up abandoning something for something"* **(Telekai, Ward A).**

> *"Some people think that if you don't manage project and your housework you are lazy. They don't know that all work needs time"* **(Olivia, Ward B).**

> *"Gardening projects are not that challenging, it only needs your personal commitment to work and time management. This is not a group challenge but it is within an individual"* **(Francisca, Ward A).**

> *"These gardens need hardworking women if you are lazy, you cannot manage"* **(Constance, Ward A).**

In focus group discussions, time and project management was not given as a barrier to women's participation. The participants reported that they set three days a week for project management and everyone has four days for personal and social commitments. The only challenges they face as a group are the social gatherings that contradict with their days of gardening.

"Only funerals, unplanned community meetings and political meetings can disturb our gardening days. We have to attend those social commitments, so we cannot come to the garden" **(Chairman, Ward A).**

"Social gathering and meetings are problems, we have to attend them. If it is a meeting with the donors, we have to go because no one can represent when you are absent. Even if we heard that food donors is in the village whilst we are here at the garden, we leave everything and go" **(Grace, Ward B).**

"Project management is personal, we agreed as a team on days and time we come to the garden and work. Its only two hours per day and it is not a group issue but some women lacks time management, their reasons for missing meetings show lack of commitment and organisation" **(Chairman, Ward B).**

Project management is reported to be related to time management and personal commitment in these wards. On the same note Johnson (2010) reports that some women in Kenya and Zambia have limited time out of their households and they do heavy domestic workload which impacted on their participation in gender mainstreaming. Johnson's argument is based upon how individual women manage their time and domestic workload which was influencing women commitment and time management in gardening projects.

b. Health issues in gender mainstreaming and community development projects

Poor health was discovered as a barrier to participation and commitment of women in gender mainstreaming and community development projects in rural communities of Rushinga. 56% of respondents argued that their commitment to work and manage gardening workload is limited by their health conditions. Good health is a vital human capital towards community development and sustainable livelihoods, Mathie and Cunningham (2003) argue that human capital is built upon good health and individual skills. Some women are not able to attend to the demands of the projects as per scheduled time, which is three times per week because of their poor health. Most women who reported health issues said that they suffer from migraine headaches and restless leg syndromes.

Five women in ward B indicated that the garden is located between three to five kilometres from their homes and due to restless leg syndromes, they are not able to follow the timetable and to manage their work. Since weekly participation and vegetable management is compulsory, they struggle to go to the garden and sometimes during weekends they send their

children to work. Watering vegetables is done using watering cans and fetching water from dams and this is a challenge to some women who have health issues. In ward A, the garden is situated 400metres away from the dam and in ward B it is 300 metres away. Some women find it difficult to carry water on their heads and walk a distance of 300 metres more than twenty times a day. Two women in ward A stated that each day they do such work, they have headaches, backaches and restless legs but they said they will never give up since the project was improving their lives.

Involvement in gardening projects was open to all unemployed women despite their vulnerability, health, marital status and skills. *Caritas* and the government encouraged most single mothers, widows and women with poor health to participate in projects so as to improve their livelihoods. However women with poor health stated that even though the projects are generating income and improving their lives, their health is minimising their participation and sometimes they do not feel comfortable with the garden environment. Most of the victims are people living with Human Immune Virus or Acquired Immune Deficiency Syndrome and some suffer from Tuberculosis. Through house visitations, I managed to speak to a woman who Ishim positive and she stated:

> *"I am so thin; my health is poor and even my skin shows that I am sick. Whenever I go to the gardens, I think everybody will be looking at me so sometimes I do not go my husband will go"* **(Grace, Ward B).**

She added that because of her health she did not think she can manage the project work and if her husband was not helping her, she should have quitted. Similarly, the outbreak of Ebola in Sierra Leone has affected women attendance to community work in year 2014 (Davis, 2015). All in all, health is a social fact that impacts on women's participation in gender mainstreaming projects at community level. ZIMVAC (2014) found that involving rural women with health problems in development is problematic as they struggle to maintain their health and at the same time manage development projects. Managing project work impacted on some women's health and as well on project management.

6.7 Issues on women exclusion from gardening projects

This section focuses on challenges and barriers to women's exclusion from community development and gender mainstreaming projects. Many cohort studies were carried out reflecting on this problem but my study goes further and examined how women are responding

to gender mainstreaming and community development projects designed for them. Similarly, True (2009) analysed problems faced by women in participating in community projects and asserts that females often lack skills to participate, and that some have social relations within households, as well as cultural beliefs, that hinder women involvement. Accordingly my study is different in that it examined community projects where women are the only targets despite their skills, culture and religion. I studied why some women are not involved in gardening projects in which they are given total control without male dominance.

This research found that some women are not involved in gender mainstreaming and community development projects because of a variety of reasons. Johnson (2010) reported that women are excluded in development projects because of economic, socio-cultural and political issues within their communities. The information garnered from the responses of all women both project participants and non-participants showed that these women are facing structural, environmental and individual barriers to gender mainstreaming and community development. Even though themes developed are similar, they are different from the information communicated and conveyed by respondents. The reasons given by these women are categorised into three major themes. Three major themes developed are, structural barriers, environmental barriers and individual barriers and these theme are discussed separately in this section.

6.8   Biographical profile of project nonparticipants

Table 9 provides a detailed biographical profile of respondents who are not participating in gardening projects or any gender mainstreaming projects and the reasons behind their exclusion from community projects. A brief biographical profile of this sample was given in Table 5 and 6 of Chapter 4. The respondents comprised of two men and seven women. The men involved in this sample are the ward coordinators of gender mainstreaming projects who managed to provide information that is relevant and appropriate for my research. Based on empirical findings from in-depth interviews, I developed themes that are being presented in this section.

*Table 8: Biographical profile and reasons for exclusion from gardening projects*

	Name	Gender	Age	Ward	Reasons for exclusion
1	Bitty	F	48	A	She only knew about the project after people have been selected by the headman and she had her own garden at home.
2	Carrington	M	31	A	It was a political issue, the headmen failed disseminate information. Garden is located far from villages so some women did not want to join. Some women have better income and they have husbands and children who were working. Most women preferred working in individual gardens not in groups.
3	Epfania	F	50	A	The garden was located far from homestead and she preferred working individually.
4	Kanyama	F	31	B	It was an additional burden as she was already working in her own garden.
5	Kugotsi	F	45	A	Garden situated far in the forest and with her health condition she cannot manage.
6	Lee	F	25	A	Not committed to gardening and they were far very her home and it was not a safe place to be. Projects not open to all the headman had chosen people he liked.
7	Leonard	M	36	B	Some women have poor health. No joining fee. Lack of commitment. Not interested in gardening
8	Munei	F	24	B	The husband was working in the city and sometimes she won't be in the village. She was not committed and no time for gardening.
9	Shingirai	M	39	B	Financial issues, she did not have a joining fee

Table 9 above shows the reasons why some women are not involved in gardening projects. Their responses are based on individual commitment and skills, unemployment, household income, individualism, personal health and gardens locations. 75% of the respondents reported that they are not involved in gardening projects because gardens are located far away from their homes. Some responses show that other women prefer to work individually in their own gardens and not involve themselves in group work. The ward coordinators and some women reported financial constraints as an issue for exclusion of other women from projects.

The ward coordinators gave more responses on why some women are not involved in gardening projects or any gender mainstreaming project. The coordinator in ward A reported that most women excluded themselves from working in gardening projects as they preferred individual gardens. He added that some women in this ward have a better income and they can afford vegetables as well as having other survival means. In ward B, financial constraint is a major issue for women's exclusion in gender mainstreaming projects. The coordinator in ward B reported that even though the projects are open to all women, they are supposed to pay a joining fee of $6 (American) or R60 and as a result some poor women did not afford the joining fee therefore excluded from projects. The political challenge mentioned above is the corruptness of headmen who are not disseminating information evenly across the villages and wards.

Figure 9 below shows the overarching issues that arose from in-depth interviews with women not participating in gardening projects and the ward coordinators. These responses formed a base of themes of my research report. The issues are reported to be the challenges or barriers faced concerning involvement and they are assumed to be possible barriers that these women are likely to face when they get involved in nutritional gardening projects. The information provided by respondents is used to verify field notes taken during participant observation and in-depth interviews with projects participants. Categorising responses into themes and subthemes is done for organisation and readability of my research report. All themes and their subthemes are presented in *Figure 5* below.

Figure 5: themes and subthemes emerged from project non-participants
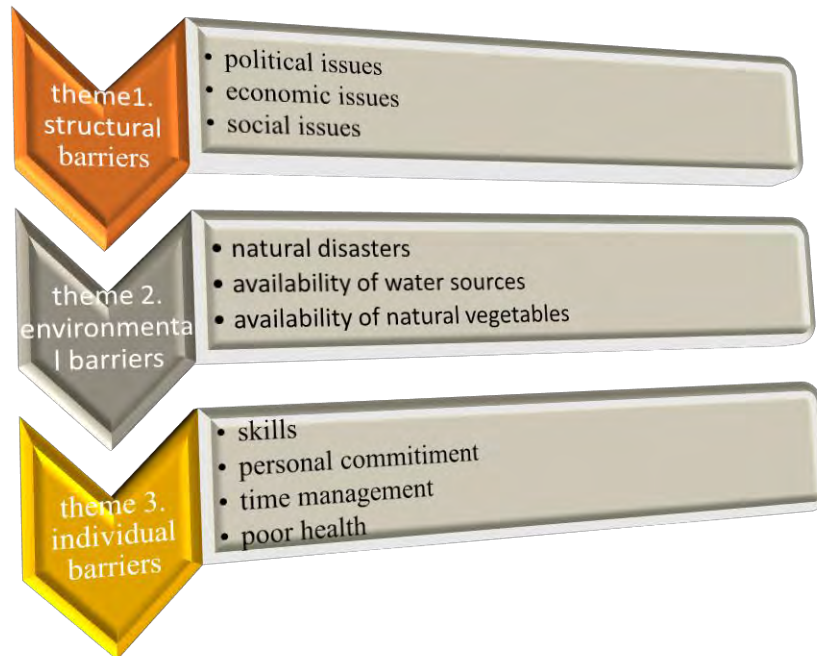
6.9   Theme 1: Structural barriers

Following Structural Violence Approach (SVA) and Gender and Development (GAD) theory, this study argues that structures of a society are barriers to women's involvement in community development projects meant to improve their livelihoods. The responses given by women qualified to be classified as structural issues using the SVA and GAD.

True (2009) revealed that some women in developing nations lack skills to participate in any development initiative as they are placed at the periphery or the corner of a society due to social, cultural and political structure of their societies. From the data I collected, structural issues take precedence over any challenge these women are facing in gardening projects. The subthemes developed from the core themes are political issues, economic issues and social issues. The discussion below provides an overview of challenges or barriers faced by women participating in gardening projects and the subthemes that emerge from women voices in response to research questions.

a. Social issues in gender mainstreaming and community development

Many social issues are reported by many scholars and researchers as barriers to women's participation and commitment to development practices or initiatives. The East African Community Secretariat (2009) studied gender issues in Rwanda community development programs and notes that even though the main objective for community development was to create space for all community citizens to participate in development programs, there were various social barriers directed towards some citizens such as women. The Rwandan study shows that women were affected by social barriers such as gender inequality to participate in development projects. In my study of the rural women of Rushinga district, I found out that some women are excluded in community development and gender mainstreaming projects that are meant specifically for women because of social issues such as gender and religion.

i. *Religion*

Women involved in this study belong to a certain sect or religion and this was reported as a barrier since some women have the chance to get involved and others not. The core founder of the gardening projects is a Faith Based Organisation that gave an assumption that are projects religious in other women's view yet the agenda is to promote gender mainstreaming to all despite religious group.

> *"Even though these projects are open to all women despite the church you go to, some people get the information and their names were submitted by their church leaders"* **(Bitty, Ward A).**

> *"Our priest announced it in church if we want to join the project since they are owned by the church but I did not want to join because I have my own garden at home. If it was any project I should have joined the church project"* **(Munei, Ward B).**

> *"The project has been introduced by Roman Catholics in this community through funding poor people in agriculture. At first they were only funding the Catholics but later they involved all vulnerable people in the district despite the church. People in this community they not easily accept the white people. Some women think that it was for only Catholics who like the whites and they are afraid of what happened 8years ago when the white farmer*

> *Hoticco has exploited some community members through funding them for irrigation"* **(Carrington, Ward A).**

The above responses show that some women are excluded in gardening projects because of religious issues. In these wards, religion is a barrier to women involvement and participation in gender mainstreaming and community development programmes. Kilsby's (2012) studied how religious ideals in India were used to foster used women's subordination resulting in their exclusion from participation. Kilsby identified the use of biblical approaches for women's subordination resulting in them being excluded from participation. In my study, some women are not comfortable in getting involved with projects that are funded by other churches. They reported that the same barriers they face upon joining are going to be the same challenges they are going to face in participation or commitment

> *"These Roman Catholics, they think the gardens are meant for them, when we submitted our names for membership they were saying the project is for us and other Christians not for non-believers. Even if I was going to join, I was going to be a victim of my religion"* **(Lee, Ward A).**

> *"My social interaction with other women outside my religion is limited. Spending the more time with other women from other religious groups can affect me. My church allows us to share everything with people from our church and to spend much of our time amongst ourselves. Being in a project with women from other churches is not acceptable"* **(Shingirai, Ward B).**

> **Researcher** *"Why are you not allowed interacting with women from other churches or religions?"*

> *"This is for us to maintain and share our church doctrines without being criticised with other people. Whenever a group of women meet they discuss many issues and sometimes they interrogate other people's religions and my sect is always a victim as people do not understand what it is about and what we believe in. Secondly people go to the gardens on Thursdays and Saturdays and on those days I will be going to church. So I do not think I was able to commit myself to that"* **(Shingirai, Ward B).**

Some women are too committed to their church activities and did not have time for project management. Sanger (2007) argues that religion is a social fact that maintains social order in

a society though it marginalises and subordinates women and some groups dominate others. From these responses, religion is regarded as a constraint to other women towards their involvement and participation in gender mainstreaming and community development programmes. Accordingly, some researchers reported that religion may also be misused in order to legitimise hegemony and exploitation by other groups[13]. From responses given by women, there is religious hegemony, dominance and exploitation which are impacting on women to undertake gender mainstreaming or community development projects.

ii.   *Gender and patriarchal issues in gender mainstreaming*

During in-depth interviews, some rural women in Rushinga district of Zimbabwe reported gender and patriarchal issues as barriers to their involvement and participation in gender mainstreaming community development projects. Through home visitations to women residing in wards A and B, I observed some patriarchal barriers to women involvement in which women perform more household roles as compared to men. The interviewed women reported that they are playing many feminine roles which stopped them from getting involved in any gender mainstreaming or community development projects. This is similar to the research findings by True (2009) in her global research on gender roles as factors that constrain and weaken the effectiveness of mainstreaming efforts. Women in this study reported that getting involved in any project is an additional burden on them and they are not interested in performing a double shift duty. In answering this question from the interview guide: *Do you think that emphasized femininity roles act as a hindrance to involvement, participation, contribution and commitment?* One of the participant responded:

> *"I am a woman who has kids and a husband, I perform all the duties as a mother of the house, I cook, do laundry, fetch water and firewood and all the household chores as well as attending community meetings. So joining the projects is going to be an additional burden on me, I was going to do many jobs because in gardening projects people are carrying heavy duties and attending meetings. I was not going to cope. If I had someone to help me with housework, I really needed to join and my husband is hardly available to help me since he works as a taxi marshal in the township and come back at night"(Caroline, Ward A).*

---

[13]Author: Sector Program: Values, Religion and Development 30 April 2015

Most women involved in this study reported that it so much work to do as women even though the projects are benefiting other women involved. When I visited one woman at her house, I spent three hours with her. She is a hard working woman. Her chores keep her busy and sustain family livelihood to such an extent that she did not see the importance of joining any project. She reported that her involvement and participation in gardening project was going to disturb her daily duties at home.

> *"I am a hardworking woman. I eat the fruits of my hands without anybody's help. I only work with my children and my husband is always going around the community looking for beer. He does not want to work but I work to provide for my family and cover for his laziness. I do poultry, sewing, vending at my gate, gardening, farming and I can do everything for a living. I am a man myself. Joining those gardens was going to disturb my life and those women are just doing nothing there other than wasting their time"* ***(Kanyama, Ward B)****.*

The ward coordinators from both wards reported that emphasised feminine roles and hegemonic masculinity are major issues that led to exclusion of some women in projects which are meant for women only. Similarly, Makuwaza (2006) states that in Zimbabwe employed women are also forced to stay away from work to nurse their babies or to care for their children when sick and this minimises their chances of promotion or advancement and increases their chances of losing their jobs. Feminine roles are still a concern in gender mainstreaming and community development in Zimbabwe. In this study, ward coordinators reported that women are hard workers as compared to men and other than performing feminine roles, they are also performing masculine roles such as heading cattle, small commercial agriculture, fencing yards and building. This shows that women are not a homogenous group, even if they face subordination and oppression.

From in-depth interviews with ward coordinators, I noted the prevalence of gender inequality and oppression of women that affect women's participation. These communities are patriarchal societies despite increased awareness and promotion of gender equality and women empowerment in the district. The ward coordinator in ward B reported that in their culture women must work hard even though their husbands are not working, stigma and victimisation of the family poverty would be placed on the wife as she would be regarded as a failure or lazy

woman. It can be noted that there is feminisation of poverty in which women suffer more persistent or long term poverty than men (Chant, 2008).

Women subordination is reported as a challenge to women's involvement in any community program. Some women reported that they wanted to join community projects and gender mainstreaming projects so as to get empowered, generate an income for their families and learn gender issues discussed in projects. GAD theory aims to challenge gender and patriarchal doctrines and promote development through women empowerment and gender equality (Reeves and Baden, 2000). The women further clarified that they are not allowed by their husbands to join projects. The ward coordinators argued that they visited some women at their homes and encourage them to join the projects but their husbands would not allow them. Likewise, Mehra (1993) explains that women fail to get involved in development projects because they lack direct control over their lives and due to customary laws and practices of male ownership of women which then require women to seek permission to get involved. Conclusions drawn from their responses presented the oppression and subordination of women in these wards.

> *"I wanted to join the project to have money but my husband refused. He said that I must be able to do my own before I go there but I was going acquire gardening experience and skills from the project"* ***(Epfania, Ward A).***

> *"I heard that women are being taught how to use their skills and hands to get money but I cannot join the projects my husband is too jealous and he wants me to be always at home"* ***(Munei, Ward A).***

> *"Some men don't allow their wives to work for themselves and have a pocket money. They are abusing their wives. Gender equality in this community is not easy to achieve because of abusive men who do not appreciate the work of women. When we have spoken to some of these men asking for reasons they argued that they won't allow their wives to go anywhere until they finished the house work. Some of these women are lazy they cannot even manage their family duties and their homes are like dumpsites, that is why their husbands are not allowing them to join the projects"* ***(Shingirai, Ward B).***

b. Political issues in gender mainstreaming and community development

The political structure of a society plays a major role in community development and gender mainstreaming process. Ho (2007) explains that political structure of a society includes political power, legal rights, political parties and class coalitions and these structural components violate human rights. With reference to my research study, this structure helped me understand how political parties, power and legal rights led to exclusion or marginalisation of some rural women from participating in gardening projects which are democratically open to all women. The political structure of these communities negatively impacted on women involvement in gender mainstreaming projects.

i. *Political discrimination*

There is political discrimination in these communities whereby one party is privileged to any development aid or initiative. From the responses given by women who are not participating in any gender mainstreaming project, it is evident that there is social exclusion and marginalisation of the opposition party members in a systematic or hidden manner. During in-depth interviews, women gave responses that illustrate the existence of political discrimination:

> **Question**: *"Are there any social, political, personal and economic issues attached to project involvement?"*
>
> **Responses**
>
> *"On a political view, I did not join the projects because they were accusing me supporting the opposition party, which is unacceptable in our community"* **(Bitty, Ward B).**
>
> *"Yes because they called a political party meeting which I did not attend and that was when people were recruited……"* **(Kugotsi, Ward A).**
>
> *"Politics is a major concern that we are not free to talk about, there is no freedom of speech in this area and I think I do not need to discuss it but yes it is the rule to get involved"* **(Carrington, Ward A).**

These respondents added that political discrimination influenced their commitment and participation in gender mainstreaming projects or community affairs. They decided not to join any group to avoid political *"labels"* since there are no political and legal rights to protect

them. Johnson (2010) observed that in development programs, women lack confidence to claim their political and legal rights. It is evident that politics plays a huge role in gender mainstreaming and community development.

ii. *Poor information dissemination*

A successful gender mainstreaming approach or community development initiative must reach all the target populace through dissemination of information. In order to ensure participation of all community, information should be distributed evenly and this leads to democratic participation of all community citizens (Lewis and Kanji, 2009). The key informants reported poor dissemination of information by the village heads who were assigned to compile a community profile of women in their wards. The village heads were reported to practise nepotism with regards to the programs that meant to help or fund people. It was reported that they always involve their immediate family members and friends and they only involve everyone if it is a meeting on community rules, money and other work related issues. The responses below are based on poor information dissemination and corruptness of headmen:

> *"Projects not open to all and the headman chose people he liked"* **(Lee Ward A).**

> *"It was a political issue, the headmen failed to disseminate information"* **(Munei, ward A).**

> *"I only knew about the project after people have been selected by the headman"* **(Leonard, Ward B).**

> *"The project chairman and the headman always involve their family and friends. I did not know that these projects are for all women. The chairman told us that they are for women involved in farming with Caritas and the headman told us that it was a project from the ruling party which seeks to empower rural political party women. I was confused I did not know what to. I have to make sure my name was written down but I failed to register because I did not know where to register to the chairman or to the headman"* **(Kanyama, Ward B).**

From these responses, it is evident that information dissemination is poor and it has led to exclusion of other women from participating in gardening projects. From an outlook of a

political set up of the community and women's responses, information dissemination is a challenge to some women. Mehra (1993) gives the same scenario in which some women in developing nations were excluded in development and conservation projects because they were not eligible for election by village heads or village council. Gender mainstreaming and community development in these wards is affected by political issues on dissemination of information to women by project and community leaders.

c. Economic issues in gender mainstreaming and community development

The economic issues in communities are regarded as a barrier to gender mainstreaming projects that are targeting women only in Rushinga rural district of Zimbabwe. The unit of analysis proved that some women are excluded from gender mainstreaming community gardening projects because of economic issues such as household income, poor vegetable market and access to funds. Even though women involved in gardening projects reported that membership is voluntary, women not involved in these projects reported that membership is voluntary but every individual had to pay a joining fee.

i. *Privation of joining fee*

From the empirical findings, some women reported the lack or privation of joining fee to group membership as a major challenge. Women in ward A reported that some people in other wards said that these projects are free, voluntary and open to all but in their wards, they had to pay a joining fee of $6 (American) or R60 (South African) upon registration for project membership. They stated that due their economic status, they did not afford that money as a result they are excluded from projects. Likewise, women in Kenya lack financial access and control over financial resources and this place them in a vulnerable position (John, 2010). In response to the following question, women in ward A gave responses different from women in ward B;

Question*: Is the involvement voluntary or there was a selection criteria used for membership?*

Responses

> *"Voluntary yes but women have to pay to pay a joining fee of (American) $ 6" (Tavonga, Ward A).*

> *"I am not sure about this because some people were saying these projects are voluntary and for poor women but in my village we were told to pay money a joining fee" (Bitty, Ward A).*

'Projects were voluntary and open to all women especially unemployed, widowed and sick. No money was needed to join since the donor and the government are funding it. Actually some women were getting funds to support their own projects'' **(Phone, Ward B).**

From these response, it can be noted that the involvement and joining of women to gender mainstreaming gardening projects are not clear in communities as some women had to pay a joining fee and in some not to pay. This is the major challenge to women in ward A as they reported that they did not afford the joining fee even though they are willing to get involved in projects. Also in Johnson (2010) study, women productive role was impacted by financial issues in which women rely on informal sources of credit such as relatives, friends and children and this was then not reliable and sufficient for project management.

ii. *Household incomes*

Household income is as another economic barrier to poor rural women's participation in community development projects that are promoting women empowerment and gender equality at a grassroots level. Women in two rural communities of Zimbabwe reported that the diversity in household income had impacted on their membership to community projects. Some reported that they had low household income and they did not afford the joining fee whilst others reported that they had a better income so they do not see any need to join the projects. Below are the three responses from these women:

"Financial issues, she did not have a joining fee" **(Shingirai, Ward B).**

"I have better income and my husband and children are working" **(Kugotsi, Ward A).**

"I work hard in my plot and I am getting a better income so there is no need for joining the gardens" **(Bitty, Ward B).**

Women with low household income are excluded from projects because they did not have a joining fee whilst women with better income have excluded themselves from projects as they can afford to sustain their households and families.

iii.   Poor vegetable markets

The Rushinga district is a developing community in which people are relying on subsistence farming and other economic activities but farming is a major economic activity. According to ZIMVAC (2014), most rural communities of Zimbabwe depend on agro-ecological system for survival as a vital economic activity. Since gardening and farming are the major economic activities in the district, there are poor markets for products because everyone is undertaking agriculture. Women in these communities reported that one of the major reasons why they are not involved in gardening projects is that there is no market for vegetables in the entire district and they only had to wait for the winter season when there was shortage of water supplies. Women interviewed reported:

> *"Everyone in this ward and district had a garden or their friends and families have gardens. So if I grew vegetables where I can sell them. Even teachers in schools they have gardens, even nurses and everywhere you can think there are gardens. ZIMASSET[14] have empowered everyone to focus on generating income not to spent money on things that your hands can do. So why should I join the gardening projects when there is no market and I have my own vegetable garden at home. If it is another project I should have joined"(Lee, Ward A).*

In these communities, people are supplementing their vegetables and fruits by wild fruits and vegetables and this impacted on vegetable market and women involvement. It is evident that most people in these communities rely on wild vegetables that sprout during summer seasons and when trees developed new trees and roots that are edible. From responses given by women, the availability of wild vegetables is a major challenge faced by women in gardening projects as it is impacting on markets. Of this reason, some women reported that they did not see the importance of joining gardening whilst there is natural vegetable supply and also when there was no market for garden products.

Adding to the above impression, women and the ward coordinators reported that during summer season, every woman in these communities have her own garden using seasonal rainfall. They reported that from December to June, every household had a garden along the

---

[14] Zimbabwe Agenda for Sustainable Socio-Economic Transformation

river banks or in their farming fields and there would no markets in that season. For object, some women are not eager to join the gardening projects and they are willing to join any other community economic development project that would be different from the major economic activities of the whole communities.

6.10   Theme 2: Environmental barriers

The environment plays a major role when it comes to development since the sustainability of development relies on the conduciveness of an environment. Clark and York (2005) claim that a successful relationship between human and nature of the environment is based upon the interaction between the two i.e. human relies on nature and nature relies on human. With reference to my study, the gardening projects were introduced for women to interact with nature in a sustainable manner however the environment was not accommodating all women in the wards. Water for gardening was not accessible to all women, wild animals and rainforests [15] were a challenge to some women who ended up excluding themselves from gardening projects in fear of the environment.

a. Gardens location

Women reported that the gardens are located very far from their homesteads and they cannot walk to those gardens three times a week. The availability of water during the dry season is a challenge in these communities and in the whole district as reported by the project leaders. All the rivers would dry off, the borehole won't be sustainable for drinking and gardening and only the dams were having an annual water supply. It is of this fact, they have chosen to locate the gardens near dams for a sustainable water sources and this has made the gardens inaccessible to all women. The gardens were located at a distance ranging from 3-6km. Respondents stressed that the gardens were too far and they cannot walk such a distance for working in the gardens. To these women gender mainstreaming and community development projects were not accommodative and accessible. However Moser (1993) argues that in gender mainstreaming and community development, women should have access to resources and an enabling environment to participate in programs. The major reason for exclusion of these women from gardening projects was isolation of gardens due to geographical access of water.

---

[15]Rain forests are ecosystems characterized by high annual precipitation and an abundance of many large trees, generally of very old age. (An ecosystem is an ecological community, or the plants, animals, and microorganisms in a region considered together with their environment.)"   (web:5)

"For me I cannot go to the garden, they are very far and with my health condition I cannot manage going there and running up and down. Watering and digging is too much for me especially after walking this distance" **(Kugotsi, Ward A).**

*"The garden is located far from my homestead and it's a long journey not just a normal walk to the garden. You have to travel and I then preferred working individually here in my own garden and I'm using borehole water even though the headman did not allow us"***(Epfania, Ward A).**

Apart from remoteness of water within the vicinity of the village, it was expressed that the gardens are located in the midst of a forest and it is a precarious place for some women or individuals. The respondents articulated that the gardens are situated at a risky place with dangerous wild animals, crocodiles and hippos sometimes seen around the area. Since it was during the summer season, there were many large trees and plants which covered the pathways to the gardens. One of the women in ward B reported that the previous year a hippopotamus was seen at the dam site. Similarly in ward A:

*"I cannot walk in alone in these forests or even sending my children to the gardens because it is unsafe. Sometimes dangerous wild animals are such as hyenas and cheetahs would be seen around those forests or nearby the dams"***(Bitty, Ward A).**

Women interviewed stated that even though they are interested in gardening projects, they are afraid of the distance and the forests which they have to travel through, it is better for them to buy vegetables. From participant observation, I discovered that the gardens are located in the remote areas of the communities where I hardly saw people around or walking along the way. For me it is a tense atmosphere to walk along the pathways to the gardens and I was apprehensive to walk alone.

6.11   Theme 3: Individual barriers

Successful gender mainstreaming approaches must examine how women are individually responding to the initiatives and strategies and what barriers or challenges they face in projects. Gender mainstreaming projects were introduced in Rushinga district and these projects are

positively running throughout the year with notable improvements and the vision[16]of gardening projects is being fulfilled. Even though gardening projects were successful, not all women were involved in the projects and some women are excluded due to individual perspectives and assumptions of facing barriers when they got involved. The individual barriers investigated are poor time management, poor health, individualism and lack of personal commitment.

a. Time management and personal commitment

The ward coordinators vowed that project management require personal commitment and time management. They added that personal commitment and time management are vital skills required for involvement in community gardening projects and attributable to this, some women personally excluded themselves. True (2009) founds that in Uganda some women have social relations within households, as well as cultural beliefs, that hinder their involvement in development. In Rushinga, women are said to propose that they would not be able to manage the project work because of various reasons that are based on time management and lack of personal commitment. When I questioned some women who are not involved in gender mainstreaming projects on whether project involvement was requiring any personal skills, they gave the responses below:

> *"No but I was not interested or committed to gardening projects"* **(Lee, Ward A).**

> *"I'm not committed to gardening projects and I don't have time for them because I'm always in the city with my husband"* **(Munei, Ward B).**

> *"Joining those gardens was going to disturb my life and I do not have time for projects. I cannot manage my own garden, field work and gardening project"* **(Kanayama, Ward B).**

The respondents assumed that it is apparent that they are going to face the same problems when they got involved in these projects. Even though some women are generating income from these projects, the respondents stressed that these projects require a lot of personal commitment and effective time management which they sometimes lack.

---

[16]To lead the way towards food security, nutritional health and income generations through empowerment of women (MWAGCD, 2013)

b. Health issues as a barrier to women involvement in community projects

Community development is a based upon utilising human capital which Mathie and Cunningham (2003) hypothesise to be the human resources that are vital towards individual involvement and participation in community development. They added that human resources include individual talent, skills, health and power that can be used to build community capitals or resources. In this regard, individual health was considered as a barrier to women participation in gender mainstreaming and community development projects in wards A and B of Rushinga district in Zimbabwe. Some women reported that they failed to join gardening projects because of their poor health which contradict with project management as gardening requires good health and strength. The ward coordinators account that when they probed the excluded women, they investigated that some of these women were having health issues that deny them access to project involvement. They explored that in their findings, some women were having tuberculosis, some were HIV positive, some diabetes and some were having severe headaches. These reasons have barred these women from joining community projects and it was their assumption that they cannot accomplish project management.

c. Individualism

The major challenge that emanated from the reasons given by women who were not participating in gardening projects was the issue of individualism. Most women interviewed reported that they have excluded themselves from gardening projects as they preferred working individually in their personal gardens than group work. They reported that some women in gardening projects used to have better gardens before they joined the projects. One of my respondents vowed that she had better vegetables and fruits in her own garden as compared to the community garden and most people in the community were buying vegetables from her:

> *"I have a better garden and my vegetables are the best in this community.*
> *Most people buy from me because I don't use chemicals, fertilisers but I grow*
> *my vegetables naturally unlike the vegetable from that community garden.*
> *Their vegetable are bad, too much chemicals"* ***(Kugotsi, Ward A).***

This woman preferred working in her own garden because she started it before even the community projects commenced. On a same note, one of the respondents indicated that working as an individual is favourable since she can plant vegetables of her choice at her own time.

"I have a plot which I am working on and grow crops of my choice anytime, no one tell me what to do, what to plant and I have a variety of vegetables in that plot. I do not think I was going to have time for a cooperative. People in those projects have no decision making power on what to do in the gardens they do what the project leaders and the donors want them to. As for me I can do everything and go to the plot on my own time without a timetable?"
(Yeukai, Ward B).

In a nutshell, the issue of individualism had impacted on involvement of some women in gardening projects. The projects where targeting all women to promote a spirit of cooperation and team work towards food security, nutritional health and income generation, due to individualism, some women voluntarily excluded themselves. Tinley (2014) explains that rural women micro-enterprises projects and policies are designed to empower women to work in groups, this is for strong cohesion and solidarity among groups of women empowered to development opportunities. However women in these wards preferred to work individually.

Plate 6: Individual garden in Ward A, Captured by Chiedza, 2015

6.12 Conclusion

This chapter was constructed upon the analysis of data achieved from examination of women's responses to gender mainstreaming community gardening projects in a rural area of Zimbabwe. The empirical findings discussed are derived from in-depth interviews, focus group discussions and participant observation. The research findings were analysed using thematic or content data analysis process. This chapter was distributed into two sections, the first section was about themes that arose from data collected from project participants and section two presented themes that emerged from women who are not involved in any gender mainstreaming and community development projects. Even though the major themes and subthemes were similar in both sections, they differ in their meanings and elucidation. The themes established from research findings were individual, environmental and structural barriers. Each theme had its subthemes and was presented in form of verbatim tables, graphs and figures. The subsequent chapter conveys the assumptions drawn from data scrutiny and the recommendations to different stakeholders in gender mainstreaming and community development.

CHAPTER SEVEN: CONCLUSIONS AND RECOMMENDATIONS

7.1   Introduction

Women in developing world are over characterized in informal work and currently they represent the highest percentage of people excluded from development programs globally (Buvinic et al. 2014). Despite the pervasiveness, effectiveness and availability of highly active gender mainstreaming and community development approaches during the past decades, women still make up the highest percentage of the excluded population in development (Razavi, 2012). Whether excluded globally, nationally or locally, poor rural women face unique and pressing structural and gender barriers in the development process (Razavi, 2012).

In favour of poor women in rural areas of Africa, this study is important as it pays attention to their responses to gender mainstreaming and community development and the barriers to participation or commitment. What needs to be done for them to ensure their involvement, fulltime commitment and participation in development programs? Getting involved and commitment to gender mainstreaming programs within the context of rural patriarchal society is an intricate process for all women in these initiatives. Poor women either involved or not, in gender mainstreaming projects face a host of structural, environmental and individual barriers in response to gender mainstreaming efforts.

True (2009) asserts that females often lack skills to participate and some have social relations within households, as well as cultural beliefs that hinder their involvement. True (2009) further explains that many rural women in developing nations lack skills to participate in any development initiative as they are placed at the periphery of a society due to social, cultural and political structures of their societies. Mkhize (2012) also asserts that rural areas are marginalised even in a democratic era in Africa. There has been an over emphasis on gender equality and women's empowerment in a democratic and independent Africa, but there is limited feedback on how women are responding to the emphasis. My study argues that it is irrefutable actuality that gender mainstreaming sector has made innovative enhancement with regards to gender and development investigations, however participation is imperative to all women as the target populace.

This study's examination of women responses to gender mainstreaming suggests the importance of analysing how accurately women responses are represented in the research final report. In this study's research, women were given the platform to share their responses to

gender mainstreaming gardening projects as they experienced it. Gender and Development (GAD) theorists emphasise the creation of a democratic space for women participation in decision making power and full expressions towards development programs (Reeves and Baden, 2000).

I conducted a qualitative study with twenty-four women and ten men who were residing in communities where gender mainstreaming projects were implemented in Rushinga. The field work lasted for five months in which two focus group discussions were held with two groups in ward A and B who were participating in community gardening projects. Two small groups of nine and seven respondents were chosen in ward A and B respectively. Small focus group are more useful when the researcher desires a clear sense of each participant response to the topic as they open a platform for each member to participate (Kumar, 2005). Rural women participating in gardening projects were chosen from each ward for in-depth interviews and also those excluded in projects were chosen for in-depth interviews. They helped my research with diverse unbiased responses. Two male ward coordinators were chosen from the two wards for in-depth interviews and a total of fifteen in-depth interviews were done. The respondents answered a series of questions based on their responses to community gardening projects as project participants or not.

This chapter provides a synopsis and challenges of empirical findings from the study as presented by the researcher. I will provide recommendations with possible contribution to the practical field of gender and development particularly the gender and development practitioners and donors. The reflections of my research process and outcomes will be indicated. This section will be concluded with some recommendations for future research.

7.2   Synopsis of study and challenges in gender mainstreaming and community development

This section provided the summary of research findings that were obtained from in-depth interviews, focus group discussions and participant observation. This study found out that women in wards A and B are experiencing structural, environmental and individual issues that are related or linked to their lack or constrained participation to gender mainstreamed community development projects. Structural Violence Approach (SVA) proclaims that the societal structures of society such as political economic and social, in conjunction with the social facts such as poverty, peer pressure, gender inequality and economic hardships, constrain, harm and shape individuals in society (Galtung, 1969). The structural issues cover

social issues, economic issues and political issues that deny women involvement and also limit women commitment to gardening projects.

One of the challenges, based on research findings is patriarchy (male dominance). These communities have a patriarchal structure in which women lack direct control over their lives due to customary and practices of male ownership of them in which they have to seek permission to get involved. Women's involvement in any development initiative is influenced by their male-counterparts only single women reported freedom of participation. The involvement of men as helpmates in projects impacts on women commitment and participation as they are dominating the environment, limiting women voices. The research findings show the prevalence of gender inequality and women subordination. This speaks to hegemonic masculinity and emphasised femininity.

Also, the study found out that some women were excluded from gardening projects because of structural, environmental and individual barriers. Women excluded from gardening projects were also hard workers as compared to men, other than performing feminine roles. They were also performing masculine roles such as heading cattle, small commercial agriculture, fencing yards and building their homes. In relation to Gender and Development theory (GAD), the culture of these communities encourages women's empowerment and recognition of their productive roles, though they encounter various problems. Women in Rushinga wards work harder than men in challenging the stigma and victimisation of family poverty. Playing and extension of emphasised gender roles retaliate with project management, leading to lack of commitment and involvement.

The study also found out that, in these wards, religious hegemony and exploitation had an impact on women to undertake or commit to gender mainstreaming or community development projects. Some women were not comfortable in getting involved with the projects that were funded by other churches and some were too committed to their church activities and did not have time for project management. Religion thus plays a role in reducing women commitment to daily participation in the projects and some stated that due to derogatory comments about their doctrines and practices, they never felt comfortable to be in the gardens. Therefore the Structural Violence Approach (SVA) is helpful in explaining how the religious structure of Rushinga communities influences women's involvement and participation in gender mainstreaming and community development programmes.

Another challenging issue the study found was poor markets that affected profit making in gardening products. Gardening is the major economic activity in the area of Rushinga and Zimbabwe as a whole, almost everyone is doing it but there is nowhere to sell vegetables in the wards. This is similar to Mkhize's (2012) study on rural women and strategies for development in Durban, South Africa. Mkhize's study found out that most rural women lack market for selling their products. However, in this rural district most families also rely on wild vegetables, insects and animals and there are no reasons for them to commit or get involved in gardening during the summer season. Further, even though the projects were funded by the government and a range of the NGOs, there was limited additional funding for maintenance purposes. The funders only provide seeds, inputs and fencing and women have problems when it comes to maintaining gardens fences, buying garden tools, watering cans and safety clothing. Some women are excluded from projects due to the privation of a joining fee of $6 (American). It is concluded that the economic structure of the society is one major challenge when it comes to sustainability and commitment to community gardening projects.

Moreover, there were political challenges related to lack of women participation in gender mainstreaming projects which include unequal power relations, involvement of opposition parties and political nepotism. There is political discrimination in these communities in which the dominant party is privileged to any development aid or initiatives. This leads to political dissemination of information. The village heads practice nepotism, they always involve their immediate family members and friends and they only involve everyone if it is a meeting on community rules, money and other work related issues. Political power imbalances are observed as the barrier to women involvement and commitment to gender mainstreaming projects.

The study found the environment as a challenge to these rural women. Women involved in gender mainstreaming and community development projects in Rushinga were also affected by environmental issues. The GAD theory states that there should be a sustainable relation between women and environment for successful development initiatives through WED (Women and Environment) (Moser, 1998). However in Rushinga the environment was contradictory to women projects. Natural disasters in these communities impacted women's project management and sustainability and also joining the projects. The gardens are located near dams and rivers and during summer season there would be floods and women are not able to attend to the gardens. Heavy rains and hail storms destroyed vegetables and some women stop gardening during that season and wait until winter. During this season there is low

production and poor yields due to seasonal natural disasters and plenty pests that are associated with rainfall (aphids, locusts, leaf eaters, cutworms, tomato blight, etc.).

Availability of sustainable water sources is a major challenge for gardening within the vicinity of villages in each ward. All the rivers would dry off, the borehole won't be sustainable for drinking and gardening and only dams are having an annual water supply. In this fact, they located the gardens near dams for a sustainable water source and this has made the gardens inaccessible to all women. The gardens are located at a distance ranging from 3-6km, women are travelling long distances for gardening and some are not able to cope with project management three times a week. After travelling that long distance, women upon arrival at the garden they fetching water 300 metres away carrying buckets on their heads. Of this reason some women decided not to join the projects and some are not committed.

Additionally, the location of gardens affects women's participation and involvement in gender mainstreaming and community development projects. The gardens are located in the midst of the forests which are densely populated and covered with vegetation of the rainforest and the wild animals such as jackals, hyenas, cheetahs and warthogs are threats to women. Some women reported that they cannot walk in alone in these forests or even sending their children to the gardens because it is unsafe.

Even though gardening projects were running, the study found that not all women are involved or committed in these projects and reasons for omission or lack of commitment are based on their individual perspective. The individual barriers investigated are poor time management and personal commitment, poor health and individualism. It is a challenge for some women to manage the projects and their everyday personal and social commitments. Some women are not committed to gardening projects and they fail to attend meetings and projects days. Some come late and while other show disinterest in the projects. It is a tiresome job for other women as they are choosing other commitments over gardening. Some women lack time management as a result they are not committed and minimise their participation. Others showed no interest in gardening projects and they did not have time for gardening because it disturbed other economic activities they engaged in such as farming, mining and sport. These women reported that they are unable to manage farming, irrigation, household chores and gardening projects.

Another major challenge the study found was poor health. Poor health is considered as a barrier to women participation in gender mainstreaming and community development projects. Some women failed to join projects because of their poor health which contradict with project

management as gardening requires good health and strength. The ward coordinators stated that some women are having tuberculosis, AIDS, diabetes, severe headaches and restless leg syndromes. As a result, these women are not able to attend to the demands of the projects as per scheduled time, which is three times per week. Poor health is not only the case of Zimbabwe. Many African people and societies experience high rate of poor health because poverty and pandemic diseases. For example, the outbreak of Ebola in Sierra Leone has affected many women's attendance to community work (Davis, 2015).

The challenges presented call for all women to promote a spirit of cooperation and team work towards food security, nutritional health and income generation, attributable to individualism, some women voluntarily excluded themselves. Some women preferred working individually in their personal gardens than group work. One of my respondents vowed that she had better vegetables and fruits in her own garden as compared to the community garden projects. They stated there is no freedom in group work gardening as compared to individual gardening which you manage at your own time and pace and growing vegetables of your choice at own season.

7.4   The prospective value of my study

Poor women in rural areas (age of 20-50) of developing nations are the target population in development and are facing structural, environmental and individual barriers towards gender mainstreaming and community projects. A study conducted by Mehra (1993) concluded that the majority of rural women in developing nations face a range of problems when undertaking development projects and in these rural communities they depend on agro-ecological system for survival. My study examined the responses of women in rural communities to gender mainstreaming and community development projects that are meant specifically for women. Many gender mainstreaming projects are implemented in Rushinga district but there is a minimal research done the barriers that impact women's involvement and participation to gender mainstreaming projects, especially in Zimbabwe.

Therefore, this study intends to enlighten not only Zimbabwean women but also all African women, government and the other stakeholders involved in gender mainstreaming and community development projects. The publication of this study is likely to inform many African stakeholders of the importance of support groups and mentorship for poor rural women to undertake development projects. I can only hope that women that formed part of my research study have fully expressed themselves and utter out their responses and feelings towards gender mainstreaming projects. Also women not involved in these projects got a chance to express

their views without fear of being exposed or judged and they represented other women excluded from projects through in-depth interviews. The findings from this research can be the basis for more research in the field of gender and community development or any research in Rushinga district as well as in Africa as a whole.

7.5 Recommendations for:

a. Women involved in gardening projects

Gender mainstreaming and community development projects are meant for all women despite religion, political party, personal health and skills. A conducive environment for participation in which all women will feel comfortable to participate and will be motivated for commitment should be created. It is highly recommended that issues around time management and personal commitment that emphasized during awareness campaigns must be taken seriously. The structures of a society can be a barrier but women must meet their set goals and vision despite any challenge. Challenges might arise but there is a need to develop a spirit of accomplishment and sustainability. Furthermore, women need to realize and advocate for gender equality and their rights as women. They also need to positively respond to the purpose of a gender just society through managing the reproductive and productive roles. It is of major emphasis that women undertaking gardening projects receive basic training on project and household management, training on how to manage projects during summer season (types of vegetables to grow, pesticides to use and pathway clearance). The spirit of team work needs to be established in such a manner that they work together and social network in an enabling manner.

b. Women excluded in gender mainstreaming projects

It is a major emphasis that all women should be included in gender mainstreaming projects. The structures of the society need to be examined and structured in such a manner that they promote participation of all citizens within. Individualism is not a key to community development or gender mainstreaming and it kills the spirit of communism and community solidarity. Gender and Development theory advocates for women in development through team work, this can be only achieved through group work not individualism. Women should be aware that these community gardens are also used as social forums to discuss gender issues and other women issues.

c. Project leaders and ward coordinators in ward A and B of Rushinga District

Women's empowerment and gender mainstreaming seek to empower women to be the drivers of change, the citizens and owners of development initiatives, in which they have decision making power, leadership positions and participatory (Moser, 1993). Women should hold leadership positions and have direct access to the government and donors for funding and other resources. Projects should be led by women so that they recognize women empowerment and get motivated. The government and NGOs should advocate for rural women to access more funding from different sources so as to ensure sustainability of the projects, safety and improved watering system. Religious hegemony should be addressed so that community gardens will be a democratic environment for all women to participate despite their religious differences.

d. Community leaders in Rushinga district

Community leaders and individuals should avoid political interference in community projects. Community development and gender mainstreaming requires appropriate and sufficient dissemination of information to all community members by community leaders or village heads irrespective of their political choices. The community leaders must ensure social and political inclusion of all women in their communities despite their political affiliation. In order to ensure participation of all community, the information should be distributed evenly and this will lead to democratic participation of all community citizens (Lewis and Kanji, 2009).

e. Department of gender mainstreaming

There is a great need for women's empowerment and women's rights awareness in the communities and to dissolve the structural violence attached to limited women's participation in gender mainstreaming projects. The exclusion and barriers faced by these women are unattended thus they continue to negatively impact women's empowerment and gender equality. The department should continue with gender mainstreaming programs and campaigns that pay detailed attention to women's responses to gender mainstreaming efforts. There is a dreadful need to educate women, community leaders, Non-Governmental Organisations (NGOs) and projects' leaders that gender mainstreaming is not the death sentence to gender inequality but it is a chronic illness due to the availability of treatment. An integrated approach should include environmental awareness, thus projected weather reports to be known and gardening to be in line with the years of weather projection. There is a need to train women on

gardening with regards to type of vegetables, pesticides and soil types that are suitable in each season throughout the year. This is to improve their productivity and enhance their participation. This could help to restrain the propagation of women marginalisation and subordination in development through gender inequality. NGOs, project leaders and gender development agencies need to consider that rural women are not a homogeneous group and they are constrained to participation by patriarchy, religion, culture and politics. There is a need of a synergy model between gender mainstreaming and maintaining social order, this entails implementation of gender mainstreaming projects without challenging entrenched social systems that bring solidarity in communities.

f. Further research

There is necessity for further research on the following fields:

- A qualitative longitudinal study across Zimbabwe could be carried out looking at the similarities and differences of barriers faced by women towards gender mainstreaming projects.

- Comparison of environmental, structural and individual barriers to women in gardening projects and women in other gender mainstreaming projects.

- What is the relationship between stakeholders implementing gender mainstreaming projects and the target population (women)?

- How effective gender equality, domestic violence and community development awareness campaigns are in ensuring the implementation and sustainability of gender mainstreaming projects.

7.6 Conclusion

This research study examined poor women's participation in gender mainstreaming projects in Rushinga district of Zimbabwe. The study found that structural, environmental and individual issues are barriers faced by many rural women in response to gender mainstreaming and community development projects, i.e. community gardening projects. The empirical findings presented call for more efforts and initiatives to be done in gender mainstreaming and community development to meet the unique needs of rural women and ensure their full participation. Rural women's participatory community projects should adopt tailored interventions that are multidisciplinary so at to address every sector where barriers emerge

from. Targeting women in development and nutritional gardens ensure that women live in a gender just society in which they have equal access to services and programs as men. However, women need unremitting assistance to undertake women's empowerment projects. Furthermore, a lot has been done against women exclusion in development and its effects and the target is not yet reached but there is perpetual hope that rural women will be drivers of development, free from male dominance and patriarchy and challenge the social construction of gender. Women in rural areas need support from every structure of the society, they need interactive and discourse education on gender mainstreaming, women's, empowerment, gender equality and community development. They need a platform to discuss their visions and challenges on gender mainstreaming gardening projects without fear of reproach. An enabling and conducive environment is crucial for holistic involvement and commitment of poor rural women in gender mainstreaming and community development projects not only in Zimbabwe but also in Africa at large.

References

Anderson, R. (2007). "Thematic Content Analysis (TCA): *Descriptive Presentation of Qualitative Data". Institute of Transpersonal Psychology: Palo Alto, CA*: 4.

Babbie, E., J. Mouton, P. Vorster, & B. Prozesky. (2001). *The practice of social research.* Oxford: Oxford University Press.

Beckerleg, S., & Hundt, G. L. (2005). Women heroin users: *Exploring the limitations of the structural violence approach. International Journal of Drug Policy*, *16*(3), 183-190.

Bless, C., Higson-Smith, C. & Sithole, S. (2008). *Social Research Methods*, *4th* edition, Juta: Cape Town.

Bless, C., Higson-Smith, C. & Sithole, S. (1995).*Social Research Methods*, Juta: Cape Town.

Berg, B. L. (2000).*Qualitative Research Methods for the Social Science4th* edition, Long Beach: California State University.

Boonzaier, F., & de La Rey, C. (2003). "He's a Man and I am a Woman" *Cultural Constructions of Masculinity and Femininity in South African Women's Narratives of Violence. Violence Against Women*, *9*(8), 1003-1029.

Bryman, A. (2003). Triangulation. *Encyclopedia of social science research methods*. .http://www.referenceworld.com/sage/socialscience/triangulation [accessed 29 April 2015]

Burr, V. (1995).*What is social constructionism?* London: Routledge.

Butler, J. (1990). *Gender Trouble,* New Left Review. New York: Routledge.

Buvinic, Nichols, R. F & Koolwal, G. (2014). Data 2X: *Partnering for a gender data revolution*. Mapping gender data gaps www.data2x.org [Accessed 03 June 2015].

Chant, S. (2008). The 'feminisation of poverty' and the 'feminisation' of anti-poverty programmes: Room for revision? *The Journal of Development Studies*, *44*(2), 165-197.

Chapman, A. (1996). *'Violations Approach' for Monitoring the International Covenant on Economic, Social and Cultural Rights'* Human Rights Quarterly

Chew L. & Ramdas K. N. (2005). The global fund for women: *Caught in the Storm* [Accessed 03 June 2015]. www.globalfundforwomen.org/storage/images/stories/.../disaster-report.

Clark, B., & York, R. (2005). Carbon metabolism: Global capitalism, climate change, and the biospheric rift. *Theory and Society*, *34*(4), 391-428.

Cohen, D., & Prusak, L. (2001).*In good company:* How social capital makes organizations work. Harvard Business Press.

Cohen, S., Taylor, S. J., & Cortes, P. (2013) Gender mainstreaming approaches in development programming: *Being strategic and achieving results in an evolving development context, Santo Domingo, Dominican Republic*.

Connell, R. W., & Messerschmitt, J. W. (2005). Hegemonic masculinity rethinking the concept. *Gender & society*, *19*(6), 829-859.

Crowley, M. & Meara, L. (2002).*Gender in Community Development*, National Development Plan, gender equality unity.

Dangarembga, T. (1989).*Nervous Conditions*, Seal Press Publishers.

Davis, P. (2015). Ebola in Sierra Leone: Economic Impact & Recovery, Adam Smith International [accessed September, 2015]

http://www.adamsmithinternational.com/documents/resourceuploads/Ebola_in_Sierra_Leone.pdf

Descombe, M. (2007).*The Good Research Guide*, Buckingham: Open University Press.

East African Community Secretariat (2009) Gender and Community Development analysis in Rwanda.

Evans, M. (2008).*Gender and Social Theory,* Open University Press: Buckingham.

Evans, M. (1997).*Introducing Contemporary Feminist Thought*, Cambridge: Polity Press.

Farmer, P. (1997).*On the suffering and structural violence*: A view from below*,* University of California Press.

Galtung, J. (1969). Violence, peace, and peace research. *Journal of peace research*, *6*(3), 167-191.

Green, D. (2012).From poverty to power: How active citizens and effective states can change the world. Oxfam.

Gruber, J. H (2005). Religious Market Structure, Religious Participation, and Outcomes: *Is Religion Good for You? Volume 5, Issue 1 (Sep 2005).*

Gwendolyn, M. (1997).*African feminism: The politics of survival in Sub-Saharan Africa,* University of Pennsylvania Press.

Haines, A. (2009).*Asset Building and Community Development*, *2ⁿᵈ* edition, SAGE Publications: Los Angeles. Cited in Mathie, A., & Cunningham, G. (2003). From clients to citizens: Asset-based community development as a strategy for community-driven development. *Development in Practice*, *13*(5), 474-486.

Hartwick, E. and Peet, R. (2009).*Theories of development*: *contentions, arguments, alternative. 2ⁿᵈ edition,* The Guilford Press: New York.

Harris, J. (2012). Exploring the opportunities and challenges of local cultures in working towards gender equality in Solomon Islands, *International Women Development Agency (IWADA): Australia*

Ho, K. (2007). Structural violence as a human rights violation. *Essex Human Rights Review*, *4*(2), 1-17.

Jackson, S. (2001). Happily never after: Young women's stories of abuse in heterosexual love relationships. *Feminism & Psychology*, *11*(3), 305-321.

Jennings, M. and Clarke, G. (2008). Development, Civil Society and Faith-Based Organisations: *Bridging the Sacred and the Secular,* Basingstoke: Palgrave Macmillan.

Johnson, S. (2010). Gender impact assessment in microfinance and microenterprise: why and how. *Development in practice*, *10* (1), 89-94.

Kate, P. (2003). Cooperatives in South Africa: *Their role in job creation and poverty reduction*. For the South African foundation http://www.sarpn.org.za

Khan, S.M. (2012). Gender and Social Theory, University of KwaZulu Natal: Durban.

Kilsby, D. (2012). Channels of Hope for Gender: *Using a participatory process for examining the religious origins and values beneath cultural beliefs on gender roles and relations. A case study for Navigating Culture and Gender: Learning from Local Gender Advocates*. Australia.

Kumar S. (2011).*Research Methodology, a step by step guide for beginner 2ⁿᵈ edition,* London: Sage Publications.

Lehn M, B. (2012). Non-profit Organizations and Outcome Measurement, from Tracking Program Activities to Focusing on Frontline Work. *American Journal of Evaluation*, *33*(3), 431-447.

Lewis, D. & Kanji, N. (2009).*Non-governmental organizations and development*, Routledge.

Lewis, M. (2000). Focus Group Interviews in Qualitative Research: A Review of the Literature [accessed 23 April 2015] http://www2.fhs.usyd.edu.au/arow/arer/002.htm.

Macionis, J. J & Plummer K. (1998).*Sociology: A global perspective,* 4th edition, Pearson Education: London.

Makuwaza, T. (2006). Zimbabwean Women in Informal Sector. *A manifestation of African Feminism*, University of Toronto: Canada.

Mathie, A., & Cunningham, G. (2003). From clients to citizens: Asset-based community development as a strategy for community-driven development. *Development in Practice*, *13*(5), 474-486.

Mehra, R. (1993).Gender in community development and resource management*: an overview. International Centre for Research on Women, and World Wildlife Fund.*

Ministry of Women Affairs, Gender and Community Development, (2015). *Community dialogues report of Rushinga District Zimbabwe*.

Mkhize, G. (2012). African Women: *An Examination of Collective Organising among grassroots women in Post-Apartheid South Africa.* The Oasis State University.

Moser, C. (1993).*Gender planning and development* (p. 298), London: Routledge.

Mullings, L. (2014). *On our own terms: Race, class, and gender in the lives of African-American Women*, Routledge.

National Gender Policy of Zimbabwe. (2013-17), Harare: SAPES, accessed May 2014.

www.women.gov.zw/downloads?download=3...national-gender-policy.

Neefjes, K. (2000).*Environments and livelihoods: Strategies for sustainability*, London: Oxfam publication.

Nelson, N. (2013).*Why has development neglected rural women? A review of the South Asian literature*, Elsevier.

Nkoma, E. (2013). Women in positions of power: *A case of Bindura Urban in Mashonaland Central Province, Zimbabwe,* Women University in Africa: Zimbabwe.

Nozick, M. (1993).*Five principles of sustainable community development*, Canada: Black Rose Books.

Nyamusimba D. (2014). Socio-economic issues affecting use of maize hybrid production for sustainable rural subsistence farming and food security. *A case of ward 15 of Rushinga District in Mashonaland Central Province.*

Ojong, V. B., & Muthuki, J. M. (2010). Religious conversion and the renegotiation of gender identity amongst Indian women in Chatsworth in Durban South Africa. *Nidān: Journal for the Study of Hinduism*, *22*, 9-21.

Pritchard, E. E (1971).*The Azande*, Clarendon Press: Oxford.

Razavi, S. (2012). World Development Report 2012: *gender equality and development—a commentary* Development and Change, *43*(1), 423-437.

Reeves H & Baden S (2000).*Gender and Development*: *Concepts and Definitions. BRIDGE Report No 55,* Institute of Development Studies: University of Sussex.

Ritzier, G. (2008).*Sociological Theory*, New York: McGraw-Hill.

Russell, J. & Cohn, R. (2012).*Christian Egalitarianism*, Book on Demand

Sanger, N & Hadland, A. (2008). Challenging Patriarchal Scripts *A gender Analysis of South Africa's Community Print Media, Agenda Issue 77 pp. 4-17.*

Sanger, N. (2007). Magazine Editors Objectivity and Neutrality *Gender Media and Diversity Journal the Tabloid Explosion Issue 3 pp. 104-112.*

Sector programme: (2015). Values, Religion and Development 30 April 2015.

Slim, H., Thompson, P., Bennett, O. & Cross, N. (1993). *"Listening for change: Oral History and Development",* London: Panos.

Tinley, L. M. (2014). Social capital development in a rural women's micro-enterprise in Mexico: *insights on leadership, trust and cooperation*, Oxford: University Press.

 Tesoriero, F. (2010).*Community Development*: *Community-based alternatives in an age of globalisation,* Pearson: Australia

Todes, A., Sithole, P. & Williamson, A. (2010). Including Women? (Dis) junctures Between Voice, Policy and Implementation in Integrated Development Planning: Springer Science.

True, J. (2009). Mainstreaming gender in global public policy. *International Feminist Journal of Politics*, *5*(3), 368-39.

UNESCO, E. (2013). Education for All Global Monitoring Report 2013/4 Teaching and Learning: Achieving Quality for All.

United Nations. (1993). http://www.un.org/documents/ga/res/48/a48r104.htm

Whitzman, C. (2008).*The Handbook of Community Safety, Gender and Violence Prevention,* Earthscan: London.

Wollstonecraft, M. (1793).*The vindication of Women Rights.* J. Stockdale, University of California

Web1: http://www.academic.udayton.edu/JohnKorte/advantages_and_disadvantages-431.htm [accessed 23 April 2015]

Web2:http://www.referenceworld.com/sage/socialscience/triangulation.pdf[accessed, 23 April 2015]

Web 4 Rain Forest" UXL Encyclopaedia of Science 2002 [accessed May 27, 2015] Encyclopedia.com:http://www.encyclopedia.com/doc/1G2-3438100546.html

Web 5 Azande Countries and their Cultures [accessed August 2015]

http://www.everyculture.com/wc/Brazil-to-Congo-Republic-of/Azande.html

ZIMVAC. (2014). Zimbabwe Vulnerability Assessment Committee *Rural Livelihoods Assessment* Food and Nutrition Council, SIRDC: Zimbabwe [accessed 29 April 2015] http://www.fnc.org.zw

Appendix 1: **Questions for focus group discussion**

- Who brought the idea of women-driven community development projects in your community?
- Are they voluntary projects?
- Are all women participating? How many women are involved in these projects and why some are not participating?
- How did you choose the gardening project against other projects?
- On what basis does your project needs attention e.g. daily, weekly or monthly and are you coping with project management?
- As a group, do all members participate and contribute at the same ease?
- Are there any issues that affect your participation and management of your project?
- How do you manage project work, house work and other social commitments?
- Does participation in the project disturb your daily duties as a woman or a mother?
- Are there any limitations to commitment on project management?
- In relation to gender issues, do they affect involvement and participation in women-driven community projects? If so how?
- Do you think men and women should participate in these projects or they should be for women only?

Appendix 2: Questions for in-depth interviews

- Are you aware of women-driven community development projects in your ward?

- Is the involvement voluntary or there was a selection criteria used for membership?

- Does involvement requires any personal skills?

- Are there any social, political, personal and economic issues attached to project involvement?

- Why you are not involved in these projects?

- If you have been given the opportunity to get involved, do you think that there will be barriers you were going to face? If so what are these?

- Have you, by any chance, gone to any of the projects and see how it operates? If yes do you think that you can manage the work load?

- Does involvement and participation in these projects disturb daily duties at home?

- Do you think that emphasized femininity roles act as a hindrance to involvement, participation, contribution and commitment?

- Do you think men and women should participate in these projects or they should be for women only?

Appendix 3 Informed Consent Document

Dear Participant,

My name is Chiedza Zanza (210546264). I am a Masters candidate studying at the University of KwaZulu-Natal, Howard College Campus. The title of my research is: "Gender in community development: Examining women's participation in gender mainstreaming community development projects in Rushinga District, Zimbabwe"

I am interested in interviewing you so as to share your experiences and observations on the subject matter. The objective of this study is to identify the barriers that hinder women from participating in community projects for women. The community development projects in Rushinga District have been designed for women only and many of the projects require daily monitoring and participation. By identifying the barriers to participation in community projects, interventions can be shaped around these local barriers

Please note that:

•The information that you provide will be used for scholarly research only.

•Your participation is entirely voluntary. You have a choice to participate, not to participate or stop participating in the research. You will not be penalized for taking such an action.

•Your views in this interview will be presented anonymously. Neither your name nor identity will be disclosed in any form in the study.

•The interview will take about (an hour).

•The record as well as other items associated with the interview will be held in a password-protected file accessible only to me and my supervisors. After a period of 5 years, in line with the rules of the university, it will be disposed by shredding and burning.

•If you agree to participate please sign the declaration attached to this statement (a separate sheet will be provided for signatures)

I can be contacted at: School of Social Sciences, University of KwaZulu Howard College Campus, and Durban. Email:…210546264@stu.ukzn.ac.za

Cell: +26373526779; +27734107302

My supervisor is Dr Gabisile Mkhize who is located at the School of Social Sciences, Howard College Campus, and Durban of the University of KwaZulu-Natal. Contact details: email Mkhizeg2@ukan.ac.za Phone number:

The Humanities and Social Sciences Research Ethics Committee contact details are as follows: MS Phumelela Ximba, University of KwaZulu-Natal, Research Office, email: ximbap@ukzn.ac.za Phone number +27312603587.

Thank you for your contribution to this research

DECLARATION

I………………………………………………………………………… (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire. I understand the intention of the research. I hereby agree to participate.

I consent / do not consent to have this interview recorded (if applicable)

SIGNATURE OF PARTICIPANT   DATE

…………………………………………………………………………………………………

Appendix 4: Permission letter from local government

MINISTRY OF LOCAL GOVERNMENT, PUBLIC WORKS AND NATIONAL HOUSING

ALL Communications should

Addressed to the District

Administrator

DISTRICT ADMINISTRATOR OFFICE

P.BAG 2110

RUSHINGA

ZIMBABWE

14 March 2014

The School of Social Sciences
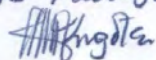University Of Kwazulu Natal
King George Avenue
Glenwood
Durban 4001

Dear Sir/Madam

RE: PERMISSION TO CONDUCT A RESEARCH

The above matter refers. This minute serves to confirm that Zanza Chiedza,E, student number 2105464 has been granted permission by the office of the District Administrator to conduct her academic research In Rushinga District.

My cell number is 0772377173.

Thank You

Yours Faithfully

C. Machekera

FOR DISTRICT ADMINISTRATOR

Appendix 5: Permission letter from Ministry of Women Affairs

Ministry of Women Affairs
Rushinga District Office
Private Bag 2010
Rushinga

06 - 03 - 2014

TH SCHOOL OF SOCIAL SCIENCES
UNIVERSITY OF KWAZULU NATAL
KING GEORGE AVENUE
GLENWOOD
DURBAN 4001

DEAR SIR/MADAM.

RE: PERMISSION TO CONDUCT A RESEARCH

The above matter refers: This minute serves to confirm that Zanza Chiedza, E, student number 210546264 has been granted permission by the office of the Ministry of Women Affairs, Gender and Community Development to conduct her academic research in Rushinga District.

My cell number is 0739155985 and my email is kugotsileonard@gmail.com. Thank you.

Yours Faithfully

KUGOTSI LEONARD
DISTRICT DEVELOPMENT OFFICER

Appendix 6: Ethical clearance

UNIVERSITY OF ™
KWAZULU-NATAL

INYUVESI
YAKWAZULU-NATALI

18 December 2014

Ms Chiedza Elizabeth Zanza 210546246
School of Social Sciences
Howard College Campus

Dear Ms Zanza

Protocol reference number: HSS/1615/014M
Project title: Gender in Community Development: Examining women's participation in gender mainstreaming community development projects in Rushinga District, Zimbabwe

Full Approval – Expedited Application

In response to your application received on 9 December 2014, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted FULL APPROVAL.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

....
Dr Shenuka Singh (Chair)
Humanities & Social Sciences Research Ethics Committee

/pm

Cc Supervisor: Dr Gabisile Mkhize
Cc Academic Leader Research: Professor Sabine Marschall
Cc School Administrator: Mr N Memela/ Mbali Buthelezi